

# **ELEMENTS OF UTILITARIANISM IN AL-GHAZALI'S THOUGHT**



THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of the requirements for the  
Degree of S-1 of Islamic Theology on Theology and Philosophy Department

By:

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**USHULUDDIN FACULTY  
STATE ISLAMIC UNIVERSITY (UIN)  
WALISONGO SEMARANG**

**2015**

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*Assalāmu 'alaikum Wr. Wb.*

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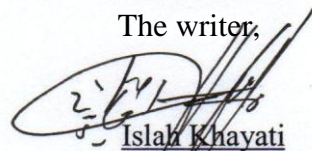
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## DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, January 05<sup>th</sup> 2015

The writer,

A handwritten signature in black ink, appearing to read 'Islah Khayati', is written over a light blue rectangular stamp.

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## MOTTO

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن

كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

“And if the people of the township had believed and kept from evil, surely We should have opened for them, blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn.”

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

.” as well as a good of human is the most helpful to others”

## ABSTRACT

Human is created as social creature. Every human who aware about himself always want to do good deed and try to be the best. In human deeds is to give a good effect for society. In modern era, advancement of technology it is not always comparable with increasing in moral field. Utilitarianism is answer about problem in making out selfishness from the view of this purpose in result of happiness for many people and make responsibilities atmosphere about attitude and action toward fellow being. In the Islamic perspective, utilitarianism in function's view there's been far before utilitarianism figure be familiar. There is Al-Ghazali, Sufism figure who couch utilitarianism in *Maqasid Asy-Syari'ah*. Al-Ghazali offers *maslahah* as the function of social welfare it concept which covered all of human action and make close relationship between individual and society. He explains that social prosperity in frame work of hierarchy individual-social which include *dharuriyah*, *hajjah*, *tahsiniyah*.

The aim of this research is to know about the elements of utilitarianism in al-Ghazali's thought and this urgency to create social ethic. Method that used in researching the elements of utilitarianism in al-Ghazali's thought is descriptive-analysis with use philosophy approach. After study data above, author conclude that the elements of utilitarianism in Al-Ghazali's thought is five elements which contains in *dharuriyah al-khamsah* namely: 1) keep religion (*din*), 2) keep soul (*nafs*), 3) keep reason (*aql*), 4) keep descent (*nasab*), and 5) keep property (*mal*).

*Keyword: Utilitarianism, Al-Ghazali, maslahah, happiness, social ethic*

## ACKNOWLEDGEMENT

بسم الله الرحمن الرحيم

Thank and praise to Allah who has guided me to finish this paper, never could You have found guidance, had it not been for the guidance of Allah. I bear witness that Muhammad is the messenger of God, the Most Excellent Worshipper, leader of God, Supreme among prophet. Then I give title on this paper: **“Elements of Utilitarianism in Ghazali’s Thought”** for submitted to the Ushuluddin Faculty in partial fulfillment of the requirement for the degree of S-1 of Islamic Theology on Theology and Philosophy.

In this occasion, author like to extend my deep appreciation to all those who have assisted me during my graduates’ studies at State Islamic University Walisongo Semarang, especially thanks to:

1. Rector of State Islamic University Walisongo Semarang, Prof. Dr. H. Muhibbin, M. Ag.
2. Dean of Ushuluddin Faculty, Dr. H. M. Mukhsin Jamil, M. Ag.
3. Head of Theology and Philosophy Department, Dr. Zainul Adzvar who both offered and facilitated me to find the problem which is proper to be discussed.
4. My academic advisors Dr. Muhyar Fanani, M. Ag and Prof. Dr. H. Yusuf Suyono, M.A. They guidance and encouragement these works accomplish, give benefit greatly from their constructive criticism and were indebted to them in that perhaps cannot be repaid.
5. All of my lectures that taught and educated me during my study. that I can not mention one by one.
6. All of my Family, my parents, Wastori and Maani who with affection continuously encourage and motivate me through their prayer and advices. My beloved sister Riana and my beloved brother Usman Fadli, Usman Hamzah, Komarudin Syah who have given the spirit through prayer and material to me, and my dear niece Qubaisyi ‘Ilman FadliI and Iqbal Maulana Fadli, i love you all.

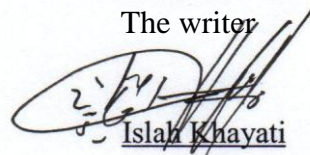


7. My Habiby who always gives me spirits, motivations, times, and any struggles in all times.
8. Last but not least, I would like to thank my friends from, my close friends, my classmate **AA**; who supported me to keep my spirit in finishing this paper. In addition, I would like to give my thanks to all of FUPK friends, especially FUPK6 from the all cohorts who always inspire me to do better.

Furthermore, I hoped to Allah gave reward in return for a helping hand from any parties which could not mention one by one.” *Jazakumullah Khoiral Jaza*”. Amin

Semarang, January 05<sup>th</sup> 2015

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## TRANSLITERATION

### VOWEL LETTERS

<b>A</b>	a
<b>I</b>	i
<b>U</b>	u

ARABIC LETTER	WRITTEN	SPELLING
ا	A	Alif
ب	B	Bâ'
ت	T	Tâ'
ث	Ts	Tsâ'
ج	J	Jîm
ح	<u>H</u>	Hâ'
خ	Kh	Khâ'
د	D	Dâl
ذ	Dz	Dzâl
ر	R	Râ'
ز	Z	Zai
س	S	Sîn
ش	Sy	Syîn
ص	Sh	Shâd
ض	Dh	Dhâd
ط	Th	Thâ'
ظ	Zh	Zhâ'
ع	‘A	‘ain
غ	Gh	Ghain
ف	F	Fâ'

ق	Q	Qâf
ك	K	Kâf
ل	L	Lâm
م	M	Mîm
ن	N	Nûn
و	W	Waw
هـ	H	Hâ'
ي	Y	Yâ'

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## CHAPTER 1

### PREFACE

#### A. Background

Ethics determine measure in actions of human, therefore it is also called a normative science. Norm used is norm of good and evil. The ethics studied with the aim to get same ideal for all humans at any time and anywhere on the assessment of good and evil. It is difficult because measure of the good and evil are relative, cause it is very dependent on the place and time. An act which is considered to be very evil in an area, it may be considered good in other area. Response or reaction to one act is different for some area, it is ingredient to measure level for development of ethics in a place.<sup>1</sup>

According to the nature of human behavior focused on happiness, so an act can be judged good or evil, as far as can increase or decrease the happiness as many people.<sup>2</sup> But in contrast in now, what we see now, that the happiness of human life will be thinking for the sake of his own happiness, even will be knocking each other to their happiness. Maybe it could be said that humans in present era more side to favors selfish without thinking about the happiness of others.

In study of ethics, it has some theories should be able to repair the situation of moral. In essence, all the theories in moral philosophy (except relativism and egoism) presupposes that there are objective foundations of rational which became source possibility of lowering of decisions regarding what actions and situation is better and worse than others. One of the famous theories and still popular is utilitarianism.

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<sup>1</sup> National RI Library, *Etika Berkeluarga, Bermasyarakat, dan Berpolitik (tafsir alqur'an tematik)*, Lajnah Pentashihan Mushaf Alqur'an, Jakarta, 2009, p. 326

<sup>2</sup> K. Bertens, *Etika*, Gramedia Pustaka Utama, Jakarta, 2007, p. 247

Utilitarian morality recognizes that in human there is an ability to sacrifice what is most worth for themselves for the sake of others. Mill insists that the people who sacrificed themselves did not do it for the sake of sacrifice self, but for the happiness of others. Happiness which is a measure of utilitarianism about right and wrong of human behavior is not the happiness of doer, but the happiness of all the people concerned. Utilitarianism demands so that of doer does not apply to unilateral, as the positive observer and selfless in choosing between themselves happiness and others happiness.<sup>3</sup>

In essence is a good thing when people hold happiness, by doing things such as to comply with nature. This goal is certainly not something that can not be achieved, human impossible achieve perfect happiness, but somehow they can get happiness is quite large. Requirements have to be complete in this case is that conditions that have not been profitable for so many people must be improved, and humans should be educated, so more sources of happiness that available to them. This is can resolved with science, which is the longer it will be able to eliminate a lot of misery, and can create things that can lead to happiness.<sup>4</sup>

Actually the purpose of utilitarianism is that we all always act in such a way up to a lot people can be happiness. Then utilitarianism is a high level of ethics. According to utilitarianism, we have to act such a way to produce many good consequences and to eliminate the harmful consequences. Unique to utilitarianism, that the good effects that are not only seen from the doer's own interests, but rather in terms of the interests of all that affected by the acts doer. In other words, utilitarianism is no longer including a group of selfish, but utilitarianism is universalis, which means he recognizes the obligation of all people. Utilitarianism

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<sup>3</sup> Franz Magnis Suseno, *13 Model Pendekatan Etika*, Kanisius, Yogyakarta, 2006, p. 182

<sup>4</sup> De vos, *Pengantar Etika*, PT. Tiara Wacana, Yogyakarta, 2002, p. 184

asserts that in all our actions must always attention to the consequences for all those which are directly or indirectly affected by our act.<sup>5</sup>

In Islamic ethics also involve the transcendent, as a branch of philosophy, the ethics starts from the mind, not of religion. This is layout the difference morality on the view of Islam. In view of Islam, moral science is a science that teaches what is good and what is evil based on the teachings of Allah and His prophet. Ethical teachings of Islam appropriate with the nature and the mind straight.<sup>6</sup>

As a source of moral or a way of life in Islam that explains the criteria of good and evil is an act of Qur'an and Sunnah of the Prophet SAW. Both the base that is the foundation and source of the teachings of Islam as a whole as a pattern of life and define what is good and what is evil. While the Qur'an is not the result of human reflection, but the word of God. Therefore, every Muslim believes that the teaching of the truth contained in the Book of Allah ( Qur'an) which can not be matched by the human mind.<sup>7</sup>

The action and the work of human always driven by something specific motivation. The motivations is vary, partly because the desire wealth, wants his name is famous, and so on. As for the view of Islam which became the driver the deepest and most powerful to do good deeds, is *aqidah*, faith which was engraved in my heart. That Faith that makes a Muslim is sincere, willing to hard work (charity), even willing to sacrifice. That Faith as motivation and the most power of mover in personal that makes him unable to silence to do activities of virtue and good deeds.<sup>8</sup>

Muslim philosophers consider that concept ethics of Islam as one form of religious maturity. And can not be denied, religion has a close relationship with moral. In the practice of daily life, the most important and strongest motivation for moral behavior is religion. To the question "why this or that act must not be done",

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<sup>5</sup> Franz Magniz Suseno, *Etika Dasar Masalah-masalah Pokok Filsafat Moral*, Kanisius, Yogyakarta, 2002, p. 123

<sup>6</sup> Dr. H Hamzah Yakub, *Etika Islam Pembinaan Akhlaqul Karimah/ Suatu Pengantar*, PT.Diponegoro, Bandung, 1988, p. 13

<sup>7</sup> *Ibid.*, p. 49

<sup>8</sup> *Ibid.*, p. 52



the answer is almost always given spontaneous "because the religion forbids" or "because it is contrary with the will of God."<sup>9</sup>

Ability of someone to recognize or understand the value of religion located on the value of virtuous and become the values in attitude and action is characteristic of religious maturity. So the religious maturity look of a person's ability to understand, appreciate and apply the noble values of their religion in daily life. He embrace a religion because according to them faith that exactly religious is the best. Therefore he tried to be a good follower. That belief is displaying in attitudes and behavior of religion that reflect adherence to his religion.<sup>10</sup>

Actually, the factors that cause the symptoms decline of moral in modern society very much. And most important of which is less embedded in the hearts of the religious soul of each person. And religion is not implemented in daily life, both by individuals and by society.<sup>11</sup> For religious people, God is the basis and guarantee for the entry into force of the moral order, or as stated by a figure in a book written by the famous Russian author, Dostoevsky: "*if God does not exist, everything is permitted*". Thus the traditional thinking that for centuries accepted without making an issue and until now many people still think the same.<sup>12</sup>

More farther the community from religion, so more difficult to keep the morale of people in the community, and more chaotic situation because more and more violations of rights, laws and values.<sup>13</sup> In fact the most of moral education comes from religion, because the moral values that can be obeyed with consciousness itself without any coercion from outside that come from religion.<sup>14</sup>

Humans as a leader on earth was given the mandate to empower the natural with the best for the welfare of all beings. Humans have an obligation to create a

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<sup>9</sup> Bertens., *op. cit*, p. 35

<sup>10</sup> Jalaluddin, *Psikologi Agama*, Raja Grafindo Persada, Jakarta, 1996, p. 109

<sup>11</sup> Zakiyah Darajat, *Peranan Agama Dalam Kesehatan Mental*, Toko Gunung Agung Tbk, Jakarta, 2001, p. 58

<sup>12</sup> Bertens, *op. cit*, p. 38

<sup>13</sup> Zakiyah Darajat, *op. Cit.*, p. 59

<sup>14</sup> *Ibid.*, p. 63

society that has a good relationship with God, and has life a harmonious society, and religion, reason, and culture preserved. To achieve these goals, Allah send down the Quran to give instructions in a variety of issues such as faith, syariah, and morals for the sake of happiness of life in this world and hereafter. Ethics of Islamic social has a very big role for the improvement of the lives of mankind. Ethics of Islamic social has two fundamental characteristics, namely justice and freedom. Two of these features are important to drive Islam as a religion that upholds moral values and humanity. Our actions must be oriented towards actions that lead to justice and also looked at the absolute freedom of the individual. Because, this individual freedom has implications for social action and the collective syariat.<sup>15</sup>

It has been supposed, the ethics of Islam are not only meant as individual ethics, but also needs to be understood as a social doctrine. Humankind needs to be built with more care religious perspectives on issues of humanity and justice. So, the Islamic is not merely defined as ritualized worship and individual ethics alone, but also as a religion that is important to improve the social life more broadly.

While the usefulness (utilitis) that we discussed previously, utilitis identified with the *maslahat* theory (the perspective of Islamic law). Because in that work, the *maslahat* theory always grounded in the value of the benefit in advance. This *Maslahat* theory comes from the theory of Islamic law whose purpose is more emphasis on the element of benefit or benefit to humans than to discuss issues normative. This theory not only see a sound text of the law (sound verses of the Qur'an and Hadith) and the statutory law, but more focuses on the principles or goals to be achieved, which is contained in the nash or the text (*maqashid syari'at* }. Therefore beneficiaries theory is sometimes outwardly appear inconsistent with the text of the law in the form of verses of the Koran and the Hadith, but if observed

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<sup>15</sup>Retrieved on 20 December 2015 from <http://alcayet.blogspot.com/2012/02/etika-imam-al-ghazali-selayang-pandang.html>

actually that is develops and brings the principles and mission of the law contained in the text mentioned.<sup>16</sup>

Theory of *maslahat* stated by some figures or law experts with some differences, but that all lead to welfare of human, both in word and in the hereafter. These figures include: Imam Al-Ghazali (w. 505 H) with his book that the title “*Al-Musytasyfa*”, Imam As-Syatibi with his that the title “*Al-Muwafaqat*”, Imam Najm Al-Din Al-Thufy (w. 716 H) with his book that the title “*Al-Ta’yin fi Syarh al Arba’in*”, and many other figure that are complementary in a discussion of this theory of *maslahat*. But in this research will be more emphasis on the figure is Imam Ghazali.

Imam Ghazali used concept of *maslahat* or social welfare, especially in business or economics. Economic in al-Ghazali’s thought is rooted from a concept *maslahah* concept or social welfare or utilitas (common good). which is a concept that include all activities of human and create a close connection between the individual and society.<sup>17</sup>

According to Mustafa Anas Zarqa, Al-Ghazali is the first of muslim scholars that formulate concept the function of welfare (*maslahah*) social. According to him, the *maslahah* is keep the purpose of syari’ah that which lies in the protection of religion (*din*), soul (*nafs*), mind (*aql*), descent (*nasab*), and property (*mal*).<sup>18</sup>

The definition that is forwarded by Imam al-Ghazali actually giving understanding that something can be said *maslahat* if it meets two conditions, with the term are each other can not be separated. Both of these condition is one unit whole. The first ; that something is worth or not depend on the value of *maslahat* and benefit to the human life in to keep purpose of syara’ that the five, that is keep the

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<sup>16</sup>Retrieved on 25 December 2015 from <http://suwandi.hbs.blogspot.com/2010/03/maslahah-mursalah-dalam-urgensinya.html>

<sup>17</sup>Adiwarman A Karim, *Sejarah Pemikiran Ekonomi Islam*, Rajawali Pers, Jakarta, 2010, p. 317

<sup>18</sup>Euis Amalia, *Sejarah Pemikiran Ekonomi Islam dari Masa Klasik hingga Kontemporer*, Pusaka Asatruss, Jakarta, 2007, p. 123

religion, soul, mind, descent and property. The second; their appropriateness (relevance) of the benefit with the *syara'* (source of Islamic law).

Although salvation is the ultimate goal, al-Ghazali did not want if this search of salvation to result ignoring worldly obligations. Even a search of economic activities is not only desirable, but a necessity if you want to achieve salvation. He maintained a "*middle way*" and "*truth*" one's intention in every action.<sup>19</sup> If one's intention appropriate with the rules of god, so economic activity similar to seek salvation hereafter or similar with worship.

Then, to strengthen his opinion about the need to look for the safety of the world, al-Ghazali identify three reasons why a person should perform economic activities, that is: first, to provide for living needs are concerned; second, for the welfare of the family; and third, to help others in need. According to him, not the fulfillment of these three reasons can be blamed by religion.<sup>20</sup> Even al-Ghazali criticizes them who have business activities is limited only to fulfill a level of connective of the life. He said:<sup>21</sup>*"The main objectives of the Shari'ah is to maintain human welfare that includes protection, faith, life, intellect, lineage and their property. What are the guarantees sheltered this fifth case is benefit for humans and the desired"*

## B. Research Question

1. What is the elements of utilitarianism in al-Ghazali thought?
2. What is the urgency utilitarianism in al-Ghazali thought in creating social ethics?

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<sup>19</sup> *Ibid.*, p. 319

<sup>20</sup> Adiwarman A Karim, *op.cit.*, p. 320

<sup>21</sup> Umer Chapra. *Islam dan Tantangan Ekonomi*, Gema Insani Press, Jakarta, 2000, p.1

### C. Aim and Significance Research

The aim of this research are as the following:

1. To know the structure of utilitarianisme in Ghazali's though
2. To know urgency of utilitarianism in creating social ethics

The significanse of this research are as the following:

1. Expected to raise awareness among people as social being.
2. In order to know the limits of in a act.
3. In order to create a harmonious society, equitable, and prosperous

### D. Prior Research

Review and discussion around the Imam al-Ghazali actually been quite a lot, especially in the field of jurisprudence and Sufism. However, the study of ethical philosophy pertaining to social phenomena according to utilitarian ethical theory which can be called the theory of the benefit / happiness / universal as far as the authors' knowledge no one has studied. and we put forward the Ghazali's thought in previous studies.

The study on the opinion of Imam al-Ghazali is a research by Siti Musrofah, NIM: 100046219663, study program of *muamalah* (islamic economy) in *Syari'ah* and Law Faculty of UIN Syarif Hidayatullah Jakarta, 1429 H/ 2008 M with the title "Konsep Masalah Mursalah Dalam Dunia Bisnis Dengan Sistem Franchise (waralaba)" in this reseach, Siti Musrofah tried to eksplain that the *Maslahah Mursalah* is the way in islamic law to apply the rules and command of God of the new event that nothing nash. Besides that, *maslahah mursalah* also be a way to set a rule that there must be in the course of human life to conform to shari'ah. In this case the authors also apply the franchise system in the business world as a form of *maslahah mursalah* to bring more benefit to mankind.<sup>22</sup>

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<sup>22</sup> Siti Masrofah, *konsep Maslahah mursalah Dalam Dunia Bisnis Dengan Sistem Franchise (waralaba)*, and law faculty of UIN Syarif Hidayatullah Jakarta , 2008, p. 12

Then the reseach by Adib Alamuddin, Nim: 98512782, philosophy majors, Ushuluddin Faculty, IAIN Sunan Kalijaga, Yogyakarta, year. 2003 with the title “Konsep Manusia dalam Pandangan al- Ghazali”. In this research Adib Alamuddin tried to explain al- Ghazali tought about human nature. The underlying in vew of al- Ghazali in the formulation of human nature is the general principle espoused by philosophers in general that is the principle of identity. In humans according to al- Ghazali explained that humans have the essential identity, which is fixed and unchanging, namely *an-nafs* (soul)<sup>23</sup>

#### E. Aproach

This research is a philosophy research. Then the methodological approach taken in this study uses a philosophical approach. Philosophical approach is reflective activities and rationalization activities. Reflective philosophical performed to get the truth, find meaning, and the core of the core or the ultimate nature of what is observed.<sup>24</sup>

Philosophical approach used in this study to look at the elements of utilitarianism in imam al-Ghazali thought. In addition, the concept of utilitarianism which includes universal ethics can be used as a reference as an urgency in creating social ethics.

In using philosophical approach, the author complete it with inventif model, wich that model are looking for a new understanding of the capital of thought that has been collected and try to give solution to problems that have not been resolved. This model seeks to combine the knowledge capital throughout history with understanding and personal beliefs. To be able to give evaluation, one must have a personal opinion, and in order to develop personal systematics, needed inspiration, communication, and even confrontation with other models.

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<sup>23</sup> Adib Alamuddin, *konsep manusia dalam pandangan al- Ghazali*, syari'ah and law faculty of UIN Syarif Hidayatullah Jakarta , Yogyakarta, tahun. 2003, p. 18

<sup>24</sup> Look, Anton Bakker and Achmad Charris Zubair, *Metode Penelitian Filsafat*, Kanisius, Yogyakarta, 1990, p. 5

In addition to inventive models in this philosophy research, author complete using heuristic models. Heuristics in philosophy is continuous actualization. Philosophy must attempt always return presenting fundamental issues. Philosophy should avoid thinking that merely routine, and return it to the path of personal-reflective, so the urgency of the problem was realized. Philosophy must reject mechanistic thinking, and rebuild the current dynamic and creative minds.<sup>25</sup>

## F. Methodology of Research

In writing this paper the author uses a method to get certain data as a scientific approach in order to get a valid result, so it can be accounted on the truth. In collecting the data the writer uses *library research* method.<sup>26</sup> the research studies by tracing and examining the literature and research that is focused on library materials. Thus, the data geted fully from the study literary, then described and analyzed, so that the conclusions or results will be geted, which is the answer to the problems that will be studied or researched. Detailed explanation is as follows.

### 1. Data Source

Because of this study, using library research, data retrieved from various sources written as follows.

- a. Primary data sources: the data geted from the primary data source is the original source, which contains information or data. And books, related and in accordance with the title and theme of the research. The primary source this is *al- musytasyfa* and *Kimia Sa'adah* book, Imam al-Ghazali works. Then the other al-Ghazali works that correlation with this research ex; akhlak seorang muslim book, the translation from khuluqul muslim of al-Ghazali work by Drs. H. Moh. Rifa'i.

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<sup>25</sup> Look, Anton Bakker and Achmad Charris Zubair, *Metode Penelitian Filsafat*, Kanisius, Yogyakarta, 1990, h.17

<sup>26</sup> Winarto Surahmat, *Pengantar Penelitian Ilmiah*, Tarito, Bandung, 1994, p. 251

- b. Secondary data sources, the data geted from a source that is not the original that contains information or data. secondary data sources in this study such as some books that support and relation in this research.

## 2. Data Analysis

As a follow-up data collection, so data analysis, it becomes significant to go perfect this research. And the authors use the following methods in analyzing this data.

- a. Description of the method, which is a system of writing in a way to describe the reality of the phenomenon as such selected and the perception of the subject.<sup>27</sup>
- b. Comparative method, is to compare the character's mind with other philosophers, both close to him and that is very different. In a comparison of the observed overall thoughts with the main ideas, concepts position, and so on.<sup>28</sup> In this comparison, the authentic properties of the object of research can be clearer and sharper. On the other hand, the comparison is forced to explicitly determine the similarities, differences, so that the nature of the object can be understood and purer.
- c. Content analysis, this method is used to identify, learn and then do the analysis on what is investigated.<sup>29</sup> Or also called content analysis, the research methods were used to draw conclusions from the data reflikatif and authentic on its context.<sup>30</sup> In the book Research Methods (a conception and implementation of) the work of Soejono S.H & H. Abdurrahman S.H mentioned to use the Content

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<sup>27</sup> Drs. Mardalis, *Metodologi Penelitian Suatu Pendekatan Proposal*, PT. Bumi Aksara, Jakarta, 1999, p.26

<sup>28</sup> Anton Bakker, A Charis Zubair, *Metodologi Penelitian Filsafat* Kanisius, Yogyakarta, 1998, p. 85

<sup>29</sup> Prof. Dr. Noeng Muhajir, *Metodologi Penelitian Kualitatif*, Rake Sarasin, Yogyakarta, 1991, p. 49

<sup>30</sup> Soejono & Abdurrahman, *Metode Penelitian Suatu Pemikiran dan Penerapan*, PT Rineka Cipta and PT Bina Adiaksara, Jakarta, 2005, p. 13



Analysis method required three requirements used in the content analysis namely objectivity, systematic approach and generalization.<sup>31</sup>

## **G. Structure of Writing**

To help us draw a final conclusion of this study, the authors will systematize the writing by composing sequential study of the data and material so that it becomes systematic thesis. In writing of this thesis, as a whole, the author divides it into V (five) Chapter.

Chapter I, an introductory chapter that describes the general description of this thesis that will deliver on the following chapters. These include: the background of the problem, the basic problem, the purpose and benefits of writing, literature review, research methods, and systematic writing.

Chapter II, a chapter that discusses the theoretical concept of ethical philosophy of utilitarianism, which develop character, and the advantages and disadvantages of utilitarianism.

Chapter III, discusses the concept of moral philosophy of Imam Ghazali which includes biography and his works, background thoughts and concepts about social structure, and happiness according to Imam Ghazali.

Chapter IV, is a analysis chapter. about Utilitarianism in islamic phylosophy a study of al- Ghazali though, is a analysis conducted by the authors of the data geted from the previous chapters And in this chapter to answer the question of the Utilitarianism in islamic phylosophy a study of al- Ghazali though and the urgency in creating social ethics.

Chapter V, The last chapter contains the conclusions drawn from the previous chapters and this conclusion is the answer to the problems that exist in this thesis, in addition, the authors also include suggestions and cover.

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<sup>31</sup> *Ibid*, p. 15



## CHAPTER II

### UTILITARIANISM IN ETHICAL PHYLOSOPHY

#### A. The Concept of Ethics

##### 1. Definition of ethics

According to the language (etymology) the term ethics comes from the Greek, the word "ethos" which means the customs (habits), inner feelings, heart propensity to do act, in the study of philosophy, ethics is part of the philosophy that includes metaphysics, cosmology, psychology, logic, law, sociology, history, and aesthetics. Ethics are also taught about the nobility of good and evil.<sup>1</sup>

Ethics can be defined as the study of all the matter of the good in all of human life, about the movements of mind and a sense of which can be considered feeling until the of purpose that can be an act. The ethics of science does not discuss custom solely based governance culture, but rather to discuss governance basic properties, or related customs of good and evil in human behavior. so, ethics using reflection and methods on the human task to find the values of itself into the ethics and apply to the concrete life situations.<sup>2</sup>

In another opinion, ethics comes from the Greek "ethos" which means character, morals or customs. British encyclopedia stated that ethics comes from the Greek ethos which means character and systematic study About the understanding of good and evil, right and wrong, should and should not be, and the general principles which justify us do something. Ethics also called moral philosophy. In the Dutch language Ethica means the science of moral or ethical, whereas etiket is discipline in the association.<sup>3</sup>

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<sup>1</sup> M. Yatimin Abdullah, *Pengantar Studi Etika*, Jakarta, Raja Grafindo Persada, 2006, p. 4

<sup>2</sup> *Ibid.*, p. 5

<sup>3</sup> Perpustakaan Nasional RI: Katalog Dalam Terbitan(KDT), *Etika Berkeluarga, Bermasyarakat, dan Berpolitik (Tafsir Alqur'an Tematik)*, Lajnah pentashihan mushaf alquran, Jakarta, 2009, p. 6

The understanding of ethics according to the terms can be described as follows: According to Ahmad Amin, "ethics is the science that explains the meaning of good and evil, apply what should be done by humans, stated goals to be achieved by humans in their actions, and shows the way to do what should have been done by humans."<sup>4</sup>

Meanwhile, according to Nurkholis Majid the concept of ethics is not just a matter of courtesy, but in a fundamental understanding as a concept and a comprehensive doctrine that became the base of the way of life About good and evil, right and wrong which covers the entire world out look and way of life.<sup>5</sup>

Words are quite close to the "ethics" is "moral". This word comes from the Latin *mos* (plural: *mores*) which means also: habits, customs. In English and many other languages, including Indonesian (first published in a large dictionary Indonesian, 1988), said *mores* still used in the same sense. So the etymology of the word ethics same as the etymology of the word morals, because both are come from the word for customs. Only native language is different: the first come from the Greek language, while the second from the Latin.<sup>6</sup>

There are various ways to learn morality or various scientific approaches of moral behavior;

a. Descriptive Ethics

Descriptive Ethics describe moral behavior in a broad sense, for example customs, assumptions about the good and evil, the action permitted or notpermitted. Descriptive ethics study of morality contained in certain individuals, in certain cultures, in a period of history and so on. Because descriptive ethics only depicts, he did not give an assessment.<sup>7</sup>

b. Normative Ethics

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<sup>4</sup> Ahmad Amin, *Etika (Ilmu Akhlak)*, Terj, KH Farid Ma'ruf, Judul Asli *Al- Akhlak*, Bulan Bintang, Jakarta, 1983, p. 3

<sup>5</sup> Perpustakaan Nasional RI, *op. Cit.*, p.7

<sup>6</sup> K. BErtens, *Etika*, p. 4

<sup>7</sup>*Ibid.*, p. 15

Normative ethics is different from descriptive ethics expert acting as a neutral spectator but here the experts involved with express judgments about human behavior. He no longer characterize indigenous contained in the culture peoples but he refused custom contrary to human dignity. <sup>8</sup>Normative Ethics leaving neutral nature by basing its stand on the norm. And about accepted of norms in a society or accepted by philosophers he brave to ask what is that norm true or not. <sup>9</sup>

#### c. Metaethics

Another way to practice ethics as a science is a meta-ethics. Prefix meta- (from Greek) has the meaning of "exceed", "beyond". The term was coined to indicate that morality is not discussed here directly, but the sayings of our field of morality. Meta-ethics as if moving at a higher level than on ethical behavior, namely the level of "ethical language 'or language that we use in the field of moral.<sup>10</sup>

### 2. History of Ethics

History of the growth of ethics that is studying the line between good and evil, between commendable-reprehensible, about the words and deeds of human physical-mental, suffering-happiness, of human since the time of Prophet Adam until now. History of the growth of ethics is a history that explores the good and evil of behavior, the science is teaches human and declared their last goal of all businesses and their work during his lifetime.<sup>11</sup>

#### a. Ethics before the existence of Islamic

##### 1) Ethics Arab Jahiliyah

Conditions the living of Arabs before the birth is generally knowed as period of ignorance (*Jahiliyah*). This is because the political, social, religous conditions of Arab society at that time mixed with the traditions of

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<sup>8</sup>*Ibid.*, p. 17

<sup>9</sup>*Ibid.*, p. 18

<sup>10</sup>*Ibid.*, p. 19

<sup>11</sup> M. Yatimin Abdullah, *op. Cit*, p. 491

the past. People who do not have a religious ideology and no great figures who guide them. They do not have the ideal system of government and disregard ethical values. At that time religious values do not vary much with primitive societies.<sup>12</sup>

At the time of slavery system is very thick. Slave is treated roughly and inhumane by employer. Not infrequently employer tortured and treated the slaves are not reasonable. Slaves like merchandise which can be traded as they please.<sup>13</sup>

At this time the ethics of human nothing guide. They are free to act according to his desires. They live without God. They only trust and idolatry, worshiping the sun, worshiping the moon, and worshiping the animal. In addition, they also worshiping the fragments of stone, wood and sand dunes. Though ignorance of Arab nation has a resilient nature, courageous, strong memories, know esteem, freedom and obedience to the leader of the tribe. But the nature of this good can be defeated by the properties reprehensible<sup>14</sup>

Community structure at the time of ignorance puts women at a very low position, even not counted as a reasonable human being. Even the birth of a daughter is considered very embarrassing. This makes the tradition of planting a new born daughter. As Umar had done before entering Islam.<sup>15</sup>

## 2) Ethics of the Greeks

Growth and development of the science of ethics nations greek happened after what is called shopisticians, that is people who wise (500-450 SM). Whereas before among the Greeks do not encountered talk about ethics, because at that time their attention devoted to the investigation of

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<sup>12</sup> *Ibid*, p. 492

<sup>13</sup> Marodi, *Sejarah Kebudayaan Islam*, Toha Putra, Semarang, 1994, p. 10-12

<sup>14</sup> M. Yatimin Abdullah, *op. Cit.*, p. 493

<sup>15</sup> Moh. Nur hakim, *Jatuhnya Sebuah Tamadun Menyingkap Sejarah Kegemilangan dan Kehancuran Imperium Khalifah Islam*, Kementrian Agama RI, Jakarta, 2012, p. 19

nature. And the basis used the Greek thinkers in building science ethics is thinking of philosophy about human or thinking about human. It shows that the science of ethics that they build more philosophically, that is philosophy, which is based on deeply of study of the potential psychological contained within human or *anthropocentric*<sup>16</sup>. History is recording that the Greek philosopher who first put forward thinking of ethics, among others; Socrates, cynics, Cyrenics, Plato, Aristotle, the Stoics, and Epicurus.

### 3) Ethics of the Romans

Teaching of Ethics was born in Europe in the Middle Ages it is teaching of ethics was build of civilizations between Greek and Christian teachings. Among them is the famous is Aberald, French philosopher (1079-1142) and Thomas Aquinas, a philosopher of religion from the nation of Italy (1226-1274). The style of teaching of ethics that are a blend of Greek philosophical thought and teachings of that religion.<sup>17</sup>

### b. Ethics from time to time<sup>18</sup>

View of philosophy did not satisfy the experts think the new age. Therefore, arises the idea of reform highlight the identity of its own. Among them are;

#### 1) Descartes (1596- 1650)

Who thinker of the French builders the school of Rationalism. He argued that any prejudice derived from the customs to be rejected, to receive something reasonable must appear for examination. Is reasonable that became the base to determine and measure everything was good-evil, right-wrong.

#### 2) Spinoza (1632-1677)

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<sup>16</sup> M. Yatimin Abdullah, *op. Cit.*, p. 499

<sup>17</sup> *Ibid.*, p. 503

<sup>18</sup> *Ibid.*, p. 520-521

Who thinker descent of Jewish who break away from all the religious bond with the bases rationalism philosophy. According to him, to achieve goodness, human must be based on reason and common sense.

3) Herbert Spencer (1820-1903)

He suggests concept gradual growth (evolution) in human ethics. He argued that human ethics is always changing with the development of natural evolution.

4) John Stuart Mill (1806-1873)

He moved concept Epicurus to concept utilitarianism, that concept largest in Europe and has a great influence there. Utilitarianism is concept that sees that size the good and evil of things is determined by the use or benefit.

5) Immanuel Kant (1724-1804)

In the field of ethics, this thinker from German believes in decency. According to him, someone ethics arise because of a matter of conscience, to do something, good or evil ethics of human rooted in the hearts and his behaviour.

Science of ethics from time to time is the science of ethics that studies the basis of time to time, starting from the time of Adam until this modern age.

c. Ethics of Modern Era

In the era increasingly advanced of technology such as today's it is getting low value of human ethics. not only many advanced tools to do good, but also do not lose advanced tools that are used to commit a crime. In fact, ethical people have at this time many are contrary to human nature. Not only people of nonMuslims, but also Muslims themselves.<sup>19</sup>

So, the ethics of of modern era in appropriate with development of era, the human behavior at the time was influenced by technological advances,

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<sup>19</sup> M. Yatimin Abdullah, *Op. Cit*, p. 522



may be the better or the worse.<sup>20</sup> Ethics of modern era shows that the development of the era, ethics of people increasingly think of own interests without regard to the rights and obligations to others.<sup>21</sup>

d. Ethics in view of Islamic law

In Islamic law the good ethics is considered very noble. Because of good ethics is a command of the Almighty. God hates people who are not have noble ethics. And after the birth of Islam, his followers have a clear purpose. The purpose a muslim of life is his servitude to God, to achieve world-hereafter happiness. Also seek His good pleasure, prosperous physically and mentally of life, in the present of life and the life in the future.<sup>22</sup>

Islamic ethics based on the Qur'an and Hadith. That science is called science of ethics, which is a knowledge of learning about human ethics based on the Qur'an and Hadith. Ethical teachings of Islam found the perfect form, with its starting point in God and human mind. Islamic ethics is the most perfect human life. Lead mankind to happiness and welfare. All that is contained in the Word of God QS. Shad (38:46).<sup>23</sup>

3. Sect or Ideology in Ethics

a. Hedonism

Good deeds are actions that produce pleasure or delicacy. because in all human nature wants to achieve the delicacy and all the way to the delicacy, which is the reason it does not lead to suffering. Sect of hedonism teaching that humans looking for delicacy, because basically every act is not deserted on the delicacy, but this sect claim that will of human looking for maximum deliciousness. If he were to choose among several obligation, he chose the greatest pleasur. This sect suggests that human looking for greatest possible of delicacy for her.

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<sup>20</sup> Ahmad Amin, *Etika Ilmu Akhlak*, Bulan Bintang, Jakarta, 1997, p. 3

<sup>21</sup> M. Yatimin Abdullah, *Op. Cit.*, p. 523

<sup>22</sup> *Ibid.*, *op. Cit.*, p. 524

<sup>23</sup> *Ibid.*, *op. Cit.*, p. 525

b. Idealism

Sect of idealism pioneered by Immanuel Kant (1724-1804), according to this sect "willingness" is the most important factor of the realization of the real actions. Therefore, "good willingness" to be the principal basis in idealism. According to Kant, to be able the realization of the action of the good willingness, willingness to be connected with a good thing. Willingness need to be perfected through feeling obligation. So, there is a good willingness, accompanied with a feeling of obligation to carry out some action, then the realization of good action.

Human actions must be based on the principle of high spiritual, not based on verbal causalitas looks. Good deeds based on willingness own, a sense of obligation, not because the advice of people or want praise of other people. So, factors that influence human actions is the willingness, sense of obligation and purpose.

c. Naturalism

The good and evil size of human deeds according to the flow of naturalism is act appropriate with human nature. Neither of the nature of birth and inner nature. This sect assumes that happiness wich is the goal of every human can be achieved by fulfilling nature calls or event itself.

d. Theology

This flow argues that good and evil size of human actions based on the teachings of God. The act is commanded or forbidden by God. All the act that commanded of God is good and all the prohibited is evil. Each religion has good and evil categories and can also something sect of religious different in the size of the good and evil.

e. Vitalism

Good deeds according to this sect is a strong person, can to force its will and emphasize in order to apply and obeyed by those who are weak.

Human must have the power of life (vitality) that can control the world and the salvation of man depends on his power.

f. Utilitarianism

This sect mentions that humans can looking for the greatest of happiness for human being or creature being. The delicacy according to this sect not only a delicacy doer, as stated by the sect of Epicurus, but delicacy of every one who has relationship with the act.<sup>24</sup>

## B. The Concept of Utilitarianism

### 1. Definition of utilitarianism

Utilitarianism or in the English language is called "utilitarianism" is derived from the Latin word "utilis", which means useful. Utilisme says that characteristic the introduction of morality are the benefits of an act; an action is said to be good, if it bring the benefits, say evil, if cause harm. Utilisme appear as a system of ethics that has grown, even as the establishment of a rather earthy about life. This sect saying that good people are the ones who bring the benefits, and that meant is that everyone makes him bring the maximum benefits.<sup>25</sup>

Jeremy Bentham considered the father of this sect and then further developed by John Stuart Mill. Bentham asserted that pleasure and pain are the motives which govern human. Both of these for a person depends on the happiness and prosperity are be felt by the general public. Moral goodness of a change is determined by utility / usefulness in advancing the welfare / pleasure of all and myself. The purpose of life is the greatest happiness for the greatest number of people.<sup>26</sup>

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<sup>24</sup> Yatimin Abdullah, *Op. Cit.*, p. 84-87

<sup>25</sup> De Vos, *pengantar etika*, PT Tiara Wacana, Yogyakarta, p. 181

<sup>26</sup> Amin Syukur, *Studi Akhlak*, Walisongo Press, Semarang, 2010, h. 22

The figures include adherents of Utilitarianism are Jeremy Bentham's (1748-1783), John Stuart Mill (1806-1873), each of which have views and ideas about the legal sect of Utilitarianism which will be described as follows:

a. Jeremy Bentham (1748-1832)

He lived during the resolution of the United States, the French Revolution and the Napoleonic wars, and in the early days of the industrial revolution. Therefore he wanted to help overcome the chaos and destruction that arise in English by applying the concept of "utility" in the field of ethics, politics, and law.<sup>27</sup>

In his ethical work entitled *An Introduction to the Principles of Morals and Legislation*, he makes sense of pleasure and pain as the base of its review of the concept of hedonism. Actions that cause pleasure is good and which cause pain is evil. And act in accordance with the principle of utility would increase a person's happiness and society.<sup>28</sup>

The basic principles of Jeremy Bentham's teaching is as follows:<sup>29</sup>

- 1) The purpose of the law is the law can give a guarantee of happiness to new individuals of people. Bentham's principle of utility reads "the greatest heppines of the greatest number"
- 2) The principle should apply quantitative, because the quality of pleasure is always the same.
- 3) In order to realize the happiness of individuals and society, the legislation must achieve four purpose:
  - a) To provide subsistence
  - b) To Provide abundance
  - c) To provide security
  - d) To attain equity

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<sup>27</sup> *Ibid.*, p. 23

<sup>28</sup> *Ibid.*, p. 23

<sup>29</sup> Muh. Erwin, *Filsafat Hukum ; Refleksi Kritis Terhadap Hukum*, Jakarta : Rajawali Press, 2011, p. 180-181

Bentham's teachings known as individual Utilitarianism, which states that the good and evil of a deed will be measured if the action was brought happiness or not. Bentham tried to apply it in the field of law that is legislation where the good and evil is also determined by that measure. So the laws which many give happiness to the greatest part of society will be judged as a good law. Therefore, it is expected that the legislators should establish laws that are fair to all citizens individually. Furthermore Bentham argued that the existence of the state and law solely as a means to achieve the essential benefits that is the of majority society's happiness.<sup>30</sup>

Bentham's teaching known as the individualism, where in view of him move on a great attention to the interests of individual. According to him the law first of all give happiness to individuals not directly to the public. However Bentham still continuously observing the interests of society. For that, Bentham said in order to interests of individual with interests of other individual not collide so must be limited so that the individual does not become prey for other individuals (*homo homini lupus*). Moreover, Bentham stated that in order to each individual have sympathy with other individuals so that the creation of individual happiness is by itself the happiness of society will be realized.<sup>31</sup>

b. John Stuart Mill (1806-1873)

Utiliarisme was refined and strengthened by the great philosopher of English, John Stuart Mill (1806-1873), in his book utilitarianism (1864). Of his opinion is worth mention are two things. First, he criticizes the view of Bentham that pleasure and happiness should be measured quantitatively. He argue the quality should be considered as well, because there are higher quality and lower of pleasures. The second Mind of Mill is that happiness be ethical norms is happiness of all the people involved in an events, not the happiness of

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<sup>30</sup> Lilik Rasyidi dan Ira Thania Rasyidi, *Dasar-Dasar Filsafat dan Teori Hukum*, PT. Citra Aditya Bhakti, Bandung, 2004, p. 64

<sup>31</sup> Darji Darmodiharjo dan Shidarta, *Pokok-Pokok Filsafat Hukum ; Apa dan Bagaimana Filsafat Hukum Indonesia*, Gramedia Pustaka Utama, Jakarta, 2008, p. 118.

one person, who may be the main of doer. King and a subordinate in this case should be treated with same . the happiness one person should never be considered more important than the happiness of others.<sup>32</sup>

According to John Stuart Mill, as quoted by Jalaluddin Rahmat Utilitarianism is a sect that receives utility or the greatest happiness principle as a moral basis, he argue that the correct action if the action was comparable to increase happiness, and wrong for the action that produces opponent of happiness. While happiness is pleasure and the loss suffered; the meaning is the unhappiness is suffering and loss of enjoyment.

At that time the sect of utilitarianism often attacked by saying that this sect is only fit for pigs. Mill in providing a response to that attack by stating that people who criticized that in fact the degrading of human nature to the level of the pig, because view of the human being can only be happy with a sense of excitement in accordance with a pig. Humans are given the ability to reason would not be satisfied with pleasure like a pig, but will looking for pleasure through thought of intelligence, imagination is higher than the level of pleasure only. In terms of the feeling of Mill is gives weight to the quality of Bentham's thought.<sup>33</sup>

John Stuart Mill with his "Utilitarianism" which included the famous book of ethics. In it, he explains two things. First, favors should not be limited to any physical delights. Spiritual favors more sublime than the physical delights: "it is better to be Socrates dissatisfied than a fool satisfied," the second, he made be clear that utilitarianism has nothing to do with selfishness. Criteria of morality of utilitarianism, the greatest happiness principle it includes all affected of human by our actions. In contrast to the hedonism of

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<sup>32</sup> Bertens, *op. Cit.*, p. 249-250

<sup>33</sup> Amin Syukur, *op. Cit.*, p. 25

Epicurus utilitarianism does not make happiness for myself only, but the happiness of all.<sup>34</sup>

Furthermore Mill defend utilitarianism to the various misunderstandings and denial. The first is the accusation that utilitarianism, with its focus on favors, reduce of human to the level of animals. But his denial forget there are various kinds of favors, there are physical and some are spiritual. Utilitarianism is not to say that human always have to seek physical favors. On the contrary, it is typical for human that he release a low of favors for the sake of the higher. Utilitarianism was agreed that the "better human being dissatisfied than a pig satisfied"

One other disclaimer that happiness is can not be achieved. But according to Mill the assumption presupposes an sect excessive of happiness. When understood realistically, pretty much anyone can be happy as long as part of life long enough. Happy does not mean there is no sacrifice, an interesting description because it was a theory that considers favors as the highest value also want to give a place to sacrifice. But the sacrifice is not desirable for herself, but for the sake of the happiness of others. Then utilitarianism should not be equated with selfishness. Benchmark of Utilitarian morality is not happiness only doer, but the happiness of all.

Mill also reject that utilitarianism same with opportunism which always choose what is most beneficial, according to Mill principle benefits can even justify absolute claims such as "do not lie" because just because the prohibition is absolute, the trust between humans can be maintained, even though the trust that is necessary; but it is always the possibility of an exception and it is also recognized by the ethics that is not utilitarian. Similarly, a disclaimer that humans may not always consider the consequences

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<sup>34</sup> Frans Magnis Suseno, *13 Model Penekatan Etika*, Kanisius, Yogyakarta, 2006, p. 173

his actions are not strong, because the a result most human actions are already being realized by the experience of mankind for millennia years.

## 2. Kind of Utilitarianism

Viewed from kind of utilitarianism can be divided into two parts, namely utilitarianism utilitarianism acts and regulations.<sup>35</sup>

### a) Utilitarianism Action

Utilitarianism action teaches that humans must act in such a way that every action produces an excess of the consequences of the world's greatest possible compared to evil consequences. n more firmly the principle of utilitarianism says that humans must trying to always produce good consequences as much as possible from the harmful consequences when he acted. So among all the actions that we can take are right is the action that will best advance the interests of all those are can be able to influence. For example we can take things lying. According to traditional moral lie it should not be done. Utilitarianism does not agree that argument. according to utilitarianism lie just off limits because the consequences more worse than the consequences when people say is true. If the consequences of the lie would better than the consequences of the truth, we should, perhaps have to lie.<sup>36</sup>

### b) Utilitarianism Regulations

Having a main rule teachings as follows: Always act in accordance with the rules of the generate excess consequences for good in the world that might be compared to a evil result.

If this creed we apply the above case, then we did not ask about the good and the evil result of the actions of the theft. But we will ask how the consequences if there are rules of origin for the sake of the beggar so it is okay to

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<sup>35</sup> DR. Juhaya S. Praja, *Aliran-Aliran Filsafat dan Etika*. Yayasan Piara, Bandung. 1997, p. 45-46

<sup>36</sup> Franz Magnis Suseno, *Etika Dasar Masalah-masalah Pokok Filsafat Moral*, Kanisius, Jakarta, 2002, p. 124



steal from big stores. It is clear that such a regulation would be very detrimental to the whole society, then such actions should not be done.

### 3. Advantages of and Disadvantages of Utilitarianism

#### a) Advantages of Utilitarianism

Utilitarianism services situated in rationality and universality. Utilitarianism does not work with the regulations that we can not understand the reason, but to give a clear reason why between two possibilities to act we must choose the one and reject the second. Because he gives, and demanded that given rational reasons, he opened the selection a moral decision on of dialogue and argumentation. People can see first of all relevant aspects, the new it will take a decision. And because the perspective is not selfish, but universal, essential insights are social. So utilitarianism has an element that is suitable for human morality as social creatures. Benthamism create a situation of accountability: a decision, attitude and actions are morally wrong yet but according to abstract rules, but must be accountable of the consequences for all parties affected.<sup>37</sup>

We are required to always show the consequences of our actions is a fundamental of moral principle. We are accountability for the consequences of what we do. We can not wash hands. We must always act in a way that best suits their consequences to the interests, rights and expectations of many people. And thus utilitarianism load further principle that humans are accountability for each other.

So we should not live and act as if we are alone in the world. Our fellow is our responsibility, in the sense that we are in all actions should be such that we do not harm them. Fellow is anyone who still could be affected by the consequences of our actions. In fact it can be said, the principle of utilitarianism always must be considered as a conclusion of our obligation to be responsible for

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<sup>37</sup>*Ibid.*, p. 125

others. Obligation which is based on the most fundamental moral principles, namely that for anyone we should always take a good attitude.<sup>38</sup>

b) Disadvantages of Utilitarianism

Utilitarianism also has some disadvantages, among others:<sup>39</sup>

- 1) Objections were raised for hedonism in part also applies to utilitarianism. But utilitarianism not contain ethical egoism, because the principle of utility reads: the greatest happiness for the greatest number of people. Utilitarianism is no longer taking as a reference point only individual, but of humanity as a whole. But it is questionable how the general nature can be responsibility. he departed from a psychological basis: as human beings we looking for pleasure and avoid displeasure. Basic of that psychology is purely individualistic. Therefore it is inconsistent of leap to the largest number of people. We do not hear how this leap can be justified.
- 2) The principle of utility that an action is good if it produces the greatest happiness, is not always true. For example, our could imagine a case in which a person by way of cruel torture by many others. If pleasure abusers exceeds the suffering of victims, then according to the principle of utilitarianism can be considered is good. Here our consciousness of moral will rebel. Everyone would say that pleasure is obtained by making others suffer can not be justified. In other words, the system utilitarianism no place to sect of the "right". In fact, the right is a very important category of moral.

Another objection is that the principle of utility does not give any assurance that happiness is divided fairly. If in a great majority of society had been live prosperous and there is only a small minority which is poor and experiencing various of shortcomings, according to utilitarianism in terms ethical of society as it has been well regulated, because the pleasure exceeds displeasure. However, we found that society is not well regulated, because it is not well regulated.

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<sup>38</sup> Franz Magnis Suseno, *loc. Cit.*

<sup>39</sup> K. Bertens, *op. Cit.*, p. 251-252

And the advantages and disadvantages of utilitarianism can be summarized as follows:

- Advantages of utilitarianism:<sup>40</sup>

- 1) Rationality, the meaning is utilitarianism gives us a definite and rational criteria why the action was considered good. There is a rational basis why we taking and choose certain policies or actions and not others.
- 2) Utilitarianism, that each person was given the freedom to make decisions and act, there is no imposition of any party.
- 3) Universal, the meaning is prioritizing a good benefit or consequence of an action for many people. an act morally in value not because the action was brought great benefit to person who perform that action, but rather because of the actions that bring the greatest benefit to all concerned.

- Disadvantages of utilitarianism:<sup>41</sup>

- 1) The benefit is a concept that is so broad, so that the practical realities make it difficult to achieve, because the benefits to the human with another human is different.
- 2) Ethics of Utilitarianism never take seriously the value of an act in itself and only give attention to the value of an action so far related to the consequences.
- 3) Never take seriously someone who has willing and good motivation
- 4) To justify the rights, minority groups were sacrificed in the interests of the majority means that despite adverse action even violate the rights and interests of certain small groups, but most of the benefit involved, the action was still in a good values.and ethical

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<sup>40</sup> K. Bertens, *Etika*, Gramedia Pustaka Utama, Jakarta, 1994, p. 247

<sup>41</sup> A. Sonny Keraf, *Etika Bisnis*, Kanisius, Yogyakarta, 1998, p. 96-97

### C. Utilitarianism in Ethical Philosophy

Historically, utilitarianism rises from hedonism. Jeremy Bentham is considered as the father of this school. Based on idea that the pleasure and sadness is the only motive that govern human, J. Bentham said that individual pleasure and pain is depended on the happiness and prosperity of the whole society in general. Moral goodness of an action is determined by the utility/usefulness in promoting the common welfare. The purpose of life is: the greatest happiness for the greatest number of people.<sup>42</sup>

The sect of Utilitarianism achieves full development in John Stuart Mill. For Mill, virtue is not contrary to happiness. Virtue is one of the elements that make happy. If the system of Betham seems selfish, on Mill hedonism becomes altruist.<sup>43</sup>

According to utilitarianism, an action can only be assessed if the result and purpose have been considered. The basic of argument is that humans do not live alone but live together. If there is a policy in the name of common interest, the private interests should be submitted to common interest. For that act bring more happiness to many people.

According to utilitarian's thought, it is needed to standard of morality which should also be able to assert the rules to lead human. Principal results of utilitarianism as a moral theory is to distinguish right and wrong action of the goodness or evilness of the individual who acts. A person can be a good morally in view that he can always act with good intentions. From this we can understand that pleasure and happiness are not only measured quantitatively but qualitatively.

Mill Utilitarianism uses a clear and rational principles. In addition, it also has suitable elements of utilitarianism for a human morality as social creatures. We must act in such a way so what we are doing should have an impact for the benefit and happiness of many people and not bring pain and suffer. Utilitarianism creates

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<sup>42</sup> Poespoprodjo, *Filsafat Moral Kesusilaan dalam Teori dan Praktik*, Remadja Karya, Bandung, 1988, p. 47

<sup>43</sup> *Ibid.*, p. 48

context of responsibility for decisions, attitudes and moral action. Likewise, this principle applies to the government in which it has a clear grip to establish policies and regulate society.<sup>44</sup>

Thus the purpose of utilitarianism is to look for the perfection of life as many as possible whether in terms of quality and quantity. So the purpose of utilitarianism is happiness of many people.<sup>45</sup> So that, utilitarianism is universal because the assessment norm of moral is not good effects for the doer himself but also good for all human. We must consider the interests for all people who might be influenced by our actions, including ourselves. Then utilitarianism overcome selfishness and confirmed that personal sacrifice for other's benefit is highest an act of the moral values.<sup>46</sup>

Good act can cause a good name to someone who does. So someone who is good or evil can not be used as a standard for judging the good or evil of a deed. Assessment of the person can be done but it does not mean that good act will be done by someone with good character, but good act are actions that give the desired result or consequence.<sup>47</sup>

According to Mill, in life, human can not be separated from social life. What makes the standard is the progress of someone who will further increase the social feeling that will ultimately become a powerful force. When people do cooperation in society as needed, so between one person with other will not arise difference and will remain in harmony state. Finally Mill said, the benefit is the happiness number of many people. Criteria of good or evil of an act is the extent to which the action was brought benefits to the number of creatures as as many as possible.<sup>48</sup>

Negatively, human is prosperous if they are free from hunger and poor, from anxiety about tomorrow, free from fear, free from oppression if they did not feel

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<sup>44</sup> Franz Magniz Suseno, *Etika Dasar*, Kanisius, Yogyakarta, 1987, p. 125

<sup>45</sup> Hamzah Ya'kub, *Etika Islam Pembinaan Akhlaqul Karimah (Suatu Pengantar)*, diponegoro, Bandung, 1988, p.45

<sup>46</sup> Franz Magnis Suseno, *Etika Dasar Masalah-masalah Pokok Filsafat Moral*, p. 125

<sup>47</sup> Amin Syukur, *loc. Cit.*

<sup>48</sup> Amin Syukur, *loc. Cit.*

treated fairly. Positively the human is prosperous if they feel safe, peaceful, happy, if they live in appropriate with the ideals and values, when they feel free to make their own life and social life in appropriate with the aspirations and the available possibilities to them. So wherever they can develop their ability and creativity, in all limitations, where they do not feel intimidated, but calm and comfortable.<sup>49</sup>

The most urgent and rugged injustice is poverty and structural dependence. It means that in society there are still major factions who suffer poverty is not only a social problem, not just a suffering to which we should feel solidarity, but an injustice: they were hungry, sick, poor, abandoned not because they are lazy, or because the whole nation does not have anything, but because of the division of natural wealth of the nation and the work of the whole society is not fair. The indicators that top and middle class do hard work, they can easily be developed, if small farmers and construction workers do hard work, they can only sustain life alone; and there are not even able to get a job.<sup>50</sup>

According to Virginia Held in his book "Rights and Goods Justifying Social Action" that the only theory of moral which is viable to be held and able to pass tests for theories of moral is a theory of moral which satisfactorily combine the individual and collective problems. This kind theory of moral is believed can be developed and improved continuously.<sup>51</sup>

Viewing from utilitarianism that has rational and universal nature, people can see firstly the relevant terms then they will take a decision. Thus it creates a situation of responsibility in doing something, and confirmed that sacrificing interest or pleasure for the sake of other people is morally a valuable act.

Self-sacrifice is always a major factor in determining peace and prosperity in society, which in the view of Islam the Qur'an has been explained

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<sup>49</sup> Franz Magniz suseno, *Kuasa dan Moral*, Gramedia Pustaka Utama, Jakarta, 2001, p. 44

<sup>50</sup> *Ibid.*, p. 75-76

<sup>51</sup> Virginia Held, *Etika Moral Pembentukan Tindakan Moral*, Terj. Drs. Y. Ardy Handoko, Erlangga, Jakarta, 1989, p. 122

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي  
 صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ  
 شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

*“Those who entered the city and the faith before them love these who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice such are they who are successful”.<sup>52</sup>*

This verse tells the Anshar (helpers, that is Medina community who converted to Islam and accepted the oneness of God. They are very loving mecca community because of the similarity of faith (which was forced to come to them to evacuate) because they do not only give such an amazing place, so that a strong kinship and relationship between the Anshar with the muhajirin (which actually fulfill their homes and emigrated to medina for the sake of Islam) are well established. the Anshar assume, it is a special privilege entertaining the muhajirin and help them exceed themselves even if they themselves suffer poverty. This is all really a virtue that supports social relationships.<sup>53</sup>

So in this case we should not live and act as if we are alone in the world. Our neighbor is our responsibility, it means that we in all actions should do no harm to others. For a fact that human life can not stand alone and need to neighbor relations in facing tasks and daily work.<sup>54</sup>

<sup>52</sup> Retrieved on 20 December 2015 from <http://Qur'an.com>

<sup>53</sup> Muhammad muslehuddin, *Filsafat Hukum Islam dan Pemikiran Orientalis studi Perbandingan system hukum islam*, terj. Yudian Wahyudi Asmin, Zainal Muhtadin, Rohmad Ariyadi, Tiara Wacana Yogya, Yogyakarta, 1991, p. 86

<sup>54</sup> Al- Ghazali, *Akhlaq Seorang Muslim (Khuluqul Muslim)*, Terj. Moh. Rifa'i, Wicaksana, Semarang, 1985, p. 19





### CHAPTER III

#### CONCEPT OF ETHICS AND SOCIAL WELFARE (UTILITY) ACCORDING TO AL -GHAZALI

#### A. Biography and Works of al-Ghazali

##### 1. Biography of al-Ghazali

Abu Hamid Muhammad bin Muhammad al-Tusi al-Ghazali, was born in thus a small town in the Khurasan Iran at the 450H/1058M. Because his father is seller of benang, his called Ghazali the meaning in arabic language is "the maker of benang".<sup>1</sup> He and his brother, Ahmad as fatherless from the childhood. his education begins on the thus, he go to naisabur where he is student of al-Juwaini Imam Haramain untill his teacher passed away at the 478H/1058M.

There are another teacher's but more famous is Abu Ali al-Farmadhi from Naisabur at the 478H/1058M. Al-Ghazali go to campuss al-Mulk, the most interesting in the campuss are there are many undergraduate. There he be accepted with honorable. one day that cannot be explained in detail but can be confirmed before he migration to the bagdad, al-Ghazali have feeling skepticism phase and he have more spirit to find intellectual attitude that more satisfactory, and to find way of life that more usefull.<sup>2</sup>

Another opinion in his childhood, he learn about sience of fiqh. in this country with syech Ahmad bin Muhammad Arrozakoni ( his father's friend that as foster parent to al-Ghazali), then he learn with Imam Abi Nasar al-Isma'il in the Jurjan country, after learn about some knowledge in his country, he go to Naisabur and learn with Imam al-Haramain, here begins show his smart that very wonderfull, and he can be master some important knowledge like about logic (*mantiq*),

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<sup>1</sup> Heri Sudarsono, *Konsep Ekonomi Islam*, Ekonisia, Yogyakarta, 2007, p. 152

<sup>2</sup> M. Amin Abdullah, *Antara al-Ghazali dan Kant Filsafat Etika Islam*, Mizan, Bandung, 2002,

philosophy and fiqh mazhab syafii, because his intelligence Imam al-Haramain say that al-Ghazali is "ocean haven edge".<sup>3</sup>

At the 484H/1091M he was sent by Mizan al-Mulk to be a professor in nizamiyah school on Bagdad, and after four years he give more knowledge to student that very much around more four hundred student. in the same time, he explore more deep about philosophy with more spirit by private reading and wrote some book.

All of assignment that given to al-Ghazali can do it well, until success more. even, his success can make figures on Saljuk dynasty to ask for some advice and opinion from the religion or country, his advice can make al-Ghazali have more effect in figures on saljuk dynasty. The effect of al-Ghazali on the period the king of Malik Syah and the prime minister of Nizam al-Mulk. He can give effect about way of government with his thought and follow determine the wisdom in field of religion, education, culture and politic, there are many his effect around palace until nothing problem that can decided without his approval.<sup>4</sup>

But his position in Bagdad is not long time, because there are many problem and disaster in the center government (Bagdad) or in Saljuk dynasty, such as: first, at the 484H/1092M not long after his meeting with the empress of Saljuk dynasty, her husband the king Malik Syah is passed away. Second, at the same years the prime minister Nizam al-Mulk that be best friend passed away because killed by payment killer in near Nahawand, Persi. Third, two next year, at the 487H/1094M the leader of Abbasiyah Muqtadi bin Amrillah passed away too. The third people are best friend to al-Ghazali and give some role to life al-GHazali until he can be a famous theologian.<sup>5</sup>

Remember the third this people have effect more to Abbasiyah government that are controlled by Saljuk dynasty. Passing away this people can break stability the

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<sup>3</sup> A. Mustofa, *Filsafat Islam*, Pustaka Setia, Bandung, 1999, p. 215

<sup>4</sup> Amin Syukur dan Masyharuddin, *Intelektualisme Tasawuf Study Intelektualisme Tasawuf al-Ghazali*, LEMKOTA, Semarang, 2002, p. 131

<sup>5</sup> Zainal Abidin Ahmad, *Riwayat Hidup Al-Ghazali*, Bulan Bintang, Jakarta, 1975, p. 40

government that called Mustadhir billah ( inaugurated at the 487H/1094M). the government to be weak to handle problems that happen in every where, especially problem about terror the sect of Bathiniyah that be mover in the dark killer to prime minister Nizam al-Mulk.

In critical condition, al-Ghazali requested by the leader of Mustadir Billah ( period of Abbasiyah) to follow the politics with his pen. According to al-Ghazali there is not choice expect follow requested by leader it. Then he make a book that have title" *Fadhil al Batiniyah wa Fadhail al-Mustadiriyyah*" ( reprehensible of Bathiniyah and good Mustadhir government ) can be abbreviated with title" Mustadhiry". That book disseminated to all general community has sympathy to Abbasiyah government, then there are many community opponent of Bathiniyah, but the community of Bathiniyah are not stop to make some disorderly.<sup>6</sup>

At the 488H/1095M he have suffer mentall illness untill he cannot give knowledge to student. the next month, he leave Bagdad because he want to hajj, but acctually he not wanna be professor and his carir all out as jurist and theology. There are many discuss about al gozali, he say that he faraid go to hell, and do many critics for damage many theologian in his period. an then maybe he leave all office because it is corup. Therefore, according to al-Ghazali, the only way to lead to true life is having to leave the whole position.<sup>7</sup>

With reason to perform the pilgrimage in Mecca, al-Ghazali obtain permission from the authorities to get out of Baghdad, after he dispenses his property, except a little for stock on the way and to living his wife and children were still small. First he went to Sham / Syria with the intention of seclusion in the jami' mosque of Damascus. The end at the 488 H, he began to seclusion, keep away from the bustling life in seclusion in the tower of jami' mosque of Damascus conducted for approximately two years.

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<sup>6</sup> Dedi Supriyadi, *Pengantar Filsafat Islam Konsep, Filosof dan Ajarannya*, Pustaka Setia, Bandung, 2009, p.148

<sup>7</sup> M. Amin Abdullah, *op. cit*, p. 29

Because not satisfied doing seclusion in Damascus, so at the end of 490 H, al-Ghazali to the city of Palestine to do the same of thing with place in the Umar mosque and sacred monuments "The Dome of the Rock. Furthermore, al-Ghazali was wandering in the Sahara desert and finally towards cairo, Egypt which is the center for the advancement of the greatness of Islam after the city of Baghdad. From cairo he continue his wanderings to the port city of Alexandria. Then he headed to Mecca and Medina and to do hajj and pilgrimage to the tomb of Muhammad. Overall the life and practice of religion of Ghazali lived through his wanderings for about ten of years (488-498). And at the 499 H al-Ghazali returned home to Nishapur meet Farkh call Al-Mulk, son of Nizam al-Mulk and Wazir Sanjar, ruler of saljukiyah to return to work in the academic.<sup>8</sup>

The end of his life in Teheran at the 505H / 1111M, as usually, he got up early on a Monday, pray then ask brought the coffin. He rubbed that coffin with his eyes and said "any command of God, I am ready to do so." While praising that words He straightened his legs, and when people see his face, the high priest was gone.<sup>9</sup> And there are other opinions that say of Abul Dawn al-Jawzi in his book *al asabat 'inda amanat* says that Ahmad his brother of al-Ghazali said at the dawn, Al Ghazali made ablution and do prayer, then he said: Take a shroud for me then he took and kiss then put over his eyes, he said, "I hear and obey to meet God and then stretched his legs and facing the Qiblah. Al Ghazali who holds the *hujjatul Islam* died before sunrise in his hometown (Tus) on Monday, 14 *Jumadil Akhir* 505 H (1111 M). al Ghazali was buried in Zhahir al Tabiran, the capital city of Tus.<sup>10</sup>

## 2. The work of al-Ghazali

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<sup>8</sup> Amin Syukur dan Masyharuddin, *op. cit.*, p. 134-137

<sup>9</sup> Nur Chamid, *Jejak Langkah Sejarah Pemikiran Ekonomi Islam*, Pustaka Pelajar, Yogyakarta, 2010

<sup>10</sup> Imam Al Ghazali, *Pembuka Pintu Hati*, MQ Publishing, Bandung, 2000, p. 266

Regarding the works of al-Ghazali, he was classified as a prolific thinker in the work and intellectual very broad insight. There are some differences regarding the number of books written by al-Ghazali. however, according to Dr. Badawi Thobanah in *Muqaddimah Ihya 'Ulumuddin* wrote the works of al-Ghazali were forty-seven. Everything can be grouped as follows;<sup>11</sup>

a) Kelompok Filsafat dan Ilmu Kalam

- 1) Maqashid al-Falasifah
- 2) Tahafut al-Falasifah
- 3) Al-Iqtishad fi al-I'tiqad
- 4) Al-Muqdis min al-Dhalal
- 5) Al-Maqshad al-Asna fi Ma'ani Asma'illah al-Husna
- 6) Faishal al-Thariqah bain al-Islam wa al-Zindiqah
- 7) Al-Qisthas al-Mustaqim
- 8) Al-Mustadziri
- 9) Hujjah al-Haq
- 10) Mufahil al-Hilaf fi Ushul al-Din
- 11) Al-Muntaha fi 'ilmi al-Jidal
- 12) Al-Madznun bihi 'ala ghairi Ahlili
- 13) Mihaq al-Nadzar
- 14) Asraru ilm al-Din
- 15) Al-Arba'in fi fu Ushul al-Din
- 16) Iljam al-Awwam fi Ilm al-Kalam
- 17) Al-Qaul al-Jamil fi Raddi 'ala Man Ghayyar al-Injil
- 18) Mi'yar al-Ilmi
- 19) Al-Intishar
- 20) Itsbat al-Nadzar

b) Kelompok Ilmu Fiqih dan Ushul Fiqih

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<sup>11</sup> Amin Syukur dan Masyharuddin, *op. cit.*, p. 141-144

- 1) Al-Basith
- 2) Al-Wasith
- 3) Al-Wajiz
- 4) Khulashah al-Mukhtashar
- 5) Al-Mankhul
- 6) Syifa' al-'Alil fi al-Qiyas wa al-Ta'wil
- 7) Al-Dzari'ah ila Makarim al-Syari'ah

c) Kelompok Ilmu Akhlak dan Tasawuf

- 1) Ihya' 'Ulum al-Din
- 2) Mizan al-'Amal
- 3) Kimya' al-Sa'adah
- 4) Misykat al-Anwar
- 5) Minhaj al-'Abidin
- 6) Al-Durar al-Fakhirah fi kasyfi Ulum al-Akhirah
- 7) Al-Anis fi al-Wahdah
- 8) Al-Qurabah ila Allah 'Azza wa Jalla
- 9) Akhlak al-Abrar wa Najat al-Asyrar
- 10) Bidayah al-Hidayah
- 11) Al-Mabadi wal al-Ghayah
- 12) Talbis al-Iblis
- 13) Nashihat al-Muluk
- 14) Al-Ulum al-Ladduniyyah
- 15) Al-Risalah al-Qudsiyah
- 16) Al-Ma'khadz
- 17) Al-Amali

d) Kelompok Ilmu Tafsir

- 1) Yaqut al-Ta'wil fi Tafsir al-Tanzil
- 2) Jawahir al-Qur'an

## B. The Concept of Ethics According to al-Ghazali

The definition of morality according to al-Ghazali is very important to be explained, so that it can help us to examine the concept of morals according to al-Ghazali. He said, "Virtue is an attitude that is rooted in the soul that can make every actions be easy, without the need of deep thought and consideration. If from that attitude produces good action based on common sense and *syara'*, then it is called good moral (*mahmudah*). If it produces contrary, it means bad action, he called despicable morals (*madzmūmah*).<sup>12</sup>

Character or morals according to al-Ghazali, is not knowledge (*ma'rifah*) about good and evil or the destiny (*Qudrah*) for good and bad, and also not the experience (*fi'il*), the good and bad, but actually it means a steady condition of the soul. Al-Ghazali goes on to explain the meaning of good morality to say because morality refers to the state of the human heart (*ash-shurat al-bathina*), then good morals certainly means a good mental condition.<sup>13</sup>

*Ihyâ' 'Ulum ad Din* is one of the works of Al-Ghazali that explores about his thought of philosophical ethics. Thus, it can be said that the philosophy of ethics by Al Ghazali is Sufism of Al Ghazali. It means that the human as possible as can imitating an exemplary of God characters, such as loving, compassionate, forgiving, and many characters that loved by God, such as patience, honesty, piety, *zuhud*, sincere, religious and others. Know that the origin of human nature and structure incorporated there in four disgrace. Namely, the character of beast, the character of animals, the nature of devil, and the character of divinity. If angry is dominant, so he will to do deeds of wild animals. If lust is dominant, so he will to do deeds of animals. If both of these properties incorporated within himself and produce a love of evil, tyranny, conquest, treason, and deception, then he is in control of the devil.<sup>14</sup>

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<sup>12</sup> Al-Ghazali, *Ihyâ' Ulumuddin*, III, (Beirut: Dar al-Fikr, tt), hlm. 109

<sup>13</sup> M. Abul Quasem Kamil, *Etika Al-Ghazali Etika Majemuk Didalam Islam*, Terj. J. Mahyudin, Pustaka, Bandung, 1988, h. 81

<sup>14</sup> Al-Ghazali, *Terjemah Ihyâ' 'Ulumuddin Jus 3*, Terj. Moh. Zuhri, CV. Assyifa, Semarang, 1992, h. 215

If inside there are matters of divinity, so he felt he had a divinity and height, leaving the submission and happy with everything associated with it and its characters.<sup>15</sup>

The central morals of al-Ghazali's discussion is happiness. Happiness is something that sought, *mathlūb*, both by the previous and modern people. According to al-Ghazali the happiness can only be reached through a synergy between knowledge and action. Knowledge requires the Standard to distinguish it from other activities, while the act requires the criteria that will determine clearly and concisely, raises impersonation passively and have definite goals, so that an act can produce happiness and differentiate it from the actions which bring to misery.<sup>16</sup>

Al-Ghazali's ethical called the science of hereafter way (*'ilm tariq al-akhirah*) or the path of the prophets and pious ancestors (*as-Salaf al-Salih*). He was also called the science of religious experience (*'ilm mu'amalah*). In works of the Sufi period he did not seem to use the phrase of moral science for ethics.<sup>17</sup>

Al-Ghazali's Ethics can be said patterned teleological (sect of philosophy the teaches that all sorts of creatures in this world has a purpose) because he considered charity with reference to the result. This Ethics teaches, that human has a noble purpose, namely happiness of hereafter, and that charity is good if it produces the effect on the psyche the makes it leads to the goal, and the charity is bad if hinder the soul achieve that goal.

Even acts of worship such as prayer and zakat is caused as a result of good for the soul. Level of good and bad for the charity can be distinguished by its effects in the soul of human. Indeed pressure al-Ghazali on "as a result to the soul" so hard, so his ethical could be considered an ethic for the soul, in a similar way can also be called a theory of happiness, which is different from the hedonism, where pleasure in viewing a glorious thing. So deeds are considered good or bad in tune with whether

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<sup>15</sup> Al-Ghazali, *Terjemah Ihya 'Ulumuddin Jus 3*, loc. cit

<sup>16</sup> Madjid Fakhry, *Etika dalam Islam*, Pustaka Pelajar & UMS, Yogyakarta, , 1996, hlm.126

<sup>17</sup> M. Abul Quasem, Kamil, *op. cit.*, h. 10



beneficial or detrimental consequences for a purpose; and the act itself has no intrinsic moral value of an autonomous.<sup>18</sup>

Al Ghazali recognizes in his ethics, the value of the position of reason, revelation, and the inspiration of Sufi. In the first volume of *Ihya* 'he puts it in the division of science. Which are classified into the religious sciences (*syar'iyyah*) and non-religious (*ghayr syar'iyyah*). Syar'iyyah received from the prophets. A non-religious sciences (*ghayr syar'iyyah*) studied with reason, as mathematics by doing experiments, such as medicine to hear like a language.

Religious knowledge is defined as knowledge derived from the prophets and books of revelation, which is accepted as the source (*taqlid*). With the help of this religious knowledge human can purify his soul from deceit and achieve perfection. So here, ethics described as the science of rational and as the religious sciences. Al-Ghazali reconcile these two views by saying that the mind (intellect) and the *Shari'ah* are complete each other; mind is not enough in the moral life and so is the revelation; both need to be combined. "Rational knowledge is not enough to mental health, although the soul needs it, as well as the mind is not enough for the survival of the body's health initiative, but the mind to know the efficacy of medicines by learning from the doctors; because mind alone can not provide clues about this properties, but understand it after the hearing, is not possible unless using mind. So hear it is essential for the mind and reason to be there for the hearing."<sup>19</sup>

Al-Ghazali suspect the ability ratios of human to establish or do "good" without the help of the holy book. Therefore, it is difficult for al-Ghazali to see and recognizes the element of "universality" in the human ethics, because the universality of ethical norms can only be understood from an intellectual perspective. However, according to al-Ghazali, an intellectual perspective, whether intellectual understanding is correct or not, would undermine the teachings of religions. Because

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<sup>18</sup> *Ibid.*, p. 13-14

<sup>19</sup> M. Abul Quasem, Kamil, *op. cit.*, p. 16

of his refusal to capacity "ratio" of human to know for what is good, al-Ghazali turned choose mystical ethics based psychology.<sup>20</sup>

From some of the above, seemed to appear is a fact in terms of Ghazali's ethics, that is attachment the ethics on religious. Religious deeds (worship) as prayer, syaum (fasting) and so on form a necessary part of his moral theory. Deeds of fellow human beings, which usually regarded as God commanded obligations and His Prophet. All good deeds should be directed to the improvement of the soul, so that the soul can achieve prosperity in the Hereafter later. All of this and other similar view of al-Ghazali (for instance the need to mind and Shariah as a source of moral obligation) to integrate ethics with religion. the moral Charity is not differentiated from religious charity. someone who increase to piety he would be more of moral.<sup>21</sup> Because of the strong and the weak one's faith can be measured and known from the behavior. Because of the strong faith can realize a good and noble morals, while weak faith realize evil and bad morals, even easier to perform heinous acts that harm themselves and others.<sup>22</sup>

Religion can be used as a companion and supporter factor (complementary) to the development process. If political development was held on the basis of Pancasila as the values of the fundamental (values), then religion, as the values of the living and growing among the community, can be used as instrumental values, that is by developing of ethical and religious morality to be utilized in an effort to improve the quality of human resources is a development actor.<sup>23</sup>

Religions are very rich with ethical and moral values. Conceptually religion bring paradigm of ethical and moral for the progress and welfare of the community. Among the religious ethics needs to be given to the realization of modern Indonesian

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<sup>20</sup> M. Amin Abdullah, *op. cit.*, p. 84

<sup>21</sup> M. Abul Quasem, *op. cit.*, p.

<sup>22</sup> 18Al- Ghazali, *Akhlak Seorang Muslim (Khuluqul Muslim)*, Terj. Moh. Rifa'i, Wicaksana, Semarang, 1985, p. 17

<sup>23</sup> Din Syamuddin, *Etika agama Dalam Membangun Masyarakat Madani*, PT Logos Wacana Ilmu, Jakarta, 2002, p. 224

society, are values that promote the establishment of tridimensi modernity, namely; progress, independence and excellence. In the perspective of religious ethics, development, independent, and superior of human and modern society are human or society that tends to realize any dream, sense, and intention into real work, and then always tend to increase the work in fact it became the best work or achievement, in a dynamic and systematic process to approach the ideals (purpose) of life, as a manifestation towards the future.<sup>24</sup>

Al-Ghazali has ethical concept called with middle way (*wasth*) where one of the transgressors and others in need, and one in between the so-called middle. Mid state is a state that is good, that is commendable and other circumstances is extreme and reprehensible. That middle is the virtue (*fadhilah*) and the extreme is an abomination (*radzilatan*).<sup>25</sup> Al-Ghazali explains it with an example: the miser mention him by saving the property while the wasteful busy to spending wealth, in both cases, the soul is tied to property, worldly goods. To achieve freedom from this bondage, people must be free of these two characters. But because it is humanly not possible so middle way is best.<sup>26</sup>

### C. Happiness According to al-Ghazali

Happiness is something that is wanted (*mahlub*) by those who passed and modern and happiness can only be reached if the knowledge (*'ilm*) is associated with deeds (*'amal*). Knowledge requires of standards (*Mi'yar*) which differentiate from other activities, while the act requires criteria (*Mizan*) who will determine clearly and concisely, raises imitation (*taqlid*) passive and has a definite purpose that an act can produce happiness and differentiate from the acts that led to misery.<sup>27</sup>

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<sup>24</sup> *Ibid.*, p. 225-226

<sup>25</sup> M. Abul Quasem Kamil, *op. cit.*, p. 83

<sup>26</sup> *Ibid.*, p. 87

<sup>27</sup> Majid Fakhry, *Etika dalam islam, op. cit.*, p. 126

According to al-Ghazali, with the happiness we can understand that afterlife of pleasure it is not a fake, full of infinite abundance, perfection is never decrease and incomparable of glory all the time.<sup>28</sup>

Al-Ghazali also said that the purpose of human life is to achieve happiness. While the end purpose is to achieve happiness hereafter which peak is close to God in a way to meet and see God in which there is a thorough of pleasures that never known to human when they are in world.<sup>29</sup>

Close to God becoming a purpose of human, it can not be separated from the concept of the human being in soul (*al-nafs al-nathiqah*) and the most important of power in *al-nafs* that is to know the natures and the absolute of nature is God. Happiness which is the ultimate goal of human life, according to al-Ghazali has four characteristics, namely eternal without end, joy without sorrow, knowledge without ignorance and rich without poor, perfect without flaws and glory without humiliation.<sup>30</sup>

Viewing about the characteristics of hereafter happiness above, it is no other than the happiness of heaven, and this is in accordance with what is described of God in the Qur'an (Q.S As-Sajdah:17) as follows:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

“No soul know what is kept hid for them of joy, as a reward for what they used to do”<sup>31</sup>

As we have seen, such as Aristotle, al-Ghazali equates happiness with primary kindness of human. But in contrary based on Aristotle, he divided it back into two main kinds of happiness; hereafter happiness and worldly happiness.

<sup>28</sup> Majid Fakhry, *Etika dalam islam, op. cit.*, p. 126

<sup>29</sup> Al-Ghazali, *Ihya Ulumuddin*, Dar al Fikr, Beirut, 1954, jus 1, p. 53

<sup>30</sup> *Ibid.*, jus 4, p. 100

<sup>31</sup> Retrieved on 20 December 2015 from <http://quran.com>

According to the first is true happiness while worldly happiness is just as metaphorical happiness. The enjoyment of with the happiness hereafter however did not turn his attention away from the kinds of happiness or other goodness. In fact, he stated that whatever is conducive to the main of good is a kindness too. The relationship between pleasure and happiness is discussed in the discussion of the types of other goodness. Goodness is divided into: a) goodness useful continuously or at any time, b) the desired goodness either in itself or to look for something else, or c) pleasure. Part b) and c) are not related, because the pleasure is defined as the achievement of a desired object and desire is defined as the tendency of the soul to hold or have an object that is sorely missed.<sup>32</sup>

on the way to the afterlife. They have the same drift as people who go to Mecca, they have forgotten the purpose of travel and himself, then spent the feed and decorate his camel. Humans certainly fascinated and captivated by the world unless he really careful so as not to be tempted. The Prophet said that this world is like a Necromancer who is smarter than Harut and Marut. This world deceive us in the following ways:

First, it pretends to spend eternity with us when in fact it was always passed from time to time, waving to say Goodbye to us, like a shadow that seems to remain but actually moving.

Second, the world is spinning like a Wizard of attractive but evil. It pretended to love us, like us, but then it went to the enemy and leave our sadness and despair. Isa prophet saw the world as a form of poor old grandmother. He's asked the husband what he is. That world her husband replied innumerable. He asked her husband is there a dead or divorced. She said all of them had been killed.<sup>33</sup>

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<sup>32</sup> Majid Fakhry, *Etika dalam islam, op. Cit.*, p. 137

<sup>33</sup> Al- Ghazali, *Kimia Kebahagiaan*, Terj. Haidar Bagir, Mizan, Bandung, , 1979, p. 50

According to al-Ghazali happiness it has two aspects, positive and negative. Negative aspect with regards to anything which not happiness. Al-Ghazali discusses this happiness with the first attacking the general view hedonism, which argues that the purpose of life is to enjoy the fun (*ladzda*) and enjoyment (*Naim*) live in this world according to al-Ghazali, such a view is wrong for two reasons, a) The pleasures of the world is only temporary, that is until death. The duration of life in this world is not up to a thousandth from the time of hereafter life, and in fact this comparison inappropriate because afterlife it is eternal. b) The pleasures of this world are not pure; each shape is not perfect and mingled with pain. That is its nature until now, and so did until Judgment. So, it impossible if pleasure would purpose of life, but it doesn't mean that all of happiness pattern had been accursed basedn on Ghazali perspective, in contrary, he appreciate of happiness to looking for and get knowledge, the happiness in talk with God, near with God because always remember of God, and the happiness to do good deeds. He also correct of pleasure of legal sex, food, clothes, and home in proper need. Thing cursed by al-Ghazali is looking for this word pleasure, body or spiritual as the purpose of life.<sup>34</sup>

In the book “kimia Sa’adah” of al-Ghazali said that true happiness which we love God. Prophet Isa said:

If we use this principle to the love of Allah, then we willfound that he alone is right for us to love. Those who do not love Allah it is because they do not know that Allah. What we love to someone that we love because it is the shadow of Allah. because Of these we love to Muhammad because he is the Apostle and lover Allah, and love to those pious and noble people that are actually love to Allah. We will see this more clearly if we consider whether the causes are enliven love.

The first cause is that the person is in love with himself and enhance his own circumstances. It took him directly to the Love to Allah, because of its form and

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<sup>34</sup> M. Abul Quasem, Kamil, *op. cit.*, p. 48

nature of man it is solely Gift of Allah. If not by the will of Allah and His mercy, people will not form into the real world. Human events it and attainment of perfection is also the bounty of Allah alone. It is strange if someone took shelter under a tree from the sun but do not thank the tree. So too if not for Allah, man will not form and there will not have the properties directly. Therefore, why man does not love to Allah? If you do not love to Allah that he did not know him. Without knowing Him people will not love Him, because Love is arising from the introduction. Stupid people who do not know.

For the second is, that man is in love with a man who helped and gave gifts to her. In essence that gives help and grace that only Allah alone. Actually, any help and grace of the creature or the servant of Allah is encouragement too. Any intention of the heart to make kindness to others, or there is a desire to advance in the field of religion or to get a good name, then the cause of Allah that is driving intention, desire and effort to achieve what the beloved.

The third cause is the love generated by means of contemplation or meditation on the Nature of Allah, The power and wisdom. And begins the power and wisdom of man is very small shadow of the Power and Wisdom of Allah. This love is like the love we feel for the big guys in the past, for example, Imam Malik and Imam Syafie although we would not expect receive any personal benefit from them, and it is the kind that does not make a profit. Allah said to Prophet David, "I most I Love are those who seek me not because of fear to my law or desire my blessing, but is solely because I am the Lord."

For the fourth cause associated with this love is because the close bonds between man and his God.

For perfect happiness, knowledge alone is not not enough. Let included with Love. Love to Allah it will not be achieved while the heart was not cleaned out of

love to the world. This cleaning can be done by refraining from low desires and being ascetic.<sup>35</sup>

#### **D. Concept Social Welfare (utility) according to al-Ghazali**

A theme that became the base of departure along the works of al-Ghazali is the concept of *maslahat*, or social welfare or utility (the common good). A concept which covers all of human affairs, both economic affairs, ethics and other matters. And that makes a close connection between the individual and society. In increase the social welfare, Imam Ghazali classify and identify all the problems either in the form *masalih* (utilities, benefits) and *mafasid* (disutility, losses) in improving social welfare.

The theme become the base of the benchmark of all his work is the concept of *maslahat* or social welfare, which is the concept that encompasses of all human activities and create a close connection between the individual with society. He describes the social welfare in the framework of hierarchy social and individual needs. And the hierarchy levels are:<sup>36</sup>

1. *Dharuriyah*, consist of all the activities and things that are essential to maintain the five principles.
2. *Hajiyah*, consist of all the activities and things that are not vital for maintenance of five principles, but needed to decrease and eliminate obstacles and hardships of life.
3. *Tahsiniah*, namely sharing activities and things that crossed the line *Hajjah*.

That hierarchy is a classification of relic of Aristotelian tradition that called as ordinal needs, consisting of basic needs, the need for external goods and the need for goods psychic.<sup>37</sup>

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<sup>35</sup> Al- Ghazali, *Kimia Kebahagiaan*, p. 60

<sup>36</sup> Euis Amalia, *Sejarah Pemikiran Ekonomi Islam Dari Masa Klasik Hingga Kontemporer*, Pustaka Asatrus, Jakarta, 2007, p. 123-124

<sup>37</sup> Adiwarman A Karim, *Sejarah Pemikiran Ekonomi Islam*, Raja Grafindo Persada, Jakarta, 2006, p. 318



Furthermore, he defines social function within the framework of individual needs and social hierarchy. And as has been mentioned before that the welfare (*maslahah*) of a society depends on the search and maintenance of five basic purposes: religion (*din*), soul (*nafs*), mind (*aql*), descent (*nasab*), and property (*mal*).

Terminologically, the word *maslahah* comes from Arabic language and has been standardized into Bahasa Indonesia with the same word, which means the goodness that brings benefit and or reject damages.<sup>38</sup> According to the original language, the word *maslahah mursalah* is derived from *saluha*, *yasluhu*, *salaha*; means something good, worthy, and useful. While the word *mursalah* means regardless free, not bound by the arguments of religion (al-Qur'an and hadith) that allow or forbid.<sup>39</sup>

According to al-Ghazali, *maslahah* is divided into three, namely:<sup>40</sup>

- a. Justified Beneficiaries/shown by *nash*/certain proposition. This is known as *maslahah mu'tabarah*. This kind of Beneficiaries can be justified for a consideration of establishment of Islamic law and included in the *qiyas* study.
- b. Canceled Beneficiaries/aborted by *nash*/certain proposition. This is what is known as the *maslahat mulghah*. This kind Beneficiaries cannot be taken into consideration in the determination of Islamic law.
- c. *Maslahah* which is not revealed any certain or specific argument that justify or reject/abort. This Beneficiaries is what is called as *maslahah mursalah*. Islamic legal experts have different opinions whether the *mursalah maslahah* can be considered in the determination of Islamic law or not.

*Maslahah mursalah* as a legal method that considers usefulness that can be accessed by general, and not limited interest, not bound. In other words *Maslahah mursalah* is freely determined decision, but remains bound to the fundamental

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<sup>38</sup> K. H. Munawir Khalil, *Kembali Kepada Al-Qur'andan As-Sunnah*, Bulan Bintang, Semarang, 1955, p. 43

<sup>39</sup> Amin Farih, *Kemaslahatan dan Pembaharuan Hukum Islam Abu Ishaq Ibrahim al-Syatiby*, Walisongo Press, Semarang, 2008, p. 15

<sup>40</sup> Al- Ghazali, *al-Mustasfa*, Dar al-Fikr, Beirut, tt p. 284-286

concept of *Shariah*. Because Shari'ah itself is appointed to provide benefit to community in general, and serves to provide benefit, and prevent damage (*madzarat*).<sup>41</sup>

Theory *al-masalih al-mursalah* is tied by the concept that the *shari'ah* is intended for the benefit of the community, and serves to provide benefit and prevent dangerous. Malik confirmed that the idea of common interests is one of the sources of the Shari'ah, and the new source was named *al-masalih al-mursalah*.<sup>42</sup> In the book *Nasihah al-Mulk*, al-Ghazali stated that if God sent prophets and give them revelation, He also sent the rulers and bless them with "the divine power ". Both have the same goal: the welfare of mankind (*maslahati Zandagani*).<sup>43</sup>

Allah has commanded to be fair and do good to all. Fair is the cause of salvation. While do good action was cause the victory and happiness. Doing good business is run as a profit way. People who are satisfied in business on his world only then do not count as an intelligent person. Likewise, someone who is doing business only think of the afterlife so as limiting ourselves in do things of good.<sup>44</sup>

Sublime of moral are eternal guarantee for the all culture. And it is not mean the religion shoote and neglecting the development of society and the state, but this give instruction on the value of construction of soul to keep human life and make it happy. Example a wise judge with justice can perfect legislation less harmonious, which is used as the basis for prosecuting a case. Judges someone become evil can be misused and distort the true and fair of laws. Personal development is the main basis in order to make and realize goodness as a dominant in the life of this world. The soul is not good to be a dark world, both present and future.<sup>45</sup>

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<sup>41</sup> Amin Farih, *op. Cit.*, p. 22

<sup>42</sup> Muhammad muslehuddin, *Filsafat Hukum Islam dan Pemikiran Orientalis studi Perbandingan system hukum islam*, terj. Yudian Wahyudi Asmin, Zainal Muhtadin, Rohmad Ariyadi, Tiara Wacana Yogya, Yogyakarta, 1991, p. 127

<sup>43</sup> Din Syamsuddin, *Etika Agama Dalam Membangun Masyarakat madani*, Logos Wacana Ilmu, Jakarta, 2002, p. 86

<sup>44</sup> Al-Ghazali, *Terjemah Ihya 'Ulumuddin Jus 3*, Terj. Moh. Zuhri, CV. Assyifa, Semarang, 1992, p. 264

<sup>45</sup> Al- Ghazali, *Akhlaq Seorang Muslim*, p. 38-39

Divorce is a result of bad behavior; good behavior will bring a sense of romance, love and agreement. Bad characters resulting into hate each other, inciting each other, and conflicting. When something that led to it commendable will the result commendable. And kindness in religious behavior is not vague in primacy.<sup>46</sup>

According to al-Ghazali human was divided into three groups:<sup>47</sup>

1. People who give priority to earn a living the life of the world, so forget the cult to god and they include people who get hurt.

2. People who put his devotion to god that would neglect the needs of his life in the world, he was the lucky ones.

3. And that is closest to the straightness is the third kind, that is, those who are preoccupied by the world for the afterlife, it includes simple people, and would not be obtain the degree of simplicity of those who do not fulfill the demands of truth in a living. And people who are looking for the world that the world will not be moved as intermediaries to hereafter as long as he does not say politeness with decency.

Social ethics of Islamic has a very big role for the improvement of lives of mankind. Social ethics of Islamic has two fundamental characteristics, namely justice and freedom. These two characteristics are important to move Islam as a religion that upholds values of moral and humanity. Our actions must be oriented towards actions that lead to justice and also looked at the absolute liberty of each individual. Because, this individual freedom implications for social action and collective law.

One important and influential element in fostering the unity of the society, is to improve the character of a person with intimate relationships, feeling the gentle heart and broad-minded in order to deal with the problems that live and thrive in their environment.<sup>48</sup>

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<sup>46</sup> Al-Ghazali, *Terjemah Ihya 'Ulumuddin Jus 3*, p. 503

<sup>47</sup> Al-Ghazali, *Terjemah Ihya 'Ulumuddin Jus 3*, p. 203-204

<sup>48</sup> Al- Ghazali, *Akhlak Seorang Muslim*, p. 370



## CHAPTER IV

### ANALYSIS OF ELEMENTS OF UTILITARIANISM IN AL-GHAZALI'S THOUGHT

#### A. Elements of Utilitarianism in al-Ghazali's Thought

In the western Utilitarianism is a sect that receives utility or the greatest happiness principle as a moral basis, he argue that the correct action if the action was comparable to increase happiness, and wrong for the action that produces opponent of happiness. While happiness is pleasure and the loss suffered; the meaning is the unhappiness is suffering and loss of enjoyment.

It is not found not specifically detailed discussion of utilitarianism in the thought of al-Ghazali. However, when seen and understood from the aspect of purpose, usefulness theory (*utilities*), that we have discussed earlier, is identified with the *maslahah* theory (Islamic law perspective). Because the *maslahah* theory is always grounded in the value of the benefits. Beneficiaries theory is derived from the theory of Islamic law whose orientation emphasizes on the element of the benefit or *maslahat* to humans than questioning normative issues. This theory does not merely look at the sound of legal text (sound of verses of al-Quran and al-Hadith) as well as statutory law, but rather focuses on the principles or objectives to be achieved, which are contained in the scripture or text (*maqashid syari'ah*).<sup>1</sup>

Benefit which is the purpose of *syara'* is not benefit solely by desire and lust. Because the purpose of the law making is none other than realize human benefit in all aspects of the life in the world to avoid the various forms of damage. Determination of Islamic law through *maqasid ash-Syar'iyah* approach is one form of approaches in the form of *syara'* beside linguistic approach that is often used by Islamic scholars. So, the approach through can make Islamic law more flexible, supple because this approach will produce contextual Islamic law. While the

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<sup>1</sup> Retrieved on 25 December 2015 from <http://suwandi.hbs.blogspot.com/2010/03/maslahah-mursalah-dalam-urgensinya.html>

development of Islamic law through linguistic rules will result in mental flexibility Islamic law. Islamic law will be stiff (rigid) and also will lose its contextual nuances.<sup>2</sup>

According to al-Ghazali, the goal of Shari'a is to achieve and realize the benefits and all interests (*maslahah*) of mankind. For al-Ghazali, the benefits must be harmonious and consistent with *maqasid* in order to maintain human interest of the things that are not desirable. For al-Ghazali, the purpose of Islamic law lies on the protection of religion, life, intellect, lineage and wealth, the fifth is the focus of human efforts, including economic activity. Viewed from the side of the universalist, *maqasid* is divided into two categories, namely *kulliyah* and *juz'iyah*. *Maqasid kulliyah* is the goal of universal law that can easily be understood by human reason, while *maqasid juz'iyah* is objects that is specific to a law that can only be disclosed by the jurists with the term wisdom, secret, or cause.

As explained above, that al-Ghazali in some of his works, has mentioned that the goal of Islamic law is to achieve and realize the benefits and all interests (*maslahah*) for all mankind to realize the welfare of the world and the Hereafter within the limits of *shari'ah*. Al-Ghazali also stated that *maslahah* must be in accordance with the provisions established by *syara'*, supported with *al-Qur'an*, *Sunnah* and *ijma'*, so that each *maslahah* that does not comply with the provisions of *nash* includes absurd *maslahah* that cannot be accepted.<sup>3</sup>

Every benefit which did not return to maintain the intent of Islamic law can be understood from the Book, the Sunnah, and *ijma'* and is the *gharib* beneficiaries (strange) that is not in line with the action of *syara'*, the beneficiaries were canceled and must be discarded. Anyone who guided i, he has set by his own lust of Islamic law, as the person who establishes Islamic law based on *istihsan*, he has set the Islamic law based on his lust or desire.

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<sup>2</sup> Ahmad munif Suratmaputra, *Filsafat Hukum Islam Al-Ghazali: Masalah Mursalah dan Relevansinya dengan Pembaharuan Hukum Islam*, Pustaka Firdaus, Jakarta, 2002, p. 184

<sup>3</sup> Muhammad Ahmad al-Zarka', *Hukum dan Perubahan Sosial: Studi komperatif Delapan Madzhab Fiqih*, Terj. Ade Dede Rohayana, Riora Cipta, Jakarta, 2000, p. 115

Al-Ghazali seems us Sufism approach by proposing the theory *maslahah* as welfare function and an opponent of the theory *mafsadah*. According to him, something can be regarded as if it is in line with *maqasid maslahah ash-Shariah*. Associated with this *maslahah* he offers a hierarchy composed of *dharuriyyah*, *hajiyyah*, and *tahsiniyyah*.<sup>4</sup> Al-Ghazali sees that the beneficiaries *hajiyyah* and *tahsiniyyah* cannot be used as proof (proposition) to establish Islamic law, except *hajiyyat* which occupies *dharuriyyah* level.<sup>5</sup>

1. *Dharuriyyah*, are needs that must be there or called a primary requirement. When the level of this requirement is not fulfilled, will be jeopardized the safety of mankind both in the world and the Hereafter later. To maintain five points of Islamic Shari'ah, Qur'an was revealed. Each verses of law when examined will find no other reason that its formation is to maintain the five principal Islamic Shari'ah.
2. *Hajiyyah*, are secondary needs, if not realized not to threaten his safety, but will have trouble. Islamic Shari'ah remove all difficulties. The law of *rukhsah* (relief) is as an example of Islamic Shari'ah concern to this need. For example, Islam permits are not fasting when in transit within a certain distance to the terms replaced the other day and so it is with people who are sick.
3. *Tahsiniyyah*, are level of need is that if not fulfilled not threaten the existence of one of the five principal objectives of Islamic Shari'ah neither cause trouble. The level of this needs is complementary needs, as said al-Syatibi, things are propriety according to the custom, to avoid things that are not pleasing to the eye, and decorated with beauty accordance with the demands of the norm or morals.<sup>6</sup>

With keeping of five basic purposes: religion (*din*), soul (*nafs*), mind (*aql*), descent (*nasab*), and property (*mal*)

1. keeping religion, based on of importances level, can be divided into three level:

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<sup>4</sup> Al-Ghazali, *al-Musytasfa fiilm al-Ushul*, Dar al-Fikr, Beirut, tt, p. 287-288

<sup>5</sup> *Ibid.*, , p. 293-294

<sup>6</sup> Satria Efendi, *Ushul Fiqh*, Kencana, Jakarta, 2005, p. 234-236

- a. keeping of religion in *dharuriyah* level that is keep and carry out religious obligations are included in the primary rank, such as praying five times a day. If prayer was ignored, then the existence of religion is threatened.
  - b. keeping of religion in *hajiyyah* level that is carry out the provisions of religion, with the purpose avoiding difficulties, such as Qasar and jama prayer for people who are traveling. If this provision is not implemented then do not threaten the existence of religion, but this is difficult for those who do.
  - c. Keeping of religion in *tahsiniyah* level that is following the instructions religion in order to uphold human dignity and also complements the implementation of obligations to God, such as cleaning the body, clothing and place.<sup>7</sup>
2. Keeping the soul base on of importance level are divided into three level:
    - a. Keeping the soul in *dharuryah* level such as fulfill basic needs such as food to sustain life.
    - b. Keeping the soul in *hajiyyah* level, such as permissibility of hunting of animal to enjoy the delicious food and kosher If this provision ignored so do not threaten the existence of human life but this is difficult for their life.
    - c. Keeping the soul in *tahsiniyah* level that is defined procedure for eating and drinking.<sup>8</sup>
  3. Keeping the mind base on of importance level are divided into three level:
    - a. Keeping the mind in *dharuryah* level such as forbidden drinking because the resulting threat to the existence of mind.
    - b. Keeping the mind in *hajiyyah* level such as recommended acquisition of knowledge.
    - c. Keeping the mind in *tahsiniyah* level such as avoid from imagining and listen to something that is not useful.<sup>9</sup>

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<sup>7</sup> Fathurrahman Djamil, *Filsafat Hukum Islam*, Logos Wacana Ilmu, Jakarta, 1997, p. 128

<sup>8</sup> *Ibid.*, p. 129

<sup>9</sup> *Ibid.*, p. 129-130



4. Keeping the descent base on of importance level are divided into three level:
  - a. Keeping the descent in *dharuryah* level such as required to marriage and adultery are forbidden.
  - b. Keeping the descent in *hajiyyah* level such as assigned the provision with mention of dowry at the time of the marriage ceremony.
  - c. Keeping the descent in *tahsiniyah* level such as Required *khitbah* and *walimah* in marriage ceremony.<sup>10</sup>
5. Keeping the property base on of importance level are divided into three level:
  - a. Keeping the property in *dharuryah* level such as law on the procedure to ownership of property and prohibition of taking people's wealth by unlawful way
  - b. Keeping the property in *hajiyyah* level such as assigned of buying and selling
  - c. Keeping the property in *tahsiniyah* level such as provisions avoid from deceit or fraud.<sup>11</sup>

Referring to the above explanation, it can be concluded that *maslahah* occupies an important position. Although an understanding of the benefit that is intended by the interpreter or *madhab* is not in one line, but it shows how *maslahah* can be a reference as well as the excavation of Islamic law. However, al-Ghazali still provides stringent requirements in the use of the term (*maslahah*) as a method of *istinbatul hukmi* requirements are: a) must be *dharuriyyah* al-khams and not be *hajiyyah* or *tahsiniyyah*; b) must be *kulli*, which covers the interests of all mankind, and c) must be in line with the *maqasid asy-syari'ah*, and not contrary to *dalil qat'iy*.<sup>12</sup>

In the Islamic perspective, the idea of the benefit of the people was once mentioned by al-Ghazali in his political theory. Even al-Ghazali sees the benefit of the people as a central goal of politics and religion itself. In *nasihat al-Mulk* (kings'

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<sup>10</sup> *Ibid.*, p. 130

<sup>11</sup> *Ibid.*, p. 131

<sup>12</sup> Ahmad Djazuli dan Nurot 'Aen, *Ushul Fiqh: Metodologi Hukum Islam*, Raja Grafindo Persada, Jakarta, 2000, cet. 1, p. 178

advice) al-Ghazali says that God sent the apostles and equip them with the revelation, and sent the king and equip them with *farra-Izadi* (Persian language, meaning "divine power", 'victory' )<sup>13</sup> According to al-Ghazali *maslahah mursalah* can be used as a legal basis when:

1. *Maslahah mursalah* application in accordance with the provisions of *syara'*.
2. *Maslahah mursalah* not conflict with the provisions of the texts of *syara'*(*al-Quran and al-Hadit*)
3. *Maslahah mursalah* is *dharury* action or something needs urgent as the public interest.<sup>14</sup>

Emergency law occupies a very important position in the *shariah* because of containing variety of advantages. Emergency law gives attention to the real needs of society and makes it easy for people who are overwritten difficulties. It has a broad scope to face any life-threatening situation without changing the law. Law is not changed because of this rule, because the emergency law and what is allowed to change the law and what is allowed under this emergency law has a time limit and scope. Dexterity character does not apply as soon as the circumstances that endanger passed, because the legal status quo is maintained. Law is possible to remain stable at the same time accommodate the changes.<sup>15</sup>

It is usually considered that the emergency law has a limited scope and cannot be used as a source of law, but it is a wrong assumption because the rules are always available to meet the need when it arises. Furthermore, it is acknowledged that “emergency condition does not know the law” and therefore it serves to destroy the rule of law. But one must distinguish between crush and deviate from the law to avoid losses that sometimes arise from the law meticulous observation, such as

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<sup>13</sup> Din Syamuddin, *op. Cit.*, p. 37

<sup>14</sup> Amir Farih, *op. Cit.*, p. 24

<sup>15</sup> Muhammad muslehuddin, *op. Cit.*, p. 145

hunger, if it is not solved, it will result death. In such case, something forbidden becomes permissible.<sup>16</sup>

Shari'ah law's characteristic is general, meaning that the character and view of Shari'ah law intend to full figure, not on a per person but to everyone and to all the people. But, in-laws apply at certain times, that character sometimes causes difficulties, while the extreme action of the excess in straddling the laws or regulations normally cause the opposite of the purpose of law or regulation itself, namely excesses that make harm and hurt. Or, as stated by Imam al-Ghazali: "everything that crosses the line resulted in the emergence of the opposite" because the possibility of such circumstances, then it prevails an easing system for the human that override the attention of the general law in certain matters exempted by law, in order to avoid *madharat* (harm) and hardship.<sup>17</sup>

Although safety is the ultimate goal, al-Ghazali did not want when a search of safety is to ignore the one's worldly obligations. Even, subsistence economic activities is not only desirable, but it is a necessity if you want to attain salvation. In this regard, he emphasized the middle way and the truth one's intention in every action. If his intention in accordance with the divine rule, economic activity can be worth of worship.<sup>18</sup> Same as the previous Muslim scholars, al-Ghazali's attention on people's lives is not focused on one specific area, but covers all aspects of human life. Al-Ghazali's economic thinking is based on the approach of Sufism. Islamic social ethics has a very big role for the improvement of the mankind lives. Islamic social ethics has two fundamental characteristics, namely justice and freedom. These two characteristics are important to drive Islam as a religion that upholds moral values and humanity. Our actions must be oriented towards actions that lead to justice and also looked at the absolute liberty of each individual. Because, this individual freedom implicates to social action and collective law.

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<sup>16</sup> *Ibid.*, p. 146

<sup>17</sup> *Ibid.*, 292

<sup>18</sup> Adiwarman A. Karim, *Sejarah Pemikiran Ekonomi Islam*, Raja Grafindo, Jakarta, Persada, 2010, p. 319

Furthermore, al-Ghazali identify three reasons why a person should perform economic activities, namely: first, to concern and provide the necessities of life; second, for the welfare of the family; and third, to help others in need. According to non-fulfillment of these three reasons can be blamed by religion. Al-Ghazali criticized those whose business is limited only to meet the level of simply connecting his life. He states,<sup>19</sup>

"If people remain at subsistence level (*sadd al ramaq*) and becomes very weak, the death rate will increase all the work and crafts will stop and the people will perish. Furthermore, religion will be destroyed, because the life of the world is preparing for the afterlife"

In more firmly, the principle of utilitarianism says that humans must strive to always produce good consequences excess profusely against the harmful consequences when he acted. So among all the actions that we can take the right is the action that can be taken into account –as far as accountable- that would most advance the interests of all those who may be able to be influenced. As an example is lying. According to traditional moral, lying should not be done. Utilitarianism does not accept that argument. To it, lying is forbidden because the consequences are worse than the consequences if people tell the truth. If the consequences would lie better than the consequences of the truth, we should, perhaps obliged to lie.<sup>20</sup>

“Emergencies allow something forbidden” is a common motto of article 21 of magazine (Ottoman Civil Code) and, according to al-Ghazali, everything should be barred from serving as an emergency. There are a number of examples to illustrate this principle. Islamic legal experts entering legal reasons that frees a person from legal obligations, such as minority, insanity, pain, coercion, negligence, and ignorance. Other examples where emergencies caused something forbidden become

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<sup>19</sup> *Ibid.*, p. 320

<sup>20</sup> Franz Magnis Suseno, *Etika Dasar Masalah-masalah Pokok Filsafat Moral*, p. 124

allowed is hunger to eat the carcasses, drinking wine because of thirst, or according to some legal experts, due to illness as a medicine.<sup>21</sup>

*Syari'at* concerned about certain events that the degree of difficulty should be reduced to make it easy for people who are in trouble. We read in the Qur'an (2:185, 22:78);

.... يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ....

"God desires ease for you and does not want hardship for you"<sup>22</sup>

....هُوَ أَجْتَبَنَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ....

" He hath chosen you and hath not laid upon you in religion any hardship "<sup>23</sup>

Furthermore, it is affirmed in the words of the Prophet; 'Religion is easy', the most beloved of religion to God is tolerant religion to orthodoxy.

Fitzgerald declared emergency law as a source of law. 'emergency condition knows no law' is a general rule and can be applied in cases of urgency. Horsemen who are waiting for the battle are allowed to pray over the saddle. Fasting during Ramadan is someone mandatory, but implementation may be delayed for people who are traveling or cannot afford. Similarly, muslim who suffer hunger could eat something that is forbidden to save their life.<sup>24</sup>

Indeed, scope determinants, and the time of emergency and whether it is an emergency or necessity, are depending on the individual cases based on conscience and piety respectively which were correct in considering human action, but in

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<sup>21</sup> Muhammad muslehuddin, *op. Cit.*, p. 146

<sup>22</sup> Retrieved on 20 December 2015 from <http://quran.com>

<sup>23</sup> Retrieved on 20 December 2015 from <http://quran.com>

<sup>24</sup> Muhammad muslehuddin, *op. Cit.*, p. 147

matters relating to society. These factors can be determined in the manner proposed by al-Ghazali –society's *ijma'* to detail issues.<sup>25</sup>

It can be concluded, however, utilitarianism cannot create any form of normative knowledge about general happiness and justice, instead of bringing forth questions raised infinite without being able to give a definitive answer. Furthermore, even if utilitarianism is able to form a normative knowledge, it could not motivate individuals to comply with social obligations, as with religion. Therefore western society though, there remains a protest against it. Now it causes loss of goodwill towards the concept of "objectivity" in the process of decline in moral principles.<sup>26</sup>

Islamic ethics system in general and fundamentally is very different from the system that was built in the western world. Western mindset that led to the existence of western ethics tend to show the existence of a form of dynamic journey with characteristics of a changing and temporary nature adapted to the dynamics of their rapidly developing civilization and the times were very dominant. Birth of a thought in west is usually influenced by the originators only, so that someday if something is blasted with religious teachings, it would create a form of the extremities that will make people more forward worldly things with rational support. That is what makes the value of ethics in the west is more likely to be individualistic, and also patterned socialist.

Yet another case with Islam, Islam considers more to several aspects in building the concept of thought. Islam teaches the unity of the relationship between man and his creator, human beings with each other and with the environment of human life. This is then referred to as the balance of life and their *ukhrawiy* mundane aspects are equally seen as equally important and formative. And to achieve it, they always pay attention to teachings derived from the Qur'an and Hadith. This distinctive shape that makes a fundamental difference between Islam and the west.<sup>27</sup>

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<sup>25</sup> *Ibid.*, p. 149

<sup>26</sup> Umer chapra, *Islam dan Tantangan Ekonomi*, Gema Insani, Jakarta , 2000, p.27

<sup>27</sup> Johan Arifin, *Etika Bisnis Islami*, Walisongo Pers, Semarang, , 2009, p. 18

Ibn Qayyim explained that Islamic law aim is to realize the servant *maslahat* in the world and the hereafter. According to him, the whole law contains justice, mercy, *mashlahat* and wisdom, if it contains out of the four values, then the law cannot be called Islamic Law. The same thing was also stated by al-Syatibi, he asserted that all obligations are created in order to realize *mashlahat* of servant. None law of God which does not have a purpose. The law does not have the same goal with *taklif ma la yutaq* '(charge something that cannot be implemented).

### **B. Urgency of Al-Ghazali's Utilitarianism in Creating Social Ethics**

Effort to rebuild character and pillars of the nation/government must be accompanied by efforts to unearth the "ethics", including political ethics, social ethics, business ethics, the ethics of military, local/national ethics and international ethics even if possible. Ethics must be constructed simultaneously with various government initiative and effort in organizing themselves. Meanwhile, the local/national ethics - we need more struggle, because the world and its systems for today's increasingly manifest justice. We are witnessing the start of the growth of global capitalism, unfair competition, friction even a prolonged conflict between local government and central government, the local government with each other, and local government with its own citizens.

From some explanations above, terms of Ghazali's ethics seems to be emerging, that is the attachment of the ethic on religion. Religious deeds (worship) as prayer, *syaum* (fasting) and so forth form a necessary part of his moral theory. Good deeds of fellow to human beings, which is usually regarded as God commanded obligations and His Messenger. All good deeds should be directed to the improvement of the soul, so that the soul can achieve prosperity in Hereafter later. All of this and other similar view of al-Ghazali (for instance the need to sense and *Shariah* as a source of moral obligation) to integrate ethics with religion. Charity

morally indistinguishable from religious charity. The more *taqwa* a man, the more moral he has.<sup>28</sup>

In outline, according to Mc Guire, a value system which is based on religious values can give individuals and communities the value system in the form of legitimacy and justification in regulating the attitude of the individual and society (Mc. Guire: 26). Value systems influence on the lives of individuals is because of its value as an abstract reality perceived as an impetus or the guiding principle of life. In reality the value of having influence in regulating behavior patterns, patterns of thinking and patterns of being.<sup>29</sup>

Religion can be ascertained as a companion and supporter factor (complementary) to the development process. If political development took place on the basis of *pancasila* as basic values (fundamental values), then religion, as the values of the living and growing among the community, can be used as instrumental values, namely by developing ethical and religious morality to be utilized in an effort to improve the quality of human resources is an actor and doer of development. Religious people need to come up with spirituality goodness and virtue. This spirituality is the basis for the establishment of a culture of togetherness and cooperation. Therefore, the actualization of this spirituality should be upheld on the basis of ethical tolerance, *tepa-salira*, and mutual understanding.<sup>30</sup>

Religions are very rich with ethical and moral values. Conceptually religion bring ethical and moral paradigm for the progress and welfare of the community. Among the religious ethics needs to be given to the realization of modern Indonesian society are the values that drive three dimensions of modernity, namely progress, independence, excellence<sup>31</sup>

In the perspective of ethical-religious, human and modern society developed, independent, and are superior human beings or society that tends to

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<sup>28</sup>M. Abul Quasem, Kamil, *op. cit.*, p. 18

<sup>29</sup> Jalaluddin, *Psikologi Agama*, Raja Grafindo Persada, 1996, p. 227

<sup>30</sup> Din Syamsuddin, *op. Cit.*, p. 224

<sup>31</sup> *Ibid.*, p. 225



realize all ideals, sense and *karsa* into real work, and then always tend to increase the work in fact it became the best work or achievement, in a dynamic and systematic process to approach the ideals (purpose) of life, as a manifestation of facing into the future.<sup>32</sup>

A business built on sharia law is a form of work which has always stressed the importance of faith and good deeds. Thus by taking the job will always be accompanied by the intention that doing business is a worship. Such a concept should be the guideline for all businesses so that in running their business in a *ma'ruf* way. Besides, it is also always with the *sharia* in every business will make the goals to be achieved will be easy porch, and when getting one benefit can assess blessing. This is a form of life that awaited by every Muslim in achieving the happiness.<sup>33</sup>

Islam considers the welfare and happiness as a whole which is based on Islamic teachings about life. Teachings of economic welfare (welfare state) is located in the middle between capitalism and socialism and is closer to the teachings of Islam. The concept is built in Islam clearly different from what was performance of conventional economic concepts. In Islam, the concept is holistic and comprehensively built. And what is desired by Islam associated with welfare problems are:

1. Holistic and balanced welfare, which includes material and spiritual dimensions and include individual and social. The human element is built from two elements of physical and mental, therefore happiness to be achieved must meet the needs of both. While, although humans are individual, but in reality he cannot live alone, still need others. So in this case, people will say when the happy and prosperous life can balance himself with the environment in which he lived life.
2. The welfare of the world as well as in hereafter. In the beginning of the explanation has been emphasized that one of the hallmarks of Islam is always put

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<sup>32</sup> *Ibid.*, p. 225-226

<sup>33</sup> Johan Arifin, *Etika Bisnis Islami*, walisongo pers, semarang, cet. 1, 2009, p. 174

everything in balance, life on earth is believed to be a vehicle to reach the next life that is more enduring, namely *akhirat* life. That is why becoming a must to be implemented by all Muslims to always balance the fulfillment of life for hereafter. If this ideal condition can already be achieved, then the welfare of the Hereafter will be an advantage, because the life after death is a full value life (valuable).<sup>34</sup>

According to the imam al-Ghazali: "guarding against the aims and objectives of Shariah is a fundamental effort to survive, resist damage factors and encourage to be welfare".<sup>35</sup> The previous scholars agree that the *Shari'ah* was sent down to build human welfare in the world and Hereafter, in life as well as death, past and future. Ignorance of *Shari'ah* and *maqashid al syari'ah* prompted some people to disobey the law that was revealed by God.

The benefit to be achieved by the *Syari'ah* is general and universal. General means that it applies not only to the individual personally, but also all human beings collectively and overall. universal means that the benefit applies not to the level of a particular period, but also for all the time and all human life.<sup>36</sup>

### **C. Similarities and Differences utilitarianism in view of al-Ghazali an Western Philosophers**

similarity between the concept of utilitarianism in the western world with utilitarianism in view of al-Ghazali (maslahah theory) is

1. the concept of utilitarianism have the same function, namely to achieve common prosperity.
2. Utilitarianism is rational and universal.

Objectives and main content of the Islamic Sharia is Maslahah itself. Even the scholars' such as Imam al-Ghazzali, ash-Syathibi and others, have been formulated that Islamic Sharia itself the goal is to achieve and maintain well-being,

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<sup>34</sup> Johan Arifin, *etika bisnis islami*, p. 36-37

<sup>35</sup> Perpustakaan nasional (KTD), *Prinsip dasar ekonomi islam perspektif maqasid al-syari'ah*, PT Pajar Inter Pratama Mandiri, cet 1, 20014, p. 41

<sup>36</sup> *Ibid.*, p. 45

in addition to rejecting the error. With it clearly would interest about Maslahah in Islam itself. Maslahah itself, it generally can be defined as a good and well-being.

For the Muslim economists, concept of maslahah more objective of the concept of utility to analyze the behavior of economic actors. Although maslahah might leave some subjectivity, but subjectivity that does not make it vague as occurred in the concept of utility. There are three reasons why maslahah superior to the utility, namely:<sup>37</sup>

1. Maslahah it is subjective, because each individual can determine something good / benefit for themselves. However, the criteria for determining this maslahah more clear and focused, from the subjectivity that is the concept of utility. In the concept of utility, alcohol may contain utility but it may not, relative to each individual. But in Islamic Economics, because alcohol contains no clear benefit and contradictory with al-kuliyah al-khamsah then obviously no alcohol will be consumed.
2. Conflicts of interest between the interests of individual and social interests can be avoided, or at least minimized. This is because the criteria maslahah between the individual and the social can be synchronized, as set forth in the rules Shar'ie. In view of Asad Zaman, Muslim consumer behavior related to three things, namely, altruism, a rejection of the concept of satiation; and feeding the poor.
3. Maslahah concept applies to all economic activity in the community, whether it is in the process of production and consumption. In contrast to conventional economics; where utility is the purpose of consumption; whereas profit or gain is the purpose of the production process.

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<sup>37</sup> [http://qamaruddinshadie.blogspot.com/2012/04/maqashid-syariah-maslahah-sebagai 29.html](http://qamaruddinshadie.blogspot.com/2012/04/maqashid-syariah-maslahah-sebagai-29.html)



## CHAPTER V

### CLOSING

#### A. Conclusion

After explained in the chapter above. Studies on utilitarianism in the thinking of al-Ghazali, in this chapter the authors tried to draw conclusions as follows:

1. Long before the existence of utilitarianism in the west turns in the east have been talking about the same concept with it, which we call the *maslahah* Theory. According to al-Ghazali something can be viewed as *maslahah* (utilitarianism) when accordance with maqasid ash-asyari'ah and elements of utilitarianism in al-Ghazali's thought contained in *dharuriyah al-khamsah* namely: 1) keep the religion (*din*), 2) keep the soul (*nafs*), 3) keep the mind (*aql*), 4) keep the descent (*nasab*), and 5) keep the property (*mal*).
2. Urgency of utilitarianism in al-Ghazali's thought is encourage of human to have an attitude/ concept of self to care for the general welfare and leave selfishness in the achieve happiness of life.

#### B. Advice

From the study above, the authors have several advice that need to be submitted in this chapter as follows:

1. As Muslims we should be proud to have intellectual figures such as al-Ghazali, that his thinking expected to always can be inspire us to looking for knowledge and become motivation for generations future.
2. As a social being careful to behavior very important in order to maintain harmony not only with human beings but also with God. Because spiritual strength is an important provisions in menkehidupan challenging. Someone who is only

equipped with the power of reason to be vulnerable to disappointment and despair, because not all cases can be resolved with the ability of the human mind.

3. The method of determination of law with the *maslahah*, has strong link and very effective to use for the life of the modern era. Where Islamic law aimed to implement and maintain the maximum benefit of people which is *Maqasid al-Syari'ah*.

### **C. Closing**

Praise to Allah SWT Lord of universe and There is not power not at all but of God. From all of that there is no word by authors deserve express except gratitude to Allah SWT. Because only with the help and grace of God I can finish the final assignment / this thesis.

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