

**HEDONISM IN THE QUR'AN**  
**( STUDY OF THEMATIC INTERPRETATION )**



**THESIS**

Submitted to Ushuluddin and Humaniora Faculty in Partial  
Fulfillment of the Requirements For the Degree Strata-1 (S.1)  
of Islamic Theology on Tafsir Hadith Departement

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**SEMARANG**  
**2015**

## DECLARATION

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, July 13, 2015  
The Writer,

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**ADVISOR APPROVAL**

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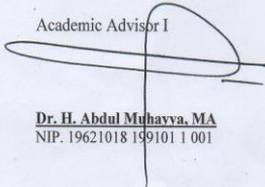
This paper was examined by two experts and passed on Juli 31, 2015. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.

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Chairman of Meeting



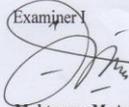
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## MOTTO

QS. Al-Furqan: 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا .

And [they are] those who, when they spend, do so not excessively or sparingly but are ever, [justly] moderate (Q.S 25: 67)

QS. Al-Isra' : 29

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ  
مَلُومًا مَّحْسُورًا.

And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

## DEDICATION

This thesis is dedicated to:

- My beloved parents : H. Asfaroni Asror, M.Ag and Hj.Zumronah, AH, S.Pd.I, love and respect are always for you.
- My Sister Zahrotul Mufidah, S.Hum. M.Pd, and Zatin Nada, AH. My brother M.Faiz Ali Musyafa' and M. Hamidum Majid.
- My husband, M. Shobahus sadad, S.Th.I (*endut, iyeng, ecek* ) Thank you for the valuable efforts and contributions in making my education success.
- My classmates, FUPK 2011, “*PK tuju makin maju, PK sab'ah makin berkah, PK pitu unyu-unyu.*” We have made a history guys.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise is to Allāh, Who had guided me to finish this paper: never could I have found guidance, had it not been for the guidance of Allāh. Most verily Allāh and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allāh be upon him), Messenger of Allāh, with all respect. I gave title on this paper: “**HEDONISM IN THE QUR’AN ( STUDY OF THEMATIC INTERPRETATION )**”, for submitted to the Faculty of Ushūluddin in partial fulfillment of the requirements for the degree of Islamic Theology in Tafsīr-Hadīth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State of Islamic University (UIN) Walisongo Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M.Ag Rector of State of Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr.H. Mukhsin Jamil, M. Ag., Dean of Faculty of Ushuluddin. My special thanks go to Dr. H. Abdul

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Certainly, I also would like to express my special gratitude to my parents, H. Asfaroni Asror, M.Ag and Hj.Zumronah, AH, S.Pd.I, my brother and sister who continuously encourage and motivate me through their *du'a* and advices, and to my extended family in "Infarul Ghoy" who used to support my academic ambitions. This simple expression really cannot describe the depth of my feeling. Last but not least, I would like to thank my friends; my close friends, my classmate FUPK 2011, all member of Ma'had Ulil Albab

female, big family in TPQ Assalam Gisikdrono, and my beloved sister in Perum Bank Niaga C2 specially for MbK Faiq.

Furthermore, I hoped to Allāh gave reward in return for a helping hand from any parties which could not mention one by one. *Jazākumullāh Aḥsana al-Jazā'*. Āmin. Finally, I was conscious of short of this paper. And my success (in my task) could only come from Allāh, in Him I Trust, and unto Him I look. I received always the constructive criticism for repairing later. I hope this paper could benefit especially for me and generally to another person.

Semarang, July 13, 2015

**The Writer**

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**DIRECTIVE TRANSLITERATION ARAB-LATIN**  
 INTERNATIONAL JOURNAL OF MIDDLE EAST STUDIES (IJMES)  
 TRANSLITERATION SYSTEM FOR ARABIC <sup>1</sup>

ع	'	ز	Z	ق	Q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	‘	ي	y
ذ	dh	غ	gh	ة	a <sup>2</sup>
ر	r	ف	f	ال	a <sup>3</sup>

<sup>2</sup> in cinspect state.

<sup>3</sup> for the article al- and -l-.

Long	ا	or	ى	ā
			و	ū
			ي	ī
<hr/>				
Doubled			يِّ	iyy (final form ī)
			وِّ	uww (final form ū)
<hr/>				
Diphthongs			وِ	au <i>or</i> aw
			يِ	ai <i>or</i> ay
<hr/>				
Short			ا	a
			و	u
			ي	i

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<sup>1</sup> Taken from [http://ijmes.chass.ncsu.edu/IJMES Translation and Transliteration Guide.htm](http://ijmes.chass.ncsu.edu/IJMES_Translation_and_Transliteration_Guide.htm) at 14.06 27 March 2015

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## ABSTRACT

Now, many people like to show off wealth. Create luxurious stately buildings, villas, amid people who are still living under bridges and rickety huts. Many people try to gain over luxury cars worth, in the middle of the vast majority of people crammed into a public vehicle uncomfortable and insecure, which is no longer eligible transportation safety. There are still many people burst-scattering food and drink, in the middle of the majority of the population starving, hard to get a job and livelihood.

Thus, hedonism can be defined as a doctrine which holds that the behavior is driven by the desire or the desire for pleasure and avoidance of all suffering. While in the Indonesian Encyclopedia it is mentioned that hedonism is an understanding that argues satisfaction is the only reason in moral acts. And the teaching of hedonism argues that good and bad norm is happiness, therefore an act is considered good if it brings happiness, while the act is considered bad if that brings suffer. Hedonism culture is increasingly widely followed humans, both children, adolescents and parents, regardless of their social status, whether rich or poor.

Hedonism is originally derived from the Greek namely *Hedomikos*, which is picked up from the root word "Hedone" which means "satisfaction". In the *Oxford Advanced Learner's Dictionary*, "Hedonism" is defined as "*the belief that pleasure should be the main aim in life.*" Hedonism is a belief that pleasure should be a primary goal in life. While in Arabic "hedonism" is called the "*school of Al Mut'ah*" or "*Madhhab Al Ladhdhah.*" In the dictionary Al-Munawwir stated as follows: "Hedonism is a school that says that real delicacy and happiness is the primary goal in life". Hedonism is a view of life which assumes that material pleasure and enjoyment is the main goal of life.

In the al-Qur'ān, there are some terms that leads to this sense; *at-takatsur*, *istaghna*, *taghyun*, *tabdzir*, and *israf*. All of these terms leads to a view of life that is oriented to the pleasures of the world. The al-Qur'ān insists that all forms of pleasure in the world (children, women, possessions, livestock) were created by God to test whether humans grateful or kufr. Humans who live only oriented pursuit of pleasure, to accumulate wealth (*at-takatsur*), felt himself rich (*istaghna*), beyond the limit (*taghyun*), scatter treasures (*tabdzir*) and exaggerated (*israf*), are humans hedonist which threatened by the Al-Qur'ān with torment by God.

Hedonism can make people feel self-sufficient (*istaghna*), so feel no need of others. A relationship with ourselves as well be estranged because the soul of a hedonist, feel the need to continue to pursue the satisfaction that his life was not peaceful. The al-Qur'ān gives a very humanistic solution to the problem of *hedonism*. Namely with grateful, spend treasures in Allah's way, the simple life (*zuhud* and *wara'*) and remember death.

## CHAPTER I INTRODUCTION

### A. Background

The Qur'ān is God's Book containing *i'jāz* which was revealed to the prophet Muhammad embodied in manuscripts and transported continually (*mutawatir*<sup>1</sup>). The content of the Qur'ān consists of five principles, the *first*; tauhīd (the doctrine of the belief that God is the one and only). *Second*; promise and threat to every believer. *Third*; ways and manners to achieve happiness. *Fourth*; stories of previous people. *Fifth*; *mu'amalah* worship for humans.<sup>2</sup>

One of the moisture content of the Qur'ān is to explain that human task is as inheritors of the earth,<sup>3</sup> which is to

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<sup>1</sup> *Mutawatir* literally means المتتابع which means continuously, sequentially. That is something comes later or in tandem-procession from one another without any distance. The term also said in science of Hadith (*Ulumul Hadits*), namely *al-hadith al-mutawatir*, that means a hadith narrated by many narrators at each level of narrator chain (*sanad*), which, according to reasonable and their habits, is impossible to lie, and in narrating they relied on the senses. see: Mannaul Qathan: mabahis fi ulumul quran , p. 19

<sup>2</sup>M.Ali Hasan & Rif'at Syauqi Nawawi, *Pengantar Ilmu Tafsir* ( Jakarta: PT Bulan Bintang,1992), p.34

<sup>3</sup> وإذ قال ربك للملكة إني جاعل في الأرض خليفة  
 “call to mind, when thy Lord announced to the angels : I am about to place a vice gerent in the earth”. (QS.Albaqarah : 30)

maintain and preserve all this natural wealth as well as possible. Therefore, indirectly, man will be faced with a variety of beauty contained in the universe. And Islam does not forbid a person to seek the material world to meet the necessities of life, everything that is in the earth, both on land or sea, all is in lawful (*halal*) for human, as the word of Allah in sūrah al-Baqarah, verse 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ  
سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He it is who has created for your benefit all that is in the earth, then He turned towards the heavens and perfected them seven heavens. He has full knowledge of all things.<sup>4</sup>

As living beings, human has instinct to satisfy all their needs. The main needs of man are food, clothing and home. But in reality human also needs jewelry and vehicles, to equip all its affairs. All types of these needs in lawful for man and many verses in the Qur’ān explain it. As the Word of Allah in Sūrah An-Nahl verse 80:

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<sup>4</sup> Q.S Al Baqarah : 29

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا  
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا  
أَنَاءًا وَمَتَاعًا إِلَى حِينٍ

“Allah has made your homes your habitations and has made for you, of the skins of cattle, habitations which are easy to set up, and He provides for you from the wool and furs and hair of cattle, household goods and articles for use over a period.”<sup>5</sup>

Although everything is allowed to human, they must get it in a lawful (*halal*) and good (*tayyib*) way. Weather *Halal* in terms of the nature of the goods and *halal* of how to get it. Therefore Allah, in the Qur’ān Sūrah al-Jumu'ah verse 10, commands people to work fulfilling their needs, then as Muslims also have to work hard for the world and the hereafter.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا

اللَّهُ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

“When the prayer is finished then disperse in the land and seek of Allah’s

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<sup>5</sup> Q.S An Nahl : 80

grace, and remember Allah much that you may prosper”.<sup>6</sup>

The beauty is a gift from the Creator. An interest in a thing of beauty is human nature. It emerged from the deepest instincts of human, which is always looking for beauty and trying to look beautiful. This potential is one thing that distinguishes human from other creatures.<sup>7</sup> And pleasure is the motivation and purpose for all human’s actions and deeds.

Every human is naturally longing for happiness, always trying to take distance of their selves from suffering and strive to gain happiness. For fear of that suffering, then people are encouraged to leave something that brings suffering and further work on something that will bring pleasure to be expected. And standard of person's success in this era is mostly measured by how much one master wealth regardless of the origin of such property acquired. Standard of *halal* or *haram* is not a major problem. So in modern life, it is not uncommon to human use pleasures excessively in the world. So it come the flow of hedonism in the community.

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<sup>6</sup> Q.S Al Jumu’ah : 10

<sup>7</sup> M. Quaraish Shihab, *Wawasan The Qur’an ,Tafsir Tematik atas Pelbagai Persoalan Umat* ( Jakarta: MIZAN, 2007), p.507

Now, many people like to show off wealth. Create luxurious stately buildings, villas, amid people who are still living under bridges and rickety huts. Many people try to gain over luxury cars worth, in the middle of the vast majority of people crammed into a public vehicle uncomfortable and insecure, which is no longer eligible transportation safety. There are still many people burst-scattering food and drink, in the middle of the majority of the population starving, hard to get a job and livelihood.

According to dictionary of Indonesian *Wikipedia*, the word hedonism is derived from the Greek word which consists of the word "Hedone" which means "*satisfaction*" and *ism*. The word hedonism is interpreted as a paradigm of thinking that makes pleasure as the center of the action (any way of thinking that gives pleasure a central role). In Kamus Besar Bahasa Indonesia, hedonism is defined as a view that considers the pleasure and enjoyment of the material as a primary goal in life. In general, significance of hedonism pleasure is the only benefit or favor. Thus, hedonism can be defined as a doctrine which holds that the behavior is driven by the desire or the desire for pleasure and avoidance of all suffering.

Thus, hedonism can be defined as a doctrine which holds that the behavior is driven by the desire or the desire for pleasure and avoidance of all suffering.<sup>8</sup> While in the Indonesian Encyclopedia it is mentioned that hedonism is an understanding that argues satisfaction is the only reason in moral acts. And the teaching of hedonism argues that good and bad norm is happiness, therefore an act is considered good if it brings happiness, while the act is considered bad if that brings suffer.<sup>9</sup> Hedonism culture is increasingly widely followed humans, both children, adolescents and parents, regardless of their social status, whether rich or poor.

Hedonism in the Qur'ān mentioned the term *At-takathur*.<sup>10</sup>

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<sup>8</sup> Abdullah Muadz, *Ini Dia Tuhan Baru* ( Jakarta : Al Qalam, 2013 ), p.156

<sup>9</sup> Muhammad Zain Yusuf, *Aliran Etika Hedonisme*, Risalah Walisongo edisi ke-44 (Sep-Okt, 1992), p.11

<sup>10</sup> *At-takathur* in the Qur'ān repeated 90 times. In transitif, *katstsara* repeated in QS.an Nisa: 4 and QS.al-Anfal: 19, in *mashdar* repeated in QS.al-Maidah: 100 dan QS.at-taubah: 25, in *isim fā'il mu'annats* and *mudzakkar* mentioned 69 times, and in *isim tafdhil* repeated 76 times, see : Sahabuddin dkk (edit), *Ensiklopedia Al-Qur'an : Kajian Kosa Kata*, (Jakarta : Lentera Hati, 2007)

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي

الْأَمْوَالِ وَالْأَوْلَادِ كَمَا كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ

مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا ۗ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ

وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

"Know that The life of this world but play and amusement, pomp and among yourselves, pride-pride of riches and children, such as rain-crop planting admirable farmers; then it becomes dry and the plants you See yellow then be destroyed. and in the next (later) there is a severe penalty and forgiveness from Allah and His pleasure. and the life of this world is nothing but a deceptive pleasure ".<sup>11</sup>

According to al-Maraghi, *takathur* word is pride-pride in the number of supporters and people who help and proud father and his friends to show strength. Az-Zamaksari

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<sup>11</sup> QS.Al-Hadid : 20

interpret the race and pride-pride in the large number of followers (including children and families).<sup>12</sup>

According to Quraish Shihab, *at-takathur* drawn from word *kathrah* means lot. Patron *at-takathur* indicate the presence of two or more competing parties, all trying to reproduce, as though both claim to have more than the other party or rival. The goal is pride of ownership. From here, the word is used also in the sense of mutual boast. *At-takathur* is a competition between two or more parties in terms of multiplying ornaments and glittering worldly and attempt to have it as much as possible regardless of the norms and religious values.<sup>13</sup>

Meaning of "happiness" according to this teaching is "hedone", the delicacy, enjoyment and pleasure. The word Hedone in the Qur'ān is described with the term *matā'*.<sup>14</sup> According to Quraish Shihab *matā'* is translated with temporary pleasures of life. The word essentially means the pleasure of utilizing something in a limited time, disjointed,

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<sup>12</sup> Sahabuddin dkk (edit), *Ensiklopedia Al-Qur'an : Kajian Kosakata*, (Jakarta : Lentera Hati, 2007) p. 270

<sup>13</sup> M. Quraish Shihab, *Tafsir Al Misbah : Pesan, Kesan dan Keserasian The Qur'an* (Jakarta: Lentera Hati, 2002) vol.15, p..570

<sup>14</sup> *matā'* in the Qur'ān repeated 80 times, see : *Mu'jam al-Mufahras li Alfaz the Qur'an al-Karim*, by Muhammad Fuad 'Abd al-Baqi., p. 756

and there are shortcomings, as well as in others which have better quality and quantity.<sup>15</sup>

And the Qur'ān has mentioned all sorts of pleasures of life that people see them as beautiful in mankind's view namely women, children, treasure horses, cattle and tilled land. Word of Allah in Sūrah Ali Imran verse 14 says:

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ  
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ  
حُسْنُ الْمَأْبَإِ

“the love of desired objects, like women and children and stored-up reserves of gold and silver, and pastured horses and cattle and crops, appears attractive to people. All this is the provision of the hither life, and it is Allah with whom is an excellent abode<sup>16</sup>

Unwittingly hedonism has been inherent in our lives. It was in the form of often we get caught up in the lifestyle hedonist. This easy lifestyle as we encounter in our daily lives. Now life orientation is always directed at pleasure, pleasure or to avoid uncomfortable feelings. It is a natural thing when

<sup>15</sup> M. Quraish Shihab, *op.cit.*, vol.1, p.193

<sup>16</sup> Qs. Ali Imran : 14

people live for pleasure; because human nature is to always play (*homo ludens*) and play are essential things that always made to obtain pleasure. However, that does not mean we can freely get pleasure, to justify the various ways in order to obtain pleasure.

Seeing the development of the social life, then we will only have the one aspect of the material more attractive. Which is only oriented to the pleasures of the world and power. More concerned with the nature of pleasure, power and pleasure of this material is called hedonism.

Schools of hedonism appear, along with the development progress in many aspects of life. The influence of this ideology was rampant in various walks of life. Little people or people of lower classes occupied worked hard to make ends meet, while people who have a lot of money, they instead happynes wasting money to have fun, to buy expensive items. Without thought that under those many people in distress. In human soul, there is a tendency to love properties and make it as a pride and a mean to satisfy all needs and desires. Human desire to meet their needs has never a limit,

unless they are able to control themselves and realize that there is an afterlife as a place of eternal return.<sup>17</sup>

The human soul was originally a holy soul, noble, and high. Not inclined to worldly life that is low and disgraceful. But God has ordained that the soul cannot reach perfection and eternal happiness except with the correct *Aqeedah*, and righteous deeds. And the earth adorned in their view, then each given the freedom to choose his own choice in order to test.<sup>18</sup>

From above exposure of the pleasures of life phenomena, the researcher is interested in conducting in-depth study on " *hedonisme in the Qur'ān (study of thematic interpretation)* ", through the thematic study of the word hedone for example term *matā'* contained in the Qur'ān .

## B. Research Question

Based on above background problems, then there are several problem issues that require more in-depth discussion. The subject matters that will be discussed in this research are:

1. How is the concept of hedonism in the Qur'ān ?

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<sup>17</sup> Badan Litbang dan Diklat Departemen Agama RI, *Pembangunan Ekonomi Umat, Tafsir The Qur'ān Tematik* (Jakarta : Lajnah Pentashihan Mushaf The Qur'ān ,2009), p.243

<sup>18</sup> M.Quraish Shihab, *op.cit.*, vol.8, ver.IV, p.11-12

2. How is the implication of hedonism for social life according the Qur'ān and how is the solution of it?

### **C. Research Objectives**

1. Research Objectives
  - a. Knowing hedonism in the Qur'ān .
  - b. Knowing the implications of hedonism for social life according the Qur'ān and how solution it ?
2. Research Significance
  - a. Adding to the treasures of knowledge in the field of Islamic thought and the interpretation of the Qur'ān, especially in the faculty of Ushuluddin.
  - b. This study is expected to add insight to the development of science, especially relating to the understanding of the concept of hedonism in the Qur'ān .
  - c. This study is also expected to be able to give input for other studies that have not been included in this study.

### **D. Literature Review**

To obtain relevant data and provide a more comprehensive understanding, the researcher reviewed the

literature. As for the scientific work supporting the research study are:

*“Hubungan Menonton Tayangan Variety Show Paranoia Di O’channel Terhadap Sikap Hedonism e Remaja (Survey Terhadap Siswa-Siswi SMAN 78 Kemanggisan Jakarta Barat)”*. Thesis by Siska Praniti Suri from Universitas Mercu Buana Faculty of Islamic Communication 2010. This thesis examines the relationship watching variety Show Paranoia in O’Channel against the attitude of adolescent hedonism, and this study focus on the students of SMAN 78 Jakarta Barat.

*“Hubungan Pola Asuh Dan Status Sosial Ekonomi Dengan Gaya Hidup Hedonisme Pada Remaja SMA Negeri 3 Malang”*. Thesis by Koriys Destueg Etyng from Faculty of Psychology Education Universitas Negeri Malang, 2012. The design of this study is descriptive co relational. Based on the results of correlation analysis there was a relationship between parenting lifestyle of hedonism in adolescent SMA Negeri 3 Malang.

*“Persepsi Mahasiswa Jurusan Tarbiyah Angkatan 2008 Di STAIN Pekalongan Terhadap Gaya Hidup Hedonisme”*. Thesis by Nur Wijayanti Faculty of Education, Islamic Education Department at STAIN Pekalongan 2011. This study

explains that based majors tarbiyah class of 2008 at STAIN Pekalongan, most of them already know hedonistic lifestyle is a lifestyle that is not good because it deviates from *akhlakul karimah* are only concerned with pleasure only, luxurious paced life style and only themselves.

*“Hubungan Antara Persahabatan Dengan Gaya Hidup Hedonisme Pada Remaja”*. Thesis by Yuyun Beautiful Wigunari of Ahmad Dahlan University Psychology Department in 2009 describes how the relationship between friendship with hedonistic lifestyle for the youth. And from this study we can conclude, that turns hedonistic lifestyle affect friendly relations among teenagers, because in general actors more selfish hedonism of the friendship.

*“Pesantren, Tasawuf, Dan Hedonism Kultural (Studi Kasus Aktualisasi Nilai-Nilai Tasawuf Dalam Hidup Dan Kehidupan Di Pondok Pesantren Modern Gontor)*. Research journals and religious studies by Basuki, 68 years XXXII. November 2009 explains that the actualization and empowerment *pancajiwa* values in life and life in Pondok Modern Darussalam Gontor, embodies the essence of *Sufism akhlaqi* which means the awareness of the consequences to draw closer to God.

But from the above search, researchers have not found a paper specifically discusses the concept of hedonism in The Qur'ān . Therefore, the authors wanted to examine more specifically about *"Hedonism In The Qur'ān (study of thematic interpretation)* .

## **E. Writing Method**

### **1. Type of Research**

This research uses qualitative method with descriptive analysis approach, while the style and its character is the library research; a research whose data resources are obtained through the research and study of books, magazine, article, journal, and other online media dealing with issues that will be discussed in this study<sup>19</sup> in order to realize a work that can be justified scientifically.

### **2. Data Collection Techniques**

Steps to be taken in the data collection are by collecting descriptions and results of researches that have been conducted by experts in the field according to the research topic that is

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<sup>19</sup> Sutrisno Hadi, *Metodologi Research jilid I* (Yogyakarta : Andi Offset, 1995), p..9

being carried out. Research results of previous researchers in this study serve as a raw material that still need to be processed, then to look for the fundamental structure and outline basic principles that wherever possible in detail and less relevant materials are negligible.<sup>20</sup>

And in this study, researcher focuses on collecting the verses of the Qur'ān about hedone verses. Then look for interpretations and opinions of the scholars about hedonic in the Qur'ān . The data sources used are:

a. Primary Sources

The primary data source is the authentication data or data which is derived from the first source.<sup>21</sup> This study is focused on verses of the Qur'ān , therefore, the primary data used were obtained from the Qur'ān al-Karim.

b. Secondary Sources

Secondary data sources are scientific data whose material is not directly related to the problems disclosed.<sup>22</sup> Secondary data comes from books, scientific papers, magazines, articles, journals, online media related to the

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<sup>20</sup> Anton Bekker dan Ahmad Charis Zubair, *Metode Penelitian Filsafat* (Yogyakarta : Kanisius, 1990), p. 109-125

<sup>21</sup> Hadari Nawawi dan Mimi Martini, *Penelitian Terapan* , (Yogyakarta: Gajah Mada University Press, 1996), p. 216

<sup>22</sup> *Ibid.*, p. 217

problem in this study. In addition, researcher uses *tafsir* books which are considered representative to support this assessment.

They are:

“*Tafsir Al-Azhar*”<sup>23</sup> a work Prof. Dr. Haji Abdul Malik Abdul Karim Amrullah (HAMKA). “*Tafsir Al-Misbah*”<sup>24</sup> Pesan, Kesan dan Keserasian the Qur’ān a work of M. Quraish

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<sup>23</sup> *Tafsir Al-Azhar* is an interpretation book written by Prof. Dr. Haji Abdul Malik Abdul Karim Amrullah (HAMKA), this book of *tafsir* is his magnum opus, main work and his greatest work among his 115 works in literature, history, Sufism, and religion. He started writing since 1960 and finally finished all 30 *juz* when he was jailed in governmental jail of Sukarno regime. This *tafsir* is actually not high, so that could be read by not only scholars but also readable to layman. It is also not too simple or too low so that it is not boring. *Tafsir Al-Azhar* is written unregarding the difference of Islamic Jurisprudence School (*madzhab fiqih*). The writer tries to not become fanatic (*ta’ashub*) to certain school (*madzhab*), and he gave his best effort to explain the content of the Qur’an and give a chance the reading to think. <http://el-fathne.blogspot.com/2010/05/tafsir-al-azhar.html>, accessed on 22/04/2015.

<sup>24</sup> *Tafsir Al-Misbah* is a work of Prof. Dr. Quraish Shihab. It is considered as *tafsir tahlili* which has many benefits namely the correlation of each verses (*munasabatul ayat*), and also between previous and the next surah so that makes chains and connecting link among surah and verses in the Qur’an. Besides, his interpretation is contextual and Anthropocentric which is also based on sociologist-anthropologist making the reader easier to understand the implicit meaning of the Qur’an. This *tafsir* is written with a little thematic method. As it written in several groups according to their own motion. This makes the reader easier to classify every meaning contained in the Qur’an which is covered and wrapped in one group of motion. <http://faizack.wordpress.com/2011/05/31/tafsir-al-misbah-karya-prof-dr-m-quraish-shihab/>, accessed on 22/04/2015

Shihab. “*Tafsir Al-Munir*”<sup>25</sup> a work of Wahbah Zuhaili. ”*Tafsir The Qur’ān ul Azim (Tafsir Ibnu Katsir)*”<sup>26</sup> a work of al-Hafizh Imamuddin Isma’il bin Amr bin Katsir al-Quraisyi ad-

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<sup>25</sup> *Tafsir Munir* is historically backgrounded by Wahbah az-Zuhaili’s devotion to sciences, especially Islamic sciences, in order to relate between muslims and their Qur’an with a logic and tight relation. He wrote this work for 16 years after finishing his two other works namely *Ushul Fiqh al-Islamy* (2 volumes) and *al-Fiqh al-Islamy wa Adillatuhu* (8 volumes). Before starting his interpretation to the first surah (*al-Fatihah*), Wahbah az-Zuhaili explains first about a view related to the science of the Qur’an (*ilmu the Qur’ān*). He wrote with a simple to read and understand. Ali Ayazi added that the purpose of the writing of *Tafsir al-Munir* is to combine the originality of classical interpretation and the beauty of modern interpretation, due to, according to Wahbah az-Zuhaili many people look with an eye at classical interpretation. They think that classical interpretation could not give any more solution to the contemporary problems, while the modern interpreters do some deviation in interpreting the Qur’an with the deconstruction reason. As like the interpretation which has done by a person who has scientific background, so that, classical interpretation is repackage with the contemporary terms and languages with the consistence method matching with the modern science without deviation in interpretation.

<https://ayurahayu2010.wordpress.com/2010/01/22/tafsir-al-munir-fi-al-wa-al-manhaj-wahbah-az-zuhayli/>, accessed on 22/04/2015.

<sup>26</sup> *Tafsir The Qur’ān ul ‘Azim (Tafsir Ibnu Katsir)*, a work of al-Hafizh Imamuddin Isma’il bin Amr bin Katsir al-Quraisyi ad-dimasyqi has some more benefit than other books of tafsir. Imam Ali Ash-Shabuni said that *Tafsir Ibnu Katsir* is the best *bil-ma’tsur* method of Qur’anic interpretation, interpreting the Qur’an with Qur’an, interpreting the Qur’an with well known Hadith taken from many books of hadith. Besides, openly he comments the status of the hadiths, he also mentions *atsar* of companions and *tabi’in*. Imam as-Suyuthi noted “*nobody wrote a book of tafsir with the method used by Ibnu Katsir*”. Yayasan Penterjemah the Qur’ān , *Mushaf al-Azhar; The Qur’ān dan Terjemahnya* (Bandung: Jabal Raudlatul Jannah, 2010).

Dimasyqi. “*Tafsir al-Maraghiy*”<sup>27</sup> a work of Ahmad Musthafa al-Maraghiy.

To locate and track the themes and verses of the Qur’ān were required, the researcher uses an ensiklopedia the Qur’ān : study of vocabulary, *Lisanul Arab*, and *Mu’jam al-Mufahras li Alfaz the Qur’ān al-Karim*, works of Fuad Muhammad 'Abd al-Baqi.

### c. Data Analysis Method

The approach will be used by researcher in the analysis of this study is a qualitative research approach that emphasizes the analysis in the process of inductive inference, and the analysis of the dynamics of the relationship between the observed phenomena, using scientific logic.<sup>28</sup> As for data analysis methods are:

#### 1. Method of Thematic Interpretation

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<sup>27</sup> *Tafsir al-Maraghiy* is a modern and contemporary interpretation of the Qur’an a work of Ahmad Musthafa al-Maraghiy. He built a new method in interpreting the Qur’an. he is the first interpreter acknowledge to distinguish between global analyze and detail analyze. The verses of the Qur’an are divided into two category, namely *Ma’na Ijmal-li* and *Ma’na Tahlili*. The writing of this tafsir is not loosed from his responsibility and scientific demand as a writer and a scholar of tafsir in solving society problems that need a fast and exact solution. Because of this reason, the tafser is served with a modern style, that is a tafsir suited to the condition of developed society. <http://www.thohiriyvah.com/2010/06/tafsir-al-maraghi-tafsir-termasyhur-dari-abad-dua-puluh.html>, accessed on 22/04/2015

<sup>28</sup> Saifuddin Azwar, *Metode Penelitian, cct. III* (Yogyakarta: Pustaka Pelajar, 2001), p. 5

The object of this study is the verses of the Koran, so the main approach used is the science of interpretation. In classical method, *tasfir* of the Qur'ān is divided into two major parts, namely *bi al-ma'tsur* interpretation and *bi al-ra'y* interpretation.<sup>29</sup> Apart from the two methods of interpretation, it has lately emerged four methods of interpretation, namely *al-tahlily* interpretation, *al-ijmali* interpretation, *al-muqāḥrin* interpretation, and *al-Mauḍū'i* interpretation.<sup>30</sup>

Because this study seeks to examine the insight of the Qur'ān about hedonic concept in the Qur'ān, the author chooses the thematic method (*Mauḍū'i* interpretation).

That is a method of interpretation that seeks answers from the Qur'ān by collecting verses of the Qur'ān that have a goal or jointly discuss the topic/specific title and ensure order

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<sup>29</sup> *Tafsir bi al-ma'tsur* is a way of interpreting Qur'anic verses sourced from manuscripts, whether Qur'an, prophetic tradition, companions' opinions, or some statements of *tabi'in*. We can say in other words, *tafsir bi al-ma'tsur* is a method of interpreting Qur'anic verses with prophetic tradition, statement of companions and *tabi'in*. While *Tafsir bi al-ra'y* is a method of interpreting the Qur'an by the pattern of understanding which is done by the interpreter. Some requirements that should be fulfilled is that to hold up tight to prophetic tradition, statement of companions and hold up to the rules of Arabic language and give more attention to Islamic law (*syara'*) Muhammad Nor Ichwan, *Memasuki Dunia The Qur'an* (Semarang: Lubuk Raya, 2001), .179

<sup>30</sup> Rosihan Anwar, *Samudra the Qur'an* (Bandung : Pustaka Setia, 2001), p. 156

in accordance with the period of decline in harmony with the causes of the decline, then pay attention to these verses with explanations, descriptions and relation-conjunction with other verses, then producing (*istinbat*) laws.<sup>31</sup>

Al-Farmawy in *al-Bidāyah fī al-Tafsīr al-Mauḍū'i* suggests the steps that must be traveled in preparing a work commentary by this method. Select or define problems of the Koran to be studied in *Mauḍū'i* (thematic). After that, the step is Track and collect the verses relating to the problems that have been set, both verses *Makkiyah* and *Madaniyah*. After get the classification of *makkiyah* and *madaniyah*, then Compose verses coherently accompanied by chronology future decline in knowledge about the background of the decline in verse or *asbab al-nuzul*. Determine the correlation (absurd) verses within each letter. Develop a theme discussion within the framework of the appropriate, systematic, perfect and complete (out line). The next steps are Completing the discussion and description of the hadith, studying these verses thematically, and explaining *nasikh* and *mansukh*. The discussion is divided into chapters covering several chapters, then set constituents.

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<sup>31</sup> Mohammad Nor Ichwan, *Belajar the Qur'ān* ( Semarang : Rasail, 2005), p. 268

And deducing that describes the Qur'ān answers to the problems discussed.<sup>32</sup>

## 2. Descriptive & Analysis

Descriptive depicts or describes the condition of the research object based on the facts that appear as they are by saying or interpreting the data relating with the facts, circumstances, variables and phenomena that occur when the research took place and presenting as they are.<sup>33</sup> This study focused on descriptive analytical research. This study is conducted by an analysis only to the extent of the description by describing situations or events. Data collected are purely descriptive so it does not intend to seek an explanation, testing hypotheses, making prediction, and studying the implications.

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## F. Writing Systematic

Chapter I: contains an introduction, which outlines the background and explanation regarding why the researchers chose hedonism in the perspective of The Qur'ān worth perusal. Further describing the subject matter in this study, and

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<sup>32</sup> Abd. Hayy Al-Farmawy, *Bidayah fi al Tafsir al Maudhui*, Trans. Suryan A. Jamrah, (Jakarta : PT.Grafindo Persada, 1994 ), cet 1, p. 45-46

<sup>33</sup>Lexy J.Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya,2009), p.6

<sup>34</sup>Saifuddin Azwar, *op.cit.*, p.7

explains the purpose and benefits of research. Then outlines the literature review, and the methodology used in this study, as well as systematic discussion to made clear.

Chapter II: This chapter contains an overview of hedonism . In this chapter begins with an examination of human nature as a living being. Then a description of the overview of hedonism which consists of understanding hedonism , history and development of hedonism , aspects that affect lifestyle hedonism and lifestyle characteristics of the hedonist and hedonism impact for life.

Chapter III: This chapter explains the hedonism in the Qur'ān . In this chapter will presentation and explanation of the various Hedone in the Qur'ān , namely in terms *Ni'mah, matā' , laddhah, zīnah*. Furthermore, in this chapter there is a presentation of hedonism in the Qur'ān shown preformance term *at-takathur, istaghna, tabyun, tabdhir, israf*. In this chapter also contains the story of a *hedonist* in The Qur'ān including the story of The People of Saba ', Bani Israil and Yaum al-Sabbath and the story of Qārūn. Then it will gives explanation of hedonism factor in the Qur'ān which consists of internal factors and external factors.

Chapter IV: contains the analysis, the implications of hedonism in the perspective of the Qur'ān which has a negative impact to human life. In this chapter also describes solutions to the hedonism that is always grateful, being ascetic and *wara'*, spending treasures in the way of Allah, vanquish the view, not wasteful and extravagant, not to indulge the passions and always remember death.

Chapter V: the cover that will outline the conclusions in this study and suggestions so that this research can flourish. Then the writer will conclude with a bibliography and appendixes that are important to include.

## CHAPTER II

### GENERAL OVERVIEW OF HEDONISM

#### A. The Essence of Human as Living Creature

Before examining further issues surrounding the discussion on hedonism, the first that should be understood is the question of human nature itself. As living beings, humans have a natural tendency to seek pleasure and satisfaction in life. The quest for pleasure or hedonism in human life has been linked to the human essence as living beings in terms of biological and sociological. In a scientific study, life or *al-hayāh* can be defined from two aspects; biological and sociological. From the biological aspect, life can be defined as something being entities (*maujūd*) in living organisms (*aṣ-ṣhaju al qā'im fī al kā'ini al hayyi*).<sup>1</sup>

In this sense, life is understood as the essence of what makes something come alive, which distinguishes it from inanimate objects, both inanimate objects that are original, such as a rock, as well as inanimate objects in the sense previously derived from living matter, such as wood. Thus, living things

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<sup>1</sup> Ghanim Abduh, *Naqdhul Isytirakiyah Al Marksiyah*, Al Maktabah syamilah

appear and exist with a variety of signs, namely stir, to metabolize the need for a nutritional food, maintain the type or breed, and sensitive to stimuli. <sup>2</sup> Opponent of life in the biological sense is dead, namely the absence or disappearance of signs of life on something. Then, the stone is an inanimate object because none of the signs of its life. Similarly, someone who has lied at the mortuary called dead, because he had lost signs of life which originally had.

While the sociological aspect, life is closely related to any human actions manifested through the interaction he or she does (*jami'u alāqati al-nās*). <sup>3</sup> In this perspective, life means involving all human activities in a wide range of interactions with each other. This is because humans are social creatures who must involve others in the fulfillment of the needs, and this means that human beings cannot live alone without any other human. In a sociological perspective, the interaction became the main feature of their lives. Human existence in social life is determined by how intense interaction with others. This means, no interaction could juxtaposed with the

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<sup>2</sup> Abdullah Aly & Eny Rahma, *Ilmu Alamiah Dasar* (Jakarta: PT Bumi Aksara, 2004), p.72

<sup>3</sup> Abdul Qadim Zallum , *Manhaj Hizbu al-Tahrir, Al Maktabah syamilah*

death of a life. For example, a person who isolates his self from the environment can be said sociologically "dead".

Nevertheless, defining the biological and sociological aspects of this are two things that cannot be separated from one another. Therefore, life in the biological sense is a requirement for the existence of life in the sociological sense. Between the biological and social aspects of life, there must be in harmony and balance. This is especially true in the life of mankind. From these two aspects, which play a major role in encouraging hedonism is a sociological aspect. This is because the pattern of interaction between people gave birth to their psychological desire to be respected, appreciated and considered to be superior to others.

Consequently, a person always feels compelled to pursue pleasure, luxury and pleasure in life to obtain inner satisfaction and social self-advisability. In order to realize all of it, the first thing required is their adequate basic needs. Basic needs are of the utmost importance, meaning that these needs must be met first before other needs, so that human life can be balanced between the outward and inward. The fulfillment of these basic needs is able to give birth to feeling happy and satisfied in human.

The desire to meet basic needs is influenced by factors from the man himself (internal) and outside (external). Internal factors which affect, among others, such as job or profession, sex, age, level of education, dissatisfaction, attitude and life style, tastes and income. For example, a farmer needs a hoe to facilitate his work, women need cosmetics to enhance nature as the feminine and graceful creature, also a student in a higher education level requires more learning tools to support learning activities. In terms of lifestyle, satisfaction and revenue, we can take the example of how a person tries to meet their needs in terms of vehicle. Rich people with incomes above the average usually have a luxurious lifestyle which is not satisfying them if the car does not follow the latest market trends.

While External factors affecting the desire to meet the basic needs are shelter environment, the state of nature, religion or beliefs, customs, government policies, the fashion or trend and staying up to date (advances in technology and culture). Needs to be met by the village would be different from those who live in the city, as well as the needs of people living in mountainous areas would be different from coastal communities. In matters of religion and belief, between religious of one another have different requirements for running

their own worship, as well as different needs of different ethnic communities have different customs. Fashion or trend and also staying up to date will encourage people to continue to meet their needs with the development of fashion and age. Government policies, especially in the economic field, also become a factor in terms of meeting the basic human needs; for example the increase in fuel and raw materials will make communities conserve or reduce costs.

In addition to basic needs as the writer explained above, there are also other needs that must be met by a man to balance the harmony between the physical (*zahir*), psychological (mental) and sociological (social). The requirement is a primary requirement, secondary and tertiary needs. *First*, the primary requirement is a requirement that should/must be fulfilled, meaning that if these needs are not met, then the man would have trouble in his life. Example: clothing (dressing), food (consumption), board (shelter), education and employment (optional). Food and clothing and shelter is something that absolutely must be met by every human being to carry out his life. If all three are met, human beings can be said to be in a better level of life. Even so human will not necessarily feel

satisfied, there is more that they must satisfy the secondary needs.

*Second*, a secondary requirement is a kind of requirement which is needed after all the primary basic needs have all met properly. Secondary needs to support the primary requirement. For example, such as nutritious food, good education, good clothing, good housing, and so forth that have not been entered in the luxury category. *Third*, tertiary needs are needs met after the primary and secondary needs are met. Example: cars, motorcycles, computers, mobile phones and others.

While human need based on his nature consists of physical needs and spiritual needs. Physical need is a necessary requirement for the fulfillment of the physical/material physical nature. For example food, clothing, exercise, and rest. Spiritual needs are the requirement that a person needs to get something for his soul mentally, that is a necessary requirement for the fulfillment of the soul or spiritual. This requirement is relative because it depends on one's personal need. Example: worship, recreation, arts and entertainment.<sup>4</sup>

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<sup>4</sup> open : [http://id.wikipedia.org/wiki/Kebutuhan\\_primer](http://id.wikipedia.org/wiki/Kebutuhan_primer), accessed on 25-5-2015

According to Maslow's<sup>5</sup> theory, someone whose all life needs are met is a healthy person, and a person with one or more unmet needs is a person who is at risk for illness or may not be healthy at one or more human dimension. Hierarchy of human needs regulate basic needs in the five priority levels, namely:

1. Physiological: the need to eat, drink, shelter, free of pain. In other words, its physiological needs consist of needs for food, clothing, shelter.
2. Safety and security: the need for freedom from the threat, which is safe from the environmental threat or events. Therefore, the human needs a sense of security, peace and tranquility of life. Thus one needs a good job-security.
3. Sense of belonging: this need is needed for a friend, an affiliate of interaction and love. The third level includes the need for love and belonging, including friendships, social relationships and sexual love.
4. Self-esteem: the need for self-respect and respect of others. The fourth level includes the need for a sense of

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<sup>5</sup> Abraham H. Maslow is a figure in the field of motivation needs approach. See: foreword in the book of Abraham H. Maslow, *Motivasi Dan Kepribadian – 1*, trans: Nurul Iman (Jakarta: LPPM & PT. Puataka Binaman Pressindo, 1993), p. 3

worth and self-esteem, which involves confidence, feel useful, acceptance and self-satisfaction.

5. Self-realization: the need for self-development by maximizing the abilities, skills and potential.<sup>6</sup>

Based on the five levels of needs, it can be noted that the basic needs are the most important needs in human life. This requirement provides a strong motivation for everyone in maintaining and continuing life. Above levels of needs contain a conditional motivation, which means that those needs will be able to be accomplished, if basic needs have been met. In other words, efforts to meet the basic needs have to be started from the needs of the most powerful level.

Maslow set forth three principles that can be used in an effort to meet the requirements. *First*, the effort was started from the most possible effort to meet the basic needs and then gradually move on to attempt to meet other needs. *Second*, if that level of need has been met, then the similar needs that emerge later will be met easily. *Thirdly*, if the basic needs perceived by someone are already met then the effort will be a

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<sup>6</sup> *Ibid.*, p.5

motivation for the concerned to meet the a higher level needs so that at some point allows him or her to meet other needs.<sup>7</sup>

Starting from this approach to human needs, all kinds of pleasures both primary and secondary began to be looked for to get the happiness of his life, both physical and spiritual pleasure for humans. And to achieve this pleasure, man has always tried to find pleasure (hedonism). From this, hedonism appears which is always associated with human understanding that seeking pleasure as the goal of his life.

### **B. General Overview of Hedonism**

In life, people are always trying to meet their life need; whether basic needs namely basic human needs that consist of clothing, food and shelter, to the need for self-actualization. Humans are always looking for fun to meet all their needs. It is naturally that every human longing for happiness, always trying to distance themselves from suffering and strive to gain happiness.<sup>8</sup> For that fear of suffering, then people are encouraged to leave something that brings suffering

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<sup>7</sup> Abraham H. Maslow, *Motivasi dan kepribadian ; Teori motivasi dengan ancangan hirarki kebutuhan manusia ( original title : Motivation and Personality )*, transl : Nurul Iman ( Jakarta : PT. Pustaka Binaman Pressindo, 1984 )

<sup>8</sup> Abdullah Muadz, *op.cit.*, p.156

and further work on something that will bring expected pleasure.

As is his nature, man is always seeking pleasure, because pleasure is really a most precious goodness, the highest for man, and thus is good for him when seeking pleasure.<sup>9</sup> Motivation is the driving force in a person which obliges him to act, particularly actions to meet their needs. Hedonic motivation is something that drives people to be able to meet their needs, especially the needs of the fulfillment of pleasure and enjoyment of the material as the main purpose of life forms.

Lifestyle is the everyday behavior patterns of a class of human beings in society.<sup>10</sup> Lifestyle among individuals with others will be different, this is because the lifestyle of individuals will move dynamically. Thus, Hedonism lifestyle is a lifestyle of individuals who consider that the enjoyment of the material as the main destination for pleasure. In modern times, the term hedonism becomes a term that

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<sup>9</sup> H. DE VOS, *Pengantar Etika* (Yogyakarta : PT. TIARA WACANA YOGYA, 2002) transl : Drs. Soejono Soemargono, p. 161

<sup>10</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia, Pusat Bahasa* (Jakarta: PT.Gramedia Pustaka Utama, 2008 ) ver. IV, p. 423

rampant discussed, because it is now being one of the lifestyle that is followed by the community, both children and parents.

### 1. Definition of hedonism

Hedonism is originally derived from the Greek namely *Hedomikos*, which is picked up from the root word "Hedone" which means "satisfaction".<sup>11</sup> In the *Oxford Advanced Learner's Dictionary*, "Hedonism" is defined as "*the belief that pleasure should be the main aim in life.*" Hedonism is a belief that pleasure should be a primary goal in life.<sup>12</sup> While in Arabic "hedonism" is called the "*school of Al Mut'ah*" or "*Madhhab Al Ladhhdhah.*"<sup>13</sup> In the dictionary Al-Munawwir stated as follows: "Hedonism is a school that says that real delicacy and happiness is the primary goal in life."<sup>14</sup>

Indonesian Encyclopedia mentioned that hedonism is a school understanding that found satisfaction is the only reason

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<sup>11</sup> Save M.Dagun, *Kamus Besar Ilmu Pengetahuan* ( Jakarta : Lembaga Pengkajian Kebudayaan Nusantara ( LPKN ),1997) ver. I, p.325

<sup>12</sup> *Oxford Advanced Learner's Dictionary*, ( Oxford New York : OXFORD University Press, 2000 ) p. 604

<sup>13</sup> A.Thoha Husein Al Mujahid dan A.Atho'illah Fathoni Al Khalil, *Kamus Akbar Bahasa Arab ( Indonesia- Arab )*, ( Jakarta : Gema Insani, 2013 ) ver. I, p. 477

<sup>14</sup> Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab Indonesia*

in moral acts.<sup>15</sup> According to Kamus Besar Bahasa Indonesia, hedonism is the view that considers the pleasure and enjoyment of the material as a primary goal in life.<sup>16</sup> Other definitions that are quoted from Wikipedia are not much different; that hedonism is a view of life which assumes that people will be happy with the search for happiness as much as possible and where possible avoid painful feelings.<sup>17</sup> Meanwhile, according to the Dictionary of Science, hedonism is a theory that pleasure or fulfillment of desire, either sensual or spiritual, determines the moral value. Thus, hedonism can be defined as a doctrine which holds that the behavior is driven by the desire or the desire for pleasure and avoidance of all suffering.<sup>18</sup>

Humans act only because of the desire to achieve pleasure. Kindness is something that gives enjoyment or liberation from suffering. All moral demands can only be done on the basics of practical rules that could eliminate the suffering of one's life.<sup>19</sup> And the school of hedonism found

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<sup>15</sup> Quraissy Syihab dkk, *Ensiklopedia Al-Qur'an : Kajian Kosakata* ( Jakarta : Lentera Hati, 2007 ) ver. I, p. 979-980

<sup>16</sup> Departemen Pendidikan Nasional, *op.cit.*, ver. IV, p. 488

<sup>17</sup> Wikipedia Bahasa Indonesia, *Ensiklopedia Bebas*

<sup>18</sup> Abdullah Muadz, *op.cit.*, p.157

<sup>19</sup> Save M.Dagun, *Kamus Besar Ilmu Pengetahuan* ( Jakarta : Lembaga Pengkajian Kebudayaan Nusantara ( LPKN ) ,1997) ver. I, p. 328

good and bad norm is happiness, and therefore an act if it brings happiness, then such actions considered good, while bad deeds assessed is something that brings suffering.<sup>20</sup> In other words, hedonism is a view of life which assumes that material pleasure and enjoyment is the main goal of life. For the adherents of this understanding, fun, debauchery, and brothels is the main goal of life. Because they think that this life is only once, so they will want to enjoy life as much as possible, life is lived freely in order to meet the indefinitely desires.<sup>21</sup>

From the above, it can be concluded that hedonism is the view that considers the pleasure and enjoyment of the material as a primary goal in life. Thus, in human life in this world, the pleasure of the material must be obtained as much as possible, so that people can feel the happiness in his life.

## **2. History & the Development of Hedonism**

Standard of person's success in this era is mostly measured by how much one master wealth regardless of the origin of such property acquired. Standard of *halal* or *haram* is not a major problem. Property can earn as much as possible, then the man as if he could hold the world. And hedonism is a

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<sup>20</sup> Muhammad Zain Yusuf, *Aliran Etika Hedonisme*, Risalah Walisongo edisi ke-44 (Sep-Okt, 1992), p.11

<sup>21</sup> Abdullah Muadz, *op.cit.*, ver.1, p.156

lifestyle that is becoming a trend nowadays. Whereas the school of hedonism itself is actually an outdated understanding, which is derived from Ancient Greek. Hedonism appears at the beginning of the history of philosophy in the year 433 BC, hedonism arises because they want to answer the philosophy of "*what is the best thing for humans*" it begins with Socrates<sup>22</sup> when he was asked what would be the end of man. He stated that the goal of life is happiness, but Aristippus equate happiness with pleasure.<sup>23</sup>

In the philosophy and history of Ancient Greece, the first character teaching hedonism is Democritus<sup>24</sup> (400-370 BC). Democritus considers that the ultimate goal of life is pleasure (Hedone), pleasure is the only one that is wanted by a human. The pleasure can be sensed directly, wise people are

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<sup>22</sup> Socrates was a philosopher with a clear heart. He questioned traditional views of morality. But he once broke their ethical relativity. Socrates did not leave any writings, his teachings are not easily reconstructed because the biggest part of it only can we know from the writings of Plato. See: Simon Peter L.Tjahjadi, *Intellectual Adventure* (Yogyakarta: KANISIUS, 2004) p. 38

<sup>23</sup> Wasito Poespoprodjo, *Filsafat Moral, Kesusilaan Dalam Teori dan Praktek*, ( Bandung : Remadja Karya, 1988 ) ver.2, p.45

<sup>24</sup> Demokritos is deorang atomic philosopher. Atomic is a school of philosophy that teaches that all reality is made or created from a cluster of the smallest elements that can not be divided again. Pentusun smallest elements of reality was given the name "atom" (a = not, and Tomos = split)see : Simon Petrus L.Tjahjadi, *Petualangan Intelektual* ( Yogyakarta : KANISIUS, 2004 ) p. 29

always going to look for happiness in his life. And Hedone meant here is not physical Hedone, but pleasure as a stimulant for the human mind. Because according to the ideology of hedonism, pain is a very unpleasant experience.<sup>25</sup> One of the most influential figures in the development of Hedonism thought are:

#### a). Aristippus

Aristippus describes a little rhyme about man's search for pleasure, if he has found it, he would seek other pleasures. Aristippus agrees with Socrates that virtue is looking for a "good".<sup>26</sup> However, he likened "good" with pleasure "Hedone". According to him, reason (ratio) of human must maximize pleasure and minimize pain. Good living related to the rational framework of enjoyment. Pleasure according to Aristippus<sup>27</sup> is physical (motion in the body). He divided the movement into three possibilities:

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<sup>25</sup> Muhammad Zain Yusuf, *op.cit.*, p.12

<sup>26</sup> Simon Petrus L.Tjahjadi, *Petualangan Intelektual* ( Yogyakarta : KANISIUS, 2004 ) p. 43-44

<sup>27</sup> Aristippus of *Kyrene* was a Greek philosopher who studied the teachings of Protagoras. This is done while in his home town, *Kyrene*, North Africa. Socrates and Aristippus then seek to establish good relations with him. After Socrates' death, Aristippos appears as "*Sophist*" and became a

Motion rough, which causes *displeasure* as pain, smooth motion, which makes *pleasure* and no motion, which is a neutral state as the current state of sleep.<sup>28</sup> Aristippus see pleasure as an actual case that means the fun happens here and now. Pleasure is not a past or future. According to him, the past is just a memory of pleasure (it is already gone) and the future is unclear. Although pleasure is upheld by Aristoppus, there are limits pleasure it. The restrictions are in the form of self-control.<sup>29</sup> Nevertheless, this self-control does not mean leaving the fun. For example, people who really want to achieve the favor as much as possible from the activities of eating and drinking is not by way of bingeing or greedy, but must be controlled in order to achieve real pleasure.

Hedonism taught that people should be wise in enjoying something. First of all one must begin by controlling desires, Artippus hisself teaches that "pleasure is mine, not that I am on the hand of pleasure". Furthermore, do not get fixated on the events of a heartbeat, but should look at life as a whole,

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professional teacher in *Athens*. Then in Kyrene he founded a school called "*Cyrenaic School*" which is one of the Socratic school that is not dominant. This school teaches feelings as the most appropriate truth in life.

<sup>28</sup> K.Bertens, *Etika*, (Jakarta : Gramedia , 2000 ) p. 235-238

<sup>29</sup> Franz Magnis – Suseno, *Etika Dasar ; Masalah-Masalah Pokok Filsafat Moral* (Yogyakarta : KANISIUS, 1987 ) p. 114

because the main problem is the end result of enjoyment. Therefore, should the expense of enjoyment when it is known that the result will be a greater pain, and should be willing to suffer the pain temporarily, so that later can feel greater pleasure. According to Kierkegaard, however hedonism ends with the melancholy, especially an end to sin.<sup>30</sup>

### **b). Epikurean**

According to Epicurean<sup>31</sup> human action seeking pleasure is a natural nature. Pleasure is not only physical pleasure but also a spiritual pleasure.<sup>32</sup> Epicurean focuses on pleasures issue. What good is everything that brings pleasure, and what is worse is anything that produces

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<sup>30</sup> H. DE VOS, *op.cit.*, p. 163

<sup>31</sup> Epikuros was born around the year 342 BC. Samos, one of the islands in the Greek archipelago. In 306 Epicurean founded a school of philosophy in the city of Athens, which became very famous. Epicurean died in 271. Epicurean is a figure of philosophy that addresses three issues that interfere with inner peace of a lot of people, which is fear of gods, fear of death, and fear of the future or fate. See: Franz Magnis-Suseno, *13 Model Approach Ethics*, (Yogyakarta: Canisius, 1998), p.55-56

<sup>32</sup> K. Bertens, *op.cit.*, p. 235-238.

unpleasures. However, not pleasure without rules, but the pleasure that is understood in depth.

Steady pleasure is not only achieved by seeking favors experience as much as possible, but by maintaining the health and trying to live such that the spirit is free of anxiety.<sup>33</sup> Therefore, the simple life is recommended by the Epicureans. The aim is to achieve "*Ataraxia*", ie the quiet peace of the soul, the freedom of feeling worried, and balanced state. Epicurean strongly affirms the wisdom (*phronesis*). According to him, a wise person is an artist who can consider the option of pleasure or pain. A wise man will try as much as possible regardless of the wishes. Thus man will reach *Ataraxia*, peace of mind or the state of a balanced life that does not let him distracted by other things.

*Ataraxia* is so important for the Epicurean, so he called also the goal of human life (besides pleasure). *Ataraxia* is role for the soul as the health of the body. Wise people who obtain peace of mind will be managed to repel all sorts of fear (for death, gods and twist of fate), abstain from political life and enjoy the company of friends. The wise man is not a person

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<sup>33</sup> Franz Magnis-Suseno, *13 Model Pendekatan Etika*,(Yogyakarta: Kanisius, 1998) p. 55.

who multiplies needs, but they are limiting the need to achieve satisfaction.

According to him, the action of human beings seeking pleasure is natural because Epicurean hedonism includes not only physical pleasure, like the Aristippos but spiritual as well, such as the release of the soul from anxiety.<sup>34</sup> For Epicurean, the purpose of life is not an intensive pleasure but peace of mind is fixed, a levels cheerful serenity. On top of all that one should avoid the fear of God and fear of death. The wise person establishes that before his death he has had as much pleasure and as little as possible the amount of pain/suffering. Moderation is recommended but not on the basis of moral considerations but on one's ability to enjoy fun in the future in his life.

Desire or passion should be restricted to the limits within which it can be satisfied. Anything that increases pleasure or peace of soul in general is good, and anything that reduces them is bad. Therefore, there is a calculation done by The Epicurean in considering the positive and negative aspects in order to achieve a long-term enjoyment and in drawing closer to *Ataraxia*. Happiness designated by The Epicurean is

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<sup>34</sup> K.Bertens, *op.cit.*, p. 235-238

personal happiness (*privatistik*). Epikuros advises people not to get closer to public life (*individualism*).

This is not selfishness because, according to the Epicurean, the greatest happiness for human is friendship. To get together and to converse with friends, and to make friendships are far more profitable and will help to achieve peace of soul.<sup>35</sup> Hedonism is smoothed by Epicurus and is connected to the theoretical physics of Democritus. We must avoid the fear of gods and death. To feel an intellectual pleasure alone, without feeling the sensual pleasure, is not enough. According to Epicurus to maintain inner peace, he considers pleasure as good and remained firm, with remarkable consistency, against all the consequences of this view.

From the history and development of hedonism above, it can be concluded that Aristippus' thought emphasizes more on physical or body's pleasure such as eating, drinking and sexuality. Whereas Epicurus' thought emphasizes more on spiritual pleasure, such as freedom from fear, happiness, and the inner peace. However, both have the same opinion that the achieved pleasure is private or personality pleasure. Although according to Epicurus, pleasure, enjoyment, and happiness can

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<sup>35</sup> Simon Petrus L.Tjahjadi, *Pctualangan Intelektual* ( Yogyakarta : KANISIUS, 2004 ) p. 82

be in the inner part of a person. However, the development of this understanding became to look at pleasure, enjoyment and happiness only in the material aspects, either in the form of money or other wealth.

Epicurus' formulation is less precise, because the way to avoid the fear of gods and death is by having a worldly enjoyment or pursuing only material aspects in life.<sup>36</sup> Hedonism, in principle, is more focused on the physical needs rather than the spiritual needs. So, since the beginning of human history, hedonism with various versions and actuality, consciously or unconsciously, will always appear.

The hedonics decides that the criterion of prosperous or not a life is, happy or not a life is, can only be identified with the pleasure of the material aspects alone. They want to meet the ego's desire to get pleasure. They will do anything to pursue pleasure without any sense of despair.

Aristotle<sup>37</sup> differentiated between pleasure from happiness, because there can be no happiness without pleasure.

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<sup>36</sup> *Ibid*, p. 83

<sup>37</sup> Aristoteles (384-324 SM) was born at Stagira (Northern Greece), the area of Macedonia. He became a student of Plato for 20 years. He married Pythias, and wrote the book "Ethica Nikomacheia". In 343/42 BC, he became a teacher of Alexander the Great and founded a school is named Lykeion. See: Simon Peter L.Tjahjadi, Adventure Property (Yogyakarta: KANISIUS, 2004) p. 63

There are three views about pleasure: that all pleasures are not good; that some pleasure is good, but mostly bad; that pleasure is good, but not the best. Aristotle refused the first idea because suffering is certainly bad, and the enjoyment is certainly good.

Aristotle denies the view that all pleasures are only physical. He believed that everything contain a spiritual element, and pleasure contains so many chances to achieve enjoyment and stays always simple.<sup>38</sup> So a bad enjoyment is not a pleasure felt by good people. A pleasure has different types and good or bad a pleasure is depended on whether it is related to a good or bad activity.

Hedonism clearly teaches that pleasure itself is valuable. So the important is not the nature of pleasures, but the amount of pleasures. The more pleasure is obtained, the better for a human. Whereas, about whether he enjoys or not is not disputed. Since the physical fulfillment of desires usually gives the most exciting satisfaction, then hedonism taught that people should pursue physical pleasures, which always give an instant pleasure. Hedonism makes the life goals depending on external circumstances, every person seeking pleasure for him

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<sup>38</sup> Simon Petrus L. Tjahjadi, *op.cit.*, p. 65

respectively. The hedonic think that life is once only so they want to enjoy life without limits. Life is lived freely in order to meet the unlimited desires.

In the development of history, hedonism is divided into two streams. The hedonic states that the measure of happy is self-delicacy (individual). This ideology is called "*School of Egoistic Hedonism*". There is claim that the measure is delicacy for all (fellow human beings). This schools is called "*School of Universal Hedonism*".

#### 1. *School of Egoistic Hedonism*

*Egoistic hedonism* teaches human should seek maximum delicacy for only himself and must confront all actions towards getting the deliciousness.<sup>39</sup> According to *Egoistic hedonism*, there is only one thing that is in itself good for humans. It is pleasure. So, the basic rule of the school is: act in such a way that you achieve the greatest amount of favor, so that you avoid all kinds of pain as far as possible.<sup>40</sup>

The prominent figure of *school of egoistic hedonism* is Epicurus who mentions three kinds of delights:

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<sup>39</sup> Ahmad Amin, *Al-Akhlak*, transl : Prof.K.H.Farid Ma'rif, ( Jakarta : Bulan Bintang, 1975), p. 91

<sup>40</sup> Franz Von Magnis, *op.cit.*, p. 82

- a. Reasonable and desirable delights, such as eating and drinking
- b. Reasonable delights but not necessary at all, such as good food delicacy than usual.
- c. Unfair and unnecessary delights, like splendor possessions.<sup>41</sup>

Furthermore, Epicurus stated that delights to look for is the real delights, as indeed there are delights that result the contradict impacts with the delights itself. Therefore, what it is mean by a “delights” is not a “temporal” delights, but should be oriented to life of many people and should make a prosperity of life. According to Epicurus, the ultimate goal of delights is peace of soul. The soul can experience more severe pain from the body, such as the mentally ill people.<sup>42</sup>

According *School of Egoistic Hedonism*, the measure of a good deed is personal enjoyment. Thus, the people who sacrificed their own pleasures for others are despised. And life will also falter, because the wisdom of life will be taken from individual enjoyment. The school consider that it is not good if someone sacrifice his pleasure for others'. It seems illogical,

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<sup>41</sup> Hamzah Ya'kub, *Ethika Islam Publicita*, ( Jakarta: 1978), p. 38

<sup>42</sup> Achmad Charris Zubair, *Kuliah Etika*, ( Jakarta : Rajawali Pers, 1987), p.114

because sometimes a person must for sacrifice his own pleasure for others. *School of Egoistic Hedonism* will create an individualistic attitude, arrogant, and selfish though others suffer as a result of his actions.

## 2. *School of Universal Hedonism*

*School of Universal Hedonism* based the measure of the merits of an action is if it produces a pleasure for everyone. This ideology encourages human to search for happiness as much as possible for human being, even for a callous.<sup>43</sup> So good or bad things are based on whether it gives pleasure for mankind or it's not. If it gives more delights and brings benefit, so it is good. On the contrary, if it brings suffering so it is bad.

Happiness for all should be the principal view of each person, even in the happiness itself. And a "virtue" is counted as virtue because of the delights it brings for humans not a pain.<sup>44</sup> The prominent figure of *School of Universal Hedonism* is John Stuart Mill who stated that the pleasure has many kinds. Something counted as giving happiness more than other is because the more glory it brings. The main pleasure is

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<sup>43</sup> Ahmad Amin, *Al-Akhlak*, transl : Prof.K.H.Farid Ma'rif, ( Jakarta : Bulan Bintang, 1975), p. 96

<sup>44</sup> *Ibid*, p. 98

more mentally than physically.<sup>45</sup>The purpose of this School is seeking perfection in life as much as possible in terms of both quality and quantity, which is a trouble-free life, full of happiness for all people. So happiness, according to this School, is happiness in a broader sense. The happiness which contains inner and outer delights, body and soul, body and spirit.

This *Universal Hedonism* can make a conflict due to the intent of pleasure itself is abstract and too general. So, each person will interpret it based on their own tastes and conditions. *Universal Hedonism* can also destabilize the rules enforcement, since the consideration is of enjoyment. For example, a homeless will steal because he needs to fulfill his basic necessity. According to this ideology stealing in this condition is good, because the enjoyment of the homeless is bigger than the disadvantage suffered by the owner of the stolen property.

### **3. Aspects of Hedonic Lifestyle**

Human behavior is always not satisfied with what has been created, namely temporary satisfaction. If a need is met,

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<sup>45</sup> Sahilun A. Nasir, *Ethika Dan Problematikanya Dewasa Ini*, (Bandung : PT. Al Ma'arif, 1980), p.76

other needs will arise and demands gratification that will only be a temporary satisfaction.

According to Martha aspects of hedonist lifestyle consist of three aspects: activities, interests and opinions, then the aspects are embodied in the form of love for attention, extravagant, promiscuous friends, and leisure time which is spent with fun.<sup>46</sup> Well and Tigert added, aspects of hedonist lifestyle are: *First*, interest, interest is defined as what is interesting from an environment of individual notice. Interest may appear to an object, event, or topic that suppresses the element of enjoyment of life, including fashion, food, luxury objects, gathering place, and always wanting to be the center of attention. *Second*, Activities, which meant is the way individuals use their time tangible concrete actions that can be seen. For example, spending more time outside the home, buy more goods that are less necessary, go to the shopping centers and cafes. *Third*, Opinion is the opinion of someone who was given in response to the situation when it comes up or

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<sup>46</sup>Martha, S.Hartati dan M.Setyawan , *Correlation Among Self-Esteem with Atendency Hedonist Lifestyle of Students At Diponegoro University. Journal of Psychology*, 2008.

statements about social issues and products associated with life.<sup>47</sup>

Meanwhile, according to Plumer aspects of hedonist lifestyle namely: *First*, the activities are concrete actions, such as spending time outdoors, buying more goods that are less necessary, go to the shopping centers and cafes. *The second*, the interest is a kind of object, event, or topic that is for activities that accompany special attention and monotonous. Such things in fashion, food, luxury objects, a place to hang out, and always wanted to be the center of attention. *Third*, the opinion is the oral or written "answer" given as a response to a situation in which the stimulation of some sort "questions" asked. Opinion is used to describe the thoughts, hopes and evolution in behavior.<sup>48</sup>

Someone's lifestyle can be seen from the behavior committed by individuals such as activities to obtain or use goods and services, including the decision-making process in determining these activities. Armstrong stated that "the factor that influences a person's lifestyle is the attitude, experience and observation, personality, self-concept, motives,

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<sup>47</sup> J.F. Eangel, R.D. Balackwel & P.W Miniard, *Perilaku Konsumen. Jilid I*, transl : F.X Budiyanto ( Jakarta : Bina Seni Rupa Aksara ), p.30

<sup>48</sup> R.Kasali, *Membidik Pasar Indonesia*, ( Jakarta : PT.Gramedia Pustaka Utama, 1998), p.23

perceptions, reference groups, social class, family, and culture."

<sup>49</sup> From these opinions it can be grouped that factors are derived from within the individual (internal) and factors derived from outside (external). Internal factor is the attitude, experience and observation, personality, self-concept, motives, and perception. And external factors are reference groups, family, social class, and culture.

According Loundon and Bitta, factors that affect the lifestyle are the culture, values, demographic, social class, reference group or reference group, family, personality, motivation, and emotion.<sup>50</sup> Further Kotler stated that the factors that influence the style a person's life are two factors that come from within the individual (internal) and factors derived from outside (external).<sup>51</sup>

Internal factor is the attitude, experience, and observation, personality, self-concept, motif, with the following explanation: *First* is the attitude, meaning that a state of mind and way of thinking are prepared to provide a response to an object that is organized through experience and

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<sup>49</sup> P.Kotler & G.Amstrong, *Principlis Of Marketing, edisi 3*. translate : Sindoro and Molan, ( Jakarta: Prenhalindo ), p.15

<sup>50</sup> Martha, S.Hartati, dan M.Setyawan, *loc.cit*.

<sup>51</sup> Kotler Philip, *Manajemen Pemasaran: Analisis, Perencanaan, Implementasi and Pengendalian*, ( Jakarta : Erlangga, 1996 ), p. 224

influence directly on behavior. The mental state is strongly influenced by the traditions, customs, culture and social environment.

*Secondly*, experience and observation, experience can affect the behavior of social observation, the experience can be obtained from all the actions in the past and can be learned, through studying people will be able to gain experience. Results of social experience will be able to form a view of an object. *Third*, personality is the characteristic configuration of individual and ways of behaving that determine differences in the behavior of each individual. *Fourth*, self concepts, other factors that determine an individual's personality are the concept of self. Namely how individuals view of themselves would affect the interest of an object. Self-concept as the core of the personality pattern will determine the behavior of individuals in dealing with problems of life. *Fifth*, Motif, individual behavior arises because of the motive needs to feel safe and need for prestige are some examples of the motif. So that the motive of one's lifestyle tends to lead to hedonist lifestyle. *Sixth*, perception is the process by which a person chooses, regulates, and encounters information to form a meaningful picture of the world.

As for external factors described by Kotler are: *first*, the reference group is a group that provides a direct or indirect influence on the attitudes and behavior of people. Group that provides direct influence is the group where the individual is a member and interact, while the group that gives indirect influence is the group where the individual is not a member in the group. These influences will confront individuals on certain behavior and lifestyle.

*Second*, family, family plays a role in the formation of the largest and longest attitudes and behavior of individuals. This is because the parenting will form the habit of children that indirectly affect the pattern of his life. *Third*, social class is a group that is relatively homogenous and lasting in a society, which is arranged in a sequence of levels, and members in every level of the values, interests, and behavior are the same. *Fourth*, culture includes knowledge, belief, art, morals, law, customs, and habits of individuals obtained as a member of society. Culture consists of everything that is learned from behavioral normative patterns, including the characteristics of thinking, feeling and acting.<sup>52</sup>

#### **4. Hedonic Lifestyle's Characteristic**

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<sup>52</sup> Kotler Philip, *Manajemen Pemasaran: Analisis, Perencanaan, Implementasi dan Pengendalian*, ( Jakarta : Erlangga, 1996 ), p. 225

The term hedonistic means seeking pleasure of physical-material for life on earth. Hedonists people argue that there is happiness in a heap treasure, position, rank, position, and the like that are outwardly. Therefore, a luxurious life wallowing in wealth is a way to achieve happiness. Individuals who have a hedonist lifestyle usually have a high involvement with others, prefers activities that are enjoyable than a social activity, not too serious and like crowd and characteristic of this group is to direct the activities to achieve pleasure of life, most of the attention is directed out of the house, external orientation, easy to make friends feel even promiscuous, wants to be the center of attention, just spare time to play, most of the group members are rich.<sup>53</sup>

Swastha said that the characteristics of individuals who have a hedonist lifestyle is: love for attention, tend to impulsive, tend to following (bandwagon), less rational and impressionable.<sup>54</sup> According to Suwindo, the characters of all individuals who have a hedonist lifestyle are likely to impulsive, more irrational, tend to following and easily

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<sup>53</sup><http://blcruangke.multiply.com/journal/item/466/Hedon...hedon...hedon>. accessed on : 22 April 2015

<sup>54</sup> Swastha, *Manajemen Pemasaran Modern*, ( Yogyakarta : Liberty Yogyakarta, 2002), p. 67

persuaded.<sup>55</sup> According to Levan's and Linda, hedonist lifestyle is a pattern of behavior that can be seen from the activities, interests and opinions which are always insisting on the pleasures of life.<sup>56</sup>

Furthermore Susianto explained that the hedonist lifestyle is directing its activities to seek the pleasures of life and activity in the form of spending time outdoors, more play, delighted at the town crowd, happy to buy goods that are less needed and always wanted to be the center of attention. He added that the lifestyle that follows the hedonist lifestyle has the characteristics which tend to impulsive, happy to be the center of attention, are likely to join in and sensitive to new innovations.<sup>57</sup> It can be concluded that the hedonistic life style can be detected by the characteristic of life, namely:

- a. Have an instant view of lifestyle
- b. See the acquisition of the assets of the final result rather than the process to make the final result

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<sup>55</sup> Suwindo, *Komunikasi Anak Remaja Padang*, ( Padang : PT. Padang Panjang, 2001), p.56

<sup>56</sup> Levant's & Linda, *What is Metroseksual Eaurpsel* . New Delhi, Journal of International, 2003.

<sup>57</sup> Susianto, *Studi Gaya Hidup Sebagai Upaya Mengenal Kebutuhan Anak Muda*, Jurnal Psikologi Dan Masyarakat 55-76, 1993

- c. Chaser physical modernity
- d. The pleasure of relativity above high average
- e. Fulfill many desires that arise spontaneously,
- f. Feel the world hates him or her when he or she gets severe problems
- g. However much money he has will run out.

Characteristic of hedonism is possessions measured by material and valued in money, with the money individuals can seek pleasure. For the adherents of this ideology, fun and debauchery are the ultimate goal of life, whether it is pleasant to others or not. Depressed individuals who embrace the culture of hedonism, money is everything and pleasure is sought based on material. Individuals who follow hedonism tend to be consumptive. And those who embrace the lifestyle of hedonism are individuals who direct its activities to achieve the enjoyment of life. Most of the attention is devoted to the environment outside the home, easy to make friends, but tend to still selectively friends, want to be the center of attention, for it they did not hesitate to buy expensive goods.

## **5. The Impact of hedonism in life**

Culture of hedonism has persuaded many people to have goods or to seek satisfaction and contentment where the goods are not the main purpose in life. Hedonism gives many negative impacts in society. The impact of hedonism are as follows:

- a. *Individualism*, an ideology that considers only on individual happiness.
- b. *Materialistic*, where the hedonic are always dissatisfied with what he already had and are always jealous when seeing other people.
- c. Promiscuity, they are always in the night dark world, like clubbing, drug parties and free-sex.
- d. Consumerism, the hedonic spend money to buy goods simply for pleasure without needs.
- e. Lavish, which they always spending all their money to buy a variety of goods that are unimportant simply because of prestige brand or expensive goods.
- f. Irresponsible, they become individuals who are not responsible, especially to themselves, like wasted time and seek only for selfish pleasure.<sup>58</sup>

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<sup>58</sup> <http://purplenitadyah.wordpress.com/2012/05/05/hedonisme/>  
akses : 22/04/2015

- g. An increasing of capitalist-secular, thus break the value system of life that exist in society in term of social, political, economic, law, education and government. These will come with the rising of crime.

## CHAPTER III : HEDONISM IN THE LIGHT OF QUR'ĀN

### A. Pleasure (*hedone*) in The Qur'ān

Studies on hedonism cannot be separated from the discussion around Hedone or pleasure. This is because Hedone is the culmination or final destination of hedonism. The word "Hedone" comes from the Greek Hedone, means pleasure, delicacy, enjoyment, and satisfaction.<sup>1</sup> In the Kamus Besar Bahasa Indonesia (KBBI), the word "*ke·se·nang·an*" means everything about pleasure; satisfaction; pleasantness; happiness; relief; favorite; and hobbies.<sup>2</sup> So Hedone is something that can make people feel happy, feel good and satisfied when they got it, both material and non material.

In the Qur'ān , there are some terms that lead to the meaning of Hedone. These terms will the authors describe in advance in order to give a view of the systematic and comprehensive understanding of how the Qur'ān defines,

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<sup>1</sup>Muhammad Zain Yusuf, *Tinjauan Sekilas : Aliran Etika Hedonisme*, Risalah Walisongo Edisi ke-44 Sept-Okt 1992, p. 11

<sup>2</sup> *Kamus Besar Bahasa Indonesia Pusat Bahasa*, ver. IV ( Jakarta : PT Gramedia Pustaka Utama, 2008), p. 1267

describes and offers solutions in problems of hedonism. These terms include:

### 1. Hedone in terms *ni'mah*

The word "*ni'mah*" is a *maṣḍar* form of the verb *naima-yan'imu-ni'matan wa man'aman*. According to Ibn Faris, this word is rooted in the letters *nun*, *'ain*, and *mim*, which contains the basic mean "spaciousness" and "good life". In Arabic the word's dictionary, *ni'mah*<sup>3</sup> interpreted as pleasure or happiness.<sup>4</sup> This word also means "everything is given as sustenance, property or other". In the Qur'ān, the word *ni'mah* which stands alone in an editorial repeated 34 times.<sup>5</sup>

Human blessings which given by God are so numerous, so that when people try to count them, it will not count as the word of God in Sūrah Ibrahim ;

وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا (إبراهيم: 34)

The Qur'ān indicates that the many blessings that God not only is the material that can be felt

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<sup>3</sup> Term that has the intent *Ni'mah* are: *Al-ala'*: means *ni'mat*, word was repeated 34 times, and *Ar rahman* are repeated as many as 112 times, which means sustenance in the form of rain or due to rain. The rest meaningful favors, as in Surah al-Fatir: 2, ar-Rum: 36,46, Yunus: 21, Hud: 9

<sup>4</sup> Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab Indonesia*, p. 1538

<sup>5</sup> See QS.al-Baqarah: 211, 231, QS.Ali-Imran: 103,171,174, QS.Al-Ma'idah: 7,11,20, QS.Ibrahim:6,28,34, QS.An-Nahl: 18,53,71,72,83,114, QS.Al-Lail: 19, and QS adh-Dhuha: 11

physically, but also be nonmaterial that can be felt spiritually.

### a). Material Favor (*Nimah*)

#### 1). Favors in the form of sustenance

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا  
بِرَادَى رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ  
أَفَبِنِعْمَةِ اللَّهِ تَجْحَدُونَ ﴿٧١﴾

Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?<sup>6</sup>

#### 2). Favor in the form of wife

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا ۚ وَجَعَلَ لَكُمْ مِّنْ  
أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً ۚ وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ  
يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

<sup>6</sup> QS.an-Nahl:71

And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?-.<sup>7</sup>

3). Favours in the form of sky, earth, rain, fruits, sea and river transportation

لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ<sup>ط</sup> وَسَخَّرَ لَكُمُ الْفُلُوكَ  
لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ<sup>ط</sup> وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٢٢﴾ وَسَخَّرَ  
لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ<sup>ط</sup> وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٢٣﴾  
وَأَتَانَكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ<sup>ج</sup> وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا  
تُحْصَوْنَهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٢٤﴾ .

It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected

<sup>7</sup> QS.An-Nahl: 72

for you the rivers. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day. And He gave you from all you asked of Him. And if you should count the favor of Allah , you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.<sup>8</sup>

### **b). Non Material Favors**

Nonmaterial favors are favors that are not materially visible and not perceived by the senses. The pleasure is in the form of inner peace or spiritual pleasure. Allah bestows many favors to the servants who fear of Allah (*taqwa*), for those who fear it is only temporary material enjoyment, they are always trying to achieve pleasure that nature, inner pleasure and feel close to Him. As for the non-material pleasures much discussed by the Qur'an, among others:

#### 1). Favors of being Islam

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<sup>8</sup> *QS.Ibrahim: 32-34*

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ  
 لَكُمْ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ  
 فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠٠﴾

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.”<sup>9</sup>

## 2). Favors in form of safety from criminality

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ  
 ۚ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ  
 وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah . And upon Allah let the believers rely.”<sup>10</sup>

<sup>9</sup> QS.al-Maidah: 3

<sup>10</sup> QS.al-Maidah: 11

## 3). Favors acquire science

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَلِسِ  
فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أُنشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ  
الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا  
تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.<sup>11</sup>

## 4). Favor of unity and brotherhood

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَادْكُرُوا نِعْمَتَ اللَّهِ  
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ

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<sup>11</sup> QS.al-mujadalah:11

إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَٰلِكَ  
 يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٣﴾

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.<sup>12</sup>

The word *ni'mat* also used to indicate the presence of favors that will be obtained in the hereafter, which favors the form of exemption from the fires of hell, as the word of God in the verse below ;

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمَحْضَرِينَ ﴿٥٧﴾

"If it is not because it favors my Lord I surely includes those who dragged (to hell).<sup>13</sup>

Thus *ni'mat* words in the Qur'an understood as the meaning of "grace, reward, spaciousness, fortune, and power".

<sup>12</sup> QS.Ali Imran : 103

<sup>13</sup> QS.Ash-shaffat: 57

*Ni'mat* word is used not only in the context of discussions about the favors that is material, but also spiritual, and not just show favors to be gained in the world, but also favors to be received in the hereafter. Hedone in the state in terms *ni'mat* above general in nature, because it involves all kinds of pleasure are created by God, and all of them at designated for humans. The good pleasure is both material and non-material.

## 2. Hedone in terms of *mata'*

This word is drawn from the root *ma-ta-'a*. Its repeated 31 times in its various forms in the Qur'an and spread across 30 *surah*. In *Mu'jam al-Lughah al-Arabiyah* mentioned *mata'* 'is something that is considered to be a comfortable and pleasant life or desires in this life, nature will be depleted and destroyed. Such as property, wives, children. Most of it is used for pleasure nature only leads to the vanity and negative.<sup>14</sup>

In the Tafseer Al-Misbah, Quraish Shihab had translated the word *mata'* with the pleasures of life. The word essentially means the pleasure of utilizing something in limited time, disjointed, and there are shortcomings, as well as in others there is a better quality and quantity.<sup>15</sup> In the Dictionary worked by Husnain Muhammad Makhluḥ, *lafaz* متاع قليل means

<sup>14</sup> *Mu'jam al-lughah al-arabiyah*, p. 608

<sup>15</sup> M. Quraish Shihab, *op.cit.*, vol.1, p.193

significant temporary pleasure, interpretation is ephemeral pleasures and delights that will disappear.<sup>16</sup> Whereas in the book *Lisānul ‘Arab*, said that Allah mentions the word *matā’* in the Qur’ān with variations *lafāz* (words), such as: التمتع, المتاع, الاستمتاع, التمتع. And of the *lafāz* that have different meanings, which go back to the *siyāqul kalām* (alignment discussion on *lafāz*).<sup>17</sup>

Al-Azhari said: *lafāz matā’* is actually used for something that can be taken advantage, can be used, can be increased, and its nature is impermanent, or something that could be damaged. The forms *lafāz matā’* and their meanings

1. المتعة المتعة والمتعة (with harakat dlowah, fathah dan kasrah in the letter mim)

البلغة meaning (of life commensurate, adequate (no more and no less) it means the word *matā’* means having the form of material possessions: money, home, or vehicle. *Matā’* also means *sil’ah* (merchandise), substantially *matā’* that have a material sense can be reduced even exhausted, temporary and not permanent.

Such as a history of Ibn Akwa ‘:

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<sup>16</sup> Husnain Muhammad Makhluḥ, *Kamus Al-Qur’an*, p. 41

<sup>17</sup> Imam al Alamah Abi , *Lisanul lisan, tahdibil lisanul arab*,

قالوا يا رسول الله: لولا متعنا به اي تركتنا تتفع به

From above *riwayah* can be understood that the word *mata'* means something that can be lost benefits due to damaged or depleted.

1. المتعة والمتعة (with mim *dlommah* and *kasroh*)

Word *Hajj tamattu'*, as scholars of fiqh explains, that the implementation of the Hajj and Umrah can be done in 3 ways: *first*, Qiran (Hajj and Umrah done simultaneously), *second*, Ifrad (Hajj and Umrah done by singly), *third*, Tamattu' (putting Umrah then run the Hajj). Allah says: فمن تمتع بالعمرة الى الحج, called Hajj tamatu' because when someone comes to Mecca, the person first and then carry out the Hajj pilgrimage.

2. المتعة as practiced by *Shi'ite* sect (marriage contract)

People *Shi'ite* made it lawful to hold the word of God:

وَأَحِلَّ لَكُمْ مَا وَّرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ  
غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ  
فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ  
الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them

their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.<sup>18</sup>

3. متعة المرأة (Property given by husband to his wife after broken marriage)

Allah said : ”وللمطلقات متاعا بالمعروف حقا على المتقين“ assets given as a form of his responsibilities as a husband against his wife.

The word *mata'* in Arabic is something that contains element of pleasure, can include salary, clothing or furniture other luxury jewelry delicious food. Hence God made the life of every creature a pleasure their life, god created the earth for man within which a variety of things that humans need. However, it is a test for them, whether by convenience facilities, making them the cautious or belonging of the heedless.<sup>19</sup>

The verse that describes the *mata'*:

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ  
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ

<sup>18</sup> . Q.S. an-Nisa' ; 24

<sup>19</sup> جامع البيان (تفسير الطبري) - (450 / 1)

وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ  
عِنْدَهُ حُسْنُ الْمَبَإِ ﴿١٤﴾

Beautiful for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.”<sup>20</sup>

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ ۗ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ

فِي الْأَمْوَالِ وَالْأَوْلَادِ ۗ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ

فَتَرْتَهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَمًا ۗ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ

مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٤﴾

Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it

<sup>20</sup> QS ali-Imron : 14

turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.<sup>21</sup>

Qatada interprets; the meaning of words *la'ibun* and *lahwun* are food and drink. Then there is also the opinion that the meaning of the word *la'ibun* is all people wants when they life in the world, while the meaning *lahwun* is everything anyone could neglect of the affairs of the Hereafter. Others expressed the opinion that *la'ibun* is crazy about treasure, while *lahwun* are crazy about women. Some modern scholars argue, that what is meant by the word *la'ibun* is like a game performed by children, the word *lahwun* means is like a joke that made by the youth, while the *zīnah* is like jewelry worn by the women, which meant *tafakhuru* is like treasure collected by traders and is meant to *takātsur* is that in proud-proud by their peers and friends.<sup>22</sup>

### 3. Hedone in terms of *Ladhdhah*

*Ladhdhah* is joy or pleasure, the indication is only associated with something edible, and its taste delicious when

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<sup>21</sup> QS Al-Hadid : 20

<sup>22</sup> Syaikh Imam Al Qurthubi , *op.cit.*,p.66

consumed in the form of food or drink.<sup>23</sup>The Qur'an is mentioned two times in the surah Muhammad verse 15 and surah as-Saffat in verse 46.

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ  
لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ  
وَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۗ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ  
وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿٥٦﴾

(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?<sup>24</sup>

<sup>23</sup> Imam al Alamah Abi , *Lisanul lisan, tahdibul lisanul arab*

<sup>24</sup> *QS.Muhammad : 15*

In the Tafseer Al-Misbah, Quraish Shihab said that according to Al-Biqa', context of the above verse is giving a stunning parable, the first mentioned water because water for Arab society is very hard to find and is needed by all humans. Then milk, because milk types fewer than water. Later next wine and honey, because honey fewer species.<sup>25</sup>

بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

"(Color) white, delicious to those who drink."<sup>26</sup>

The verse above describes the pleasures that await occupants of heaven which is chosen as the servants of Allah. In the commentary al-Munir written by Shaikh Wahbah Zuhaily, explained that God gives different properties in the heaven such as wine that different from the wine in the world which only damage the body, the color of the white wine world beating white color, it tastes good (not intoxicating) fragrance, which were all provided gods for his servants in heaven.<sup>27</sup>

<sup>25</sup> M. Quraish Shihab, *op.cit.*, vol.12, p.461

<sup>26</sup> *QS. As-Soffat : 46.*

The word pleasure in paragraph 2 indicates that the intrinsic delicacy obtained when they are in heaven instead of the world, therefore the word *ladhdha* is parallelized with the word *Syaribīn* words as evidence that the reward for those who fear Allah stamps are real. That's part of the fun occupant's heaven when drinking a different wine with the wine in the world.

#### 4. Hedone in terms of *zīnah*

In the Qur'an, the *zīnah* word with many diverse derivatives is mentioned, and many of the debates going on among commentators on the meaning of the word. Among the QS. Al-Kahf: 7, QS. Al-Araf: 31, QS. An Nur: 31, QS. Taha: 59, and still many others. And it is found in the verses of the Qur'an not only leads to a jewelry worn by women.

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا..

And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof..<sup>28</sup>

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<sup>28</sup> QS. An-Nur :31

*Zinah* word here is something to make something else beautiful, in other word decoration. While scholars divide the jewelry into two kinds, namely the nature *khilqiyyah* (physically attached to a person such as the face and hands), and there are *mustasabah* (which can be pursued as clothes and make-up).<sup>29</sup>

يٰۤاَيُّهَا اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ □ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ  
لَا يُحِبُّ الْمُسْرِفِيْنَ

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."<sup>30</sup>

زِيْنَتَكُمْ In interpreted as clothing, whereas according to Al-Qurtubi, some say that the intention of the verse is prayer ornament that is footwear, according to Kurz bin Wabrah history of Ata ', from Abu Hurayrah, from the Prophet, he said "wear ornaments for prayer ". Then someone asks, "Is that prayer ornament? "He replied" Wear your footwear and Pray "<sup>31</sup>

<sup>29</sup> M. Quraish Shihab, *op.cit.*, p.531

<sup>30</sup> Qs.AIA'raf : 31

<sup>31</sup> Syaikh Imam Al Qurthubi ,*op.cit.*, p.452

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلٍ □ ا

That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct. ".<sup>32</sup>

Ibn Jubayr from Ibn Abbas said that the jewelry means every religious leaders. Mujahid said that Ikrimah narrated from Ibn Abbas about the jewelry. The jewelry are the caliph (leader) and the emir (king). Narrated by Ibn Abi Najih, from Mujahid, from Ibn Abbas regarding, with Allah's said, the scholars say that jewelry is jewelry earth. Another group says, "everythig which meant jewelry are domestic animals, clothing, fruits, vegetables, water and everything consist of the element of jewelry."<sup>33</sup>

In the Qur'an Sūrah Taha verse 59,<sup>34</sup> the scholars have differed concerning about يوم الزينة one opinion from Qatadah, As-Suddi and others say that their usual feast celebrated with dressed and gathered. Ibn Abbas and Sa'id ibn Jubayr said that

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<sup>32</sup>Qs.Kahfi : 7

<sup>33</sup> Syaikh Imam Al Qurthubi , *op.cit.*, p. 890

<sup>34</sup> *Muses said : "time for meeting between we and you is feast day and be desirable that human fall in time the sun spear ascend "* (Qs.Thaha: 59)

the day of Ashura. Sa'id bin Al Musayyad say that the market. On which day, they dressed. Some say, the day of cutting the bay, so this because they were out of the house, split up and walk around, at the time the settlement of Egypt is safe because Nile river factor.<sup>35</sup>

Most of the people interpret jewelry is limited to something used by women in order to make the women look more beautiful. But jewelry in the Qur'an is not only limited to women's jewelry such as gold, silver or anything that can make a woman look more beautiful. In verse 14 of Ali Imran, the word is defined *zuyyina* that means "tasted wonderful". Then, when the words is converted into nouns, *zīnah* means jewelry. So, the simple things described from the verse is jewelry, including women, children, property, gold, silver, and horses, farm animals, and the fields.<sup>36</sup>

Word (زخرف) *zukhruf* in the Qur'an repeated 4 times.<sup>37</sup> This word originally meant gold, then used for all kinds of

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<sup>35</sup> Syaikh Imam Al Qurthubi , *op.cit.*,p.573

<sup>36</sup> HAMKA (Prof.Dr.Haji Abdul Malik Abdul Karim Amrullah ), *Tafsir Al-Azhar*, (Jakarta: Pustaka Panjimas , 1984, juz 10). p.197

<sup>37</sup> Muhammad Fuad 'Abd al-Baqi , *Mu'jam Mufāhrash li Alfaz al-Qur'an al-Karim*, (Qs. azzukhruf : 35, Qs.al-Isra': 93, Qs.Yunus: 24, Qs.al-An'am: 112)

jewelry, either gold, silver and other jewelry including clothing. This verse explains that God has created jewelry for man.

وَزُخْرُفٍ ۚ وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةَ الدُّنْيَا ۗ وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, in the sight of thy Lord is for the Righteous..<sup>38</sup>

In the Qur'an also mentions the beauty of jewelry in terms *hilyah*, and repeated 9 times.<sup>39</sup> Allah has created wealth in the seabed that can be made of various kinds of jewelry, such as gold, silver, and *marjan*.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِنَآكُلُوا مِنْهُ لَحْمًا طَرِيًّا ۗ وَنَسَخَّرُجُوا مِنْهُ حَتَّىٰ ۚ تَلْبَسُوهَا ۗ.....

And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear<sup>40</sup>.

In addition to the terms *zukhruf* and *hilyah*, the Qur'an also uses the term *zīnah* to reveal the beauty of both gold

<sup>38</sup> Qs.Az zukhruf :35

<sup>39</sup> Muhammad Fuad 'Abd al-Baqi , *Mu'jam Mufāhrash li Alfaz al-Qur'an al-Karim*, (Qs.al-Insan:21,Qs.al-Kahfi: 31,Qs.al-Haj: 23,Qs.al-Fatir: 33,Qs.ar-Ra'du:17,Qs.an-Nahl:14,Qs.al-Fatir:12,Qs.Azzukhruf:18 dan Qs.alA'raf:148)

<sup>40</sup> Qs.An Nahl : 14

jewelry like bangles and others. The words *zīnah* is many mentioned in the Qur'an, and repeated 44 times<sup>41</sup>

.....وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

"..And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed."<sup>42</sup>

Hedone in terms *zīnah*, *hilyah* and *Zukhruf* more focused on all the fun that is material, ie various kinds of beauty in the form of jewelry.

Although in fact all the beauty in lawful for man, but in fact often makes the beauty of the human forget to remember Allah. From the above explanation, it is clear that the Qur'an a lot to explain about Hedone or pleasure either in the form of material and non-material. Man as a creature that has a distinctive form of mind and heart (*qalb, Fu'ad, sadr, lub*), it has a tendency to seek pleasure. This trend if not set (manage) the good will direct man on a quest to excessive pleasure (hedonism).

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<sup>41</sup> Muhammad Fuad 'Abd al-Baqi , *Mu'jam Mufahrash li Alfaz al-Qur'an al-Karim*

<sup>42</sup> Qs.An-Nur :31

## B. Hedonism in The Qur'an

From the description for a variety of pleasures and beauty of both material and nonmaterial above, then make man in her life is always oriented to pursue the various pleasures. So the life style of hedonism caused by the inability of humans to control *shahwat*. Although the word hedonism is not mentioned directly in the Qur'an, but the characteristics of the hedonic many mentioned in the Qur'an, which are:

### 1. Hedonis in the term *at-takatsur*

Said *at-takatsur* drawn from said *katsrah* / lot. Patron *at-takatsur* indicate the presence of two or more competing parties, all trying to reproduce, as though both claim to have more than the other party or his rivals. The goal is proud ownership. From here, the word is used also in the sense of mutual boast. *At-takatsur* is a competition between two or more parties in terms of multiplying ornaments and glittering worldly and attempt to have it as much as possible regardless of the norms and values of religion.<sup>43</sup>

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<sup>43</sup> M.Quraish Shihab, *op.cit.*, vol.15, ver.IV, p.570

*Takatsur* word comes from the root word consists of letters *kaf, tsa, 'ra'*. Adjectives are *Kathir, kutsar, or katsur*. Its original meaning is "a lot", antonyms "a little". From the root verb is then formed *aktsara, istaktsara, katstsara, takatsara*. In the Qur'an, the word that accumulates in the roots is called 90 times. In the form of a transitive verb, *katstsara* called twice, in QS.An-Nisa ': 7 and Sūrah Al-Anfal: 19, in the form of *masdar* called twice, namely at QS. Al-Ma'idah: 100 and QS. At-Tawbah: 25, in the form of nature or *isim fa'il mu'annats* and *Mudzakkar* called 69 times, and in the form of *isim tafdhil* (superlative) called 76 times.

*Takatsur* word is mentioned twice, in QS.Al-Hadid: 20 and QS. At-*Takatsur*: 1. *Takatsur* means competing to be many things to boast because it suggests the existence of two or more competing parties. Everything is trying to "reproduce" as though both claim to have more than his rival. *Takatsur* on QS.al-Hadid: 20, explained clearly in terms of property and child: pride-pride in riches and children, whereas in QS.*at-Takatsur*: 1, there is no explanation in terms of what.<sup>44</sup>

أَلْهَيْكُمْ التَّكَاثُرُ

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<sup>44</sup> Sahabuddin dkk (edit), *op.cit.*, p. 979

Competition in [worldly] increase diverts  
you.<sup>45</sup>

According to Al-Maraghi, *takatsur* here is pride-pride in the number of supporters and people who help and proud father and his friends to show strength. Zamakhshari interpret the race and pride-pride in the large number of followers (including children and families). Ar-Razi interprets *takatsur* with race-pride and proud to be the large number of treasures. M. Quraish Shihab explained that "competition" referred to in QS. At-Takatsur verse one, it's not only showed competition in children to multiply and followers, but also competition in a common format. The Qur'an it self informs that human nature in common are tend to boast in terms of wealth and children (followers).<sup>46</sup>

This interpretation is based on a history of Mutharrif bin Abdillah bin ash-Syikhkhir from his father, that the Messenger of Allah, reading the last *alhakumuttakatsur* said: "The children of Adam would say:" my treasure-my treasure, "O man, you do not have anything do you think is your

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<sup>45</sup> QS.at-Takatsur : 1

<sup>46</sup> Sahabuddin dkk (edit), *op.cit.*, p. 980

treasure, but what you eat and then run out, or that you wear then broken, or that the charity you out "(HR. Muslim).

Which has been criticized by this paragraph is thus the nature of competition and which resulted in *al-lahw*, which resulted in someone off guard and lead things off guard. There are at least three verses that describe factors that can divert man: *first*, an empty chimera (QS. Al-Hijr: 3). *Secondly*, commercial and trading (QS.an-Nur: 37). *Third*, wealth and children (QS. Al-Munafiqun: 9). Extravagance that will make us negligent till we come to the graves. Because extravagance that will occupy us until we neglect the real essence of life.

*At-Taakatsur* said according to Al-Ustadz Muhammad Abduh, can also be interpreted as a beat each other in many things, which everyone tried to keep the asset or group more than others with the motivation to want to beat each other, so that he feel satisfied as higher than others and can demonstration like a revolutionary force. People who are involved in this case does not pay attention to the end of a very noble goal of what they earn, so they do not sacrifice them navigate the streets of goodness. As religious people, who believe the end of the day, of course, will always be aware that the pleasure that we make our boast and boast magnificent

means it must be held accountable. Extravagance, ostentatious not only in only in the number of groups, many treasures, but also includes all the things that we can neglect of worship to God.

For a Muslim, believed and believe about the torment in *world barzakh* obligatory, because the Qur'ān in surah *At-Takatsur* letter phrase "*kallaa*" is repeated 3 times. In the science of interpretation, repetition is called "*wa'ad ba'da wa'id*" (threat after threat). According to *Mujahid*, the repetition implies, "*no-kid* and *taghlid*" (strengthening and thickening). It is mentioned in the opinion of Al-Farro 'basing on the words of Ibn Abbas who said: The Word of God, "Do not be so, soon you will know" what it comes down to you about the torment in the grave. "Then do so, soon you will know" at the time of the resurrection of what God has promised to you by the torment is true ".

In this modern era, many of the hedonist who always boasted in all things, like how to dress, and build a house as a residence. And the Qur'ān has warned mankind to always be alert to this disease with very hard with the threat of a painful ordeal, either while in nature and in *world barzakh* hereafter.

It is obvious that the intent of the word of God, "*Alhaakumuttakatsur*" is *wa'id* or threat to people during his life just busy with worldly affairs until they go to the grave was, they had not repented.

## 2. Hedonis in term *istaghna*

*Istaghna* words drawn from words *ghaniya*, who gets affixes the letters *alif*, *sin*, and *ta* '. Ibrahim Al-Abyari put forward the notion *istaghna* as "a lot of treasure, having luxuries, and does not need anything". *Ghaniya* word can also mean having broad-mindedness. *Ghaniya* word in its various forms is mentioned in the Qur'an as much as 73 times. And *istaghna* it self is mentioned only four times, namely on QS.At Taghabun: 6, QS.Abasa: 5, QS.al-Lail: 8 and QS.al-Alaq: 7.

The Qur'an uses the word *ghaniya* not only for understanding the nature of material wealth, but also are nonmaterial, (in the sense of not requiring anything). In three other verses, the word *istaghna* associated with human attitude does not need to feel something, either against other humans and guidance of God. QS.Al-Lail: 8 describes the attitude curmudgeon who does not feel the need to other humans. According to Muhammad Abduh, the attitude did not need was caused by the wealth of its treasures. He does not have feelings

of affection towards the weak and not willing to spend part of his property to another person.

أَنْ رَأَاهُ اسْتَغْنَىٰ

Because he sees himself self-sufficient.<sup>47</sup>

In this verse *istaghna* word associated with the arbitrary attitude of man, *thaga*. M. Quraish Shihab understand this verse extensively. According to him the material sufficiency of human beings they feel no need to deliver any of the other parties. So that it applies arbitrary or *thughyan*. This verse explains that humans have the potential to exceed the limits of reasonableness bats, such as the limits of humanity, which is when he considers himself to have advantages and do not need others.<sup>48</sup>

The hedonic when it has gained the luxury and happiness, then it will tend to forget against other human beings. They seemed to not require human assistance or God, because for the hedonist, a treasure they can help themselves when in override distress and suffering. And when man has

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<sup>47</sup> QS.Al-Alaq : 7

<sup>48</sup> Sahabuddin dkk (edit), *op.cit.*, p. 364

mastered many possessions, he felt strong he considers another man weak.

### 3. Hedonis in term *Tagyun*

The word comes from the verb *Tagyun* is *taga-yatgu* (يطغوا - طغى) which means passing through the provision or over the limit. *Masdar* verb forms are, among others *tugwa* (طغوى) and *tugyan* (طغيان). *Masdar* which is more widely used second man who commits an offense referred to *at-Tagi* (الطاغى) whose plural is *Tugah* (طغاه) and listen is *tagun* (طاغون) In the Qur'an there are words that same with the word, all are 39 places.<sup>49</sup> Of the 39 times the term *tugyan* that appears in the Qur'an, the third term does not refer to the meaning of the term, whereas in other terms showed understanding beyond doing disobedience. There are 6 verses that show *tugyan* term to definition astray.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي

وَمَنْ تَحَلَّىٰ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

<sup>49</sup> In the form of *madhi* appears 8 times, in the form of work *mudhari* appears 5 times, in the form of *masdar* appeared 10 times, in the form of *isim fa'il* appeared 15 times, and in the form of *isim tafdhil* appear one time. look *Mu'jam Mufahras* by Muhammad Fu'ad Abdul Baqi, p. 541-542

[Saying], "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen."<sup>50</sup>

In Tafsir Ibn Kathir it explained, that the verse tells assorted favors the great God and His great gift that has been bestowed upon *Bani Israil*. It is affection and favor of God to them. In verse there is also a prohibition to exceed the limits as it may cause the wrath of God.<sup>51</sup>HAMKA states that exceed the limits applicable arbitrary means the blessings that have been given by God, treasure collected greedy, and be griping. They do not like to give to those in need, and want to want to what is in the hands of others because of greed.<sup>52</sup>

Sayyid Quthub say that this verse tells us to be cautious and give warning that there are favors that make a person applies arrogant, and not excessive in use. Mustafa Al-Maraghiy interpret the word *wala tatgau fihi* with meaning, "do not you take it without intent". That is the purpose of

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<sup>50</sup> QS. Taha : 81

<sup>51</sup> Ismail Ibnu Katsir Al-Qurasyi Ad-Dimasyqi, *Tafsir Alqur'an Al-Azim*, jilid 3, (Beirut : Dar al-fikr, 1992 ) p. 197

<sup>52</sup>HAMKA (Prof.Dr.Haji Abdul Malik Abdul Karim Amrullah ), *Tafsir Al-Azhar*, ( Jakarta : Pustaka Panjimas , 1984 ) juz VI, p. 4465

prohibiting human excesses in using luxury from God, use it to immoral and hold the rights that must be removed, so that the wrath of God overwritten.<sup>53</sup>

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾

"Know! Behold, the man is really beyond the limit,"<sup>54</sup>

In Tafseer Al-Misbah, said *liyatgha* (ليطغى) drawn from the words *tagha* (طغى) coupled in *lam* and functioning confirm the word. *Tagha* was initially interpreted the overflow of water that reaches a critical level or harm, then this meaning evolved so that it is used in a more general sense, such as infidelity, abuses against human beings, in addition to the original meaning of the above.<sup>55</sup>

According to Al-Maraghiy, *yatgha* here means "arrogant and defiant". When people feel themselves rich and

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<sup>53</sup> Ahmad Mustafa al-Maraghiy, *Tafsir al-Maraghiy*, jilid 6 ( Beirut : Dar al-fikr, 1394 H/ 1974 M ), p. 136

<sup>54</sup>QS.Al-‘Alaq : 6

<sup>55</sup> M.Quraish Shihab, *op.cit.*, p. 466

affluent, he came out of the boundaries that have been outlined to him. He refused and *takabbur* to his Lord, loves to hurt others, and feel taller than other human beings. Whereas among men with each other can not be separated and must be helping both the welfare state and in a state of misfortune befalls.<sup>56</sup>

Perpetrators of hedonism always exceed the limits in the search for life satisfaction. They act arbitrarily in achieving its objectives.

#### 4. Hedonis in term *tabzir*

*Tabzir* derived from the word *bazr* (بذر) which stems from the letter *ba'*, *za'*, and *ra'* which means نثر الشيء وتفريقه that sow something and scatter. The significance of developing into wasteful, because they squander the treasure, as said بذر المال/ extravagant possessions. Said *bazr* and fractions in the Qur'ān is mentioned three times, namely in the form of prohibition, namely in the QS Al-Isra ': 26 تبذر means do not squander treasure, in the form of *mashdar*, namely in Surat Al-Isra': 26 تبديرا means wasteful and in QS.Al-Isra ': 27 in the form of the *isim fa'il jama'*, مبدرين means wasters.<sup>57</sup>

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<sup>56</sup> Ahmad Mustafa al-Maraghiy, *op.cit.*, vol. 10, p. 202

<sup>57</sup> Sahabuddin dkk (edit), *op.cit.*, p. 147

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ  
 تَبْدِيرًا ﴿٦٨﴾ إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ  
 الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٦٩﴾

And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful<sup>58</sup>

According to Mustafa al-Maraghiy, in QS. Al-Isra ': 26 They are an encouragement of Allah to man that likes to spend their wealth and also explained the way that must be taken about it, namely by prohibiting squandering good treasure for immoral, wasteful use, or give it to people who do not deserve it. At QS.al-Isra ': 27, Al-Maraghiy found people who spend money and wealth in immoral conduct to God, which is spending his money instead of obedience to God, then they are comrades demon world to the hereafter.<sup>59</sup>

<sup>58</sup> QS.al-Isra': 26-27

<sup>59</sup> Ahmad Mustafa al-Maraghiy, *op.cit.*, vol. 5 p. 38

Quraish Shihab stated that the word *tabzir* is defined as spending that has not *haq*, therefore, if a person spend / spend all his money in goodness or truth, he is not a spendthrift. In Tafsir Ibn Kathir says that QS.Al-Isra ': 26 shows that God commanded to give ( *infak* ) but not excessive. This is in line with the word of God in QS.Al-Furqan: 67.<sup>60</sup>

In the Encyclopedia of the Qur'an cites the opinion of Ibn Mas'ud and Ibn Abbas argued that the *at-tabzir* means spend the treasure not the right path. Al-Qurtubhi also thought so, that those who spend their wealth exceeds their needs then it also includes redundant. Meanwhile Qatadah found *at-tabzir* means acquiring property in the way that is hated by Allah, the way that is not true, and that imperfect road.<sup>61</sup>

Scattering as the interpretation of Ibn Mas'ud and Ibn Abbas, is gives for something that is not true. Imam Mujahid said, if someone give ( *infak* ) his entire estate to the truth, then he is not among those who redundant.<sup>62</sup> And of understanding the term *tabzir* above, it can be concluded that here the hedonic including the *mubaddiriina*, because waster wasters are always

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<sup>60</sup> Ismail Ibnu Katsir Al-Qurasyi Ad-Dimasyqi, *Tafsir Alqur'an Al-Azim*, jilid 3, (Beirut : Dar al-fikr, 1992 ) p. 48

<sup>61</sup> Sahabuddin dkk (edit), *op.cit.*, p. 148

<sup>62</sup> Sayyid Quthub, *op.cit.*, vol. 4, p. 2222

issued treasure not for the truth, they only use the property with the aim to get fun for their lives alone.

### 5. Hedonis in term *Israf*

*Israf* ( اسراف ) from word سرف and word اسرف , which means excessive and beyond. *Israf* words have in common with *bazr*, which is wasteful.<sup>63</sup> *Israf* word is mentioned 23 times.<sup>64</sup> Of the 23 times the word *israf* that appears in the Qur'ān , not all of them showed exaggerated sense / exceed the limits in terms of material. As in Surat al-Araf: 81 there in described that the Prophet Lut who enjoyed homosexuality called transgressing people (the *musrifin*). According Muhammad Thalib, سرف has six meanings that are tailored to the use of the phrase in the context of the Qur'ān, among others:

- a. Haram, which is contained in QS.An Nisa ': 6 means that you should not eat up the property of orphans in a way forbidden

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<sup>63</sup> Ali Muthohar, *Kamus Muthohar : Arab-Indonesia*, (Jakarta : Hikmah, 2005) p. 213

<sup>64</sup> *Israf* in the form of the verb *al-madhi* appears 2 times (QS.Taha: 27 and QS.Azzumar: 53), in the form of *fi'il mudhari* 'appears 4 times (QS.Al-An'am: 14, QS.Al- Araf: 31, QS.Al-Isra ': 33 and Surah Al-Furqan: 67), in the form of *Isim masdar* there 2 times (QS.An-Nisa': 6 and QS.Ali-Imran: 147) and in *isim fai'il* form appears 15 times (QS.Ghafir: 34.43, QS.Al-Maidah: 32, Surah Al-Araf: 31, Surah Yunus: 12, Surah Al-Anbiya ': 9, QS Asy- Shu'ara ': 151, QS Az-Zuhruf: 5, Surah Ad-Dukhan: 31, QS.Az-Zariyyat: 34). look Muhammad Fu'ad Abdul Baqi, p. 429

- b. Shopping for immorality, contained in QS.al-Furqan: 67 that they spend wealth if not for immoral and not stingy
- c. Overshooting, contained in QS.al-Isra ': 33 which means you do not exceed the limits mengqisas with
- d. Proscribe a lawful, in Sūrah Al-Araf: 31, that you do not proscribe a lawful, for Allah does not love those who forbid the lawful
- e. Associating partners with Allah, in the Qur'an. Ghafir: 43 is means real people of God, they are the dwellers of the Fire

Many sinner, in Sūrah Az-Zumar: 53 which means: let's say "O my servants who commit adultery to themselves, and you do not despair of the mercy of God."<sup>65</sup>

❖ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ

مُخْتَلِفًا أَلْوَانًا وَالزَّيْتُونَ وَالزُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ

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<sup>65</sup> Muhammad Thalib, *Kamus Kosa kata al-Qur'an* (Yogyakarta : USWAH, 2008) p. 259-260

ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ <sup>ط</sup> وَلَا تَسْرِفُوا إِنَّهُ لَا يُحِبُّ

الْمُسْرِفِينَ ﴿١٤١﴾

And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.<sup>66</sup>

Quraish Shihab pointed out that the purpose of this paragraph is to describe what a great blessing of God, and to prohibit all that leads to forget his favors. This verse advised that should not exaggerate in everything, which do not use something or give or receive something that is not in place. Allah loves not those who exaggerated.<sup>67</sup>

<sup>66</sup> Al-an'am(6): 141

<sup>67</sup> M.Quraish Shihab, *op.cit.*, vol 3, p. 696-697

﴿ يَبْنِي ۡءَادَمَ خُدُوۡا زِيۡنَتَكُمۡ عِنۡدَ كُلِّ مَسۡجِدٍ وَكُلُوۡا وَاشۡرَبُوۡا

وَلَا تُسۡرِفُوۡا ۚ إِنَّهُۥ لَا يُحِبُّ الْمُسۡرِفِيۡنَ ﴿٣١﴾

O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters..<sup>68</sup>

According to Al-Maraghiy, in the previous verse Allah states that He sent his servant so as to be fair in all cases and take the middle path. So in this verse we asked in order to wear jewelry at every gathering for worship, but do not exaggerate. The limit in moderation according to him is:

- a. Thab'I limit or instinct, like hunger, satiety, thirst, and loss of thirst. If anyone eating when hungry, or stop eating when satisfied, though still tasty, it was not included excessive
- b. Economic limits, ie when spending someone to size of the income, ie the size that does not spend all his effort

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<sup>68</sup> QS.al-A'raf: 31

- c. Limitation of Personality ', because of Personality' has forbid some types of food and have forbidden types of clothing. So if we are still eating pork, drinking wine and wear silk, meaning it is considered excessive.<sup>69</sup>

According Ibnu Katsir, *ولا تسرفون* here is do not go overboard in forbid something unclean and do not eat anything unlawful because the right to determine the lawful and unlawful is God.<sup>70</sup> And here the hedonism including the *musrifin* because they are always exaggerated in the use of property. Consuming food or drink either lawful or unlawful according pleasures of their lives.

### **C.The Hedonist story in the Qur'an**

In conveying the message to the reader, the Qur'an does not only use the command (*amr*), prohibition (*nahi*) and advice (*mau'idzoh*) only. To make readers more personally impressed and touched, the Qur'an also use the previous stories like the story of the prophets and the people whose story has a moral message for generations thereafter. Through the story, God

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<sup>69</sup> Ahmad Mustafa al-Maraghiy, *op.cit.*, vol.3 , p. 134

<sup>70</sup> Ismail Ibnu Katsir Al-Qurasyi Ad-Dimasyqi, *op.cit.*, vol.3, p. 257

tells us what we can do to improve our conditions, showed the way to his pleasure and love, and warn us of the wrath, anger and torment him<sup>71</sup>

Among the stories are laden with moral messages for the current generation are stories of people who like extravagant-luxuries, the pursuit of life of the world and neglectful of God. Most of them were destroyed by God through the disasters that destroy them and all the pleasures of the world. This is summarized by the Qur'an in Surat al-Qasas verses 58:

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ مَسْكِنُهُمْ لَمْ تُسْكَنْ

مِّنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا خُنُّ الْوَارِثِينَ ﴿٥٨﴾

And how many populations We destroyed, which exulted in their life (of ease and plenty)! now those habitations of theirs, after them, are deserted,- All but a (miserable) few! and We are their heirs (*QS al-Qasas(28): 58*)

Residents of the destroyed country, described by the Qur'an through stories, like the story of the Saba' "flood-hit", the story of the children of Israel were destroyed by hurricanes, and

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<sup>71</sup> Dr. Shalah al-Khalidy, *Ma'a Qashasi assabiqiina fi al-Qur'an*, (Jakarta: Gema Insani Press, 1999) p. 26

others. Through these stories, the Qur'ān as photographing hedonistic lifestyle and the dangers that it caused, and then can be taken *ibrah* him by later generations.

### 1. Hedonism The Saba '

In the Qur'ān , there is only one country called "*baldatun thayyibatun wa rabbun ghafur*" wonderful country and have God Forgiving. The country is Saba '.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ

رَبِّكُمْ وَأَشْكُرُوا لَهُمْ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿١٥﴾

There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

Al-Qurthuby in his commentary explains that beauty in this country because it is not found in flies, mosquitoes, ticks, snakes, and all kinds of reptiles and insects. Also told that the animals would die if they saw magnificent houses Saba '. In addition, it is also a very prosperous country because in his left and right there is a very dense orchards up in history is told, if there is a woman who carries a basket on her head and walking

in the middle of the garden, the basket will be filled with naturally by fruit tumbling<sup>72</sup>

That said, the prosperity of this country due to the Dam or the huge water dam in Ma'rib. The dam serves to stem the flood of water which then lands on Saba'. Because of this, the land on Saba' becomes very fertile and wealthy population. However, this wealth does not make them grateful, in fact they are getting greedy and intend to monopolize trade.

فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ

وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٢٤﴾

But they said: "Our Lord! Place longer distances between our journey-stages": but they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful.

The above verse explains that the people of Saba' ask God to neighboring towns were abolished, in order to be a long journey and they can do a monopoly in the trade, so the advantage is greater. Therefore this greed, and their omission

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<sup>72</sup>Syamsuddin al-Qurthubi, *Al-jami' li Ahkami al-Qur'an*, (Cairo: Dar al-Kutub al-Mashriyah, 1964) juz 14 p. 284

will also appreciate *ni'mat* obligations, they are destroyed by God through the destruction of the *Ma'rib* dam caused floods. This flood their country rich and full of fun, replaced by barren land covered with bitter fruit trees.<sup>73</sup> By replying that Allah and reject the hedonistic treatment committed by saba '.

## 2. Bani Israil and Yaum al-Sabbath

Children of Israel is often described as a dissident in the Qur'an. One of the famous stories is the story of yaum as-Sabbath, which means Saturday<sup>74</sup>. In the book *Milestones at-Tanzil*, Imam al-Baghawy tell that this story originated from the time of the Prophet David, As. At the time of the Prophet David, As, there is a village called *Aylah* (أيلة) located on the edge of the Red Sea coast, between the town of Madyan and Bukit Thur. On Saturday, God forbid residents to hunt for fish in the sea, Saturday is a special day for worship. Yet on that day, the fish abundant seawater to invisible. Due to lust (the desire) to obtain their strong hunting pleasure with fish, devil whispering their hearts.

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<sup>73</sup> See Q.S Saba' chapter 16

<sup>74</sup> Sabbath or Saturday means "Qoth'u" or disconnects. Most qoul say that the so-called Saturday because on this day God stopped creating "لأن الله تعالى قطع فيه الخلق" some say that the so-called Saturday because on this day, Jews were ordered to stop working "لأن اليهود أمروا فيه بقطع الأعمال" to then worship God. (See *Ma'alim at-Tanzil* by Abu Husein al-Baghawy. Egypt: *دار طيبة للنشر والتوزيع* 4<sup>th</sup> published, 1997) juz 1p. 104

Devil persuade them to violate the rule of God on the pretext that they are only forbidden to take out on Saturday only. With a clever and cunning, they put up the nets every Friday, letting on Saturday, and take the fish catch on Sunday.<sup>75</sup>

In the surah al-A'raf verse 163 told:

وَسَأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ

يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيَتَانُهُمْ يَوْمَ

سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ<sup>ل</sup> لَا تَأْتِيهِمْ<sup>ع</sup>

كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

"And Ask the Children of Israel on the land located near the sea when they violate the rules on Saturday, in time came to them the fish (which are around) them floating on the water surface, and on the days that are not Saturday, the fish did not come to them. Thus did We try them because they apply wicked."

<sup>75</sup> See *Ma'alim at-Tanzil* by Abu Husein al-Baghawy. Egypt: دار طيبة للنشر والتوزيع 4<sup>th</sup> published, 1997) juz 1 p. 104

Excesses that have been established by God, they did for about 70000 years. They prefer to pursue the pleasures of the world rather than spend one day only to worship God.<sup>76</sup> As a result, they were given a very despicable ordeal:

وَلَقَدْ عَلَّمْتُمُ الَّذِينَ آَعْتَدُوا مِنْكُمْ فِي آلْسَبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً

خَسِيسِينَ

"And verily you know people who violate among you on Saturday, then We said to them:" Be ye apes, despised ".

Most commentators consider that this as a metaphor, meaning that their hearts after heart ape, because both do not receive advice and warnings.

*Jumhur Ulama* opinion of commentators is that they actually turned into apes, only childless, not eating and drinking, and live no longer than three days. This was in retaliation for their greed and negligence against the world favors to thank and worship God.

### 3. Qarun

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<sup>76</sup> Wahbah Zuhaily, juz 9 p. 141

﴿ إِن قَرْوَن كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَاهُ مِنْ

الْكُنُوزِ مَا إِن مَفَاحِحُهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ

قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

"Indeed Karun is Includes the Moses, so he Applies persecution against them, and We have granted him a treasure treasury keys heavy indeed carried by a number of people who firmly. (remember) when his people said to him: "Do not be too proud; Allah loves not those who are too boast ".<sup>77</sup>

The verse above describes *al-Bagyu* are excesses of others by way of hurting or eliminating property. Arrogant toward humans also includes the actions of *al-Bagyu*. Actions al-bagyu can be seen by the many strong human always oppress the weak, and takes their property, and deed is certainly beyond reasonableness. *Al-Bagyu* appear in the Qur'an as much as 96 times, and which refers to the meaning of doing injustice,

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<sup>77</sup> QS. al-Qasas : 76

corrupt, lawless and beyond repeated 24 times, and of which tells the story of Qarun.<sup>78</sup>

In addition to the stories above, there are many more stories in the Qur'ān that tell about the behavior of hedonists and beyond carried out by the former as the story of Pharaoh, 'Ad, Thamud and others. This indicates that hedonism is not a new phenomenon, it exists and historically. The laws applicable in this case as well, those who *Kufr* against *ni'mat*, *adzab* cruel God will befall him.

#### **D. Factor Causes Of Hedonism In The Qur'ān**

The human soul was originally a holy soul, noble, and high. Do not tend to lower worldly life. But God has ordained that the soul can not reach perfection and eternal happiness except with the correct *Aqeedah*, and righteous deeds. And the earth adorned in their view, and each was given the freedom to choose his own choice in order to test<sup>79</sup>.

From the story above, it can be concluded that there are two main factors that cause a person to turn away from guidance and truth so that he fell on the apostasy, which follows the life style hedonism.

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<sup>78</sup> Aibdi Rahmat, *Kecsatan Dalam Perspektif Al-Qur'an*, Cet. I ( Yogyakarta : Pustaka pelajar, 2007 ), p. 97

<sup>79</sup> M.Quraish Shihab, *op.cit.*, vol.8, ver.IV, p.11-12

### 1. External Factor

As for external factors that cause humans to fall into hedonism is

**First, the bad friend.** Friends and environment is very influential on the appearance of hedonic behavior in a person. Because someone will be seduced by the seduction of his words and follow a lifestyle in accordance neighborhood. In an association, a friend gave a huge influence for someone. Even the author of poetry books "الالا" explained that if we want to know the nature of a person, we should know who his friends. This is because a friend has a huge potential to be imitated and followed;

عن المرئ لا تسأل وسأل عن قرينه # فان القرين بالمقارن  
يقتدى<sup>80</sup>

If you want to ask about someone, ask who  
his<sup>~</sup> for surely someone would follow his  
friend

And most actors hedonism and friends affected by the environment around them.

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<sup>80</sup> *Ta'lim Muta'allim*, Maktabah Syamilah

**Second, Satan seduced seduction.** In the Qur'an a lot of states that someone is always committing sin because Satan seduced seduction.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ

مِنَ الْكَافِرِينَ ﴿٣٦﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ

حِينٍ ﴿٣٧﴾

"And (remember) when We said to the Angels:" Prostrate [36] you told Adam, "So they prostrated except Iblis; he was reluctant and arrogant and is he Including among those who disbelieve. then both derailed by Satan from heaven and removed from its original condition and We said: "Get thee down! some of you an enemy to the other, and for you there are dwelling on the earth, and the pleasures of life until the specified tim."<sup>81</sup>

وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٨﴾

<sup>81</sup> QS. Al-Baqarah : 34 - 36

Those who turn away from the teachings of God the Merciful (Al Qur'an), we held him satan (misleading) Then the devil That is the friend that always accompanies it.”<sup>82</sup>

In the above verse is explained that the special satan become friends who always accompany it without being able to get away from him as long as he blindly from God's warning. The demons they perform a variety of iniquity and beautify it in their *matā's*. And the devil-devil hinders man from God's guidance on the correct path.

**Third, Following ancestors.** Hedonic behavior can also occur because of factors imitate their parents or predecessors. Parents are an example for their children. Then the old man's life hedonist, wasteful, will shape the character of children, too. In the Qur'an Surat Al-Baqarah verse 170 is described:

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا

عَلَيْهِ ءَابَاءَنَا أُولُو كَارٍ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا

يَهْتَدُونَ

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<sup>82</sup> Qs. Az-Zuhruf : 36

And when it is said to them: "Follow what Allah has revealed," they replied: "(Not), but we just follow what we find from (action) our ancestors". "(Are they going to follow as well), even though their fathers were not aware of any one, and do not get a clue?"

Wahbah Zuhaily in his commentary, discuss this paragraph together with the two previous paragraphs, namely paragraphs 168 and 169. These verses revealed to Thaqlf, Khuza'ah and Amir bin Shu'su'ah, forbidden for them several types of fields and livestock<sup>83</sup>. This prohibition is a form of God's warning to all mankind that something lawful origin could be illegitimate because of the way to get it is not true, such as taking the rights of others, cheating, corruption, stealing, doubtful and so on. Something that is lawful in the form of food, animals, soil or other property, must be accompanied by thayyib or good nature; do not take the rights of others and should not be excessive. However, humans often ignore the warnings, as was done by Thaqlf, Khuza'ah and Amir bin Shu'su'ah. As described in the paragraph above, as they were instructed to follow what is commanded by God (in the same issue *halal* and *haram*), instead they answered that they

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<sup>83</sup> Wahbah Zuhaily, juz 2, p.73

simply follow what their ancestors. A similar case also occurred in the letter of al-Maidah verse 104.

Imitation of the ancestors is very influential on a person's attitude, because it can not be denied that the customs, beliefs, and traditions of our ancestors influence patterns of human life today. The tradition of our ancestors who tend to dissipate and always looking for fun material, greatly affects the pattern of human life today. Where many of the hedonistic culture mimics and inherits the glamorous life.

## 2. Internal Factor

The internal factor is the state or condition of the human spirit that brings to an act or acts that plunged to a case.<sup>84</sup> Internal factors emerged from the man himself. As for the internal factors that affect a person applies hedonists are:

***First, not able to control lust.*** The word lust along said derivation called 13 times in the Qur'an, preformance noun form (*ism*) 5 times, and rest in the form of the verb (*ficil*). In terms of language, *syahwah* means "pleasure". In the form of the verb meaning love or enjoys something. Al-Ashfahani explained that *syahwah* basically means lust for something that is desired. He divided lust into two kinds, namely *syahwah*

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<sup>84</sup> Aibdi Rahmat, *Kesedaran Dalam Perspektif Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2007),p. 93

*shadiqah*, a desire that is not fulfilled, it can damage the body, such as of appetite when hungry and lust *kadzibah* that lust is not right, which if not met does not result in anything for the body.

In general, use of the word lust in the Qur'<sup>an</sup> refers to the meaning enjoys or wants, such as a picture of the heavenly host who did not hear the slightest sound of hellfire and they are conserved in enjoying all the desired (QS. Al-Anbiya ': 102). Instead inhabitants of hell, their wishes are not met, as their reward when the world has spit their desire (QS. An-Nahl: 57)

In the form of *jama* ', says lust is used to designate things that are loved and desired by humans, such as women, children, treasures of gold, silver, horses, cattle, and all manner of riches of the world. (QS.ali-Imran: 14). Ash-lust also means desires in man (Surat an-Nisa ': 27). *Syahwah* word also used to describe a man who enjoys life *naluriyah* world (Qur'<sup>an</sup>, Ali Imran: 14).

The pleasure can bring benefits if people are able to use to reach the afterlife. *Syahwah* word also used to mean the lust, like the Prophet Lut who visited or lust lust to men.<sup>85</sup> And the inability of humans to control lust, then the man has always

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<sup>85</sup> Sahabuddin dkk (edit), *op.cit.*, p. 235

indulged in seeking the pleasures of life that there is no limit.

**Secondly, Obeying lust for love of the world.** Eve (*al-Hawa*) is used to express the human tendency poor appetite. Bad attitude man better known as lust. According Qurais Shihab, debauched here means hastily dropped a decision, because if one follows the passions, any and sourced from anywhere, then it would be misleading lust of the way of Allah. Because those who are lost ornag will receive severe punishment of apostasy duca.<sup>86</sup> Qutaibi said that anyone who follows his own lusts and desires to worship it as God.<sup>87</sup>

Said *hubb* a form *masdar* of *habba* - *yuhibbu* which means a tendency to in heart. That trend may be a desire that arises because of the benefits to be derived therefrom, and could also be due to the perception of each other. This word in the Qur'an is called nine times, among others in QS.Al-Baqarah: 165, QS.Ali-Imran: 14 and QS.Yusuf: 30. Other words cognate with the word it is *mahabbah* in QS.Thaha: 39, *ahibba* ' in QS.Al-Ma'ida: 18, and *ahabbu* called three times. Said *hubb* and *mahabbah*, according to some experts, is derived from the word *ahabba-yuhibbu*.

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<sup>86</sup> M.Quraish Shihab, *op.cit.*, vol.12, p. 133

<sup>87</sup> Ahsin Sakho Muhammad (edit), p. 25

QS.Al-Baqarah: 165, QS.Ali Imran: 14 and Qs.Yusuf: 30 describes the tendency of the human heart that arise because of the presence of something pleasant. In QS.Al-Baqarah: 165 put forward two kinds of objects tendencies of the human heart with different backgrounds. People who are not believers, unbelievers and the Hypocrites, love being the same as the love of God, while believers love Allah more than others.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿١٦٥﴾

"And you love wealth with excessive love."<sup>88</sup>

*Hubban* written in QS.Al Fajr: 20 coupled with the adjective *jamman* so be *hubban jamman* which means *ta'kid*, namely the word emphatic *inna* in the beginning of paragraph 8 of QS.Al-Adiyat and he who bunch predicate sentence so that it becomes *lasyadid*, affirms the certainty that man really loves treasure a lot. The tendency of a person's heart to the treasure, as illustrated by the second paragraph, causing its owner to be stingy and greedy.<sup>89</sup>

***Fourth, Ignorance in him.***

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<sup>88</sup> QS.Al Fajr: 20

<sup>89</sup> Sahabuddin dkk (edit), *op.cit.*, p. 314

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا



"He entered his garden and he was unjust to himself, he said:" I think this garden will not perish forever, and I do not think the Hour will come, and if Had I returned to my Lord, surely I'll get a place re better than the gardens ".<sup>90</sup>

Paragraph above explains that ignorance someone who thinks all the blessings in the world will not be lost. According to Al-Ashafahani, there are three forms of human folly. *First*, the absence of knowledge. Ignorance in this form is fundamental. *Second*, believe different things but his conviction should be. *Third*, do something different with that should be done, whether he believes something true belief or wrong.<sup>91</sup>

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<sup>90</sup> QS. *Al-Kahfi* : 35-36

<sup>91</sup> Ar-Raghib al-Ashfahani, *Mufradat al-Faz al-Qur'an* ( Damaskus : Dar al-Qalam, 2002), p. 209

"And they said:" We have more wealth and children (than you) and we occasionally will not be punished. Say: "Verily my Lord enlarges provision for whom He wills and narrows (for whom He wills ). but most people do not Know ", and most certainly not their property and not (also) your children that bring you to Us slightest; but those who believe and do deeds (righteous, those who earn Replies That which multiplied due to what they have done; and they are safe through in places High (in heaven))."<sup>92</sup>

The verse above explains that man think with the amount of wealth and children, then they will not be tortured.

Alleged mutineers that they will not be tortured, was born as a result of drowning in pleasure and familiarity in the spree so that their hearts just adrift with pleasure and happiness just looked at him. Therefore man said that with many children and property is happiness and luck.

### ***Fifth, Arrogance and pride.***

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<sup>92</sup> *Qs. Saba' : 35-37*

وَأَضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ

وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾ كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا

وَلَمْ تَظْلِم مِّنْهُ شَيْئًا ۚ وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمْرٌ فَقَالَ

لِصَاحِبِهِ ۖ وَهُوَ سَخَاوَرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

"And give it to them a parable of two men, We made for an in between (the disbelievers) are two vineyard and We had surrounded both the garden with palm trees and in between the two We placed corn-fields. The second fruit of the vineyard produces fruit, and it is no less his garden at all, and we circulate the river in the crevices of the second garden, and he had great wealth, then he said to his friend (the believer) when conversing with him, "my possessions more than your possessions and more powerful followers followers"<sup>93</sup>

The above verse tells us that human natures are arrogant and like to boast, so that he was negligent in remembering God-given pleasures. Humans think that the results obtained pleasure is the result of his own hopeless hesitant. Al-Maraghiy

<sup>93</sup> QS. Al-Kahfi : 32-34

say that the property should not be used as pride, because the treasure shadows will disappear. Quraish Shihab add that the above verse is verse parable in which two men are one and the other pagan believer. An infidel feel proud because of having a garden that much more powerful and followers. The hedonist in everyday life are always looking for treasure with the aim to brag and boast.

## CHAPTER IV

### SOLUTION OF HEDONISM ACCORDING TO THE QUR'ĀN

#### A. The Nature of Hedone in The Qur'ān

As the book which contains guidance for human being, The Qur'ān always balanced in editorial. When discussing the appointment, inevitably accompanied by threats, while giving the good news is accompanied with a warning, as well as when talking about the kinds of pleasure (*ni'mah, matā', laddah, zīnah*) certainly also explained the essence behind them. And the essence of *matā'* is the test and temptation that deceive human to straight on the wrong way. It is temporal and useless. This is a warning that the use of excessive pleasure will cause negative impact not only in front of Allah but also for human himself.

In the Qur'ān Surah ali-Imran verse 14, God explained about the things that endear in the heart human beings:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ  
مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ  
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return”.<sup>1</sup>

The above verse explains that God made women, children, jewelry, cattle, horses and the fields looked beautiful to the eye and lead to love and feel like to have (*syahwah*) for people who see it. Although the love of these things used as a beauty (*zīnah*) in humans, but it is only temporary and more lasting beauty is heaven. In the modern context, excessive love and passion for the things that have been mentioned in the verse above can be explained as follows:

*First*, women. Every man is attracted to women. Indeed Allah has created the woman with tremendous appeal. In the above verse uses the term *zuyyina* (be beautiful to look at). Each of them has their own fascination that made all men do everything to get them. Even in order to get the women they loved, men are willing to sacrifice anything, struggling to squeeze power, wealth, mind and soul. God gives *syahwah* (desire) to each of the men to love women. *Syahwah* was given so that men paired with women to complement each other to

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<sup>1</sup>Qs.Ali Imran : 14

have the future generations. If *syahwah* does not exist, then the life of human will be extinct.

As well as jewelry, woman is not to be taken to be discarded. But often the man love for the woman is transgressors. There are many men who have been dominated by his sexual appetite, so that his love to a woman unsatisfied. They looking for multiple sexual partners, the night took a new, afternoon released. Therefore, God made the official rules (*Shari'a*) through the institution of marriage, so that the love of women not violate the rights and obligations, as well as straighten the tree line of descent.

*Second*, the children. As a result of the *syahwah* (desire) to women, there was a birth. Then the children become coveted world jewelry to everyone. It feels so anxious if there is a couple who for some reason did not get a descent. In the above verse, The Qur'an uses the term *al-Banin* (boys) to show the historical fact that *syahwah* and love for the boys were distinguished from girls. The pride of boys exceeds that of girls. Even girls humiliated in animal level, their existence are not recognized, and even they worth to be destroyed.

Children are the beacon of hope for parents. While they were baby, their cuteness becomes entertainment for parents.

While growing up, they are the pride for his parents, and after parent dies they will pray for him and continue the struggle. But if they wrong in parenting and educate, children could be disastrous for their parents, society, and even for country. Children are the jewelry in the household live. The Qur'an explained it clearly :

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ  
ثَوَابًا □ ا □ وَخَيْرٌ أَمَلًا □ ا

“Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope. (QS:18:46)”

In a family, a child is a trimmer that makes the family happier. A married couple feels their household incomplete if it does not have children. The beauty of household be lacking the shine and less cheerful without the presence of a child. The above verse besides explained that wealth and children are jewelery (*zīnah*) in the life of the world, also confirms once again that a more lasting in the sight of Allah is the righteous deeds. Namely deeds that mediates for man to attain God's eternal paradise. Hence the love for both of them do not exceed the limits.

*Third*, the treasure of gold and silver. One of the world's very interesting ornaments is possessions. It pursued and searched. Everyone wants to accumulate wealth. Various types of work done for the sake of accumulating wealth. The sparkle of gold and silver is very beautiful skyline. *Syahwah* (desire) to accumulate the wealth is never-ending. In a hadith narrated by Bukhari and Muslim, the Prophet Muhaamad said: "Even if the children of Adam the two valleys have a wealth of gold, he would want a third gold valley. Only land that can meet the child's abdomen Adam" (Bukhari and Muslim). "

In the modern context, the precious treasure is not only of gold and silver. The property such as luxury homes, electronic goods, modern tech gadgets and other objects also pose *syahwah* (desires) so that human desire against it endless. As social beings who live in a certain sociological environment, humans have a desire to make himself worthy in social interaction, one of the efforts is to meet the demand for goods that give rise to such pleasures. These items were in the past only secondary needs, in the present is already a primary thing to be possessed.

In the The Qur'an, love of possessions is always paired with the love of the children (ألمال والبنون). Both are united in

the word *zīnah* or jewelry that provides temporal beauty, the beauty in the world. But behind the beauty of the message, it turns that The Qur’ān also warns that both are able to bring defamation, as explained in the *surah al-Anfal* verse 28:

أَمَّا أَمْوَالِكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ [الأنفال: 28]  
وَأَعْلَمُوا

“And know that your properties and your children are but a trial and that Allah has with Him a great reward. “(QS Al-Anfaal:28)

In the commentary of al-Munir, Wahbah Zuhaili explained that slander referred in this verse is a test given by God to man in dealing with anything that causes a feeling of love in his heart. In this context, wealth and children are the things that cause *syahwah* (desire) in man, then they are trial or test for them.<sup>2</sup> Before that verse<sup>3</sup>, The Qur’ān talks about the mandate (*amanah*), it means that we as human beings are commanded not to injure (*khiyanat*) against the mandate entrusted to us by God. Wealth and children are mandate from God that we must keep within the limits that have been outlined. So if people can not keep it well, the mandate can

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<sup>2</sup> Wahbah Zuhaili, *Tafsir al-Munir*. Software maktabah syamilah

<sup>3</sup> Q.S Al-Anfaal : 27

turn into slander. Slander can arise because of excessive love of wealth and children.

Love of wealth spawned hedonistic attitude that makes the heart busy chasing world affairs and prevent them from doing a good deed for good in the hereafter. Meanwhile, excessive love for the child, sometimes able to make someone do everything for the happiness of children, even things that are forbidden by religion. Then later at the end of *sūrah al-Anfal* verse 28, Allah affirmed that there is a more eternal beauty of the property and the children, namely reward of the hereafter, paradise.<sup>4</sup>

*Fourth*, horses. One of the world jewelry is horse. Horses which are mentioned in the verse are the horse in its function as a means of transportation. This is because the verse revealed currently when the most powerful means of transportation is horse. *Syahwah* (desire) to have the horse is the desire of everyone at the time. This is reinforced by the word of Allah in *Sūrah an-Nahl* verse 8:

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<sup>4</sup> Wahbah Zuhaily, *loc.cit.*

وَالْحَيْلَ وَالْبَعَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً  
وَيَخْلُقُ مَا لَا تَعْلَمُونَ

And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know. (QS. An-Nahl : 8 )

In this verse, Allah explains that horses, mules, donkeys were created so that we can ride it and as jewelry on this earth. This verse dialogue with Arab society when it is not used to make the horses, mules, and donkeys except as mounts and ornaments. Horse mules they use to fight or hunt, while they rode donkeys as a means of transportation in the city. In its development, the love of horses not only for transportation and vehicles of war, but have for contested, decorated, display, and even to raise the status. Horses became important jewelry beside those mentioned above; women, children, gold and silver. Horses become a staple that should be owned by every person.

In the context of the present age, the horse is no longer be "*zīnah*" in the world of transportation. Since the automotive industry is progressing very rapidly, the paradigm of the horse as a means of transportation is far behind. Horses kept only as a

hobby dealer or to the event race horse races, or racetrack. Whereas for transportation, motor vehicles such as cars and motorcycles are became *zīnah* and cause syahwah to get them.

The wealth of contemporary man feels incomplete if it does not have a personal vehicle, especially a car. Social status of a person could even be judged from its motor vehicle. It makes the human compete to always update their motor vehicles with the latest models. *Syahwah* to satisfy the desire of the means of transportation is in line with the global capitalist system that makes automotive companies making innovations are constantly changing. So that newly purchased car was obsolete in a matter of months. Owned vehicles are considered to miss, and want to have the latest model.

Besides transportation, there is one more "*zīnah*" in the modern world, namely a means of communication. In the past, communication tools still very simple such as gong, announcements and letters. In the days of the verse was revealed, the Arab world only communicate remotely with the use of letters, the Prophet Muhammad himself have ever used the letter to communicate with the kings in order to spread Islam. Yet at present, far more sophisticated communication tool which is now known as the mobile phone or gadget.

Telecommunications companies continue to produce gadgets to satisfy the market needs. Trend sophisticated communication tools also well into the lifestyle of today. The desire to continue to update the communication tools with the newest and most advanced, plunged man on hedonism.

*Fifth*, Livestock. The size of a man's wealth during the verse was revealed, seen from the number of livestock animals. In the Badui tribe in the pasture, the richness is calculated from the number of camels, goats, and sheeps with that many animals, they can generate wealth from the sale of fur, milk, skins and meat. *Syahwah* (desire) to master as many animals is indicative of the many benefits of the consumption of animal products such as meat, milk, cheese, and others.

Prophet Muhammad said: "A camel is a pride for its owner, a goat is a blessing and the horse on top of his head goodness". (HR.Al-Barqani and Ibn Majah). Prophet combine between pride and camels because camel can be used as clothing, meat, milk and transportation. He made a blessing on the goat because it can function as clothes, food, drinks and lots of children. Then juxtaposes good in the crown of the

horses in the past partly because of their many spoils generated that can be used for work and the source of life.<sup>5</sup>

Livestock has become a massive business in the world such as Australia, New Zealand, Middle East, USA, and others. That's because the world meat consumption is very high. Meat, milk, fur, and leather has been processed so advanced that it gave rise to a wide restaurant, the food menu meat, dairy product range, variety of fashion and beauty tools. Of cattle, appeared the sources of life that brought wealth. Human vying to master it, in line with the encouragement of appetite and lust dress, the man continues to pursue all of them for accomplishing desires.

*Sixth*, Rice fields. In contrast to the world of jewelry in the form of cattle, and fields become coveted jewelry human world as a symbol of the love of the results of vegetation; grains, fruits, and vegetables. Green rice terraces, lush plantations, and fields stretching produces abundant riches coveted everyone. Many people in order to have a fertile paddy fields worked countless hours, pour the mind and energy to fertilize their fields.

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<sup>5</sup>Syaikh Imam Al Qurthubi ,*Tafsir AlQurthubi*. Transl : Akhmad Khatib ( Jakarta : PUSTAKA AZZAM, 2009) p. 195

In the context of urban communities that no longer have the fields, the rice field is the company's place of work, or the institution where they tempt fate. It can be seen how humans work hard to promote and raise institutions, agencies, corporate workplace. They worked hard to get the world's ornament. But sometimes they forgot, everything was just the jewelry world. Jewellery relative, impermanent, transient, deceptive, exhausted, and can afflict.<sup>6</sup>

### **B. Implications of Hedonism For Human life**

The Qur'ān has many stories to tell about the hedonistic world that is always looking for fun, luxuries, and boast, as has been the writer explained in chapter three, namely the greed of the Saba' and Bani Israil. From these stories, we can take a lesson that hedonism has a bad impact on our lives. Hedonism causes a bad relationship with God (*hablum minallah*), with humans (*hablum minannas*) and also premises themselves (*hablum minnafsih*). Among the adverse effects of hedonism that is described in the The Qur'ān is:

#### **1. Get the Anger of Allah SWT**

The most important adverse effects of hedonism is a poor relationship with God. The Qur'ān in many

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<sup>6</sup> Haji Abdul Malik Abdul Karim Amrullah (HAMKA), *Tafsir Al-Azhar* (Pustaka Pustaka Panjimas , 1982) juz 10, p.118-122

verses have mentioned that God does not like action superfluous.<sup>7</sup> Whenever mention *ni'mat*, pleasure, jewelry and other beauty bestowed to humans, the The Qur'an is always accompanied with a warning and a threat. As when mention of lust in man against women, property and children, in the same verse also God reminded that these things only "*zīnah*" or jewelry that is temporary. There are more lasting and eternal namely pious deeds and his replies heaven is supposed to be the hope of every human being. As affirmed in the *surah* al-Kahfi verse 46 and Ali Imran verse 14.

The Qur'an also reminds that all the beauty created in the world is essentially only a trial to test man (Surat al-Kahf: 7). With all these warnings, if people ignore it and remain in force hedonist, *sunnatullah* form of torment will befall as described in QS. al-Qasas: 58-59. In the verse, it is explained that many countries whose population has been decimated God as they revel in the life of the world and doing injustice.

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<sup>7</sup> QS. al-A'raf 31 and QS al-An'am: 141

In Chapter III of this thesis, the author has explained at length how the people of Saba', Bani Israil and Qarun obtain God's wrath and torment due to their greed to favor the world. Other people also get the wrath of God is the prophet Moses. In *Sūrah al-Baqarah* verse 61, it is explained that as a result of lawlessness and arrogance, they are overwritten humiliation and wrath of God. Their iniquity has reached its peak, because they have done ungodly and transgressors, is not only because they reject the favors of Allah and do not be grateful, but even more because of the Signs of Allah and kill the prophets which are not justified.<sup>8</sup>

Sayyid Quthub added that the wrath of God is due to the attitude of those who ask for lentils, onions, garlic, and cucumber.<sup>9</sup> This means that they reject the favors of Allah and do not appreciate what has been obtained. This attitude is in accordance with the hedonism, which when it has gained the pleasure of a thing, then he will find pleasure in others. The desire to

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<sup>8</sup> M.Quraish shihab, *Tafsir Al Misbah : Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002) p. 253

<sup>9</sup> Sayyid Quthub, *Tafsir fi Zilalil Qur'an*, jilid 4 (Beirut : Darusy Syuruq, 1412 H/1992 M), h. 2325, p. 74-75

accumulate wealth makes them neglect to give thanks and do not realize that God put hatred against what they do. In fact, as the authors describe in Chapter III, Allah mentions the word *israf* (exaggerated) as much as 23 times, and some of them accompanied with the assertion that he did not like people who are excessive

(إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ).

## 2. Social Inequality

Hedonism has the adverse effect of the social inequalities. This is because the hedonic tend to give priority to personal pleasure, and not pay attention to others. Hedonism behavior can also create a sense of envy, causing broken off kinship, the spread of hostility and hatred in people.<sup>10</sup>

Hedone people who get excess *ni'mat*, has a tendency to be arrogant over the other, thus was appear the gaps in social interaction. It was recorded in the

Qur'an Surat al-Kahf verse 32-34 :

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<sup>10</sup> Jaribah bin Ahmad al-Haritsi, *Fikih Ekonomi Umar bin Khattab*, (Jakarta : Khalifah, 2008 ),p. 196

“And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops. Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river.” ( Surat al-Kahf :32-34)

Al-Maraghiy said that the property should not be used as pride, because the treasure shadows will disappear. Quraish Shihab adds that the above verse is parable in which two men are one pagan and the other believer. An infidel feels arrogant because he has many gardens and more powerful followers.<sup>11</sup> Sense of arrogant inside caused by competition and feeling superior to others is what ultimately lead to social inequality, it caused loosening the relationship with humans (*hablum minannas*).

### 3. Despondent and Depressed Life

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<sup>11</sup> M.Quraish Shihab, *op.cit.*, Vol.8 , p. 58

Seeking peace or serenity of mind is the essence of human nature.<sup>12</sup> Serenity can be obtained by fulfilling life with pleasures. In an effort to obtain peace of the hedonic that exceeds the limits. They always dissatisfied would pleasures they earn. A similar case is confirmed Prophet *Muhammad* in the hadith narrated by Ibn Abbas

لَوْ أَنَّ لِإِبْنِ آدَمَ مِثْلَ وَادٍ مَالًا لِأَحَبَّ أَنْ لَهُ إِلَيْهِ مِثْلُهُ ، وَلَا يَمْلَأُ عَيْنَ  
ابْنِ آدَمَ إِلَّا التُّرَابُ ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ

“If only humans have a valley containing treasures, of course he still wanted the treasure that many such it anyway. The human eye is then filled if it is filled with soil. God would accept repentance for anyone who wants to repent.” (HR. Bukhari no. 6437).

Hadith above confirms that the human desire to satisfy their lust for possessions would only be satisfied if he was dead. What is said in the Hadith of the Prophet, in line with the philosophy of hedonism theory expressed by the Greek philosophers, as the authors describe in Chapter II. However, that needs to be underlined here is to obtain real serenity, pleasure that must be met not only physical pleasure but also

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<sup>12</sup> Franz Magnis-Suseno, *13 Model Pendekatan Etika*, (Yogyakarta : Kanisius, 1998), p..55-56

spiritual pleasure.<sup>13</sup> This is in contrast with the principle of hedonism satisfaction. As a result, the person whose life is hedonistic will be difficult to achieve peace of heart, because in his heart, the interests of the world became the main objective. While the The Qur'ān has emphasized that the key to sobriety was always involve God in life (*alaa Bidzibrillahi tathmainnul quluub*). Hedonism causes humans exist at a distance by him. The soul needs tranquility of life is not consummated, consequently life felt empty and away from the guidance.

### C. Solution against Hedonism

The Qur'ān as guidance in life is a complete package, which, if understood and applied in life, surely everything will seem easy. In the discussion of hedonism, the The Qur'ān not only elaborated on the characteristics of hedonism, warnings and threats against, but also the The Qur'ān provides solutions.

Although the pleasures of this world legally allowed by law<sup>14</sup> but Islam prohibits hedonism behavior. Because of this action-oriented only to find the pleasures of the world and life always obey worldly lusts. Among the solutions offered by the The Qur'ān, are:

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<sup>13</sup> K. Bertens, *Etika* ( Jakarta: Gramedia, 2000 ) p. 235-238.

<sup>14</sup> Muhammad Nejatullah Siddiqi, *Kegiatan Ekonomi dalam Islam*, trnsl. Anas Sidiq, ( Jakarta: Bumi Aksara, 1996 ), p. 22

## 1. Always be Grateful

All the pleasures of the world in the form of material (possessions, children, women and others) and non-material (health, faith, physical perfection and others) were created by God so that we always feel grateful. So important was grateful that Qur'an mentions the word "gratitude" to the various forms of sixty four times.

The opposite of *syukur* is the word *kufur*, these two words in a verses placed in an editorial. The nature of gratitude, according to Quraish Shihab is "manifest favor," and the nature of infidelity is to hide it. Appears favors among other means used in the place and in the manner intended by the giver, also mentioned the pleasure and the giver with the tongue.<sup>15</sup>

Be grateful of *ni'mat* given by God, means synergizing between the heart (*qalb*), oral (*lisan*) and action (*jawarih*)<sup>16</sup> to always do good, not overbearing and moderation. Do good done by way spend their treasures in Allah's way,<sup>17</sup> and indirectly it will reduce social inequality and poverty. Thankful also necessitates us to not arrogant because of life and God's

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<sup>15</sup> See QS Ad-Dluha : 11

<sup>16</sup> See Syaikh Shalih bin Abd Aziz *شرح عدة متون في العقيدة* Maktabah Syamilah

<sup>17</sup> The relationship between *infak* treasure and do good, confirmed in al-Qur'an the letter al-Baqarah : 195

pleasure is entirely entrusted to man. Then it is appropriate that humans use it to do good and do not use it in moderation.

Gratitude of the most effective and have a positive impact on themselves and society is to *infak* treasures in Allah's way

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ  
وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُمُ وَالزَّيْتُونَ وَالرُّمَانَ  
مُتَشَبِهًا وَغَيْرَ مُتَشَبِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا  
حَقَّهُ يَوْمَ حَصَادِهِ ۚ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ  
الْمُسْرِفِينَ

“And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.” [al-An’am:141]

In interpreting the above verse, Al-Baghdadi Explain that man should give wealth to those entitled to harvest. God

forbid exaggeration in the use of the crop, so that everything runs out and there are no rights of the poor are channeled.<sup>18</sup> There are three important provisions contained in the verse. *First*, God warned man planted when it has grown and put out good results, then the man has the right to eat it because it is provided by God for man. *Secondly*, if it is known the outcome, do not in eating alone. Remove to poor and needy. *Third*, God forbid man of extravagant, wasteful and too generous.<sup>19</sup>

With the path of Allah spend possessions there will be a positive impact for the people of economic equality, life spared from a desire to pursue the satisfaction of the world. Spend the treasure of treasures means cleaning that is not right, keep yourselves from idolatry and disobedience and God promised will be kept from the punishment of hellfire.<sup>20</sup>

The Qur'an also has asserted that humans are encouraged to spend their wealth according ability levels:

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<sup>18</sup> Abu al-Fadl Syihab ad-Din al-Sayyid Mahmud Afandi al-Alus al-Bagdadi, *Ruh al Ma'ani fi Tafsir al-Qur'an al-Azim wa al-Sab'u al-Masani*, juz 6, ( Beirut : Dar al-Kutub al- 'Ilmiyah, 2001 ), p. 44

<sup>19</sup> HAMKA (Haji Abdul Malik Karim Amrullah), *Tafsir Al-Azhar*, juz 8, p. 95

<sup>20</sup> M.Quraish shihab, *op.cit.*, Vol.15, p. 368

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ <sup>ط</sup> وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ  
 مِمَّا آتَاهُ اللَّهُ <sup>ج</sup> لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءَ آتَاهَا سَيَجْعَلُ  
 اللَّهُ بَعْدَ عُسْرٍ يُسْرًا 

“Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.[ ath Thalaq / 65:7]

The above verse tells us that spend their wealth in the way of Allah. And in the The Qur’an surah Al-Baqarah verse 3, the obligations contained after recommendation spends treasure believe in Allah and His Prophet.

This is a sign that spending is not just a suggestion treasure that should be done or abandoned.<sup>21</sup>

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ




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<sup>21</sup> Yusuf Qardhawi, *Norma dan Etika Ekonomi Islam*, Penerj. Zainal Arifin ( Jakarta: Gema Insani Press, 1997), p. 138

“Who believe in the unseen, establish prayer, and spend out of what We have provided for them,<sup>22</sup>

The above verse confirms the relationship between faith, devotion and spend sustenance. Sustenance is all that can be taken advantage. Spend most of sustenance, is to give a portion of the treasure that has been given by God to those prescribed by the religion, such as poor people, kinsfolk, orphans and others.<sup>23</sup>

Fauroni revealed that the utilization of the property for one Muslim has been set by the The Qur’ān, namely the three main principles. *First*, life-saving and not being hedonist, which means that economic action is intended only to fulfill the needs of life is not the satisfaction of desire. *Second*, set aside some treasure for charity and alms. *Third*, run businesses kosher, *halal* framework here includes kosher both kinds of raw materials, production processes, distribution and consumption.<sup>24</sup> From the three principles, then as a Muslim in dealing with all kinds of hedone, not the main purpose, but

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<sup>22</sup> Q.S. Albaqarah : 3

<sup>23</sup> Yayasan Penyelenggara Penterjemah Al-Qur’ān, *Al-Qur’ān dan Terjemahnya* (Jakarta : DEPAG, 1997), p. 3

<sup>24</sup> Lukman Fauroni, *Produksi dan Konsumsi dalam Al-Qur’ān : Aplikasi Tafsir Ekonomi al-Qur’ān*, Presented Paper, annual Conference on Islamic Studies (ACIS) VIII,2008 in Palembang, p. 9

merely as a tool to seek reward for the achievement of happiness living in this world and in the hereafter.

Regarding spending wealth, Islam teaches that wealth spends initially to provide for human, and then the family is their responsibility and further meets the needs of the community.<sup>25</sup> Prophet has taught us to live in a simple and reasonable. Life without debauched for riotous living. And Islam teaches that the purpose of life is not pleasure seeking solely to meet the satisfaction of a good.

But more important is the means to achieve true satisfaction of complete and comprehensive, the pleasures of the world and the hereafter. Satisfaction is not only associated with a material that is physical, but spiritual satisfaction should be more responsive to the pleasure that is not contrary to Islamic values.<sup>26</sup>

## 2. Living a Simple Live (*Zuhud & Wara'*)

The Qur'<sup>an</sup> has always taught us to live simply. This lifestyle by the *tasawwuf* called ascetic (*zuhud*)<sup>27</sup>. In view of

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<sup>25</sup> Ahamad Azhar Basyir, *Refleksi Atas Persoalan Keislaman ; Seputar Filsafat, Hukum, Politik dan Ekonomi*, ( Bandung : Mizan, 1993), p. 201

<sup>26</sup> Syaparuddin, “*Prinsip-prinsip Dasar al-Qur'<sup>an</sup> tentang Perilaku Konsumsi*” *Ulumuna* Vol.XV Nomor 2 ( Desember, 2011), p. 367

<sup>27</sup> Seen from the point, ascetic divided into three levels. First, keep the world in order to avoid punishment in the hereafter. Secondly, away

Hedone, Sufis choose to be ascetic. Carnal lust is the source of man's moral decay. The attitude of a person's tendency to lust can lead to brutality in pursuit of his desires. Encouragement souls who want to enjoy the worldly life will cause the gap between man and God. Thus, to be free from the temptations and influence of lust, people should be careful of the world. He must *zuhud* to the world, which renounced the world and escape the influence of the material.<sup>28</sup>

By being ascetic, then humans will be able to behave *wara'* in view of the pleasures of life. *Wara'* etymologically, refrain from things that are forbidden, the motor of piety, felt heavy and forbidden to perform prohibited. While the terminology *wara'* is away from things that are doubtful because of fear of falling in the act of *haram* and get used to doing good deeds.<sup>29</sup>

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from the world by weighing the rewards in the hereafter. Third, isolate the world not because of fear or hope, but for love of God alone. Rosihon Anwar & Mukhtar Solihin, *Ilmu Tasawuf*, ( Bandung : CV. PUSTAKA SETIA, 2000), p. 72

<sup>28</sup> Rosihon Anwar & Mukhtar Solihin, *Ilmu Tasawuf*, ( Bandung : CV. PUSTAKA SETIA, 2000), p. 59

<sup>29</sup> Achmad bin Hambal, *Kitab al-Wara' : Menghindari Hal Yang Subhat : Metode Salaf Mensucikan Diri/* Imam Achmad bin Hanbal & Imam Ibnu Abi Dunya ; penj : Anshari Taslim ( Jakarta : PUSTAKA AZZAM, 2013 ), p.496

In the context of the present age, *zuhud* and *wara'* must not be practiced as it existed in the *Sufi* tradition. With apply not wasteful and extravagant. In the *sūrah al-A'raf* verses 141, the Qur'an describe what a great blessing of God, and to prohibit all that leads to forget his favors. In the verse, Allah ordered that the man of moderation in all things, that do not use something or give or receive something that is not in place.

Allah loves not those who exaggerated.<sup>30</sup> Islam does not encourage people to keep away from things that are good and pleasant in life. But Islam only recommends that people be natural to enjoy the pleasures of life. This is confirmed in the The Qur'an *sūrah Al-Isra'* verse 29:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ  
فَتَقْعُدَ مَلُومًا مَّحْسُورًا

“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”

According to Afzalur Rahman, meaning "hands shackled to your neck" in the verses above is the nature of the miser in treasure spend, otherwise "too held it" means showing

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<sup>30</sup> M.Quraish Shihab, *op.cit.*, vol 3, p. 696-697

people redundant in fulfilling his wishes.<sup>31</sup> The Qur'an teaches us to be reasonable toward treasure we have. Not afraid of losing what we have, and also not to forget themselves and scatter. Balanced lifestyle is very emphasized in Islam for this kind of lifestyle that will prevent people from hedonic properties.

### 3. Control the lust

Lust has a very important role in the formation of a hedonist character. The linkage between lust and love of excess in the world, described in Surah An-Nazi'at verses 37-41:

فَأَمَّا مَنْ طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ  
 الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ  
 وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

﴿٤١﴾

“As for those who exceed the limits. And prefer the life of this world, verily the Fire shelter (it). And as for those who fear the greatness of his Lord and desire to refrain

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<sup>31</sup> Afzalur Rahman, *op.cit.*, p. 61

from his desires. Surely then syurgalah shelter (it).

In the above verse, the word طَغَى (transgressors) contrasted to نَهَى النَّفْسَ عَنِ أَهْوَى (restraint of desire lust).

This indicates that the act exceeds the limit, can be solved by means of abstinence from excessive desire toward pleasure. Abstinence can also be a parameter faith. In a hadith the Prophet said:

[ لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به ] قال النووي : حديث صحيح رويناه في كتاب الحجة بإسناد صحيح  
"It will not be perfect your faith; you are subject to the desires of the treatises that I have to."

Hadith above confirms that the perfection of faith one is judged on its ability to abstinence in order not to violate the Islamic message. Hedonic actions in this respect are included in actions contrary to the message of Islam that teaches not to exaggerate. Thus, the suggestion of keeping the passion is very effective to prevent people from the adverse effects of hedonism.

#### 4. Remembering the Death

Each of the soul will surely feel dead. This is confirmed in the al-Qur'ān Surat al-Anbiya 'verse 35:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُم بِالشَّرِّ وَالْحَيْرِ فَتْنَةً ۗ وَاللَّيِّنَا

تُرْجَعُونَ ﴿٢٥﴾

“Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.

Death is the responsibility of all that is done for human life. In the above verse, explanations about the certainty of the coming death strung together in a single description of the exam given to God for humans in the world. The exam form of ugliness, kindness and slander. The above verse corresponds with the information in the letter al-Anfal verse 28 which confirms that the property and the children are slander (exams) in life.

To win the test and won ridlo of God, man must take care of properly and in accordance with God. Success or failure in the face of such trials, will be accounted for after death, then by remembering death, humans will be able to control themselves from happiness-temporary pleasures of the world, and this means that people can avoid hedonism. Death is the rope breaker of all hedone (pleasure) that exist in the world. It

is accepted in those sayings by the Prophet through Abu Huraira:

أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ

“You multiply remember the delicacy breaker (death)”<sup>32</sup>

What is meant breaker delicacy is death. By considering the delicacy breaker, people will be more careful in using the delights or pleasures of the world, no exaggeration, no hedonist and also not stingy.

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<sup>32</sup> (HR. At-Tirmidzi no. 2307, An-Nasā'i no. 1824, Ibnu Majah no. 4258. Asy-Syaikh Al-Albani said, “Hasan shahih.”)

## CHAPTER V

### EPILOGUE

#### A. Conclusion

After doing research on hedonism in the al-Al-Qur'ān by analyzing the thematic verses, the researcher can conclude some point :

Hedonism is a view of life which assumes that material pleasure and enjoyment is the main goal of life. In the al-Qur'ān, there are some terms that leads to this sense; *at-takatsur*, *istaghna*, *taghyun*, *tabdzir*, and *israf*. All of these terms leads to a view of life that is oriented to the pleasures of the world. The al-Qur'ān insists that all forms of pleasure in the world (children, women, possessions, livestock) were created by God to test whether humans grateful or kufr. Humans who live only oriented pursuit of pleasure, to accumulate wealth (*at-takatsur*), felt himself rich (*istaghna*), beyond the limit (*taghyun*), scatter treasures (*tabdzir*) and exaggerated (*israf*), are humans hedonist which threatened by the Al-Qur'ān with torment by God.

The al-Qur'ān explains that the act of *hedonism* brings negative implications toward the human relationship with God (*hablum minallah*), relationships with human beings (*hablum minannas*) and relations with themselves (*hablum minnafsih*). In terms of the relationship with God, hedonism can cause adzab of God, as happened in the past, such as the children of Israil, the Saba', Qarun, the prophet Luth and so on. While the relationship with humans occurs because of the social gap between the hedonists with its surroundings. Hedonism can make people feel self-sufficient (*istaghna*), so feel no need of others. A relationship with ourselves as well be estranged because the soul of a hedonist, feel the need to continue to pursue the satisfaction that his life was not peaceful. The al-Qur'ān gives a very humanistic solution to the problem of *hedonism*. Namely with grateful, spend treasures in Allah's way, the simple life (*zuhud* and *wara'*) and remember death.

## **B. Suggestion**

Study about hedonism has a broad scope, especially in terms of the people's economy. This research has revealed how the Qur'ān gives humanistic solution to the problem of hedonism, ie, with spend a fortune for the most vulnerable

citizens. Minimize the hedonistic living practices, means trying to suppress the urge to exaggerate, to then be distributed to those who qualify. As a suggestion, further research could examine how the efforts of the Qur'ān in terms of equity and economic empowerment of the people, by searching for the terms that lead to such understanding.

As the scientific study, this paper still so far from perfectness. So, in order to enrich the reference of Islamic study in the Qur'ān, this paper is not be allowed, but it can be continued with another focus. Contextualization of Qur'ān verses with look back to the culture when the Qur'ān was sending down, then customized and contextualized on what is required to protect them today can be interesting discussion.

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