

ACCEPTING THE AUTONOMY'S PILLAR 'FREEDOM OF THE WILL' IN MORAL EDUCATION BASED ON ISLAMIC MYSTICISM: THE CAPACITY OF SOUTH EAST ASIA'S

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Abstract: The current article seeks to demonstrate the possibility of modernizing Islamic moral education in a special part of Muslim lands namely South East Asia by adapting to the theory of autonomy (moral independence) based on the unique capacity of Islamic mysticism. The method of this research is qualitative. The purpose of the article is to prove that due to the wide mysticism found in the South East Asia region, such as Malaysia, there is a large capacity in this region for the development of Islamic moral education and the acceptance of main pillar of autonomy namely freedom of the will, which is an important step in the modernization of Islamic education. The result of this article is that the freedom of the will means that the moral deed must be performed solely for the purpose of its duty and Islamic mysticism precisely explains such motivation for the mystic and thus becomes consistent with the theory of autonomy in this regard. Another result of this article is that South East Asia has the willingness of such a movement (modernization of Islamic moral education with autonomy's acceptance). The summary of the article is that aligning the Islamic mysticism with the autonomy which symbolizes the modern education on the one hand and the intense mystical tendencies in the South East Asia regions on the other hand provide the proper grounds for both of education scholars and policy makers to begin the movement towards the modernization of education.

Keywords: Moral Education, Theory of Autonomy, East Asia, Mystical Approach, Islamic Education.

Introduction

Education is a very extensive process containing various dimensions, abilities and aspects of human life (Dahlbeck, 2017). Then there are different types of education, including physical education, rational training, religious education, sex education, emotional education, social education and so on (Hayden, 2017). Moral education is one of the branches of education. Definition of moral education has been the subject of broad debate. One of the definitions of moral education is the practice of ethical principles in such a way that these concepts are converted into personal habits and that they will act in any position without thinking about them (Heilbron, 1990). Another definition is that moral education is not about practising ethical behaviours and turning them into habits, but creating a person's moral recognition and intuition in a way that he will not need to induce or inculcate external moral concepts and values, to rely on the moral cognition that they have found themselves, so they can recognise the good and bad anywhere (Prus, 2011). In other definitions, moral education means teaching and instilling the ethical concepts and values to learners (Schleifer, 1976). A serious critique of these definitions is that instead of introducing the nature of moral education, they explain its purpose and goal. The teaching of ethical concepts and values, the creation of the quality of recognition and intuition of moral values, the transforming of the ethical behaviour into habits and stable states are among the goals of moral education.

This is while moral education is one of the sub-topics of education and should be introduced and defined under the same title. Moral education is related to a particular area of education such as social education, political education, sex education, etc. relating to other areas of education. For this reason, we based on the definition that is “Moral education is providing and applying educational methods and tools to the transition of the moral statements and to identify virtues and vices, and to provide grounds for the approach to good values” (Oral, 2017; Hand, 2014). In the modern times and from enlightenment onwards, different views on ethical education have been raised, one of the most important of them is the Kantian theory of autonomy. Modernism has many aspects, one of the most important of which is rationalism. This point in the new era is dedicated to conventional wisdom, which is influenced by scientific-experimental developments. Different areas of human thought and life were influenced by modernism, and the field of education was no exception to this. The most important features of modern education can be summarised as follows: 1) rationalism; 2) independence; 3) critical thinking; and 4) the domination of technology and its culture. As is evident, all these developments revolve around the transformation that manifests about the issue of “human being” in modernism. Kant’s theory of autonomy in the postmodern era remains a symbol of moral education. The emphasis placed on ethical independence in this theory is still respected by the scholars of postmodern education, although they may have some criticism. Kant’s theory of autonomy has maintained its reputation in moral education throughout history, considering the goal of education, namely independence (Ozolin, 2015).

Kant’s theory of autonomy is defined as that human beings, without being influenced by external factors, act according to their reason’s intuition chooses to do (Kant, 2017). The external factors of Kant are anything outside the pure judgment of reason. So the term includes obeying the rules; obey the parents; obey the religious orders; follow the emotions and desires of the soul and so on. In Kant’s opinion, only in this case, the will is free (Agné, 2011). The theory of autonomy first proposed by Kant is one of the most important theories ever made in modern education (Rynn, 2012). This theory has many supporters who are forerunners and significant figures in modern education, believe that autonomy is the final stage of moral and educational growth and must be paid great attention to by the scholars of education (Seyf, 2010, 45; Kleberg, 1948, 125). The theory of autonomy, after being raised, became the symbol of modern education throughout the modern age as well as postmodern (Alamri, 2016). In this theory, rationality and freedom are the criteria of the morality of human acts. Rationality and freedom are the foundations of modern education. For this reason, in all the educational theories presented in the era of modernity and afterwards, these two elements are considered as the fundamental basis.

This said the theory of autonomy is based on two main pillars that are: the legislation of human reason and freedom of the will from all external motives (Kant, 2016). Nowadays, despite the differences in interpretation of its main pillar, namely the freedom of the will is accepted by the majority of the modern educational schools (Bittner, 2014). In the current article we suggest a new idea, accordingly, Islamic Mysticism opens the way for acceptance of the second pillar of autonomy (freedom of the will). So it is a step forward since it solves one of the two problems regarding the acceptance of this theory in Islamic area. In other studies we can discuss another pillar that is human reason legislation. This article will explain that, Islam among other religions, has a great capacity to interact with this theory, especially with its main pillar ‘freedom of the will’. This unique capacity comes from Islamic mysticism. Among the Islamic sciences, there is a special science called mysticism (العرفان).

The importance of the current article is that at this point, it has discovered and introduced such a large capacity in Islamic sources, and thus paved the way for moral education toward modernization based on Islamic teachings. There is no doubt that in societies such as Indonesia and Malaysia that have the majority of Muslims, any movement toward modernity should be based on Islamic basis and has to be consistent with these teachings. If the theory of autonomy is the symbol of modern moral education, and if there is a clear capacity in Islam to accept this theory, then a great obstacle will be removed

towards moral education. At the same time, the features of East Asian countries such as Malaysia and Indonesia, where the mystical tendencies have widespread providing the foundation of this movement and make it easier to be done. It is worth noting that, in South East Asia, Sufism is a more orthodox term than mysticism. Therefore, one might suggest that Sufism be used instead of Islamic mysticism. But it should be borne in mind that Sufism in the theoretical aspect often relied on Islamic mysticism and is fed by mystical sources. This is particularly evident in terms of concepts such as purity of motive and love of God that are the keys to the study of the second pillar of autonomy. Therefore, the sources of Islamic mysticism are considered in this regard.

From the perspective of research background to the subject under discussion, we must say: In the context of studying the theory of autonomy from the viewpoint of Islam, several studies have been conducted, though none of them have ever mentioned the capacity available in Islamic mysticism to adapt this theory for Islamic teachings. Many of these studies have been written for the purpose of rejection of this theory. We can refer to Ryan Gillespie (2014), Aidaros (2013), Thibert (2012), Halstead (2007), DiCenso (2007), Moad (2007), Elegido (2000), Rachels (1993) and Loudon (1986). Some of these researches are written with a positive approach and aimed at showing the consistency of this theory with Islam, but they have been focused on the ability of reason, and have merely discussed the philosophical approach that has led to neglecting the huge capacity of Islamic mysticism. Waghid and Davids (2014), Tan (2014), Fraenkel (2010) and Moustafa (1990) are among this group. The feature of the current study which makes it different from the work done and distinguished in this regard is using the capacity of Islamic mysticism by this approach as a way to bring this theory in the Islamic moral education which is an obvious sign of the unique ability of Islam to establish a dialogue with the modern educational theories.

Muslim scholars have written many books about the glory of the drives of the mystic and its characteristics. The best research in this regard was done by Avicenna in his great book '*al-Isyarat wa'l-Tanbihat*'. He has divided the part regarding philosophy into ten general chapters in his book, each section titled as Namat (Avicenna, 1996). Chapter 9 of this book deals with the discussion of the mystic's motive in details. Avicenna has not sought to open up a window from this discussion to rationalize Islamic ethics or to prove the necessity of pursuing the instructions of reason in the realm. His efforts were solely focused on the mystic's motives and the differences with lower levels. Subsequently, his research was extended by many scholars. One of the best interpretations of Avicenna's ideas is presented by Fakhr al-Din al-Razi. In his commentary on Avicenna, he explained the mystic's motives and its attributes with more detailed explanation (Fakhr al-Din al-Razi, 2005), while also answering some of the criticisms and ambiguities. However, Fakhr al-Din al-Razi also focused on interpreting and explaining the mystic motive, and did not want to open the way to discuss the ethical rationale and the freedom of the will. Avicenna's and Fakhr al-Din al-Razi's researches are great sources of insights into the high-level motives of Islamic mysticism and what has been added in the current study to their research on the subject is bridging those sources to the theory of autonomy and rational ethics.

Research Methodology

This research is a qualitative research done in library methods. According to research questions and objectives, we will use the inferential and critical method. In qualitative research, we do not seek to determine the sizes, numbers and quantities (LaRossa, 2012). In this type of research, we are looking for sophisticated areas that quantitative researches cannot achieve (McCormack *et. al.*, 2012). Qualitative research is seeking to create a theory and therefore is different from quantitative research which is to test a theory (Popping, 2012). Any research that can produce the results obtained with non-quantitative method is considered as a qualitative method (Daly, 2007), so the researches such as the current research are qualitative because the current study seeks to create a theory about the necessity of autonomy in Islamic education.

Finding and Discussion

The theory of autonomy (the symbol of modern education) is based on this fundamental pillar that a person has to lose all motivations but to merely perform his task. Otherwise, what happens is not a moral act. For this reason, they consider this theory at the core of the deontology theories. On the basis of Deontology, there is no motive for doing the moral act, but an obligation to do the task. The moral agent has a pure intention and pure mind set to it, in which, his personal benefit is not at all included. Based on this view, the fear of hell or the passion for paradise are considered as incompatible motives with pure intent and pure mind. In this review, we will show that Islamic mysticism has such an approach and that it places the motive of goodness in a level that is equivalent to task-orientation. The motives such as fear of hell or passion for paradise are not motivational for mystic. That is why we say that with the approach of Islamic mysticism, the field of interaction between moral education and modern education based on autonomy is provided.

Islamic Mysticism Model

Among the Islamic sciences, there is a special science called mysticism (العرفان). This science, in both its subject and method, is completely different from that of education. Addressing these differences and explaining the science of Islamic mysticism (العرفان الإسلامي) is beyond the scope of the current study. Here we just try to point out that when we introduce the training of people like the mystic as the sub-objective of moral education, our aim is not to replace mysticism with Islamic education, but we want to say that one must consider the mystic's motive and what he aims at the sake of perfection. So the moral education should aim at the same motive and lead people to do good and ethical acts with the similar motive. Then we will achieve the objective of releasing the motivation.

The Mystic's Motive

Muslim scholars have talked about this subject in a broad debate. They have raised this topic in philosophical and mystical books. The important point that distinguishes the current research is that the author has brought the discussion which is raised in the other Islamic sciences (philosophy and mysticism) into Islamic moral education. By doing so, he has been able to extract the objective of moral education applicable to the system of autonomy from the sources of Muslim scholars.

Since the best scientific explanation on this subject has been made by Avicenna in his great book '*al-Isharat wa'l-Tanbihat*', we base our study on his interpretation as well as what the commentators of his words have put forward. Avicenna points out three concepts in the following: Ascetic (زاهد), Worshiper (عابد) and Mystic (عارف). According to him, the ascetic is one who avoids the pleasures of the world, the worshiper is a devotee who carries out religious worship and the mystic is the one who directs his thought and mind to the realm of pure (الجهروت), and his heart is illuminated by the light of truth (Avicenna, 1996, 143). In the description of this statement, Fakh al-Din al-Razi (2005) writes: "For the blissful people there are three situations: the first to leave all things except Allah which is asceticism (الزهد), the middle group to go to Allah and this is worship, and the last is to attain to Allah which is mysticism (العرفان)" (pp. 104).

What Fakh al-Din al-Razi has said is a proper depiction of how to reach the final level. It is because when seeking a goal, people first discontinue their attention from other things except Allah (this is the stage of asceticism), and then they try to do things that bring them closer to the goal (this is the level of worship), and in the end to achieve the goal of being the mysticism, the stage went nothing but its purpose (Allah) is considered to be the purpose and the motive.

Avicenna (1996, 143) deals with the differences of these three in case of motives. He writes that the asceticism of a person who is not mystic is like buying hereafter by the commodity of the material world. When a mystic person is inattentive to everything that distracts his heart from Allah, and being superior to anything other than Allah. He also adds that worship for someone who is not mystic is like working in the world for a wage to take it in the hereafter, and for the mystic is an attempt to practice his mind and thought to discard it from the other motives than Allah the world of truth. He explicitly discusses the mystic's motive and points out the difference with others in this regard. He says that mystic only wants Allah and nothing else. He does not prefer anything on accurate knowledge of Allah, and he worships because he deserves worship (worship is a human's duty). He worships because he ascribes it to Allah. He does not worship with fear, as he does not worship for the sake of heaven. If a person fears the hell or is eager for the paradise, in fact, his motivation is the fear and enthusiasm. In this case, the goal will not be Allah, but the other is the goal.

Fakhr al-Din al-Razi (2005, 105) writes in this regard that the ascetic person's motive is to get his reward in the hereafter. While the mystic's motive is that his mind and body are ready for the ultimate goal. The ultimate goal is that man does not regard anything other than Allah and that he does not do anything but for the sake of Allah. This is where the body submits to the mind of man as if in his obedience in this case not only the instincts do not prevent good deeds but the human body itself is the tool for doing good deeds. Fakhr al-Din al-Razi continues that the both of ascetic and worshiper are similar, since their motive is to gain pleasure in the afterlife with the difference that an ascetic wants to achieve his purpose by leaving the pleasures of the material world, and that worshiper wants to achieve his goal by doing hard and difficult tasks. The first one is a salesperson (because he sells the pleasures of a material world to the other world's pleasures), and the second one leases (because he rents himself to do things to gain an advantage). Fakhr al-Din Razi's remarks clearly show that such motives, although religious, are outside the reach of the righteous deeds and are considered to be profitable deeds.

Explaining the Internal Motive of the Mystic

The external motives are rejected in autonomy and the freedom of the will is interpreted as deontology and having the pure motive without being influenced by other motivations. Now, we should see what does have the deontology -that is introduced in the theory of autonomy- to do with to the training of the mystics that is put forward in Islamic philosophy and mysticism.

The common point of both is that they are pure motives and free from the effects of external factors. When it comes to external factors, it means any factor outside the essence of moral action. This interpretation is very clear in deontology, since there is no incentive other than the duty to do so. The task is within the essence of moral action, not out of it. In the case of the mystic, this interpretation is also consistent because his motive is inward and not outward. He is looking for nothing for himself and for his own benefit. Paradise is not the motive of his actions. What he wants is the essence of the Lord.

The question that may be raised is whether someone seeking Allah's satisfaction can or cannot claim that his motive is inward? On the one hand, Allah's satisfaction does not relate to the inner essence of the task. One who seeks Allah's satisfaction has again created something between himself and Allah, thus his motive is not pure and merely.

As for the first point, it must be cleared that Allah's satisfaction does not mean the fear of Allah which if it were, the motive of the person was external and he had acted externally under pressure and the influence. Allah's satisfaction means that Allah is pleased with the work done and then the agent gets to the peace that comes from fulfilling the task. The joy of Allah's approve and the achievement of

tranquility is not separate from the essence of the duty. In order to explain how the mystical motive is compatible with the deontology and how it is not separate, there are two reasons to note:

First: The essence of this motive is to achieve a calm and perfection. The one who has such an incentive does not take any profit for himself. He is looking for the tranquility that comes with the task. Achievement of joy is deserved by one who has performed the task. One who cares for such an undisturbed stage, as we have seen before in the words of Kant, is worthy of such an achievement. According to the mystic, Allah is not a being like the worldly creatures, but Allah is absolute perfection and absolute existence. Therefore, the satisfaction of such an existence is considered as attaining absolute perfection. Is such a motive external incentive? Doing something that is in accordance with absolute perfection is another title for doing the task. So it is not separated from the essence of the duty.

Second: The commandment of the reason to obtain Allah's satisfaction. We have seen in the words of Kant in the definition of duty that duty was what the reason ruled out. Obtaining Allah's satisfaction is also the rule of reason. Muslim scholars have referred to a rule by the title of "thanks to benefactor (شكر المنعم)". According to this rule of reason, we have to give thanks to the one who gave us pleasures (al-Amidi, n.d., 192; Fakhr al-Din al-Razi, n.d., 197). Muslim scholars have relied on this principle to prove that realizing Allah is obligatory, and therefore, one should go to theological discussions to get acquainted with Allah and his attributes (Fakhr al-Din al-Razi, n.d., 299). On the basis of this principle, the reason orders us to obtain divine satisfaction and this is a sort of giving thanks to someone who has blessed us. Therefore, if a mystic person sets his motivation to obtain the satisfaction of Allah, he does his duty which his reason has assigned to him. Therefore, the motive of the mystic person is based on deontology.

So far, we have responded to the first question and made clarified how one can interpret the mystic's motive in accordance with deontology. Now, we turn to the second question which is one who gives his motivation to obtain the satisfaction of Allah does not have a pure and inward motive because he has made a mediator between himself and the absolute perfection of the Lord, which is his satisfaction. Fakhr al-Din al-Razi, one of the greatest Muslim scholars, has described this question as "why does the mystic worship Allah and why does he want Allah?" The answer is that he wants Allah for Allah, not for any other motive. This is where some scholars have criticized and said the will is only related to contingent things (الممكنات). It is because in the process of willing, one of the two sides is preferred over the other and such a situation can only be conceived in the contingent affairs. Therefore, one cannot imagine that the mystic's will relates to Allah himself because Allah does not count on the possibilities and contingent affairs. So when we say that the mystic wants Allah, we mean that he wants the love of Allah and his satisfaction. On the other hand, Avicenna has said that everyone who wants something, in fact wants to complete himself with that thing and to eliminate a defect. So whoever wants the satisfaction of Allah, he actually wants to complete himself and fix his own imperfections (Fakhr al-Din al-Razi, n.d., 599).

It is quite clear in this critique that the pure and intrinsic nature of the mystic's motive has been criticized. The critics pointed out by Fakhr al-Din al-Razi have said the mystic actually is searching for his benefit and profit. Fakhr al-Din al-Razi has responded to this critique after he quoted it and tried to answer. He said that theologians and philosophers believe that man can only ask Allah for nothing and he has no other motive. Their argument for their opinion is that perfection itself is anticipated and desired for man. Therefore, as much as perfection, more and more, its desirability and admiration become more and more reflected and as admiration and desirability increase, the attention of the person and his inattention to other things grow. For example, one can say that, when a person sees a beautiful face, he ignores other beautiful faces, and whatever the beauty of that face is increases for him, the inattention to the other beautiful faces also develop. This enthusiasm goes to the extent where

one can forget and neglect himself and even stop caring about his own passions, and the only thing that he sees and wants is his admiration and desire.

Fakhr al-Din al-Razi brings a tangible example in order to clarify his subject. He points out to the romantic relationship as an illustrative example of what he has said. In this kind of relationship, the lover does not see and want anything but his beloved. This story is the same in case of human beings and perfection. That is the mystic does not pay attention to the enthusiasm towards perfection and even does not pay attention to the love that he has for perfection. He only sees Allah and wants and feels him. Therefore, love for Allah is different from love for other things, thus their opinion that will only relates to contingent things is unreasonable because we have seen that it is also occurring toward Allah, so the mystic desires, loves and wills Allah.

So far, it has been elucidated that the mystic has a pure inner motive. This is a concept that has been implicated in Islamic mysticism and philosophy. This concept can be described as an intrinsic motivation. As follows, the answer to an important question is provided, being whether in Islam we have the internal pure motivation, not based on the personal benefit of the agent? We saw that the answer to this question is positive. Therefore we have such a motive in Islam. The importance of this answer is clear because in the next step, we must illuminate that the training of a person like the mystic is the goal of the Islamic moral education and as it turns out if the mystic's motive has not been proven as the internal motive, the inherence of motive in the case of a person who resembles a mystic will not be approved. We will now come to the next part of our discussion. When we say that the goal of moral education is to train a person like a mystic, we need to clarify who is the one that resembles the mystic.

Goal of Moral Education is to educate a Person like the Mystic

Deontology is a combination of two words 'Deonto' meaning task or duty and 'logos' meaning cognition (McHugh, 2012). In the philosophy of ethics, this concept refers to a set of ethical theories emphasizing the intrinsic value of the deeds (Von der Pfordten, 2012). The deontological theories evaluate acts from within. But if we look at ethical behavior from the outer perspective, our basic goal will be to evaluate their results and impacts.

Immanuel Kant believes that a person must behave according to his duty. Things that are contrary to the duty, although beneficial, are ethically incorrect and insignificant; for example if a businessman treats people with justice and fairness to attract customers or to grow big and prosper, his practice is not worthy and not in accordance with his moral duty (Dierksmeier, 2013).

According to Kant's point of view, one who is educated on the basis of autonomy is a task-oriented person (Kant, 2016). The likeliness of such a person to the mystic is that his motive returns to the nature of the deed as the motive for the mystic's deed is the perfection that exists within the deed and causes him to approach Allah. Of course a person who is educated on the basis of autonomy behaves ethically in the context of worldly relations, but his motive is nothing beyond the essence of the act.

Islamic mysticism is exactly in line with deontology, so it puts the motive at the highest level. A surface exactly equivalent to that found in the theory of autonomy. Therefore, we believe that by introducing a model of Islamic mysticism in moral education, education can be driven more towards autonomy. We can raise the training of a person like the Muslim mystic as the goal of moral education and consider it the equivalent of being autonomous as posed by theory of autonomy.

The Better Awareness for This Collaboration in South East Asia

We have made it clear that in Islam, there is a capacity called mysticism which provides collaboration with the modern education by entering the moral education. Next, we claim that the grounds for such

collaborations in South East Asia is more than any other Islamic region. Therefore, planners of education in this region should consider this willingness. The question that arises is what is special about South East Asia that provides the basis of this collaboration (collaboration of moral education with the modern education that is autonomy centered)?

To answer this question, it must be provided by pointing out the intense mystical and Sufi trends in the area. According to the scholars of the South East Asia, mystical tendencies in the region such as Malaysia and Indonesia are strong and impactful (Godart, 2015). The bloom of Islam in this region in the seventh century is tied to mysticism and Sufism. In one word, the Islam of the South East Asian region has a mystical substance (Kloos & Berenschot, 2017). When examining why Islam has a very mystical nature in these areas, we can point out three factors:

1. The spread of Islam in this area occurred by the Sufis. After the fall of Baghdad by the Mongols, the Sufis migrated with the merchants and commercial ships to Malacca (presently in Malaysia today) and spread the Islamic teachings across this area (Lenz-Raymann, 2014). The most famous representative of mystical tradition in South East Asia is Hamzah Fansuri (10th AH/ 16th AD) which is one of the leading transmitters of Islamic mysticism in the region. His disciple, Shaykh Shams al-Din al-Sumatra'i (d. 1040 AH) also wrote several works in Islamic mysticism.
2. Oriental religions such as Hinduism and Buddhism have had long-lasting influences in this region which enhance the direction towards mystical thought (Kloos & Berenschot, 2017). Although the purely Islamic mystical thoughts such as pantheism and so on are far from the teachings of these religions, the founding of these religions cannot be denied.
3. The strong attachment of the people to Islam in these areas has led to the adherence of the Sufism and mysticism of these areas of the Islamic customs and religious laws. The mysticism of this region is defined in the framework of the Islamic law and religious teachings. Therefore, contrary to the Sufi tendencies of other Islamic areas, mysticism and Sufism in this region have a stronger shade of the Shariah which makes it possible for Islamic mysticism rather than other types of Sufism to find stronger support in this region (Krames, 2014). Perhaps it is for this reason that alongside Hamzah Fansuri and his students, a person like Nuruddin bin Ali al-Raniri (d. 1068 AH) also has a special place, whose slogan was the harmonization of Shariah and Sufism, it is interesting to know that despite his intense mystical tendency, he was the author of the first jurisprudential book in Malaysia which is called '*al-Sirat al-Mustaqim*' (Ganter, 2018).

In light of what has been said, we find that the use of the Islamic mysticism approach to coordinate moral education with the modern (autonomous-centered) in the South East Asian region, especially in Malaysia and Indonesia, has a much stronger background which is not so common in other Islamic areas. This feature makes it more vital to start the transition to the modernization of moral education in the South East Asian regions.

Conclusion

This paper states that the theory of autonomy is a symbol of modern moral education. If we were to find the grounds for accepting this theory in Islamic education, we have taken an important step towards modernizing moral education in traditional societies. We said that Islam has a rich capacity to enable this move. Islamic mysticism is the capacity that exists in Islamic teachings to achieve this goal. Islamic mysticism sees the incentive for doing good deeds to go beyond trivial motives and personal or social interests. The Muslim mystic's motive is to achieve divine satisfaction and fulfill the task that he has set. For this reason, Islamic mysticism is consistent with the autonomy that emphasizes the freedom of the will from external motivations than the task-orientation. With the advent of Islamic

mysticism in the context of moral education, the goal can be to educate a person such as a mystic that does not affect external motives and only acts on a mission.

On the other hand, for the reasons mentioned in this article, South East Asia is more affected than any other Islamic region by the mystical course which provides for the consolidation of moral education in these regions more than any other place in the world. The author's specific suggestion is that planners and policy makers in South East Asia and in particular Malaysia and Indonesia pay close attention to this great potential and use it to modernize moral education.

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