

Proceeding Paper

The Reality of Happiness According to Scholars' Viewpoints: A Systematic Literature Review (SLR) Analysis [†]

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Abstract: Happiness is one of the main topics that dominates the discourse of ethical philosophy. The concept of happiness began to be discussed from the emergence of philosophy in classical Greece to the present day in both Western and Islamic perspectives. This study aims to analyze the views of scholars in debating the topic of happiness. This study is a descriptive study using a qualitative systematic literature review method. The main source of data collection for this study is by highlighting previous works obtained from Scopus and Web of Science (WoS) online databases and it is also supported by data obtained from Google Scholar. The analysis was done based on Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA). The results of the SLR analysis identified fifteen (15) articles featuring discussions on the topic of happiness among scholars, among them Plato, Aristotle, Thomas Aquinas, Maimonides, and Jeremy Bentham representing the West and Ibn Sina, al-Ghazali, al-Farabi, Ibn Miskawayh, HAMKA, al-Attas, and Said Nursi representing Islamic scholars. The findings also highlighted three main elements discussing the topic of happiness, namely the spiritual, intellectual, and material elements. These three elements are not discussed in a balanced way in Western civilization causing confusion in uniting various views, but in Islam, although scholars' opinions differ, they are however united in the principle of revelation that balances the three elements to explain the topic of true happiness. This study is important from the point of view of understanding the topic of happiness traced from the history of thought of scholars.

Keywords: happiness; sa'adah; eternal; eudaimonia; scholar; SLR



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1. Introduction

Things which are always associated with the highest goal of human life such as health, wealth, money, and knowledge are often misunderstood as happiness. In fact, all these criteria are not the end goal of one's life, but rather things needed in order to achieve something else known as happiness, that is the highest goal of one's life. Humans always want to achieve success, happiness, and blessings in their lives. Different approaches are taken by people to acquire happiness as the perception and definition of happiness is different among human beings. In daily life, humans would feel happy or blissful if they manage to gain good position, possess a lot of money and wealth, have children, earning high salary, earn a lot of profits in business and valued by others. Unfortunately, happiness and success for some people are based on material measurements alone. By using this kind of measurement, various problems arise when human beings are fighting to achieve luxury and power but neglecting manners and morals.

Many scholars agree that since the Age of Enlightenment, especially in the West, the pursuit of happiness has been sought primarily through material consumption. Although

global capitalism has succeeded in generating more and more wealth, many studies have revealed that gaining more wealth from a material point of view does not increase human happiness. The failure to achieve this happiness is due to adherence to hedonic and materialist values at the expense of spirituality and pure values [1].

In this modern society, happiness index is considered as one of the measures used in assessing personal and community well-being. It is believed that the index reflects the sustainability of the well-being of society which will form a peaceful and harmonious nation. As far as our country is concerned, Malaysia was ranked 80th among the happiest countries in the world according to the World Happiness Report 2019 [2]. In 2021, the happiness index of Kuala Lumpur, the main city in Malaysia was 78.6 percent which was classified as “moderately happy” [3]. The Happiness Index of a society will be measured from time to time by taking into consideration several new factors. For instance, issues of depression, mental illness of the population, stress level and the ability to cope with stressful life as well as economic burden have been accepted as crucial problems today.

In a study conducted by N. A. A. Pauzi and R. Koris [4], it is claimed that in 2020, depression would be the focal mental health issue in Malaysia. This is due this is due to very high work pressure, family issues and the ability to cope with pressure. Pressure at work as well as working extra hour to complete the task given before deadlines would affect work productivity and work performance and it might also give direct impact to the happiness index of the population [5]. When looking into the life of an employee, research shows that there are five factors that could lead to happiness; positive relationship with other staff, working performance, workplace environment, compensation received from the employer, and health condition of the employee [4]. Sources from the Royal Malaysian Police (PDRM) found that there was an increase in suicide cases reported in 2020, with 631 cases compared to 609 cases in 2019. As of March 2021, a total of 336 suicide cases were reported [6].

In the Islamic perspective, the most important factor that needs to be considered in finding happiness is the religious factor. The connection between religion and happiness is something which can be said as subjective because it is difficult to measure religion through empirical observation. This depends on one’s practice and obedience in following all religious obligations [7].

Discussion on the concept of happiness has been a major focus among philosophers and scholars either from both Western or Islamic worlds which had started since the Greek era. What is the meaning of happiness? How to gain happiness in life? What is the connection between happiness and the ultimate goal in life? These questions have been debated widely by them in searching for the answer. Because of that, various perspectives and concept of happiness have been developed by various scholars in the world. By referring to literature relating to this area, the objective of this paper is to analyze the views of scholars from Islamic and West in debating the concept of happiness using a qualitative systematic literature review method.

2. Research Methodology

2.1. Highlights of Systematic Works Based on the PRISMA Method

The highlights of this systematic work were guided by Preferred Reporting Items for Systematic Reviews and Meta-Analyzes (PRISMA). This method is a quality literature review guideline because its relatively rigorous and detailed process involves large quantities of data. The advantage of PRISMA is that it can show elements of transparency, consistency, and high standards to produce qualitative research reports through certain processes. This process is referred to as a systematic process, a clear procedure of how it is produced and a comprehensive scope covering all relevant and reusable materials (replicate) other researchers with a similar approach have used for discussing a topic [8]. The advantage of using a systematic highlighting method with the PRISMA method in the field of social sciences is that the works obtained are from quality data sources and recognized by all researchers and that it can explain the limitations of the study with the

help of keywords. These guidelines also help authors not waste time and wonder if the highlights of their work are enough. PRISMA helps the author to locate the right literature according to the objectives of the study through the following four processes: identification, screening, eligibility, and inclusion [9].

The discussion in this study uses two (2) online databases in research, namely, a main database consisting of Scopus and Web of Science (WoS) databases and a support database, Google Scholar. The main database contains scientific and empirical studies across various fields such as social sciences, engineering, environment, economics, accounting and development, medicine, law, as well as business and marketing [10]. Supporting databases are needed primarily to obtain additional resources such as journals without indexing and any articles missing from the leading database. A support database is needed because Y. Xiao and M. Watson [11] claims that there is no perfect database and the sensitivity of the database to the keywords used to find relevant articles does not reach 100 percent. The process begins by performing a series of searches (search strings) for keywords using the available search facilities and exclusive commands that have been set in the Scopus and WoS databases, respectively. In this process, the authors used keyword matches found in the thesaurus, and were assisted by Boolean operator functions in both databases (Table 1). The keywords and search strings used could be repeated to get the latest material and future research. While searching for these keywords, the author found 13,275 articles (79 articles through Scopus, 96 articles in WoS, and 13,100 articles in Google Scholar). A total of eight (8) overlapping articles in the three databases were sorted with the help of Endnotes software. This makes a total of 13,267 articles to go through a screening and eligibility process.

Table 1. Database resources and search series (search string).

Database	Keyword Order Sequences and Boolean Operators
Scopus	TITLE-ABS KEY (((true* OR eternal* OR reality*) AND (happiness* OR sa'adah* OR eudaimonia* OR well-being* OR felicity* OR prosperity* OR success*) AND (scholar* OR philosopher*) AND (Islamic* OR eastern* OR western*))))
Web of Science (WoS)	TS = (((true* OR eternal* OR reality*) AND (happiness* OR sa'adah* OR eudaimonia* OR well-being* OR felicity* OR prosperity* OR success*) AND (scholar* OR philosopher*) AND (Islamic* OR eastern* OR western*))))
Google Scholar	TS = (((true* OR eternal* OR reality*) AND (happiness* OR sa'adah* OR eudaimonia* OR well-being* OR felicity*) AND (scholar* OR philosopher*) AND (Islamic* OR eastern* OR western*))))

This stage is the phase where the authors screened with certain criteria so that the selected articles were more specific and led to the research question. First, the authors chose journal articles in the form of quantitative studies only, while articles consisting of chapters in books, seminar articles, and proceedings, as well as literature review articles were excluded. Second, the authors selected only English-language articles as well as those related to the fields of religion, philosophy, art and humanities, social science, and multidisciplinary. Third, in terms of the period of time, the authors did not limit themselves to a specific period for the searching in the main database and limited the search from 2018 to 2022 in the supporting database. This is because when the initial screening was done, the authors found that writings related to this field started around 1998 worldwide (see Table 2). After a screening process, out of 13,267 articles, the authors excluded 370 articles, selecting only 45 articles. Although the excluded articles were not included in the analysis of the study, some articles were used as additional references.

Table 2. Eligibility and elimination criteria.

Criteria	Eligibility	Elimination
Types of literature	Journal articles (quantitative and qualitative)	Literature review articles, books, chapters in books, seminar articles and proceedings
Language	English	In addition to English
Area	Religion, philosophy, art and humanities, social science and multidisciplinary humanities	History, management, ecology, hospitality, leisure, sport, tourism, geochemistry, geography, multidisciplinary geosciences, nursing, earth and planet, agricultural, economics, finance, business
Duration	All the time (Scopus and WoS) 2018–2022 (Google Scholar)	None 2017 and below
National coverage	Whole world	

2.2. Eligibility and Inclusion Process

At this stage, the authors only focused on articles that discuss happiness from the point of view of Western and Islamic scholars. All 45 articles were analyzed by making in-depth readings starting from the abstract and the entire article to identify the views of the scholars. As a result of reading, only fifteen (15) articles were found to lead to discussions on true happiness based on scholars. All the article selection processes for the purpose of systematic literature review (SLR) are shown and explained through the PRISMA flow chart in Figure 1 below.

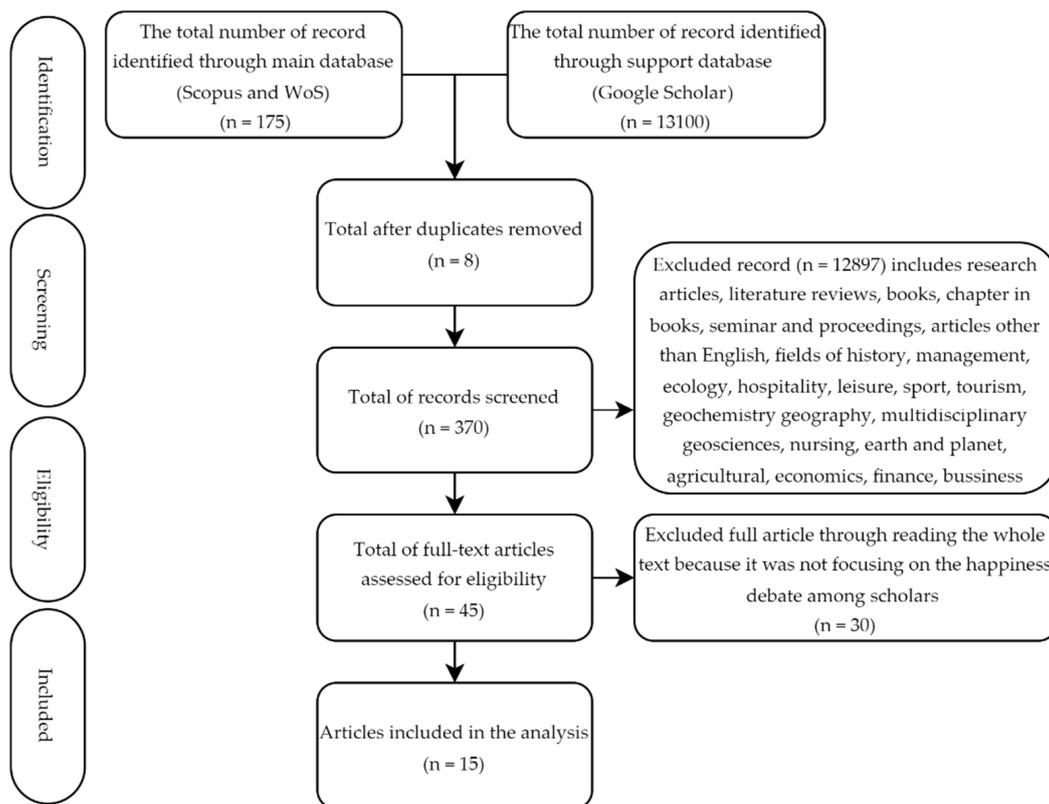


Figure 1. PRISMA Flow Chart. Source: Adapted from Moher et al. [8] and Shafrill et al. [10].

3. Findings

This study details the analysis studies on the topic of happiness based on the views of scholars according to the descriptive analysis and thematic analysis resulting from the highlights from the selected articles.

3.1. Descriptive Analysis

Based on the search, only two (2) articles were quantitative, while thirteen (13) articles were qualitative. All these articles focused on the views of scholars on the concept of happiness ranging from classical to modern figures either from the Western or Islamic point of view. The search results showed that the happiness debate was discussed in 1998 in various journal publications by the following researchers: M. A. Wahab [12], M. Ebrahimi, A. Gholami and K. Yusoff [13], T. Lomas et al. [14], A. Nur, S. K. Yuzar, M. F. A. Mohd Sa’ad [15], A. R. Alebouyeh [16], N. Aydin and H. Khan [17], M. N. Omar et al. [18], M. Ulfa and E. D. A. Puspita [19], A. R. Ateerah and Z. M. Lukman [20], D. Eidukienė [21], R. R. Shah [22], N. Aydin and E. Manusov [1], C. M. Neria [23], M. Joshanloo [24], and S. Stroumsa [25]. This descriptive analysis is summarized in Table 3 below. For the country of origin, it was found that Western countries dominate the discussion related to the concept of happiness by Islamic and Western scholars, namely the article written by M. A. Wahab [12], D. Eidukienė [21], R. R. Shah [22], C. M. Neria [23], N. Aydin and H. Khan [17], T. Lomas et al. [14], A. R. Alebouyeh [16], M. Joshanloo [24], and S. Stroumsa [25]. Meanwhile, in the Malaysian context, from the four articles, it was found that a quantitative study was used in conceptualizing happiness based on the views of Islamic scholars. This shows that Malaysia has shown good skills in applying the ideas of Islamic scholars to the practice of society for achieving true happiness.

Table 3. General information of articles and data sources from selected journal.

Author	Year of Publication	Study Location	Journal of Publication	Research Design	Data Source
M. A. Wahab [12]	2022	United States	Journal of Religion and Health International	Qualitative	NVivo
M. Ebrahimi, A. Gholami and K. Yusoff [13]	2021	Malaysia	Journal of Islamic Thought International	Qualitative	Peer-reviewed and refereed journals
T. Lomas et al. [14]	2021	New Zealand	Journal of Wellbeing	Qualitative	Primer and secondary data
A. Nur, S. K. Yuzar, M. F. A. Mohd Sa’ad [15]	2021	Indonesia	Mashdar: Jurnal Studi Al-Quran dan Hadis	Qualitative	Library research
A. R. Alebouyeh [16]	2021	Iran	Theosophia Islamica	Qualitative	Content analysis
N. Aydin and H. Khan [17]	2021	Switzerland	Sustainability	Qualitative	Multidimensional human nature mode
M. N. Omar et al. [18]	2021	Malaysia	International Journal of Islamic Thought	Qualitative	Content analysis
M. Ulfa and E. D. A. Puspita [19]	2020	Indonesia	TASFIYAH Jurnal Pemikiran Islam International	Qualitative	Content analysis
A. R. Ateerah and Z. M. Lukman [20]	2019	Malaysia	Journal of Research and Innovation in Social Science (IJRISS)	Quantitative	PLS-SEM
D. Eidukienė [21]	2017	Lithuania	Filosofija, Sociologija	Qualitative	Primer and secondary data

Table 3. *Cont.*

Author	Year of Publication	Study Location	Journal of Publication	Research Design	Data Source
R. R. Shah [22]	2016	United States	International Journal of Religion and Spirituality in Society	Qualitative	Content analysis
N. Aydin and E. Manusov [1]	2014	Malaysia	Al-Shajarah	Quantitative	Questionnaire
C. M. Neria [23]	2013	United Kingdom	Arabic Sciences and Philosophy	Qualitative	Content analysis
M. Joshanloo [24]	2013	Netherlands	Journal of Happiness Studies	Qualitative	Primer and secondary data
S. Stroumsa [25]	1998	Netherlands	Medieval Encounters	Qualitative	Content analysis

3.2. Thematic Analysis

After analyzing the general information of the articles, an analysis was made based on the findings of the study of each article. This analysis found six (6) articles that made comparisons between Muslim and Western figures on the topic of happiness and nine (9) articles which focused on specific scholars as summarized in Table 4. Next, some elements of happiness were extracted from the scholars’ writings which were summarized into three elements, namely, spiritual, intellectual, and material (see Table 5).

Table 4. Figures that highlight the debate on the topic of happiness discussed by selected authors.

Author (Years)	Comparison of Islamic and Western Scholars	The Views of Islamic Scholars	Western View
M. A. Wahab (2022) [12]		al-Ghazali, al-Farabi, Ibn Miskawayh, al-Attas	Aristotle
M. Ebrahimi, A. Gholami and K. Yusoff (2021) [13]		al-Ghazali	
T. Lomas et al. (2021) [14]	14 different eras and spanning a range of global regions		
A. Nur, S. K. Yuzar, M. F. A. Mohd Sa’ad (2021) [15]		HAMKA	
A. R. Alebouyeh (2021) [16]			Jeremy Bentham
N. Aydin and H. Khan (2021) [17]	Christianity, Islam, and Judaism		
M. N. Omar et al. (2021) [18]		Ibn Miskawayh	
M. Ulfa and E. D. A. Puspita (2020) [19]		HAMKA	
A. R. Ateerah and Z. M. Lukman (2019) [20]		al-Ghazali	
D. Eidukienė (2017) [21]			Jeremy Bentham
R. R. Shah (2016) [22]	Thomas Aquinas and al-Ghazali		
N. Aydin and E. Manusov (2014) [1]		Said Nursi	
C. M. Neria (2013) [23]		al-Farabi	
M. Joshanloo (2013) [24]	Islamic and Western	Sufism	Plato and Aristotle
S. Stroumsa (1998) [25]	Avicenna and Maimonides		

Table 5. Elements of happiness in the context of scholarly debate presented by the selected authors.

Author (years)	Element		
	Spiritual	Intellectual	Material
M. A. Wahab (2022) [12]	✓	✓	✓
M. Ebrahimi, A. Gholami and K. Yusoff (2021) [13]	✓		
T. Lomas et al. (2021) [14]	✓	✓	✓
A. Nur, S. K. Yuzar, M. F. A. Mohd Sa’ad (2021) [15]		✓	✓
A. R. Alebouyeh (2021) [16]			✓
N. Aydin and H. Khan (2021) [17]	✓	✓	✓
M. N. Omar et al. (2021) [18]	✓		
M. Ulfa and E. D. A. Puspita (2020) [19]	✓	✓	
A. R. Ateerah and Z. M. Lukman (2019) [20]	✓		
D. Eidukienė (2017) [21]			✓
R. R. Shah (2016) [22]	✓		✓
N. Aydin and E. Manusov (2014) [1]	✓		
C. M. Neria (2013) [23]		✓	
M. Joshanloo (2013) [24]	✓		✓
S. Stroumsa (1998) [25]		✓	✓

4. Discussion

Based on the above analysis, there were two themes that emerged regarding the scholars who discussed the topic of happiness and the main elements related to the topic of happiness.

4.1. Scholars Who Discussed the Reality of Happiness

Referring to the analysis of all the articles, it was found that the discussion of happiness started since classical Greek times about 529 A.D. through two famous figures, namely, Plato and Aristotle. Happiness was one of the main topics that dominated the discourse of ethical philosophy at the time. The question of happiness arose when philosophers tried to find answers about the ultimate and highest goal of human life. Various concepts and meanings about happiness were highlighted to find a solution to the question [26,27]. Plato and Aristotle pioneered the tradition of eudaimonia, which relied on the ethics of goodness to determine happiness and how to achieve it. The main ethical questions such as “how should I live? or “what do I need to be like?” provoked a deep debate resulting in the philosophical stream of happiness of that time [24].

In the study of M. A. Wahab [12], the philosophers’ discussion of happiness has opened up a space of debate among Islamic philosophers. Al-Farabi, Ibn Miskawayh, Ibn Sina, and Imam al-Ghazali are among the Islamic scholars who discussed the question of happiness in detail. This philosopher’s discussions can be seen in the study of M. Ebrahimi, A. Gholami and K. Yusoff [13], D. Eidukienė [21], R. R. Shah [22], C. M. Neria [23], M. Joshanloo [24], and S. Stroumsa [25] covering almost the entire articles which were analyzed. Based on the findings, happiness is a major topic discussed in all religions and ethical systems. However, the discussion of happiness is not the same for all systems of thought, as the concept varies between the ethical systems of classical Greek philosophy and Islam. In the tradition of classical Greek society and philosophers, the discussion of happiness is very important because it is at the core of every ethical discussion among them. The discussion is based on the question of “what is the ultimate purpose in human life”. The happiness discussed by every Greek philosopher is like a riddle that needs to be put together because of the diversity of views regarding happiness. For example, Plato associated the ultimate goal of happiness with justice, Aristotle considered happiness closely related to good behavior, while Epicureanism and Cynicism considered pleasure as the source of happiness. Yet the discussion of happiness by Aristotle can be said to be the culmination and complement of the classical Greek discussions of happiness. This is because Aristotle was a classical Greek

philosopher who discussed about happiness completely and systematically in his writings Nicomachean Ethics [12,28].

The debate on happiness presented by the Greek philosopher is seen to influence the Islamic moral philosophical figures. The debate on happiness has also been a topic of discussion traditionally in the discussion of Islamic moral philosophy. However, most of the discussions of Islamic philosophers especially in the field of morality are entirely theological in nature, i.e., linking the discussion of happiness with religion, for example in [28].

In the Western world, the discussion of happiness did not stop in Greek times but continued into the Middle Ages, which can be seen in the studies of S. Stroumsa [25] and D. Eidukienė [21], who, respectively, studied the figures of Maimonides and Thomas Aquinas. Maimonides (ca. 1135–1204) was a Jewish philosopher and astronomer who became one of the most prolific and influential Torah scholars and physicians, while St. Thomas Aquinas (1225–1274 AD) was a philosopher and theologian, who became Doctor of the Church in 1323. His system harmonized Aristotelianism and Catholic theology in his *Summa Theologica*. These two figures when compared to medieval Islam are represented by Ibn Sina and Imam al-Ghazali. For this reason, both the studies of S. Stroumsa [25] and D. Eidukienė [21] have associated a great deal of relationship and influence between the figures comparing between Ibn Sina and Maimonides and Thomas Aquinas and al-Ghazali.

Among the most famous Western figures in modern times is Jeremy Bentham (1748–1832), who was a British philosopher, jurist, and social reformer. He is considered the founder of modern utilitarianism and a Western hedonistic figure. Contemporary figures who also discussed happiness were Michel de Montaigne (1533–1592), Arthur Schopenhauer (1788–1860), James Stuart Mill (1806–1873), and Sidgwick (1838–1900) [29,30]. The ideas of happiness are seen as an effect of the influence of Greek philosophy which outlined pleasure as the main foundation of life. This ideology which was first introduced in Greece subsequently spread to Europe and eventually spread throughout the world according to Western secular philosophy. This understanding has changed into a culture and way of life for the society in that era [30].

In the modern era of Islam, scholars have also discussed the question of happiness systematically through the production of excellent works such as Said Nursi (1877–1960), HAMKA, and Syed Muhammad Naquib al-Attas. Said Nursi (1877–1960) was one of the key figures for the development of spirituality in modern-era Turkey [1]. HAMKA or Haji Abdul Malik Karim Amrullah was one of the great Muslim scholars of Indonesia from a philosophy and Sufism perspective, at once directly lived in modern times. It is seen that the paradigm of his thoughts on happiness is the design between Sufism and philosophy [19]. Syed Muhammad Naquib al-Attas, on the other hand, is the First Holder of the Honorable Chair of Abu Hamid al-Ghazzali. This shows that the ideas are very dynamic and of high quality as a result of ideas from previous Islamic figures, especially Imam al-Ghazali [27,31].

Based on the figures mentioned above, it shows that happiness is an important aspect in every human's life. Discussions about happiness have existed from time to time. Such scholars have played an important role in finding and determining the direction for the topic of happiness. Their ideas have had a great influence in shaping the thoughts during their time. There is also a relationship and connection between the views expressed by various scholars despite them coming from different times and beliefs.

4.2. Key Elements in the Reality of Happiness

Based on Table 5, the second theme analyzed was related to the three main elements that are often debated by scholars on the topic of happiness, namely the spiritual, intellectual, and material elements. These three elements are important elements that underlie the life of every human being. Spirituality, according to Islam, is an inner aspect of human beings that cannot be revealed by the human senses [32]. It is unique because it relates to the divine dimension [27]. To summarize the meaning from various perspectives, Emie

Sylviana [33] defined the spiritual element as the inner part of human beings who feel and want, higher abilities, the inner qualities of a person, existing in the body naturally, and a tool to acquire knowledge for self-perfecting and knowing Allah SWT. While the intellectual element that is rooted in the word intellect refers to reason, thinking, or 'aql in Arabic. In general, an intellectual means someone who has good intellectual power and is free from ignorance. In other words, a person who is educated and has high abilities in one branch or several branches of knowledge [34] or a group of thinkers who speak only about ideas and questions involving nonobjects [35]. In Islam, apart from the spiritual aspect, human beings are created from something of a material form, either from soil or semen which is then interpreted as a body or corpse [36]. This material element leads to matter and wealth that are synonymous with the material realm or the realm of this world.

Thus, these three elements become the main points in the debate of scholars in the direction of true happiness. In general, most people accept happiness as the ultimate goal in human life. However, the assessment and measurement of happiness for each individual are different because happiness is relative to each individual. If traced in the thoughts of Greek scholars, Plato and Aristotle disagreed on the topic of happiness, known as eudaimonia. Starting from the view of the sophist, who placed lust as a key element in achieving happiness, Plato and Aristotle discussed in detail the concept of happiness. The essence of Plato's commentary on this discussion focused on human happiness from the point of view of the soul through the mastery of four virtues, namely al-hikmah, al-syaja'ah, al-'iffah, and al-'adl. In Aristotle's view, the ultimate goal in human life is to achieve happiness in which he made deliciousness as one of the most important conditions for achieving happiness [37]. Aristotle also emphasized three things that should be prioritized by someone who wants to be happy. First, perform one's function well, which means that people can achieve the goal by pursuing bodily pleasures and avoiding suffering (hedonistic/materialistic). Second, practice moderation in life by choosing good deeds moderately and collectively such as engaging in politics. Third, maximize the use of reason in a philosophical way. These three things need to be combined to achieve deliciousness and happiness in life [38]. From the viewpoint of Aristotle, the deliciousness of the five senses is a compatible feeling and the deliciousness of the mind is the perfection that reaches its essence that evokes feelings. If the perfection of its substance, whether its reality or its glory, is revealed, it can evoke deliciousness and even produce a sense of security and prosperity. The emphasis on the psychic or spiritual element can be seen in Plato's view as a high moral formation for obtaining happiness [24]. Meanwhile, Aristotle saw that the intellectual and material elements needed to be balanced to obtain happiness [17,38].

These views influenced the thinking of subsequent Western scholars. Maimonides revealed that the last thing to be achieved in life was intellectual, based on happiness [25]. However, Thomas Aquinas states that happiness can be achieved by cultivating some intellectual and moral values, which enable one to understand the nature of happiness and motivate one to seek happiness in a reliable and consistent manner. Yet, one will never be able to find the greatest happiness in this life because ultimate happiness consists of a supernatural union with God. Thus, human happiness does not consist of property, status, pleasure, or any created goodness at all [17]. Most goods do not have the necessary relation to happiness because the main object of human will can only be found in God, who is the source of all goodness. This view of Thomas Aquinas saw the existence of a spiritual relationship with divinity in the context of religion [22].

The emphasis on the material element can be seen in the thinking of modern scholars, especially Jeremy Bentham. As a leader of utilitarianism, he argued that the most moral action was the one which resulted in the highest amount of utility, where utility was defined as the achievement of pleasure after deducting the suffering of all involved in any action [16]. Thus, happiness is the experience of pleasure and the absence of pain. Acts that do not promote the greatest happiness are morally wrong, such as being ascetic. Bentham also raised the principle of hedonism which links human nature with the factors of pain and joy. Only this factor will affect human beings in an action that is to show what must

be done in addition to determining an action that should be done. Jeremy Bentham also stated that the only moral fact is that humans seek pleasure and avoid pain. His principle underlines that due to the factors of pleasure and pain, humans prescribe an action that should be done. The concept of goodness and happiness brought about by hedonism is based solely on worldly pleasures as well as its focus on materialism alone [38].

In the view of Islamic scholars, as a figure who mastered the thought of Plato and Aristotle, al-Farabi [39] examined happiness from an intellectual point of view by stating that happiness was the ultimate achievement of human beings who had reached the highest level of intellect (al-'aql al -mustafad). The path to achieve this happiness must go through four priorities, namely the priority of knowledge, the priority of thought, the priority of morality, and the priority of practice. Moral precedence becomes a condition to the precedence of thought especially cultural thought [40]. In this regard, al-Farabi [39] opined that intellectuality played a major role in ensuring someone achieved happiness.

Ibn Miskawayh [41] also acknowledged that the topic of happiness was the highest goal of every human being, and each had different forms of happiness based on how to obtain it. The most important happiness or absolute goodness is that one can attain the rank of an angel and then know Allah SWT [42]. It can be achieved by using the mind fully through contemplation of all the existence of beings on earth. Thus, one's soul is also filled with truth and clean from all impurities [12,18]. By also combining the ideology of Plato and Aristotle, human happiness according to Ibn Miskawayh [43] includes two elements, namely body and soul. Bodily happiness is not permanent and contains pain and remorse. It also prevents the soul from reaching Allah SWT. In contrast to the happiness of the soul, which is the most perfect happiness, it is obtained by prioritizing the rational soul (al-nafs al-natiqah) over al-nafs al-ghadabiyyah and al-nafs al-bahimiyyah [44]. These two types of soul, if not controlled can cause suffering later because the happiness obtained from them is only temporary. Thus, to ensure that one can balance the three spiritual elements, one should practice the values of goodness, such as al-ḥikmah (wisdom), al-'iffah (simplicity), al-shajā'ah (courage), and al-'adālah (justice) [12].

Similar to Aristotle, Ibn Sina [45] also discussed the aspect of deliciousness in achieving happiness. It is the ultimate goal of every human being. The delicacies or pleasures that people often crave for are divided into three types, namely the delicacies of lust (al-lazzah al-hissiyyah) such as food, luxury, and sexuality, spiritual delicacies (al-lazzah al-batinah) such as self-dignity and glory, and intellectual delicacies (al-lazzah al-'aqliyyah). Of the three forms of delicacy, Ibn Sina gave more attention to the intellectual delicacy to which the nature of the body is subject. He also focused on individual happiness as opposed to political happiness [46]. This contrasts with Aristotle who was inclined to materialism and emphasized the influence of the body on the intellect [40].

Ibn Sina [45] also divided human beings into several categories according to the way human beings acquired happiness. First, the group of al-'arifun, which consists of philosophers. This group always fills their time with contemplation (tafakkur) on God while setting aside all the physical elements that are external and material. When a person is free from all that, then the soul becomes clean and can reach the pure realm (alam al-quds), which subsequently brings the person to the situation of high knowledge so that it can experience eternal happiness. Second, al-nafs al-salimah, known as the Sufi group, is pure by nature and not contaminated by material elements. When the Sufi group is given spiritual remembrance that signals things in the divine realm, then they can enjoy a deep preoccupation without feeling confused and terrible [24]. This would not be the case if there was no chastity. The Sufi group also manages to enjoy the delights of life just as the al-'arifun group above. Third, the normal public who can taste happiness according to their own suitability. What is important is that this group must strive to purify the soul (tazkiyah al-nafs) by performing various acts of worship, whether obligatory or sunnah [46].

Meanwhile, the topic of happiness according to al-Ghazali [47,48] refers to the highest and essential happiness as a result of humans' ability to acquire the moral virtues and purity of their soul. The real happiness is to be able to remember Allah SWT and then know

Allah SWT by having the virtues of the soul and character. Priority and purity of soul can distinguish between the path of happiness and misery. While the goodness of morals or character is obtained by continuous deeds of worship until the disappearance of vile and ugly habits. This is the main way for human beings to obtain blessings and enjoyment in this world and the hereafter.

This means that Imam al-Ghazali emphasized the happiness of the hereafter compared to the happiness of the world. This is in line with the main purpose of why the Apostles were sent among us which was to guide people to achieve true happiness. Glory in the judgment of Allah SWT also lies in the pursuit of happiness in the hereafter and whoever fails to obtain it is more despicable than animals. Such group of people will even face misery in the hereafter. Accordingly, the characteristics of the happiness of the hereafter according to al-Ghazali [49] are eternal happiness without any ruin, deliciousness without hardship, joy without hardship, wealth without poverty, perfection without flaw and glory without disgrace. This defines the topic of happiness by obtaining the blessings of heaven. With this, it is understandable that the topic of happiness emphasized by Imam al-Ghazali is the unification of knowledge and deeds, spiritual and physical [27]. All these aspects have their respective roles in determining the direction of human life in this world and the hereafter.

This view of Imam al-Ghazali is also in line with al-Attas who emphasized the balance between the demands of the world and the hereafter. He explained that the material element had an important contribution in the intellectual and spiritual development of a human being. This is due to the body or wealth and the environment, in which humans are able to obtain certain information and data about the world and its experience [50]. Health and wealth are happiness in itself for human beings, but it must be remembered that in Muslim society, happiness must remain based on Islamic values. Al-Attas [51] explained that to get the happiness of the hereafter, the world should be used as a tool. Human being is not only considered as a subject, but also as an object of science. In the problem of happiness, human beings have the potential to be objects as well as subjects who feel and study about happiness. Every activity must be based on the Islamic worldview, so that the happiness obtained is the real happiness. HAMKA's view of happiness also emphasizes the balance of life in this world and the hereafter, but the main purpose of human life is to achieve the pleasure of Allah SWT. Humans will not achieve happiness if they focus on material pleasures only [15,19]. N. Aydin, and E. Manusov [1] also presented Said Nursi's views which are in line with the above scholars. Elements of spiritual growth, positive emotions, psychology, behavior, desire for self-improvement and humanity, living devotion to God, compassionate love, service to others, and high spiritual achievement become essential elements in the pursuit of happiness.

It can be seen in the above discussion that all Islamic scholars agreed on true happiness, which is the happiness of the hereafter when one's soul resembles an angel and then tastes the blessings of heaven and sees Allah SWT. However, from the point of view of the way human beings obtain happiness, it can be seen in two aspects. For philosophers such as al-Farabi and Ibn Sina, true happiness is obtained through the path of reason. However, they also accepted the practices of spiritual purification that are done practically and continuously [12]. However, they emphasized the intellect by understanding the theoretical sciences first, then it can be practiced through action [52]. This means that philosophers prioritized theory or reason based on analysis and continuous learning in achieving happiness, whereas the practices of worship that are practiced are derived from the study of the mind [53].

Although Greek philosophy is seen to be influential in the views of Islamic philosophical figures, what is discussed is in line with the Qur'an and Sunnah [54]. S. H. Nasr [55] also asserted that the Qur'an and Sunnah are the main references in Islamic philosophy. According to I. Madkur [53], in general, the tendency toward Sufism is an important aspect that distinguishes between Islamic philosophy and other philosophies. Accordingly, the thoughts of Islamic philosophers in the field of ethics cannot be separated from the influ-

ence of the teachings of Sufism. Meanwhile, mystics emphasize the ability of the human soul beyond the intellect. Ibn Miskawayh and Imam al-Ghazali are among the figures of Sufism who strongly emphasized the ability of the soul to achieve happiness. However, they also discussed the relationship of the mind with the human soul in which the mind plays an important role in understanding the states of one's soul. In the meantime, the discussion of Islamic philosophers especially in the field of morality is entirely in the form of theology [56]. Surely, the Sufis put the Qur'an and Sunnah as the main tenets in their life. Each issue discussed is accompanied by strong arguments from the text of the Qur'an and Hadith. For this reason, the understanding of the fact of happiness in particular is in line with Islamic law in contrast to the Western view which relies on intellect and lust alone [24]. Thus, the spiritual, intellectual, and material elements in Islam need to be balanced for obtaining true happiness. The discussion in the Western view has no end and is seen as misguided because there is no alignment in the relevant elements.

5. Conclusions

The concept of happiness discussed by Western and Islamic scholars is closely related to the philosophy held by them. The main goal they want to achieve is happiness in the life they live. The emphasis on the three basic elements in happiness is focused on the spiritual, intellectual, and material. However, the context of happiness according to Islamic scholars is more towards the goal of real life that is to be achieved according to Islam and it is not only happiness in this world, but also in the hereafter. The foundations for achieving such happiness are based on Islamic epistemology from the source of arguments and propositions of revelation, as opposed to the views of Western scholars who rely on reason and lust alone. The emphasis on ethics and morals becomes a balanced consideration especially in understanding and achieving happiness according to Islam. This is because Islamic figures such as Ibn Sina, al-Ghazali, Ibn Miskawayh, HAMKA, and al-Attas still place the value of moral purity and the pleasure of God as the culmination of happiness. Material is only a tool and a link to achieve that happiness.

Although the study of happiness from Western scholars has influenced Islamic scholars and researchers, it has not become a major policy that set aside the true spiritual aspects of Islam. In the context of contemporary happiness studies, only eight studies have been conducted effectively for explaining happiness according to Islam as well as the West. However, with only two quantitative studies, this shows that studies in the aspect of happiness can be studied more comprehensively, especially when applying it according to the current situation and reality. This is because all religions basically discuss the aspect of happiness specifically to be achieved by each of its followers. Islam basically makes happiness as one of the measuring lines of human evaluation in achieving God's pleasure as well as gaining worldly and hereafter success.

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