

## **An Integrative Relationship among Happiness, Virtue and Love According to Miskawayh's Thought**

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**Abstract:** It cannot be denied that the notion of happiness is linked to success, an affinity to the need for wealth, popularity, and power. But on the contrary, achievement of all these needs, did not also make people happy. Success stories of rich people famous for treasure and fame, in the end also suffered misery. Then the perspective of happiness must be sorted from its relationship with wealth and popularity, because these two things do not guarantee a person get happiness. Many people are incapable of understanding happiness in the context of the spiritual needs of man, who are not actually tied to the value of matter. Ibn Miskawayh provides the right therapy for the treatment of the soul. The soul must be given nutrition in the form of spiritual needs, such as garish seeking knowledge, thinking about the nature of life, doing good, multiplying remembering Allah swt. The soul must always be directed to always walk on nature. Thus life will be lived quietly away from the inner conflicts that cause anxiety.

**Keywords:** hapiness; virtue; love; relationship

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Date of Submission: 09-06-2018

Date of acceptance: 26-06-2018

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### **I. INTRODUCTION**

Humans now tend to crave happiness by committing great sins, cruel acts and evil. Yet sinners will only add darkness and anxiety in the heart, not happiness. There are also people who seek happiness by collecting treasures, albeit in a forbidden manner. No matter how the treasure is obtained, the important property is collected, even though it is from the street of usury, corruption, self-selling, or other illicit transactions. Various ways of sinners are done with the aim of gaining happiness. Yet the happiness will only come to the hearts of those who seek the truth as described in detail in the Qur'an and the Prophet's hadith. Adultery no matter how small it will not make the culprit happy, although sometimes there is happiness, but it's only for a moment, and soon will change with pain and prolonged tribulation. Corruptors feel happy to get money with illegitimate ways, but when his actions are known, then the pleasure of turning into pain. Happiness cannot be achieved if not preceded by goodness. The irony of this age, precisely many people separate between goodness and happiness. As if these are two different sides, whereas kindness is the gateway to happiness. The phenomenon of human life in this 21st century era, has a tendency to get happiness which is contrasted with material (material), which emphasizes physical satisfaction. The majority of people imagine that having abundant wealth will bring the person to happiness, but not infrequently people who already have a lot of treasure just feel not yet get happiness. A lot of money, a magnificent house, a luxury car, a high position, is the basic ideals that are owned by everyone and to get it all is not uncommon people want to do everything without ignoring the religious shari'a that prohibits it. The paradigm of thinking like this has prompted many people to commit crimes in the name of getting happiness, whereas it is a false motivation that causes people to suffer because of their evil deeds. The quest for happiness in the context of multiplying the material has become a trend that is displayed as the lifestyle of Indonesian society today. The hedonistic lifestyle has entrapped many people in search of happiness by prioritizing the value of delights that focus more on matter. Hedonism is seen as an alternative to getting happiness by shifting religious values in every pulse of life. Though true happiness is not a metamorphose that bounces off the beautiful material seen by the eyes, the sound of ears and the pleasure of the tongue. True happiness is embedded in inner nuances that are loaded with spiritual values, so to get to the essence of happiness takes a long journey through the limits of the mirage of the world. See, how someone in society is considered as successful and happy people only from the amount of property owned. The more money, the person is considered the happiest. Though wealth is the outer layer of true happiness. People now assume that a lot of money as a symbol of success and happiness. For that someone does not hesitate to do everything for money. Regardless of kosher or forbidden. Theft of state money by officials becomes a habit that

cannot be muffled despite the existing law on corruption. The shame when proven to make mistakes has disappeared from the self-perpetrators, because each error is based on the desire to earn money as a foundation for a happy life. The fact that abundant material never guarantees a person to live happily, then where is the true happiness, the material wealth or the satisfaction of the heart. People are now trapped in a very narrow happiness.

## II. REVIEW OF LITERATURE

### 2.1 Happiness

The word happy is defined with pleasure, state or feeling of security and peace, while happiness is a feeling of happiness, pleasure and tranquility of life both outwardly and inwardly. Being happy means a state or feeling satisfied, free from all that troublesome. Being happy is also understood by the meaning of luck or good fortune, because getting a profit, can also mean lucky or in other words unlucky. Tranquility means being safe, not in a state of chaos. Pleased to mean the sense of satisfaction and relief, without feeling sorrow or disappointment, happy means to be happy, hearted. Poerwadarminta translating the word happy or happiness is a state or feeling happy, peaceful, out of all the troubles. Team Phoenix Pages means happiness in the form of feeling happiness, pleasure and tranquility of the inner and outer lives. Happiness is also understood in the form of luck, luck that is both inward and outward. *Em Zul Fajri* understand the word happy is a state or mood of peace and peace, a mood that is free from feeling hard. Referring on happy terms all thinkers agree to mean that happiness is happy state, satisfied, regardless of any problems so that one feels at ease inward and inner. Referring to the Oxford happiness or happiness dictionary are: Good fortune or luck in life or in a particular affair, success, prosperity which means good opportunity or good fortune in life or in certain things, glory, good growth. Happiness is also interpreted with the condition of the soul satisfying because it gets success in terms of goodness. Being happy is a happy state of soul away from distress. The expression of the meaning of happiness described above puts happiness in the form of satisfaction that is not only related to matter but something inward. In line with this research, the meaning of happiness is not only relying on the physical pleasures acquired by the way of lustful gratification, but deeper than that, happiness can only be obtained when the soul is satisfied not by matter but with goodness. Miskawayh means happiness in the spiritual pleasures when one is very close to Allah SWT .and do all good deeds just because of Allah SWT.

### 2.2 Philosophy of Morals

Philosophy is a compound word derived from Greek, ie *Philosophia* and *philosophos*. *Philo* means love (loving), while *sophia* or *sophos* means knowledge or wisdom (wisdom). So philosophy simply means love of knowledge or wisdom. the meaning of love which is meant here in the broadest sense, that is to desire and with a sense of desire that he tries to reach or deepen the chill. Likewise, what is meant by knowledge, that is know deeply to the roots or until all basic basics. Therefore, philosophy is the result of the process of rational thinking in looking for the essence of something in a systematic, universal (universal) and fundamental (radical). Morals are etymologically derived from Arabic, *khuluq*, which according to language means manners, temperament, behavior or character. Morals are also interpreted as attitudes that give birth to deeds, possibly good and perhaps also bad. In everyday conversations, morals are also interpreted as the kind of manners in the Big Indonesian Dictionary means temperament, behavior and morals. In another statement *Abdul Hamid Suwaid* reveals the word *khuluq* can be interpreted the nature or temperament. *Qurthubi* in his interpretation explains the word *khuluq* in Arabic meaning ethics that controls people in behave and act. In another statement *Barmawie Umary* said morals are *mufrad* of *khilqun* which contains aspects of conformity with *khalqun* and closely related to *khaliq* and creatures. "This is where the origin of the formulation of moral science which is an important collection that enables a good relationship between creatures with *khaliq* and between beings to beings. For morality in terminology, many scholars and experts express opinions. *Imam al-Ghazali* says that morality is the nature embedded in the soul (human) which gives birth to easy and easy actions without the need for thought or judgment. As for *al-Qurtubi* mentions morality is an act that comes from the human self is always done, then it is called morality, because the act comes from the occurrence. Meanwhile, *Ibn Miskawayh* defines morality as a mental attitude (*hālun li al-nafs*) that push it to do without thought and consideration.

### 2.3 Ibn Miskawayh

The Complete Name of *Ibn Miskawayh* is *Abu Ali Ibn Muhammad Ibn Ya'kub Miskawayh*. *Miskawayh* was a prominent Islamic thinker originally from Persia, and died in 421H. *Miskawayh* is one of the Muslim leaders in the field of moral philosophy who is also a historian. In addition, *Ibn Miskawayh* also as an important figure in the government at that time. *Abd al-Aziz Izzat* for example states that *Ibn Miskawayh* was the first Islamic thinker in the field of *akhlaq*, therefore *Miskawayh* can be classified as the third teacher after *al-Farabi* and *Aristotle*. In addition, *MS Khan* believes *Miskawayh* has successfully combined the Greek thought with the *Qur'an* and *Sunnah* very well. On the other hand *Madjid Fakri* gives title to *Ibn Miskawayh* as "Chief

Moral Philosopher of Islam". The limits of the term that is the focus of this dissertation research is about the spiritual happiness that becomes the goal of human creation. Happiness cannot be attached with the physical alone, because humans have two important dimensions, physical and spiritual. The life of the world which is expressed in the physical dimension, is merely a bridge that brings people to a spiritual life. Then all the physical needs that humanity wants to satisfy, is a complement to the realization of spiritual happiness that is spiritual.

### III. DISCUSSION

Justice is the primacy of the soul that occurs from the combination of the three virtues above. The harmony between these virtues will be subject to common sense. As a result each of these forces does not demand satisfaction in line with the nature of his nature, then people will be able to be fair to himself, also against others. Miskawayh mentions the existence of other virtues, besides the four kinds of moral virtues, namely the virtue of the soul that is more in line with the height of the dignity of the soul, that is to seek knowledge, and the perfection of the real soul is knowledge and united with Active Intellect. Miskawayh develops a set of virtues related to wisdom, honor, simplicity and justice by describing the moral development that is to be aimed at. Miskawayh combines the division of the virtues of Plato's version with an understanding of Aristotle's version of what is really good and adds the idea that it would be better if the virtues, can be made as one. This is because Miskawayh identifies unity with perfection, and identifies diversity and plurality as a meaningless physical object. To realize the virtue of the soul, it takes a strong practice with the ability of rationality and understanding of religion. The image of the virtue of the soul is seen as the character displayed by a person. The change of character toward goodness is an important priority for the realization of noble values in the life of society. Humans are living beings who may experience character changes, because human substance has a unique activity, is not owned by other creatures in this world. Humans are the most noble nature objects, but when their trademark is not optimized, then the characteristic of humanity is lost. Therefore character coaching aims to print good human behavior, so that a person behave commendable, perfect, in accordance with the substance of humanity, which ultimately will be in a position noble rather than humiliated. Yet it must be realized that even though humans are placed that the most glorious and the most abject human, the difference between these two extremes is greater than between the other two extremes. Messenger of Allah said, "There is no wage, other than man, which is better than a thousand other ways." Then the words of the Prophet again, "This man is like a camel, one hundred of which is not a good one to ride. Messenger of Allah also said, "This man is like comb teeth (while according to another narration, donkey teeth). The first perfection of man lies in the cognitive aspect, because from this part one will feel very longing with knowledge. The knowledge gained through this cognitive aspect is able to achieve accurate thinking. Thus a person who reaches the cognitive stage will not make mistakes in his beliefs, and does not doubt a truth. When one knows about what is, everything will move quickly and systematically to the knowledge of God, which is the highest knowledge. Once the knowledge has reached the highest level of divine knowledge, one will hold fast to the truth, so that his soul is at ease, his heart is calm, his doubts disappear, and the last apparent he wishes before his eyes, until the person is united with him. The second perfection through practical thinking, which will shape the perfection of character. Starting from arranging the typical activity of the human self that does not collide with each other, but live in harmony within himself, until all activities become ideal and well ordered. After the ability to self-organize well done then then end by organizing social life, so that all actions in society can be arranged well into a harmonization, so that with the life of the community can feel happiness, as happened to human individuals. In the human self, there is a fixed psychological tendency, that is love in the good of something (*ḥubbul jaudah*). With that tendency, man will try to achieve the best in his life. *Fitrah* to do good has existed in man, stay alone one must really optimize himself to be able to achieve the *fitrah*. The trick is to do good and keep away from evil. When Miskawayh speaks of the nature of virtue, Miskawayh incorporates Aristotelian ideas with Platonic ideas, while his own theories also have much to do with the world of Sufism. Virtue arises as the perfection of the aspect of the soul that describes the essence of humanity, that of human reason, and which distinguishes it from the lower forms of existence. The good of a human will increase as long as he is able to develop and extend his ability to hone and apply his mind to life. Efforts to realize goodness must be done by promoting a middle ground between two extremes, and justice will emerge if one is able to manage the middle course well. When Miskawayh discussed the nature of virtue, Miskawayh incorporated the ideas of Aristoteles with the Platonic idea, while his own theories also had much to do with sufism. Virtue emerges as the perfection of the aspect of the soul that describes the essence of humanity, that of reason, and distinguishes it from the lower forms of existence. A person's goodness increases as long as he is able to develop and extend his or her ability to hone and apply reason to our lives. The way a person does this must be in accordance with the middle way, the farthest point of the two extremes, and justice arises if one tries to manage it. Miskawayh develops a set of virtues related to wisdom, courage, simplicity, and justice that describe the moral development that is to be aimed at. Miskawayh combines the division of the virtues of Plato's version

with an understanding of Aristoteles's version of what virtue really is and adds the idea that it would be better if these virtues could be treated as a whole. This is because Miskawayh identifies unity with perfection, and identifies diversity with the plurality of meaningless physical objects. Miskawayh mentions an ideal relationship between love and happiness. Love is a great motivator to cultivate happiness, because love becomes a positive energy for humans so that their life can be happy, and away from hatred. Miskawayh divides love into two categories: (1) human love for God, and (2) student's love for the teacher. The first kind of love is very difficult to achieve by mortal beings, and this love belongs to only a small part. As for the second kind of love, Miskawayh likens the love of the child to his parents with the student's love to his teacher, and Miskawayh holds that this latter love is nobler and more benevolent because the teacher teaches one's soul with their guidance, one obtains true happiness. Master is "the spiritual father and the glorified" the goodness given to his disciple is divine goodness, for the teacher brings him to wisdom, fills it with great wisdom and shows his disciple eternal life and blessing. The highest love value is love to Allah swt. but can only be achieved by a handful of people. Love to fellow human beings have in common with the child's love for the parents and the student's love for the teacher. Students will still love the teacher more role, because the teacher who teaches his students to have perfect virtue. The graduation of the teacher to his disciple, is like a spiritual glory to the human body. Love will fill the soul of a person with a sense of longing, compassion, calm and peace. Such love will cultivate a sense of joy in the heart of the unfathomable. There is no fear, anxiety, anxiety (any sense that prevents one from happiness), just the opposite of the heart and soul of a beautifully laced, hard-to-describe lover. Umar Hashim mentions a person who is intoxicated with love will feel great pleasure when remembering a loved one, even the memory will fill him wherever his feet go. The person who claims to be God will always remember his Lord, because that is one of his happiness. People who love Allah swt. will not sin, because sin is the prohibition of his lover is Allah swt. Happy life means being able to realize the good and harmony of relationships with others. Feelings of love for others will cultivate the desire to do good. When someone mentions that she loves her husband, her child, her parents, her leader, or her friends, then that person will do the things she loves. It's not called love when someone does things that people love. So great is the magnitude of love that can anesthetize the hearts of man, the power that will turn the hatred into affection, the impetus to do good and the bridge to pick up the happiness. Love to Allah swt. that is the main thing. But many people are caught up in the wrong meaning of love to Allah swt. Obedience is not regarded as a way to gain true happiness. There are even those who say that obeying Allah Almighty is not happier than the one who is free to do the deed following his passions. This is the expression of all of those who love to commit sin. Yet seeking happiness by committing offenses is not a cure of unhappiness, but like a thirsty drinker of seawater, the added drunk thirst increases. People who understand the nature of love will certainly know the meaning of devotion and sacrifice. Love must be nurtured and maintained in order to keep growing and growing in the heart. A person's attitude affirms that one can love one another, try to help him with all his abilities. When the love has grown in one's heart, happiness will be obtained. When a person is happy, then the sense of happiness will radiate to others. If everyone is happy because of the radiance of love, then happiness will spread to everyone. The realization that humans in this life need other human beings leads to the feeling that every human person is called to do what is best for others. Islam teaches that the best man is the one who best brings kindness to others. According to a Hadith narrated by Qadla'ie from Jabir, the Messenger of Allah. once said: "The best man is a person who many benefits (goodness) to other human beings". Love in social life will bias in the emergence of friendship. In a text edited by Sayyed Hosen Naser, it is mentioned that Miskawayh discusses various friendships in a neat manner, pointing out the differences between essentially mortal and fickle relationships, especially relationships based on pleasure in reason, which is also fun, but not physical. The souls of men are able to recognize similarly perfect souls and the effect of such recognition is intense intellectual happiness. This is very different from ordinary relationships, that is, when people connect with each other because they want to get something from that relationship. Miskawayh makes categories of broad types of friendships, but Miskawaih does not conclude only the highest and most important intellectual form. On the contrary, those who achieve this highest level of friendship must live in society, and therefore must accept other forms of friendship if they wish to succeed in attaining perfection. attempting to help solve the problems of others is a common task, because in every goodness one does have the highest and best spiritual enjoyment. Every man should have exposed his wings of love, so everyone feels the scent of his love. The love that is propagated will make the soul become calm and its heart pure from the various impurities of suffering. With so true happiness will be achieved, and beauty will be seen in every corner of his life. To get friends or friends who can be happy, certainly not as easy as turning the palm of the hand. It takes a hard and painstaking effort in selecting friends who can be true friends. The first thing to consider when choosing a friend is his character or character. His behavior towards his parents, his brothers, the community in his neighborhood. If the person is being nice to everyone, whether his family or his community, then that person can be as good as his friend. Keep away from friends who like to insult others, because it will affect the friendship that has been established. Friendships must be nurtured in mutual trust and away from slander, because slander will spread hostility and keep one from love. A friend should have a high

sensitivity to his friend, in the sense will soon help a friend who is experiencing distress without being asked. The world will end if there is no brotherhood and friendship between people, whether between countries, interfaith, between groups and between individuals. The human desires that often want to rule by force, will arise if there is no more sense of brotherhood and friendship between them, so that the war arises. Whatever is forcibly dominated, will fight with all his might, to defend the freedom of the class, his family and himself. Happiness will be obtained when a person cleans up his soul and conscience, to shine the lights of love and faith. This is a major factor in achieving peace and inner peace. After the clean soul of all defilements, then the next step is to harmonize the relationship with others by maintaining the values of piety and politeness, sera principles of the Koran and humanity. Islamic values need to be applied in noble morals, such as honesty, fair, loving, sincere and consistent. By doing good, it will grow a sense of brotherhood. When everyone feels tied to the value of brotherhood, then no one is doing evil to his brother, so life becomes comfortable, beautiful and finally everyone gets happiness.

#### IV. CONCLUSION

Happiness (sa'adah) is different from goodness (al-khair). Goodness is the goal man wants to achieve and is the end of the journey to achieve happiness. The good that is the goal is spiritual goodness, whereas physical goodness is not the ultimate goal of man. Health, wealth is a temporary good that never reaches satisfaction. The happiness is the perfect good that man achieves without being accompanied by a false desire. This perfect happiness will be achieved after man passes through physical happiness. The highest happiness is only given by Allah to man, so to achieve it man must be able to climb the ladder of happiness from material, spiritual to the essence of the ultimate happiness, that is close to Allah SWT. Happiness is perfect goodness. So to achieve goodness one must cleanse themselves from all forms of unjust and live life with noble character. Happy people are good people. People who always live their lives according to nature will reflect goodness. Good morality will lead people to noble behavior, and ultimately that person will gain the happiness of life. On the other hand, people who do evil will certainly not get real happiness. The influence of the materialism lifestyle that leads people to hedonistic life, making some religious people begin to put material life above all else. As a result emerged aridity in the course of life. Spiritual values are eroded, then the rise of crime is everywhere. For the sake of treasures and physical pleasures people are willing to commit immoral acts. Hunting for happiness in a material frame raises many mental illnesses. For that Ibn Miskawayh provides the right therapy for the treatment of the soul. The soul must be given nutrition in the form of spiritual needs, such as garish seeking knowledge, thinking about the nature of life, doing good, multiplying remembering Allah SWT. The soul must always be directed to always walk on nature. Thus life will be lived quietly away from the inner conflicts that cause anxiety.

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IOSR Journal of Humanities and Social Science (IOSR-JHSS) is UGC approved Journal with Sl. No. 5070, Journal no. 49323.

Ernita Dewi "An Integrative Relationship Among Happiness, Virtue And Love According To Miskawayh's Thought." IOSR Journal Of Humanities And Social Science (IOSR-JHSS). vol. 23 no. 06, 2018, pp 51-60.