



A Typology of Syekh Yusuf Al-Makassari’s Ethical Thought (Perspective of Majid Fakhry’s Islamic Ethics Theory)

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Article Info

Article history:

Received :
 Revised :
 Accepted :
 Available online
<http://jurnal.uinsu.ac.id/index.php/analytica>

E-ISSN: 2541-5263

P-ISSN: 1411-4380

How to cite:



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ABSTRACT

Deep reflection on the teachings and moral views in the Quran and Hadith has been done by many Islamic scholars and thinkers. From this reflective activity, they produce concepts of Islamic ethics with various typologies depending on the style of thinking. Fakhry through his research classified the typology of Islamic ethics in four categories: scriptural morality; theological ethics; philosophical ethics; and religious ethics, and established each of their exponents. However, the scope of his study is still limited to the Arab-Persian region and its figures who lived up to XIII century. This research seeks to go beyond that by focusing on Syekh Yusuf al-Makassari—a major Nusantara figure who lived in the XVII century—and determining the typology of his ethical thought. By utilising Fakhry’s view on the typology of Islamic ethics as the theoretical basis, the results of this study demonstrate that Syekh Yusuf’s ethical thinking belongs to the typology of religious ethics. This is because it contains various aspects that are the main components of religious ethics, namely aspects of the Quran and Hadith, theology, philosophy, and Sulism.

Keywords: Ethics, Islamic Ethics, Religious Ethics, Yusuf al-Makassari

ABSTRAK

Refleksi mendalam terhadap ajaran-ajaran dan pandangan moral dalam Quran dan Hadis, telah banyak dilakukan oleh para ahli dan pemikir Islam. Dari aktivitas reflektif inilah mereka menghasilkan konsep-konsep etika Islam dengan berbagai macam tipologinya, bergantung pada corak berpikirnya. Fakhry melalui penelitiannya mengklasifikasi tipologi etika Islam dalam empat kategori: moralitas skriptural; etika teologis; etika filosofis; dan etika religius, dan menetapkan masing-masing eksponennya. Namun, ruang lingkup dari penelitian tersebut masih terbatas pada wilayah Arab-Persia dan tokoh-tokohnya yang hidup hingga abad XIII. Penelitian ini berupaya untuk melampaui batas tersebut dengan berfokus pada Syekh Yusuf al-Makassari—seorang tokoh besar Nusantara yang hidup di abad XVII—dan menentukan tipologi pemikiran etisnya. Dengan menjadikan pandangan Fakhry tentang tipologi etika Islam

sebagai landasan teoretis, maka hasil dari penelitian ini menunjukkan bahwa pemikiran etis Syekh Yusuf tergolong dalam tipologi etika religius. Hal ini sebab memuat berbagai aspek yang menjadi komponen utama dalam etika religius, yaitu aspek Quran dan Hadis, teologis, filsafat dan sufisme.

Kata Kunci: *Etika, Etika Islam, Etika Religius, Yusuf al-Makassari*

1. INTRODUCTION

There is often an impression that Islamic philosophy contains only theoretical concepts, or confusing concepts about nature and its creation. This impression seems to indicate that the image that is strongly attached to the study of philosophy is limited to “struggling” with metaphysical matters that are far from the practical realm. On the one hand, this kind of assumption is reasonable if pinned on Islamic philosophy. This is because, in fact, the tendency of the study of Muslim philosophers—especially in the early days of its development—directed more of its attention to metaphysical issues, and this continued to be done repeatedly (Iqbal, 2019). However, on the other hand, the literature shows that Islamic philosophy also has a practical side.

The practical side of Islamic philosophy can be seen through Ibn Rusyd’s formulation of the classification of knowledge. In his work *Al-Ḍarūrī fī al-Siyāsah Mukhtaṣar Kitāb al-Siyāsah li Aflātūn*, Ibn Rusyd classifies knowledge into two types, namely theoretical knowledge and practical knowledge. Theoretical knowledge is knowledge that provides a wide range of knowledge to be learnt by humans without having to be put into practice. The main purpose of this knowledge is for knowledge itself. Whereas practical knowledge is knowledge that is learnt by humans as well as to be practised, and this is also its main purpose. One form of practical knowledge is ethics. (Ibn Rusyd, 1998)

Ethics—also known as moral philosophy—is defined as deep and fundamental thinking or reflection on moral teachings and views (Taufik, 2021). Based on this definition, it can be understood that if the word “Islam” is embedded in the term, then Islamic ethics is a deep reflection on the moral teachings contained in the authoritative sources of its teachings, namely the Quran and Hadith. In the history of Islamic thought, such reflective efforts have been made by many experts and thinkers, with different tendencies and typologies of thinking. Thinkers whose tendencies and typologies of thinking are strongly influenced by the philosophical tradition in reflecting the teachings and moral views of Islam, the typology and products of their thinking are classified as philosophical. This also applies to theology and Sufism, their thinking are classified as theological or sufistic if they were influenced by both.

The ethical typology of some Muslim thinkers can be found in works that specifically examine their ethical thought. This can be seen in several works such as Lenn Evan Goodman. In his study entitled “The Epicurean Ethic of Muhammad Ibn Zakariyā Ar-Rāzī”, he found that in ethical thought, al-Rāzī was

Epicurean (Goodman, 1971) and reaffirmed his findings in his later works “How Epicurean Was Rāzī?” (Goodman, 2015). The effort to identify Muslim thinker’s typology of ethical thought was also done by Abd. Haris. Through his research *Etika Hamka: Konstruksi Etik Berbasis Rasional-Religius*, he elaborated Haji Abdul Malik Karim Amrullah’s ethical views that are included on the typology of religious ethics (Haris, 2010). In 2020, Ali Yazid Hamdani also did the same thing and focused on determining al-Rāzī’s ethical views. In his work “Konsep Etika Muhammad Ibn Zakariya ar-Razi” he found that al-Rāzī was influenced by Epicureanism, Aristotelianism, and Naturalism—although it contained a fatal mistake regarding the figure of al-Rāzī referred to in the work (Hamdani, 2020).

We can also find the typologies of Muslim’s ethical thoughts in the work that discuss Islamic ethics in general. This can mainly be seen in Majid Fakhry’s research. He brilliantly classifies the typology of ethical theories in Islam and establishes certain Muslim thinkers as exponents of the typology. However, the scope of this study is limited to the Arab and Persian regions and the figures who lived up to the XIII centuries A.D. Therefore, We try to go beyond the scope of this study by focusing on one figure from outside the region and during a different period of life. In this case, We chose Syekh Yusuf al-Makassari, a great Nusantara (Archipelago) figure who lived in the XVII century. There has not been much discussion on Sheikh Yusuf’s ethical views. The work that focuses on his ethical thought is *Agama dan Bayang-bayang Etis Syekh Yusuf al-Makassari* written by Mustari Mustafa. He determines typology of Syekh Yusuf’s ethical thought with utilising Soren Kierkegaard’s and Toshihiko Isutzu’s views on the relationship between faith and human behaviour as the theoretical basis (Mustafa, 2011). Although it leads to almost the same conclusion, the difference between this work and our research is in the theoretical basis used.

Syekh Yusuf was not only known in Makassar, his birthplace, Banten and other parts of Nusantara, but also in other countries such as Sri Lanka and South Africa. He was an important and influential figure in his time in both religious and socio-political fields. Taking Fakhry’s classification of Islamic ethics typology as the theoretical basis, it is found that Syekh Yusuf’s ethical thinking can be classified under the typology of religious ethics. This figure, who is known as a national hero and Sufi, explains a lot in his thoughts about how one can establish a good relationship in social life, especially with God through attitudes and actions. This of course must start from a correct understanding of God. Therefore, it can be said that the peak of religious understanding—both *aqīdah* and *syarī’ah*—in his thought is *akhlāq*.

2. RESEARCH METHODE

This research is a type of library research, which refers to books or other library materials as its main object. In general, this research consists of two

stages, namely data collection and analysis. In connection with the data collection stage, We document data from various data sources, which have a relationship with the topic and focus discussed. The data sources consist of primary and secondary sources. Primary data sources are the works of Sheikh Yusuf al-Makassari that have been collected by researchers about him. While secondary data sources are library materials that have direct or indirect links to primary sources. The documented data is then analyzed to determine the typology of Sheikh Yusuf's ethical thought, by making Majid Fakhry's view of the typology of ethics in Islam as a theoretical basis.

3. RESULT AND ANALYSIS

Intellectual Biography of Syekh Yusuf Al-Makassari

Muḥammad Yūsuf Ibn 'Abd Allāh Abū al-Maḥāsin al-Tāj al-Khalwatī al-Makassarī was born in Gowa on 3 July 1626 AD/8 Syawwal 1036 H. He was a descendant of nobility from his mother's line named Gallarang Moncongloe who was married by Sultan Alauddin while still pregnant. At the time of his birth, the region of South Sulawesi—especially Makassar—had long been declared to have embraced Islam, namely during the early XVII century AD. The historical traces of Syekh Yusuf's life and scientific activities can be found in several places, such as Makassar as his birthplace, Banten, Aceh, India, Yemen, Hijaz, Damascus, Sri Lanka, and South Africa.

The beginning of his intellectual activities began in the land of his birth. Syekh Yusuf was brought up and educated within the royal court of Gowa as he was considered his own son by Sultan Alauddin. In this early period, he learnt various Islamic sciences from local teachers, as well as preachers who came and later settled in this region. In the field of the Quran, Syekh Yusuf learnt from a local teacher named Daeng ri Tasammang. He then studied with Syekh Sayyid Ba'alawī Ibn 'Abd Allāh al-'Allāmah al-Ṭāhir—who came from Arabia and settled in Bontoala—in fields such as Fiqh, Tauhid, Sufism, and Arabic. At the age of fifteen, after completing his education with his teacher, Syekh Yusuf continued his education in Cikoang and became a student of a migrating scholar from Aceh who settled in the region, Syekh Jalāl al-Dīn al-Aidid. (Azra, 2013)

After returning from Cikoang, Syekh Yusuf decided to embark on a journey of knowledge to the Middle East. Most likely, his desire to continue his religious education in the Islamic centres of the Middle East—as Azyumardi Azra notes—was prompted by teachers, especially those of Arab origin, who told him of the advancement of religious knowledge in the region (Azra, 2013). Thus, in 1644 at the age of eighteen he left his homeland. Syekh Yusuf's first stop on this journey was Banten. At that time, Banten, led by Abū al-Mafākhir 'Abd al-Qādir, was known as one of the most important Islamic centres in Java. Syekh Yusuf had no difficulty in adjusting to this region, and even formed a friendship with the crown

prince who would later be known as Sultan Ageng Tirtayasa (Hamid, 1994). Subsequently, Syekh Yusuf left Banten for Aceh—following the route of the ship he was travelling on. He had previously been acquainted with the thought of Syekh Nūr al-Dīn al-Rānirī through his works while in Banten and intended to study with him. However, since al-Rānirī had already left Aceh, they only met in Gujarat, India. It was there that he studied and obtained the *ijāzah* of Qadiriyah order. (Azra, 2013)

From Gujarat, Syekh Yusuf travelled to the Arabian Peninsula. He first visited Yemen and studied with local scholars. He studied with Syekh Muḥammad Ibn ‘Abd al-Bāqī al-Naqasyabandī and obtained an *ijāzah* in the Naqsyabandiyah order. Later he studied with Syekh Sayyid ‘Alī al-Zābidī and Syekh Muḥammad Ibn al-Wajīh al-Sa’dī al-Yamanī (Azra, 2013). After several years in Yemen, Syekh Yusuf continued his journey to Haramain. Some of the important and famous teachers whom Syekh Yusuf studied with were Aḥmad al-Qusyasyī—from whom he obtained an *ijāzah* of the Syattariyah order—, Ibrāhīm al-Kūrānī, and Ḥasan al-‘Ajamī. Not only did he study, Syekh Yusuf was also entrusted with teaching as indicated in the *lontara*—a traditional sources (Hamid, 1994). After studying in Haramain, Syekh Yusuf did not immediately return to his homeland, but continued his journey of knowledge. He headed to Damascus, which was also a centre for the development of Islamic studies at that time. In this region, Syekh Yusuf studied with Syekh Ayyūb al-Khalwatī, a Sufi and hadith scholar who was the imam of the Muḥy al-Dīn Ibn ‘Arabī mosque. From him, he obtained an *ijāzah* of the Khalwatiyah order. It is even recorded that because of his ability to absorb exoteric and esoteric knowledge, he was able to win the heart of Ayyūb al-Khalwatī, so he was given the title *al-Tāj al-Khalwatī* (Crown of Khalwati) (Azra, 2013).

After several years—estimated at 20 to 28 years—of studying in the Arabian Peninsula (Azra, 2013), Syekh Yusuf returned to the Nusantara. He began his intellectual and political career in Banten. This was signalled by Sultan Ageng Tirtayasa’s request for him to be the educator of the sultan’s children in religious matters. He was later appointed mufti and chief advisor to the sultanate, not only in religious matters, but also in politics. Despite his increasingly vital role in politics, Syekh Yusuf remained active in teaching his students both from Banten and from his homeland. It was these latter students who played an important role in the dissemination of Syekh Yusuf’s teachings in the South Sulawesi region (Azra, 2013). Later on, Syekh Yusuf was involved in a civil war against the forces of Sultan Haji, who was fully supported by the Dutch government. This resulted from political tensions between Sultan Ageng Tirtayasa and his son Sultan Haji. The war began in 1682 and ended in 1683, with the arrest of Syekh Yusuf—as leader of the troops, replacing Sultan Ageng who was arrested earlier—on 14 December (Azra, 2013).

On 12 September 1684, after being imprisoned in Batavia, Syekh Yusuf was exiled to Sri Lanka by the Dutch government. In his exile, Syekh Yusuf continued to fill his days with teaching activities and even writing works. This can be seen from the existence of works that mention the name Saylan (Ceylon) or Sarandib which was the name of Sri Lanka at that time. He remained active in teaching pilgrims from the Nusantara who were stopping over in Sri Lanka to wait for the western season for one to three months. Syekh Yusuf's relationship with the people of Banten and Makassar was still maintained through works and letters sent through the intermediary of the pilgrims (Hamid, 1994). Seeing this fact, Syekh Yusuf was then exiled by the Dutch government to South Africa on 7 July 1693. In this place, Syekh Yusuf continued to devote the rest of his life to teaching and worship—albeit secretly in their huts—until his death on 22 May 1699 (Azra, 2013).

On 7 August 1995, Syekh Yusuf was named a national hero by President Soeharto with Presidential Decree number 071/TK1995. Furthermore, in 2009, Syekh Yusuf was also given the title of Oliver Tambo National Honour by South African President Thabo Mbeki. This award was handed over to his heirs and witnessed by the Vice President of the Republic of Indonesia M. Jusuf Kalla in Pretoria, South Africa (Rahmatullah, 2022). Even the place believed to be his grave in South Sulawesi remains crowded with pilgrims (Renold & Badollahi, 2019).

Typology of Ethics in Islam: Majid Fakhry's Perspective

It must be recognised that the Quran and hadith, which are the authoritative sources in Islam, do not contain ethical theories in a standardised sense. They only contain moral ethos or ideal-ethical values that require interpretation to bring them out. Attempts to extract the moral ethos have been made by commentators (*mufassir*), hadith scholars and jurists in the history of Islamic thought. They tried to justify and build an ethical theory based on the moral ethos of the two authoritative sources (Fakhry, 1991). The result of this reflection on the moral ethos of the Quran and Hadith is called Islamic ethics.

In Islamic studies, there have been many discussions on ethics in Islam. This is proven by the many works written by experts and researchers on Islamic ethics. Among the works that can be found that discuss Islamic ethics, such as the book *Etika Islam: Pembinaan Akhlaqulkarimah*, written by Hamzah Ya'kub (Ya'kub, 1991), *Reason and Tradition in Islamic Ethics* written by Goerge F. Hourani (Hourani, 1983) and *Ethical Theories in Islam* by Majid Fakhry.

Majid Fakhry is a professor of the history of Islamic philosophy. He has produced many works in the field. One of his major works is *A History of Islamic Philosophy*, which is considered the first historical overview of Islamic thought and was well received. Another important work published by Fakhry is *Ethical Theories in Islam*, which was mentioned earlier. This book is the reference in this

paper to understand the various ethical theories that have developed in Islamic thought. The research conducted by Majid Fakhry in his work demonstrates the existence of several typologies of Islamic ethics. According to him, Islamic ethics is divided into four typologies, namely scriptural morality, theological ethics, philosophical ethics and religious ethics. (Fakhry, 1991)

Firstly, scriptural morality is the type whose ethical discussion relies entirely on the Quran and Hadith as sources of universal truth (Fakhry, 1991). In this school of ethics, pure reason is not used as the main characteristic in justifying the moral ethos contained in the two authoritative sources—in other words, less use of reason. Interpretation depends on the extent to which a character relies on the sacred text.

Secondly, theological ethics is an ethical theory whose main foundation is the Quran and Hadith and fully believes in their categories and methods. However, philosophical tones cannot be separated from this type of ethics. The proponents of this school are the Mu'tazilah who formulate between ethical systems in scriptural morality with the basis of deontological presuppositions, and the Asy'ariyah who believe and are fully loyal to the Quran and Hadith, but do not reject the discursive methods of philosophers. (Fakhry, 1991)

Thirdly, philosophical ethics which derives strong influence from Greek philosophical schools in explaining moral issues. This is inseparable from the process of encounter between classical Greek and Arab-Islamic traditions. The process of meeting different cultures is known as helenism. Exponents of this typology include al-Kindī, Abū Bakr al-Rāzī, al-Fārābī, Ibn Sīnā, Yaḥyā Ibn 'Ādī, Ibn Miskawaih and Nāṣir al-Dīn al-Ṭūṣī. (Fakhry, 1991)

Fourth, religious ethics is a school of ethics that has high complexity because it is built with various elements of Islamic intellectual heritage and is considered the most Islamic (Fakhry, 1991). Religious ethics is rooted in the Quranic conception of man and his position in the universe. The structure of religious ethics is formed by several elements, namely the Quranic worldview, theology, philosophy and some things in Sufism. In addition, there are several other things that demonstrate how this type of ethics differs from other types, especially from the types of scriptural morality and theological ethics. Unlike the scriptural morality whose rationale and methods are based solely on the authoritative sources of Islam—the Quran and the Hadith—the advocates of religious ethics have received influences from Greek philosophy and Islamic theology (Fakhry, 1991). The most representative exponent of this type of religious ethical theory is Abū Ḥāmid al-Gazālī whose ethical ideas can be seen in two of his works, namely *Mīzān al-'Amal* and *Iḥyā' 'Ulūm al-Dīn*. (Fakhry, 1991)

Syekh Yusuf Al-Makassari's Ethical Typology

Based on the definition given by Majid Fakhry, Syekh Yusuf's ethical thinking can be categorised as religious ethics, so he can also be classified as an exponent

of this school. This statement was made after identifying the religious features in Syekh Yusuf's ethical thought. His thinking centres on man's position in the universe, as well as his relationship with God and other creatures (the universe), so it is not only anthropocentric, but also theocentric. In addition, Syekh Yusuf's ethical thinking fulfils various aspects that are components of religious ethics, namely being based on the Quran and Hadith, containing theological, philosophical and Sufism aspects. These are also the sources of Syekh Yusuf's ethical thinking.

1. Quran-Hadith Foundation

Syekh Yusuf's ethical thinking is based on the Quranic and Hadithic views on doing good (*akhlāq*). He interweaves various arguments from both the Quran and Hadith as a basis for his ethical thinking. In addition, Syekh Yusuf also quotes the sayings of the *'ārif* and *ṣaḥābah*. In *Zubdah al-Asrār*, Syekh Yusuf explains:

"ويجب عليه ايضاً تحسين الخلق مع الخلائق كلهم لأنه صلى الله عليه وسلم قد سئل عن اي الناس اقرب اليك يوم القيامة يا رسول الله فاجاب عنه صلى الله عليه وسلم (انما بعثت لأتمم مكارم الأخلاق)... ثم تضمن جملة حسن الخلق ايضاً في قوله صلى الله عليه وسلم (ضع الناس في مواضعهم) وقوله صلى الله عليه وسلم (اكرموا الضعيف ولو كان كافراً)... وقوله صلى الله عليه وسلم (الخلق كلهم عيال واقربهم الى الله انفعهم لعياله)... وفي قوله تعالى ﴿قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَى﴾ فافهم... قال على كرم الله وجهه افضل الأعمال ادخال السرور في قلوب الإخوان فاعلم ذلك..."

(It is obligatory for humans to improve their morals with fellow creatures entirely, because the Messenger of Allah (SAW) was once asked who will be closest to you on the Day of Resurrection, O Messenger of Allah? The Prophet replied that I was sent to perfect the manners of man (then according to my opinion what is meant in this Hadith is a person who has good manners, because this Hadith is also mentioned in other treatises in full) ... Good manners are also included in the Prophet's saying: position people according to their respective degrees and his saying: honour your guest even if he is a disbeliever.... The Messenger of Allah (SAW) also said: all creatures are family, and the closest to Allah is the one who is most beneficial to his family.... Also in the words of Allah ta'ala: A good speech and forgiveness are better than charity accompanied by something that hurts the recipient's feelings. 'Alī Ibn Abī Ṭālib, may Allah honour his face, said: "The best of deeds is to bring happiness to the heart of one's brother"). (Lubis, 1997)

It is clear that Syekh Yusuf's ethical thoughts are derived from the Quranic and Hadithic views on good morals. Information from both sources is interwoven and supported by the sayings of the *'ārif*.

2. Theological Aspect

The second aspect that can be found in Syekh Yusuf's ethical thought—based on the definition given by Majid Fakhry—is the theological aspect. As explained in the previous section, Syekh Yusuf—as described by researchers about him—is among the scholars who follow the Asy'ariyyah theological doctrine, so that theological aspects can be seen in his thoughts, including on ethics. In this context, the theological aspect can be seen in his thoughts on human action, which is known to be the most important element in the study of ethics. This is because good and bad are judged by human actions—although the motives behind the actions are also very decisive.

For Syekh Yusuf, human actions are God's creation, because God created everything and nothing happens outside His will. This is in line with the argument put forward by the Asy'ariyah school regarding God as the creator of human actions in Q.S. al-Şaffāt [37]: 96: *And Allah has created you and what you do* (Nasution, 2012) and Q.S. al-Insān [76]: 30: *And you do not will except what Allah wills* (Nasution, 2012). In addition, in terms of the measure of good or bad actions, Syekh Yusuf shares the same opinion with a major Asy'ariyyah figure, Abū Ḥāmid al-Gazālī. Both of them view revelation or Syarī'ah as the measure of good and bad human actions. Al-Gazālī argues that the good or bad of an action is seen from revelation or *syarī'ah*, whether it is in accordance or not (Nasution, 2012).

3. Philosophical Aspect

In addition to the fact that doing good to fellow creatures is a commandment from Allah in His holy book and prophet's traditions, there is another reason given by Syekh Yusuf as to why humans should not be unkind. In *Nafaḥāt al-Sailāniyyah*, he explains that it is obligatory for humans to do good to fellow creatures because all creatures are *mazāhir* (appearances, manifestations) of Allah and His attributes. Therefore, doing good to His creatures is the same as doing good to Allah Himself. Conversely, doing bad to fellow creatures is also doing bad to Allah. This indicates that Syekh Yusuf was accommodating to the philosophical notion of the relationship between God and the universe.

In fact, Syekh Yusuf did accept philosophical Sufism such as *al-waḥdah al-wujūd*. Even in his treatise *Maṭālib al-Sālikīn*, he included this notion in the category of *tauḥīd*, which is adopted by *ṣūfī muḥaqqiq* (Hamid, 1994). Syekh Yusuf also explained God's immanence in the universe (*al-kullī*) with the concepts he developed, namely the concepts of *al-ma'iyyah* and *al-iḥāṭah*. This concept also explains that God is with His creation and pervades everything. However, although God reveals Himself in each of His creations, this does not mean that the creations are God. All creations are allegorical entities, not true entities (Lubis, 1997).

In the concept of *ma'iyyah* and *al-iḥāṭah*, Syekh Yusuf also explains that the spiritual process that brings man and Allah closer is when Allah *tanazzul*

(descends) and man *taraqqī* (ascends). However, the end of this process will not take the form of a final unity between man and Allah, as Syekh Yusuf said: “The servant remains a servant even if he ascends, and God remains God even if He descends” (Lubis, 1997). Based on this, Azyumardi Azra comments that Syekh Yusuf was not an adherent of *al-waḥdah al-wujūd* (ontological monism, unity of being), but rather took the concept of *al-waḥdah al-syuhūd* (phenomenological monism, unity of consciousness) developed by Syekh Aḥmad al-Sirhindī and Shah Walī Allāh (Azra, 2013).

4. Sufism Aspect

Furthermore, in the thought of Syekh Yusuf there is also an aspect of Sufism doctrine. He himself is known as the Sufi of the Nusantara and all the treatises he wrote are full of Sufism. Moreover, his ethical thinking does not escape this aspect. In the treatise *Zubdah al-Asrār*, Syekh Yusuf gives the following definition of Sufism or *taṣawwuf*:

...قال بعض اهل السلوك رضي الله عنه التصوف هو حسن الخلق فمن ليس له حسن الخلق لا تصوف له فافهم ذلك... قال بعض الصوفيه قدس الله سره اول التصوف هو تجريد القصد الى الله تعالى وآخره هو التخلق باخلاق الله تعالى وقال ايضا رضي الله عنه اول التصوف علم واوسطه عمل وآخره موهبة فافهم

(The masters of suluk, may Allah be pleased with them, say that *taṣawwuf* is good character, and whoever does not have good character is not doing *taṣawwuf*, thus understand that!.... The Sufis, may Allah purify their hearts, say that Sufism begins with purifying one's intentions towards Allah, may He be glorified and exalted, and ends with adorning oneself with the character of Allah, may He be glorified and exalted. They also say that Sufism starts with knowledge, the middle is charity and the culmination is bounty, thus understand that!) (Lubis, 1997)

Syekh Yusuf also quoted a Hadith about behaving with the character of Allah:

ان لله اخلاقا كثيرة فمن تخلق بواحد منها دخل الجنة

(Verily, Allah has many character traits, therefore whoever adopts one of them will enter Paradise). (Lubis, 1997)

In this case, it is clear that Syekh Yusuf's ethical thinking cannot be separated from Sufism. For him, good deeds or good morals are the keywords in Sufism. It is the absolute path that a *sālik* takes to get closer to God. In travelling that path, *sālik* adorn themselves with the character of God, thus that at the end they are able to obtain happiness and abundance of bounty from Him.

4. CONCLUSION

Two important points can be deduced from this paper. *Firstly*, the authoritative sources of Islam—the Quran and hadith—do not contain ethical theory in a standardised sense. The Quran and hadith only contain moral ethos or ideal-ethical values, and to bring them out requires a deep reflection process. The result of the reflection on the moral ethos of the Quran and Hadith is what is called Islamic ethics. According to Majid Fakhry, ethical theory in Islam can be classified into four typologies: (1) scriptural morality; (2) theological ethics; (3) philosophical ethics and; (4) religious ethics.

Secondly, Syekh Yusuf's ethical thinking can be categorised as religious ethics based on the identification of religious patterns in Syekh Yusuf's thinking on ethics. According to Fakhry, the structure of religious ethics is formed by several elements, namely the Qur'anic worldview, theology, philosophy and some things in Sufism, and some of these things can be found in Syekh Yusuf's ethical views, even becoming the source of his thoughts. In this case, Syekh Yusuf based his ethical thoughts on the propositions derived from the Quran and Hadith, was heavily influenced by the Asy'ariyah theology, accommodated to—even influenced by—the philosophical style of thinking and was loaded with Sufism.

There are several things that can be taken into consideration for researchers who want to further discuss the themes in this paper. Fakhry's view on the typology of Islamic ethical theory can be used as a theoretical basis in reading the ethical thinking of other figures, especially in justifying the typology of ethical thinking. Thus, it will enrich the treasures of Islamic scholarship, especially with regard to Islamic ethics. Furthermore, Syekh Yusuf's thought can basically be developed by specifically examining his religious ethical thought and finding the relevance of his thought—or even as a solution offer—to contemporary ethical issues. This is done to make his thoughts more historical.

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