



MORALITY AND HAPPINESS IN ISLAM: A PHILOSOPHICAL ANALYSIS OF AL-KINDI'S CONCEPT OF SA'ADAH

Abstract: This study is motivated by the importance of conceptual understanding of the relationship between morality and happiness (sa'adah) in classical Islamic philosophy, particularly in the thought of Al-Kindi. In the context of modern life marked by moral decline and the search for existential meaning, this research revisits classical philosophical values that remain relevant today. Employing a qualitative method with a philosophical-analytical approach, the study is based on a literature review of Al-Kindi's works and related sources. The findings reveal that Al-Kindi perceives true happiness not as worldly pleasure, but as a spiritual achievement attained through intellectual refinement, self-discipline, and ethical conduct. For Al-Kindi, morality is the primary path to achieving sa'adah, as it enables the purification of the soul and alignment with ultimate truth and divine proximity. This research contributes to enriching Islamic philosophical discourse by highlighting the integration of intellect, ethics, and spirituality as the foundation of true happiness, and by demonstrating the continued relevance of Al-Kindi's thought in addressing contemporary ethical and existential challenges.

Keywords: *Al-Kindi, Morality, Sa'adah, Islamic Philosophy, Happiness*

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Abstrak. Penelitian ini dilatarbelakangi oleh pentingnya pemahaman konseptual tentang hubungan antara moralitas dan kebahagiaan (sa'adah) dalam filsafat Islam klasik, khususnya dalam pemikiran Al-Kindi. Dalam konteks modern yang tengah mengalami krisis moral dan pencarian makna hidup, kajian ini menjadi relevan untuk menggali kembali nilai-nilai filosofis yang mendalam. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis filosofis melalui studi pustaka terhadap karya-karya Al-Kindi serta literatur sekunder yang relevan. Hasil penelitian menunjukkan bahwa Al-Kindi memandang kebahagiaan sejati bukan berasal dari kesenangan duniawi, melainkan dari kesucian jiwa melalui akal, filsafat, dan perilaku moral. Moralitas diposisikan sebagai jalan utama dalam mencapai sa'adah, karena hanya dengan pengendalian diri dan akhlak yang luhur, seseorang dapat menyatu dengan kebenaran dan mendekatkan diri kepada Tuhan. Penelitian ini berkontribusi dalam memperkaya diskursus filsafat Islam dengan menekankan pentingnya integrasi akal, moral, dan spiritualitas sebagai pondasi kebahagiaan sejati, serta menunjukkan relevansi pemikiran Al-Kindi dalam menjawab tantangan etis dan eksistensial di era kontemporer.

Kata Kunci: Al-Kindi, Moralitas, Sa'adah, Filsafat Islam, Kebahagiaan



INTRODUCTION

In the tradition of Islamic philosophy, the concept of happiness (*sa'adah*) has a central role as the ultimate goal of human life. Happiness in this context is not only understood as physical or emotional pleasure, but also includes deeper spiritual and intellectual dimensions. Morality, as a set of values and norms that guide human behavior, is considered the main path to true happiness. This close relationship between morality and happiness has become the object of study for Muslim philosophers, one of whom is Al-Kindi.

Abu Yusuf Ya'qub bin Ishaq Ash-Shabbah bin 'Imran bin Ismail bin Al Asy'ats bin Qays Al-Kindi, is his full name. Born in Kufa 185 H (801 AD). The origin of the name Al-Kindi is the nisbat of the tribe that inhabited the southern Arabian peninsula, namely Banu Kindah. Banu Kindah is considered to have a relatively noble appreciation of civilization and is admired by most people. Al-Kindi was the first Muslim philosopher, so he was famous as "the Philosopher of the Arabs" (Amalia and Siregar 2022:83).

As one of the early Muslim philosophers, Al-Kindi assert that true happiness cannot be achieved only through external pleasures, but through optimal use of reason. According to him, happiness is defined as a way of rational thinking by emulating God's actions as far as humans can understand. By taking a sensible path of thinking, humans can achieve their perfect virtues. These virtues are manifested in commendable character, which can only be achieved through self-control and lust. Al-Kindi assert that if someone only pursues external pleasures, then he has neglected the function of his mind and fallen into evil. Therefore, true happiness according to Al-Kindi must be based on reason and morality, not just on worldly pleasures (Auliati & Hambali 2023:416).

From the statement above, it provides a clear picture of how Al-Kindi views happiness as a result of the use of reason and self-control. This

concept is interesting because it rejects materialism and emphasizes the importance of morality in achieving true happiness. Although his thoughts are idealistic and emphasize the intellectual aspect more than the social or emotional aspects, Al-Kindi's views remain relevant in the modern era. His thoughts teach that happiness does not only come from the outside world, but from how we think, act, and live our lives with the right values. Al-Kindi emphasizes that happiness cannot be separated from morality. This means that it is not enough for humans to use reason alone; they must also have good character.

If humans base their happiness on something worldly (impermanent), then it can be said that humans have gone astray (the path of Allah). True happiness lies in the human soul. (Auliati & Hambali 2023:418-420). Therefore, true happiness in Al-Kindi's view is spiritual happiness that does not depend on material aspects, but on intellectual awareness and self-control by divine teachings.

Several previous studies have discussed Al-Kindi's thoughts in various aspects, such as the concept of divinity and epistemology. However, studies that specifically link the concept of sa'adah with morality in Al-Kindi's thoughts are still rare. This study attempts to fill this gap by providing an in-depth analysis of the relationship between morality and happiness in Al-Kindi's view, regarding how Al-Kindi defines the concept of sa'adah within the framework of Islamic philosophy?, and what is the role of morality in achieving happiness according to Al-Kindi?, and how relevant is Al-Kindi's view of morality and happiness in the context of modern life?.

As for previous studies of this research, Isfaroh's journal research entitled "The Concept of Happiness of Al-Kindi" (Isfaroh 2019), in addition to the article entitled "The Concept of Happiness in Al-Farabi's Perspective" by Endrika Widdia Putri (Putri 2018). There is also a thesis entitled

"Philosophy of Happiness According to Al-Ghazali" written by Muhammad Fauzi (Muhammad Fauzi 2019) and Mustain's journal entitled "Ethics and Moral Teachings of Islamic Philosophy: Thoughts of Muslim Philosophers on Happiness" (Mustain 2019). All previous works discuss happiness as the goal of life from an Islamic perspective. Both Al-Kindi, Al-Farabi, and Al-Ghazali emphasize that true happiness can only be achieved by perfecting the mind and soul. Each writing touches, directly or indirectly, the importance of moral values, both in the form of virtue, purification of the soul, and control of lust. All use an Islamic and philosophical approach as a framework for analysis, although with different emphases. However, this study focuses more on morality as a means of achieving *sa'adah* according to Al-Kindi. While other articles tend to highlight the role of reason (rationalism), purification of the soul (spiritualism), or present ethics in general, this study combines all three in a complete and contextual framework with Islamic values. This is a strength in itself in enriching the discourse of classical Islamic philosophy on happiness.

This study starts from fundamental questions regarding how the concept of morality is understood from the perspective of Islamic philosophy?, as well as what are the ontological, epistemological, and axiological foundations that underlie this understanding?. In addition, this study also attempts to examine how Islamic philosophy contributes to the formation of morality in contemporary life?. Based on the formulation of the problem, the purpose of this study is to describe philosophically and systematically the concept of morality according to the perspective of Islamic philosophy, examine its philosophical foundations, and show its relevance in forming applicable morality in the modern era.

This research employs a qualitative-philosophical method involving conceptual analysis, textual interpretation, and comparative evaluation of Al-Kindi's texts in relation to Islamic moral philosophy. Data were obtained

through a literature study of Al-Kindi's works and related literature that discusses the concept of morality and happiness in Islam. The analysis focuses on understanding the concept of *sa'adah* and how morality plays a role in achieving happiness according to Al-Kindi.

RESULTS AND DISCUSSION

1. The Concept of Morality in Islam

KBBI defines morals as: (1) general beliefs about what is good and what is bad about actions, attitudes, obligations, and so on; (2) a mental state that makes someone brave, enthusiastic, disciplined, and so on; and (3) the contents of the heart or state of feelings expressed in actions. (4) moral teachings that can be taken from stories. Therefore, morals are related to values, especially effective values, or attitudes. Morality is a part of a person's personality that functions in social life in a balanced, fair, and just way. If we want to live a peaceful, orderly, orderly, and harmonious life, we must behave morally (Darwis et al. 2024:2).

The term moral or morality comes from the Latin words *mos* (singular), *mores* (plural), the adjective *moralis*. The plural form *mores* means: habits, behavior and morality. The adjective *moralis* means moral. As quoted by Imran, Setiardja is thinks that moral philosophy is a practical philosophy, which studies human actions as humans from the perspective of good and bad in terms of their relationship to the ultimate goal of human life (Muhammad 2020:718).

As quoted by Imran, Sagala stated that morality is basically the same as morality, namely adhering to good and bad values and norms held by society in general that can be accepted by all groups. Existing morality is based on moral norms that exceed existing individuals and society. (Muhammad 2020:718) Morality is so important for individuals, families, groups, nations, countries because when moral decline occurs everywhere,

the state of society becomes difficult to control and various problems will arise from poor morals, therefore it is so important to understand the values of morality that are also brought by Islam. Meanwhile, the masdar form of the Arabic verb "Islam" comes from the verb "*aslama-yuslimu-islaman*", which etymologically (language) means "prosperous", "not disabled", or "safe." After that, Islam was discussed in terminology by many experts, so it can be concluded that Islam is submission and obedience to the commands and commands of Allah SWT. Islamic teachings contain the commands and prohibitions of Allah, so only those who follow and obey them will receive salvation and peace in this world and the hereafter (Darwis et al. 2024:2-3).

The concept of morality in Islam is an important aspect of religious teachings that sets standards of ethical behavior for Muslims. To understand this concept in depth, a comprehensive study of the main sources of Islam, namely the Quran, Hadith, is needed, as well as an understanding of how this concept is interpreted and applied in the daily lives of Muslims.

One of the fundamental moral concepts in Islam is piety. Piety refers to the awareness and fear of Allah SWT, which motivates good behavior and avoids sinful acts. This concept is reflected in many verses of the Quran, such as Surah Al-Baqarah (2:177), which states that piety is not just about facing east or west during prayer, but includes belief in Allah, the Day of Judgment, the angels, the books, and the prophets. Piety also involves giving loved ones' wealth to relatives, orphans, the poor, travelers, beggars, and free slaves, establishing prayer, paying zakat, keeping promises, and being patient in times of hardship and suffering. This verse emphasizes that piety does not only involve the ritual aspect of worship but also encompasses various aspects of life, including social relationships and behavior towards fellow human beings.



In addition to piety, the Quran also emphasizes the importance of values such as justice, mercy, truth, and patience. For example, in Surah Al-Hujurat (49:13), Allah SWT says, "O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most pious." This verse emphasizes the importance of brotherhood, respect for diversity, and making piety the main basis of morality in Islam.

In addition to the Quran, the Hadith of the Prophet Muhammad are also the main sources in understanding and interpreting the concept of morality in Islam. The Hadith that describes the teachings and practices of the Prophet Muhammad provides concrete examples of how moral values in Islam are applied in everyday life. For example, in a hadith narrated by Imam Bukhari and Imam Muslim, the Prophet Muhammad stated, "A person's faith will not be perfect until he loves for his brother what he loves for himself." This hadith emphasizes the importance of empathy, compassion, and brotherhood as an integral part of morality in Islam (Darwis et al. 2024:4).

2. The Concept of Sa'adah in Al-Kindi's Thought

In the treasury of Islamic philosophy, the concept of happiness (sa'adah) is a central theme that is widely discussed by Muslim thinkers. Al-Ghazali views true happiness as lying in *ma'rifatullah* or knowing Allah. For him, happiness is not just physical pleasure, but the peak of spiritual pleasure achieved through a spiritual approach and sincere worship (Uswatunnissa et al. 2023:834-835). Al-Farabi, on the other hand, sees happiness as the ultimate goal of human life, namely perfection that can only be achieved through good deeds and the actualization of the

potential of reason. According to him, happiness is the peak of all goodness and is the motivation behind every human action (Savitri 2019:40-41).

Ibn Sina asserts that happiness is achieved through the perfection of the intellect. In the thought of Ibn Sina (Avicenna), happiness (*sa'adah*) is the ultimate goal of the rational soul, which is achieved through the purification of the soul and its release from material desires. He emphasizes that true happiness is found in the perfection of the intellect and spiritual elevation. As he explains, "The perfection of the rational soul consists in its knowledge of intellectual things and its abstraction from material things, and this knowledge leads to true happiness" (Lala and Alwazzan 2023: 4). This view shows that happiness in Islamic philosophy, especially in Ibn Sina's metaphysical ethics, is closely related to intellectual realization and moral discipline.

Meanwhile, Ibn Miskawaih emphasizes moral and spiritual aspects simultaneously, namely that happiness is obtained if humans are able to carry out their life functions well towards closeness (*taqarrub*) to Allah. In his view, the ideal happy human being is one who is able to unite his mind and soul with God so that he obtains luminous knowledge (Uswatunnissa et al. 2023:835-836).

These views show that happiness in Islam is always rooted in the transcendental relationship between humans and God, although with different emphases. According to Islam and the Koran, a believer is the happiest human being, because he is not arrogant and does not complain about the difficulties he experiences (Amiruddin, Qorib, and Zailani 2021: 1).

However, Al-Kindi comes with a unique approach compared to previous figures. He places reason as the main instrument for achieving

happiness and integrates philosophy with revelation harmoniously. For Al-Kindi, happiness is not only obtained through worship or moral virtue but also through the search for in-depth knowledge. This uniqueness makes Al-Kindi's thinking the initial bridge between the rationality of Greek philosophy and Islamic spirituality.

Happiness has a big impact on individuals. One of its benefits is that it provides strength to the body and soul, so that a person is better able to face the pressures and difficulties of life (Soleh 2022: 199). Happiness can also be understood as the loss of burdens or troublesome things. The difficulties themselves can come from various aspects, such as material, social, or spiritual problems. Therefore, happiness is also related to these three aspects: there is material happiness, happiness that arises from social relationships and behavior, and happiness that comes from spiritual peace. Thus, the way that humans can achieve happiness is also related to the three things above, namely by obtaining material, giving material to others, behaving in a way that pleases others, and gaining an understanding of a problem through the use of thought power (Isfaroh 2019:88).

Happiness obtained from thought processes occupies a higher place compared to happiness achieved through moral actions. In fact, according to them, happiness achieved from deep thought patterns and universal things is the highest happiness and can only be achieved by certain and special people.

Human reason plays a very important role in the process of achieving happiness. Reason is seen as an element that strengthens beliefs for good behavior. This task is realized by establishing rational arguments to provide a basis for why humans must behave well and avoid bad

behavior in their lives. Therefore, al-Kindi discusses morals in relation to rationality (Isfaroh 2019:89).

In the work of the First Philosophy (Fi al-Falsafah al-Ula) by Al-Kindi, translated by Syihabul Furqon. Al-Kindi stated:

"The highest degree of human art and the most sublime is the art of philosophy, the meaning of knowledge about the true nature of everything, as far as humans are possible" (Furqon 2023:6).

Al-Kindi views *sadadah* as the highest goal of philosophy and human life. He explains that a true philosopher pursues truth (*al-haqq*) through knowledge and acts honestly (*al-ṣidq*) through virtue. The epistemic goal of philosophy, which is the search for truth, is accompanied by its practical goal, which is to act rightly and honestly. In this framework, the happiness of *sa'adah* is not merely an emotional result, but a spiritual condition that is achieved after someone has succeeded in living in truth and harmony with the highest reality. Thus, happiness is an achievement of a state of soul that has known the truth and lives according to moral principles.

Sa'adah according to Al-Kindi is a gift for those who walk the path of truth through philosophy. He wrote a dedication in his book to the Caliph Mu'tasim Billah that may Allah "adorn you with excellent qualities and cleanse you from all sins" (Furqon 2023:5).

Al-Kindi's view of happiness is rooted in his belief that true happiness is not physical pleasure or worldly achievement, but a divine gift given to those who follow the path of truth through philosophy. For Al-Kindi, philosophy is a tool to know the real truth, get closer to Allah, and form a noble personality.

He believed that by studying philosophy, a person can cleanse his soul from lust and misguidance, and improve his morals. This is clearly

seen in his dedication to the Caliph Mu'tasim Billah, where he prayed that the Caliph would be adorned with excellent qualities and cleansed from all sins.

This prayer is not only a form of respect but also reflects Al-Kindi's philosophy that happiness is closely related to the purity of the soul and moral excellence. Thus, according to Al-Kindi, happiness is the result of a continuous intellectual and spiritual process in achieving the truth, and the manifestation of a life in harmony with the values of virtue and philosophy not only directs humans to know God as the first cause but also directs ethical behavior towards noble morals. In this view, *sa'adah* is not only the fulfillment of the intellect but also ethical and spiritual purification.

The concept of *sa'adah* in Al-Kindi's thinking is not shallow or materialistic but emphasizes the dimensions of the soul and intellect. He clearly distinguishes between true happiness and worldly pleasures such as physical satisfaction or ownership of property, which are transient and can cause suffering if lost.

According to Al-Kindi, true happiness is a state of the soul that is calm, peaceful, and free from suffering, which is achieved through knowledge, self-control, and good morals. Philosophy is the main tool in this process, because it guides humans to know the nature of all things, understand the truth, and act honestly and morally. Happiness, in this framework, is not just an emotional outcome, but a spiritual and rational achievement that can only be achieved by a trained and pure soul. The role of reason is so important because, through reason, humans build a sensible foundation for behaving well and staying away from evil.

In his dedication to the Caliph Mu'tasim Billah, Al-Kindi also emphasized the value of moral excellence as a condition for achieving

happiness, which reflects how close the relationship is between happiness, cleansing the soul, and moral values.

From the statement above, it can be concluded that Al-Kindi's thoughts on *sa'adah* offer a deep understanding that happiness is not just an external condition, but rather the achievement of a noble soul through reason, philosophy, and moral awareness. This is an important reminder that in a life full of material temptations and momentary pleasures, true happiness is born from the process of inner reflection, the search for truth, and steadfastness in a good and right life.

Al-Kindi not only emphasized the importance of thinking and knowledge but also emphasized that ethical and spiritual values are an inseparable part of intellectual life. Even in a modern context, this thought remains relevant as a foundation for building a balanced life between reason, heart, and action.

Meanwhile, Imam Al-Ghazali stated that happiness is the ultimate goal of every living being. In his work entitled *Kimiatus Sa'adah*, he explains the importance of self-knowledge as the first step to achieving happiness. By understanding oneself, individuals can find out what can truly bring happiness. (Khatfah 2024:198-199)

Imam Al-Ghazali said that happiness is the ultimate goal of every living being. In his book entitled *Kimiatus Sa'adah*, he emphasized that the first step to achieving true happiness is to know yourself. According to Al-Ghazali, if someone does not really know who they are, what their purpose in life is, and where they come from, then they will have difficulty finding what can truly make them happy. Self-knowledge is not just about knowing personal traits or characters but also concerns awareness of the soul and its relationship with God. From this understanding, a person can distinguish between true happiness and temporary happiness. So, according to Al-Ghazali, true happiness does not come from external

things such as wealth or praise from others, but from within from a strong relationship between the soul and its creator.

As quoted by Endrika in the book *Risalah Tanbih as-Sabil as-Sa'adah*, on the other hand, Al-Farabi said that happiness is a goodness that is desired for its own sake. In addition, al-Farabi also said that happiness is the goal of life or the ultimate goal of everything that is done. (Putri 2018:102)

In al-Farabi's view as stated in *Risalah Tanbih as-Sabil as-Sa'adah*, happiness is positioned as a form of intrinsic goodness, namely something that is desired not because it is a means for something else, but because of its value that stands alone. This view shows that happiness has a very high position in al-Farabi's philosophy of life because it does not depend on other results or benefits. In addition, al-Farabi also sees happiness as the ultimate goal of all human activities. All actions, choices, and searches in life are basically directed towards achieving this happy condition.

This reflects that for al-Farabi, the ideal life is a life that is fully directed and guided by reason to achieve true happiness. Thus, happiness in al-Farabi's perspective is not only emotional or psychological, but also contains moral and rational dimensions, because it must be achieved through goodness and perfection in acting.

On the other hand, Ibn Sina's view shows that true happiness is not material happiness, but rather the result of the perfection of reason and the purification of the soul. He asserts that the ultimate goal of the rational soul is to acquire intellectual knowledge and free itself from worldly desires. Thus, in his metaphysical ethics, happiness is closely related to intellectual realization and moral discipline.

According to Ibn Maskawaih, happiness is the peak and perfection of goodness. In this context, truly perfect happiness is only enjoyed by



special and perfect people. This happiness is happiness that is realized from the mystical relationship between a free soul and Divine reality. This level is clearly a higher level of happiness than that obtained through intellectual perfection. (Napitupulu 2019:157)

Meanwhile, Ibn Maskawaih views that happiness is the peak and most perfect form of goodness. This means that a person will not be able to feel true happiness without first living a life full of good values. However, in his view, not everyone can achieve truly perfect happiness. Only people who have perfect souls and spiritual readiness can achieve it. This kind of happiness arises from a deep and mystical relationship between the human soul that has been freed from lust and Divine reality, namely God.

According to Ibn Maskawaih, this level of happiness is much higher than happiness that is only based on reason or intellectual perfection alone. So, the essence of this view is that the highest happiness is not only about thinking correctly or knowing many things but about how one's soul can unite spiritually with God.

In general, the difference in views on happiness between Al-Kindi and the other four figures lies in their approaches. Al-Kindi emphasized that true happiness is achieved through reason and philosophy, namely by understanding the truth and living a rational and moral life. Meanwhile, Al-Ghazali, Al-Farabi, Ibn Sina, and Ibn Miskawaih emphasize the spiritual aspect in achieving happiness. Al-Ghazali emphasized the importance of knowing oneself and establishing a strong relationship with God as the main key to happiness. Al-Farabi views happiness as the ultimate goal of life achieved through the perfection of reason and moral goodness. Ibn Sina sees happiness as the peak of intellectual perfection and the purification of the soul from worldly desires. Meanwhile, Ibn



Miskawaih emphasizes that the highest happiness is obtained through a mystical relationship between a pure soul and divine reality.

So, if Al-Kindi emphasizes the rational dimension, the other three figures emphasize the purification of the soul and spiritual closeness to God.

3. Morality as a Path to Happiness

Islam divides happiness into three levels. The first two levels can be achieved in the world, while the third level can only be achieved in the afterlife. The first level is happiness when desires and needs are fulfilled. The second level is spiritual happiness, which is a deep sense of peace due to belief in destiny, where desires for material things begin to diminish. This happiness becomes a provision for true happiness in the afterlife, namely meeting with God (Mustaffa and Akhir 2020: 85).

To achieve this true happiness, Islam places morality as the main foundation in life. The Prophet Muhammad, as the best role model for mankind, exemplifies the importance of noble morals such as being gentle, helping each other, respecting each other, being honest, and having good ethics. When Islam was first introduced by the Prophet, he faced a major challenge due to the poor morals of society at that time, which was known as the age of ignorance. At that time, deviant behavior such as drunkenness had become part of everyday culture, even worse, baby girls who were born were often killed by being buried alive. Through preaching that emphasizes moral and spiritual values, Islam brings about major changes towards a civilization based on morals and true happiness.

This moral problem is inseparable from a fertile religious life if supported by strong faith and noble morals. Therefore, religious teachings contain high moral values that regulate the lives of people and are a



guideline for life in all their actions. If the behavior shown is in accordance with applicable norms, then the behavior is considered good and accepted. On the other hand, if the behavior is not in accordance with or contrary to the prevailing norms, then the behavior is considered bad and rejected. If taken from religious teachings, for example, Islamic teachings, then the most important thing is morals (ethics), while the concept of sa'adah, happiness is something complex that is based on a servant's turning away from worldly attachments to face Allah SWT. To achieve this holistic happiness, each individual must have 4 basic components, namely, awareness of oneself, awareness of Allah SWT, awareness of the world as it is, and awareness of the afterlife as it is (Muhammad 2020: 722-723).

Therefore, morality in Islam is not just a rule of behavior but is a path to true happiness that comes from awareness of Allah SWT, oneself, the world, and the afterlife. The teachings of Islam brought by the Prophet Muhammad SAW strongly emphasize the importance of noble morals as the foundation of life. This view is in line with the opinion of Al-Kindi, a classical Muslim philosopher, who stated that true happiness (sa'adah) can only be achieved through the purification of the soul and mind, by distancing oneself from physical and transitory pleasures. Al-Kindi emphasized that humans must train their morals and control their desires in order to achieve perfection of the soul and closeness to God. Thus, morality becomes the main means of guiding humans towards a happy, whole, and meaningful life according to the Islamic perspective and Islamic philosophy.

4. Relevance of the Concept of Morality and Happiness in the Modern

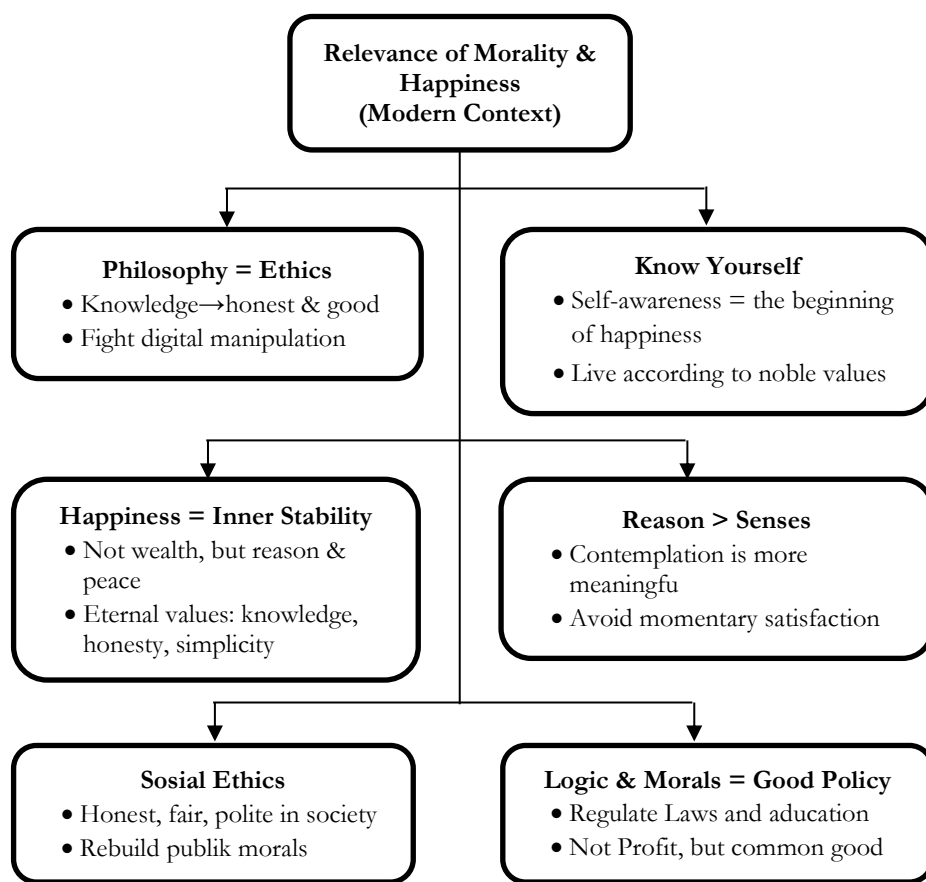


Figure 1. Flowchart

Al-Kindi's thoughts on morality and happiness are not only of historical value as part of the treasury of classical Islamic philosophy but also have profound relevance to the challenges of modern life. His ideas touch on universal issues that are still a concern for humans today, such as the search for the meaning of life, moral crisis, and the need for harmony between reason and action. Therefore, it is important to re-examine Al-Kindi's main concepts so that we can draw a common thread with

contemporary reality. One important starting point is his view of morality as the basis for philosophical practice.

a. Morality as Philosophical Practice

Al-Kindi emphasized that philosophy is not only a path to achieving knowledge, but also an ethical foundation for action. He stated that the goal of the philosopher is "in relation to his knowledge, to attain the truth, and in relation to his actions, to act honestly" (Furqon 2023:5). In the modern context, this idea is very relevant because it invites us to not only be thinking humans but also to act ethically in social life, especially in the information era full of manipulation and false opinions. Al-Kindi places morality as a continuation of the achievement of truth. True knowledge should give birth to ethical actions. This is a major correction to the contemporary social model that often makes knowledge a tool of power, not a tool of goodness. For example, in today's digital era, many parties misuse artificial intelligence or social media algorithms to manipulate public opinion, spread disinformation, or simply for commercial interests. In Al-Kindi's logic, this is a form of moral failure because it is not in line with the ethics of seeking and applying truth.

b. Happiness arises through self-knowledge

Al-Kindi asserts that true happiness is impossible to achieve without knowledge of the nature of all things, including the nature of the human self. He states, "True knowledge of all things includes divine knowledge... and staying away from all that is harmful, fighting it with prevention" (Furqan 2023:10–11). In Al-Kindi's view, knowing oneself means realizing the rational and spiritual nature of humans that distinguishes us from other creatures. This knowledge will guide humans to live according to their nature, stay away from evil, and approach noble values such as justice, honesty, and simplicity. Thus,

happiness is not just an emotional state but is the result of a mature intellectual and spiritual process.

In the current context, this concept is very relevant when many people face an identity crisis or lose their direction in life. Self-awareness becomes important amidst the flow of consumer culture and fast-paced social demands. For example, the practice of self-awareness in modern psychology or mindfulness in contemporary therapy has a spirit that is in line with Al-Kindi's ideas: that true happiness begins with recognizing who we are, what values we believe in, and how we live our lives fully and responsibly.

c. Happiness as Rational Eternity

Al-Kindi distinguishes between the eternal and the relative. He states that "the eternal is absolute and unaffected by anything, while the reality of this world is relative and changing" (Furqon 2023:20-21). increasingly relevant considering that modern society tends to associate happiness with material achievements: popularity on social media, ownership of luxury goods, or instant validation in the form of "likes" and "followers". However, all of that is temporary and very changeable. Al-Kindi invites us to shift the orientation of happiness from the external to the internal, from the transitory to the eternal. True happiness is stable and does not depend on external conditions, but rather the result of the perfection of reason and closeness to unchanging values such as honesty, sincerity, knowledge, and inner peace.

d. Happiness as a Balance of Reason and Senses

According to Al-Kindi, there is a fundamental distinction between material sensory perception and abstract intellectual perception. He places intellectual perception as higher because it does



not depend on physical objects that are constantly changing. In his book, Al-Kindi states that "the perception of limits, namely form, is intellectual perception... is the capture of the indescribable" (Furqon 2023:13-16).

In the modern context, this thought provides an important reflection on how humans seek satisfaction. Today's life is largely directed at sensory satisfaction: visuals, sounds, tastes, and instant sensations. However, Al-Kindi emphasizes that true happiness lies in the capture of meaning that does not rely on external forms but is digested through contemplation and the work of reason.

e. Actualization of Ethics in Social Life

In the social context, Al-Kindi emphasizes that honest and contemplative actions are part of philosophy. In today's era, where public ethics are often obscured by personal or institutional interests, this philosophical ethical approach needs to be revived in public policy, education, and community life. The actualization of ethics in social life can be seen from various real events today.

For example, the emergence of digital literacy and anti-hoax movements encourage people to spread information responsibly and not be provoked on social media.

f. Logic and Morality as the Basis for Modern Policy

In modern systems such as law, education, and governance, the logic and morality approach according to Al-Kindi can be a strong foundation. Traditional logic ensures a coherent structure of thinking, while morality directs decisions toward the common good, not merely efficiency or utility alone. Logic and morality are important foundations in formulating modern policies that are fair and civilized. A real example can be seen from the character education policy in



schools that not only emphasizes academic intelligence, but also forms an honest, disciplined, and responsible personality. In the legal field, the application of restorative justice by law enforcement officers also reflects a more humane approach not only based on rigid rules, but also considering morality, empathy, and the restoration of social relations.

CONCLUSION

Al-Kindi's thoughts on happiness (sa'adah) emphasize that true happiness does not come from physical pleasure or worldly achievements alone, but rather from the purity of the soul, control of lust, and optimal use of reason in living a life in harmony with moral values. In Al-Kindi's view, philosophy functions as a means to know the truth and form a noble ethical character. Therefore, morality is not just a rule of behavior but is the main path to true happiness because only with morality can humans purify their souls and stay away from the temptations of the world that are ephemeral. In the modern context, Al-Kindi's thoughts remain relevant because they are able to provide answers to contemporary human anxiety about the meaning of life, moral crises, and the need for integration between rationality and ethics.

The main contribution is the integration of the three main pillars of reason, morality, and spirituality in Al-Kindi's concept of happiness, which can be a reference for building an ethical foundation for modern life. These ideas have practical relevance, especially in the field of education, such as character education and the development of an ethics curriculum based on Islamic values. Values such as self-control, honesty, and simplicity can be used as a basis for forming individuals with strong character in the midst of today's moral crisis.



However, this study has several limitations. First, the focus of the study is still limited to Al-Kindi's thoughts individually, without direct comparison with other Islamic thinkers such as Al-Farabi, Ibn Sina, or Al-Ghazali who also raised the theme of morality and happiness. Second, the approach used is philosophical-conceptual, so it has not touched on the applicative or implementative aspects in the context of social life empirically.

As a continuation of this research, it is recommended to conduct a more in-depth comparative study between Al-Kindi's thoughts and other Islamic philosophical figures such as Al-Farabi, Ibn Sina, and Al-Ghazali, especially in the context of morality and happiness. This approach will enrich the philosophical perspective and open up space for dialogue between thoughts in the Islamic tradition. In addition, an interdisciplinary approach that combines Islamic philosophy with psychology or sociology, especially positive psychology, and contemporary spirituality, has great potential to explore the practical relevance of Al-Kindi's thoughts in modern life. Empirical research can also be directed to measure the extent to which the moral values put forward by Al-Kindi can be applied in various fields such as education, public policy, and the formation of the character of contemporary Muslim society.

Thus, Al-Kindi's thoughts are not only the subject of academic study, but are also able to make a real contribution in efforts to form a civilized, ethical, and happy society.

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