Afif Muhammad's Philosophy of Happiness Perspective

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Abstract

The purpose of this study is to examine happiness according to Afif Muhammad clearly, and how to achieve happiness. This research is a qualitative research. The method used is library research andinterviews. The data sources used are Primary and Secondary Data. This study concludes that according to Afif Muhammad, happiness is an inner or mental situation that a person has in which a person feels calm, peaceful and safe and can also be felt by those around him. If someone has felt happiness then he will radiate that happiness to the people around him. He divided the stages of happiness into three categories: Lay level, Intermediate level, and Supreme Level. Thisdivision is not meant to distinguish the form of happiness but so that we can measure our level of happiness at which level. As for the factors that we must have to achieve happiness, namely: by having an honest nature and not hating anyone so that our lives become calm and can achieve true happiness.

Keyword: Concept; Happiness; Millennial Generation; Philosophy

Introduction

The discussion about happiness has been around for a long time and will be a never-ending theme. In many ways, happiness is something that is pursued and must be realised. For modern society, for example, happiness lies in science and technology. Yet it must be recognised that science and technology, for the most part, have not helped humans find happiness; on the contrary, they have caused a lot of misery. With this it must be said that happiness is not only measured from a material point of view, such as money and others (Cahyono, 2016).

Happiness is the goal of all human beings. In pursuing and realising happiness, humans often compete with each other in various ways, from legal to illegal. With this, happiness is something that can be achieved when all desires are fulfilled (Fath, 2014). Some people

interpret happiness as something perfect, so people will pursue and work hard to realise it (Mauludi, 2017).

In general, happiness leads to a person's satisfaction in fulfilling their desires. The fulfilment of desires will lead to the presence of joy and tranquillity. A happy life always brings pleasure, but pleasure does not necessarily bring happiness. It is possible for someone who lives to be endowed with all kinds of pleasures, but does not feel happy. Similarly, a happy person does not mean they do not live a miserable life. Because pain comes and goes, but many things do not change their happy state (Effendi, 2017).

The term happiness when referring to etymological understanding has its roots in Arabic, namely "sa'adah", which means happiness (Husen, 2018). Happiness is a concept that is measurable depending on the goals that humans will achieve. If the purpose of a person's life is to seek wealth, enjoyment of life, power and others, then this is a measure of his happiness. Meanwhile, if a person in his life aims to be devoted to Allah, doing good deeds with the aim of obtaining happiness in the hereafter, then this is the origin of his happiness (Budiyanti, 2022).

The search for the meaning of happiness, often gets stuck and only comes down to the formulation of a definition. It is this fact that has caused people to be deceived. As a result, someone who wants to seek happiness easily falls into bad attitudes and actions. Just like when a thief is asked about their behaviour, they will say that the purpose of stealing is to achieve happiness through the stolen money. Likewise with criminals who want to achieve happiness through shortcuts through their crimes (Amran, 2012).

That way, the explanation of happiness cannot be limited by simply making a definition. Sometimes when one person feels happy, it does not necessarily mean that another person will feel happy. In short, happiness can be obtained by humans in various ways based on the goals to be achieved. Epikuros asserts that the measure of good and bad human actions depends on pleasure. Thus, the basis of the action is a state that wants to achieve pleasure which will give birth to happiness. Happiness of life does not always refer to material wealth, but physical and spiritual happiness (Arroisi, 2020).

According to Suryomentaram, happiness is not about being rich in abundance (semat), rank/power (degree) and potential (kramat). But happiness is born from the appearance of people who are able to control themselves. A person will achieve happiness when they have freedom from the desires (karep) that come. Meanwhile, happiness according to Afif Muhammad is a very beautiful thing to achieve. Happiness can be obtained by obtaining all things or human desires.

Based on the description above, researchers are interested in conducting research on the philosophy of happiness with the main focus of examining happiness according to Afif Muhammad, as well as how to achieve and realise it. The objectives of this research are, firstly, to find out the meaning of the concept of happiness in general. Second, to find out the philosophy of happiness according to Afif Muhammad's perspective. The background of the researcher choosing Afif Muhammad as the object of this research is because in addition to him as a representative figure to be studied also because he has written - although not specifically - a book that discusses happiness. The effort to examine Afif Muhammad's thoughts on the philosophy of happiness is expected to relate to the tendency of today's millennials who are too dependent on technological aspects for their happiness.

Studies or topics regarding the theory of happiness have actually been widely researched and discussed. First, a thesis entitled "The Concept of Happiness from Al Farabi's Perspective", by Endrika Widdia Putri in 2018. In this thesis Endrika describes happiness and how to achieve it. According to Al-Farabi as quoted by Endrika, happiness is a good thing that has become the ultimate goal of all human activities in the world. According to Al-Farabi there are four ways to realise it, namely first, intention and will, meaning that the ideals in the human mind and heart must be realised in daily life or in everything that is considered good. It must be realised in the human heart and mind. Second, continuous efforts to practice praiseworthy behaviour based on awareness and willingness. This means that humans not only have sufficient knowledge and awareness of this happiness, but must also practice it so that it becomes a habit. Third, understanding the four virtues, namely theoretical virtues, intellectual virtues, moral virtues and practical virtues. Fourth, having a middle virtue, namely a virtue that is not excessive which can damage the soul and body (moderate) (Putri, 2018).

Second, a book entitled "Philosophy of Happiness" by Rusfian Effendi published by Deepublish in 2017. This book comprehensively discusses the opinions of Plato, Aristotle, Al-Ghazali, and Al- Farabi regarding self-fulfilment in enjoying happiness. The enjoyment of happiness will only be felt as one's own. Happiness will only be felt by the person who wants to feel it. Happiness is a term related to feeling, or a mental state, although it is often associated with the word seeking or pursuing. Compared to the word feel, the person is healthy, normal. You should dream of happiness, except for those who have given up on life. Simply put, people will say that happiness is a state of heart or a

feeling of being happy, serene and free from all problems (Effendi, 2017).

Third, in a thesis entitled "Philosophy of Happiness According to Al Ghazali", by Muhammad Fauzi in the field of Aqidah and Islamic Philosophy, UIN Syarif Hidayatullah Jakarta in 2019. In this thesis, Fauzi describes four theories in achieving happiness. According to Al-Ghazali as quoted by Fauzi, happiness is something that can be achieved when you understand four basic theories. In this case, the four theories are knowledge of self, knowledge of God, knowledge of the world, and finally knowledge of the afterlife (Fauzi, 2019).

Fourth, in an article entitled "Reflections on Hamka's Thought on the Method of Gaining Happiness", by Fuadi in the field of Islamic Aqidah and Philosophy, UIN Ar-Raniry Banda Aceh in 2018. In this article Fuadi describes the method of gaining happiness. According to Hamka as quoted by Fuadi, true happiness is in the thoughts, feelings, and hearts of each human being and does not need to be compared with other people's conditions. The greatest happiness is to be grateful to the Creator who has provided sufficient provisions and equipment for humans. The method to achieve happiness is to rely on rational, intuition and conscience, which are supported by social good deeds (Fuadi, 2018).

Some of the research above, reviews the theory of happiness with different perspectives, although there are some similarities in the theories used. In this paper, the author will analyse Afif Muhammad's thoughts on the Philosophy of Happiness.

Research on the philosophy of happiness according to Afif Muhammad feels urgent and important to do. Because today society is faced with an unfavourable situation, especially for millennials. The current state of millennials is more inclined to depend on the concept and search for happiness only on technology. Millennials today prefer to spend time watching YouTube, TikTok, and so on rather than reading books or thinking deeply. According to millennials, technology can comfort them when they are sad. Become a safe escape when they need comfort. In fact, technology, which manifests itself in the ease of interacting on social media, for example, has become a place to demonise and criticise each other, commit crimes and so on. In contrast to Afif Muhammad's view, according to him, it is a big mistake if happiness is only based on technological achievements alone.

Research Methodology

This research is qualitative research. The methods used are library research and interviews. The data sources used are primary and secondary data. Primary data obtained by researchers from direct interviews with Afif Muhammad is also complemented by his book entitled "Pelangi Islam 1: Various Patterns of Understanding Islam" published in 2005. As for secondary data, researchers use it as supporting data and support primary data such as sources contained in writing, such as documents, books, journals, articles, archives, newspapers, magazines, and so on.

Results and Discussion

1. The philosophy of happiness according to Afif Muhammad

Afif Muhammad is a Professor of Philosophy of Religion at UIN Sunan Gunung Djati Bandung. He was born in Jombang, on 12 March 1948. Afif Muhammad is known as a Muslim scholar who is very productive in writing. His writings are not only books but also articles spread across a number of social media.

One of the books he wrote about happiness is "Pelangi Islam 1: Various Patterns of Understanding Islam" published in 2005. This book does not specifically discuss the philosophy of happiness. But in it we find Afif Muhammad's thoughts on the philosophy and how to realise happiness. According to him, happiness is an inner or mental situation that a person has that can spark and bring calmness, serenity, and security that can be felt not only by himself but also by those around him. If someone has felt happiness then he will radiate that happiness to the people around him (Personal Communication, Afif Muhammad, 27 July 2022). The concept or philosophy of happiness that Afif Muhammad believes in is influenced by the thoughts of Muhammad Ikbal. In line with what Ikbal believed, Afif Muhammad said that happiness as part of the discussion of philosophy is not only a certain thought or view of life but it must manifest in real action.

Concrete action as part of the expression of happiness is a form of existentialism as proposed by Muhammad Ikbal. According to Ikbal, humans are God's "co-workers". Ikbal further states that the function of the human caliphate is to continue God's works. For example: God created the night, so humans make lights to make it bright. Therefore, humans must create and innovate to continue God's work.

As said above, for Afif Muhammad happiness is an inner or mental situation that a person has with which a person can feel calm, peaceful and safe and can also be felt by those around him (Personal Communication, Afif Muhammad, 27 July 2022). Afif Muhammad's

view also intersects with the concept of happiness believed by Al-Ghazali. Al-Ghazali, who is referred to as the "hujjatul Islam", said that happiness must be achieved in accordance with its essence and not in excess, both physically and spiritually. Physical pleasure is solemn, while spiritual pleasure is eternal. Physical well-being and spiritual well-being are interrelated, as physical well-being can enhance spiritual well-being. In life, happiness is integrity. Because it is like a city. When the people are happy, the king is happy (Ilmi, 2021). As stated by Maslow that when a person reaches the level of self-actualisation, he will feel deep happiness. Maslow gave birth to a theory in his humanism, namely a theory of motivation called the Hierarchy of Needs, or Hierarchy of Human Needs. The most basic level of this theory is physiological needs, and the highest level or peak is the need for self-actualisation. Maslow said that in order to move to the next level of needs, basic or current needs must be met first (Zikrun, 2018).

Furthermore, Afif Muhammad divides the level of happiness into three categories: Lay Level, Middle Level, and Highest Level. This division is not intended to distinguish forms of happiness but so that each person can measure the level at which he is (Personal Communication, Afif Muhammad, 27 July 2022).

First, the lay level. Happiness at this level is physically material, as is happiness in the teachings of Western Philosophy. Western philosophy (secular materialistic) pegs happiness more to physical things. People are called happy if their physical and material needs are met or fulfilled. Like: if he is full then he will be happy.

Second, the middle level. Happiness at this level is no longer concerned with physical and material needs, but rather with spiritual needs. Because at this level the spiritual begins to increase as happiness in the teachings of Eastern philosophy. But at this level they can still feel hurt if insulted and reviled by their surroundings.

Finally, the highest level. At this level happy people are no longer determined by anything and by anyone, because at this highest level a person is able to manage himself and achieve this high level of happiness. Perhaps only certain people can reach this level. Such as: they no longer feel hurt if insulted or reviled.

2. Concepts and Ways to Achieve Happiness According to Afif Muhammad

Happiness is an inner condition. That inner state must be affected by the external environment or people around us. Because it is inner, happiness must radiate. A happy person can be seen from their appearance and facial expressions. Because what is in the inner dimension can radiate outward. The reflection of happiness is calmness,

such as calmness in learning. A happy person will feel calm and will not be affected by the conditions around him.   A happy person will not worry about his life. Happiness is inner but that does not mean it has no connection with the outside. Therefore, happiness cannot be understood by theory alone because it is an inner experience, a felt situation, therefore happiness is knowledge by experience. Happiness therefore cannot be theorised but practised (Personal Communication, Afif Muhammad, 27 July 2022).

Al-Farabi also said that when we want to achieve happiness, we must have intentions and determination that are aligned with the mind and heart in a way that is realised in daily life. There are many unhappy people in this world, and it is not wrong, because much of what they consider good, in their hearts and minds, is actually rarely realised. For example, people think almsgiving is a good thing. But in reality, they do not give alms, so happiness will not be felt, because the realisation in their hearts has not been realised. Therefore, happiness can be achieved through continuous efforts in good behaviour. This means that humans not only have sufficient knowledge and awareness of this happiness, but must also practice it so that it becomes a habit (Putri, 2018).

According to Afif Muhammad, there are several factors that must be possessed to achieve happiness, including: Firstly, in order for people to be happy, they must be honest. The honesty in question must be open, not hiding something, whatever it is. does not have a hidden agenda from others, with that other people are easy to understand what he wants. Honesty is one of the keys for people to achieve happiness. Happy people never pretend even to God (Personal Communication, Afif Muhammad, 27 July 2022). The Prophet's word against honesty is lying, which is hated by Allah SWT. The reward is a big sin according to the word of Allah SWT in Surah as-Shaff verses 2-3:

كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ, يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Meaning: " you who believe! Why do you say what you do not do? (It is) very hateful in the sight of Allah if you say what you do not do.

Sin is something that you are afraid of other people knowing about. So if you have something that you are afraid of others knowing about, you will be unhappy, and will keep the lie going. Therefore, be honest in everything. Second, do not hate anyone. We will not be happy if we are hostile to others. In order for us not to hate anyone, we must have a supporting factor, namely by loving. The trick is to have the nature of husnudzon to anyone so as not to spark or cause hatred. Look for those who make us always think positively about them. It's different if someone hates,

it's okay if we are hated by people as long as we don't hate that person. If people do not like us, it means that the person is criticising and showing our weaknesses, we must be grateful so that we can be self-critical (Personal Communication, Afif Muhammad, 27 July 2022).

The two factors above are very relevant to the current situation. According to Afif Muhammad, we must always be honest and not hate anyone because both lead to happiness (Personal Communication, Afif Muhammad, 27 July 2022). As according to Al-Ghazali, true happiness can be obtained by focusing on three things in humans, namely: the power of anger, the power of desire, and the power of knowledge. The power of anger and desire must be conquered because anger and desire will destroy themselves. When anger is eliminated, a person can be patient, calm, happy, and even maintain his honour and muru'ah. The power of knowledge serves to conquer both. If we can conquer the power of anger and desire, it will lead us to true happiness **(**Effendi**,** 2017**).**

Conclution

Happiness for Afif Muhammad is the knowledge that happiness cannot be understood by theory alone. Happiness is the sum of inner experiences, felt situations. Therefore, happiness is always knowledge by experience. Happiness cannot be theorised but practised. Therefore, if someone wants to achieve happiness, then he must realise it in concrete actions. The same as the meaning of philosophy which is philosopia: Love of wisdom. This means that when someone wants to be wise, they must go through a process and perform wise actions. Likewise with happiness, no one can measure our happiness, only ourselves. Therefore, people must try and experience in order to achieve happiness. As for the factors that we must have to achieve happiness, namely: by having an honest nature and not hating anyone so that our lives become calm and can achieve true happiness.

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