

Pursuing Happiness In Modern Era; Study On Hamka's Perspective

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Abstract

This paper aims to examine Haji Abdul Malik Karim Amrullah's thought on happiness. He was known as Hamka, a multitalented Indonesian scholar. His thoughts influence many disciplines such as politics, literature, cultural history, and teachings of the renewal of Neo-Sufism. Hamka had found the relevance of the concept toward modern life. According to him, all people around the world have to admit that religion is the only way to solve all problems they have in this era and it is also the only way to reach happiness in their life. Through religion, the people would be able to manage their reason or mind and their attitude to receive any knowledge easily. So that, the people can achieve the happiness in any conditions.

Keywords : *Hamka, Modern, Happiness, Religion, Reason, Mind.*

Abstrak

Artikel ini menjelaskan konsep kebahagiaan yang sampai saat ini menarik untuk diteliti, dan juga mengkritik beberapa konsep kebahagiaan yang diusung Barat di mana tidak sesuai dengan pandangan hidup manusia. Seorang ulama multitalenta Indonesia, yaitu Haji Abdul Malik Karim Amrullah. Banyak pemikirannya yang berpengaruh baik dalam politik, sastra, budaya sejarah serta ajaran pembaharuan Neo-Sufisme. Ia memaparkan, menjelaskan serta

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menemukan relevansi konsep tersebut terhadap kehidupan di era modern. Hasil penelitian ini menyimpulkan dengan segala problem di zaman modern ini Hamka menyerukan manusia modern untuk kembali pada Agama. Karena agama adalah jalan utama untuk mencapai kebahagiaan. Dengan agamalah manusia dapat mengendalikan akal serta budinya untuk menerima datangnya pengetahuan dengan mudah. Sehingga bertambah pula kebahagiaan manusia, karena dengan akal dalam naungan agama itulah manusia dapat mencapai kebahagiaan dalam keadaan apapun.

Kata Kunci : *Hamka, Modern, Kebahagiaan, Agama, Akal, Pikiran.*

Introduction

In this modern era, people 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 be able to replace the human not only in daily activities and industry, but also in the development of scholarship and technology.¹ The modern people's lifestyle can often be identified as hedonistic life, with all world sets of equipment which leaves the religion frequently.² But instead they are afflicted with anxiety, confidence and moral crisis caused of the materialistic lifestyle.³ However, the happiness cannot be reached even with all these achievement.

The kind of modernization, which is brought by the West certainly cannot be denied by human life. The movement also wants to harmonize Islam and modern civilization. This is realized by reviewing Islamic teaching and interpret them in various ways.⁴

¹ 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), 91.

² Mustain, "Etika Dan Ajaran Moral Filsafat Islam: Pemikiran Para Filosof Muslim Tentang Kebahagiaan", dalam *Ulumuna*, Volume 17, Nomor 1, (Nusa Tenggara Barat: IAIN Mataram, 2013), 210.

³ Syamsun Ni'am, *Tasawuf Studies*, (Yogyakarta: Ar-Ruzz Media, 2014), 204.

⁴ Syamsul Bakri, "Modernisasi dan Perubahan Sosial dalam Lintasan Sejarah Islam", dalam *Kalimah*, Vol 14, Nomor 2, (Ponorogo: Universitas Darussalam Gontor, 2016), 174-175.

Happiness has an important role and achievement of human life from the to time. The Greek philosophy often defines a happiness as a condition of peace, or good fortune.⁵ 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 led away from moral values and spirituality. Further, more these elements ultimately eliminate religion from human life.⁶ This is where the moral problems of mankind start with the onset of the ongoing problems that deviate in achieving happiness.

Happiness is hope and the goal of every person. In the perspective Philosophy, happiness becomes a top achievement of morals or ethics.⁷ The theoretical and practical discussion about happiness in Islam is contained in the corpus of Philosophy and Sufism. The emphasis of discussion is about the efforts to achieve happiness as the highest level of satisfaction or delicacy.⁸ In other words, the discussion or achievement in the Islamic perspective is going together with 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 is seen that the paradigm of his thoughts on happiness is the design between Sufism and philosophy.⁹ His thoughts on happiness is cutting-edge thinking and appropriate to the problem experienced by modern man. The achievement of happiness which means the achievement is not

⁵ Rusfian Effendi, *Filsafat Kebahagiaan*, (Yogyakarta: Deepublish Publisher, 2017), 24.

⁶ Ernita Dewi, "Konstruksi Kebahagiaan Dalam Bingkai Kecerdasan Spiritual", dalam *Substansia*, Vol 19, Nomor 2, (Aceh: Fakultas Ushuluddin dan Filsafat-UIN Ar-Raniry, 2017), 134.

⁷ Mustain, "Etika dan Ajaran...", 194.

⁸ Rofi'udin, "Konsep Kebahagiaan Dalam Pandangan Psikologi Sufistik", dalam *Jurnal Teologia*, Vol 24, Nomor 2, (Yogyakarta: Fakultas Psikologi Pendidikan Islam Universitas Muhammadiyah Yogyakarta, 2013), 11.

⁹ Imam Bahroni, *Meneladani Tokoh Muslim Dunia*, (Ponorogo: PISID, 2012), 57.

deviated from moral values of humanity even in contrast it can deliver the human to glory.¹⁰ So it has attracted the researcher to compare the true meaning of happiness to the destructing more damaging happiness.

From the issue above, the researcher try to explore the thought about happiness according to Haji Abdul Malik Karim Amrullah and its implication to modern life. This paper is expected to be useful for understanding happiness in a different perspective both Philosophy and Sufism. As well as being a solution to the attainment of happiness in the complex modern era.

The Definition of Happiness

Before understanding the real essence about happiness and modern. It should be know the meaning of the word within happiness and modern. Bahasa mentioned that Happy is condition or pleasure feeling and tranquility or free from all difficulties. Whereas the happiness is contentment and tranquility life; successful; lucky of life which have external and spiritual quality.¹¹ Happiness has same meaning with satisfaction.¹² Which satisfaction means the good feeling that you have when you have achieved something or something that you wanted to happen does happen.¹³ So happiness means some conditions of external and spiritual human which felt by pleasure and tranquility of life, also lucky in life. Also it means feeling of satisfaction which achieved when something desirable was reached.

In the Dictionary of Philosophy, the term of happiness refers above three opinions. That are the opinion of Aristotle, Kant, and Mill. Aristotle mentions happiness as *Eudamonia*,

¹⁰ James R. Rush, *Adicerita HAMKA*, (Jakarta: Gramedia, 2017), 15.

¹¹ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, 4th edition (Jakarta: PT Gramedia, 2008), 114.

¹² Oxford University, *Oxford Advanced Learner's Dictionary* 9th edition, (United Kingdom: Oxford Press, T.Th), 713.

¹³ *Ibid...*, 1374.

comes from the Greece word meaning “happiness” comes from *eu* = “good”, “happy” and “spirit” and *daimon*= “God”, “inner strength”. According to Aristotle, happiness can be achieved if all the individual potential for rational life realized completely. The push towards this self realization is the nature of human beings. The second is the view of Kant, that is an ideal that cannot be instantiated (at least) in this life. Happiness is composed of 3 principal aspects which cannot be fully realized in practice: (a) fulfillment self, (b) the integration or alignment of self, and (c) the determination of self (the will freedom). Third is the Mill, his opinion about happiness is identical to (a) the pleasure and (b) the absence of pain which against to unhappiness.¹⁴ The discussion about happiness is so wide, so it can be found in the study of Philosophy, Psychology, Sociology, and Sufism. Happiness is examined in philosophy because it is associated with the view of life. Happiness Studies Psychology because he associated with feelings and human behavior. In terms of the sociology of social problems associated with happiness and social life. Whereas in terms of Sufism discusses the perfect relationship between God and his servants.

Furthermore the researcher will describe the meaning of modern. It has been mentioned that modern is something new; in a new manner; most up-to-date.¹⁵ Whereas the Oxford dictionary mentions that modern treat the same as contemporary. Which contemporary is belonging to the present time¹⁶ Then modern is all of things which related to the things that concerned by this era. By most using the terms of modern so there are many of definitions which concerned by modern.

¹⁴ Ali Mudhofir, *Kamus Istilah Filsafat dan Ilmu*, (Yogyakarta: Gajah Mada University Press, 2001), 132, 169.

¹⁵ W.J.S. Poerwadarminta, Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Umum Bahasa Indonesia*, 3rd Edition (Jakarta: Balai Pustaka, 2016), 773.

¹⁶ Oxford University, *Oxford Advanced Learner's.*, 328.

In using of the modern word, there are other technical term like modernization. Modernization means society transformation process from traditional life to economic and politic life which be the carachteristic of stable Western countries. By the development of technology and machine, rasionality manner, secular, and differentiation social structur.¹⁷ In other word it can be related to industrialization or some alteration which caused of consciousness.¹⁸ In fact, modernization could be understand as some temporary power because it always changeable abreast of the era. Then, in this research modern is some era which refer to alteration by the development of the technology, machine, the way of thought, and social manner especially which influenced by Western civilization.

Hamka On Happiness

The researcher seen that Hamka¹⁹ did not mention the definition of happiness specifically. He just exposed some opinions about happiness, then pick up and equip it. It can be concluded that happiness to Hamka was based on Qur'an and Hadith.

By following the Prophet's concept of happiness, happiness obtained by reason. Hamka concluded from some words of the Prophet, that degree of man's happiness was according to the degree of his reason, because the reason can distinguish between good and bad, explained his work, investigated the nature and incidence of everything intended recipients of life on Earth.²⁰ So the perfection of happiness can be achieved with the perfection of reason.

¹⁷ Syamsul Bakri, "Modernisasi dan Perubahan Sosial...", 175.

¹⁸ John Lechte, *50 Filsuf Kontemporer*, (Yogyakarta: Kanisius, 2001), 307.

¹⁹ Hamka is acronym from the real name Haji Abdul Malik Karim Amrullah. So The Researcher Would Mention The Figure Haji Abdul Malik Karim Amrullah as Hamka in This Research.

²⁰ Hamka, *Tasawuf Modern*, (Jakarta: Republika, 2015), 25.

He explained that the reason was used to control the human will. Humans would not reach the happiness if only obey his will to fill the material needs only.²¹ Because reason is the first tool in the crossing life. The reason which takes everything that unfolds by nature and managed in reason. Giving rise to the delicious taste or satisfied.²² So Hamka was judging that happiness was achieved would be difficult if only keeps the imaginary and fantasies, much less in the fulfillment of the material. The good happiness was the happiness that was not enslaved by desire material. Because it was temporary. Of course this was also contrary to the opinion of the materialism²³ to measured the happiness of everything with the fulfillment of the material needs.

Hamka stressed the importance of the role of reason to achieve happiness in life. The difference levels of happiness of every person happens because of the differences and changes levels of the human view of life. Also it occurred because of the difference in opinion levels of the reason.²⁴ Further Hamka said in his book *Tasawuf Modern*: "More higher the reason, more wider the life, more happiness arrive. More narrow the reason, more narrow the life, more misfortune come"²⁵ By following the happiness that has taught the Prophet, Hamka was like to explained that the happiness which has been discussed in religion. Hamka said: "The happiness has been given the limit by religion. The top of the limit is recognizing the God, even be know about Him, obedient and be patient for his disaster. No life above it!"²⁶ The increasing or decreasing of the happiness in life is according to the level of reason.

²¹ *Ibid...*, 29.

²² *Ibid...*, 325.

²³ Louis O. Kattsoff, *Pengantar Filsafat*, Terj. Soejono Soemargono, (Yogyakarta: Tiara Wacana, 2004), 120.

²⁴ Hamka, *Tasawuf Modern...*, 27.

²⁵ *Ibid...*, 27.

²⁶ *Ibid.*

But the most heavy work of reason is to distinguish the good and bad also understand about something. So, if only by reason it is not enough to conduct human happiness. Because it makes reason just enough to distinguish something. Makes the reason as the central power in the personality of people that must be met by hydropower and other materials so that his energies (with inquiry, experimentation, and reliance) would generate results.²⁷ Hamka then explains that the reason in addition to achieve happiness required the presence of *iradah* (volition).²⁸ With this volition or a will would bring humanity to a better state, which drives human beings achieve a more perfect life and happier life so it would not be static.²⁹ As well as making human life continues to move toward dynamic perfection and happiness.

So the researcher concluded that the concept of happiness according Hamka was happiness which achieved by refinement of reason. With refinement of reason, humans would reach the highest happiness. The happiness which was achieved by following the religion way that was taught by the Prophet. Here the researcher analyze, Hamka explained that the highest happiness was to make human close to God. He also equally explained everyone's happiness levels correspond to the levels of the reason.

The Sources of Happiness

Hamka explained while humans know the causes of misfortune and loss as well as to get rid of it, surely people would not lose and not be poor on purpose. Because for Hamka, there are only two things that are always waiting for a human being that was unfortunate and lucky. Everyone wants peace and fear the brunt.³⁰

²⁷ Hamka, *Pandangan Hidup Muslim*, (Jakarta: Gema Insani, 2016), 250.

²⁸ *Iradah* is The Strength of The human individual, the establishment of human which cannot be spun off from his human life. Intention is what you intend or plan to do. See Oxford University, *Oxford Advanced Learner's...*, 819.

²⁹ Hamka, *Pandangan Hidup Muslim...*, 56.

³⁰ Hamka, *Tasawuf modern...*, 52.

It seems like the opinion of *Epikurean* which holds that satisfying pleasure and hunt down the happiness was the highest good. For the *Epikurean* Philosophy, to get happiness human must avoid the pain.³¹ Therefore, with all the power human should to get rid of misfortune and pursue the happiest windfalls.

Furthermore, Hamka explained that there are two sources of happiness Both are.³² Internal sources which is contained of Health, *Qana'ah*, and *tawakal*. Also the external sources which is contained of treasure, family, good name.

The purpose of health by Hamka are mental health and health agency. He said that the soul was a priceless treasure which is so expensive. The sanctity of the soul led clarity of self, born, and inner.³³ The real happy that exist in our inner, or our soul did not originate from material originating from outside of our bodies. Or in other words Hamka said that looking for happy is not from outside, but from within.³⁴ The mental health which gave rise to inner happiness. Happiness that should be easy to come by as there was in man's soul.

Hamka said that *Qana'ah* is the feeling of receiving enough. It would willingly accept what was available, pray to God, and an additional attempt; receive God's provision will patiently, put their trust in the Lord, and did not interested by the deception of the world.³⁵ With *qana'ah* people would used just what she had not spread his reason against another.³⁶ So there arises the feeling restless, greedy, avaricious or want to master the other. What Hamka meant by *tawakal* was a decision all things, *ikhtiar*, endeavour to

³¹ Stephen Palmquist, *Pobon Filsafat*, Terj. Muhammad Shodiq, (Yogyakarta: Pustaka Pelajar, 2002), 301.

³² Hamka, *Tasawuf modern...*, 337.

³³ *Ibid*, 171.

³⁴ *Ibid*, 172.

³⁵ *Ibid*, 267.

³⁶ *Ibid*, 268.

the Lord.³⁷ Accept the pain and poignant as well as the difficulties experienced by human beings always patiently and resistant was including *tawakal*.³⁸ Acceptance of what happened and submit any results from the incident that led to peace in the heart.

He was indeed split the sources of human happiness consisted of inner and outer happiness. He was giving the same portion between the both. But he was reminded that happiness from outside are secondary. He said:

“Kebahagiaan yang datang dari luar, kerap kali hampa, palsu. Orang yang begini kerap kali ragu dalam menghadapi kehidupan, syak, cemburu, putus-harapan; sangat gembira jika diujani rahmat, lupa bahwa hidup ini berputar-putar. Sangat kecewa jika ditimpa bahaya, sehingga lupa bahwa kesenangan terletak diantara dua kesusahan, dan kesusahan terletak diantara dua kesenangan. Atau dalam kesenangan itu telah tersimpan kesusahan, dan dalam kesusahan telah ada unsur kesenangan.”³⁹

But Hamka also emphasized about the usefulness of the treasure in the struggle of religion. Hamka said that Islam itself would not be able to stand up if it was not be championed, if it was not by fighting (*jihad*) and *jihad* itself need the cost.⁴⁰ Muslims were commanded to strive hard in good taste was light or heavy, and with a sense of *jihad* was done either with a treasure as well as the soul in the way of God.

Hamka said that an expecting treasure more than it should be, that was the based of human discretion, which damaged the base of increasing rampant crime and absence; that's what added to the knowledge of those to refine the science of trick, the science of invaders, the science of conquered, selling the stupid.⁴¹ But otherwise, if the treasure used to what it was be, given according to what was it be, he must be the first ladder toward a happy. The

³⁷ *Ibid*, 285.

³⁸ *Ibid*, 292.

³⁹ *Ibid*, 172.

⁴⁰ *Ibid*, 74.

⁴¹ *Ibid*, 242.

owner of the property itself would enjoy the delicacy, he would say when that delights to feel, Thanksgiving was no treasure, with him quickly figured out this delicacy.⁴² So, human can redeem the property as the way to be happy.

The further external source is family. Family according to Hamka is the center of the Union society. Begin from the household or in a family environment that someone learn the main and the basics of the first Association of life and society.⁴³ Family member seems like the body with each other. Like hands, ear, eye, hand and foot. All the work that was heavy or light borne together. With such an open mind reason as well as airy hearts in worship to God.⁴⁴ Like the famous sentence pronounced, often when the hand foot sores that wept and caring hands. The family is the first area determine the progress of the nation.

The third external source is Name of commendable. Hamka said as a man, he should not to search a good name and praise while he live in his life. Humans should not be snobby, but the he must to have a purpose in life to remain a respectable human being.⁴⁵ The honor was obtained by humans as it has been doing as well as character.⁴⁶ The Honor it became one of the accomplishments of human life. Hamka explained that with the honor gained from others, it would arise in the human heart to do something better.⁴⁷ So although it was named who, it was not the panacea to repair itself, but left; that will fix the name.⁴⁸ By the honor of others of course someone could also fix the others, because if a person has no honor it would be difficult for him to do a good deed in the community, because no one will care and respect to him.

⁴² *Ibid*, 244.

⁴³ Hamka, *Lembaga Hidup*, (Jakarta: Republika, 2015), 245.

⁴⁴ Hamka, *Tasawuf Modern...*, 45.

⁴⁵ *Ibid*, 45.

⁴⁶ *Ibid*.

⁴⁷ *Ibid*.

⁴⁸ Hamka, *Filsafat Hidup*, (Jakarta: Republika, 2015), 22.

The Way of Happiness

With so many definitions and opinions about happiness, so there are many ways and paths to achieve it. Then Hamka made the religion as the main way to achieve it. It was shortest way but also it was not easy.⁴⁹ So the researcher took Hamka's 3 main roads to attain happiness, those are a the religion, the virtue of character, the virtue of reason.

In using of religion to achieve happiness, it contain of born and the inner, then there are four things that have to be met, that was *I'tikad*⁵⁰, sure, faith, and religion itself.⁵¹ It had been mentioned that the way to achieve happiness was indeed a lot, but there was a short way to achieve happiness, that road was a religion. Nut however it is short road but it was not easy to traverse.⁵² Hamka stressed that religion was a guiding sense. Give him a form that must be according to the way and it must be traversed. Between religion and reason, they were never in dispute, but religion as the leader to achieve rising levels makes sense.⁵³ Into happiness, between religion and reason must be aligned because both was the way to happiness. This was appealing to religious functions and weigh all the natural occurrence, it as a regulatory sense.

Certainly, Hamka said that there are much religion in the world and every religion asserts that it was more true and blamed the other religions so that come out the dispute.⁵⁴ According to natural law, any religion or instruction which only concerned to the inner, without concerned to the external life, definitely it was outdone by material or materialistic person. Therefore, the religion which needs to create a world was the religion that concerned to allowing the world and

⁴⁹ Hamka, *Tasawwuf Modern...*, 57.

⁵⁰ *I'tikad* comes from the Arabic ' *aqada* moved to itiqada which means bonds. That is to say if the man had had his heart then intentioned tied to a trust or establishment,, see *Ibid*, 58.

⁵¹ *Ibid*, 58.

⁵² *Ibid*, 57.

⁵³ Hamka, *Lembaga Hidup...*,344.

⁵⁴ Hamka, *Tasawwuf Modern...*, 104.

does not neglect the affairs of the hereafter. United between religion science with faith, between the scales and the flavor, which recognizes the real and ideal one way.⁵⁵ With regard to the matter of Islam called upon the obligation of pursuit of happiness in the hereafter. But it should never forget the life of the world.

Modern and Its Problems

By Bahasa Indonesia it has been mentioned that modern is something new; in a new manner; most up-to-date.⁵⁶ Whereas the Oxford dictionary mentions that modern treat the same as contemporary. Which contemporary is belonging to the present time⁵⁷ Then modern is all of things which related to the things that concerned by this era. By most using the terms of modern so there are many of definitions which concerned by modern.

In using of the modern word, there are other technical term like modernization. Modernization means society transformation process from traditional life to economic and politic life which be the carachteristic of stable Western countries. By the development of technology and machine, rasionality manner, secular, and differentiation social structur.⁵⁸ In other word it can be related to industrialization or some alteration which caused of consciousness.⁵⁹ In fact, modernization could be understand as some temporary power because it always changeable abreast of the era. Then, in this research modern is some era which refer to alteration by the development of the technology, machine, the way of thought, and social manner especially which influenced by Western civilization.

⁵⁵ Hamka, *Filsafat Hidup...*, 69.

⁵⁶ W.J.S. Poerwadarminta, Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Umum Bahasa Indonesia*, 3rd Edition, (Jakarta: Balai Pustaka, 2016), 773.

⁵⁷ Oxford university, *oxford Advanced learner's...*, 328.

⁵⁸ Syamsul Bakri, "Modernisasi dan Perubahan Sosial...", 175.

⁵⁹ John Lechte, *50 Filsuf...*, 307.

In addition to technology, changes and developments also occur in terms of science such as philosophy. In modern times philosophies from various schools emerged. The ideologies that arise in outline are rationalism, idealism, empiricism.⁶⁰ Since the 17th century, modern civilization that began in the West is the beginning of the victory of the supremacy of rationalism and empiricism of religious dogmatism. This fact can be understood because the modern century of the West tends to separate philosophy and science from religion which became known as secularism.⁶¹ Continued until the 20th century the flow of philosophy was so numerous that it was difficult to classify. The characteristics of philosophy in this century are more positivistic, do not want to be systemic, realistic, focus on humans, plurality, anthropocentrism, and the formation of modern subjectivity.⁶² With the emergence of new streams from the field of philosophy began a variety of attitudes and human thought patterns that are influenced by the ideas that are predominantly anti-centric style. In this case humans tend to break away from attachment to God, to further build a new, human-centered order. Humans are seen as free beings and independent of God and nature. Humans find themselves as a force that can solve various problems of life in this case began to arise arrogance in the human self as if able to carry out life without the need for other forces.

Modernization in addition to providing new hope for the future in human history, it has also reduced the completeness of human life as a whole element consisting of material and spiritual dimensions. But the predominance of the material dimension at this time has created a search for the human spiritual dimension.⁶³ Because when contemporary society enters the global revolution

⁶⁰ Amsal Bakhtiar, *Filsafat Ilmu*, (Depok: PT RajaGrafindo, 2016), 66.

⁶¹ Mahdi, "Urgensi Akhlak Tasawuf Dalam Kehidupan Masyarakat Modern", dalam *Edueksos*, Vol I, Nomor 1, (Cirebon: IAIN Syekh Nurjati, 2012), 151.

⁶² Amsal Bakhtiar, *Filsafat Ilmu...*, 67.

⁶³ Syamsun Ni'am, *Tasawuf Studies...*, 205.

with the support of science and technology, the challenges faced are increasingly complicated. The challenge does not recognize space, time and layers of society, but throughout the life sector and human life, including religious issues.⁶⁴ Because with all the mechanical devices that are all mechanical and modern human automaton are not getting closer to life happiness, they are often overcome by anxiety, lack of confidence, and moral crisis due to the luxury of a materialistic lifestyle.⁶⁵ That is, the religious life of mankind is no exception that Islam will also face global challenges even in different nuances. This is also the problem of modern humans in their personal and social lives.

Science and Technology Development

Beginning from the era of globalization there are many technologies have an important role in human life. In the current era of globalization, the mastery of technology became a prestige and an indicator of a country's progress. The country was called by advance country if they have high technology, while the countries that could not adapt to the technological advancement is often referred to as a failed country.⁶⁶ However, the technology and science were like the two eyes of a sharp knife, where one side and its contrary on the other side is harm. But if it was been used as well as the usefulness, people will create prosperity for mankind. Conversely, if used, bad people will create a humanitarian catastrophe that is more awesome. The second type is what was the happening in now the world. Finally, science is supposed to liberate mankind from the exhausting work of spiritual, even it make

⁶⁴ Muhammad Rajab, "Dakwah Dan Tantangannya Dalam Media Teknologi Komunikasi", dalam *Dakwah Tabligh*, Vol 15, Nomor 1, (Makassar: Fakultas Da'wah dan Komunikasi, UIN Alauddin, 2014), 81.

⁶⁵ Syamsun Ni'am, *Tasawuf Studies...*, 204.

⁶⁶ Muhamad Ngafifi, "Kemajuan Teknologi Dan Pola Hidup Manusia Dalam Perspektif Sosial Budaya", dalam *Pembangunan Pendidikan: Fondasi dan Aplikasi*, Vol 2, Nomor 1, (Yogyakarta: Universitas Negeri Yogyakarta, 2014), 34.

humans as the slaves of the machine.⁶⁷ There are many examples of technology in the life of modern man, which it was used to help the work of man, but in the end it has on life really was.

This agreed with Muhammad Ngafifi who says that currently humans really have become slaves of technology. Based on a survey conducted Secur Envoy, a company that specializes in digital password, who conducted a survey of 1000 people in the United Kingdom concluded that today's students are experiencing nomophobia, i.e. feelings of anxiety and fear, if they did not live with their cell phone.⁶⁸ It could not be denied that the existence of a Gadget⁶⁹ has influenced the social behavior of man in the modern era. They interact with more gadgets than people around him. This was also evidenced by the large number of research regarding the influence of the gadget itself against others around him.⁷⁰ The gadget technology has been able to enjoy the human subject on the screen and ignore the others. If human beings are not aware of this, then he will be lonely and lost something very important of himself such as the community, family, and social

⁶⁷ Muhammad Wahyudi, "Konstruksi Integralitas Ilmu, Teknologi dan Kebudayaan", dalam *EL-BANAT: Jurnal Pemikiran dan Pendidikan Islam*, Vol 6, Nomor 2, (Surabaya: Sekolah Tinggi Agama Islam YPBWI, 2016), 242.

⁶⁸ *Ibid*, 34.

⁶⁹ The gadget is a term derived from the United Kingdom that is a small electronic device that has a purpose and special functions to download the latest information with a variety of technology as well as the latest features, thus making human life to be more practical. See, Setianingsih (et al). "Dampak Penggunaan Gadget Pada Anak Usia Prasekolah Dapat Meningkatkan Resiko Gangguan Pemusatan Perhatian Dan Hiperaktivitas", dalam *Gaster*, Vol 16 Nomor 2, (Surakarta: Stikes Aisyiyah, 2018), 192.

⁷⁰ Sa'adah, "Dampak Penggunaan Gadget Terhadap Perilaku Sosial Siswa Di Man Cirebon 1 Kabupaten Cirebon" dalam *Repository*, (Cirebon: IAIN Syekh Nurjati, 2015), T.H. Also Rahmad Adi Prasetyo, "*Hubungan Antara Kecanduan Gadget (Smartphone) Dengan Empati Pada Mahasiswa Fakultas Psikologi Universitas Muhammadiyah Surakarta*", (Surakarta: Fakultas Psikologi-Universitas Muhammadiyah, 2017), T.H. Also Meta Anindya Aryanti Gunawan, "Hubungan Durasi Penggunaan Gadget Terhadap Perkembangan Sosial Anak Prasekolah Tk Pgri 33 Sumurboto, Banyumanik" dalam *Reposiroty*, (Semarang: Universitas Diponegoro, 2017), T.H.

relationships.⁷¹ This was evidence of the enslavement of human beings against the technology. They exalt the technology even worship him and ignore the others. Even God and the Regensburg, morals are ignored.

Clearly, technology has two different traits, positive and negative. Both of these impact go hand in hand along with human-generated technology. Because lately many people are more concerned by individualism than social society, so technology produced tends to be negative. So that, it causes a lot of losses rather than profits. For example the application of diverted nuclear technology becomes a weapon of mass destruction and excessive dredging of natural resources which results in the loss of ecosystem balance on earth. This is where all modern human problems arise, both from individual personal problems and complex social societies as described above.

Moral Crisis

Because in the midst of the global life busyness, there are phenomena in certain social groups that experience alienation, or by sociologists term it often called by alienation. In sociologists view, the phenomenon of alienation is caused by social changes that take place very quickly, homogeneous societies have turned into heterogeneous societies, warm relations between humans have turned into barren relationships, traditional institutions have turned into rational institutions, and stability social has turned into social mobility.⁷² The condition of the people who tend to experience moral decadence amidst this modernity is the result of the drying up of spiritual values so that they often lose their grip. Moreover, with the development of the current of modernization in all aspects that resulted in the process of liberalization and rationalization, which consistently continued to make silence of spirituality. In this

⁷¹ Muhamad Ngafifi, "Kemajuan Teknologi Dan" ..., 34.

⁷² Mahdi, "Urgensi Akhlak Tasawuf Dalam" ..., 149.

kind of process what happens is the emergence of the process of desacralization and despiritualization of the values of life.⁷³ So that makes modern humans lose direction and feel the inner emptiness in their lives. These changes are a social problem that is so complex for modern society to reach happiness.

It could be proved that, it was not all of countries which are achieving the technological advancement has been delivering its people on happiness, as Hamka said that there are still a lot of people committing suicide in urban areas. Suicide is also evident occurred in developing countries and categorized as developed countries such as America, Canada, Japan, South Korea, and Hungary.⁷⁴ The World Health Organisation mentions that the developed countries have high intensity in case of suicide. Over the past six decades mentioned Japan, Hungary, and Lithuania grabbed the highest intensity in the list of suicide countries by rate of suicide, but if current trends continue then sustained South Korea will catch up with those countries in a couple of years.⁷⁵ According to the data which has already been mentioned, it is noted that the countries that have the highest rank in the case of suicide is the country that has a progress in the field of technology. Then there's all the technological advancement can accompany humans on peace and harmony so as to make human life happy.

This was because humans age now too love materialistic of the world or materialism. He was further said that measuring the material with the purpose of life it should bring many of the disease to countries that are still young. The seizure of the rank, position, and splendor, for losing the true purpose of life, leading to branches of sin. Among them is lose embarrassed. And then there is corruption. The money spent with no limits, for the benefit of the splendor of some people. Little thieves arrested. Thieves

⁷³ Syamsun Ni'am, *Tasawuf Studies*"..., 208.

⁷⁴ Worl Health Organisation, (2018), www.WHO.int (Accesed on 5 April 2018).

⁷⁵ Peeter Varnik, "Suicide In The World", in *International Journal of Environmental Research and Public Health*, www.mdpi.com/journal/ijerph, (2012), 760.

make big exhibition in the presence of community many, how magnificent her life from stealing money.⁷⁶ And true, the disease of corruption has been hit in various countries. This was because it has been a loss of faith. Further he was commenting on the bad disease of corruption.⁷⁷ For example, Indonesia is a country of ACCH (anti-corruption Clearing House) mentioned the case of corruption in Indonesia continues to experience a significant increase from 2004 until the year 2018.⁷⁸ Officials have forgotten the main task in expanding the mandate that has been given of the people and the country.

It has been explained by Hamka that moral damages now are caused by uncontrolled objects which are outrageous. He gave examples of contested possessions, this gives rise to the nature of the avaricious and greedy, while the nation raises the spirit of capitalism, this is the base of the insurrection of today's world. This is the base of the colonization, seizure of the economy. And this also raises conflict class, among the poor and the rich.⁷⁹ But it should be remind that it was false wealth, according to customs rules of living in this day and age, is shed love to mere property, which causes the blind from consideration. So it was lost love to others, to the people and the father land, religion, God, even the God it is not be trusted anymore.⁸⁰ With the loss of God confidence this is the beginning of the destruction of mankind, although modern life has he accomplished.

⁷⁶ Hamka, *Kesepaduan Iman Dan Amal Saleh*, (Jakarta: Gema Insani, 2016), 118.

⁷⁷ Hamka, *Keadilan Sosial Dalam Islam*, (Jakarta: Gema Insani, 2015), 112.

⁷⁸ Anti-Corruption Clearing House, (2018), "Data Statistik tindak pidana korupsi Indonesia", <https://acch.kpk.go.id/id/jurnal-integritas>. (Updated 31 mei 2018 and accessed on 10 Agustus 2018).

⁷⁹ Hamka, *Tasawuf Modern...*, 244.

⁸⁰ *Ibid*,... 231.

The Implementation of Hamka's Concept In Modernity

With all the problems that occur in this modern age. Just as the concept of happiness that he had. Hamka was calling for a modern man to go back to religion. Man would to return the position of the Lord as a guide in life. Not moved by hedonistic life patterns of as it happens now. Because human life so miserable because no longer be fooled by modern life, however prosperous again however the situation.

Hamka explains:

“Kehidupan yang tidak berjumpa dengan kesulitan, bukanlah hidup. Bertambah tinggi nilai cita bertambah tinggi pula penghalangnya. Kadang-kadang terancamlah jiwa oleh kelemahan dan timbullah putus asa, dimana sumber telaga itu dapat kita cari kalau bukan dengan agama? Dalam waktu keragu-raguan menempuh kesulitan agama memberikan kita jalan, sehingga iradah kita hidup kembali dan kita bangun kembali meneruskan perjalanan.”⁸¹

He also said how important human life under the progress with faith and religion. The religion and the faith which guide the the reason.⁸² Hamka said that many people have that run from the bitterness of reality into the beauty of imaginary fantasies. Expected number of gold or treasure which he had, with the number of saving money in the bank will get the tranquil hearts.⁸³ However, he emphasized that the most powerful weapon to fight an enemy that has spread in every soul of the people, is simply the weapon of religion. Weapons of faith in God, which was followed by good work.⁸⁴ Human life is not the sole purpose of eating, drinking, marrying, litter, and die. Because the muslim view of life is not a lower degree the life of people to the original animals. Human life has a higher purpose, more pure. Life is a duty. Life is a treatise. Life is not merely take care of object furiously, not dashed.

⁸¹ Hamka, *Kesepaduan Iman Dan...*, 73.

⁸² Hamka, *Tasawuf Modern...*, 325.

⁸³ Hamka, *Pandangan Hidup Muslim* "...", 15.

⁸⁴ Hamka, *Kesepaduan Iman Dan...*, 121.

People have “something” higher, more sublime.⁸⁵ Then humans must include religion and faith in every step of progress that he lives. Because of how large the power the man still be inferior to the power of God. So with such a man will not deviate from the existing moral values, then a happy prosperous life will be retrieved.

Hamka said:

“Bagaimanapun gagah perkasa dan kuat kuasa kita, kalau kita hendak bermaksud melakukan kejahatan terhadap Allah, maka kejahatan itu akan membentur kepada muka kita sendiri, laksana orang meludah ke langit. Kalau kita berbuat takwa, bukanlah untuk Allah. Tidaklah bertambah kekayaan Allah lantaran ketakwaan kita. Ketakwaan kita hanyalah semata-mata untuk kebahagiaan kita sendiri.”⁸⁶

It apparently the usefulness of worship for the control of the human spirit. Worship is knowingly and unrepentant, can reduce the dangers that exist in human life. According to Hamka lust and human desire, and human will, if there are not accompanied by protection of the favor in him then the appetite will overwhelm the humans, so it should be be flaw the personal of humanity in a person.⁸⁷ Hamka was reminded that the world now requires a mental revolution, revolution against greed, nationality chauvinism, revolution against lust greedy, unbridled desire. The world now requires meetings back between material lust and pure spiritual.⁸⁸ Man must control it all so accomplished a glorious happiness. By the way of balancing between lust and spiritual properties.

Then in the face of modern life, human beings need to prepare mentally that decorated the faith. As with religion and faith of man will do good or vice versa to violate the moral thus achieved the happiness of individual and shared. Hamka criticized some basic education infused by Western Philosophers like Democritus, Epicurus, after Cenic and Syrenaic because of their establishment

⁸⁵ Hamka, *Pandangan Hidup Muslim...*, 134.

⁸⁶ Hamka, *Kesepaduan Iman Dan...*, 76.

⁸⁷ *Ibid*, ...118.

⁸⁸ Hamka, *Pandangan Hidup Muslim...*, 137.

that considers all goodness nor malice are rated by sense. They all rejected the role of religion.⁸⁹ Although it is not just Western Philosophers have argued so, however by the presence of moral change, character, and personal in modern times. Hamka exhorts men to get back on the teachings of the religion. He said:

“Dalam abad keduapuluh ini, menyebabkan zaman sekarang ahli-ahli pendidik modern di Barat meninjau kembali dasar pendidikan. Mulailah timbul kembali suara-suara bahwa pembangunan budi, akhlak, watak, pribadi, tidaklah berhasil kalau hanya semata-mata menurut filsafat. Pendidikan bukan hanya soal materi, karena menjaga kepentingan masing-masing saja, karena yang demikian tidaklah membawa kepuasan batin. Pendidikan harus didasarkan kepada kepercayaan, bahwa di atas dari kuasa manusia ada lagi kekuasaan Mahabesar. Itulah Tuhan. Sebab itu pendidikan modern tak bisa meninggalkan agama. Karena kecerdasan otak tidaklah menjamin keselamatan kalau nilai rohani keagamaan tidak dijadikan dasarnya.”⁹⁰

In the face of modern life, to achieve human happiness must be back on the fact that as a creature of God. He was explaining that with strengthened spiritually closer to God with the life hereafter, does not mean the man should leave the world and possessions, but gave him guidance.⁹¹ Further he said that everyone can become a President, an atomic expert, politician, Lord of the company or any of it's profession⁹² provided that they all return to God. All work was performed to reach God blessing.⁹³ That means everyone should reach all the advances in technology as well as luxury at this modern age as long as they are back on the teachings of the religion. All the attainment they used to reach God blessing alone.

Then obviously, with all the good and evil in modern life. Humans can still achieve substantial happiness, as long as all human

⁸⁹ Hamka, *Lembaga Hidup...*, 304.

⁹⁰ *Ibid*, 304.

⁹¹ Hamka, *Lembaga Hidup...*, 371.

⁹² Hamka also explain more about how to do some work with good attitude and virtue of mind in his book “Lembaga Budi”. He give some examples the virtue of mind in doing these job actually it relevance with the modern life. See Hamka, *Lembaga Budi*.

⁹³ *Ibid*, 372.

accomplishment was returned to religion. By using religion as a guide to life, the people will do all the work in his life for God blessing. Face the difficulties in his life with acceptable. Because the religion taught that difficulties also another God's love. So that man will be covered live by happiness however he was fun or sorrow.

Conclusion

From the discussion above, it could be conclude that *first*, the concept of happiness according to Hamka is the happiness that refer to the Prophet Muhammad. Happiness was achieved with the completion reason and accompanied by a good favor. There are three main roads in achieving happiness i.e. religion, virtue of mind, and the primacy of the reason. Religion is the main way to achieve happiness. By fulfilling the commandments of religion then it will balance the primacy of reason and prudence. Religion is a religion that is called for on the progress. However it also gracefully in receiving all the trials as an achievement of the God's blessing.

Second, the relevance of Hamka's concept of happiness towards life is located on the application of those concepts in daily life in modern. With all the progress achieved in modern life, man is expected back on the teachings of the religion. So happiness which be reached is the real happiness. However the results of the events experienced in his life, the people will accept the result for the sake of achieving peace in God's blessing. With the God's blessing human lived his life with ease even though he was in distress or fun.[]

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