CHAPTER I
INTRODUCTION

A. Background of Study

Our world is constantly transforming over time. Currently, a new era that is cutting edge and modern in all domains and civilizations has begun. The global society has entered into an order that impacts both positively and negatively.

The positive side brings progress in various fields such as communication, transportation, education, health, and economy, all of which are closely related to the digital revolution up to Artificial Intelligence (AI) in this era of Global Society 5.0.[1] The negative led to unemployment, uncontrollable hoax news, high dependence and misuse of digital technology, and the big problem of cultural crisis. These are the dynamics currently occurring in the era referred to as Globalization.[2]

According to Lydia O.S. Tumampas, the era of globalization, along with its massive problems, demands a middle ground in the form of fundamental ethical consensus as its solution.[3] This is intended because humans, as the primary subjects of the world order, must be responsible for all their actions by adhering to the correct ethical standards to build a new and better world order. This consensus is what is referred to as Global Ethic.

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[1] Dr Suherman et al., *Industry 4.0 Vs Society 5.0* (Banyumas: CV. Pena Persada, 2020), p. 23.

[2] Ariesani Hermawanto et al., *Globalisasi, Revolusi Digital Dan Lokalitas :* (Yogyakarta: LPPM Press UPN "Veteran" Yogyakarta, 2020), p. 103–111.

[3] Lidya O. S. Tumampas, 'Etika Global di Era Globalisasi', *Tumou Tou* 1 (n.d.): p. 141, https://doi.org10.29313/mimbar.v18i4.85 (Unisba E-Journal).

Global ethic is the ideology that has emerged in response to the contemporary crisis in human ethics. This ideology was born at the Parliament of the World's Religion Conference on August 28, 1993 in Chicago, USA. The concept which was first conceived by the well-known Christian theologian, Hans Küng was agreed upon by 6.500 attendees of the conference.[4]

Its implementation is evident in the paradigm shift from a technocratic culture that subordinates and dominates humans to technology that serves humanity, as seen in Society 5.0 in this era. Additionally, in terms of nationalism, the shift from a legal democracy system to a democracy of justice and freedom, as occurred in South Africa after the end of Apartheid, is notable.[5] These examples are the ones hoped for in the global ethic consensus in its principles.

Global ethic seeks to unite religions and even non-religious beliefs under a universal ethical criterion. The criterion emphasized in global ethics is Humanity. As stated in its main principle according to Hans Küng, "Every human being must be treated humanely".[6] Humanity is made the most basic measure, foundation, and goal for human ethical behavior. At first glance, this term can be accepted with the understanding of humans as ethical subjects and the understanding that any impact will ultimately affect humans, either directly or indirectly.

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[4] Hans Küng, ed., *A Global Ethic: The Declaration of the Parliament of the World's Religions*, 1. Brit. ed, Special (Parliament of the World's Religions, London: SCM Pr, 1993), p. 8.

[5] Hans Küng, 'Global Ethic, Law, and Politics' In International Symposium "Global Ethic, Law and Policy", *Washington D.C.*, 2011, p. 1–21.

[6] Hans Küng, ed., *A Global Ethic...*, p. 21.

However, it would be different if humanity were to be made the basis of truth instead. Global ethics strive for religious peace, which it claims can only be achieved through agreement on a common basis of truth. The truth it refers to is humanity. All criteria for the goodness or badness of something are judged based on its fulfillment of human values. If an action can preserve and elevate human dignity, then that action is deemed good. Conversely, if an action violates human rights and responsibilities, then it is bad and should be abandoned.

This is evident in Küng's perspective on the relationship between the development of human ethics and the process of evolution,[7] a synonymous view with the concept of *evolutionary ethics* from the ideas of *social Darwinism*. With this, humans place humanity's value as the highest reality in nature and the foundation of "truth".

In other words, the value of divinity in religion no longer serves as the determinant for human ethics and assessing truths. Religion merely directs humans to fulfill their commanded obligations unconditionally.[8] However, the judgment of the goodness and badness of human actions is viewed through the lens of humanity. According to Küng:

> "…According to the basic norm of genuine humanity, good and evil, true and false, can be distinguished. We can also distinguish what is basically good and evil, what is true and what is false in any individual religion… Whatever manifestly protects, heals, and fulfills human beings in their physical and psychic, individual and social humanness (life, in-

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[7] Hans Küng, *What I Believe* (London; New York: Continuum, 2010), p. 35.

[8] Küng, *What I Believe...* p. 48.

tegrity, justice, peace), what, in other words, is humane and truly human,

can with reason invoke 'the divine'."[9]

Looking at it from another perspective, Islam as a religion of Tawhid has come with principles and established guidelines that have never changed or been replaced since the beginning of the creation of the universe and humanity. Ethics in Islam cannot and should not be separated from religion but it is built entirely with and upon it.[10]

Islam doesn't just view religion as a mere vessel for humans to behave well but also as a bridge for humans to understand the reasons why and for what purpose they were created. In Islam, humans have a significant cosmic function yet remain balanced with their great duty as the *khalifah* or man's vicegerency for God on earth.[11]

This is what Ismail Raji al-Faruqi referred to as "The Humanism of Islam" regarding the principle of ethics in his framework of Islamization of knowledge, even before the concept of Global Ethic was formed. Among his magnum opus in this regard is *Al Tawhid: Its Implication for Thought and Life* (1982) and *The Culture Atlas of Islam* (1986), which he had worked on even before the "Declaration Towards a Global Ethics" was agreed upon in 1993.

Ismail Raji al-Faruqi was a contemporary Muslim scholar who made significant contributions to Islamic thought through his major project, "Islamization of Knowledge". Al-Faruqi intensely integrated all principles

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[9] Hans Küng, *Theology for the Third Millennium: An Ecumenical View*, 1st Anchor books ed (New York: Anchor Books, 1990), p. 244.

[10] Isma'il R. Al-Faruqi, *Al Tawhid: Its Implication for Thought and Life*, 2. ed, Issues in Islamic Thought 4 (Herndon, Va: International Institute of Islamic Thought, 1992), p. 64.

[11] Fārūqī, *Al Tawhid...* p. 61.

of modern science with the doctrine of Tawhid (the oneness of God). He emphasized Tawhid as both the cause and the ultimate purpose of everything in the universe, including humanity and human values.[12]

The humanism of Islam interprets human life and its morality within the confines of life itself, without glorifying the value of humanity and critiquing the value of divinity. Islam does not even require a new vision or design regarding ethics to regulate human life. Islam has affirmed that the will of God and His oneness have existed and been known by Adam as the first human on Earth as well as all his descendants. As for human deviation from this, it is a result of human deviation itself.

This research is the first attempt to analyze the concept of "Humanism of Islam" within the framework of Al-Faruqi's Tawhidic ethical thought, aiming to draw fundamental connections from it as a critique of Western humanism in the context of the Global Ethic.

B. Problem Formulation

In connection with the explanation that has been conveyed above, the researcher seeks to solve the problem in the form of Islamic humanism of Ismail Raji Al-Faruqi to criticize global ethics.

Based on the background of an existing problem, the main problem that will be identified in the study is:

1. What is the humanism of Islam according to Ismail Raji Al-Faruqi?

2. How is the humanism of Islam according to Ismail Raji Al-Faruqi as a critique of global ethic?

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[12] Isma'il R. Al-Faruqi, ed., *Islamization of Knowledge: General Principles and Work Plan* (Herndon, Va., U.S.A: International Institute of Islamic Thought, 1989), p. 34–35.

C. Purpose of Study

Based on the written problem formulation, the purposes of this research are:

1. To analyze the humanism of Islam according to Ismail Raji Al-Faruqi.

2. To analyze the humanism of Islam according to Ismail Raji Al-Faruqi as a critique of global ethic.

D. Significance of Study

Referring to the research objectives above, the benefits of the research that the researchers carry out are:

1. **Theoretical Benefits**

   a. Increase knowledge about Islamic views on the discourse of renewal of Islamic thought.

   b. Cultivating a critical attitude in the discourse of contemporary thought to realize the Islamization of knowledge.

2. **Practical Benefits**

   a. To be read by the public so that it can become a true reference for thinking about contemporary thinking.

   b. As a reference for solving problems relevant to this research.

   c. As a solution to some ethical and moral issues faced by human beings, particularly within a global context from an Islamic perspective.

E. Literature Review

Based on the title that will be researched, the researchers find several relevant scientific works that become the researcher's starting point in writing this research. It is important to conduct a literature study to find out the locations of the evaluations of the research that has been done previously, and from the literature study as well, the researcher knows discussion points that have not been discussed in detail by previous studies. The works that discuss what the researcher finds are as follows:

Dissertation entitled *Gagasan Etika Global Hans Küng Menurut Perspektif Islam* written by Mohd Khairul Naim bin Che Nordin, a lecturer in Islamic Studies at the University of Malaya, Selangor, Malaysia, in 2022. This dissertation, written in Malay language and published in print under the same title, examines the concept of Global Ethics along with the background of Hans Küng's perspective as the pioneering figure of this idea.[13] Khairul Naim, in his research, discusses the concept of Global Ethic from an Islamic perspective by presenting a comparison of its principles. Thus, this dissertation shares a discourse similarity with the researcher's discussion, as it is critically examined through the study of Global Ethic. However, this dissertation compares Global Ethic with the general and broad perspective of Islam without narrowing the discussion to a specific principle or any Islamic scholar.

Journal entitled *Humanisme Pendidikan Islam dan Etika Global: Studi Nilai Moderasi dalam Etika Kemanusiaan di Era Post Truth* published by the State Islamic Institute (IAIN) Madura in 2019, researchered by Maimun.

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[13] Mohd Khairul Naim Che Nordin N/A, *Gagasan etika global Hans Küng menurut perspektif Islam*, Cetakan 1 (Selangor: Pertubuhan Pendidikan Futuwwah, 2022), p. 49.

This paper seeks to realize the world peace aspirations by conceptualizing the essence of Islamic education with a humanitarian perspective and its correlation to Global Ethic to address global humanitarian issues.[14] With this explanation, the journal is written as a study of the relevance between humanitarianism in Global Ethic and Islamic educational humanism.

Journal entitled *Etika Global di Era Globalisasi* published by the State Christian College (STAKN) Manado by Lydia O.S. Tumampas. This article seeks to position Global Ethics as a middle path or solution in the form of a consensus on various issues in the era of globalization.[15] Therefore, this journal contains its affirmation of Global Ethic with all its basic principles deemed capable of addressing all the chaos caused by globalization.

Journal entitled *A Global Ethic Update* is an English-language article by Terry C. Muck that was published by the University of Hawai'i Press, Hawai'i, in 1997.[16] True to its title, this article presents a new version of Global Ethic, which was previously proposed by Küng in 1993. In contrast to the critical examination of Global Ethic by the researcher, this journal contains an initial reconstruction of the concept of Global Ethic.

The journal titled *Analysis of The Concept of Tauhid in Islamic Humanism According to the Thought of Isma'il Raji Al-Faruqi* written by Fatimah, Nurdin, and Rudhi, it focuses on Al-Faruqi's humanism of Islam, which centers on the concept of Tauhid. According to this perspective, only

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[14] Maimun, 'Humanisme Pendidikan Islam dan Etika Global: Studi Nilai Moderasi dalam Etika Kemanusiaan di Era Post Truth', *IAIN Madura*, 2019, p. 60.

[15] Lidia O.S. Tumampas, 'Etika Global di Era Globalisasi', *Jurnal Tumoutou*, n.d., p. 141.

[16] Terry C. Muck, 'A Global Ethic Update', *Buddhist-Christian Studies* 17 (1997): p. 215, https://doi.org/10.2307/1390417.

God can value humans as humans and His creations without belittling or deifying them.[17] However, this research does not relate Al-Faruqi's concept about the humanism of Islam to other concepts within the scope of ethical discussions.

Based on what the researcher has read from those works and several others, the researcher has not found any specific critical study on Global Ethic according to Ismail Raji al-Faruqi, narrowing the discussion to the humanity principle. Therefore, to facilitate the completion of this scholarly work, the researcher will use various related scholarly writings as sources or references in this academic work.

F. Theoretical Framework

The theoretical framework is the literature foundation that serves as the basis for the framework, ideas, concepts, and opinions about issues in a research study obtained from various written references such as journals, scientific papers, previous research findings, conference proceedings, e-books (accompanied by accurate and clear links with expertise in their field), and others.[18]

In this study, the researcher employs a philosophical approach to understand the Humanism of Islam concept and Global Ethics because both are discourses within the scope of philosophy and even become one of its branches. The philosophical approach generally discusses a concept from

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[17] Fatimah F., Nurdin N., and Rudhi R., 'Analysis of The Concept of Tauhid in Islamic Humanism According to the Thought of Isma'il Raji Al-Faruqi', *FALSAFTUNA : Jurnal Aqidah Dan Filsafat Islam* 1(1) (2023): p. 2

[18] Raihan, *Metodologi Penelitian* (Jakarta: UIJ, 2017), p. 137.

the aspects of epistemology, ontology, and axiology.[19] Thus, the researcher's focus is centered on the Humanism of Islam concept according to Ismail Raji Al-Faruqi and its critical study of Global Ethic.

1. **Humanism of Islam**

    Humanism in Islam corresponds to the terms *insaniyyah* or *basyariyyah* which are derived from Arabic and have identical meanings. In *Al-Munjid fi al-lughah wa al-A'lam*, it refers to a concept that advocates for human dignity.[20]

    One of the renowned Muslim scholars who offered profound insights into how Islam views humanity and human values is Abu Hamid Al-Ghazali (1058-1111 CE). In his time, Al-Ghazali, known as *Hujjatul Islam*, had thoroughly studied every existing religious system, including *kalam* (Islamic theology), *tasawwuf* (Sufism), *batiniyyah* (esoteric doctrines), and philosophy.[21] The essence of his perspective on humanity from an Islamic point of view can be found in several of his works.

    Al-Ghazali in *Mizan Al-'Amal* states that the humanism of Islam glorifies humanity through five principles as the goals of religion or *maqashid al-syari'ah*. These principles are safeguarding the dignity of belief (*hifdzu al-din*), preserving the safety of the soul (*hifdzu al-nafs*), ensuring freedom of thought (*hifdzu al-'aql*),

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    [19] Asmoro Achmadi, *Filsafat Umum* (Depok: Rajawali Pers, 2012), p. 12.

    [20] Louis Ma'luf, *Al-Munjid fi al-lughah wa al-A'lam*, al-Ṭab'ah al-tāsi'ah wa-al-arba'ūn (Bayrūt: Dār al-mashriq, 2017), p. 19.

    [21] Abu Hamid Al-Ghazali, *Al-Munqid Min Al-Dalal* (Damaskus: University Press, 1956), p. 13.

maintaining progeny (*hifdzu al-nasl*), and safeguarding property (*hifdzu al-mal*).[22]

Anything that fulfills these five principles is called *maslahah* (benefit), and anything that negates them is referred to as *mafsadah* (harm). Efforts to prevent *mafsadah* are also considered part of *maslahah*.[23] This concept of *maqasid al-shari'ah* is concrete evidence of the dignity of human existence from the Islamic perspective. It also affirms the purpose behind the creation of human beings by Allah to fulfill the great trust He has bestowed upon them.

In Islam, the creation of every being is not merely a purposeless act. Islam honors the creation of humanity due to its essential role, both existentially and intrinsically, within the order of the cosmos. The actualization of this existential role in relation to the natural world is the essence of humans as the vicegerents of Allah on earth. However, when linked to the Creator, its actualization is the essential role of humans as servants of Allah, constantly engaging in worship of Him.[24]

The purpose of human creation is closely tied to human ethics, as every ethical action is performed to achieve that purpose. According to Al-Ghazali, ethics or *akhlaq* in Islam is rooted in the terms *khalq* and *khuluq*, which have different meanings but are

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[22] Abu Hamid Al-Ghazali, *Mizan Al-'Amal*, al-Ṭab'ah 1 (Jiddah: Dar l-Manhaj li al-Nasyr wa al-Tauzi', 2018), p. 250.

[23] Abu Hamid Al-Ghazali, *Al-Mustasfa Min 'Ilm al-Ushul* (Beirut: Daar Ihya' Turats Al-'Arabiy, 1993), p. 286.

[24] Muhammad Faiz Al Afify, 'Konsep Fitrah Dalam Psikologi Islam', *Tsaqafah; Jurnal Peradaban Islam* 14 (2018): p. 293.

closely related and used together in discussing human ethics.[25] *Khalq* refers to the outward form, as humans are born with a visible physical body (*bashar*), while *khuluq* refers to the inner form, comprising the soul and self, which can only be perceived through the inner eye (*basirah*).[26]

2. **Global Ethic**

Global is an adjective that means covering or affecting the whole world.[27] While, ethic refers to the Greek word "ethos" which means character, custom, or morality. Thus, essentially, ethics is the willingness of the human soul to adhere to a series of moral norms.[28]

According to Franz Magnis-Suseno, ethic is a critical reflection on moral teachings at their fundamental level.[29] Bertens, on the other hand, interprets ethics as a science concerning the morality or moral behavior of humans. [30]

As previously examined, Global Ethic has been formulated since 1993 by the renowned Catholic theologian named Hans Küng and was agreed upon in interfaith dialogue at the meeting of the Parliament of the World's Religions. Essentially, Küng asserts that

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[25] Yoke Suryadarma and Ahmad Hifdzil Haq, 'Pendidikan Akhlak Menurut Imam Al-Ghazali', *Jurnal At-Ta'dib, Universitas Darussalam Gontor*, 2015, p. 368.

[26] Abu Hamid Al-Ghazali, *Ihya Ulumuddin*, Juz 3 (Beirut: Dar al-Fikr, 1989), p. 49.

[27] Albert Sydney Hornby and Michael Ashby, *Oxford Advanced Learner's Dictionary of Current English*, ed. Sally Wehmeier, New ed., 6. ed., 4. impr (Oxford: Oxford Univ. Press, 2003), p. 503.

[28] Inu Kencana Syafiie, *Etika pemerintahan* (Jakarta: Rineka Cipta, 1994), p. 37.

[29] Franz Magnis-Suseno, *Etika dasar: masalah-masalah pokok filsafat moral*, Cet. 5 (Yogyakarta: Penerbit Kanisius, 1993), p. 14.

[30] K. (Kees) Bertens, *Etika* (Jakarta: Gramedia Pustaka Utama, 1993), p. 12.

Global Ethic is not a religion attempting to supersede existing religions. Global Ethic is a fundamental consensus that integrates standard values and absolute attitudes.[31] Without Global Ethic, according to Küng, the world will gradually be enveloped in chaos. Humans living in the world, slowly but surely, whether consciously or not, will destroy their own world. Thus, Küng states that the idea of Global Ethic being put forward could be a solution.

Global Ethic in the Declaration Towards a Global Ethic contains four basic principles as guiding directions believed to be capable of and necessary to lead all aspects of life toward a better direction. The well-known term for Global Ethic is "every human being must be treated humanely".[32] This is proven as a normative gap of humanism appears in the concept of Global Ethics with its basic principles that have not yet been established with provisions and guidelines for its implementation areas.

Küng, as the main proponent of this concept, developed his ideas from the perspective of evolutionary ethics, which he adopted from Darwin's theory of evolution.[33] In this view, humans are seen biologically as living beings that evolved from other species. Consequently, ethics is said to have emerged and developed alongside the evolution of humanity. Küng argues that the development of human behavior is influenced by evolutionary

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[31] Küng, *A Global Ethic...*, p. 18.

[32] Hans Küng, *A Global Ethic for Global Politics and Economics* (London: SCM Press, 1997), p. xv.

[33] N/A, *Gagasan Etika Global*, 157.

factors in biology.[34] This notion is what inspired Küng's idea of the Global Ethic, which was later affirmed by the Parliament of the World's Religions.

G. Research Methods

The methodology of research is an understanding of various methods used in research, such as data collection, analysis, and comprehension of the writing objectives.[35] In this writing, the researcher utilizes a qualitative method by analyzing the humanism of Islam according to Ismail Raji Al-Faruqi and its critical study of Global Ethic. Qualitative research methodology involves research using an inductive thinking pattern centered on objective participatory observation of social phenomena.[36]

1. Research Design

This research is categorized as qualitative research, which emphasizes a deep understanding of a problem.[37] The method used by the researcher in this research is library research, aiming to collect data and information available in the library to serve as the basis for any research activities conducted.[38]

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[34] Küng, *What I Believe*, 35.

[35] Ibrahim, *Metodologi Penelitian Perspektif Aqidah dan Filsafat* (Makassar: Carabaca, 2018), p. 19.

[36] Nursapia Harahap, *Penelitian Kualitatif* (Medan: Wal Ashri Publishing, 2020), p. 19.

[37] Sandu Siyoto, *Dasar Metodologi Penelitian*, (Yogyakarta: Literasi Media Publishing, 2015), p. 28.

[38] Raihan, *Metodologi Penelitian...*, p. 50.

2. **Research Object**

The data presented in this research consists of documentary data that systematically describes facts about an existing phenomenon. The data in this research come from two sources: primary and secondary sources.

The primary data used are the monumental works of Ismail Raji Al-Faruqi regarding ethics in Islam and related topics, such as *Al Tawḥīd: Its Implications for Thought and Life*, *Islam and Other Faiths*, *Islam and the Problem of Israel*, *Christian Ethics*, *Islamization of Knowledge General Principles and Workplan*, and his work with his wife Lois Lamya Al-Faruqi *Cultural Atlas of Islam*.

Books discussing the concept of Global Ethic such as *A Global Ethic: The Declaration of the Parliament of the World's Religions* written by Hans Küng and Karl-Josef Kuschel, and another work by Hans Küng, *A Global Ethic for Global Politics and Economics* are also included.

Meanwhile, secondary data in this research utilize books, journals, and information discussing the ethical thoughts of Ismail Raji Al-Faruqi as well as Global Ethic from various perspectives.

3. **Data Collection Techniques**

In formulating the technique of data collection, the researcher uses ways:

a. Inventory

To discuss humanism of Islam according to Ismail Raji Al-Faruqi and Global Ethic, the researcher gathers all works, journals, books, theses, and dissertations from all reliable sources.

b. Critical evaluation

To strengthen the results of the research analysis, the researcher compared professional descriptions of the research results and highlighted the analysis's strengths and weaknesses of their analysis.

c. Synthesis

The researcher will create a synthesis to distinguish between appropriate and inappropriate viewpoints by identifying those that both enhance and stifle.

4. **Data Analysis Techniques**

The researcher employed many approaches to support their work in this study through analysis. The process under consideration is:

a. Deductive method

This approach to analysis begins with broad ideas and ends with a particular conclusion.[39]

b. Descriptive analysis method

The purpose of this analysis was to learn more about the Humanism of Islam according to Ismail Raji Al-Faruqi as a critique of Global Ethic.

H. System of Study

To facilitate a comprehensive understanding of this scientific work, the writing of this study is divided into four chapters consisting of several subchapters according to the material to be studied:

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[39] Siyoto, *Dasar Metodologi Penelitian*, p. 7.

CHAPTER I: The Introduction, Background of Study, Problem Formulation, Research Objectives, Literature Studies, Theoretical Framework, Research Methodology, Discussion Systematics, Bibliography, and Outline.

CHAPTER II: This chapter contains two sub-chapters. First, it will discuss the biography of Ismail Raji Al-Faruqi. Second, the concept of humanism as the fundamental demand of Global Ethic.

CHAPTER III: This chapter discusses the essential concepts of the study topic. It also analyzes Ismail Raji Al-Faruqi's ideas regarding the humanism of Islam as a critique of Global Ethic.

CHAPTER IV: This final chapter contains conclusions and suggestions related to the discussed issues. With the hope that this writing can become a reference for further writing and be something beneficial for the wider community.