

HAPPINESS AND JUSTICE

(Study on Ibn Miskawaih's Philosophy of Moral)



THESIS

Submitted to Ushuluddin and Humaniora Faculty in Partial Fulfillment of the Requirements for the Degree of S-1 of Islamic Philosophy on Theology and Philosophy of Islam Department

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SEMARANG

2018

AUTHENTICITY STATEMENT

I declare 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 7, 2018

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ADVISOR APPROVAL

Dear Sir,
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Assalāmu'alaikum Wr. Wb.

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It is ready to be submitted in joining last examination.

Wassalāmu'alaikum Wr. Wb.

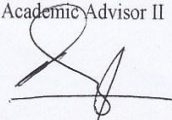
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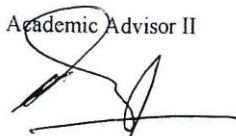
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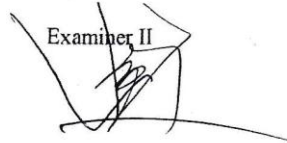
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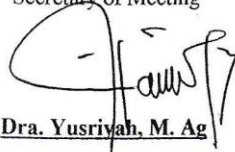
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MOTTO

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ¹

¹ Q. S. Ar-Ra'du; 28

DEDICATION

This thesis is dedicated to:

Ibu Masri'ah, Bp.Madkhan (alm) and my big family who always support

and pray to my success

ACKNOWLEDGMENT

Bismillāhirrahmānirrahīm

Praise to Allah SWT, essence of the most entitled to receive all the praise. Although without our praise, His majesty as Creator will not be reduced at all. The Lord of hosts, the God who are created the universe by His will with all kinds of abilities and potential. So as a small example, my weak creatures can complete this initial research as a process of learning to become a better human being useful to others. And unto Him shall all return.

Ṣolawāt and greetings also due to the Prophet Muhammad along with relatives and companions who have guided and set an example to mankind in order to be the best of creatures of God.

Researcher fully aware that this study would never have been possible without their cooperation, supports, helps and prayers from various parties, either directly or indirectly. For that infinity thanks researcher say to:

On the other hand, this thesis is dedicated to fulfilment of the requirement for the Degree of S-1 of Islamic Philosophy on Theology and Philosophy. Researcher fully aware that this study would never have been possible without their cooperation, supports, helps and prayers from various parties, either directly or indirectly. For that infinity great thanks researcher says to:

1. Dr. H. M. Muhsin Jamil, M.Ag as the Dean of the Faculty of *Ushuluddīn* and *Humaniora* beloved, and especially for the two supervising researcher by: Aslam Sa'ad M, Ag and Dr. Zainul Adzvar, M.Ag, who have directed this thesis to be work that should be donated as academic work to obtain a degree at the same S1 efforts researcher in answering the problems that occur as a form of academic social responsibility.
2. Dr. Zainul Adzvar, M.Ag as the chief of Theolgy and Philosophy Department and Dra. Yusriah, M.Ag as the secretary who have given any facilities to researcher for study in *Ushuluddin* and *Humaniora* Faculty, especially in my Major: Theology and Philosophy.

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4. Mr. Dr. H. Abdul Muhayya, MA, Mr. Dr. Fakhruddin Aziz, Lc, as a supervisor in Dormitory of FUPK.
5. All of my friends, especially to, *Hajir, Zaqqi* who is willing to help this thesis. "*PK Sab'ah*", both of class AA (*Aqidah and Akhlak*: Emilia Khotimah, Lathifatun Na'mah, Lina Ihdayani O, M. Imam Baihaqi, Mustika Bintoro, M. Ali Mustaqim, and TH (Tafsir and Hadith) and others that cannot be called all arms that help and provide support, either through energy, thoughts, writings, or with spicy innuendos that shatter *'ala santri*, so as to make researcher aware and growing passion for realizing his dreams.
6. Racana Walisongo, RGM ONE FM, HMJ AF, PMII, PKBI Kota Semarang, Griya Muda as an organization that was involved in the dig, cultivate and hone soft skill, leadership and good social communication in order to add and complement the capabilities of researcher competence and intellectual insight.
7. And all those who may not be called one by one, May God give grace and ease in every step us until the end of the day later. Amen.

In addition, researcher are also aware of this research are still many shortcomings, even far from perfect. But at least researcher has tried hard to give the best to contribute a claimant science that seeks to unravel the problem that is happening today. Therefore, input and suggestions constructive criticism so researcher hopes for the sake of the birth of the works of better quality in the future. Finally, the researcher hope that this simple thesis is also a second work of researcher can benefit and inspire religiosity spiritual to us as creatures (have) God and social beings.

Semarang, July 7, 2018

M. FATHUL ARIF

NIM. 114111029

TRANSLITERATION²

Table 1: Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	Gh
ح	ḥ		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L
ر	R		م	M
ز	Z		ن	N
س	S		ه	H
ش	Sh		و	W
ص	ṣ		ء	’
ض	ḍ		ي	Y

² Retrieved on 20 April 2015 from http://rotas.iium.edu.my/?Table_of_Transliteration

Table 2: Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
َ	a		َ، اِيَّ	An
ُ	u		ُو	Un
ِ	i		ِي	In
َ، اِيَّ، اِيَّ	ā		ُو	Aw
ُو	ū		ِي	Ay
ِي	Ī		ُو	uww, ū (in final position)
			ِي	iyy, ī (in final position)

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CURRICULUM VITAE

ABSTRACT

The title: Happiness And Justice (Study on Ibn Miskawaih's Philosophy of Moral)

Some people assume that the essence of happiness reside in wealth and moneter. So, they fight to get according them opinion. There are other opinion that the element of happiness detectable in perfection of body. And they opinion that the happiness beside in position of office, glory and popularity. Like that about the justic, the justice is purpose, and the law as way to achieve the purpose of justice. In fact, the concept or value of justice often influence element the subjectivity of human, until the justice only can experienced by special human. In problem the happiness dan justice, there is scientist of islamic philosophy which try to justified about the happiness and justice. So, the researcher has questions which about the happiness and justice. 1) How is the concept of happiness and justice according Ibn Miskawaih, and 2) How is the relevance between happiness and justice?

Methodologically, this research is included as a qualitative research, where collecting data through *library research*. The researcher has a conclusion from his research, that the happiness according Ibn Miskawaih, there are three happiness; happiness because perfection of body, happiness because wealth and happines of soul. The true happiness is when the human remember to God, so they will be feel the happiness of soul. And the justice according Ibn Miskawaih is justice when the human doing fair to other human indifferent dan justice to Allah by the way to pray and pure of soul. The happiness and justice has relevance in the human life because the purpose of some goodness is happiness and justice is one of goodness.

CHAPTER I

INTRODUCTION

A. Background

The issue of happiness is a topic that people constantly talk about, how the essence and the way what efforts it takes to get it. Some people assume that the essence of happiness beside in material wealth. So they fight to get it . They assume also that the happiness is found in physical perfection. They opinion also that happiness beside in authority, rank, and position, popularity.¹ Happiness (*sa'ādah*) as goodness, success and blessing always sought by human. There is no end to human looking for the meaning of the essence of happiness and thinking of ways to be happy. But the perception and definition of human happiness is diverse.

In practical life, we often see and hear, that the happiness is when the monthly income is categorized as high, good business and abundant material, Non-Permanent Teacher (GTT) succeed in becoming civil servant (PNS), wealth is abundant, children enter the school and college famous, the child succes come to work with high salaries. So, happiness and success for most human are the achievement of material measures.

The contemporary global context that is dominated by the ideology of capitalism which opinion that capital or wealth as ruler, bring humankind into spiritually dry little capitalists. In the midst of the various demand of the material human tend to orient on the worship of material or called the ideology of materialism and also the ideology of worshiping pleasure or hedonism.

The happiness of material for a moment indeed eliminates thirst, but essentially he is no more a mirage that is increasingly pursued, can not be achieved. Corruption, abuse of authority and moneter, the fact does not make the perpetrator feel happy. The phenomenon of suicide, stress and

¹ Dr. Hamzah Yaqub, *Tingkat Ketenangan dan Kebahagiaan Mukmin (Tashawwuf dan Taqarrub)*, (Jakarta; Penerbit CV Abadi), p. 81

psychiatric disorders that plague modern humans is proof that human are increasingly losing their orientation of life, feeling themselves hollow, despite the abundance of matter. Some people finally realize the mistake, and then turn to the religious offer to achieve true happiness, balancing material and spiritual happiness. So developed the science of the soul which try to solving the difficulties that take away the happiness of human life.²

Indeed, Islam does not deny that one part of happiness is material achievement. Confession and encouragement to pray for happiness in the world and the hereafter is one of the most popular prayer among Muslims. The prayer reads, *rabbānâ âtinâ fî al-dunyâ hasanah wa fî al-âkhirah hasanah wa qinâ adhâ ba al-nâr*. The meaning, Islam fundamentally and globally has introduced the concept of happiness in Qur'an and al-Hadith. Fakhr al-Din al-Razi for example when interpretation verse in QS Al-Baqarah: 201;

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا

عَذَابَ النَّارِ³

“And between them, there are human pray:” the our God, give us the goodness in the world and in the hereafter and distance from torture of the hell.”

He said that the hasanah is related to sa'adah which has three dignity. *First*, the spiritual which includes two things; the perfection of theoretical potential attained by science, the perfection of practical potential achieved by moral. *Second*, the body also includes two things; health and physical beauty. *Third*, the external includes two things; wealth and rank.⁴

² Prof. Dr. Zakiah Daradjat, *Kebahagiaan*, (Bandung; CV Ruhama, 1988), p. 9

³ Q. S. Al-Baqarah; 201

⁴ Fakhr al-Din al-Razi, *Mafatih al-Ghayb* (Beirut; Dar al-Kutub al-Ilmiyyah, 1990), juz 5, p. 160.

But, reducing happiness by physical materiality is a form of misery. Because they know that the human of the abundance of matter does not require him to be happy. Stress for example, is a psychiatric disorder that hits anyone who has anxiety, has a life problem, whether he is a rich or poor.

Thus, Islam reminds the human that the element of completeness to be happy are idealized along the way, the happiness of the world that includes the fulfillment of need in the world and happiness in the afterlife.

Like happiness, discussed of justice is an important concept in human life. The problem of justice is not only the area of legal studies, but also the problem can be studied from various disciplines of social sciences and humanities. Justice is a purpose, whereas the law is the only way to achieve that purpose. Apparently the concept or the value of justice is often influenced by the element of human subjectivity, so that justice can sometimes only be felt by certain parties. What a person feels fair is not necessarily felt by another person or group.

The religion of Islam in which the terms of the community order from individual to social matters and logical reasoning offer equally adequate values of justice. But, these values have not been adequately explored, since the religious image in the community is only limited to formal ritual. The values of justice in Islam are highly respected, for enforcers of justice will get reward from God not only in the world, but also in the hereafter, so Islamic values especially justice are very teleological, long-term.

According to the Islamic system, anything that is legal, true and is based on God's law is fair. This concept is a religious character. In Islam's view of the balance of the world governed by the ordinance of God, justice is the goodness in which God provides the law which He transmits through the Qur'an. The principles of equality, mid and proportional bring beauty in nature and goodness to human beings. According to Muslim doctrine,

justice represents both the basic purpose and the ultimate purpose of all God's revelation. He expresses in a level. God's justice rests His creation and the justice of human to human.⁵

In this study, the search for the conception of happiness and justice according to Ibn Miskawaih which are both interrelated in human life. In Islamic, happiness and justice explained that how to get it in a good way. According to Ibn Miskawaih the purpose of goodness is happiness.

B. Research Question

The research question appears based on background above are;

1. How is the concept of happiness and justice according Ibn Miskawaih ?
2. How is the relevance between happiness and justice ?

C. Aims and Significances of Research

1. Aims of research:

In every activity, the aim is an important thing to know what want to get, especially in a research. The aims of this research are;

- a. To give explanation of happiness and justice according Ibn Miskawaih as the objective of research.
- b. To give explanation about the relevance happiness and justice according Ibn Miskawaih in the life.

2. Significances of Research;

After get the aims, the researcher hopes this research can give some significances, as below;

1. Giving scientific contribution and knowledge expansion (*khazanah*) in Islamic studies.

⁵ Prof. Dr. H. M. Agus Santoso, S.H.,M.H, *Hukum, Moral dan Keadilan (Sebuah Kajian Filsafat Hukum)*, (Jakarta; Kencana, 2012), p. 86

2. Giving views and adding discourse how important the happiness dan justice.

D. Prior Research

Such as explained earlier, the happiness is the purpose of goodness. Among the journal and thesis ever discuss related themes are:

The thesis of Akhmad Basumi *Peran Orang Tua dalam Pendidikan Akhlak Anak (Study Pemikiran Ibnu Miskawaih dalam Kitab Tahdzib al-Akhlak)* IAIN Walisongo Semarang, 2008. This thesis discussed that the parents is the first teacher for children and the morality education is standart conception of children education.

The thesis of Mushonnef *Kebahagiaan Menurut Ibn Maskawih* Fakultas Ushuluddin IAIN Walisongo Semarang 2004. This thesis discussed about the consept of happines according Ibnu Maskawaih which this consept has attainment phase and the position of happines achieve ma'rifat phase.

The thesis of Rizal Anta Fauzi *Konsep Pendidikan Akhlak (Studi Komparatif Pemikiran al-Ghazali dan Ibnu Miskawaih)* STAIN Tulungagung, 2003. This thesis discussed the concept of difference and sameness the thought of al-Ghazali and Ibnu Miskawaih about morality education and development of moral.

The thesis of Muthoharoh *Konsep Dan Strategi Pendidikan Akhlak Menurut Ibnu Miskawaih Dalam Kitab Tahdzib Al-Akhlak* Fakultas Ilmu Tarbiyah Dan Keguruan Institut Agama Islam Negeri Walisongo Semarang, 2014. This thesis discussed about the concept of moral according Ibnu Miskawaih that how the strategi to moral education to children in the school.

The thesis of Diah Fitriyani *Pemikiran Ibn Maskawih Tentang Jiwa* Fakultas Ushuluddin Dan Humaniora Universitas Islam Negeri (UIN) Walisongo Semarang, 2016. This thesis

discussed about the concept of soul according Ibn Maskawih, the Qur'an and how soul according Ibn Maskawih in modern era.

Here, the researcher will be discussed about happiness and justice Ibnu Miskawaih which to achieve the happiness have to covered all thing, because the purpose of goodness is happiness. According Ibn Miskawaih, knowledge and attitude is to achieve the happiness. The happiness and justice has relevance in human life to be insan kamil.

E. Method of Research

This research is a qualitative research which will be done as literature study and analyzed using literature data.

1. Type of Research

Methodologically, this research is included as a qualitative research, where collecting data through *library research*. So, the consideration of this thesis would be done based on the literature sources and some works which related with this study.

2. Source of Data

This research is a literature study. The sources of data used in this research are two, those are;

First, Primary data is the prime data which used as the tool to analyze the research questions, it is "*Tahdzib al-Akhlak*" which translation of Abu Ali Akhmad Al-Miskawaih, *Menuju Kesempurnaan Akhlak* (Bandung; Penerbit Mizan, 1992).

Secondary, Secondary data is the supporting data and used to strengthen primary data, such as books, thesis, journals, which its source of data could be support directly and indirectly on this research. In this case, such a thesis of The thesis of Akhmad Basumi *Peran Orang Tua dalam Pendidikan Akhlak Anak (Study Pemikiran Ibnu Miskawaih dalam Kitab Tahdzib al-Akhlak)*.

3. Method of Analysis Data

Because of the type of this study is a qualitative, so in this case the researcher collected data through library research or library research, which collecting data related to the discussion of the related good. The researcher must be able to think objectively in analyzing the data.

The technique of analysis of this study is content analysis, namely data processing by separate sorting related to the discussion of some ideas or thoughts educational leaders who later described, discussed and criticized. Furthermore categorized (group⁶) with similar data, and analyzed it critically in order to obtain a concrete and adequate formulation, and thus serve as a step in reaching conclusions in response to the formulation of the problem. From that, researcher will look for data relevant to the focus of this study, which is to answer the focus of the problem.

F. Writing Order

In writing essay research or in general there are three parts, the first part contains the introduction, both the content and the third cover. It is to make more understandable, the researcher coherently in five chapters. And obtain an overview, the authors the contents of each chapter.

Chapter I, is an introduction which explains the background, research questions, aims and significances of research, prior research, method of research, and systematic of writing.

Chapter II, the researcher will write the general review about the happiness and justice; explanation the happiness and justice generally.

Chapter III, the researcher will write about biography Ibnu Miskawaih including his education background, his works, and his concept about happiness and justice.

⁶ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2002), p. 163

Chapter IV, contains analysis of the researcher which directly adapted from three chapter before it.

Chapter V, the epilogue, here the researcher will make a conclusion of this research and persuade the reader or other researcher to develop and study this theme of moral more.

CHAPTER II

GENERAL REVIEW OF HAPPINESS AND JUSTICE

A. The Happiness

1. Understanding of happiness

Veenhoven states that happiness is concerned with the extent of the quality of one's life. Argyle, Martin and Lu argue that happiness is characterized by the existence of three components, namely; positive emotions, satisfaction and loss of negative emotions such as depression or anxiety.⁷

2. The Kinds of Happiness

According to Ibn Miskawaih, happiness is divided into 5 (five) kinds:

- a. The happiness that exists in healthy body condition and sensual tenderness, thanks to a good temperament. For example, hearing, sight, smell and feeling.
- b. The virtue of possessing good luck, friends and the like, so that one can spend his wealth wherever he wants and with the treasures he also makes good by helping the people in particular, and those who are worthy in general. With the treasure, he can perform activities that add to his glory which he will gain praise and flattery.
- c. The happiness of having a good name and fame among those who have virtue and so he will be praised and lauded by them, for his virtuous attitude.
- d. Success in everything. It happens that he is able to realize what he aspires to.

⁷ Prof. Dr. Zakiah Daradjat, *Kebahagiaan*, (Jakarta; CV Ruhama, 1993), p. 10

- e. The happiness gained by the person who carefully opinion, the right mindset, straight belief. Both beliefs in religion and outside of religious affairs, not stuck in error, and able to give the right instructions.⁸

3. The Characteristics of Happiness

There are some characteristics about happiness , among other; gratitude .Kashdan stated that praise and thank constituting an essential ingredient for life quality. Gratitude over everything that had been owned made someone could still keep his interest that it may have a thing. One who has an interest tends to be happy than those not having any interest.

Another characteristic was that feeling optimistic and hope of the future, a desire to stay near another person (in social-life), marriage, religiousness as well as more people who are good physical and psychological.

Based on the description above it can be concluded that characterize happiness is a praise and give thanks , the optimistic feeling, and the future hopes, a desire to stay near another person (in social-life), marriage, religiousness as well as more people who are good physical and psychological.

4. The Aspects of Happiness

Andrew and mckennel divide the happiness of a being two things, namely;

a. Affective Aspect

Experience the emotions of pleasure, excitement, other positive and emotion.

b. Cognitive Aspect

⁸ Abu Ali Akhmad Al-Miskawaih, *Tahdīb al-Akhlâk*, (Bandung; Penerbit Mizan, 1992) Terj. *Menuju Kesempurnaan Akhlâk*, p. 92

That is satisfaction with the variation of life domain

Suh dkk, said that excitement aspect is affective and satisfaction is cognitive aspects. The affective divided into two components, that is a positive effect and effects negative.⁹

5. The Characteristic of Human Feeling Happy

According to David G explained that there are four characteristic that is always there to someone who had happiness in his life, namely;

a. A sense of worthiness

A happy person tending to love himself. People happy are the one who has a high level of confidence.

b. Optimistic

The optimist believe that an event good have a cause permanent and bad temporary so they try harder on every occasion so it can in the better. But the pessimistic give up in all aspects when he was bad over a given area.

c. Open Mind

A happy person usually is more open with respect to another person, and helped other income levels in need. Research shows that those who have personality extrovert and easily socialize with others turned out to have greater happiness

d. Able to control themselves

The happiness People generally have control on his life. They are having power or excess so they usually work better in education and work

6. The Factors of Formation of Happiness

Some studies and reports indicate there are several very important factors in the formation of happiness. Namely;

⁹ Prof. Dr. Zakiah Daradjat, *Kebahagiaan*, (Jakarta; CV Ruhama, 1993), p. 12

a. The Money and Success

The correlation between having the cash and feeling happiness is shaky. Money becomes important when someone has no money.

b. The Age and Gender

The majority of the study did not find a significant relation exists between the ages of and happiness, but from a number of studies mentioned that young people are happier than you are old. Women suffer from depression twice as many as the seem to outnumber men. But in this case not frequently feeling happiness seems to be differences between women and men.

c. The Intelligence, Community and Sexual.

Intelligence and education is important, but they did not associated with happiness. While community dwelling also does not guarantee the emergence of happiness. Sex makes someone happy if he was enjoying the sexual.

d. The Health and Togetherness

Health influence on happiness is small, for the one who have a problem serious health often adapt and continue their live. Social life bring an important influence for happiness, when relationships these social work well. So does, who have companion companionable tend to be happy.

e. The Religion

The religion community have sufficient faith strong will be a happier. Myers explained that the man will bear responsibility for your happier than he who have no basis because religion advocated the purpose of life, call on you to have to receive and deal with a problem by quiet, and bind one a nation that give each other support.

f. The Love and Married

Love has an important role in human life, because it is the foundation of married life, the formation of a family of children care.¹⁰ So, love and marriage are key factors in feeling happiness.

g. The Feeling Satisfied of Employment

Feelings satisfied with self-employment and feelings of merit correlate closely with happiness. Work is not just a tool for earning money but also as a gesture that someone is valued and needed others, so that someone feels himself useful to other.

h. The Happiness of Soul

The happiness and misery are emotional interpretations. One can feel really happy in the midst of a terrible state or feel miserable despite having everything. The key to reaching baghagia is to view life spiritually by taking wisdom and wisdom in all things. So it can feel the happiness.

7. The Statements are Expressed in Various Phrases in the Qur'an about the Happiness

Including;

1. *L a z ā t*, delicious, pleasant.

﴿ ٧ ﴾¹¹ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ

“And in that heaven there is all that is desired by the heart and pleasant (in view of) your eyes and eternal in it”

2. *M a t ā'*, jewelery or pleasue

¹⁰ Drs. H. Rohiman Notowidagdo, *Ilmu Budaya Dasar Berdasarkan Al-Qur'an dan Hadits*, (Jakarta; PT RajaGrafindo Persada), p. 58

¹¹ Q. S. Az-Zukhruf ; 71

وَأَنْ أَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ

مُسَيِّئًا¹²

“And you ask forgiveness of your God and repent unto Him. (if you do so), He will give you good pleasure (continuously) unto the appointed time”

3. *Ni'māh*, pleasant or happy¹³

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ

عَلَيْكُمْ نِعْمَهُ ظَهْرَةً وَبَاطِنَةً¹⁴

“Do you not see that Allah hath subordinated to you what is in the heavens and what is in the earth and perfecteth for you His blessings are born and inward”

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ¹⁵

“And whatever favor you have, From Allah is (coming).”

4. *Aflakha*, lucky or happy

قَدْ أَفْلَحَ الْمُؤْمِنُونَ¹⁶

“Truly lucky those who believe”

¹² Q. S. Hūd; 3

¹³ Dr. Hamzah Yaqub, *Tingkat Ketenangan dan Kebahagiaan Mukmin (Tashawwuf dan Taqarrub)*, (Jakarta, Penerbit CV Abadi), p. 88

¹⁴ Q. S. Luqmān; 20

¹⁵ Q. S. An-Nahl; 53

¹⁶ Q. S. Al-Mukminūn; 1

5. *Sakīnah*, compassion

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ ۗ ﴿٦٦﴾¹⁷

"Then Allah sent down His compassion to His Messenger, and to the believers"

6. *Muthmainnah*, calm, compassion

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٦٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ۗ ﴿٦٨﴾¹⁸

"Hi calm soul. Return to your God with a satisfied heart again His approval."

7. *Amnu*, safety; *Āmnia*, feel safety; *âminah*, peaceful

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن

كُلِّ مَكَانٍ ۗ ﴿١١٢﴾¹⁹

"And God has made a parable of a land which was once again secure again, and it came to him abundantly from every place".

8. *As-Salaām*, safety, happiness.

وَاللَّهُ يَدْعُوًا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۗ ﴿٢٥﴾²⁰

"Allah demain (human) into darussalam (heaven), and point to human whom He will in the Straight Way (Islam)."

¹⁷ Q. S. Al-Fath; 26

¹⁸ Q. S. Al-fajr; 27-28

¹⁹ Q. S. An-Nahl; 112

²⁰ Q. S. Yunús; 25

9. *Farihiñ, Farihun* yang have fun, happy.

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ ²¹

“They are in a state of happy because of the gift of God, He has given them.”

10. *Yastabsyir*, happy, cheerful.

يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ²²

“They happy with the great favor and grace of God, and that God does not waste the reward of those who believe.”

11. *Su'idiñ*, happy.²³

وَأَمَّا الَّذِينَ سَعَدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ

وَالْأَرْضُ ²⁴

“As for those who are happy, Then its place in heaven, they abide in it as long as there is heaven and earth.”

12. *Fauz*, winner, glory, happiness; *Faizun*, human get the glory.

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَخَشِيَ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ²⁵

“And whoever obey to Allah and His Messenger and fear God and fear Him, Then they are the human who will be victorious.”

²¹ Q. S. Ali Imrân; 170

²² Q. S. Ali Imrân; 171

²³ Dr. Hamzah Yaquub, *Op. Cit*, p. 91

²⁴ Q. S. Húrd; 108

²⁵ Q. S. An-Núr; 52

Actually happiness in the view of Islam rests on the effort not to be distracted by anything received from God. Little or many remain grateful and accepted as the best by Allah's choice or qona'ah. Qona'ah consists of five aspects directly related to human life. Among others;

- a. Receive by what Allah give to us.
- b. Ask to God for a worthy addition and keep trying
- c. Patiently accept the provisions of God
- d. Trust to God
- e. Not interested in trickery

The above five aspects practically direct a person to happiness. In the attitude of qona'ah, one is not dazzled by the achievement other have achieved, but is busy managing and taking care of what they have received.

The meaning of happiness for a believer can judge this life based on value and portion. Imam Ghazali said that true happiness and delicacy is when someone can remember to God. In the remembrance of God the heart feel peace and quiet.²⁶

The several of source of happiness according to Imam Ghazali, namely ;

1. The Reason

- a. Perfection of reason
Perfection must be by science. The science that makes people understand something. The science that makes it easy for human to express their faith.

²⁶ Dr. Hamzah Yaqub, *Op. Cit*, p. 87

b. *Iffah* (safe the self)

The person who try constantly to maintain the sanctity of the heart so that it will remain strong in the face of the trial and difficulties of life. he try to reach it by beginning *wara'* and *tawadhu*.

c. *Syajâ'ah* (brave)

Barve in upholding goodness and getting rid of bad with various risk and consequence. Then, brave to admit the mistake of self and dare to acknowledge the advantage of other.

d. *'Adl* (justice)

Justice is putting something on the portion. Harmony and orderliness in treating thing can bring happiness.

2. The Body

Human can feel happiness if his body;

- a. Healthy physically and psychologically
- b. Strong, which has physical strength and mental strength
- c. Physical, handsome and beautiful
- d. Got a gift of longevity

3. Beyond the body

That is something that can bring happiness achieved by human effort, namely;

- a. The wealth

Wealth can bring happiness if used well. But can bring suffering if directed to something contrary to God.

- b. The family Silaturrahim are alive and relationship will bring happiness in its own right
- c. Popularity

Being respected and honorable can be a source of happiness as long as it is not touched by *riyâ'* and *sum'ah*. Expected by its popularity radiate the attitude and attitude good life to be imitated by other.

B. The Justice

1. Understanding of Justice

In concept of Islam, justice comes from Arabic *adl*, which is a noun derived from the verb *adala*; 1) straighten or honest, change; 2) away, leaving one wrong path to the right path; 3) being equal or equal or equal; 4) make balance or balance or in a balanced state. In the al-Arabic dictionary it states "that a thing that is in the mind in an honest state is justice, every that is not right or not worthy of being regarded as unjust". The idea of right and wrong is implicit in the term *adl* because the term is often used in a broad sense including values and religion.²⁷

The justice is the recognition and equal treatment of rights and obligations.²⁸ The justice is also interpreted as a stance to the right, impartial one of them, and not one-sided. In other word, it is fair here to grant the right of the right without distinction between the rightful and to act upon the wrong person in accordance with his crime and negligence, without complicating it or being favorit to him.²⁹

²⁷ Prof. Dr. H. M. Agus Santoso, S.H., M.H, *Hukum, Moral dan Keadilan, Sebuah Kajian Filsafat Hukum*, (Jakarta; Kencana, 2012), p. 86

²⁸ Drs. H. Rohiman Notowidagdo, *Ilmu Budaya Dasar Berdasarkan Al-Qur'an dan Hadits*, (Jakarta; PT RajaGrafindo Persada), p. 119

²⁹ Srijanti, *Etika Membangun Masyarakat Islam Modern*, (Jakarta; Graha Ilmu, 20016), p. 125

The definition of the Scientists about the Meaning of justice, according to **Aristoteles** that justice is an act that lies between giving too much and little that can be interpreted to give something to everyone according to what is rightfully. Understanding justice according to **Frans Magnis Suseno** said about the justice is an inter-human condition that is treated with the same in accordance with their rights and obligations respectively. According Notonegoro that justice is a state that is said to be fair if it is in accordance with the provisions of applicable law. according to **Thomas Hubbes** which argue that the justice is something deeds are said to be fair if it has been based on an agreement that has been agreed. According **Plato** which states that the justice is beyond the ordinary human ability where justice can exist in law and legislation made by experts who are especially concerned about it. According **W.J.S Poerwadarminto** who state that justice is not one-sided, should not be arbitrary. The definition of justice by the definition of **Imam Al-Khasim** is to take the right of the person who is obliged to give it and give it to the person who is entitled to receive it.³⁰ 'Adl (justice) is something that remains in the righteous soul.³¹

Jhon Rawls argues that a just ideal society structure is the basic structure of an original society in which basic rights, freedom, power, authority, opportunities, income, and prosperity are met. This category of ideal society structure is used for;

1. Assess whether existing social institutions have been fair or not fair.
2. Correcting social injustice

Rawls argues that what causes injustice is the social situation so it needs to be checked which principles of justice can be used to shape a

³⁰ <http://www.artikelsiana.com/2015/01/pengertian-keadilan-macam-macam-keadilan.html>, diidownload pada Jum'at, 6 Juli 2018

³¹ Dr. Ahmad Mahmud Shubhi, *Filsafat Etiksa, Tanggapan Kaum Rasionalis dan Intuisionalis islam*, (Jakarta; PT Serambi Ilmu Semesta, 2001), p. 46

good community situation. Correction of injustice is done by returning (call for redress) people on original position. It is in this basic position that a genuine agreement is made between the original agreement of the community members on an equal footing.³²

According to Jhon M. Ivancevich and Robert there are four important terms in the theory of justice, namely;

- Person. Individual to whom justice and injustice are perceived.
- Comparison with others. Any group or person used by a person as a reference regarding input and outcome.
- Input. Individual characteristic brought by someone to work.
- Result. What a person receive from a job (eg; allowance, recognition, and salary).

2. The Kinds of Justice

According to Aristoteles's theory, the kinds of justice are divided into five (5), among them;

1. Communicative Justice

Communicative justice is the treatment of a person regardless of his services. For example, communicative justice is someone who is given sanction due to violation he made without looking at his services and position.

2. Distributive Justice

Distributive justice is the treatment to a person in accordance with the services that have been done. An example of distributive justice is a construction worker who is given a salary according to the result that have been done.

3. Natural Justice

³² Damanhuri Fattah, *Teori Keadilan menurut Jhon Rawls*, Jurnal TAPIs, Vol.9 No.2 Juli-Desember 2013, p. 32-33

Natural justice is the treatment of a person in accordance with the law of nature. An example of natural justice is that a person will reward him well if he does something good to him either.

4. Conventional Justice

Conventional justice is justice that occur where a person has complied with law and regulations. An example of conventional justice is that all citizen are required to comply with all applicable law of that country.

5. Improvement Justice

Justice of improvement is justice that occur where a person has defamed another person. An example of justice for improvement is someone apologizing to the media for defaming another person.

According the theory of Plato, there are the kinds of justice, namely;

1. Moral Justice

Moral justice is justice that occur when able to provide a balanced treatment between right and obligation.

2. Procedural Justice

procedural justice is justice that occur when a person perform deeds in accordance with the expected procedure.³³

3. The Principles of Happiness

According Rawls³⁴ there are several principles of happiness, namely;

³³ <http://www.artikelsiana.com/2015/01/pengertian-keadilan-macam-macam-keadilan.html>, diunduh pada Jum'at, 6 Juli 2018

³⁴ John Rawls yang hidup pada awal abad 21 lebih menekankan pada keadilan sosial. Hal ini terkait dengan munculnya pertentangan antara kepentingan individu dan kepentingan negara pada saat itu. Rawls melihat kepentingan utama keadilan adalah jaminan stabilitas hidup manusia, dan keseimbangan antara kehidupan pribadi dan kehidupan bersama. Rawls mempercayai bahwa struktur masyarakat ideal yang adil adalah struktur dasar masyarakat

a. The principle of Equal Freedom

This principle allow restriction on freedom only to support a wider system of freedom. But freedom itself can conflict with each other. When this happen, the demand on the breadth of the freedom system will not solve it.³⁵ Instead, what is needed is the weighing of the relative value of the two freedom that are at odds. Since rational human being tend to differ on the value of freedom, the personal rational judgment in the first position can not break this impasse.

Not to mention our belief about justice include many cases where freedom must be maintained to avoid damage to other. For example in the enactment of pollution laws. It would be too much, Harts said that if Rawls wanted to eliminate such thing from the limitation of freedom allowed.

b. Lexical Order

Rawls assume that inequality in the economic arena does not affect the equality of fundamental freedoms. Rawls recognizes that economic inequality can indeed affect the ability of individuals to. And while the value of freedom may be affected by economic inequality, Rawls argue that freedom itself must inevitably be distributed equally.

c. The principle of Distinction

Rawls argue that position and power are generally attached to income and welfare, because income is a sufficient measure.³⁶

The principle of justice in the view of Mu'tazilah can be detailed as follows:

yang asli dimana hak-hak dasar, kebebasan, kekuasaan, kewibawaan, kesempatan, pendapatan, dan kesejahteraan terpenuhi.

³⁵ Karen Lebacqz, *Teori-teori Keadilan*, (Bandung; Penerbit Nusa Media, 1986), p. 65-

³⁶ *Ibid*, p. 66-68

- a. God is good and does not want evil.
- b. Human being are free to do something and freedom is and the power God has made to man.
- c. The creature were created by God on the basis of hikmah and wisdom.
- d. God does not condemn anything except that which is forbidden and does not tell anything except what is told.
- e. Human can be banned or prevented from doing qudrat and iradat.

Mu'tazilah recognize that in addition to the justice that is explained in revelation, human can understand the concept of justice through his mind. Therefore the doctrine of Mu'tazilah justice require the existence of two standards of justice:

- a. Retributive Justice (*Ilahiyah*), considered by the scale applied according to syari'at in the form of reward and punishment in the afterlife.
- b. Rational Justice is considered by the measure set forth in human behavior on earth.

4. The Role of Justice

Justice is the first virtue of social institutions, as truth is of systems of thought. A theory however elegant and economical must be rejected or revised if it is untrue; likewise laws and institutions no matter how efficient and well-arranged must be reformed or abolished if they are unjust. Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. For this reason justice denies that the loss of freedom for some is made right designed to advance the good of its members but when it it is also effectively regulated by a public conception of justice. That is, it is a society in which (1) everyone accepts and knows that the others accept the same

principles of justice, and (2) the basic social institutions generally satisfy and are generally known to satisfy these principles. In this case men may put forth excessive demands on one another, they nevertheless acknowledge a common point of view from which their claims may be adjudicated. If men's inclination to self-interest makes their vigilance against one another necessary, their public sense of justice makes their secure association together possible. Among individuals with with disparate aims and purposes a shared conception of justice establishes then bonds of civic friendship; the general desire for justice limits the pursuit of other ends. One may think of a public conception of justice as constituting the fundamental charter of a well-ordered human association.³⁷

Existing societies are of course seldom well-ordered in this sense, for what is just and unjust is usually in dispute. Men disagree about which principles should define the basic terms of their association. Yet we may still say, despite this disagreement, that they each have a conception of justice. That is, they understand the need for, and they are prepared to affirm, a characteristic set of principles for assigning basic rights and duties and for determining what they take to be the proper distribution of the benefits and burdens of social cooperation. Thus it seems natural to think of the concept of justice as distinct from the various conceptions of justice and as being specified by the role which these different sets of principles, these different conceptions, gave in common. Those who hold different conception of justice can, then, still agree that institutions are just when no arbitrary distinctions are made between persons in the assigning of basic rights and duties and when the rules determine a proper balance between competing claims to the advantages of social life. Men can agree to this description of just institutions since the notions of an arbitrary distinction and of a proper balance, which are included in the concept

³⁷ John Rawls, *A Theory of Justice*, (England, Harvard University Press; 1971), p. 5

of justice, are left open for each to interpret according to the principles of justice that he accepts. These principles single out which similarities and differences among persons are relevant in determining right and duties and they specify which division of advantages is appropriate. Clearly this distinction between the concept and the various conceptions of justice settles no important questions. It simply helps to identify the role of principles of social justice.³⁸

5. The Subject of Justice

Many different kinds of things are said to be just and unjust; not only laws, institutions, and social systems, but also particular actions of many kinds, including decisions, judgments, and imputations. We also call the attitudes and dispositions of persons, and persons themselves, just and unjust. Our topic, however, is that of social justice. For us the primary subject of justice is the basic structure of society, or more exactly, the way in which the major social institutions distribute fundamental rights and duties and determine the division of advantages from social cooperation. By major institutions I understand the political constitution and the principle economic and social arrangements. Thus the legal protection of freedom of thought and liberty of conscience, competitive markets, private property in the means of production, and the monogamous family are examples of major social institutions. Taken together as one scheme, the major institutions define men's rights and duties and influence their life-prospects, what they can expect to be and how well they can hope to do. The basic structure is the primary subject of justice because its effects are so profound and present from the start. The intuitive notion here is that this structure contains various social positions and that men born into different positions have different expectations of life determined, in part, by the political system as well as by economic and

³⁸ *Ibid*, p. 6

social circumstances. In this way the institutions of society favor certain starting places over others. These are especially deep inequalities. Not only are they pervasive, but they affect men's initial chances in life, yet they cannot possibly be justified by an appeal to the notions of merit or desert. It is these, inequalities, presumably inevitable in the basic structure of any society, to which the principles, then regulate the choice of a political constitution and the main elements of the economic and social system. The justice of a social scheme depends essentially on how fundamental rights and duties are assigned and on the economic and social conditions in the various sectors of society.³⁹

6. The Statements are Expressed in Various Phrases in the Qur'an about the Justice

In the Qur'an 'Adl there is a meaning to equate (*al-Musāwwah*), like in Surah an-Nisā' verse 3;

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

مَثْنَىٰ وَثُلَّةَ وَرُبْعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ

أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ۗ ﴿٤٠﴾

“And if you fear that you will not be able to do justice to the rights of orphan (if you marry her), then marry the other women you love: two, three or four. then if you fear will not be able to Be justice, then (marry) a single person, or slaves you have. that is the closer to non-persecution”.

³⁹ *Ibid*, p. 7

⁴⁰ Q. S. An-Nisā'; 3

What is meaning of justice is fair treatment in serving wife such as clothe, place, turn and other that are outwardly. And Islam allow polygamy under certain conditions. Before coming down this verse polygamy already existed, and had also been run by Prophet before Prophet Muhammad. This verse limit polygamy to four people only.

The same meaning is also found in another verse, al-An'ām verse 7;

وَأِنْ تَعَدَلَ كُلَّ عَدَلٍ لَّا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ⁴¹

”And if he ransom or substitute for any kind of ransom, it will not be accepted of it. Those are the human who are plunged into hell. For them (provided) a drink of boiling water and a painful punishment caused by their former disbelief.”

The ransom (*‘adl*) replace something with something else equal, equal and balanced. When a person does good then rewarded with kindness as well, and when doing evil then rewarded with evil as well. And that is fair. But, if bebuat evil but forgiven or not reply to the crime then the category of human is not fair.

In addition to meaningful alignment (*al-musāwah*) *al-‘adl* also has other meaning, such as giving the right to the owner appropriately. When there are two people in dispute it must be reconciled fairly, and what is fair here is that each person who is in dispute must get his rights, so no one is harmed. In Surah an-Nisā’ verse 58


⁴¹ Q. S. Al-An’ām; 7

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ
أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

42 

“Allah demain you to deliver a message to the righteous to receive it, and demain you when establishing the law between human to decide the justice. So, Allah teacheth thee best for you. Allah is the Hearer, the Seer.”

Al-‘*adl* also mean putting something in his place and adjusting its measure, as described in the Qur’an of Surah as-Syūrā verse 15;

فَلِذَلِكَ فَادَّعِ وَأَسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ
ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا
وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ
تَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ⁴³ 

“So then call (them to this religion) and remain as commanded to you and do not follow their lusts and Say: “I believe in all the book that Allah revealed and I am commanded to Be fair among you. Allah

⁴² Q. S. An-Nisā’; 58

⁴³ Q. S. As-Syūrā; 15

is Our God and God you to us our deeds and for your deeds, there is no quarrel between us and you, Allah gather between us and Him back (us) "

In associating with other people, we are also required to be justice but what is meant by justice here mean to equate but to put something in place and adjust its measure. The way we associate with other religion different from the ordinance of our association with fellow Muslim. In this case a Muslim must be able to position himself as well as possible and understand the portion, even if ordered to be justice to them, but if fellow Islam then it should be treated well because each level there.

Allah demand to justice even with enemy and Allah forbid persecution, for according to anger. Like in Surah al-Mā'idah verse 8⁴⁴;

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۗ وَلَا

يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْٓا ۗ اَعْدِلُوْٓا هُوَ اَقْرَبُ لِلتَّقْوٰى

وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٤٥﴾

“Hey people believe! You shall be those who always establish (righteousness) for Allah, being a fair witness. and let not your hatred of any people, encourage you to be unfair. Be fair, because fair is closer to piety. and fear Allah, Allah knoweth all that you do.”

⁴⁴ Dr. Ahmad Muhammad Al Hufy, *Akhlaq Nabi Muhammad SAW (Keluhuran dan Kemuliaannya)*, (Jakarta; Bulan Bintang), p. 134

⁴⁵ Q. S. Al-Mā'idah; 8

Al-‘adl also has the meaning is the right, does not reduce and not exaggerate and this meaning can be found in relation to bermua'amalah not in cash (debt). Such as, in Surah al-Baqarah verse 282;

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ⁴⁶

“Hey, People believe! If you do mu’amalah not in cash for a prescribed time, you shall write it, and let a writer among you write it right.”

In another verse, the meaning of *‘adl* is mentioned in the context of speech. Such as in Surah al-An’ām verse 152;

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ^ص وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ

وَصَلُّوا بِهِ ۗ لَعَلَّكُمْ تَذَكَّرُونَ ⁴⁷

“And when you said, so you doing the justice, Though he is your relative, and fulfill the promise of Allah that is commanded by God unto you to remember.”

Al-‘adl is related to the context of speech, in speaking must be fair, and tell the truth even if it hurt the relative themselves, without adding or subtracting.

⁴⁶ Q. S. Al-Baqarah; 282

⁴⁷ Q. S. Al-An’ām; 152

Based on the question of justice, Asy'ari argue that justice comes from God's action, in the sense that justice is God's action. They argue that an act is basically unjust, nor unlawful. Every act is fair if it is an act of God, in addition to that there is no actor other than God, either by standing alone or in any other way. Thus, from both premises it can be concluded that injustice is not a concept. They do not recognize any sign of justice other than that justice is the work of God. Every act which is the action of God is just and not every just act is God's action.⁴⁸

Ibn Sina opinion about concept of justice in term of social contract, above justice that is a just city established. The word "justice" is composed of three classes of administrator, skilled worker and protector. For each their, must be a leader who guide other leader and so on down or the laymen.

Each person must work on the basic of his or her own talent and interest which is responsible to the authority. The authority must act with full assertiveness, honesty and wisdom for the common good (*khoir*) together. Justice as the purpose of a justice city, Ibn Sina is more clearly defined than al-Farabi suggest.

The justice version of Ibn Rusydi is a virtue that is the quality of honesty and self-control. fair people are the people who own and practice the above qualities, and the truly fair people are those who are above and have leadership power.

The concept of al-Ghazali about justice seem to be a combination of rational idea and revelation. So justice is a statement of the will of God and manifested in syari'at. In this case the Syari'at provide some parameters against a matter that is morally just or unjust. Reason, which

⁴⁸ Murthada Muthahhari, *Keadilan Ilahi, Asas Pandangan Dunia Islam*, (Bandung; Mizan,1992), p. 48

in the definition of al-Ghazali as guidance, is a channel inspired by God's Wisdom to human.

According to Ar-Razi, the philosophers have set an example of how they are fighting for a standard of justice, whose realization is the highest virtues of simplicity, compassion, universal virtue, effort to gain interest for all. For ar-Razi, justice is ethical justice as a statement that comes only from reason that is equal to God's virtue or virtue derived from revelation.

The Justice is one of the principles of Islamic religion

If there are doubt and objection related to the whole matter of God, then it is only special among theologian and philosopher, and in those matters there is no danger because of the difficult and incomprehensible problem, because it is out of reach thinking of the layman. The objectios are answered and answered at a higher rate than the average knowledge of most people.

However, the question of God justice is a different kind of problem from the above, because it attract everyone attention, thus involving illiterate and philosopher who are thinker. Therefore the issue of God Justice has a special urgenc.⁴⁹ The following phrase interpret us about the attitude of Islamic scholar, from Syi'ah dan Mu'tazilah who that justice as the second principle in usuluddin (the points of religion). Justice is seen as one of God nature. There are reason other that the Syi'ah view justice as one of ushuluddin. The Syi'ah and Sunni are not dissimilar in the nature of God.⁵⁰

⁴⁹ *Ibid*, p. 63

⁵⁰ *Ibid*, p. 64

CHAPTER III

HAPPINESS AND JUSTICE CONCEPT OF IBN MISKAWAIH

A. Biography of Ibn Miskawaih

1. Biography

According to Muslim Ishak⁵¹, his full name is Abu Ali al-Khozin Ahmad ibn Muhammad ibn Ya'qub and better known by the name of Ibn Miskawaih or Miskawaih is his brother's name. Abu Bakar Atjeh⁵² call it by the name of Ibnu.⁵³ Maskawaih, but Muhammad Nasir call Ibn Miskawaih. While MM.Syarif call Miskawaih without designation of Ibnu. He was born in Ray (Now is Teheran) in the year 320 H / 932 M, and died in Isfahan on 9 Shafar year 412 H / February 16, 1030 M. He lived during the reign Buwaih Dynasty (320-450 / 932-1062 M) were most of the figure are Syi'ah. The name is taken from name of his grandfather who was originally Zoroastrian (Persian) which is then converted to Islam. His nickname is Abu Ali, who refers to his friend Ali Ibnu Abi Talib⁵⁴. In the intellectual treasures of Islam, Ibn Miskawaih famous as the father of Moral Philosophy.⁵⁵

He is famous by the name of Ibn Miskawaih is the representative in the level of moral (moral philosophy) in Islam. Even though influenced by foreign cultures, especially Greece, but his effort was very successful in doing harmonization between thinking philosophy and Islamic thought, especially in the field of moral.⁵⁶

In fact Ibn Miskawaih was Jewish and than to be Islamic belief but is back on the problem so far, therefore, Ibn Miskawaih created to

⁵¹ Muslim Ishak, *Tokoh-tokoh Filsafat Islam dari Barat (Spanyol)*, (Surabaya; Bina Ilmu, 1980), p.18

⁵² Abu Bakar Atjeh, *Sejarah Filsafat Islam*, (Semarang; Ramadani, 1970), p. 147

⁵³ MM.Syarif, *Para Filosof Muslim*, terj. Ilyas Hasan (Bandung; Mizan. 1992), p. 83

⁵⁴ Thesis of Rizal Anta Fauzi, *Konsep Pendidikan Akhlak (Study Komparatif Pemikiran Al-Ghâzali dan Ibnu Miskawaih)*, Fakultas Tarbiyah STAIN Tulungagung, 2013, p.57

⁵⁵ Prof. Dr. H. M. Amin Syukur, MA, *Op. Cit.*, p.37

⁵⁶ Abu Ali Akhmad Al-Miskawaih, *Op. Cit.*, p.14

include us cling to the Islamic shariah law. Ibn Miskawaih besides studying philosophy he studied history, especially work-at-Tabari an Nasl of Abu Bakr bin Kamil al-Qathi, philosophy gets from Ibnu al-Khammar, besides philosopher he was known as a physician, historian and chemist. Ibnu Hasan in his book al-Anta describe the greatness of science Ibn Miskawaih like: “Ibn Miskawaih a fakir between the rich and the rich among the Prophets”.⁵⁷

His childhood was spent in his native land. After growing up, he left his hometown to Baghdad. There, he worked as a librarian in a public library during the reign of the Abbasid dynasty. Libraries for him is a school that allows him to interact with various science.

Ibn Miskawaih diligently and seriously carry out studies in various fields, such as philosophy, history, medicine and even chemistry. However, the study is the main concern of Greek philosophy and history. Both of these studies, which will deliver it later became an intellectual awesome in both fields.⁵⁸

As well as by scientists who lived in his time, Ibn Miskawaih studied philosophy and history as a means to find the truth. However, he puts more emphasis on the study of philosophy, especially the philosophy of ethics. He formulated the steps to build a healthy moral and outlines ways to build a harmonious soul.⁵⁹

Ibn Miskawaih studied mantiq and moral philosophy as al-Ghâzali, however no significant difference from both the attention of moral philosophy al-Ghâzali more enter into practical philosophy, but Ibn Miskawaih more emphasis on moral philosophy in the analysis of knowledge.⁶⁰

⁵⁷ Thesis of Akhmad Basumi, *Peran Orang Tua dalam Pendidikan Akhlak Anak (Study Pemikiran Ibnu Miskawaih dalam Kitab Tahdzib al-Akhlak)*, (Semarang; Fakultas Tarbiyah IAIN Walisongo, 2008), p. 47

⁵⁸ Wahyu Murtiningsih, *Para Filsuf Dari Plato Sampai Ibnu Bajah*, (Jogjakarta; IRCiSoD cet 1, 2012), p. 263

⁵⁹ *Ibid.*, p. 267

⁶⁰ Prof. Dr. H. M. Amin Syukur, MA, *Op. Cit.*, p. 41

2. Works of Ibn Miskawaih

M. M. Syarif (1989) mentions some of the works of Ibn Miskawaih,⁶¹ including ;

1. Al-Fauzu al-Akbār
2. Al-Fauzu al-Ashghâr
3. Tajârib al-Umām (the history of the great flood of Noah until the year 369 H / 979 M)
4. Ans al-Farīd (Collection anecdote, poetry, proverbs and aphorisms)
5. Tartīb al-Sa'ādah (contains about morals and politics)
6. Al-Musthâfa (poetry selection)
7. Jawidan Khairât (a collection of wise expression)
8. Al-Jāmi' (about medicine)
9. Al-Siyât (about the rules of life)
10. On a simple treatment (the medicine)
11. On the composition of the steel (the art of cooking)
12. Kitab al-Ashribat (about drink)
13. Tahdzīb al-Akhlâk (about moral)

Meanwhile al-Qifti only call the numbers 1-4 and 10-13 only. Of the twelve ketida, Al-Fauzu al-Ashghâr, Tajârib al-Umam and Tahdzīb al-Akhlâk have been published. There's more Miskawaih some works that were not mentioned by the authors, namely;

1. Risâlah fī al-Ladzzât wa al-Alam fī Jauhar al-Nafs
2. Ajwibah wa As-ilah fī al-Nafs wa al-Aql
3. Al-Jawāb fī al-Masâil al-Thsalāts
4. Risâlah fī Jawāb fī Su-āl Ali bin Muhammad Abu Hayyan al-Shufi fī Haqīqati al-Aql
5. Thahârat al-Nafs, dan lain-lain.⁶²

⁶¹ *Ibid.*, p. 39

⁶² *Ibid.*, p. 40

3. Background of Ibn Miskawaih Thinking

Ibn Miskawaih philosophies are taking the teachings of Plato, Aristotle and Plotinus, so psychology Ibn Miskawaih have support in teachings of traditional Plato and Aristotle the Platonic tendencies. Among the opinion of Ibn Miskawaih who take the opinion of Aristotle, who in his book on *Aristotle Book Ethich* and *Book on Lategories* reveal that a bad person can change for the better through education. Ibn Miskawaih began discussing human nature and origin both born in a state of good and evil. He cites the opinion of the Greeks earlier that nature never changes, but dismissed the idea.⁶³ Then he took the idea that man was created in good shape, but then it becomes evil because of their tendency to evil desires and maintain fellowship evil. And man was created in the state and they can turn out to be good only when education.

Here it can be seen that the mind of Ibn Miskawaih heavily influenced the Greeks, but can not we addressed that Islamic culture is also influenced important to him. In strengthening its opinions expressed he frequently quoted verses of the Koran and the hadith of the Prophet, sayings Ibnu Abi Talib and al-Hasan al-Basri. In addition to Arabic poems.

With argues that humans if evil can be turned into either through teaching or education as set out in the work of his book *Tahdzīb al-Akhlâk* in order to provide guidance and lead humanity to a life grounded in moral values are sublime and the urge to always do deeds useful, so do not go astray and their age is not wasted as it is in at that time.

As explained by Ibn Miskawaih that purpose in the introduction to "*Tahdzīb*" as follows:

⁶³ Abu Ali Akhmad Al-Miskawaih, *Tahdzib al-Akhlak*. Terj. Menuju Kesempurnaan Akhlak, (Bandung: Penerbit Mizan, 1992), p. 18

(قال) احمد بن محمد مسكويه غر ضنا في هذا الكتاب ان نحصل لا
 نفسها خلقا تصدربه عنا الافعال كلها جميلة وتكون مع ذلك سهلة علينا
 لا كلفة فيها ولا مشقة ويكون ذلك بضاعة وعلى ترتيب تعليمي

“Ibn Miskawaih said our aim in writing the book is that humans have souls or noble character, as well as easy to do and not burdensome or painful, character can be achieved with training and education”

The phrase gives an explanation of the theory of moral purpose ultimately is to contribute, and endeavor to cure the disease of decadence that has befallen the people and at the same time it also shows that Ibn Miskawaih engage directly with the problems of society.⁶⁴

B. The Themes in Book of Tahdzīb al-Akhlâk

In book *Tahdzīb al-Akhlâk*, Ibn Miskawaih wrote five (5) themes discussed therein, including;

1. Soul

We find in man there is something which is contrary to the physical acts and body parts, good detail maunpun characteristics. While anything that has his own actions that are contrary to the deeds of the body and its characteristics, so in one other thing can not be together with him, and we find that something is very different from other forms of (*'aradh*), and so different to the body and form. It could be inferred vahwa something that is not the body, not part of the body or form, because, these things are not interchangeable and can not

⁶⁴ Akhmad Basumi *Loc. Cit.*, p. 50-51

change. He knows everything in the same degree, never shrink, weaken and never diminished.⁶⁵

Information above, that in fact each object has a particular form or shape. Thus, he could not accept another form, in addition to its first form unless they had actually been separated with the first form. An example is, if an object has to have a certain stature and form, for example a triangle, then he would not possibly accept other forms, such as a rectangle, circle, etc, except after he separated from first form.

The soul has a tendency to something that is not bodily, or would like to know the reality of the deity, or more menyukai nothing more precious than material things, as well as abstain from carnal pleasures to have the pleasure of sense. All of this tells us that the soul substance is higher and nobler than the objects bodily substance. Therefore, there may crave something that has nothing to do with temperament or abstain from something that enhance and strengthen the substance substance. Thus, when the behavior of the soul turns on him and left different sensory behavior and contrary to the behavior of the body, both in efforts and intentions, then sebtansi soul certainly different from the substance of the body and different from it in terms of temperament.

According to Ibn Miskawaih to take the opinion of Plato that the soul has three powers, namely the power of rational ('aqlah), the power of anger (ghadlabiyah) and courage (syaja'ah), and desire (syahwatiyah). Each of these strengths, the rational powers which distinguish them from animals.

And he thinks will be able to reach a happy life if he could create moral happiness to meet the characteristics of the soul, among them the thirst of the soul against the intake of science. Ibnu Maskawaih view that science will lead humanity to not only depend on material

⁶⁵ Abu Ali Akhmad Al-Miskawaih, *Op. Cit.*, p. 35

things. Furthermore, it will make the human sciences have discretion in pursuing a life that ultimately makes the perfect man.⁶⁶

Of the immortality of the soul, he quoted the opinion of Greek philosophy, particularly Plato. Plato said that the soul is the essence of the motion, while the motion is the life of the spirit. And according Maskawaih, this motion consists of two kinds, namely; move towards intelligence and motion towards the material. The first motion is illuminated and illuminating the second motion. This motion is eternal is in the room, so he does not change. Through the first movement approaching the spirit of intelligence, which is the first creation, while through the second movement, he came out of him. Because the soul to approach God through the first movement and get away with the second motion. The first motion that bring salvation for himself, while the second movement is destruction.

In maintaining mental health, there are two ways, namely, *first* to maintain health while healthy, and the *second* cure that sickness. Because if it's good and virtuous soul, then he inlet seek virtue and would like to have it, misses the essential sciences as well as the knowledge that is authentic, the owner must get along with people who are good too.⁶⁷

2. Character

Character will appear since the beginning of the growth of children. They will not cover it up deliberately and consciously, as do adults.

Religion law is a factor that straighten teenage characters, which accustom them to do good deeds, and prepare themselves to receive wisdom, striving for virtue through accurate thinking and reasoning. Obligations of the parents to educate them in order to comply with this

⁶⁶ Wahyu Murtiningsih, *Para Filsuf Dari Plato Sampai Ibnu Bajjah*, (Jogjakarta; IRCiSoD cet 1, 2012), p. 165

⁶⁷ Abu Ali Akhmad Al-Miskawaih, *Op. Cit.*, p. 163

law in order to do good. If they get used to this behavior, then this condition continues until a relatively long time, then they will see the results of their behavior itself.⁶⁸

According Miskawaih, basically the character of human nature that must be built using the theories of *The Golden Mean*. The last four characters, which became the foundation for the development of noble human character, al-*iffat* (*restraint / self control*), al-Syajā'at (*courage*), and al-Hikmat (*wisdom*) and al-Adalat (*justice*). The four characters are the main points of the human character. And the properties of other form of moral virtue manusi is a derivative or a branch of the four principal moral virtues. The main properties referred to as *al-Fadlilah*, are in a middle position (al-wasath), two ekstrimitas characters or human nature that is not good. The two extremes are *al-tafrīth* (extreme shortage) and *al-ifrath* (extreme excess). According to Ibn Miskawaih that every virtue has two extremes of human character, and at the center is a character that is commendable.

Central position in question is standard or general principles that apply to humans. Central position actually is (*al-wasath al-haqiqi*) is one, which is called al-Fadilah (virtue), also known as *al-khat al-mustaqīm* (straight line).⁶⁹

3. Goodness and Happiness

Miskawaih distinguish between al-khair (goodness) with al-Sa'ādah (happiness). Where kindness be of purpose to everyone: the general good for all human beings in a position as a human being. Than, happiness is goodnes for a person, not public, but it is relatively dependent on individual.⁷⁰

According to Aristoteles, virtue is divided into three parts, including the first, glorious goodness is goodness that his glory comes

⁶⁸ *Ibid.*, p. 59-60

⁶⁹ Ahmad Amin, *Kitab al-Akhlaq*, (Kairo: Mat'ba'at Dar al-Mishriyah, 1931), p. 136.

⁷⁰ A. Mustafa, *Fisafat Islam*, (Bandung: Pustaka Setia, 1997), p.13

from its essence, and that makes oarng got to be noble, that wisdom and reason. Second, kindness is a virtue and a commendable positive voluntary action, and the third, the potential goodness is the readiness get the things mentioned above.

At this level, man of directing the will and effort to make the best of soul and body without being affected by lust or pay attention to personal property except when forced. After that, in virtue of this human level would continue to rise.

According to Aristoteles, human happiness consists of an activity that is specific to humans alone and lead to perfection. Human perfection is the actualization of the highest possibilities contained in a man, yairu rasio.itulah why human happiness by running a specific activity for him, namely thinking.

The concept of happiness Ibn Miskawaih can be traced to the concept of a human Ideal. Discussion about the ideal man for the purpose of Ibn Miskawaih here is the same with human who have the highest degree. If researched the most profound human highest degree is man who has reached the degree of perfection. In this position they have knowledge of comprehensive. This is possible because the ideal man to see something of the essence of universal rather than on its particular. Ibn Miskawaih states that if the universality of something known, his particular can be known, because the essence of the particular is not out of its universality. The process to determine who is a universal and particular, this man ideal doing deep analysis. He analyze about something real into something immutable. He tried to escape from the limited to unite with an unlimited sense. this analysis is try to unite themselves with the true self transenden. unite of something real with reflection of the soul be one existence. In this way he makes the natural world as himself.⁷¹

⁷¹ Ibn Miskawaih, *Tahdzib al Akhlaq*, (Beirut; Mansurat Dar Maktabat al Hayat, 1398 H), p. 58

The effort is not quite up there. Having obtained the unity with the mind, soul contemplation to unite ourselves with God. As a result of this knowledge be brilliant. Such this condition do not last very long, but very brief. He is a comprehensive intuition where reality associated with each other soon became a perception. If this effort is successful he becomes the perfect man and obtain of perfect happiness also.⁷²

Discourse of happiness according to Ibn Miskawaih can also be found in the purpose of moral education. Miskawaih's opinion about purpose of moral education is carried out inner attitude that encourages spontaneously to deliver all deeds good value so as to achieve perfection and highest happiness. For this reason, Abdul Hamid Ahmad As-Syaier⁷³ and Muhammad Yusuf Musa categorize Ibnu Miskawaih as a philosopher who conviction as Sa'adah in the level of morality. happiness is a key issue and fundamental to human life and also for the moral education.

Tranquility and peace of mind is the absolute ingredient in creating happiness. Human happiness as illustrated by hayat taiyibah paragraph, that is, those who firmly believe and do good works (deeds). Allah says in surah An-Nahl verse 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۗ

وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

“Whoever works righteousness, whether male or female in the state of faith, verily to him will We give a good life and Lo will

⁷² Suwito, *Filsafat Pendidikan Akhlak Ibn Miskawaih : Kajian Atas Asumsi Dasar, Paradigma dan Kerangka Teori Ilmu Pengetahuan*, (Yogyakarta; Belukar, 2004), p. 116

⁷³ Ahmad Abdul Hamid al Syair, *Manahij al Bahs al Khuluqi fi al Fikr al Islam*, (Kairo; Dar al Thiba at al Muhammadiyyat, 1979), p. 216

⁷⁴ Qur'an Surat An-Nahl ; 97

We give a reply to them with a better reward than what they used to do " (Q.S. an-Nahl: 97)

According to Al-Ghâzali, happiness (Sa'ādah) it is a level of material appearing alongside the confidence man against God in an attempt to fulfill the heart, the knowledge of God through the knowledge and experience to the laws of God in creation.

So that happiness can be achieved on the basis of faith that round, firm and true. Because with these people feel pleasure and sincerely accept the provisions of the God to him. While the sincerity and satisfaction (qanā'ah) is an essential element in creating happiness.⁷⁵

The types of happiness, according Miskawaih, as follows;

a. Happiness of Physical

Happiness of physical is something tangible physical things are sensory-related basic tasks that can be happiness, but in the same time is auspicious.

b. Happiness of Good Spiritual

Happiness of spiritual is the happiness that does not require physical forms, both happiness soul. That could illogical immortality wisdom.

c. Happiness of Physical and Spiritual Simultaneously

During the man became man, then it becomes human happiness except with both simultaneously. And the two are not to be perfect but with things that are useful in obtaining eternal wisdom.⁷⁶

4. Justice

A person can only truly be described as fair when it can align all measures and conditions himself so that one does not exceed the other.

The same alignment also done in the transaction and honor, and justice

⁷⁵ Drs. Asmaran As., M. A, *Pengantar Studi Akhlak* (Jakarta; Rajawali Pers, 1992), p. 20-

⁷⁶ Ibn Miskawaih, *Op. Cit*, p.188

done for the sake of virtue itself is not for something else. He can achieve this only if he has any specific moral. So bottom line, according to Ibnu Maskawaih, justice is a Divine Justice in which Allah has given some kindness to man, then manusipun required to fulfill some of the obligations contained in the islamic law.

Ibn Miskawaih divide justice in three categories, namely: Alamiyah, conventional and Divine Justice, this category, certainly not out of Aristoteles. According to Ibn Maskawaih, Divine Justice exists in susuatu that exist metaphysical and eternal. The difference between the Divine justice and fairness Alamiyah is that Divine Justice exists in something other than the material, whereas Alamiyah justice has no existence except in the material. Divine justice is a spiritual relationship between man and God that exceed the physical relationship between man and nature or man to man.

Al-Ghâzali concept of justice seems as a combination of rational ideas and revelasional (revelation). So justice is an expression of the will of God and manifested in the shari'ah 'at. In this case the shari'ah 'at give some parameters of a thing is morally just or unjust. Reason, which is the definition of al-Ghâzali as light, is a channel that is inspired His Divine Wisdom in humans.⁷⁷

5. **Love And Friendship**

Love that arise because of the pleasure is the love that exists quickly, but pupusnya too fast. This is because the enjoyment, which is rapidly changing. Love that arise because kindness is love that exists quickly but the death is slow. Love the onset of the benefits is the love that exists slow but the death fast. All types of love is only found in humans because of this love involves the will and the mind, and there are acquisition and replies in it.

⁷⁷ Agus Romdlon Saputra , *Konsep Keadilan Menurut Al-Qur'an Dan Para Filosof*, (Jakarta; Amzah, 2001), p. 7-8

Keeping in touch is part of love, only more typical. In essence itself, it means compassion and did not occur among the people, as well as love. As we know, the friendship that exists among young people, or people who temper with them because diorongnya by pleasure. They are fast friends, but sooner goodbye.⁷⁸

C. The Happiness according Ibn Miskawaih

Happiness is the perfection and end of goodness. Something we can opinion the perfect, if only it had been successful, then we would not need any other goodness. Therefore, happiness is the ultimate goodness between all other goodness. But to get this perfection, we need other happiness, some of which are related to the body as well as outside the body. Aristoteles argued that human would have difficulty doing noble deeds without means such as attractive resources, good friends, and good fortune. He says, on the basis of this that wisdom requires a way of setting in order to express its priorities. He said again, for that also we say, if anything is God's gift and grace to man. Because happiness is a gift from God, and grace which is the most noble kindness of its kind. Happiness belongs only to a perfect human being. Therefore people who are not perfect, will not get it.⁷⁹

Classical thinkers disagree about the ultimate happiness. Some assume that the ultimate happiness can not be obtained by human, except when he is separated from the body and the whole physical. It is this group we have previously pointed out, arguing that the ultimate happiness exists only in the soul. They limit human attributes to this substance alone, without involving the body. Therefore they conclude, if the soul is still merged with a bad body, still merged with dirty body and interests, and still united with the needs of jasadi, not really happy. They see that the soul has not yet reached perfection with respect to the existence of the

⁷⁸ Abu Ali Akhmad Al-Miskawaih, *Op. Cit.*, p. 133-135

⁷⁹ *Ibid*, p. 91-92

things of the mind, because these things can not be known because of the dark matter. On that basis they assume, if the soul has divorced from this turbidity, it means that parting of ignorance becomes clear, holy, clean, and will receive the guidance of God, that is perfect intellect. Starting from this view, then human will not be really happy in the hereafter.

Another view assume that it is embarrassing to say as long as a human being is alive, then he is able to do good deeds, trusting in right principles, striving to gain all virtue, both for himself and for his descendants then he performs his role as Khalifah of God well by doing deeds -power is supplied, but then it is still considered to be suffering and all-incomplete, until finally just because he died, and the above problems are no longer related, then he was then considered happy and prosper perfectly. Aristoteles agrees with this view. It is evident from his discussion of human happiness. According to him, human consists of body and soul. Therefore, it is natural that he defines human beings as logical, logical beings who walk on two legs, as well as other definitions. This group is led by Aristoteles. They argue that happiness and well-being can be obtained in the world, if only human beings are trying hard to get it, until today at the peak of happiness. This philosopher sees that happiness is a human being different from one another, and happiness is a very hard problem for them. This philosopher explains and discusses happiness deeply. Since the poor perceive the greatest happiness lies in the treasure and the ease of life, the sick person sees happiness lies in the healthy and safe condition and the noble, honorable, seeing happiness lies in the time he does good to those who deserve it. While the philosopher sees all happiness is a different happiness. When examined according to the needs of reason, that happiness is sought when needed, at the right time and in the right way. He also believes that what is desired for something else is less worthy than something called happiness.⁸⁰

⁸⁰ Ibid, p. 93-94

D. The Justice according Ibn Miskawaih

Someone can be considered really fair if it can harmonize all his behavior and condition so that one does not exceed the other. This same harmonize is also done in transactions and honor and done for the sake of the virtue of justice itself, not for something else. He can accomplish this only when he has a certain moral attitude and from this moral attitude he behaves. And justice, because it is the midpoint of extremes and attitudes to correct overwhelms and shortcomings, is the most perfect virtue and closest to unity. What I mean by unity is that which has the highest degree of glory and degree and that the multiplicity which is not bound by the meaning which unites it will not be firm. More and less, many and few, are the factors that ruin everything, if between them there is no relationship that preserves its equilibrium. Because balance is what gives the shadow and meaning of unity to the multiplicity and gives it its dignity, and eliminates from them the ugliness of multiplicity and the differences and uncertainties that can not be limited or controlled by equality and this equation replaces the position of unity in multiplicity.⁸¹

Justice through Equation and Other Proportion

The etymology of the word “equation” shows the meaning of the word. Because of the balance of the load, the balance of weight and justice (*'adl*) in deeds, all derived from the meaning of “equation” (*musāwah*). Then the equation can not be divided and can not be divided into types. Equation is the best proportion in the art of music and the like. In its basic meaning, it is the unity or shadow of unity. If we can not find an equation which is the true commonality in multiplicity, then we take proportions that can turn into equations and actually derive from the equation. Then we must say that this relationship with this is the same with that relationship with it. Thus proportion exists only between four premises, or three premises, in which the middle premise is repeated and thus also four

⁸¹ Ibid, p. 115

premises. The first of the proportions is called separately, while the second is called concatenated.

The discussion of justice, Aristoteles divided justice into three parts. *The first*, is what human does to God and nature. This justice in the form of human must behave according to its obligation to its Creator. Since justice is giving what should be given to the right person in the right way, it is incomprehensible that man does not do his duty to his Lord, who has given us this infinite goodness. *The Second*, it is the duty that human beings have to deal with other human beings. Starting from the obligation to fulfill the rights of others, respect the leaders, carry out the mandate, to be fair in the transaction. *The third*, is the human obligation of their ancestors, such as paying their debts, carrying out their will and so on. This is what Aristoteles said.⁸²

From what is said above, one of them is important. That is, he affirms the duty of human to his Lord. Although it is clear, but we will bring up issues that fit this theme alone. You see, if justice can only be realized in the reciprocal action of taking and giving, or in various honors as we have said, then God has the right to us, because we have gained too much gifts and infinite favor from Him. For a person who is given good, though little, then he never wants to reciprocate with similar kindness, then such a person is in effect tyrannical. What about him who always received abundant grace, but he never replied to his gift? The human effort to reciprocate must accord with the pleasures it has received. For example: If a just king spreads justice, extends prosperity, persists in defending the State, cares for the whole people, eradicate anarchy, and promotes domestic production for the benefit of the people's lives. So inevitably, this king has done his best to his people. That is, he did the best for himself, even though the good was done for all his people. Therefore, of course, this king is entitled to receive a reply from all his people. If his people can only enjoy the blessings he gives, without himself receiving any

⁸² *Ibid*, p. 121

recompense, then the tyrannical of such people. The people's reply to the king is always kind, grateful, always obedient, not against the king, either secretly or blatantly, showing genuine love, fulfilling the king's demands limited ability, and following the king's way of managing the household and family. Because the relationship of a king with the State and its people, is similar to the relationship of a head of household with his home and his family. That way, anyone who does not reciprocate that kindness with sincere adherence and devotion means he is a tyrannical. This tyranny, when it comes to the favors of many, is more sinister and evil. Because, the reward of pleasure must be in accordance with its position, in the size of its usefulness, and related to its quantity. If the favors we have soaked are numerous and high in value, then what kind of person will never carry out the obligation to repay those blessings, or never to respond with obedience, gratitude, sincere love, or good effort.⁸³

⁸³ *Ibid*, p. 122

CHAPTER IV

THE RELEVANCE BETWEEN HAPPINESS AND JUSTICE

A. Understanding of The Happiness and Justice of Ibn Miskawaih

- The Happiness of Ibn Miskawaih

Ibn Miskawaih distinguish between *al-Khair* (goodness), and *as-sa'ādah* (happiness). He took the concept of the absolute goodness of Aristoteles, which would lead human to true happiness. According to him, the highest happiness is the wisdom that gathers two aspects; the theoretical aspect that comes from always thinking on the essence of being and the practical aspects of the virtue of the soul that gave birth to good deed.⁸⁴ In his journey to achieve the highest happiness human should always hold on to the values of the Shari'a, as a guide their way. Miskawaih also argues that happiness is two levels, *First*, there are human who are bound by thing that are object and get happiness with them, but he longs for the happiness of the soul, then he seeks to obtain it. *Second*, human beings who escape from their attachment to things and gain happiness through the soul. The happiness of an object is not denied, but is seen as a sign of God's power.⁸⁵

Every human has the potential of good origin and will not turn into evil, and human has potential evil origin will in no way incline toward virtue, as for those who are not of either of these group can turn to virtue or evil, subject to pattern of education, teaching and society.

Ibn Miskawaih as a philosopher who believe *as-sa'ādah* in the study of moral. *As-sa'ādah* at the same time become the main basis for human life as well as for moral education. The meaning of *as-sa'ādah*

⁸⁴ Dr. Mafthukhin, M. Ag, *Filsafat Islam*, (Yogyakarta, Teras, 2012, p. 126

⁸⁵ Dr. Ilyas Supeno, M. Ag, *Filsafat Islam*, (Yogyakarta, Penerbit, Ombak, 2013), p. 165-

itself is quite difficult to find equivalent although generally interpreted as happiness. According to him, *as-sa'ādah* is a comprehensive concept which it contains elements of happiness, prosperity, success, perfection, blessedness, and beauty.

Ibn Miskawaih reminds that all the subject matter must be associated with devotion to God so that whatever material contained in a science, should not be separated from the purpose of dedication to God. According to the science of *nahwu* (grammar) is very important in moral education, because the material contained in the science of *nahwu* will help people speak right and true. So also with *mantiq* science will help people think straight and true. The material contained in the exact science such as arithmetic and geometry will help human to get used to saying the truth and hate the falseness. While history and literature will help human to behave decently. The material in the science of Shari'ah is given a special place in the view of Miskawaih, because anyone who is deep in the science of shari'ah will become a person who stands firmly, accustomed to doing the deeds of Allah and soul ready to receive wisdom so as to achieve happiness (*as-sa'ādah*).

- The Justice of Ibn Miskawaih

Justice is one of the good ones achieved to happiness. And the essence of justice is an assessment of a treatment or action by examining it from a norm. So, on this case there are two parties involved, is the party making the treatment or action and the other party subject to that action, on this discussion, the parties are the authorities or the government, as the party governing the life of community through legal instrument, and the public as the party whose procedure of action in the state is governed by the law.

The principle of justice in the formation of law and practice of law, obtain position in official documents on human rights. Even long before the human rights documents have been issued, the principle of

justice has been used as the moral basis for organizing the life of the people. Natural law philosopher like Augustinus teach that the eternal law that lies within the mind of God is also found in the human soul. The eternal legal participation is visible in the sense of justice, which is an attitude of the soul to give to everyone what is his due. The principle indicates, the core of the demand for justice is that for any purpose, one's human rights should not be violated, human right must be respected, this right is inherent in human being not because it is given by the state, but because of its human dignity. This means that if a person has a right to something, others also have the same right.

The justice of God is justice in which human does duty to his creator. That, someone should get closer to his God by caring for his soul as it purifies and directs well. According to the philosopher, there are three kinds of worship to God, among them; *First*, the duty of physical (prayer, fasting, and effort to get a noble position in order to be close to God) *Second*, the duty of the soul (true belief, knowing the Eternal God and glorify it) *Third*, the duty to other human being.⁸⁶

B. The correlation between the Happiness and Justice

- Happiness and justice are discussions of the theme in the book of Tahdzīb Al-Akhlāq.
- Happiness is the perfection and end of goodness.⁸⁷ One of the good is justice. When we made success of tje justice, so we will feel the happiness.
- To bring justice to God, we must purify the soul and take care of ourselves from injustice. Then we will feel happiness.
- In Islam, we are encouraged to balance or equate everything. Like, we balance the relationship with God and human or society, Because what is on the earth is God's creation.

⁸⁶ Abu Ali Akhmad Al-Miskawaih, *Op. Cit.* p.123

⁸⁷ Abu Ali Akhmad Al-Miskawaih, *Op. Cit.* p. 91

- Imam Ghazali said, that happiness is when someone can remember God. And Justice is when someone reward God's goodness by the way we worship Him.

CHAPTER V

EPILOGUE

A. Conclusion

The study about happiness and justice concept according Ibn Miskawaih generally to try give expression important something from thinking islamic philosophy of classic which considered as first scientist discussed scientificly about moral philosophy. There are something interested to referable conclusion on discussed study about happiness and justice according Ibn Miskawaih;

1. The happiness should attainable by two aspect; theoretical aspect (real something) and practical aspect (something about soul). The happiness should attainable by some goodness because the climax of goodnes is happiness. the human can feel happiness if they can remember to God.

The justice is balance, middle course, which indifferent one of from their but problem solving to together. In justice of Allah, when Allah give you the goodness, so the human give reward by the goodness, is the soul of true and pray to Allah.

2. The happiness and justice has relevance in the human life because the purpose of some goodness is happiness. and justice is one of goodness.

B. Suggestion

Based on research mentioned, so the researcher give the suggestions;

1. The knowledge of Allah is very wide, which human can write some knowledge of Allah not enough, so we must study, discussed all knowledge who Allah give to human. Develop skill and potential, and carried on buffetings scientist of islamic thingking on develop knowledge to goodness together.

2. As the human, happiness is the purpose of life. We must achieve the happiness by the way of true, which balance between life in the world and life to hereafter.
3. Ibn Miskawaih is scientist on building civilization islamic thinking about the philosophy, which during his life to study kind of knowledge. The spiritual journey of Ibn Miskawaih achieve to essence of true, which he nearer to Allah.