



Immanuel Kant's Ethical thought and Its relevance in Islamic Religious Education

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Abstract

Penelitian ini membahas tentang pemikiran Immanuel Kant tentang etika. Banyak para filsuf yang membahas soal etika. Etika sebagai sesuatu yang tidak dapat dipisahkan dalam kehidupan manusia, salah satunya yaitu Etika Immanuel Kant. Etika Kant merupakan etika kewajiban yang tidak menuntut adanya kebahagiaan atau faktor-faktor yang datang dari luar. Etika Immanuel Kant berlandaskan kepada kehendak baik. Etika ini menilai suatu tindakan baik berdasarkan kepada kehendak baik atau keinginan baik. Berbeda dengan filosof Barat lainnya, tujuan atau konsekuensi bukanlah penilaian terhadap baik buruknya suatu perbuatan. Kehendak baik yang berdasarkan kewajiban sebagai penentu tindakan yang bermoral. Penelitian ini menggunakan jenis penelitian kepustakaan (library research), yaitu mengumpulkan buku-buku, artikel, dan dokumen yang mengkaji tentang penelitian yang dibahas oleh peneliti. Pemikiran Immanuel Kant tentang etika deontologi sangat menekankan motivasi, kemauan baik dan watak yang kuat dari perilaku. Hasil penelitian menunjukkan bahwa pemikiran Immanuel Kant khususnya etika bersifat analitis dan tajam. Sistem etika Immanuel Kant berkisar pada soal kewajiban atau etika deontologi. Deontologi merupakan pemikiran etis yang menyatakan baik buruknya tindakan tidak diukur dari akibat yang ditimbulkan tetapi berdasar kepada sifat tertentu dari hasil yang dicapainya. Relevansinya terhadap pendidikan Islam dengan pendidikan Islam di atas agar manusia bertaqwa dan mendapatkan kehidupan bahagia dunia dan akhirat dalam hal ini taqwa yang dimaksud adalah kewajiban bagi manusia untuk menjalankan segala perintah Allah dan menjahui segala larangannya.

Kata Kunci: Immanuel Kant, Etika, Pendidikan Islam

Abstract

This research discusses Immanuel Kant's thoughts on ethics. Many philosophers discuss ethics. Ethics is something that cannot be separated from human life, one of which is Immanuel Kant's Ethics. Kant's ethics is an ethics of obligation that does not require happiness or factors that come from outside. Immanuel Kant's ethics is based on good will. This ethics assesses a good action based on good will or good wishes. In contrast to other Western philosophers, the goal or consequence is not an assessment of the goodness or badness of an action. Good will based on obligation as a determinant of moral action. This research uses a type of library research, namely collecting books, articles and documents that examine the research discussed by the researcher. Immanuel Kant's thoughts on deontological ethics really emphasize motivation, good will and strong character of behavior. The research results show that Immanuel Kant's thinking, especially ethics, is analytical and sharp. Immanuel Kant's ethical system revolves around the issue of obligation or deontological ethics. Deontology is an ethical thought that states that the good and bad of an action is not measured by the consequences it causes but is based on the particular nature of the results it achieves. The relevance to Islamic education is that Islamic education above is so that humans are pious and have a happy life in this world and the hereafter. In this case, taqwa in question is the obligation for humans to carry out all of Allah's commands and avoid all of his prohibitions.

Keywords: Immanuel Kant, Ethics, Islamic Education

Introduction

Philosophy as a human perspective and mindset has entered various aspects of life. (Rahmatillah, 2008) Because philosophy is known as the way of life (*Way of Life*) contribute to various schools of thought, understanding, ideology, disciplines, to religious values. Even philosophy is called the mother of science (*Mater Scientiarum, Mother of Science*) which gave birth to various branches of science. (Effendi, 2020) This is then also marked by the division of the area of philosophical studies in general and specifically. In general, the scope includes epistemology, cosmology, logic, and even science. The specific aspects include metaphysics, soul, ethics, history, and politics. It is interesting to study in a special school of philosophy, namely ethics. (Nasir, 2021)

Ethics as a form of action in one's behavior is different from philosophy which pays more attention to thought than action. (Nasir, 2021) Ethics investigates the moral norms inherent in a person or community group. (Effendi, 2020) However, ethics based on philosophical thinking shows how ethical values are born from deep thinking. On the other hand, the existence of various influences of rationality, intuition, and seeing practices that occur in life also influence an ethical view. Ethics practiced by humans also have a moral system and standards of measure in action. Morals determine a person's good or bad. The value of practical measures is also the basis for building an ethic. (Maiwan, 2023)

Ethics shows a person's personality as something inherent both spontaneously and verbally. It is strange if an action is done without encouragement from various directions and parties. However, there is also an ethical concept that is based on duty. One such ethical concept is Kant Ethics (Kantian Ethics). Kant's ethics is based on an unconditional obligation oriented toward the self-immortality of happiness. Immortality in

the form of true happiness will be attained by humans through good ethics without expecting anything in return (prestige). Immortality becomes the highest achievement perceived by man as a result of his ethics. Happiness does not close itself to be achieved by anyone. In line with the above, Immanuel Kant's ethical thinking is in line with one of the objectives in Islamic religious education which will be the subject of discussion of this study.

Research Methods

The author uses descriptive qualitative research methods in the form of literature studies, which means that this research mainly focuses on collecting the necessary data through examining literature sources. (Fatha Pringgar & Sujatmiko, 2020) There are two types of reference sources to be used in the analysis. First, there are primary sources, consisting of books introduction to the value of philosophy, philosophy of Islamic education, extracts from the history of western philosophy. Second, secondary sources that will support this article. The primary sources in this article include the book of morals written directly by Ibn Miskuwaihi. Meanwhile, secondary sources include books, journals, books, and news relevant to this study.

Researchers obtain data using documentation methods, which involve the collection of qualitative data through observation and analysis of documents created by subjects or other parties, focusing on relevant subjects. As a result, the facts and data are archived in the form of documentation required by the researcher. According to Sugiono, documentation refers to events that have passed but are still immortalized in various forms, including texts, images, and monumental works produced by certain individuals. (Salim et al., 2022)

The final step in this process is to conduct content analysis, which involves reviewing data from various reference sources, including primary and secondary data, to

produce findings from research conducted by researchers. This method is used with the main aim to investigate in depth the ethical thought of Immanuel Kant and its relevance in Islamic religious education.

Results and Discussion

A. Biography of Immanuel Kant

Immanuel Kant was a great philosopher who had appeared on the stage of philosophical thought in the German Aufklärung era towards the end of the 18th century.(Boe, 2023) Immanuel Kant Born on 22 April 1724 in Königsberg, a small town in East Prussia (born in Königsberg, Kingdom of Prussia, 22 April 1724 – died in Königsberg, Kingdom of Prussia, 12 February 1804 at the age of 79).(Muthmainnah, 2018) The city is now called Kaliningrat in Russia.(Tjacjadi, 1991) The fourth child of a horse saddler and armor, he lived in the city all his life until his death in his 80s.(Boe, 2023) His family were devout Christians. His religious beliefs were at once an important background for his philosophical thinking, especially ethical issues.

Immanuel Kant (1724-1804) is generally regarded as the greatest philosopher among modern philosophers. Kant lived at a time when the Enlightenment was blooming in Germany. In the 18th century, Western Europe experienced a new age called the Age of Enlightenment. This name was given in this age because man began to seek new light in his own ratio.(Tjacjadi, 1991) As a person Kant did not have the tumultuous and challenging experiences that Socrates, Bruno, Spinoza, or Rousseau had. Unlike Descartes or Leibniz, Kant never traveled abroad. Kant was also not active in politics, like Machiavelli or Hegel. Kant was nurtured with strict values of craft, honesty, and piety. In his old age, Kant thought of his mother and was very grateful to his mother who educated him to be honest and avoid all forms of lying. This pietistic susana has a

great influence on Kant's thinking that upholds duty.(Alfan, 2011)

From 1740, Kant was interested in studying philosophy, mathematics, and theology at Königsberg. In 1755 Kant began his career as a lecturer at Königsberg teaching metaphysics, logic, ethics, and natural sciences. Then left the job for 15 years.(Indonesia et al., 2023) In 1770 he returned to teaching and was appointed professor of logic and metaphysics. Kant was a philosopher who from childhood to adulthood and his death did not come out of his beloved city of Königsberg. Kant died on 12 February 1804 in Königsberg. Kant was a prolific writer.(Muthmainnah, 2018)

The works that Kant has written include Prolegomena to Any Future Metaphysics (1783); Idea for a Universal History (1784); Fundamental Principles of The Metaphysics Morals (1785); Critique of Pure Reason (1785); Critique of Practical Reason (1788); Critique of Judgment (1790); Religion Within The Limits of Reason Alone (1793); Perpetual Peace (1795); Metaphysics Ethics (1797); Anthropology from a Pragmatic of View (1798).(Effendi, 2020)

B. Immanuel Kant's Ethical Thought

1. Immanuel Kant's Thoughts on Ethics

Ethics is also called moral philosophy, which comes from the Greek word ethos which means disposition. Moral comes from the word mos or mores (Latin) which means habit. The material object of ethics is human behavior or action, while the formal object of ethics is good or bad, moral or immoral. Human morality is a very long-standing object of ethical study. Since man was formed, the question of behavior in accordance with morality has been discussed. In this regard, two theories emerge that explain how a behavior can be measured ethically, namely Deontological and Theological. Deontological theory was produced by the thought of Immanuel Kant. Deontology comes from the Greek word Deon meaning

obligation. According to this theory, an act is good if it is done on the basis of a "categorical imperative" (unconditional commandment). What is the basis for good and bad deeds is obligation and good purpose does not make good deeds.(Hadiwijoyo, 1994)

Immanuel Kant's ethics begins with the statement that the only good thing that is infinite and without exception is "good will". Insofar as a person has good will and he is good, the judgment that a person is good does not depend at all on anything outside of himself, there is nothing good in himself except good will. The manifestation of the good will that a person has is that he is willing to carry out the Obligation. Every action we take is to carry out our duty as an obedient inner law, that action achieves morality.(Tjacjadi, 1991)

Deontological ethics strongly emphasizes motivation, good will and strong disposition of behavior. Good will is an absolute condition for acting morally. A good action is an action that is not only in accordance with the obligation but also that is carried out for the sake of the obligation. Obligation, according to him, is the necessity of action out of respect for the law.(Gufon, 2016) No matter whether it makes us comfortable or not, happy or not, suitable or not, anyway I am obliged to stick to it. This obedience arises from an inner attitude that is a manifestation of the good will that is within oneself.

Three principles must be met: First, in order for an action to have moral value, it must be carried out on the basis of duty. Second, the moral value of the action does not depend on achieving the purpose of the act but rather depends on the good will that drives a person to perform the action (even if the goal is not achieved, the action is already considered good). Third, as a consequence of both principles, obligation is the act of action carried out

based on respect for universal moral law.(Tjacjadi, 1991) According to Kant there are three possibilities for a person to carry out his duty, First, He fulfills obligations because it benefits him. Second, he fulfilled his duty because he was motivated by feelings in his heart, such as pity. *Third*, He fulfilled his obligation because of his obligation, because indeed he wanted to fulfill his obligation.

2. Ethics of obligation and categorical imperatives

Immanuel Kant's idea of ethics was deontology. Deontology is linguistically derived from the word deon which means must, obligation, something obligated and logos means science. Deontology is literally a theory of obligation. A brief understanding is a science that discusses the obligation of humans to do good and avoid bad deeds. As for terminology, deontology is a school of ethical philosophy that views that moral obligations can be known by ratio without regard to the consequences.(Wibawa & Muttaqin, 2021)

Various definitions are attached to deontology to understand the meaning of duty in human actions. Deontology deals with a person's moral attitude in which obligations are in the form of moral demands and orders in social relations of society. It also contains responsibility and commitment to the concepts of obligation. Deontology basically puts forward a concept of universal obligation, so that everyone must behave well and view the whole person based on the obligation itself.(Goddess, 2016)

This term is further attributed to Immanuel Kant. Kant pioneered the moral obligation to every human being. The obligation is in the form of kindness without any motives and impulses from various directions. Thus, the emphasis on duty in action is something that is

mandatory and realized by humans. If there is pressure from outside parties and encouragement from within man, then the act cannot be said to be obligatory. Man's knowledge of moral obligations is based on the maxime. Maxime is a subjective principle on which the will is based. The will was born as a principle of universality that directs humans to act concretely. (Wardani et al., 2020)

The action can be good or bad. It depends on the maxime that exists in a person. The obligation to act exists because maxime good is universal, it demands doing good. The good done is an output that applies universally to every human being. Concrete action is something that must be realized on the basis of good maxime and not limited to abstraction. The obligation that is the basis of Kant's ethical concept is the obligation of man who becomes a supernatural in man. All actions that are of good or bad value are not judged in terms of the consequences caused. (Aliano & Riyanto, 2022)

One behaves well, feeding, sheltering, and getting rid of thorns on the road is indeed a virtue. Because these actions have a clear impact on others. On the other hand, stealing other people's things, littering, to massive corruption are bad actions that also have a bad impact on other people and the country. For Kant, anything that arises as a result of an action or behavior does not indicate true ethics. Because they still see the need for consequences arising from these actions. Duty must be something that is entrusted in human action. So the human basis for action is obligation. (Wibawa & Muttaqin, 2021)

Furthermore, such a believing obligation must conform to the practical ratio of man. It is impossible for an action or action to be done without judgment in the form of a practical ratio. The obligation

of the practical ratio will give birth to the obligation to act well and the obligation to reject all bad things. Good will (guter Wille) must exist absolutely in every human person. The good done is the good that must be good by the human intellect. Similarly, the ugliness left behind must be bad for humans. Thus moral knowledge does not come from something that exists (das Sein), but from what should be (das Sollen). (Mujayyanah et al., 2021) The necessity of action will direct the action to good will without any personal motive and impulse in man.

According to Kant, the obligation to act must be independent of various impulses, both internal and external. That is why obligations are carried out on the basis of ratio orders. In this case, the commandment to do good consists of two, first, hypothetical imperatives that view an action done as a means to achieve something. This indicates that there is a goal to be achieved in an obligation. Obviously this action is teleological. Second, the categorical imperative that views the order of obligation as something that has no conditions, does not waver, knows no purpose, and does not question the order again. It is this second type of commandment that forms the basis of Kant's ethics.

Kant's ethical concept rests on this second postulate. A command is an obligation in itself. Looking further, these two types of imperatives contradict each other. The imperative hypothesis is clearly teleological in nature allowing every moral attitude to contain a purpose and purpose. It is undeniable that something that is sought contains and purpose as a motive. For Kant, however, this was clearly impure and did not manifest rationality. In contrast to the categorical imperative, rationality manifests itself in purely moral action regardless of consequences. This means that moral actions carried out must

be free of all strings attached as a result. (Siregar, 2020)

The categorical imperative makes an obligation something right according to the ratio and obligatory. The actions incurred by this ratio of obligations are in the form of good deeds. When the act is done, it is not done with the expectation of reward, not with a purpose, and there is no encouragement from any party. The act was born because of obligations based on ratios. A child helping his father's work out of pity or hope for something or the completion of a job is not seen as a good deed for Kant. But a child who helps his father should be based on the command in his ratio that it is obligatory to help parents, without expecting anything or with a specific purpose. (Brimantyan et al., 2022)

Based on the above, an action is considered good if it is not based on motivation and purpose. This drive is closely related to a person's personality. Motivation has always been the driving force of man in action. For Kant, internal and external impulses serve a purpose. This is also what Kant rejected. Although it is based on something that occurs in the human heart, it is also categorized as a motivation. It is true that encouragement is necessary in doing things. Kant saw further, the existence of this impulse has the implication that an action must produce something and this becomes the goal. Contrary to the ratio that actions must be based on obligations. The obligations carried out by a person do not have to make everything have to be in ratio. But the ratio must be put forward in doing something. (Saepullah, 2020)

Kant also looked at various motives in carrying out actions and their relation to their consequences, namely first, blameworthy means bad actions are actions that do not come from common sense and moral consciousness. Then it is

far from a moral obligation. Second, acceptable means that good actions with wrong motives are actions at birth good. Even so, it violates moral consciousness and is not a moral obligation. Third, praiseworthy means that good actions without motive are actions based on moral consciousness that fulfill the element of moral obligation. The highest virtue will be achieved in the absence of pressure from various directions.

In the first two motives, it does not contain morality as a whole, let alone in the first motive. Both show a moral attitude that is wrong both in terms of actions and motives. Bad deeds are not moral acts. Similarly, good deeds with wrong motives are also not moral acts. The postulate of action put forward by Kant rests on the third motive, moral consciousness that fulfills moral obligations

C. The Relevance of Immanuel Kant's Ethical Thought to Islamic Education

In al-Ghazali's view, education is an effort by educators to eliminate bad morals and instill good morals in students so as to be close to Allah and achieve happiness in the world and hereafter. Meanwhile, to complete our insight, it is necessary to examine the understanding of PAI in regulations in Indonesia. According to the Government Regulation of the Republic of Indonesia number 55 of 2007 concerning Religious Education and Religious Education Chapter 1 Articles 1 and 2 are affirmed. (Brimantyan et al., 2022)

“Religious and religious education is education carried out through subjects or courses at all levels of education that aims to provide knowledge and shape attitudes, personalities of humans who believe and are devoted to God Almighty, as well as the skills and abilities of students in responding to religious values, and preparing students to

become humans who can carry out and practice religious teachings."(Achmad, 2022)

The purpose of Islamic education according to Abuddin Nata is attached to the vision of Islamic teachings, namely the apostolic vision from the Prophet Adam to the apostleship of the Prophet Muhammad. The Islamic vision builds a human life that is obediently submissive to Allah, and brings mercy to all nature.(Nata, 2021) The vision of Islamic education is in line with the vision of Islamic teachings that rely on the realization of compassion for all creatures created by God, has a very wide range of understanding. This range of vision covers all aspects of human life in various life activities, ranging from the process in the womb, the process of birth, to an adult. This vision is related to efforts to realize a harmonious, safe, peaceful, prosperous life system born of the inner clan.(Nata, 2021)

In the ethical concept of Immanuel Kant who explains the deontology which means that it is man's obligation to do good and avoid bad deeds and this is related to one's moral attitude in which obligations are in the form of demands and orders miral in social relations of society.(Fauzan, 2012) This is related to the purpose of Islamic education above so that humans practice piety and get a happy life in the world and the hereafter, in this case taqwa in question is an obligation for humans to carry out all the commandments of Allah and fulfill all its prohibitions.(Tantowi et al., 2022)

The relationship between ethics and religion is very closely related, namely the existence of mutual content, filling and supporting support between one another. Both have a basic similarity, namely both investigating and determining good and bad measures by looking at human deeds. Ethics teaches good and bad values to

people based on reason, mind and conscience. While religion teaches good and bad values to humans based on revelation (scripture) whose truth is absolute (absolute) and can be tested by reason.

Conclusion

As explained above, it can be concluded that Immanuel Kant's ethics emphasizes unconditional obligation, meaning the obligation to perform an action without any particular motivation, goal or motivation. The good must be done without any conditions or motivation. If an action contains certain conditions, it is not called kindness. The ethical goal of Immanuel Kant is to bring man to the highest peak of happiness, which is God. On the teachings of Islam which rests on the realization of compassion for all creatures created by God. In Immanuel Kant's ethics there is also a human ethic. Islam also teaches people in their lives to always do good without encouragement. Because in the beginning man was obliged to always do good. Islamic education above is so that humans have piety and get a happy life in the world and the hereafter, in this case, taqwa in question is an obligation for humans to carry out all the commandments of Allah and fulfill all its prohibitions.

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