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MILLENNIAL GENERATION: THE CONCEPT OF HAPPINESS FROM BUYA HAMKA'S PERSPECTIVE

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ABSTRACT :

In recent times, many people agree and believe that the millennial era is a time of peace, tranquility, comfort, and, of course, happiness. However, not everyone can find their happiness in this highly technological age, as there are numerous challenges and events that did not exist in traditional times. The research conducted in this study is library research, with secondary data sources such as journals, theses, and other literary works. The data analysis method used in this research is content analysis. Regarding the results, Buya Hamka argued that the concept of happiness is fundamentally about experiencing peace of mind. Having a calm soul ensures that a person possesses a healthy intellect, heartfelt conviction, and good character. In terms of the path to achieve happiness, according to Buya Hamka, it can be divided into three fundamental aspects: Religion, Reason, and Morality/Ethics.

ABSTRAK :

Dewasa ini banyak orang sepakat dan meyakini bahwa zaman milenial adalah zaman ketenangan, ketentraman, kenyamanan, dan tentunya juga zaman kebahagiaan. Hanya saja, tidak semua orang juga dapat menemukan kebahagiaannya di zaman yang serba canggih, bahkan banyak hal yang ditemukan dengan segudang persoalan dan peristiwa yang sebelumnya tak pernah ada di zaman tradisional. Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian kepustakaan (library research), sumber datanya yaitu berupa sumber data sekunder yang berasal dari jurnal, skripsi, tesis, maupun karya-karya literatur lain. Adapun analisis data yang digunakan dalam penelitian ini adalah dengan menggunakan analisis isi. Sementara berkaitan dengan hasilnya, Buya Hamka berpendapat bahwa konsep kebahagiaan pada dasarnya adalah ketika ia (manusia) mengalami ketenangan jiwa, karena dengan adanya jiwa yang tenang sudah di pastikan ia (manusia) memiliki kesehatan akal, keyakinan hati, dan kebaikan budi, sementara berkaitan dengan jalan untuk mencapai kebahagiaan itu sendiri, menurut Buya Hamka terbagi menjadi 3 unsur pokok, yaitu dari segi Agama, segi Akal, dan segi Budi/ etika.

Key words: *Happiness, according to Buya Hamka*

INTRODUCTION

In today's era, many people agree and believe that the millennial era is a time of peace, tranquility, comfort, and, of course, happiness. The emergence of this belief is based on the current state of affairs where everything can be easily and quickly accessed without much effort, so such a phenomenon is assumed to be a manifestation of happiness or a time of enjoyment.¹ Therefore, in this case, happiness is essentially something sought after and desired by humans, through which they can determine their life goals accurately, thus bringing about inner and outer peace within themselves.

In relation to this, the issue of happiness is basically a topic that will never be exhausted when discussed, as there are so many perspectives and opinions on happiness itself.² However, not everyone can find their happiness in this highly advanced era, as many things come with a multitude of issues and events that were previously non-existent in traditional times. Moreover, happiness is essentially manifested in the perception of each individual in how they process or apply it in their daily lives.

In theory, happiness means being fortunate or feeling joyous and at peace (free from anything troubling). As for happiness, it is a pleasure and peace in life (both physically and emotionally), luck, as well as both outward and inward fortune.³ Aristotle, a Greek philosopher, defined happiness as an intrinsic good that is the goal within each of us. Specifically, happiness is an integrated and satisfying life, where happiness can truly be attained by humans in this world if they make a strong effort to pursue it.⁴

Unlike Aristotle, who was a Greek philosopher, Ibn al-Haytham, a Muslim philosopher interprets happiness as a liberation of the soul from things that restrain it, whether it be pain or anything other than pain.⁵ Meanwhile al-Ghazali, He believes that happiness can be achieved when a person has conquered their animal instincts and the devil within them, replacing them with angelic qualities. Meanwhile, al-Farabi interprets happiness as a state where the human soul becomes perfect in a form where it does not rely on any material existence for its existence.⁶

In connection with that, Buya Hamka, a prominent Islamic reformist figure in Indonesia, defines happiness in two forms: temporary happiness (sementara) and true happiness. Both of

¹ Jonsi Hunadar, 'Konsep Bahagia Buya Hamka Elaborasi Kehidupan Manusia di Era Melenial', *JOISCOM (Journal of Islamic Communication)* 3, no. 2 (25 October 2022), <https://doi.org/10.36085/joiscom.v3i2.3911>.

² Latifatul Masruroh and Izatul Millah, 'Konsep Kebahagiaan menurut Islam dan Psikologi (Studi Komparasi Pemikiran Al-Ghazali Dan Erich Fromm)', *Counselia; Jurnal Bimbingan Konseling Pendidikan Islam* 2, no. 2 (24 August 2021): 23–35, <https://doi.org/10.31943/counselia.v1i2.23>.

³ Badan Pengembangan dan Pembinaan Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2016).

⁴ Endrika Widdia Putri, 'Konsep Kebahagiaan Dalam Perspektif Al-Farabi', *Thaqafiyat* 19, no. 1 (2018): 97.

⁵ Usep Mohamad Ishaq, 'Konsep Kebahagiaan Menurut Ibn Al-Haytham', *Islamica: Jurnal Studi Keislaman* 14, no. 2 (2020): 269.

⁶ Putri, 'Konsep Kebahagiaan Dalam Perspektif Al-Farabi'.

these can actually be attained by humans from the time they are in this world, in other words, if a person is happy in this world, they will also be happy in the hereafter. This happiness is essentially the goal of every human being.⁷ Thus, it can be understood that there are indeed differences in views regarding the meaning of happiness between Greek philosophers and Muslim philosophers. This is what underlies the author's interest in further exploring the meaning of happiness, with a greater emphasis on Buya Hamka's thoughts.

Research on Buya Hamka's thoughts has, in essence, already been extensively studied by previous researchers, just like the article written by Moh. Rivaldi Abdul, Tita Rostitawati, Ruljanto Podungge, and Muh. Arif with the title "*Pembentukan Akhlak dalam Memanusiakan Manusia: Perspektif Buya Hamka.*"⁸ Then, the article written by Ade Yuliyanti and Cici Marlianti with the title "*Analisis Karakter Generasi Milenial dari Sudut Pandang Buya Hamka.*"⁹ And the final report written by Nelly Melia with the title "*Kebahagiaan dalam Perspektif Tasawuf (Analisis perbandingan antara al-Ghazali dan Buya Hamka).*"¹⁰

Based on the description above, it can be understood that there is a difference in the theme between what the author is examining and what has been previously discussed. In this current writing, the author will discuss "Millennial Era Individuals: The Concept of Happiness from Buya Hamka's Perspective" with a focus on: 1) Buya Hamka's Biography, 2) Buya Hamka's Works, 3) The Essence and Purpose of Happiness, 4) The Concept of Happiness According to Buya Hamka, and 5) The Path to Happiness According to Buya Hamka, with the aim of providing a broader audience with an understanding of how the concept of happiness should be achieved.

METHODS

The type of research used in this study is a literature review (*library research*), which is conducted by referring to the use of literature (sources) such as books, notes, and research reports from previous researchers.¹¹ The initial step taken by the researcher in this study is to classify the existing data related to the author's research theme and then reveal the meaning contained within them according to the facts as they are.

The data sources in this research consist of secondary data sources, which are data derived from journals, theses, dissertations, and other literary works that discuss views on happiness from

⁷ Arrasyid, 'Konsep Kebahagiaan Dalam Tasawuf Modern Hamka', *Refleksi* 19, no. 2 (2019): 207.

⁸ Moh Rivaldi Abdul et al., 'Pembentukan Akhlak Dalam Memanusiakan Manusia: Perspektif Buya Hamka', n.d.

⁹ Ade Yuliyanti and Cici Marlianti, 'Analisis Karakter Generasi Milenial Dari Sudut Pandang Buya Hamka', *Jurnal Fakultas Ilmu Keislaman* 2, no. 1 (2021).

¹⁰ Nelly Melia, 'Kebahagiaan Dalam Perspektif Tasawuf (Analisis Perbandingan Antara al-Ghazali Dan Buya Hamka)' (Bengkulu, IAIN Bengkulu, 2018).

¹¹ M. Iqbal Hasan, *Pokok-Pokok Materi Metodologi Penelitian Dan Aplikasinya* (Jakarta: Ghalia Indonesia, 2002).

the perspective of philosophical figures. The data analysis method used in this study is content analysis, which involves sorting through various data sources related to the theme, comparing them, and consolidating them to obtain relevant data.

RESULT

The results of this article are based on the content analysis of each journal collected by the author using a literature study. Among the journals mentioned, the first one is a study conducted by Moh. Rivaldi Abdul, Tita Rostitawati, Ruljanto Podungge, and Muh. Arif,¹² Ade Yuliyanti and Cici Marlianti,¹³ And the final report written by Nelly Melia.¹⁴

Research by Moh. Rivaldi Abdul, Tita Rostitawati, Ruljanto Podungge, and Muh. Arif

The research discusses Buya Hamka's perspective on humanizing humanity. The issues addressed in the study include Buya Hamka's views on human ethics and his perspective on education in shaping ethics to humanize humanity. The research method used is qualitative research with a literature review approach. The results of the study indicate that Buya Hamka believes that ethics can be shaped. For example, parental education within the family involves teaching children to do good deeds, setting a good example for them, instilling values of monotheism, and avoiding erroneous parenting styles, such as being too restrictive or overly permissive. Teacher education in schools involves encouraging students to do good deeds, serving as role models, using effective teaching methods, and selecting appropriate teaching materials. In society, there are two ways to promote a good environment: positively by fostering a good environment and negatively by imposing sanctions on those who engage in wrongdoing. Thus, the educational environments of the family, school, and society can collectively shape human ethics, contributing to the effort to shape ethics and humanize humanity.

Research by Ade Yuliyanti and Cici Marlianti

This research is motivated by the phenomenon of a crisis in moral and ethical character, prompting Buya Hamka to have views on millennial generations needing to prepare themselves for the impact of globalization. The research questions to be examined in this study are: What are the values of character in the perspective of Buya Hamka? What is the phenomenon of character in the millennial generation? How to describe the solution to character problems that occur in the millennial generation? The objectives of this research are to understand the values of character in

¹² Abdul et al., 'Pembentukan Akhlak Dalam Memanusiakan Manusia: Perspektif Buya Hamka'.

¹³ Yuliyanti and Marlianti, 'Analisis Karakter Generasi Milenial Dari Sudut Pandang Buya Hamka'.

¹⁴ Melia, 'Kebahagiaan Dalam Perspektif Tasawuf (Analisis Perbandingan Antara al-Ghazali Dan Buya Hamka)'.

the perspective of Buya Hamka, to determine the phenomenon of character in the millennial generation, and to describe the solutions to character problems that occur in the millennial generation. The method used in this research is a qualitative approach with library research, so the research results from the literature study on character from the perspective of Buya Hamka are a set of qualities that arise in humans to perform actions without requiring consideration, making it easy to do things without external motivation.

Research by Nelly Melia

Happiness is a theme often discussed by people, especially its nature and the path to achieve it. The aim of this research is to understand the concept of happiness from the perspectives of Sufism of Imam al-Ghazali and Buya Hamka. Happiness is a feeling of joy, pleasure, and inner peace in life, both in the physical and spiritual sense. It can also refer to luck and good fortune, both externally and internally. External happiness relates to physical well-being and stability, while internal happiness relates to inner contentment, comfort, and spiritual peace. To explore this issue in-depth and comprehensively, the researcher used a descriptive-comparative method with a qualitative approach, which involves describing and comparing. Primary sources include original works by Al-Ghazali and Buya Hamka, while secondary sources comprise additional materials from other authors that support this research. The data were then analyzed and discussed to address the research questions. The findings from this research indicate that the concept of happiness according to Al-Ghazali involves the unity of knowledge and action, as well as the integration of spiritual and physical aspects. On the other hand, Buya Hamka's concept of happiness in religion is about empowering the mind (heart and intellect) because religion guides the intellect.

DISCUSSION

Buya Hamka's Biography

His full name is Haji Abdul Malik Karim Amrullah bin Abdul Karim Amrullah bin Syekh Muhammad Amrullah bin Tuanku Syekh Pariaman, commonly known as Buya Hamka. He was born in the village of Molek, Sungai Batang Maninjau, Agam Regency, Bukittinggi, West Sumatra, Indonesia, on Sunday, February 17, 1908 AD, or 14 Muharram 1326 H. He was born into a religiously devout family. His father was Dr. Haji Abdul Karim Amrullah, also known as Haji Rasul, who was a renowned scholar advocating for Islamic reform in the Minangkabau region.

As the child of a scholar, Buya Hamka was envisioned by his father to become a scholar as well. Therefore, in addition to attending the village school, his father also enrolled Abdul Malik in a religious school (Diniyah). When he was 10 years old, his father established an Islamic boarding

school in Padang Panjang called Sumatra Thawalib, at which point Buya Hamka stopped attending the village school and began studying religion at the boarding school established by his own father. When he was 12 years old, his parents divorced, a situation that initially left Buya Hamka without guidance and interrupted his education. However, on the other hand, this situation also fueled Abdul Malik's determination to become a useful person.

When he was 13-14 years old, Abdul Malik had already read about the thoughts of Jamaluddin Al-Afgani and Mohammad Abduh from Arabia. As for figures within the country, he began to get acquainted with several prominent figures such as HOS Tjokroaminoto, KH. Mas Mansyur, Ki Hadikusumo, and others. Abdul Malik's admiration for these figures essentially made him want to migrate to Java. So, in 1924, when he was 16 years old, he went to Java, specifically to Yogyakarta. While in Java, Abdul Malik stayed at the house of his uncle, who was his father's younger brother named Djafar Amrullah. It was there that Abdul Malik began to directly get to know and learn from the leaders of the Islamic association in Gedong Abdi Dharmo Pakualaman, Yogyakarta.

After spending some time in Yogyakarta, Abdul Malik journeyed to Pekalongan to meet his teacher and his sister's husband, A. R. Sutan Mansur. While staying at his sister's residence, Buya Hamka learned a great deal about the wisdom of life and also studied philosophy. The learning experience with A. R. Sutan Mansur eventually led him to write a book titled "*Falsafah Hidup.*" Afterward, in February 1927, he departed for Mecca and stayed there for several months before returning to Medan in July of that year.

Buya Hamka's Works

As a highly prolific scholar, Buya Hamka has indeed produced numerous works. According to the biography written by his two sons, Irfan Hamka and Rusjdi Hamka, there are at least 118 works by Buya Hamka that were written since 1925, when he was only 17 years old. Among these 118 published works (articles and books), Buya Hamka addressed a wide range of topics encompassing various fields. These topics include Islam, social philosophy, Sufism, novels, history, Quranic exegesis, and autobiography. Some of his popular works during his time include:

- a. Dibawah lindungan Ka'bah
- b. Tenggelamnya kapal Van Der Wijck
- c. Merantau ke Deli
- d. Tuan direktur
- e. Terusir
- f. Di tepi Sungai Dajlah
- g. Dari perbendaharaan lama (menyingkap sejarah Islam di Nusantara)

The Essence and Purpose of Happiness

Happiness is one of humanity's dreams; everyone, without exception, desires happiness in their lives, whether in this world or the hereafter. However, no one knows for sure what the true essence of happiness is. A poor person who lacks wealth might say that happiness comes from having a lot of riches, while a sick person might claim that happiness is being free from or recovering from their illness. So, what is happiness really? Given that each individual surely has different ways to attain it, based on their varying characters, social backgrounds, environments, and the circumstances that shape them.¹⁵

Buya Hamka in his book titled "*Tasawuf Modern*," Buya Hamka states in his book that happiness is something undefinable, and everyone has different views on happiness. Some people say that happiness lies in wealth, but those who think so are those who are desperate in their poverty. Therefore, it can be understood that true happiness is essentially a state of well-being, marked by a relatively stable condition and a joyful emotion, ranging from mere contentment to the joy of living and a natural desire to continue that state. Hence, from this perspective, happiness is fundamentally related to a person's psychological state.¹⁶

In line with the aforementioned statement, Allah SWT states in Surah al-Fajr, verses 27-30, which can be translated as follows:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (27) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (28) فَادْخُلِي فِي عِبَادِي (29) وَادْخُلِي
جَنَّاتِي (30)

It means: "O peaceful soul, return to your Lord, well-pleased and pleasing [to Him]. Enter among My [righteous] servants and enter My Paradise."

In the interpretation of al-Azhar, this verse carries the meaning that "After a person goes through the hardships of worldly struggles, it is best for them to return to their Lord with a feeling of relief and contentment, and in this way, Allah will also be pleased because He has witnessed the person's obedience and lack of complaints." It can be concluded that happiness essentially resides within a person, and how one discovers it depends on how they seek happiness. In other words, true happiness is found within the soul, marked by a sense of gratitude and contentment with what one possesses.

In connection with the above explanation, concerning the essence of happiness, it is basically divided into two categories: 1) physical pleasure, such as working and receiving adequate

¹⁵ Arrasyid, 'Konsep Kebahagiaan Dalam Tasawuf Modern Hamka'.

¹⁶ Fuadi, 'Refleksi Pemikiran Hamka tentang Metode Mendapatkan Kebahagiaan', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 20, no. 1 (2018): 17, <https://doi.org/10.22373/substantia.v20i1.3403>.

compensation, and 2) psychological/spiritual pleasure, such as a peaceful soul and strong beliefs.¹⁷ Regarding its purpose, the goal of happiness can be achieved when the happiness one feels is also experienced by others, because humans, as beings endowed with intellect and emotions by Allah, should be able to provide benefits to one another and fulfill all their obligations to fellow creatures.

The Concept of Happiness According to Buya Hamka

According to Buya Hamka, regarding the source of happiness, he is more in agreement with the opinion expressed by Aristotle, where it is mentioned that happiness is not only spiritual but also physical. On the other hand, Buya Hamka also explains that worldly happiness is a means to achieve happiness in the hereafter, and spiritual happiness is related to physical happiness. Thus, humans maintain the well-being and health of their bodies and all material aspects for the purpose of attaining the well-being and spiritual health of their souls. This is where the true meaning of human happiness lies.

Referring to the description above, Buya Hamka also links genuine wealth with the health of the body and soul, where the health of the body fundamentally has implications on the health of the soul. As for the health of the soul itself, Buya Hamka believes that the more people pursue material and worldly needs, the poorer their souls become. This spiritual poverty results in unfulfilled mental health, ultimately leading to a person's spiritual illness. To maintain mental health, according to him, it should revolve around four moral virtues: courage, honor, the virtue of knowledge, and justice.¹⁸

Therefore, it can be concluded that the meaning of happiness from Buya Hamka's perspective is empowering reason, in other words, empowering the heart and mind. This is because both of them will determine the level of happiness that can be achieved by humans. With reason, humans can distinguish between good and bad and will be the judge and investigator of the essence of everything that happens. So, the perfection of happiness depends on the perfection of reason because religion is the guide for reason.

The Path to Happiness According to Buya Hamka

Referring to the above explanation, it can be understood that to attain happiness, humans fundamentally do whatever it takes to achieve it because happiness is the highest aspiration of humans. However, to attain happiness itself, it surely requires a process, meaning it will not come suddenly. Among the paths to happiness according to Buya Hamka are as follows:

¹⁷ Arrasyid, 'Konsep Kebahagiaan Dalam Tasawuf Modern Hamka'.

¹⁸ Nur Hadi Ihsan and Iqbal Maulana Alfiansyah, 'Konsep Kebahagiaan dalam buku Tasawuf Modern karya Hamka', *Analisis: Jurnal Studi Keislaman* 21, no. 2 (2021): 279–98, <https://doi.org/10.24042/ajsk.v21i2.9636>.

a. From a Religious Perspective

The desired happiness of individuals is inherently diverse, and the basis for it, when examined in Islam, is rooted in the Quran. One example is found in Surah An-Nahl, verse 97, which states:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (97)

It means: "Whoever does righteousness, whether male or female, while being a believer, We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

This verse explains that Allah's promise is directed towards those who perform righteous deeds. Righteous deeds, in this context, refer to actions that follow the guidance of the Book of Allah and the Sunnah of His Prophet, while their hearts are in a state of faith in Allah and His Messenger. Additionally, the deeds they perform are in accordance with the commandments and teachings of Allah. As for the paths that must be followed at this stage, they are as follows:

1) *I'tikad*

"I'tikad" comes from the Arabic language, "aqada," which means to bind or tie. This implies that when a person has "i'tikad," their heart is bound to a belief or conviction. "I'tikad" in the heart generally arises after a person has contemplated something unclear, and then they reach a conclusion about a perspective that becomes a firm and unquestionable belief. As described by Buya Hamka, someone without "i'tikad" is symbolized as a person whose heart is damaged, and their soul is consumed by rust. This is because the mind of such a person no longer functions. That is why we are more often commanded to safeguard our hearts than to treat them.¹⁹

2) *Yakin*

"Yakin" means certain or clear. In life, sometimes humans experience doubt, and to eliminate doubt, strong evidence or reasons are needed. According to Buya Hamka, to reach 'ilm al-yaqin (the knowledge of certainty), one needs to pass through at least 10 gates of knowledge, which are divided into: 1) The 5 gates of the external senses (panca indra), which are hearing, sight, taste, touch, and smell and 2) the 5 gates of the internal senses (batiniyah), which are reason, thought, will, imagination, and desire. He believes

¹⁹ Hamka, *Tasawuf Modern* (Jakarta: Republika, 2015).

that the combination of knowledge acquired through the gates of the external and internal senses will give birth to certainty.²⁰

3) Iman

"Iman" etymologically means belief, including all actions, both outward and inward. Faith is only considered valid when it is followed by action, and that action is Islam. Therefore, faith can flourish in the heart if the heart is free from characteristics like arrogance, envy, and the pursuit of grandeur.

b. From the perspective of reason

Reason is essentially an incredible potential for humans, a tool that is used to distinguish between what is good for their lives and what is impossible to achieve. Regarding reason, according to Buya Hamka, the virtue of reason lies in its ability to distinguish between the path of happiness and the path of humiliation, to have faith in the truth of what is right and hold onto it, and to know the error of what is wrong and to distance oneself from it. All of these can be obtained through intelligent thinking and not by blindly following the opinions of others.²¹

Therefore, it can be known that the human intellect is what binds people. Through reason, humans can understand the meaning of life, have a broad perspective on life, and comprehend all the events that occur in their lives. Moreover, with reason, humans can determine the purpose of life, choose which life is suitable for them, and not merely follow what they like. This is also because the life paths taken by individuals vary, and all of this occurs due to the differences in human thinking.

c. In terms of ethics/morality

Ethics etymologically comes from the Greek word "ethos," which means character or customs. In terminology, ethics is a discipline that explains what is good and bad, clarifies what should be done to others, states the goals that humans should aim for in their actions, and shows the way to do what should be done.²² According to Buya Hamka, good character is the behavior of the Prophets and honorable people. On the other hand, bad character is like a poisonous venom, which is wickedness that distances one from the Lord of the Universe. Thus, in this context, bad character becomes a spiritual ailment and causes individuals to lose the true meaning of life.

²⁰ Ahmad Tibry, *Konsep Babagia Hamka: Solusi Alternatif Manusia Modern* (Padang: IAIN IB Press, 2006).

²¹ Hamka, *Falsafah Hidup* (Jakarta: Republika Penerbit, 2015).

²² Ahmad Amin, *Etika (Ilmu Akhlak)* (Jakarta: Bulan Bintang, 1995).

CONCLUSION

Referring to the discussion above, it can be concluded that the concept of happiness fundamentally has different meanings depending on how one interprets it. Happiness, according to Buya Hamka, is when a person experiences peace of mind because with a calm soul, it is ensured that they have a healthy intellect, heartfelt conviction, and good character. Regarding the path to achieve happiness, according to Buya Hamka, it can be divided into three fundamental aspects: in terms of Religion, Reason, and Morality/Ethics.

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