

CHAPTER ONE

INTRODUCTION

A. Background of Study

Ethics, or moral philosophy, is intrinsically linked to human nature and plays a crucial role in addressing the uncertainties and anxieties that contemporary society faces. In modern secular societies, the decline in religious belief and the subsequent neglect of its guiding principles have contributed to the fragmentation of moral values. Consequently, it is essential to incorporate religious perspectives when discussing ethics or moral values. This is particularly relevant given that religion is one of the most intricate institutions in the realm of social phenomena.¹ Therefore, the development of religious values is deeply intertwined with the formation of social consciousness, meaning that resolving religious issues can also lead to the resolution of broader societal problems.

In modern moral philosophy, it is said that the most popular consideration for good or bad is the utilitarian position, i.e. whatever is good depends on the result of the action. The result of the action has to yield utility and by utility is meant whatever brings about benefit to the individual.² The contrast to this utilitarian position is the Kantian position of duty. Immanuel Kant (d. 1804) posited that ethics is defined through the

¹ M. Abdikakimov and M. Karibayev, "Correlation Of Religious And Secular Values In Kazakhstan Society", *The Journal of Psychology & Sociology*, vol. 88, no. 1 (2024), p. 111-112

² Abderrahmane Benlahcene et al., "A narrative review of ethics theories: Teleological & deontological Ethics", *Journal of Humanities and Social Science (IOSR-JHSS)*, vol. 23, no. 1 (2018), pp. 31-2.

fulfilment of duty regardless of the consequences.³ Duty has to be fulfilled with the right intention, i.e. for the sake of fulfilling duty and nothing more. This intention is referred to as goodwill. According to Kant, something that is good has to be good in itself without any other qualification. Kant's moral theory revolves around his view of the categorical imperative. Kant is of the view that such moral laws are universal laws, i.e. accepted by all when their desires do not taint their wants.⁴ If someone, therefore, does not follow these laws, that person is unethical. Following these moral laws is a duty upon every free-minded individual once they come to know them.⁵

In his philosophical thought, Immanuel Kant made significant contributions to various fields, including ethics and religion. One aspect that stands out in his thinking is the role of morality in a religious context. In this study, the researcher will explore and analyze Immanuel Kant's views on his deontological ethics. Immanuel Kant was a German philosopher who lived in the 18th century. He is best known for his ethical theory known as Kantian ethics, which focuses on concepts such as moral obligation and rationality. In Kant's view, religion has an important role in shaping and developing individual morality. However, Kant's approach to the role of morality in religion also involves a critical viewpoint and the independence of morality.⁶ Ethics, according to Immanuel Kant, deals with

³ Warren Ashby, "Teleology and deontology in ethics", *The Journal of Philosophy*, vol. 47, no. 26 (JSTOR, 1950), pp. 765–73.

⁴ Naomi Kasher, "Deontology and Kant", *Revue internationale de philosophie* (JSTOR, 1978), pp. 551–8.

⁵ Mohamad Nasir, "Review of The Moral World of the Qur'an by M.A.Draz, Translated by Danielle Robinson and Rebecca Masterton, published by I.B.Tauris, 2008", *The Muslim World Book Review*, vol. 29, no. 4 (2009).p. 18-19

⁶ Hoke Robinson, "The Philosophy of Immanuel Kant (Review)", *Journal of the History of Philosophy*, vol. 25, no. 4 (1987).p. 606-607

goodwill.⁷ If people have a good will, then something good will be created. However, if they are more inclined towards badness, badness will be created even if the result is good. So, it appears that Kant's ethics is more assertive and critical.

Immanuel Kant rejected the previous pattern of ethics that centered on the question of happiness. Ethics taught how man should live in order to be happy. However, according to Immanuel Kant, what must be done is related to what makes humans good themselves.⁸ If the basis of ethical action is the result or goal, then according to Immanuel Kant, it can be misused for evil purposes, for example, with one's qualities such as wealth and honor, if there is no good will to rectify its influence on the mind and principles of conduct, even health, which is referred to as bliss, can lead to pride and even arrogance.⁹

Now, where does Islamic ethics stand vis-à-vis these two popular ethical theories? Does Islam negate pleasures and desires? Does Islam prescribe certain rules that are to be followed by individuals as stated in the Qur'an? Are these prescribed duties similar to the universal moral laws of Kant? Is ethics in Islam deontological, i.e. following a particular duty that is prescribed in the Qur'an, or is it something different?

⁷ Immanuel Kant, *Critique of Practical Reason* (London: Longmans, Green & Co. Ltd., 1959).p. 30

⁸ Frans Magnis Suseno, *Tiga Model Pendekatan Etika* (Yogyakarta: Kanisius, 1998).p. 38

⁹ Immanuel Kant, *Groundwork for The Metaphysics of Morals*, ed. by Allen W. Wood (New Haven & London: Yale University Press, 2002).p. 14

Al-Qur'an and al-Hadith are the primary references in the Islamic religion which cannot be separated from one another.¹⁰ Essentially, these two sources involve spiritual guidance related to faith and guidance in behavior.¹¹ Improving ethical and moral qualities in thoughts and actions is one of the main goals of a person's spiritual journey.¹² The Qur'an is not a book on human sciences. However, it explains several fundamental principles and concepts that determine the order of social life and patterns of behavior shown by an individual in the human collective.¹³

In previous research on the development of Islamic ethics, results showed that ethics as a field of philosophical study has two serious problems. On the one hand, Western scholars in the study of ethics have left a vacuum regarding ethics in Islam, both from classical and contemporary scholars. At the same time, Muslim scholars have not provided sufficient systematic analysis of ethics in Islam to clarify misunderstandings and confusion and fill in the gaps.¹⁴ Oliver Leaman, in his book, also emphasizes that the main problem suffered by the approach used by Muslims towards morality is the lack of an analytical approach, which is very important for dealing with changes in the development of society, especially in the era of

¹⁰ Muhammad Abdullah Draz, *Al-Din: A Prolegomenon to The Study of The History of Religions*, ed. by Yahya Haidar (London: I.B. Tauris Publishers, 2023).p. 17

¹¹ Muhammad Abdullah Draz, *Introduction to The Qur'an* (London: I.B. Tauris Publishers, 2000).p. 39

¹² Muhammad Abdullah Draz, *The Qur'an: An Eternal Challenge*, ed. by Adil Salahi (Riyadh: Oshoul Global Center, 2019).p. 55

¹³ Jamil Farooqui, "The Qur'anic Perspective of Human Sciences", in *Islamization of Human Sciences*, 2nd edition, ed. by Mohd. Yusof Hussain (Kuala Lumpur: International Islamic University Malaysia (IIUM) Press, 2009).

¹⁴ Fethi B. Jomma Ahmed, "Conceptualizing Islamic Ethics for Contemporary Muslim Societies", *Intellectual Discourse*, vol. 28, no. 1 (2020).p. 320

disruption.¹⁵ He sees the problem of ethical studies in Islam as a serious matter that requires improvement by Muslim scholars. This is important because it is a principle fought for by the Qur'an so that it can express the moral essence of Islam.¹⁶

The question of whether there is an Islamic ethical theory is the same as the question of whether there is an Islamic philosophy. Several European orientalist of the 18th and 19th centuries, such as Johann Jakob Brucker (1696-1770),¹⁷ Wilhelm Gottlieb Tennemann (1761-1819),¹⁸ and Ernest Renan (1823-1892),¹⁹ first raised this issue. Since the modern edition and publication of numerous manuscripts originally authored in the classical period (before the 19th century) by various Muslim and non-Muslim scholars in and from distinct Islamic contexts, it has been restudied through a variety of ongoing studies.²⁰ A review of classical-era interpretations of the Qur'an shows that interpreters and Muslim scholars, in general, did not pay much attention to the importance of building ethical theories based on the Qur'an, even though the sacred text discusses ethics.²¹ The challenges of modernity require scholars to revisit the Islamic tradition in search of

¹⁵ Oliver Leaman, "Art and Ethics in Islam", *The Oxford Handbook of Ethics and Art* (London: Oxford University Press, 2023).p. 46

¹⁶ Amilah Binti Awang Abd Rahman, "Book Review of Oliver Leaman; Islam and Morality: A Philosophical Introduction", *Intellectual Discourse*, vol. 29, no. 2 (2021).p. 380

¹⁷ William Enfield and Johann Jakob Brucker, *The History of Philosophy: From The Earliest Times to The Beginning of The Present Century* (London: Printed for Thomas Tegg & Son, 1837).p. 46

¹⁸ Wilhelm Gottlieb Tennemann, *A Manual History of Philosophy* (Oxford: D.A. Talboys, 1832).p. 131

¹⁹ Ernest Renan, *Poetry of The Celtic Races* (Culturea, 2022).p. 67

²⁰ Sabine Schmidtke and Khaled El-Rouayheb, *The Oxford Handbook of Islamic Philosophy* (Oxford: Oxford University Press, 2017).p. 1-7

²¹ Fazlurrahman, *Some Islamic Issues in The Ayyub Khan Era; Essays on Islamic Civilization* (Leiden: E.J. Brill, 1976).p. 299

Islamic philosophy, or Arabic philosophy, as some people prefer to call it. Those who created the Arab-Islamic nahda (revival) movement in the 19th century, such as Rifa'a Rafi'i al-Tahtawi (1801-1873),²² Jamal al-Din al-Afghani (1838-1897),²³ and Muhammad Abduh (1849-1905),²⁴ did not address ethical issues as modern scholars do. Instead, they concentrated on matters of reason and rationality at the time.²⁵

Many previous thinkers do not produce ethical theories that study contemporary society in an environment that has been dominated and is still influenced by colonialism or explore the vast legacy of tradition in Islam to find ethical starting points that can be used to construct and inspire ethical responses to the challenges that arise in the contemporary era.²⁶ For example, an examination of the literature written in English on Arab-Islamic philosophy shows how little contemporary scholarship focuses on Islamic ethics. Until now, the literature is dominated by the history of thought, but there has been no research that specifically comprehensively discusses ethics.²⁷ Henry Corbin's work (1962),²⁸ Montgomery Watt (1985),²⁹

²² Rifa'a Rafi'i Al-Tahtawi, *An Imam in Paris* (1834).

²³ Jamaluddin Afghani, *Tareekh-E-Afghanistan* (Lahore: Islamia Steam Press, 1924).

²⁴ Muhammad Abduh, *Modern Islam and The Culture of Ambiguity* (London: I.B. Tauris Publishers, 2022).

²⁵ George F. Hourani, *Reason and Tradition in Islamic Ethics*, 1st edition (London: Cambridge University Press, 2007).

²⁶ Taha Abderrahmane and Fazlur Rahman, "Qur'anic Values and Modernity in Contemporary Islamic Ethics", in *Islamic Ethics and The Trusteeship Paradigm*, ed. by Mohammaed Hashas and Mutaz Al-Khatib (Leiden: Brill, 2020).p. 150

²⁷ Mariam Al-Attar, "Meta-ethics: A Quest for an Epistemological Basis of Morality in Classical Islamic Thought", *Journal of Islamic Ethics*, vol. 1 (2017).p. 29-50

²⁸ Henry Corbin, *History of Islamic Philosophy* (New York: Routledge, 2014).

²⁹ William Montgomery Watt, *Islamic Philosophy and Theology* (New York: Routledge, 2008).

Seyyed Hossein Nasr (2006),³⁰ Majid Fakhry (2004),³¹ Oliver Leaman ([1985] 2004),³² Hans Daiber (1999; 2007),³³ Mohammad Ali Khalidi (2005),³⁴ Jon Mc. & Reisman (2007),³⁵ and Massimo Campanini (2008)³⁶ are examples of this trend.

Additionally, books such as the Cambridge Companion to Arabic Philosophy (2006), the Oxford Handbook of Islamic Philosophy (2017), and the Routledge Companion to Islamic Philosophy (2016) also have chapters on "ethics and politics" or "ethics and philosophy political". It is true, as written by Zaroug, that ethics is very closely related to two important aspects of human life, namely the economic aspect and the political aspect. Although, of these two aspects, the most important and influential is the political aspect which in turn influences the economic aspect.³⁷

However, new perspectives on the Qur'an as a text of philosophy and ethics have surfaced, particularly in the Arab world. There are still not many attempts in Western academics to go on this path. On the other hand, since the mid-20th century, problems surrounding the discussion of ethics

³⁰ Seyyed Hossein Nasr, *Islamic Philosophy from Its Origin to The Present : Philosophy in The Land of Prophecy* (Albany: State University of New York Press, 2006).p. 8

³¹ Majid Fakhry, *A History of Islamic Philosophy* (New York: Columbia University Press, 2004).p. 16

³² Oliver Leaman, *An Introduction to Classical Islamic Philosophy* (Cambridge: Cambridge University Press, 2002).p. 111

³³ Hans Daiber, "Plague, Proper Behavior, and Paradise in A Newly Discovered Text by Zakariyya al-Anshari", in *End of Life Care, Dying and Death in The Islamic Moral Tradition*, ed. by Mohammed Ghaly (Leiden: Brill, 2023).

³⁴ Mohammad Ali Kholidi, *Medieval Islamic Philosophical Writings* (Cambridge: Cambridge University Press, 2005).

³⁵ Jon McGinnis and David C. Reisman, *Classical Arabic Philosophy: An Anthology of Sources* (London: Hackett Publishing Company, 2007).p. 12

³⁶ Massimo Campanini, *The Qur'an: The Basics* (New York: Routledge, 2007).p. 5

³⁷ Abdullahi Hassan Zaroug, "Ethics From An Islamic Perspective: Basic Issues", *The American Journal of Islamic Social Sciences*, vol. 16, no. 3.p. 49

and morals in Islam actually received a prestigious solution through the publication of major works in the field of Islamic ethics by several contemporary Muslim figures who were concerned with this matter, such as Muhammad Abdullah Draz (*La Morale Du Koran*, 1951),³⁸ Izutsu (*Ethico-Religious Concepts in the Koran*, 1966),³⁹ and Yusuf al-Qardhawi (*Ethics in Islam*, 2018).⁴⁰

Mohammad Abdallah Draz received both Islamic (Al-Azhar) and Western (Sorbonne) education and is known as "a son of Al-Azhar and Sorbonne." He was one of the encyclopedic scholars who combined Sharia sciences and the culture of his time in looking at the moral phenomena of society. Draz, who was educated at the Sorbonne and al-Azhar, speaks Arabic and French fluently. Talking about his relationship with al-Azhar, he was a good figure who received a good education there. Regarding his connection to the Sorbonne, he was among its most renowned alumni, and his engagement with the university is a source of pride.⁴¹ *The Moral World of the Qur'an* is a significant component of Draz's scientific publications. As al-Sayyid highlights, Draz's book presents a crucial idea: religion, particularly Islam, encompasses a thoroughly ethical framework that governs behavior, action, and thought. This book highlights that since all moral actions must have a religious foundation, ethical systems cannot be divided into those

³⁸ Muhammad Abdullah Draz, *La Morale Du Koran* (Paris: Presses Universitaires De France, 1951).

³⁹ Toshihiko Izutsu, *Ethico Religious Concepts in The Qur'an* (London: McGill-Queens University Press, 2002).

⁴⁰ Yusuf Al-Qaradawi, *Ethics in Islam*, 1st edition (Doha: Hamad Bin Khalifa University Press, 2018).

⁴¹ Basma I. Abdelgafar, "Highlights From This Book", in *Morality in The Qur'an: The Greater Good of Humanity* (Petaling Jaya, Selangor: Islamic Book Trust, 2018).p. 8

based on reason and those based on religion.⁴² Malkawi further underlined that Draz's quest for the moral underpinnings of the Qur'an is what sets his book apart. He searched for elements of authenticity in the way the moral principles were presented in the Qur'an.⁴³

Al-Samman asserts that moral sense is an inbuilt and fundamental manifestation that has always been a part of the human soul. But he also understands that these intrinsic moral principles are not enough on their own because outside factors like the environment can compromise them, one's interests and desires. Because revelation provides a thorough foundation for moral principles, it becomes crucial to rectify and restore distorted elements.⁴⁴ According to Badawi, no philosopher—Western or Eastern—has really attempted to derive the entire moral code from the Qur'an. The theoretical underpinnings and overarching principles that provide a framework for attaining harmony and unity among certain facets of morality are referred to as moral law by moral philosophers. Consequently, it is quite fortunate that Draz accepted the enormous responsibility of managing this significant undertaking.⁴⁵

Al-Khatib asserts that Draz's examination of moral philosophy in the Qur'an is notable for its attention to current philosophical issues, particularly those impacted by Kant's ideas. Draz started the

⁴² Ridwan Al-Sayyid, "The System of Values and Ethics in Islam", *al-Tafahom*, vol. 06 (2011).p. 12

⁴³ Fathi Malkawi, "Manhaj Muhammad 'Abd Allah Daraz fi al-Ta'sil al-Islami li-'Ilm al-Akhlaq", *Islamiyat al-Ma'rifa*, vol. 14, no. 53 (2008).p. 9

⁴⁴ Muhammad Abd Allah Al-Samman, "Dustur al-Akhlaq fi al-Qur'an", in *Muhammad 'Abd Allah Daraz: Dirasat Wa Buhuth* (Kuwait: Dar al-Qalam, 2007).p. 127

⁴⁵ al-Sayyid Muhammad Badawi, "al-Ilzam al-Khuluqi 'Inda al-Duktur Muhammad 'Abd Allah Daraz", in *Muhammad 'Abd Allah Daraz: Dirasat Wa Buhuth* (Kuwait: Dar al-Qalam, 2007).p. 106-107

groundbreaking job of developing a thorough articulation of Qur'anic ethics from the perspective of moral philosophy with his groundbreaking work. He seems to have two goals in mind: proving that Islam has a complete moral code and emphasizing the intimate connection between morality and religion. In light of social positivism and the dominant positivist social philosophy in France, this endeavor is particularly noteworthy. Draz, therefore made the deliberate decision to look into the Qur'anic text for this reason. Similar sentiments are expressed by al-Samman, who claims that the book's main goal is to highlight the Qur'anic ethics' vast scope, which includes both theoretical and practical aspects.⁴⁶

According to Badrane Behlancene, Muhammad Abdullah Draz attempted to discover the problems and shortcomings of traditional approaches to ethics in both traditions, i.e., Western and Muslim heritages on ethics.⁴⁷ According to Draz, to the best of our knowledge, no one has attempted to explain the Qur'anic ethical law in its entirety, nor have its tenets and regulations been put out as a cohesive whole, separate from its connections to other fields. This work seeks to provide a comprehensive explanation of Qur'anic ethical law as an independent discipline.⁴⁸

Badawi believes that no philosopher, whether from the East or the West, has made a thorough attempt to derive the moral rule from the Holy Qur'ān fully. According to moral philosophers, "moral law" refers to the

⁴⁶ Mu'taz Al-Khatib, "Introduction to Study of The History of Ethical Thought in Egypt in The Context of Reform and Renaissance Projects", *Tabayyun*, vol. 2, no. 26 (2018).p. 102

⁴⁷ Badrane Benlahcene, "The Moral Value System in The Qur'an: An Analysis of Draz's Contribution", *Idrak: Journal of Religious Studies*, vol. 3, no. 1 (2023).

⁴⁸ Muhammad Abdullah Draz, *The Moral World of The Qur'an* (London: I.B. Tauris Publishers, 2008).p. 3

broad theoretical underpinnings and tenets that provide a framework for bringing particular moral characteristics into harmony and coherence. Therefore, it is quite fortunate that Draz accepted the extraordinary challenge of handling this significant undertaking.⁴⁹

According to Draz, Western research on Qur'ānic ethics is essentially selective and disjointed. In essence, they are reductive in their discussion of the Qur'ān's role in the development of ethical theory.⁵⁰ Draz stated that;

*"A cursory glance at the treatises on general ethics written by Western scholars is enough to observe that they leave a great void in this field, due to their absolute silence on Qur'ānic ethics. In effect, these treatises tell us at considerable length about moral principles such as they have been viewed in Greek paganism, and then in the Jewish and Christian religions, but once these three periods have been covered, they suddenly transport us, with a brisk leap, to modern times in Europe, leaving aside everything that touches upon moral law in Islam."*⁵¹

The researcher discusses Draz's understanding of the Qur'an and its ethical teachings as well as his understanding of western ethical philosophy as put forward by Kant. Draz believes that the Qur'an does establish a concept of obligation for Muslims as well as a theoretical order that helps them understand the origins of ethical laws: under what conditions they apply, the principles by which they guide the lives of Muslims and the means to achieve virtue. The provisions of the Qur'an in the field of ethics are obligations that everyone must accept because they come from the Creator of humankind.⁵²

⁴⁹ Badawi, "al-Ilzam al-Khuluqi 'Inda al-Duktur Muhammad 'Abd Allah Daraz".p. 106-107

⁵⁰ Benlahcene, "The Moral Value System in The Qur'an: An Analysis of Draz's Contribution".

⁵¹ Draz, *The Moral World of The Qur'an*.p. 1

⁵² Nasir, "Review of The Moral World of the Qur'an by M.A.Draz, Translated by Danielle Robinson and Rebecca Masterton, published by I.B.Tauris, 2008".p. 20

Furthermore, Draz believes that ethics is not only understood from the perspective of religious texts, but also from another dimension, namely intentionality. Where Kant in his description of duty, defines the ethical person as someone who fulfills duty only for the sake of duty and nothing more, the author here argues that the duties prescribed by Islamic sources must be fulfilled only for the sake of God. Believers must not fulfill their obligations to seek pleasure or glory because this will make the act of fulfilling their obligations in vain.⁵³ Draz further says that everything in the Muslim understanding of ethics must be subject to the authority of Obligation in the most sacred, real and noble sense of the word piety or taqwa is an obligation that is placed in the realm of emotions, namely, the motive of will in the fulfillment of duties.⁵⁴

Based on the background explanation above, Draz's thoughts on the concept of ethics in the Qur'an are extremely interesting in the sense of comparing it with Immanuel Kant's thoughts on ethics. After going through the contemplation stage, the researcher decided to conduct research with the title "Kant's Deontological Ethics and Draz's Qur'anic Ethics; A Study of Key Concepts in Their Moral Philosophy".

⁵³ Draz, *The Moral World of The Qur'an*.p. 288

⁵⁴ Nasir, "Review of The Moral World of the Qur'an by M.A.Draz, Translated by Danielle Robinson and Rebecca Masterton, published by I.B.Tauris, 2008".p. 20-21

B. Formulation of The Problem

Departing from the background above and so that the discussion in this research does not extend to other discussions, it is necessary to formulate the problem to be researched, namely as follows;

1. How are the ethical theories in Immanuel Kant and Muhammad Abdullah Draz's Thought?
2. How are the integrations of ethical theories between Immanuel Kant and Muhammad Abdullah Draz?

The problem formulation listed above is intended to ensure that the focus of the research is not widened and to avoid discussing all possible problems that will arise during the research.

C. Objectives of Research

After determining the title and formulation of the problem to be studied in this research, there are several objectives for conducting research with related themes. These objectives include;

1. To Critisize Immanuel Kant and Muhammad Abdullah Draz's ethical theories.
2. To integrate ethical theories between Immanuel Kant and Muhammad Abdullah Draz

D. Significances of Research

Research related to theories on ethics studied by Kant and Draz is researched that is urgently carried out in relation to the moral problems of contemporary society. In this way, it is hoped that this urgency can trigger this research to produce real benefits, both from a theoretical and practical perspective for human life in the contemporary era with all its challenges. The interests of conducting research are as follows;

1. Theoretical Significance of Research

Academically, it is hoped that this research can provide scientific construction in the study of the theories on ethics from both Islamic and western cultures and, at the same time, also add insight into the figure studied, namely Muhammad Abdullah Draz. Apart from that, there are not many studies that specifically and comprehensively discuss related titles. Therefore, it is hoped that this research can be part of an effort to propose new references regarding the moral value system in the Qur'an, especially in Draz's thought.

2. Practical Significance of Research

Practically, it is hoped that this research will be useful through the analysis presented by researchers, not only for individual researchers and institutions but also for the benefit of the wider community. On the other hand, this research is expected to become a form of reading material and discussion material that will develop topics related to the moral value system in the Qur'an in the view of Sheikh Muhammad Abdullah Draz.

The researcher hopes that this study of the moral value system in the Qur'an will be easily understood by people in various circles. In this way, this research can illustrate the concept or system so that it can raise several

of the issues mentioned previously. Furthermore, researcher also hope that there will be further researches can explain themes related to more creative development so that they can be used as reference material for other research with different themes or approaches.

E. Literature Review

In directing the focus of the research, the researcher conducted a literature review as a reference in seeing similarities and differences from other research with discussions around the theme of the theories on ethics in the view of Immanuel Kant and Muhammad Abdullah Draz. In this case, the researcher collected literary sources from books and other scientific works that discussed the theme as the researcher would do, namely the Kantian ethics and moral value system in the Qur'an (Qur'anic ethics).

There are many scientific works studied on theories of ethics in Immanuel Kant's philosophy. Some of them are studies conducted by Lucas Thorpe under the title "Immanuel Kant and Deontology",⁵⁵ as well as a study done by Jens Timmermann and Michael Walschots.⁵⁶ In contrast, other research is conducted by Jose Garcia Martin, Arturo Morales Rojas, and Roman Kralik under the title "The Kantian Ethical Perspective Seen from the Existential Philosophy of Soren Kierkegaard's Victor Eremita".⁵⁷ The first research is focused on Kant's moral theory as laid out in his *Groundwork of the Metaphysics of Morals*. The second is expressed in

⁵⁵ Lucas Thorpe, *Immanuel kant and deontology* (Turkey, 2024).p. 191-206

⁵⁶ Jens Timmermann and Michael Walschots, *Kant's lectures on ethics* (2021).p. 1

⁵⁷ José García Martín, Arturo Morales Rojas, and Roman Králík, "The Kantian ethical perspective seen from the existential philosophy of Søren Kierkegaard's Victor Eremita", *Ethics & Bioethics*, vol. 11, nos. 1–2 (2021), pp. 48–57.

Kant's lecture on ethics: 23 distinct sets of notes are thought to have existed, but many of these have been destroyed. At the same time, the third is trying to compare Kant and Kierkegaard's groundings of ethics.

A discussion of Draz's contribution was carried out by Badrane Behlancene (College of Islamic Studies Hamad Bin Khalifa University, Qatar) with the research title "Mohammed Abdullah Deraz's Criticism of Perspectives on Ethics in Islamic and Western Contexts"⁵⁸ and "The Moral Value System in The Qur'an: An Analysis of Draz's Contribution".⁵⁹ Still, in research conducted by Turkish researchers. This time it was simple research used as preparation for his doctoral dissertation research. Mehmet Sadik Gur is a doctoral candidate at Marmara University who wrote the initial article about Muhammad Abdullah Draz. The article is entitled "Muhammad Abdullah Draz ve Fatiha Tefsiri".⁶⁰ The last research on Draz is conducted by Khoirun Niat with research entitled "Sources of the Qur'an; "Reconstructing the History of the Qur'an from the Perspective of Muhammad Abdullah Daraz".⁶¹ All these researches are trying to explain Draz's huge contribution towards ethics theories in the Qur'an.

Next is research conducted by Yasien Mohamed (Senior Professor of Arabic and Islamic Philosophy, Department of Foreign Languages at The

⁵⁸ Badrane Behlancene, "Mohammed Abdullah Deraz's Criticism of Perspectives on Ethics in Islamic and Western Contexts", *Global Journal Al-Thaqafah*, vol. 10, no. 1 (2020), pp. 102–20.

⁵⁹ Behlancene, "The Moral Value System in The Qur'an: An Analysis of Draz's Contribution".

⁶⁰ Mehmet Sadık Gür, "Muhammed Abdullah Draz ve Fatiha Tefsiri - محمد عبدالله دراز - وتفسير سورة الفاتحة", *Akademik-Us*, vol. 5, no. 1 (Artvin Çoruh Üniversitesi WT - DergiPark, 2021), pp. 37–60, <https://dergipark.org.tr/tr/pub/akademikus/issue/63375/897594>.

⁶¹ Khoirun Niat, *Sumber al-Qur'an (Rekonstruksi Sejarah Al-Qur'an perspektif Muhammad Abdullah Daraz)* (2019).

University of Cape, South Africa) titled "The Moral Worldview of The Qur'an".⁶² The next research reviewed by the researcher was a study conducted by Fethi B. Jomaa Ahmed (researcher from the Islamic legislation and ethics research center, Hamad Bin Khalifa University, Qatar) with the research title "Islamic Ethics in Contemporary Muslim Societies: What, Why, and How?"⁶³ All these studies attempted to answer questions related to Islamic ethics. In this way, Islamic Ethic meaning and main aspects can be understood by using the Qur'an and al-Hadith as the main reference.

The next research was carried out by Amilah Awang Abd Rahman (Assoc. Prof. in the Ushuluddin IIUM department) with the research title "Religion and The Moral Being of Man: A Critical Analysis on Said Nursi's Thought and Its Relevance in Addressing the Postmodern Claims Against Religious Morality."⁶⁴ Also, research by Akeem Olayinka Kazeem (Postgraduate Islamic Thought and Civilization, ISTAC-IIUM) with the research title "Tawhid as a Fundamental Element of the Islamic Worldview and Its Implications for Moral Thoughts and Values".⁶⁵ Other research was conducted by Tariq Ramadan with the research title "Islamic Ethics:

⁶² Yasien Mohamed, "THE MORAL WORLDVIEW OF THE QUR'Ā N", *The Straight Path* (2021), pp. 37–54. See also Yasien Mohamed, *The Ethical Worldview of The Qur'an*, <https://yaqeeninstitute.org/read/paper/the-ethical-worldview-of-the-quran>

⁶³ Fethi B. Jomaa Ahmed, "ISLAMIC ETHICS IN CONTEMPORARY MUSLIM SOCIETIES: WHAT, WHY, AND HOW?", *The Role of Shari'a and Law in Adapting to Modern Development* (Negeri Sembilan: Faculty of Syariah and Law Universiti Sains Islam Malaysia, 2019).

⁶⁴ Amilah Awang Abd Rahman, "Religion and the Moral Being of Man: A Critical Analysis on Said Nursi's Thought and Its Relevance in Addressing the Postmodern Claims Against Religious Morality", *The Journal of Risale-i Nur Studies*, vol. 4, no. 2 (2021), pp. 14–30.

⁶⁵ Akeem Olayinka Kazeem, "Tawhīd as a Fundamental Element of the Islamic Worldview and Its Implications for Moral Thoughts and Values", *IIUM Journal of Religion and Civilisational Studies*, vol. 5, no. 2 (2022), pp. 158–76.

Sources, Methodology and Application".⁶⁶ The conclusion of the study emphasizes that applied Islamic ethics, as developed almost exclusively by scholars in all disciplines, suffers from four main problems: language barrier, ignoring the relationship between medicine, economics, and social justice; the dominance of the legal approach to applied ethics; as well as relations between the Islamic world and the West.

The last research reviewed is conducted by Ataullah Siddiqui (Islamic Foundation, Leicester, UK) titled "Ethics in Islam: Key Concepts and Contemporary Challenges".⁶⁷ This research seeks to contribute to the understanding of ethical developments in the contemporary Muslim world. This article begins with a brief introduction to the term ethics and morals and explains the basic terms used by Islamic scholars to explain them.

From all the research that has been included in this proposal, you can see the differences with the research that will be carried out this time. In this case, the researcher will conduct a further study on ethics and will come up with the title "Kant's Deontological Ethics and Draz's Qur'anic Ethics; A Study of Key Concepts in Their Moral Philosophy".

F. Theoretical Framework

⁶⁶ Tariq Ramadan, "Islamic ethics: Sources, methodology and application", *Islamic Bioethics: Current Issues & Challenges* (World Scientific, 2018), pp. 1–21.

⁶⁷ Ataullah Siddiqui, "Ethics in Islam: key concepts and contemporary challenges", *Journal of moral education*, vol. 26, no. 4 (Taylor & Francis, 1997), pp. 423–31.

Before moving on to statements regarding the conceptual framework of this thesis, it is necessary to differentiate between the conceptual and theoretical frameworks. Although the purpose of both is the same, namely to explain the problems raised theoretically, there are differences between the two.⁶⁸ Quoted from Silalahi, if the theoretical framework is prepared based on theory, and the theory is prepared through a review of the literature, then the conceptual framework is prepared based on logical reasoning or common sense and practical experience. However, citing Meyer and Greenwood, Silalahi explained that the term conceptual framework is more appropriate than the theoretical framework for qualitative research methods.⁶⁹ The conceptual framework is simply a description of the concepts that will be used in the research and how these concepts are related to each other. The theoretical basis or framework of research is the basis for building a scientific research process. This becomes the basis for strategies and guidelines for researchers in analyzing research problems.⁷⁰ The theoretical framework discussed in this chapter will focus on appropriate definition points, namely conceptual systems and methodological determinants.

Philosophy serves as the foundation or basis for human thinking in the academic world, acting as rational reasoning in pursuing and exploring of knowledge. Philosophy and science continuously transform to address the problems faced alongside the development of the times. Since their

⁶⁸ Mudjia Rahardjo, *Apa Itu Kerangka Teoretik Atau Kerangka Konseptual* (Malang, 2023).

⁶⁹ Ulber Silalahi, *Metode Penelitian Sosial Kuantitatif* (Bandung: PT Reflika Aditama, 2017).

⁷⁰ Kaelan, *Metode Penelitian Kualitatif Bidang Filsafat* (Yogyakarta: Paradigma, 2005), p. 239-241

inception and evolution, philosophy and science have played a significant role/influence in the academic world. Historically, the existence of philosophy and science has continuously undergone dynamics in each period due to the demands of the times. Fundamentally, there has been a shift from previous thinking, leading to in-depth exploration to address existing problems.⁷¹

Philosophy as a discipline involves learning about the alternatives and the implications of choosing one; the requirements are real, and philosophy is a legitimate discipline with a legitimate theory.⁷² Primary branches of Philosophy, which are also referred to as main branches, include axiology, epistemology, logic, metaphysics and infrastructure of disciplines. Furthermore, secondary branches arising from each of the primary ones include Axiology (Ethics and Aesthetics); Epistemology (Empiricism, Rationalism and Skepticism); Logic (Formal, Informal, Symbolic, and Mathematical); Metaphysics (Idealism and Materialism); and Infrastructure of disciplines (the philosophy of all disciplines in academia).⁷³

Ethics is a field of philosophical study related to the issues of moral values in human behavior; in the systematic framework of philosophy, it is part of the study of axiology. Therefore, ethics is a science or, more precisely, philosophical knowledge and not a teaching (normative) like

⁷¹ Muhammad Rijal Fadli, "HUBUNGAN FILSAFAT DENGAN ILMU PENGETAHUAN DAN RELEVANSINYA DI ERA REVOLUSI INDUSTRI 4.0 (SOCIETY 5.0)", *Jurnal Filsafat*, vol. 31, no. 1 (2021).p. 131

⁷² Francis Sparshott, "Philosophy as a Discipline", *Canadian Journal of Philosophy*, vol. 23, no. 1 (2013).p. 167

⁷³ Otto Dennis, *THE BRANCHES OF PHILOSOPHY*, ed. by Iniobong Umotong, Otto Dennis, and Inameti Udo (Rudiments of Philosophy and Logic, 2020).p. 67-68

morality. Every morality wants people to behave well according to what they have learned, while ethics wants people to behave well with their own awareness and understanding.⁷⁴

Ethics can be divided into descriptive and normative ethics related to awareness and understanding of performing good actions. Descriptive ethics involves a critical analysis of human attitudes and behaviors and the (values) that one aims to achieve in life. Meanwhile, normative ethics is an effort to establish various ideal attitudes and behaviors that humans should possess and practice, as well as the actions that should be taken to attain something valuable in life.⁷⁵

In ethics, the values of human behavior can be distinguished from two perspectives. First, behavior is viewed from the perspective of its purpose. The discussion regarding such behavior is known in ethical studies as teleological. It is an ethical doctrine that emphasizes morality based on intrinsic values as a consequence of an action.⁷⁶ According to Majid Fakhry, a teleological morality in which the emphasis is placed on punishment and reward is not necessarily compatible with one in which God's love or good pleasure is the ultimate test of righteousness.⁷⁷ Secondly, behavior viewed from the perspective of its process is known as deontological in ethical studies. This philosophical understanding of ethics emphasizes moral actions not based on the intrinsic value of the

⁷⁴ Sujiat Zubaidi Shaleh and Mohammad Muslih, *Kritik Epistemologi & Model Pembacaan Kontemporer*, 2nd edition (Yogyakarta: LESFI, 2020), p. 285

⁷⁵ *Ibid.* p. 286-287

⁷⁶ *Ibid.* p. 287

⁷⁷ Majid Fakhry, *Ethical Theories in Islam*, 1st edition, ed. by H. Daiber and D. Pingree (Leiden: Brill, 1994), p. 14

consequences of good and wise deeds but rather because of the actions themselves.⁷⁸

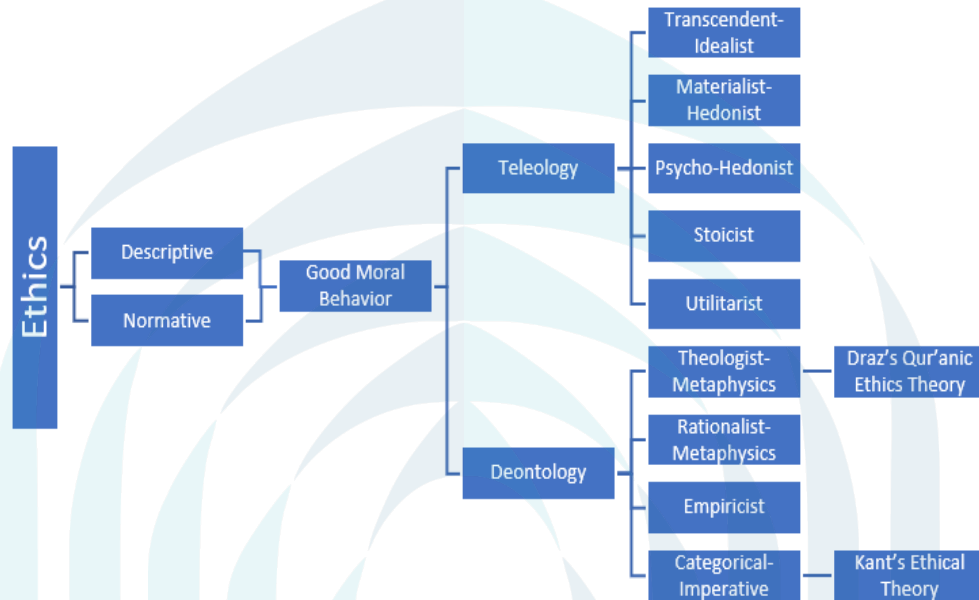
The confusion in perceiving the goals and processes has resulted in the ethical intentions becoming blurred. Regarding the issue of its purpose, ethics is divided into several types, such as transcendent idealism ethics, hedonistic-materialist ethics, psychological hedonistic ethics, stoic ethics, and utilitarian ethics. Meanwhile, from the process perspective, ethics is categorized into metaphysical-theological, metaphysical-rationalist, empiricist, and categorical imperative ethics.⁷⁹

Based on the map of the study of ethics above, the researcher analyzes the position of the subject of study regarding ethics from Immanuel Kant and Muhammad Abdullah Draz. From all the divisions of ethics, it can be seen that Immanuel Kant's position is in categorical imperative ethics. At the same time, Draz's Qur'anic ethical theory falls into the category of metaphysical-theological ethics, often referred to as religious ethics. Metaphysical-theological ethics is a set of rules or moral laws intended to come from God. However, at the same time, it does not mean abandoning the principle of rationality.

To focus on the topic discussed, the researcher serves the mapping research of ethics studies, as below.

⁷⁸ Shaleh and Muslih, *Kritik Epistemologi & Model Pembacaan Kontemporer*.p. 287

⁷⁹ *Ibid*.p. 288-293



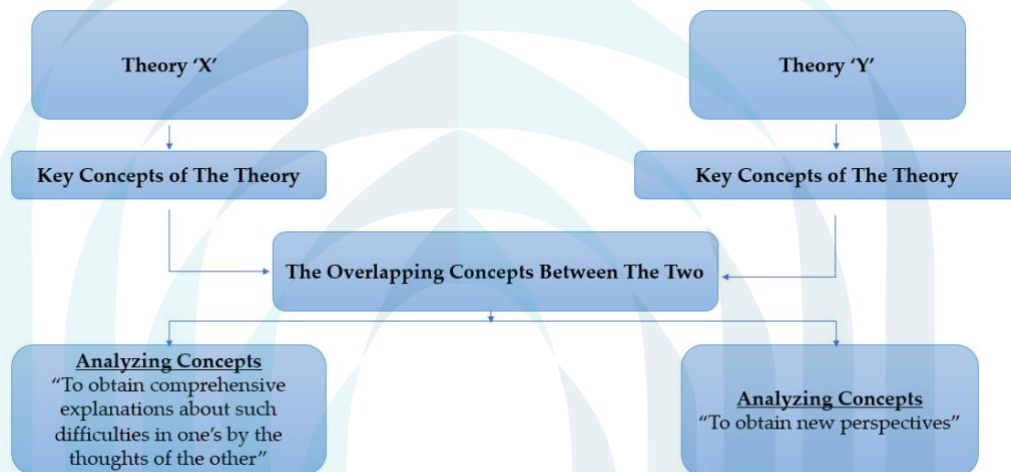
Source: Mohammad Muslih

From the above map, it is clear that the task that needs to be done is to integrate Kant's ethical theory and Draz's Qur'anic ethics. Integrating the thoughts of two figures from different traditions is no small task. Especially when it comes to ideas with a solid philosophical basis, such as bringing together the ethical theories of Immanuel Kant and Muhammad Abdullah Draz, thus, it requires a clear mission to do so.

Research with an integrative model has at least two important missions. Integration between two thoughts is actually necessary in order to get explanations about difficulties from one another. In another words, the difficulty of understanding one can be explained by the thoughts of the

other. Furthermore, if the integration effort is successful, a new meaning will be obtained, especially in addressing actual problems.⁸⁰

Based on these explanations, the researcher initially attempted to clarify the framework, as depicted bellow.



G. Research Methods

In this research, to achieve the expected goals, appropriate methods and approaches are needed. Therefore, in this research, several methods and approaches will be used that are adapted to the type and/or research model.

1. Types of research

The type of research that researchers use is qualitative research. In accordance with the research object of this thesis, this type of research is

⁸⁰ Mohammad Muslih, *Pengetahuan Intuitif Model Husserl & Suhrawardi*, 1st edition (Ponorogo: Centre for Islamic and Occidental Studies (CIOS), 2010).p. 1

included in the library research category. First, by recording all findings regarding Kant and Draz's views on the ethical theories in every research discussion found in literature and sources, or recent findings regarding similar thoughts that could influence the results of this discussion. Second, after taking notes, then integrate all findings, both theories and new findings, into the discussion. Third, analyze all findings from various readings relating to the weaknesses of each source, the strengths or relationships of each discourse discussed therein. Lastly is criticizing, providing critical ideas on the results of research on previous discourses by presenting new findings in collaborating different thoughts, especially in this paper is Kant and Draz's views of the ethical theories.

According to Kaelan, sometimes literary research has a descriptive and historical nature. It is said to be historical because many studies of this kind have a historical dimension, including religious studies. This library research can take the form of criticism of thought research on the history of religion and can also take the form of research on specific works or particular texts. Therefore, library research will be faced with many data sources in the form of books, so adequate methods are required. For this reason, in library research, book collection must be done in stages because it will be difficult if you do not follow this procedure.⁸¹

All the needs mentioned above can be met through libraries, bookstores, Islamic schools, research centers and internet networks by accessing writings and information about the moral value system in the Koran. Data from various references, both primary and secondary, were

⁸¹ Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), p. 134

used. This data was collected using documentation techniques, such as reading or reviewing, studying and recording literature related to the problems discussed in this paper.⁸²

2. Data collection technique

Data collection techniques, in this case, the researcher will identify discourse from books, papers or articles, magazines, journals, websites (internet), or other information related to the title of the writing to look for things or variables in the form of notes, transcripts, books, newspapers, magazines and so on which are related to the study of the moral value system in the Qur'an. This will make it easier for researchers to share data sources when collecting data. Two categories of data are used during research, namely primary data and secondary data.

a) Primary Data Sources

The primary data that the researcher use are the works of Immanuel Kant, such as Critique of Pure Reason (1781), Critique of Practical Reason (1788), Prolegomena to Any Future Metaphysics (1783), and Groundwork for The Metaphysics of Morals (1785), Critique of Practical Reason (1788), Critique of Judgement (1790), Religion within the Bounds of Bare Reason (1793), and Metaphysics of Morals (1797). Primary data that the researcher used in the works of Muhammad Abdullah Draz, such as The Qur'an: An Eternal Challenge (Osoul Global Center; Riyadh, 2019), Morality in The Qur'an: The Greater Good of Humanity (Islamic Book Trust; Malaysia, 2018), Introduction to The Qur'an (I.B. Tauris; London, 2001), al-Din: Prolegomenon to

⁸² *Ibid.* p. 135

The Study of The History of Religions (I.B. Tauris; London, 2023), and The Moral World of The Qur'an (I.B. Tauris; London, 2008).

3. Discussion Approach Technique

The approach used in this research is philosophical. This approach was chosen based on the need to analyze and assess a concept or figure's thoughts on specific issues, which in this research will focus on analyzing Kant's deontological ethics and the concept or theory of the moral value system in the Qur'an according to the views of Muhammad Abdullah Draz.

Philosophy as an approach means that philosophy is used in the context of open and dynamic scientific analysis. The aim is to seek scholarly clarification and philosophical reflections on an object of study. The philosophical approach in scientific studies is characterized by several features. *First*, it is always directed towards the search for formulation of fundamental basic ideas. *Second*, it has a fundamental impact on understanding the object of study. This feature implies the formation of a critical way of thinking for researches. *Third*, it tends to prioritize objectivity and neutrality. *Fourth*, it has a goal that can form a mentality, way of thinking, and personality that prioritizes intellectual freedom. In addition, there are four principles of thought in the philosophical approach. Of these four principles, the most relevant to this research is the investigation of values used as a benchmark in life both as individuals and as members of society. The philosophical approach that targets the area

of ethics focuses on questions about the obligations of goodness, badness, and justice.⁸³

Islamic science and philosophy, particularly the concept of *hikmah* in contrast to *falsafah*, have consistently been articulated within a coherent metaphysical framework rooted in the Sufi tradition and based on the authority of revelation, tradition, sound reason, experience and intuition. The divergence between this Islamic metaphysical system and modern science and philosophy arises from their differing stances on the sources, methods, and epistemological processes of acquiring knowledge. Therefore, individuals must resist adhering to the assertions and conclusions of disciplines—namely science and philosophy—that rely solely on limited forms of empiricism and rationalism as valid sources and methods for attaining true knowledge, especially considering that the ultimate aim of inquiry is the discovery of the truth about the ultimate reality.⁸⁴

While integrating rationalism and empiricism in its methodology, Islamic Science does not strictly separate the two approaches.⁸⁵ It also recognizes revelation as a distinct and essential source of knowledge, particularly concerning matters that lie beyond the reach of empirical and rational methods of verification and understanding. Although the truth of revelation is, in one sense,

⁸³ Muzairi et al., *Metodologi Penelitian Filsafat*, 1st edition, ed. by Nazwar (Yogyakarta: FA Press, 2014).p. 77-84

⁸⁴ Adi Setia, "Al-Attas' Philosophy Of Science An Etended Outline", *Islam & Science*, vol. 1, no. 2 (2003).p. 171-172

⁸⁵ Syed Muhammad Naquib Al-Attas, "The Positive Aspects of Tasawwuf: Preliminary Thoughts on an Islamic Philosophy of Science", *Festival of Zarruq (Mihrajan Zarruq)* (Libya, 1980).p. 8

independent of empirical and logical reasoning, it is nonetheless compatible with these methods; revelation does not contradict reason but instead informs, affirms, and even corrects it. This is because reason operates in harmony with the intellect, which can grasp the truths conveyed through revelation.⁸⁶

According to al-Attas, to conceptualize ethical issues from an Islamic perspective, he first explains the universal ethical concept that all cultures and civilizations share, including Western culture and civilization, which has conceptualized it from a secular perspective. He then instills an Islamic perspective and modifies it in such a way that an ethical concept that is Islamized can be obtained.⁸⁷ To clarify the concept of universal ethics that is free from interpretations and modifications made based on various worldviews, he begins by carefully isolating the key concepts from the secular worldview that have been included in the universal ethical concept so that it becomes an Islamized ethical concept.⁸⁸

4. Discussion Method Technique

The method used by the author in searching for data that will be used to arrive at the purpose of the discussion makes it easier for the

⁸⁶ Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysics of Islam An Exposition of The Fundamental Elements of The Worldview of Islam* (Kuala Lumpur: ISTAC, 1995).p. 119

⁸⁷ Rafiu Ibrahim Adebayo, "The Islamic worldview, ethics and civilization: Issues in contemporary interdisciplinary discourse", *Intellectual Discourse*, vol. 21, no. 2 (2013), pp. 241–4, <https://www.proquest.com/scholarly-journals/islamic-worldview-ethics-civilization-issues/docview/1491098714/se-2?accountid=25704>.

⁸⁸ Elit Ave Hidayatullah and Syamsuddin Arif, "Syed Muhammad Naquib Al-Attas's Exposition on the Concepts of Ethics", *Afkar*, vol. 24, no. 1 (2022).p. 416-417

author to write, and deepen the discussion, as well as to fulfill the understanding of the moral value system in the Al-Qur'an in Draz's view, with several methods as follows below this;

- a. **Descriptive method.** The descriptive method is researching the status of a group of people, an object, a set of conditions, a system of thought or a class of events.⁸⁹ This descriptive research aims to create a systematic, factual and accurate description or picture of the facts, characteristics and relationships between the phenomena and/or objects being studied.⁹⁰ With this method, the researcher intends to describe Kant and Draz's thoughts on ethical theories.
- b. **Analytical Methods.** The analytical method is a research activity consists of a series of activities to analyze, differentiate and sort research objects to be regrouped according to certain criteria, then look for relationships and then interpret their meaning. In a series of activities to describe, differentiate and sort a research object, the researcher will observe it in detail by describing its constituent components or assembling them for further study.⁹¹ Researchers use this method to analyze Kant and Draz's views on ethical theories.

⁸⁹ Rosemarie Rizzo Parse, *Qualitative Inquiry: The Path of Sciencing* (London: NLN Press, 2001).p. 57

⁹⁰ Mariano M. Ariola, *Principles and Methods of Research* (Manila: REX Book Store, 2006).p. 47

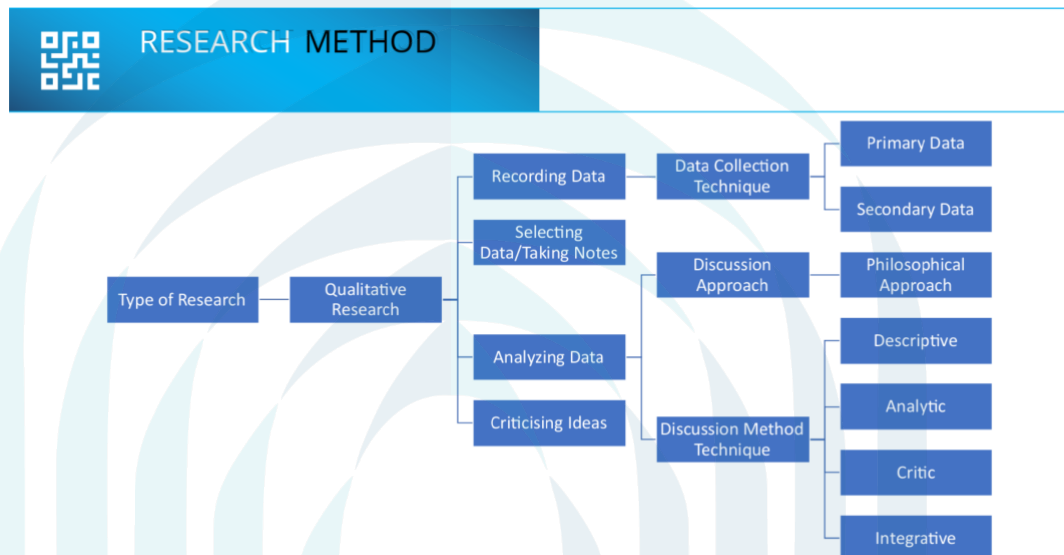
⁹¹ Kenneth M. Sayre, *Plato's Analytic Method* (Chicago: University of Chicago Press, 1969).p. 22-25

- c. **Critical Method.** The critical method is that in conducting research, the researcher must first doubt what is obtained from the research source. Researchers must question, compare, and suspend conclusions before obtaining strong evidence. After strong evidence is received, the researcher can determine a general hypothesis and/or conclusion.⁹² In this research, the questions, distinctions, and suspension of conclusions are primarily aimed at the paradigms, theories, and methodologies used by experts related to studying the moral problems of contemporary Muslim society, from which a critical process will produce a hypothesis and conclusions, which is general regarding the theory of ethics.
- d. **Integrative.** In this case, the integrative method is an approach used to integrate two or more concepts, theories, phenomena, or other entities. Integration between two thoughts is actually necessary to get explanations about difficulties from one another. In another word, the difficulty of understanding one can be explained by the thoughts of the other. Furthermore, if the integration effort is successful, a new meaning will be obtained, especially in addressing actual problems.⁹³ This integrative analysis is applied between Immanuel Kant's and Muhammad Abdullah Draz's theories on ethics.

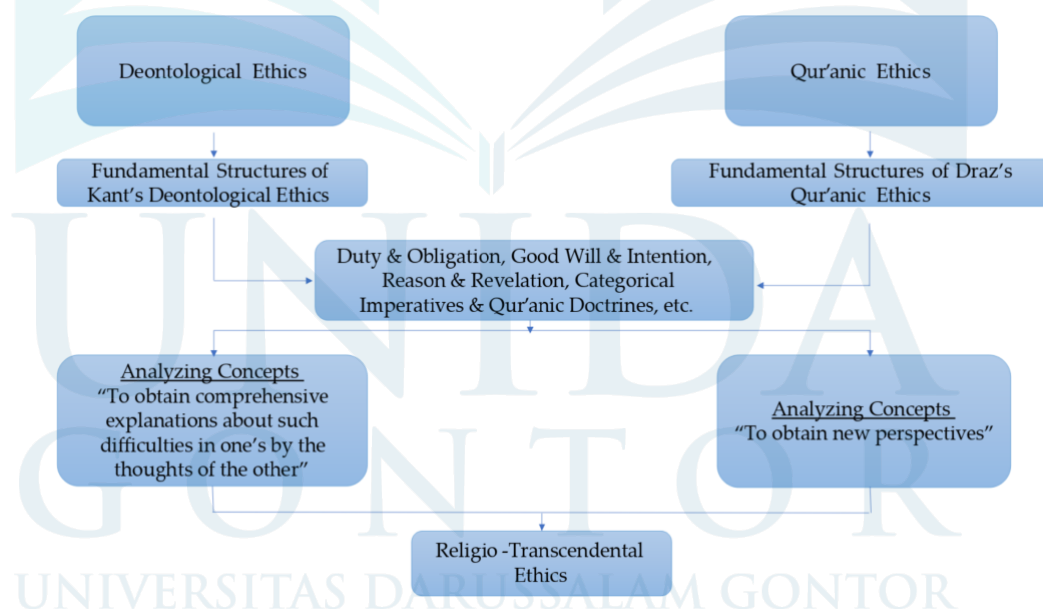
⁹² Alex Rosenberg and Lee McIntyre, *Philosophy of Science: A Contemporary Introduction*, 4th edition (New York and London: Routledge, 2020).p. 36-54

⁹³ Muslih, *Pengetahuan Intuitif Model Husserl & Suhrawardi*.p. 1

In the table below, it can be seen some details of the research method based on the explanations above.



Referring to the framework put earlier, the method used to integrate both ethical theories can be seen as in the picture below.



H. Structure of Research

To make it easier to discuss the problems in this thesis, the researcher divides this thesis into several chapters, and each chapter has sub-chapters, namely as follows;

Chapter One, Introduction. This chapter will discuss the research background, problem formulation, objectives, urgency, literature review, theoretical framework, research methods, and research system. In the **Chapter Two** will discuss the Background of Immanuel Kant and Muhammad Abdullah Draz's Thoughts. It contains a socio-historical background, i.e., the educational background and thought constructions of Kant and Draz, and it also contains a review of their major works in ethics. It also defines some technical terms used in this research.

In **Chapter Three**, the researcher will serve the main points of Kant and Draz's ethical thought. In explaining Kant, it contains moral duty (deontology), categorical imperative, autonomy and freedom, universal morality and rationality, moral responsibility and moral imperative. In explaining Draz, it contains his approach to Qur'anic ethics, and then the key concepts of his ethical theories, including obligation, responsibility, sanction, intention and inclinations and effort or action.

Furthermore, **Chapter Four** integrates Immanuel Kant and Muhammad Abdullah Draz's theories on ethics. It contains the philosophical context of ethics in both thought, basic principles of ethics, categorical imperative vs sharia principle, rationality in morality, and the synergy and conflict between Kant and Draz.

The last is **Chapter Five**, closing. This chapter consists of conclusions that answer the problem formulation that has been previously determined. Then it ends with suggestions from the researcher for future research.

