

## Understanding Al-Ghazali's Idea of Bliss in the Book of Kimiya' As-Sa'adah in Its Importance to Modern Humans

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### ABSTRACT

One can find true happiness by changing the conditions within each individual. This research aims to determine Al-Ghazali's concept of happiness in the book Kimiyah As-Sa'adah and its application in modern society. This research uses document research as the method. The source used is Imam Al-Gazali's main work entitled Kimiya as-Sa'adah and this research is secondary. Based on the findings of this research, happiness according to Al-Ghazali in the book Kimiya AS-Sa'adah is the achievement of purity of soul and heart, not happiness that is based on objects or the world. There are four different ways used to achieve happiness in modern times, namely: knowing Allah, knowing the goodness of this world and the hereafter and knowing yourself

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## **INTRODUCTION**

The era of modern progress and advanced technological advances. As if able to solve problems, especially happiness. There are still many activities in life where we only look at and dream about the luxuries and conditions of other people so that what is felt within a person is not happiness but pain because they only look at other people's pleasures without feeling the pleasures they have. Humans are social creatures who need the help of other people throughout their lives, one of which is in seeking happiness. The essence of happiness is a feeling of joy and peace. Because it is human nature to always seek happiness and comfort in life, happiness is defined as peace of mind and body in the human soul (Putri,2018:1).

The spiritual experiences of Sufis reflected in the teachings of Sufism have an impact on the purity of centuries-old ethics and practices in the Islamic context. Because Sufism emerged from the "womb" of Islam, of course Muslims must pay great attention to this matter (Tohari, 2022). It is no exaggeration to say that a high-quality way of thinking in Islam developed under the auspices of Sufism and was established by the efforts of Sufis who embraced the practices of Sufism and became a prime example of the ethics on which Islam itself is based. appear. This situation clearly shows that spirituality is becoming an increasingly sought-after basis for providing a more comprehensive response to life's challenges. Sufism can become a "knowledge" engine in the midst of the hustle and bustle of the desire machine of capitalism and postmodern society (world era) which is speeding along without stopping. The profound transformation of the desire machine, which manifests itself in the form of products, images, lifestyles and films, is of particular interest (Sutoyo,2015:106)

Happiness and misery are two different things that everyone experiences. The biggest problem humans face is the desire to be happy and avoid unhappiness. Many religious beliefs promise happiness for their followers, but also warn of dangers to ensure people remain faithful. Although happiness and unhappiness are different, both are important and have eternal value (Majid, 2007: 169).

## **LITERATURE REVIEW**

Modern society has very important characteristics. He experiences "existential frustration" which is characterized by the desire for power (lust for power), seeking pleasure in life (lust for happiness), always wanting to accumulate wealth (lust for money), lack of time to work. so there is no time for socializing (readiness to work), and tend not to have a high libido (desire to have sex). From the description above, the author sees Al-Ghazali's ideas about happiness and the criticality of Al-Ghazali's ideas about satisfaction in the book *Kimiya' Assa'adah* as an answer to today's harmony. This is based on several facts explained above.

Before discussing Al-Ghazali's concept of happiness, there are many studies on happiness. This research includes, among other things, Ida Rodiah's work "Hamka onnenkäsité". The essence of this research is happiness which can be achieved through four things, namely perfect or true faith, religion, pure desires and self-confidence (Ida Rodiah, 2017). Endrika Widdia Putri entitled "The

Concept of Happiness for al-Farabi" was published at UIN Sunan Kalijaga in Tsafiyat magazine. This study makes it clear that happiness is the ultimate goal of all activities on earth and it is personal gain. People who want to achieve happiness must improve their actions first, because morality The more moral a person is the closer they are to the path to happiness (Putri, 2018).

Based on the information above, the researcher will explain Al-Ghazali's theory of happiness and the concept of happiness as stated in the book Kimiyatus Sa'adah. According to Abu Hamid al-Ghazali, happiness comes from the word sa'adah which is associated with the present world and the afterlife, as in his book entitled Kimia Assa'adah. According to the book Kimiya' As-Sa'adah, the definition of happiness according to Al-Ghazali is an invisible change in humans or a change in inner conditions that can lead to true happiness. Kimiya' As-Sa'adah can be interpreted as a "book of change" which contains various forms of spiritual transformation that a person can undergo in order to achieve true happiness.( Al-Ghazali,2016)

The steps that humans must take to achieve happiness are: First, knowing yourself, is the key to knowing God. Second. Knowing God Humans are creatures created with reason, reflecting the form and nature of God, humans, human beings, even parts of God. Many people think about themselves but they do not see their God (Al-Ghazali, 2016). *Third. Creating the World, is a phase or commercial center where explorers stop and go somewhere else. With the help of human explanations, humans should understand God's creation and by considering the whole of His creation, they will know God. A person will travel by land and air to gain knowledge, and as long as his mind is still functioning, he will live in the world* Fourth Know life after death Those who attain the Qur'an and Sunnah do not. long thought about the blessings of heaven and the torments of hell that awaited them in the future. (Al-Ghazali, 2016).

## **METHODOLOGY**

This research is a literature study with primary sources by Imam Al-Ghazal Kimiya as-Sa'adah and secondary sources in the form of related journals and articles. This article includes a qualitative descriptive analysis method, which is the most important component in research (Silalahi, 2009). Qualitative research is also referred to as investigation that is oriented to social problems. Therefore, the study data in this research is in the form of books and reference journals that are still related and provide explanations, such as papers and scientific journals.

## **RESEARCH RESULT**

### **Al-Ghazali's concept of happiness**

According to Al-Ghazali, human instincts have two characteristics, the first is al-nafs which generally leads to feelings of humiliation and lust within a person. The most dominant al-nafs pattern in humans is this one. The rise of this evil al-nafs simply stems from the way people tend to do heinous things. Therefore, eradicating this kind of al-nafs crime requires great efforts. Another type of al-naf is al-naf which has a gentle nature, namely human nature.

Happiness is something that every individual wants. However, not everyone can feel this happiness. Many people just look happy, have luxury goods, go on holiday everywhere but can't feel the happiness of that moment. So it can be concluded that to get happiness you don't have to be rich, but there are things you have to do so you can feel happiness with simplicity. Joy or happiness is a feeling of joy or pleasure that is characteristic of all things, and its notion is not completely determined by the reason why it is utilized (Effendi, 2017: 4). A happy person is a person who lives righteously. He has a lot of love and a lot of interests, he gets happiness thanks to them and because of these feelings many people love him and love him.

Finding love is a powerful and fulfilling thing and people who beg for mercy will never find love. Usually, the individual who gets love is the individual who gives it. However, giving love while being preoccupied with calculations is as useless as lending money with interest, because love that is preoccupied with calculations is not sincere and will not be experienced by the recipient (Russel, 2020). Happiness is what makes the world a garden. and provisions for the life to come (Ibn Athaillah-Sakandari, 2013).

Satisfaction understood from a better perspective has not yet reached its final point. Philosophers such as Plato, Socrates, Epicurus, and Aristotle argued that the highest level of achievement is happiness. The content of a ruler covers all aspects of human life, including social, moral, emotional, and spiritual aspects, in addition to subjective evaluations such as pleasure and enjoyment (Betern, 2015). Aristotle believed that happiness was everyone's ultimate goal because human nature definitely loves happiness. Apart from that, happiness is also an action towards happiness. Thus, happiness is a unity with all activities that lead to happiness, which cannot be separated (Kencana, 2022).

Happiness is divided into two parts, namely general joy and then happiness. It is very clear that a believer is satisfied with the world because of the sweetness of faith. The world will be happy for those who seriously achieve the pleasure of Allah SWT (Karzon, 2010: 168). Al-Ghazali argued that materialism, which holds that the purpose of life is limited to material pursuits, is the root cause of happiness. Al-Ghazali opposed the idea that the goal of humans is simply to appreciate the pleasures of living together (Quasam, 2011: 61).

According to Al-Ghazali, a person's happiness is not always related to physical needs or things that make them lust, such as determination that makes them work hard to the point of forgetting other good things. There are at least two factors involved. In the beginning, people who tried hard to live only thought that the motivation behind life in this world was only to work, like a trader in the market who was willing to come and sell at two in the morning.

Second, many people think that satisfying your appetite is a true pleasure and that eating as much as possible will calm your heart and make you happy. However, controlling appetite and eating in moderation will increase a person's level of happiness. Al-Ghazali objected to the hedonistic way of life and argued that it was not the goal of life. Since the satisfaction it contains is only a logical articulation, what we mean by manner of speaking is by no means permanent. In reality, the happiness felt through these activities is only temporary (Syafiq, 2021: 4)

Modern humans are active humans, they try to shape their lives, even though they are passive and react to their fate (not giving up). He is an individualist who does not combine career with friendship or companionship. He believed that apart from ties of kinship or friendship, a career was not only necessary but possible, because he saw that hereditary position did not determine life chances or local society. He prefers city life to village life and follows the news media (Kanto, 2011: 61).

One of the clearest characteristics of today's society, according to experts who study social issues, is that they suffer from "existential frustration." It is characterized by an excessive desire for power, a search for pleasure, life force, a constant desire to accumulate wealth (desire for money), a lack of knowledge about working hours (desire to work), and a tendency to have a high libido i.e. desire for sex (Smith, 2001: 130).

Modern society, which is constrained by social demands, feels compelled to obey social scriptures, which set various boundaries and criteria for social life. Achmad Mubarak shows civil servants who feel the need to change their house, car, clothes, social relationships, drinking and other habits to suit their social situation. The same is true for civil servant wives who believe that they must conform to their husband's status in terms of their clothes, cars, accessories, and even their smiles and laughs. Women even feel the need to change beauty care products, clothes, make-up and family furniture to adapt to the latest things (Mubarak, 2007:7).

Today's culture has five main characteristics, namely: first, the emergence of mass culture due to the influence of the media, giving rise to confusion between global and local culture. Second, society moves towards future change by adopting a transcendent attitude that requires freedom of action. Conquering nature, man feels stronger and freer. Third, growth tends to be rational, prioritizing mental opinions over emotional opinions. Even though it doesn't make sense, it cannot be eliminated from human life. Fourth, the emergence of a materialistic attitude where all aspects of life are measured by material and monetary values. Fifth, urbanization is increasing day by day (Falach, Ashaibani, 2021:199)

Problems in life will always exist in any field, as well as people living in the modern era with all its sophistication will definitely still have problems. Among these problems are: first, the disintegration of knowledge because in facing problems each science has its own perspective according to the field in which it is concerned. mastered. Second, there is misuse of technology. Technological sophistication is a very extraordinary problem. The expectations of previous

societies were that the more sophisticated it would be, the easier it would be to gain knowledge, but in fact this ease was often misused by using things that did not produce knowledge. Third, there is a division of the soul and personality, a lack of integration of science with religious teachings from God. Fourth. Greed for wealth. Due to the lack of spirituality in modern humans, many people feel anxious, insecure and anxious when something they have is lost (Falach, Asyaibani,2021:200)

### **The Relevance of Al-Ghazali's Concept of Achieving Happiness in the Book Kimiya' As-Sa'adah in the Modern Era**

The measure of happiness in the modern era can be seen from the level of your control over material wealth in the world. This is reflected in a lifestyle that tends to hedonism and materialism (Maryam Ismail,2019). There are four concepts of happiness built by Al-Ghazali in the book Kimiya Assa'adah that can overcome anxiety in the modern era like today. First Know yourself. In this case it does not mean putting aside God as the creator. However, knowing yourself is a stage so that a person is aware of who he is and what he lives for.

The step towards self-information is understanding that the inside and outside of the individual are known as the body and the internal being is known as the heart or brain. In this case, the liver is not a lump of flesh but a master that directs the internal components. Because understanding oneself is the only way to know God, the human heart cannot be seen with the naked eye. The origins must be understood by everyone. For this situation, the main thing is to perceive the individual's body because that is what is closest to the individual.

Al-Ghazali firmly said that what is meant by knowing oneself does not mean knowing the hands, feet and other parts of the body. However, knowing the answers to the questions of who I am, where I come from, where my life is headed, what should I do. The answers are revealed not immediately but with reflection which will later become the key to the search for the nature related to God. In the concept of happiness, know yourself according to Al-Ghazali, namely:

*First.* Feelings of happiness arise from within a person, not from outside a person. Something outside one's self can only be a secondary factor in sustaining happiness. Therefore, when someone knows themselves, they will know what can make them happy (Suseno,2009:68).

*Second.* Getting to know God. Humans are creatures who have reason, intelligence and divine nature, to the point that humans depend on God. Many people worry about themselves but cannot find their God.

*Third.* Knowing the world, With the help of the senses, man must gain knowledge of God's creation, and through examining all his creation, he comes to know God. To gain knowledge, humans were sent to land and water, as long as their minds worked, they remained in the world. Living in the world, humans must do two important things, namely maintaining their soul and developing their body. The soul feeds on the knowledge and love of God, and is destroyed when its love is taken from anything other than God.

*Fourth.* Happiness in the afterlife can be felt when a person has achieved the perfection of his rational soul. The perfection of the rational soul depends on efforts to maintain balance and continuity of good deeds in the world. If you can

work hard, luck will come. Even though it is separated from the body, the soul is still able to fill its imperfections until it is perfect. The qualities of happiness in the afterlife can be described as continuous happiness, happiness without sadness, awareness without loss, sufficiency without lack.

In al-Ghazali's opinion, true happiness is a feeling that grows naturally from within the soul through various mujahadah, not happiness that is formed from material things as understood in the West. Happiness is an attribute of heaven. The spark takes us out of the world of light, but this spark soon goes out and becomes coal in the world of shadows in which we live. This fact itself shows that happiness originates in a world different from the spiritual world, which is beyond the boundaries of material existence. And the fact that we long for happiness proves that our soul essentially originates from heaven on earth, from whence it descends into this world. (Nasr, 2014: 90)

Naturally, one can feel the desired happiness by using this method. Everyone definitely wants happiness in life to get peace and tranquility. This concept is important for the life of society today because it can serve as a guide and guidance for humans, so that their human dimension is not reduced by modernization which leads humans to deviant values, thus leading humans to achieve moral excellence. Apart from that, it is able to balance and maintain enthusiasm.

Therefore, modern humans must be more aware of the tendency to remember the needs of this world and the hereafter in the two potentials that God has given to humans, namely the potential for materiality and spirituality. A positive attitude towards matter (the world) is based on spirituality, as the Prophet said, "a rational man is one who can control his desires and do good deeds aimed at the afterlife (hereafter)". Realizing that the world is one's "future" in the afterlife influences the process of transformation from "taking" to "caring, giving and sharing" which is selfish, determined by oneself. This is an ideal person who can stand between two different universes. The universe of "Servant of Allah" and the universe of "Caliph of Allah". The concept of a person who can create a good relationship between "top" and "bottom" in harmony is called al-akhlâq al-karimah.

## **CONCLUSIONS AND RECOMMENDATIONS**

Happiness is metaphysical and can only be felt by those who know themselves, know God and know what is beyond limits. The level of presentation is not only limited to questions of knowledge, but can be applied in everyday life in the form of worship and also in life activities that are based only on God. Al-Ghazal's theory of thought, which includes knowledge of self, knowledge of God and knowledge of the afterlife, is knowledge that humans must have if they want to achieve happiness. So the purity of the heart and soul can be measured by repentance, patience, poverty, love asceticism and sincerity contained in daily actions.

To reach the point of happiness, a person must first know the definition of happiness according to individuals, because the amount of happiness varies. According to Al-Ghazal's definition of happiness in *Kimiya' As-Sa'adah*, it is a change in a person's self that is unknown or a change in a person's inner state that can lead to a person's true happiness. . *Kimiya' As-Sa'adah* can be interpreted as a "book of change" which contains forms of spiritual transformation to achieve true happiness.

There are several ways to achieve happiness according to the book *Kimiya' Sa'adah*, especially if it is related to the modern human era, namely: self-knowledge, knowledge of God, knowledge of the world, knowledge of the afterlife. So a person must go through the stage of happiness if he wants to reach the stage of happiness. This research was conducted using scientific methods. However, researchers realize that this research still has many shortcomings in both review and analysis. Therefore, researchers hope that if there are still many errors found they can be corrected so that they do not cause continuous errors.

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