

CHAPTER 1

INTRODUCTION

A. THE BACKGROUND OF STUDY

This study originated from the appearance of the assumption that man dubbed as the modern society which was often classified as the post industrial society, a society which has reached the level of prosperity of living materials in such a way, by the technology devices of automatons and mechanics.¹ With all this prosperity the human beings should have earned what they wanted.

In this modern era, people have achieved remarkable progresses in science and technology Until human beings have come to fulfill facilities and necessities of life, with all the sophistication of the technology. The Technology that has developed so far was able to replace the human not only in daily activities and industry, but also in the development of scholarship and technology.² Then it makes them easily get or do their job without any difficulties.

The modern people's lifestyle could often be identified as hedonistic life, with all world sets of equipment which leaves the religion frequently.³ Howefer they were afflicted with anxiety, confidence and moral crisis caused of the materialistic lifestyle.⁴ On the other hard, the happiness cannot be reached even with all these achievement.

The kind of modernization brought by the West certainly cannot be denied by human life. The movement also wanted to harmonize Islam and

¹ Syamsun Ni'am, *Tasawuf Studies*, (Yogyakarta: Ar-Ruzz Media, 2014), p. 204

² S. Farid Ruskanda, "Pengembangan Metode Keilmuan Di Perguruan Tinggi Dalam Kecenderungan Perkembangan IPTEK Dewasa Ini", in M.Thoyibi (ed.), *Filsafat Ilmu Dan Perkembangannya*, (Surakarta: Muhammadiyah University Press, 1994), p. 91

³ Mustain, "Etika Dan Ajaran Moral Filsafat Islam: Pemikiran Para Filosof Muslim Tentang Kebahagiaan", *Ulumuna*, (Vol.17, No.1.2013), IAIN Mataram, p. 210

⁴ Syamsun Ni'am, *Tasawuf Studies*, ..., p. 204

modern civilization. This was realized by reviewing Islamic teaching and interpreting them in various ways.⁵ Thus, an emergence of a new world order of the Western in the era of modern technology has affected Muslims.

Happiness has an important role and achievement of human life from time to time. The Greek philosophy often defined the happiness as a condition of peace, or good fortune.⁶ In this case the researcher will discuss the concept of happiness in the context of modern world.

Some concepts of Western happiness in the modern world like what Freud and Arkoun brought, increasingly diverges from the existing moral values. Their thought was lied based on materialistic, hedonistic, and pragmatic. Those all caused people stay away from moral values and spirituality. Further more of these elements ultimately eliminated religion from human life.⁷ This is where the moral problems of mankind start by the onset of the ongoing problems that deviate in achieving happiness.

Sigmund Freud⁸ was a Western psychotherapist who stated that happiness was something that was difficult to be realized. His life was proved too heavy and contain of many disappointments, miseries, as well as the impossibilities.⁹ Thus, according to Freud's view, people who was experiencing the happiness were just the people who try to push away their

⁵ Syamsul Bakri, "Modernisasi dan Perubahan Sosial dalam Lintasan Sejarah Islam", *Journal Kalimah*, (Vol 14, No. 2. 2016), Ponorogo: Darussalam Gontor University, p. 174-175

⁶ Rusfian Effendi, *Filsafat Kebahagiaan*, (Yogyakarta: Deepublish Publisher, 2017), p. 24

⁷ Ernita Dewi, "Konstruksi Kebahagiaan Dalam Bingkai Kecerdasan Spiritual", *Jurnal Substansia*, (Vol.19, No.2. 2017), Aceh: Ushuluddin and Philosophy Faculty of Ar-Raniry University, p. 134

⁸ Sigmund Freud was an expert in the psychology of the West, was born to a Jewish family in 1856 in the city of Freiburg. He was famous with his analysis that the psycho controversial theory related his thoughts on sexuality. John Letche, *Fifty Key Contemporary Thinkers*, Translated by A. Gunawan Admiranto (Yogyakarta: Kanisius, 2001), p. 44

⁹ Rofi'udin, "Konsep Kebahagiaan Dalam Pandangan Psikologi Sufistik", *Jurnal Teologia*, (Vol.24, No.2.2013), Yogyakarta: Fakultas Psikologi Pendidikan Islam Universitas Muhammadiyah Yogyakarta, p.3

sorrowful experiences.¹⁰ Then it could be seen that Freud's views about happiness was pessimism in reaching substantial happiness.

The next figure of Humanism is Arkoun.¹¹ He thought that there has been joy in achieving all of supporting factors such as happiness, health, wealth and popularity, success and good thoughts into human obsessions until whenever they would compete for it.¹² Therefore, happiness according to Arkoun was perfection, which was the most important virtue that we do not need anything else at all.¹³ Then the researcher sees that according to this thought, it caused the human to refuse the existence of God from his life.

In addition of that two characters, actually in modern times there are many Western philosophers who feel desperate, disillusioned and difficulty in defining and finding happiness in this modern era. However, there were certainly also some Western figures who were optimistic, and have prudent attitude in addressing the attainment of happiness.¹⁴ Thus the discussion of happiness in accordance with the ethics is necessary to straighten out of the perception which is incompatible with happiness.

Happiness is hope and the goal of every person. In the perspective of Philosophy, happiness became a top achievement of morals or ethics.¹⁵ The theoretical and practical discussion about happiness in Islam was seen contained in the corpus of Philosophy and sufism. The emphasis of discussion is about the efforts to achieve happiness as the highest level of

¹⁰ Ibid, p. 3

¹¹ Muhammad Arkoun was an Orientalist who was born on January 2, 1928 in Algeria. He was known for his criticism over the building the epistemology has been awakened in the tradition of Islam Intellectual. See Irwan Malik Marpaung, "Kritik Terhadap 'Kritik Nalar Islam' Arkoun", in Hamid Fahmy Zarkasyi (ed.), *Kritik Terhadap Model Pembacaan Kontemporer: Kajian Berdasarkan Worldview Islam*, (Ponorogo: Centre for Islamic and Occidental Studies (CIOS), 2015), p. 57-58

¹² Muhammad Ihsan, "Humanisme Arkoun (Tantangan Terhadap Teologi Islam)", in Hamid Fahmy Zarkasyi (ed.), *Kritik Terhadap Model*, Ibid, p. 157

¹³ Ibid, p. 157

¹⁴ HAMKA, *Tasawuf Modern*, (Jakarta: Republika, 2015), p. 20-21

¹⁵ Mustain, "*Etika dan Ajaran*",..., p. 194

satisfaction or delicacy.¹⁶ In other words, the discussion or achievement in the Islamic perspective did not appear in the ethical and moral values.

Haji Abdul Malik Karim Amrullah was one of the great muslim scholar of Indonesia in Philosophy and Sufism perspective, at once directly lived in modern times. It was seen that the paradigm of his thoughts on happiness is the design between Sufism and philosophy.¹⁷ His thoughts on happiness was cutting-edge thinking and appropriate for the problems experienced by modern man. The achievement of happiness which meant the achievement was not deviated from moral values of humanity. In contrast it could deliver the human to glory.¹⁸ Therefore it has attracted the researcher to compare the true meaning of happiness with the destruction which damage happiness.

From the issue above, this research aims at inventing, systematizing and constructing the thought of Haji Abdul Malik Karim Amrullah about happiness. The happiness implicates to modern life. This research is expected to be useful for understanding happiness in a different perspective, called the integration of Philosophy and sufism from Islamic scholar in Indonesia, and well it can be a solution to the attainment of happiness in the complex and modern era.

B. PROBLEM FORMULATION

Based on the description, then the problems will be examined in this study are as follows:

1. What is the concept of happiness, according to Haji Abdul Malik Karim Amrullah?
2. How relevant are Haji Abdul Malik Karim Amrullah's concept of happiness and the modern life?

¹⁶ Rofi'udin, "Konsep Kebahagiaan Dalam",..., p.11

¹⁷ Imam Bahroni, *Meneladani Tokoh Muslim Dunia*, (Ponorogo: PISID, 2012), p.

¹⁸ James R. Rush, *Adicerita HAMKA*, (Jakarta: Gramedia, 2017), p. 15

C. PURPOSE OF RESEARCH

There are some purpos of this study based on the previous problem formulation, as follows:

1. To review and to deepen the concept of happiness, according to Haji Abdul Malik Karim Amrullah
2. To find about relevance values of Haji Abdul Malik Karim Amrullah's concept of happiness against modern life

D. SIGNIFICANCE OF RESEARCH

1. The Academic Significance

As a term to obtain a Bachelor degree in The Department of Aqidah and Islamic philosophy, Faculty of Ushuluddin University of Darussalam Gontor. As well as enriching the Islamic reference by provoking thoughts of Haji Abdul Malik Karim Amrullah in his study about the science of Aqidah and Islamic philosophy especially about the concept of happiness.

2. The Practical Significance

To formulate Haji Abdul Malik Karim Amrullah's concept of happiness and find out implications to modern life.

E. LITERATURE REVIEW

In scientific research, there is one of the important things to be done. The researcher do reviews upon previous studies in order to do a research and have a solid foundation, as it is not simply about the trial and error. The results of the previous research in generally could be found in the source of reference of the special librarianship, such as journals, newsletters, research thesis, dissertations, and other reading resources that contains the report of the research results.¹⁹

¹⁹ Sumadi Suryabrata, *Metodologi Penelitian*, (Jakarta:PT RajaGrafindo Persada, 2008), p. 18-19

1. Previous Research

In this library research, the research will be presented regarding the book research which is ever done by previous researchers associated with Haji Abdul Malik Karim Amrullah and happiness, and no one has discussed in detail the concept of happiness According to Haji Abdul Malik Karim Amrullah and the relevance to modern life. Here are the titles of previous studies:

First, the Thesis of Azhar, published by Darussalam Institute of Islamic Studies (ISID)²⁰ in 2006, titled *HAMKA on Happiness*. This research method used descriptive data analysis as well as libraries. This research described the thought of Haji Abdul Malik Karim Amrullah about happiness and explained that happiness, according to Haji Abdul Malik Karim Amrullah was strongly influenced by religion and good deeds.²¹ So, there is a little similarity between the research with the research that Azhar will be examined. This research has similar discussion in the concept of happiness, according to Haji Abdul Malik Karim Amrullah, where as the difference is in the direction and the goal of his research. If the thesis describes the concept of happiness only according to Haji Abdul Malik Karim Amrullah, the goal over this thesis is expected to fix the damaged morals in modern life using Haji Abdul Malik Karim Amrullah's concept of happiness.

Second, the Thesis of Muhammad Ilham with the tittle was "Konsep *Zuhud* Dalam Tasawuf Pemikiran Hamka". Published by UIN Alaudin library of Makassar in 2014. This research method used libraries with data analysis methods and interpretive method. This study presented the concept of *zuhud* (Ascetic) according to Haji Abdul Malik Karim Amrullah that *zuhud* did not mean abandoning the whole earthly life but never turns into an earthly life entirely. *Zuhud* did not

²⁰ Now changed to be University of Darussalam (UNIDA)

²¹ Azhar, *HAMKA On Happiness*, (Ponorogo: Thesis of Department of Comparative Religion in Darussalam Institute of Islamic Studies (ISID), 2006)

mean an exclusive nature of earthly life, because it is was contrary to the tenets of Islam which teaches the spirit of work, hard work and unlaziness.²² It can be concluded that the difference between the thesis and this reseach lies on the object. The object in this research is Haji Abdul Malik Karim Amrullah's concept of happiness, but the object in the Muhammad Ilham's thesis is the concept of *zuhud* in the thought of Haji Abdul Malik Karim Amrullah.

Third, Asep Awaluddin's Thesis which was published by the Library of Sultan Maulana Hasanudin UIN Bandung in 2017. By the title "Pemikiran Hamka Tentang Filsafat Hidup". This research method used a library method. This study presented the Philosophy life according to Haji Abdul Malik Karim Amrullah which is an outlook of life that handlest the edge of life. Especially in the study of the philosophy of life presented by Haji Abdul Malik Karim Amrullah to face modern life that is considered by following the Westernized style.²³ Thus it can be concluded, that the Asep Awaluddin's thesis used the Philosophy of life according to Haji Abdul Malik Karim Amrullah to face the modern life, which the researcher uses Haji Abdul Malik Karim Amrullah's concept of happiness to face the challenges of modern life.

Fourth, Rahmat Huda Sudrajat's Thesis, the title was "Moral education According to Hamka", student of Darussalam Institute of Islamic Studies, Faculty of Education in Department of Islamic Education. This thesis described the thought of Haji Abdul Malik Karim Amrullah about moral education to answer the concerns of the community.²⁴ So it can be seen that there are differences and

²² Muhammad Ilham, *Konsep Zuhud Dalam Pemikiran Tasawuf HAMKA*, (Makassar: Thesis Islamic Thought on Postgraduate Program in UIN Alauddin Makassar, 2014), p. 18

²³ Asep Awaludin, *Pemikiran HAMKA Tentang Filsafat Hidup*, (Banten: Thesis of Department of Philosophy Religion in Sultan Maulana Hasanuddin University Banten, 2017), p. 10

²⁴ Rahmat Huda Sudrajat, *Moral Education According Hamka*, (Ponorogo: Thesis of Department of Islamic Education in Darussalam Institute of Islamic Studies (ISID),

similarities between Sudrajat's research with this research. both of the researches discussed about Haji Abdul Malik Karim Amrullah's thought. But the object used in Sudrajat's research is Haji Abdul Malik Karim Amrullah's thought about morals; the researcher will discuss Haji Abdul Malik Karim Amrullah's thought about happiness.

Fifth, research was conducted by Sutoyo entitled "Sufism Hamka and reconstruction of Modern human Spirituality" in *ISLAMICA: journal Islamic Studies*.²⁵ This study discussed about the importance of Sufism as a fulfillment of spirituality in contemporary life. This research equation is based on the uses of Sufism thought and its relation to the contemporary era. More ever the researcher will take the concept of happiness according to Haji Abdul Malik Karim Amrullah to relate it with modern era.

2. Theoretical Framework

Happiness was a discourse which was discussed in many aspects of sufism and Philosophy. In the perspective of Philosophy, it makes happiness discussed and related to ethics. While in sufism, happiness was a discussion related to morals.²⁶ Then the discussion of happiness cannot be separated from the discussion of ethics and morals.

Abu Hamid Al Ghazali said that someone would get true happiness through the spiritual activity moving into his inner self until he recognized himself.²⁷ Which means that true happiness comes from one's inner self and it does not come from outside himself.

According to Al-Ghazali true happiness is the top pure happiness. Where happiness brings a man to *ma'rifatullah* (knowledge of God). Someone who has found true happiness will feel the harmony of the

2006)

²⁵ Sutoyo, "Tasawuf Hamka dan Rekonstruksi Spiritualitas Manusia Modern", *ISLAMICA: Jurnal Studi Keislaman*, (Vol 10, No.01), 2015

²⁶ Mustain, "*Etika dan Ajaran*", ..., p. 193

²⁷ Rusfian Effendi, *Filsafat Kebahagiaan*, ..., p. 41

soul in the world through life in a State of narrow materials, because real happiness does not depend on the quantity of property belonging to a person or social status which he has. Al-Ghazali depicted the three keys to real happiness, and human beings should pay attention to these. These are the power of anger, the power of science and the strength desire.²⁸ The two things in human life are urgently needed to continue life, but without any control, both of them would be detrimental to human life. So as the function of thought is controlling the strength of the two forces. Al-Ghazali's view is making the reason as a key to achieve happiness.

The problem of happiness examined by the muslim Philosophers we developed to formulating the concept of levels of happiness in the highest levels of happiness. Then his work about the actions should and should not be done so humans can achieve happiness.²⁹ Happiness is highly coupled with decency and sense perfection. It is very closely related to the moral and ethical discussion in second which becomes a discussion between good and bad in philosophy of Western ethics.

The happiness brought by Haji Abdul Malik Karim Amrullah was the happiness that did not deviate from the ethics and morals.³⁰ His thoughts on happiness was the design between Sufism and philosophy.³¹ His thoughts on happiness was cutting-edge thinking and appropriate to the problem experienced by modern men. The achievement of happiness which meant the achievement is not deviated from moral values of humanity although it could deliver men to glory.³² His thought of happiness becomes a smart solution over life and anxiety

²⁸ Ibid, 47-48

²⁹ Muhammad Alfian, *Filsafat Etika Islam*, (Bandung: Pustaka Setia, 2011), p. 60

³⁰ Muh. Ilham, *Konsep Zuhud Dalam Pemikiran Tasawuf HAMKA*, (Makassar: Thesis of UIN Alauddin Makassar, 2014), p. 88

³¹ Imam Bahroni, *Meneladani Tokoh Muslim Dunia*, (Ponorogo: PISID, 2012), p.

³² James R. Rush, *Adicerita HAMKA*, (Jakarta: Gramedia, 2017), p. 15

over the moral lapses particularly in modern times.

The thought of happiness that was brought by Haji Abdul Malik Karim Amrullah is the happiness which reach by development of reason. The higher the level of human's reason the more knowledge he got. Therefore the human gets the happiness more. According to Haji Abdul Malik Karim Amrullah the happiness which reached by reason must be guided by the religion, because the religion is the main way to achieve the true happiness.

In this study, the researcher used a worldview approach through the glasses of the Sufism by Haji Abdul Karim Amrullah. And it is particular related to the concept of happiness against modern life.

F. RESEARCH METHODOLOGY

Methodology is the study of methods used in a field of study to gain knowledge of the principal problems of science, according to certain aspects of investigation. Methodology was related to cognitive processes required by the issues that arose from the characteristics of the subject matter in particular.³³ This it was necessary to fulfill some aspects for completing methodology.

In order to be comprehensive, acquired research and results also can be filled and could be accounted for scientifically-academic writing. Methodology is required, relevant and systematic which are able to explore and analyze various data sources retrieved.

1. Research Design

This research was library research, using literature, such as the form of books, records, and the results of the writing reports of the previous scripts.³⁴ Then the researcher used a few good books by Haji

³³ Adeng Muchtar Ghazali, *Metodologi Penulisan Agama*, (Bandung:Pustaka Setia, 2005), p. 26

³⁴ M. Iqbal Hasan, *Pokok-Pokok Materi Penulisan dan Aplikasinya*, (Jakarta: Ghalia Indonesia, 2002), p. 339

Abdul Malik Karim Amrullah or any corresponding book with him.

The researcher used a descriptive analysis method, in which the function of the descriptive method is researching the status of a group of humans, a set of conditions, a system of thought, or a current event class.³⁵ Then the researcher examined about happiness happening nowadays with the concept of happiness belonged to Haji Abdul Malik Karim Amrullah.

This research used Sufism approach.³⁶ Sufism approach is a pattern developed is an effort to study critically of the text, history, doctrines, thought, and intuition of the Islamic Sufism approach.³⁷ Using this approach, the researcher would like to clarify and clearly formulate the conceptions of Haji Abdul Malik Karim Amrullah's thought about happiness.

2. Research Object

In presenting the data, the researcher uses the descriptive method, in order to elaborate a complete, regular, thorough idea of Haji Abdul Malik Karim Amrullah. As for writing this data presentation technique, the researcher uses a writing qualitative which has procedure such as the following, namely: 1) using footage and its variants adapted to the truth properly, 2) mixing quotes with the interpretation of the author, 3) using third-person pronoun (him) in a narrative form, if the object is a character, 4) writing and describe the results and comparing it with the theory of narrative literatures that discuss the same topic.

³⁵ Moh. Nazir, *Metode Penelitian*, (Bogor: Ghalia Indonesia, 2001), p. 54

³⁶ This research using Sufism approach caused the character whom discussed talked about Sufism, see Syahrin Harahap, *Metodologi Studi Tokoh*, (Jakarta: Istiqamah Mulya Press, 2006), p. 5

³⁷ Koko Abdul Kodir, *Metodologi Studi Islam*, (Bandung: Pustaka Setia, 2006), p.

3. Data Collection Techniques

This research used the documentation method in its collection. The Documentation method was seeking data about things or variable forms of notes, books, newspapers, magazines, inscriptions, minutes of meetings, and agendas.³⁸ Hence, the researcher collected the data from notes, books, newspapers and anything related to Haji Abdul Malik Karim Amrullah corresponding to the material covered writer.

The data sources used were divided into two kinds; primary sources and secondary sources. The primary source used was paper of Haji Abdul Malik Karim Amrullah. There were a lot of Haji Abdul Malik Karim Amrullah's papers with covering the themes. However, the researcher will use relevance paper to the topic of this research.

1) Primary Sources

There are some books belong to Haji Abdul Malik Karim Amrullah that suit this theme includes;

Tasawuf Modern, this book was discussing about the main happiness according to Haji Abdul Malik Karim Amrullah. He explained how happiness was accompanied by the opinions of some figures. Then the levels of happiness and how to achieve it.

Falsafah Hidup, Haji Abdul Malik Karim Amrullah describes the secret of life and human behavior. Described what a man should do in order to achieve the noble life.

Lembaga Hidup, explained about how a human should live his life as he aspired. Which it did not violate the humans aspiration to the provisions of the existing regulations. It described the obligations carried out by humans especially in Islam.

Lembaga Budi, it described religious minds should be known and practiced by every human who craved for happiness, the true glory and success, based on the demands of the Qur'an and

³⁸ Suharsimi Arikunto, *Prosedur Penulisan; Suatu Pendekatan Praktik* (Jakarta: bina Aksara, 1985), p. 132

Sunnah of the Prophet.

Pandangan Hidup Muslim, this book discussed about the contemplation of enlightenment for the heart and soul every muslim about the views of his life, or the concept of his life. For contemplations of every muslim, it has made Islam as a view of life or the guidelines of his life.

2) Secondary Data

While the secondary data source was James R. Rush “Adicerita HAMKA”. Ferry Taufiq El-Jauquene “Buya Hamka: Kisah dan Catatan dari Balik Penjara”. Etika HAMKA: Konstruksi Etik Berbasis Rasional Religious”. In addition, books, journals, magazines, newspapers, and documents are related to the happiness of the sufism perspective, according to Haji Abdul Malik Karim Amrullah.

4. Data Analysis Techniques

Data analysis was activities to organize, sort, classify and categorize data, so that it could be found working hypotheses based on the data.³⁹ To drive accuracy and data against the examined data, the method of analysis used is content analysis.

The content of analysis method is an analysis of the contents which will not be separated from interpretation of a work. In this analysis, the methodological try offered epistemological assumptions towards understanding it was not only dealing with the analysis of the text but also the emphasized on contexts enclosing them as well as contextualitation at the time.⁴⁰ This the researcher would like to examine the thought of Haji Abdul Malik Karim Amrullah in the present.

³⁹ L. J. Moleong, *Metodologi Penulisan Kualitatif*, (Bandung: Remaja Rosdakarya, 1990), p. 10

⁴⁰ Guide H. Stempel, *Content Analysis*, translated by Jalaludin Rahmat and Arko kasta (Bandung: Arai komunikasi, 1983), p. 3

G. SYSTEMATIC DISCUSSION

To achieve a systematic discussion of this writing, then the need for an overview in brief about how systematic discussions will be presented in writing. As for the systematic discussion it will be presented in in this following formulaion:

CHAPTER I : Introduction which consists of the background of study, problem of study, the purpose of writing, review of study, research methods, writing and systematic discussion.

CHAPTER II : In this chapter will be presented a history of the life of Haji Abdul Malik Karim Amrullah (The past of Haji Abdul Malik Karim Amrullah, education and his works). The General definition of happiness in both the Eastern and Western perspectives as well as in the study of Philosophy or Sufism. Where the Western perspective will be taken from the Philosophy of ethics, represented by the flow of utilitarianism, and hedonism, while the perspective of Islamic Philosophy represented by the thought of Ibn Miskawaih as representative Philosophy perspective, and then the perspective of Sufism is represented by Al-Ghazali. Then it explains the definition and identification of Modern Science and Technology development, which includes moral and threats as well as the problems faced in modern life.

CHAPTER III : Systematic Discussion about the concept of happiness by Haji Abdul Malik Karim Amrullah. First is discuses the definition of happiness, according to Haji Abdul Malik Karim Amrullah. Then it discusses in detail tconcept and its relevance to modern life.

CHAPTER IV : The Cover which consists of conclusions and suggestions that can support several discussians.