



**Analysis of the Concept of Happiness in the Filosofi Teras Book  
According to Al-Farabi's Perspective**

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**ABSTRACT :**

Every human being wants to be able to achieve happiness in various ways and efforts. The concept of happiness in the Filosofi Teras emphasizes negative situations, which is different from the concept of happiness in general, which emphasizes efforts to build positive situations. The concept of happiness is interesting to study further with his analysis of Al-Farabi's perspective. The research method used in the preparation of this article is library research. The data used in this study are documents. The documents used in this study, namely the book Philosophy of Teras by Henry Manampiring and Tanbih al-Sa'adah by Al-Farabi, were the main data sources in this study. Secondary data sources in this study are several books, articles, and journals that have similarities in discussion with research. The data analysis used in this research is content analysis. The results of the study show that the concept of happiness in the Filosofi Teras book has coherence with Al-Farabi's perspective in the Tanbih al-Sa'adah book, in which there are four virtues of the concept of happiness, namely theoretical virtues, thinking virtues, moral virtues and creative virtues. The primacy of thinking is the main discussion in the concept of happiness in the Filosofi Teras book by Henry Manampiring.

**Key words:** *Happiness Concept, Stoicism Philosophy.*

## INTRODUCTION

For centuries the question of happiness has been a main theme in the discussions of philosophers. Happiness itself is something inherent in humans. Humans are the most perfect creatures created compared to other creatures, therefore according to nature, every human being has their own happiness, because humans were created with various advantages and perfections.<sup>1</sup> Every human being wants to achieve happiness in various ways and efforts. How to interpret life is related to human happiness. Happiness itself means being lucky or feeling happy and peaceful or feeling free from everything that is troublesome. So happiness can also be interpreted as pleasure, good luck, good fortune for the peace of life both physically and mentally. In essence, happiness is the same for anyone, anytime and anywhere, only the manifestation of human happiness is different. This is because every human being has a different mindset.<sup>2</sup>

Filosofi Teras is a book that contains the philosophy of Stoicism which was popular 2000 years ago during the Ancient Roman-Greek era. The word "Terrace" in the title of the book is a translation of the word "stoa". The concept of happiness in the Filosofi Teras emphasizes negative

<sup>1</sup> Fuad Muskinul, "Psikologi Kebahagiaan Manusia," *Jurnal Komika* 1 (2015): 114.

<sup>2</sup> Muskinul.

situations which is different from the concept of happiness in general which emphasizes efforts to build positive situations. Happiness by resolving negative situations is described by the Stoics as the absence of disturbances or can be interpreted as when we are not disturbed then we are happy. According to the Stoics, happiness is when we are free from emotions or all kinds of disturbing feelings.<sup>3</sup> The concept of happiness is interesting to study further with an analysis of Al-Farabi's perspective.

The issue of happiness itself is a topic that never ends being discussed, especially with the rapid development of technology today. The birth of social media is one of the results of technological developments which also result in complex problems in society. The free nature of social media is the cause of this shift, which can be seen in terms of culture, ethics and norms that occur in society.<sup>4</sup> Meanwhile, according to Anwar, the problem with using social media is the merging of users' private and public spaces.<sup>5</sup> This has resulted in a cultural shift where users are no longer reluctant to upload all their personal activities to convey to friends or colleagues via social media accounts as a form of their personal identity.

A phenomenon that occurs in the field, when users often view other people's content on social media, often compares their own lives with the lives of other people, which results in changes in mood. This can become more visible when someone sees other people's happiness, which can produce feelings of envy and gloom.<sup>6</sup> The ease of access to social media and the breadth of information obtained makes many teenagers experience extreme emotional changes, especially negative emotions such as worry, anxiety, nervousness, stress, depression caused by various kinds of bad comments from other people, other people's lifestyles, bad information about things you like, news, politics and more.

There are many views from various philosophers regarding happiness, starting from the Greek philosopher Socrates, where the concept of happiness begins with knowledge which in itself is virtuous, and the path to goodness is the best path to achieve the pleasure of life.<sup>7</sup> Meanwhile, according to Plato, Plato himself was a student of Socrates, it is impossible to obtain the highest happiness in the world, the highest happiness can only be obtained when the soul is separated

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<sup>3</sup> Henry Manampiring, *Filosofi Teras* (Jakarta: Kompas, 2019).

<sup>4</sup> Firda Abraham, "Pemanfaatan Media Online Terhadap Interaksi Sosial Masyarakat Media Online Utilization As Community's Social Interaction," *Jurnal Penelitian Pers Dan Komunikasi Pembangunan* 18 (2014): 173.

<sup>5</sup> Fahmi Anwar, "Perubahan Dan Permasalahan Media Sosial," *Jurnal Muara Ilmu Sosial, Humaniora, Dan Seni* 1 (2017): 140.

<sup>6</sup> Livia Astuti, "Kontribusi Media Sosial Terhadap Perilaku Keseharian Remaja," *Jurnal Pendidikan Pembelajaran Pemberdayaan Masyarakat* 2 (2020): 148.

<sup>7</sup> M Hatta, *Alam Pikiran Yunani* (Jakarta: Tutamas Indonesia, 1980).

from the body. Plato's view also explains that the nature of the highest happiness can only be felt in the afterlife.<sup>8</sup>

Apart from Greek philosophers, Muslim philosophers also discussed the concept of happiness, one of which was Al-Farabi. Al-Farabi himself wrote two books about happiness, namely *Tahshil al-Sa'adah* (Searching for Happiness) and *al-Tanbih al-Sa'adah* (Building Happiness). According to Al-Farabi, happiness is when the human soul becomes perfect in a form where it does not need any material for its existence.<sup>9</sup>

The points of happiness discussed revolve around the nature of happiness in the form of material things or related to the soul. Happiness is material, meaning that happiness can be achieved in this world, while happiness is spiritual, meaning that happiness can only be achieved in the afterlife. There is also a characteristic of happiness that is a combination of the two, namely that the highest happiness can be achieved in this world and in the afterlife.

Based on the explanation above, there are various views regarding the concept of happiness, including the views of Filosofi Teras books, which are the views of Greek Stoic philosophers and also Muslim philosophers. Because of this, researchers are interested in researching, studying, and also analyzing more deeply the concept of happiness in the book Filosofi Teras by Henry Manampiring according to Al-Farabi's views.

## Methods

The research method used in preparing this article is library research. Library research is a research activity by collecting data from various literatures which are not limited to books, but can take the form of documentation materials, magazines, journals and newspapers.<sup>10</sup> Library research itself is a research activity carried out by collecting information and data with the help of various materials available in the library such as reference books, results of previous similar research, articles of note and various journals related to the problem you want to solve.<sup>11</sup>

The data used in this research are documents. Documents are records of past events. Documents usually take the form of someone's writing, drawings, or monumental works. The document used in this research is the book Filosofi Teras by Henry Manampiring and is the main data source in this research. The secondary data sources in this research are several books, articles and journals which have similar discussions with the research.

The data collection technique is from the data source of the book Filosofi Teras by Henry Manampiring, where the concept of happiness will be seen from the eyes of Al-Farabi in his work

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<sup>8</sup> Ahmad. Tibry, *Konsep Bahagia HAMKA: Solusi Alternatif Manusia Modern* (Padang: IAIN-IB Press, 2006).

<sup>9</sup> Ibrahim Madkour, *Filsafat Islam: Metode Dan Penerapan*, cetakan ke (Jakarta: PT. Raja Grafindo Persada, 1996).

<sup>10</sup> Mahmud, *Metode Penelitian Pendidikan* (Bandung: CV Pustaka Setia, 2011).

<sup>11</sup> Milya Sari and Asmendri, "Penelitian Kepustakaan Library Research Dalam Pendidikan IPA," *Jurnal Natural Science* 6 (2020): 44.

entitled al-Tanbih al-Sa'adah. A number of recent literature was also collected in the form of articles, books and various relevant works.

The data analysis used in this research is content analysis. Content analysis is a systematic technique for analyzing message content and message management and is also a research technique used for replicable and valid references from data in its context. Content analysis is carried out by selecting, comparing, combining and sorting various meanings until relevant data is determined.<sup>12</sup>

## **Result**

### **Filosofi Teras's Book Overview**

Filosofi Teras is an introductory book to Stoic philosophy which was created with the aim of serving as a guide to answering problems of national concern which are quite high experienced by young people. The advantage of core philosophy books is that they are written using light and contemporary language which is often used by millennials so that they are easier for readers to understand. Even though it uses contemporary language, the writing still pays attention to the spelling of Indonesian language rules that have been determined. Another advantage of this book is the collaboration with several experts such as those in the field of psychology and illustrators which adds to its appeal.

The following are several chapters discussed in the book Filosofi Teras, including:

#### ***National Concern Survey***

Contains the results of a survey conducted by Henry Manampiring related to current community concerns, especially young people, starting from the level of worries about life, education, relationships, singles, business, finance and social politics.

#### ***A Realistic Philosophy***

This chapter contains an introduction to Stoic philosophy, which is not a religious belief, but is used to complement the way of living life in the current millennial era, which also explains the aim of the core philosophy itself, namely being able to live by controlling negative emissions, and living with virtue or how *akita* is like living as a human.

#### ***Living in Harmony with Nature***

This chapter explains how we live using ratios and reasoning which differentiates us from animals.

#### ***Dichotomy of Control***

This chapter explains things that are under our control and things that are not under our control, and also explains that true happiness only comes from things that are under our control.

#### ***Controlling Interpretation and Perception***

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<sup>12</sup> Sari and Asmendri.

This chapter explains negative emotions which are considered to be the result of erroneous reasoning/ratios. Management of negative emotions can be done with the acronym S-T-A-R (Stop-Think & Asses-Respond) which can be practiced when you start to feel negative emotions.

### ***Strengthening Mentality***

This chapter explains premeditation malorum, namely the technique of strengthening the mind by imagining all the events that might occur in our lives today and in the future. This is different from unwarranted worry, because premeditation malorum can recognize events beyond your control and choose to be rational.

### ***Living among Annoying People***

This chapter explains how to relate between people. Behind other people's annoying behavior, most likely there is no malicious intent, but due to ignorance. People who are annoying because they don't know should be pitied, not scolded. Anger does more damage than the cause of the anger itself.

### ***Facing Difficulties and Disasters***

This chapter explains that disasters and hardships are opinions added by ourselves. Even though the misfortunes, disasters and hardships that befall us are things beyond our own control, our response to calamities and disasters is entirely in our own hands.

### ***Becoming a Parent***

This chapter explains that when you become a parent you should accustom your child to using reason and ratios, the dichotomy of control by parental example, being aware of talent and destiny and believing that we can all develop for the better.

### ***Cytizen of the World***

This chapter explains that we are all citizens of the world who cannot differentiate between ethnicity, religion, race and nationality, because we live in one world.

### ***About Death***

This chapter explains that everything that is in harmony with nature is good, including death. Life is not about the length, but the quality of life itself. Living in harmony with nature, using reason, practicing virtue, will bring a good life, even a short life.

### **Biography Of Henry Manampiring**

Henry Manampiring or what is often called "om Pir", was born on August 17 according to the biography on his social media account. Information regarding Henry Manampiring's biography is not easy to obtain. Henry Manampiring received his education at Padjadjaran University with a Bachelor's degree in Accounting Economics. Followed by the Master of Business Administration program, from Melbourne Business School, University of Melbourne, Australia.

Henry Manampiring is an advertising practitioner, specializing in brand and communications strategy. For more than 20 years of his career, Henry has worked in large multinational companies and advertising agencies such as Coca-Cola Indonesia, Facebook, Leo Burnett, and Ogilvy, working on marketing communications strategies for large multinational and national student brands. Henry Manampiring is also a social media activist, who actively uses Twitter with the account @newsplatter. His activities on Twitter have resulted in Henry winning the 2019 Influencer Award. This award was given by the Creative Economy Agency (Bekraf), in collaboration with the Directorate General of Culture, Ministry of Education and Culture, supported by the Ministry of Communication and Information, BNI and INALUM. The award was given in a series of The Future Is Here events at the Novotel Hotel, Bogor, West Java 12 April 2019. The event was held as a form of government appreciation for influencers who inspire and provide positive influence through social media. Henry also actively writes on his personal blog [henrymanampiring.com](http://henrymanampiring.com). He started writing on a blog in 2005. In his writing journey, Henry has written many articles and several books including *Love (Doesn't Have to Die)* in 2014, *The Alpa Gilrs Guide* in 2015, *The Alpa Gilrs Playbook* in 2016, *7 Habits of Really Annoying People* in 2016, and *Filosofi Teras* in 2018.

### **The Concept of Happiness in Filosofi Teras**

Core philosophy or what can also be called Stoic philosophy, is a school of philosophy founded by the Greek philosopher Zeno. Stoic philosophy was popularized starting in the first century AD with the figures Seneca, Epictetus, Marcus Aurelius, each of whom had a different background. A sense of admiration for the order and regularity of the world is the starting point of Stoic philosophy.

The basic principle of the Stoics is adaptation to nature. This principle means that humans, in the process of adapting to nature, take step by step which then makes the universe their own, namely themselves, then the environment they approach, and finally all of reality. Stoics themselves are often known as freedom, where freedom is a form of human consciousness to be willing to adapt to nature and natural laws that cannot be avoided. Based on the data analysis that has been carried out, there are three main elements of happiness in the terrace philosophy. These elements are living in harmony with nature, the dichotomy of control and controlling interpretation and perception.

Living in harmony with nature means that humans can prioritize reason, common sense and reason, rather than their desires. In this context, the Stoics emphasized the only difference between humans and animals, namely reason, common sense, ratios, and the ability to use them to live a virtuous life (live of virtue). Apart from having reason, the basic nature of humans is that they are

social creatures, which means they live as part of a larger group. The use of reason and ratio must go hand in hand. Living in harmony with nature requires us to be aware of the interconnectedness in this life. This connection is likened to a giant web, including all events in daily life. Based on this explanation, researchers can conclude that living with nature means using reason in carrying out daily (social) actions, and realizing that all events that occur in it are interconnected.

The dichotomy of control can be explained through a quote from Epictetus, namely "Some things are up to you, some things are not up to us", which means there are things under our control (depending on) us, and there are things not under our control (does not depend on) us. The Stoics taught that true happiness can only come from what we can control. For Stoic philosophers, depending on happiness on things beyond one's control is an irrational act. This dichotomy of control has received protests because according to several experts there are several external things that can be controlled. From this, the dichotomy of control then turns into the trichotomy of control. So the concept of the trichotomy of control is, there are things that are under control, there are things that are not under control, and there are things that can be partly controlled. Based on the explanation above, the researcher can conclude that the dichotomy of control is good emotional control so that you can respond wisely to things that are both under one's control and not within one's control.

Controlling interpretation and perception in this chapter explains that every human being has a connection between emotions and reason or ratio. Stoics believe that all sources of a person's worry, sadness or unrest are in their own mind, in other words the negative emotions that arise are one's own opinion or perception of the events that occur. This is in line with a quote from Epictetus, namely "it is not certain things or events that disturb us, but the considerations, thoughts, perceptions of these things and events". The Teras philosophy offers the Stop, Think, Assess, Respond method or what is called STAR. STAR is a step that can be taken when negative emotions arise. Stop or stop when anxiety or other negative emotions start to appear. Think or think about what is the cause of the event, relate it to the dichotomy of control, Assess or assess how big the event and negative emotions are, then respond based on that assessment. This is in line with Marcus Aurelius' opinion that humans actually have control over anxiety, worry and other negative emotions.

### **Al-Farabi's Concept of Happiness in the Book of *al-Tanbih al-Sa'adah***

In his work entitled *Tanbih al-Sa'adah*, Al-Farabi explains that happiness is the good that is desired for happiness itself. This means that someone does good because they like doing good themselves. Everything that makes humans happy is goodness, and vice versa. Apart from that,

Al-Farabi also said that happiness is the goal of life and the final goal of everything that is done.<sup>13</sup> This can be interpreted, that every activity that humans do, the goal is to feel happiness.

Happiness itself is a very difficult thing to achieve for everyone. Very difficult to achieve does not mean unattainable. According to Al-Farabi, if a person has reached the point of happiness, he has achieved the perfection of life in the true sense. Not everyone can reach that point, because perfection is the peak of inherent goodness. If someone has reached the peak of happiness from that goodness, then he no longer needs other goodness, because the other goodness is still not perfect and still needs the next goodness.<sup>14</sup> One not only needs to understand happiness, but happiness must also be made a goal in life.

Aristotle's irrefutable opinion was adopted by Al-Farabi who explained that the highest good is a virtue that is structured in unity with the analysis of reason and is different from other human virtues related to the body. The potential for one's own analysis, and also perceiving the absolute truth and highest priority because it is related to the highest thing within humans, namely reason.<sup>15</sup> The authority of Al-Farabi's thought did not merely adopt Aristotle's opinion. For Al-Farabi, happiness can only be obtained through actions, but the main thing is thoughts and thinking. Indeed, there are several virtues that are actions, but happiness of the mind is the king of goodness. The place for true human happiness is at the level of the *mustafad* mind, which is ready to receive the emanation of all rational objects from the active mind.<sup>16</sup> Therefore, thinking behavior is behavior that can lead to human happiness.

It would be good for humans to observe themselves both as individuals and as members of society. This is an active solution in order to find the problems surrounding it, and can also be used as a standard to become a foothold in achieving perfection, namely happiness. Al-Farabi explains in his work entitled *Tanbih al-Sa'adah*, that ordinary people interpret *sa'adah* with the prosperity of life in the world, which is a form of prosperity such as, without problems of material difficulties, work, housing and so on. etc. According to Al-Farabi, this description is no different from the concept of *al-ladzdzah* (pleasure) because both have the same elements, such as satisfaction, and there is no disaster. According to Al-Farabi's view, happiness can be achieved if a person's soul has reached its perfect form and remains in that state forever.

There are 4 virtues that humans have, in order to obtain the highest happiness, namely happiness in this world and happiness in the afterlife. These virtues are theoretical virtues, the virtue of thinking, the virtue of morals and the virtue of creativity through practical actions. Of

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<sup>13</sup> Abu Nashr Al-Farabi, *Risalah Tanbih 'Ala Sabil as-Sa'Adah* (Amman: Universitas Yordania, 1987).

<sup>14</sup> Al-Farabi, *Tahshil Al-Sa'adah* (Yogyakarta: Pustaka Pelajar, 2005).

<sup>15</sup> Madkour, *Filsafat Islam: Metode Dan Penerapan*.

<sup>16</sup> Muhammad Ustman Najati, *Jiwa Dalam Pandangan Para Filosof Muslim* (Bandung: Pustaka Hidayah, 1993).



the four virtues, theoretical virtue is the one that can lead humans to the highest goal in life. According to Al-Farabi, the highest goal in human life is to know God by knowing the origin of nature and everything in it. So that theoretical virtue is the highest gift that exists in humans.

### **Analysis of the Teras Philosophy Concept of Happiness from Al-Farabi's Perspective**

As previously explained, there are four virtues in achieving happiness, namely, theoretical virtues, thinking virtues, moral virtues and creative virtues.

#### ***Theoretical Primacy***

Theoretical virtues are knowledge that, through the universe, can find the highest (ultimate) purpose of everything. According to Al-Farabi, this kind of knowledge can be obtained by a person in three ways, namely first, obtained directly from an early age, so that a person never knows how the process works and where it comes from. Second, it is obtained by thinking, observing and learning for yourself. Third, it is obtained through learning from other people who have created theories related to this knowledge. The use of this knowledge is to know the limits of human satisfaction and completeness regarding worldly problems, including wealth and objects.

Several sentences in the book Core Philosophy indicate the existence of theoretical primacy, namely:

"Living in harmony with nature requires us to be aware of the interconnection in this life. Stoicism sees everything in the universe as interconnected, like a giant web, including all events in our daily lives. In other words, the events in our lives are the result of a chain of events that seem even "trivial."

This quote shows the existence of theoretical primacy, which explains that everything that happens in this world is a series of interrelated results of events. Knowledge has a role in making humans aware that the results of their connection with nature result in current situations and events.

"So, if one day we step on cat feces on the street (generally by accident, I have never known anyone who enjoys stepping on cat feces...), then this is not a random event, but is the result of a chain of many other events. For example, the cat defecates there because it really needs to and at that time the spot seems comfortable for the cat to defecate. "Then, when we were passing through the street and busy stalking our ex's social media, we didn't pay attention to the road, we stepped on the cat's feces."

The quote above shows evidence that nature is interconnected, and also explains a concept that is almost the same as fate, where all events that have occurred are determined by God. The quote also explains the theoretical primacy of knowledge. Stoic philosophers considered the interconnectedness of nature to be part of the mechanism itself, but some Stoic philosophers attributed it to God. This opens up the opportunity that the first cause in question is God, or if seen from Al-Farabi's theoretical perspective as a Muslim, the God in question is Allah SWT.

“Every time you see a rich person, it's better to take a closer look at what you already have. If you can't see anything, you're in a sad situation. However, if you have no desire for material possessions, realize that you have something greater and more valuable. Or there is someone who has a beautiful wife and you don't have the desire to have a beautiful wife. Do you think (having no desire for wealth/a beautiful wife) is trivial? How many of them rich people would pay to be able to take for granted the wealth, power, and all the women they worship and acquire?”

The quote above also shows theoretical primacy, which is that if humans live in harmony with nature then they live with reason and ratio. The knowledge gained from this leads humans to treat wealth and objects and other worldly things well and always feel sufficient for what they have. Stoicism explains that wealth and possessions are things beyond human control that can be lost at any time. Having satisfied limits and self-awareness is knowledge of the limits of satisfaction and completion. Because true happiness is not guaranteed from worldly things but from one's own serenity.

Based on the explanation above, there is coherence in the elements of theoretical virtue according to Al-Farabi's theory in the book *Teras Philosophy*. Theoretical virtues emphasize knowledge as a way to understand the various series of incidents or incidents that occur in everyday life, so that you can know how to deal with property and other things beyond your control, and ultimately the way to achieve happiness from within can be obtained.

### ***The Priority of Thinking***

Al-Farabi stated that, besides theoretical virtues, humans have the virtue of thinking. Before it is applied, the virtue of thinking is still in the form of potential (power). Due to that potential, people can be good and they can also be bad. This potential will be important if it is applied to things that are useful and can also be reprehensible if it is applied to things that are bad and useless. Main thinking according to Al-Farabi is thinking only about good and main things, then maintaining that (thinking) for a long period of time, is useful for humans, both personally (privately) and socially (for the wider community, that main thinking , continued Al-Farabi, it should be maintained and even (if possible) standardized into law.<sup>17</sup>

Thinking is a process that influences the interpretation of stimuli involving sensation, perception and memory processes.<sup>18</sup> Thinking about things that shouldn't be thought about, such as trivial and unimportant things, is a major indication that humans do not achieve happiness. Worry and anxiety are the result of a mindset that positions the unimportant as important. To obtain happiness, humans should think that these things can be eliminated or at least minimized. There is a sentence that indicates the priority of thinking in the book *Teras Philosophy*, namely:

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<sup>17</sup> Al-Farabi, *Risalah Tanbih 'Ala Sabil as-Sa'adab*.

<sup>18</sup> Al-Farabi, *Tahshil Al-Sa'adab*.

"In the context of human nature, Stoicism emphasizes the only thing that "humans" have that differentiates them from animals. These are reason, common sense, reason, and the ability to use them to live in harmony with nature is a human who lives according to his design, namely a reasoning creature."

"Some things are up to us, some things are not up to us. Which means there are things under our control (depending on us), there are things that are not under our control (not depending on) us."

The quote above indicates that there is an element of the priority of thinking. In this quote, it is explained that humans have reasoning which differentiates them from animals. Human reason is a gift as a resource in living life. With reasoning, humans can gain knowledge to respond to events and take action. The next quote explains that in human life there are things that can be controlled and cannot be controlled by oneself. Reason plays a role in knowing what things are out of control or what can be controlled. The things that can be controlled are the things that should be cared about. Such as considerations, opinions or perceptions, desires, goals, everything that is one's own thoughts or actions.

Things beyond your control include other people's actions, other people's opinions, reputation/popularity, health, wealth, conditions at birth, weather, disasters, and many others. Stoicism teaches that reason is a form of harmony with nature. After humans live in harmony with nature, they use reason, reason and ratios to think and act to realize things that are under control and out of control. Things that are out of control do not need to be taken seriously. Not being cared about doesn't mean it's not important, but it has limits so you don't control yourself.

From this explanation it can be concluded that there is coherence between the elements of the virtue of thinking according to Al-Farabi's theory and the concept of happiness in the book *Teras Philosophy*. The strongest similarity lies in the concept of living in harmony with nature which explains the use of reason/ratio/reasoning which differentiates humans from animals. Intellect/ratio/reasoning influences the emergence of emotions in individuals, namely negative emotions that arise as a result of wrong reasoning.

### ***Moral Virtues***

According to Al-Farabi, morals play an important role in achieving happiness, both individually and socially. Morals are divided into two parts: First, theoretical morals, in the peripatetic understanding, are the beginning of the practical (al-hikmah al-amaliyyah) parts of science (philosophy), namely sciences related to the benefit of the individual. Second, practical morals, which Al-Farabi defines by highlighting his Islamic vision, a definition that is almost the same as Sufism or knowledge related to the language of the soul and everything that comes from

instinct, namely the harmony between the science of the mind and the knowledge of the soul that arises from belief.<sup>19</sup>

According to Al-Farabi, moral virtues touch the entire scope of life's problems, for all times and in all situations. However, in general, the virtue of morality is closely related to the virtue of thinking. Therefore, someone who is going to conduct research about (good and bad) something should be based on something that has the greatest influence on other virtues. The virtue of thinking and the virtue of morals are two very valuable things. In Al-Farabi's general view, everything has the potential to change even though it is difficult, including morals. Morals according to Al-Farabi cannot resist change and diversion. The virtue of thinking that is separated from the virtue of morals according to Al-Farabi will not be able to reach conclusions about goodness as goodness or goodness as not being in line with the truth.<sup>20</sup>

There is a sentence that indicates the existence of moral virtues contained in the book Teras Philosophy, namely:

"Life hones virtues (virtues). There are four main virtues according to Stoicism, namely: a. Wisdom: the ability to make the best decisions in any situation. b. Justice: treating others fairly and honestly. c. Courage: the courage to do what is right, the courage to adhere to the right principles. d. Self-restraint (temperance): discipline, simplicity, and self-control (over passions and emotions)"

The quote above shows the elements of moral virtue. The moral virtues explained by Stoicism are moral virtues that humans can implement apart from controlling emotions. In the quote above, it is explained that to achieve happiness humans should practice four virtues, namely wisdom, justice, courage and self-restraint. These virtues are the virtues of humans as intelligent living creatures. This means that only humans as rational creatures can carry out these four virtues, so that humans carry out their nature in harmony with nature. The quote above is very clear that moral virtue, namely honing virtue, is an important element for humans to achieve happiness.

"You are wrong if you do good things to people and expect to be repaid, and do not see the good deed itself as your reward. What do you hope to gain from helping someone? Isn't it enough that you have done what nature requires? Do you want to be paid too? It's like the eyes are demanding reward for taking a step. Indeed, that was their design... as are we humans created to help others. And when we help others, we are doing what we were designed to do. We perform our function. Marcus Aurelius (Meditation)"

This quote explains the Virtue of Morals, namely the reward for doing good deeds. This sentence explains that whatever humans do, even if it is good, can be responded to unfavorably by other people. In this quote, it is explained that asking for rewards for doing good is not the

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<sup>19</sup> Ahmad Mahmud Subhi, *Al-Falsafah Al-Akhlaiyah Fi Al-Fikr Al-Islami* (Mesir: Dar al-Ma'arif, n.d.).

<sup>20</sup> Al-Farabi, *Risalah Tanbih 'Ala Sabil as-Sa'Adah*.

concept of goodness and is contrary to the true nature of goodness itself. Kindness is action in harmony with nature. With this, humans will also be in harmony with nature if they do good things with the function of their minds, not just to receive rewards for the good things they have done.

### ***The Priority of Creativity***

According to Al-Farabi, the primacy of work and skilled work can be obtained in two ways, namely; First, with statements that satisfy and stimulate the soul and can have actual influence through the talents they possess, each person can work according to their own wishes and desires with full obedience and bearing all the consequences. Second, by coercion, which is a method that is usually applied to people who are arrogant, fanatical and unmoved to do good and right. According to Al-Farabi, these are people who only follow their desires and don't care about scientific theories.<sup>21</sup> In fact, as is known, for the perfection of creativity, people definitely need theories. Science itself is the result of rational thinking and rational thinking is part of human nature which differentiates them from other creatures. There is a quote that indicates the primacy of creativity in the book *Filosofi Teras*, namely:

“Pay attention to the consistency of the principle of “living in harmony with nature”. Diligent work and creativity are not seen as just hard work to survive or build wealth, but are part of human identity. In Stoicism there is no threat of sin for laziness, we are only reminded that by being lazy about working, we have denied Nature and our nature as diligent animals!). Then, without harmony with Nature, it will be increasingly difficult for us to achieve true happiness and inner peace.”

The quote above contains elements of the virtue of creativity. Working and creating is one of the efforts made by humans to achieve happiness. According to Stoicism, it has been stated that humans who are in harmony with nature are humans who use their minds. Reason is a special characteristic of humans that differentiates them from other creatures. Working and creating are the results of human activity which is a calling in life. If humans want to achieve happiness then humans should use their minds to work and produce works instead of being lazy. Simply put, a human who can achieve true happiness is someone who lives in harmony with nature. Looking at the discussion above, it can be concluded that there is coherence in the priority of creativity with the Teras Philosophy. This is characterized by the concept of work and creativity as an act of living in harmony with nature to achieve happiness.

### **Conclusions and Suggestions**

Based on the discussion above, it can be concluded that based on Al-Farabi's perspective, in this Teras Philosophy book there is coherence between the concept of happiness in Teras Philosophy and the theory of the Islamic philosopher Al-Farabi. This coherence is in the

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<sup>21</sup> Al-Farabi, *Tahshil Al-Sa'adab*.

discussion of living in harmony with nature by utilizing ratios, reasoning, reason and discussing the concept of the Dichotomy of Control. The discussion covers four components of the four virtues in obtaining happiness, namely, theoretical virtues, virtues of thinking, moral virtues and the virtues of creativity. The most prominent coherence lies in the primacy of thinking. The virtue of thinking is useful in being able to categorize good and useful thoughts, and also evil thoughts. True happiness can be obtained from within oneself if humans can move their thoughts and behavior to always do good.

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