

## Hedonic Treadmill Analysis According to Hamka's Perspective in Tafsir Al-Azhar

Istinganatul Ngulwiyah, Syihabudin, Najmudin

Universitas Sultan Ageng Tirtayasa, Indonesia  
Correspondence: [istinganatul@untirta.ac.id](mailto:istinganatul@untirta.ac.id)

DOI: 10.29240/alquds.v7i1.5396

Submitted: 2022-10-06 | Revised: 2023-03-26 | Accepted: 2023-04-30

**Abstract.** Many Indonesian people are currently trapped by the Hedonic Treadmill. The hedonic treadmill is a condition in which a person pursues happiness until he reaches endless satisfaction. Happiness depends on material things, they chase millions of treasures and pile up as if they never feel enough which causes a person to be trapped in pseudo-happiness. Islam guides every human being on how to acquire wealth and use it. Therefore it is very important to have a discussion about this from Hamka's point of view so that humans can be guided toward real life and happiness. The purpose of this research is to analyze and study the Hedonic Treadmill from Buya Hamka's perspective. The method used in this study is descriptive qualitative with content analysis techniques in the book Tafsir Al-Azhar by Buya Hamka, using QDA Minerlite software. The results of this study indicate that, according to Hamka, the hedonic treadmill is a human nature that is very attached to wealth, exaggerates and tends to justify any means to get it, always boasts about it to other humans, does not care about the negative aspects that wealth can cause, so that it can cover up logical reasoning, and distract them from the true purpose of their creation. Hamka has provided a solution for each individual to avoid and stay away from the hedonic treadmill, namely by taqarrub ila-Allah, doing good deeds, living Qanaah, and always being grateful for everything that has been given to him by Allah, and applying the attitude of Zuhud. exaggerates and tends to justify any means to get it, always boasts about it to other humans, and does not care about the negative aspects that wealth can cause, so that it can cover up logical reasoning, and distract them from the true purpose of their creation. Hamka has provided a solution for each individual to avoid and stay away from the hedonic treadmill, namely by taqarrub ila-Allah, doing good deeds, living Qanaah, and always being grateful for everything that has been given to him by Allah, and applying the attitude of Zuhud. exaggerates and tends to justify any means to get it, always boasts about it to other humans, and does not care about the negative aspects that wealth can cause, so that it can cover up logical reasoning, and distract them from the true purpose of their creation. Hamka has provided a solution for each individual to avoid and stay away from the hedonic treadmill, namely by taqarrub ila-Allah, doing good deeds, living Qanaah, and always being grateful for everything that has been given to him by Allah, and applying the attitude of Zuhud.

**Keywords:** Al-Qur'an; hedonic treadmills; happiness; Tafsir Al-Azhar

### Introduction

Humans are created as caliphs on earth and are responsible for preserving it. Humans have two potentials within themselves, namely outwardly and inwardly. In psychology, it means that humans are holistic beings, namely a combination of various elements, namely biological, psychological, social, and spiritual elements<sup>1</sup>. Each of these elements has its own needs that must be met. Human biological elements need food, drink, and energy as physical support. The human psychological element requires peace of mind, mind, improving the quality of knowledge, thinking ability, and personality. Human social elements need to socialize and work together with others and have culture and norms to regulate their behavior. While the spiritual element requires life

---

<sup>1</sup> Kasiati & Ni Wayan Dwi Rosmalawati, "Kebutuhan dasar manusia I", (2016)

guidelines, beliefs, and motivation to live according to his beliefs and expectations. As a holistic being, every need of some of these elements is all interrelated and synergizes with one another, meaning that each element influences the other elements.<sup>2</sup>

Abraham Maslow, a psychologist, explained that human needs form a hierarchy that is ordered according to priority<sup>3</sup>. The hierarchy of needs can be sorted into physiological needs, safety, social needs, self-esteem, and self-actualization. Clothing, food, shelter, education, and health are physiological needs that must be met by humans. An example of an overview of economic activity such as offices, industry, and trade can run because it is driven by humans who want to meet their needs. The bustle of cities with various economic activities and the extent of fields and rice fields are the realizations of human efforts to meet needs. When human physiological needs are met, other needs will automatically be fulfilled as well, for example, the need for security, the need for recognition from others, and self-actualization. If human needs are not met, humans tend to be unhappy, stressed and even justify various ways. As a result, various crimes occur because they are driven by the desire to make ends meet.

The problem that often occurs in life in this world is that many people are unable to distinguish between the two choices that end up being trapped between needs and wants so humans tend to be dissatisfied with everything they have achieved.<sup>4</sup> Material and wealth become the standard of happiness in their life so they are never satisfied with the wealth they have. This phenomenon in psychology is called the Hedonic Treadmill, namely the human belief that by increasing their standard of living from day to day their happiness will also increase, but in reality, what they feel is only pseudo happiness and like walking on a treadmill, happiness that runs on place<sup>5</sup>. So humans who are stuck with the Hedonic Treadmill Syndrome will certainly never have true happiness.

Islam has regulated all aspects of human life including the problems of needs and wealth. Humans are commanded to always be grateful for what they have (QS Ibrahim verse 7)<sup>6</sup>: this verse is that if humans are always grateful for all the blessings that have been given by Allah SWT, no matter how much wealth we have, then a feeling of happiness will always appear, and an inner condition that always feels sufficient (Qanaah) is born. Therefore we need to understand the true meaning of happiness according to the perspective of the Qur'an so that we will be free from the Hedonic Treadmill trap which is only able to create pseudo-happiness for each individual.

Similar research was conducted by Arrasyid in his research entitled *The Concept of Happiness in Hamka's Modern Sufism*<sup>7</sup>, Ihsan and Alfiansyah in their research entitled *The Concept of Happiness in Hamka's Modern Sufism Book*<sup>8</sup>, Ida Rodiah in her research entitled *The Concept of Happiness (Hamka Tasawuf Thought Analysis)*. This research is different from the research above, first, the object studied in the research above is happiness in general, while this research specifically analyzes the hedonic treadmill, and second, the book that is examined in the

<sup>2</sup> Lola Fadilah & Satria Kharimul Qolbi, "Hakikat an-Nas dan Ummah Dalam Al-Qur'an: Telaah Perspektif Pendidikan Islam". *AL QUDS: Jurnal Studi Alquran dan Hadis*, 6(2), 2022, hal. 743-758.

<sup>3</sup> Idawati, dkk, *Kenirausabaan* (Bogor: IPB Press, 2020).

<sup>4</sup> Sri Wening, "Membentengi Keluarga Terhadap Budaya Konsumerisme dengan Nilai-Nilai Kehidupan Dalam Pendidikan Konsumen", dalam *KELUARGA: Jurnal Ilmiah Pendidikan Kesejahteraan Keluarga*, 1(1), 2015.

<sup>5</sup> Nancy Suparto, "Hedonic Treadmill, Apa Itu? Kenali Ciri-ciri dan Penanganannya!" (<https://www.finansialku.com/hedonic-treadmill/>) diakses 11 Maret 2022

<sup>6</sup> Kementerian Agama RI, Al Quran QS Ibrahim/14:7.

<sup>7</sup> Arrasyid, "Konsep Kebahagiaan dalam Tasawuf Modern", *Jurnal Refleksi*, Vol 19, No 2, Juli 2019

<sup>8</sup> Nur Hadi Ihsan dan Iqbal Maulana Alfiansyah, "Konsep Kebahagiaan dalam Buku Tasawuf Modern Karya Hamka, Analisis: *Jurnal Studi Keislaman*, Vol 21, No. 2, Desember 2021

research above is the Book of Modern Tawawuf, while in this study the book The object studied is the Al-Azhar Interpretation Book.

This study aims to analyze the hedonic treadmill according to Hamka's perspective in the Tafsir Al-Azhar book. The urgency of this research is to examine the suitability or otherwise the discrepancy between the hedonic treadmill concept and Hamka's interpretation of the verses of the Koran which discuss happiness. This research was conducted using a qualitative method, type of literature study, the analysis technique used was a content study on Hamka's Al-Azhar Book of Tafsir, data analysis using QDA Minerlite software.

## Discussion

### *Hedonic Treadmill*

We are familiar with the term hedonism, while in the world of sports, we often hear the word treadmill, then what is meant by a hedonic treadmill? Hedonism or hedonism is a human trait that prioritizes pleasure and material satisfaction as the goal of life<sup>9</sup>. This understanding explains that there is a human understanding that makes wealth or material things a source of happiness. The Hedonic Treadmill concept was first put forward by Brickman and Campbell and was later modified by Michael Eysenck in 1991 which analogizes happiness as walking on a treadmill.<sup>10</sup> According to him, an increase in a person's income in the form of a salary or business income does not necessarily affect the level of happiness in his life. Meanwhile, according to Suparto, the hedonic treadmill is a human condition that experiences a level of happiness that is stagnant, does not change, stays in place, or even returns to its origin.<sup>11</sup>

Thus, the Hedonic Treadmill is the condition of someone who is never satisfied with the material he gets. If someone has got something, they will always feel lacking and never feel enough. They will continue to look for happiness in as much material form as possible so that their happiness is stagnant, doesn't change or they even become unhappy if the material they get doesn't match expectations. This can be caused by a lack of understanding of their religious knowledge so that gratitude for the blessings that God has given seems to have never existed except for their efforts. Someone who experiences the Hedonic Treadmill will never be satisfied with what they have achieved so far because the principle is "more is better".

As explained by Suparto, one of the characteristics of someone who has suffered from the Hedonic Treadmill, he wants to look successful and classy and impose their desires on them.<sup>12</sup> For example, when someone works for the first time and has an income of 5 million per month, then the money runs out for living expenses. Then income increases to 20 million per month, likely, this income will also run out and not make him happy. This is due to the increasing desire to have everything that can be purchased with the increase in income. The happiness that is achieved is like the earth and the sky, because of his lust that is never satisfied<sup>13</sup>. Besides being caused by internal factors that come from within the individual, hedonic treadmills can also be caused by external factors, namely the influence of association or friendship. Someone who associates with people who have a luxurious lifestyle, then he will be carried away by following a hedonic lifestyle.

Based on the explanation above, it can be concluded that the main cause of someone affected by Hedonic Treadmill Syndrome is lust that is never satisfied so it has an effect on

<sup>9</sup> Wirdaniya Binti rohana dan Sulis Rochayatun, "Hedonic Treadmill Syndrome, Financial Management Behavior, dan Generasi Milenial". *Jurnal Ekonomi Akuntansi dan Manajemen*, 19(2), 2020, hal. 126.

<sup>10</sup> K. Shibi, "Happynomics: The Economics of Eudaimonia". *Sbanlax International Journal of Economics*, 6(4), 2018, hal. 5-9.

<sup>11</sup> Wirdaniya Binti rohana dan Sulis Rochayatun

<sup>12</sup> Nancy Suparto, p. 3

<sup>13</sup> Fadilla, "Hubungan Antara Pendapatan dan Gaya Hidup Masyarakat Dalam Pandangan Islam". *Mizan: Journal of Islamic Law*, 5(1), 2018, hal. 39-50.

happiness that can never be achieved. Happiness will only be an illusion that will never be achieved. Like a mirage that seems clear and close, it turns out to be a mere deception.

### ***Hedonic Treadmill According to Buya Hamka's Perspective***

Islam is a religion of *Rahmatan lil 'alamiin*, a mercy to all nature, its existence always brings goodness and blessings, because its teachings include all guidelines for human life. Including guiding how to obtain the wealth and material possessions of a person. Allah has provided instructions through the Qur'an to study and follow so that they become guidelines in life. In this discussion, some verses interpreted by Hamka will be raised that intersect with the hedonic treadmill, and it will also be interpreted that real wealth or material things are a trial and temptation for humans. Allah SWT has given a warning in the Qur'an QS Ali Imran verse 14 that this is one of the human diseases which reads<sup>14</sup>:

*"It is made to feel beautiful in the human view of love for what is desired, in the form of women, children, treasures piled up in the form of gold and silver, selected horses, livestock, and fields. That is the pleasure of living in this world, and with Allah is a good place to return" [QS. Ali Imran (3): 14].*

The sentence *zuyyina linnasi hubbub asy-syahawati* means to make it feel beautiful in the human view of love for what is desired. Hamka interprets that this verse contains three keywords that must be underlined, first, *zuyyina*, which means to be adorned, meaning that everything that is desired has a good side and a bad side, but when the desire arises, only the good side is visible, forgetting the bad side. The second word, *Hubb*, means fondness or love. And the third word, *lust*, namely desires that attract lust to have something<sup>15</sup>. According to Hamka, this verse explains six things that humans like and want to have, so that what humans see is only the benefits, they don't see the exhaustion in loving them, the six things are women, boys, gold, and silver, horses, vehicles, livestock, , and fields.<sup>16</sup>Based on this interpretation, Hamka considers that people's love for the six things above is a natural/humane thing, because God decorated these six things for humans, the problem that arises then is that many people want and love these six things too much so that their love can blind them. eyes to be able to see the negative side of property ownership. Hedonic trepidation includes the inherent properties of people who like and love wealth too much so these people tend to ignore the negative aspects of wealth. Other verses in the Qur'an have also discussed this matter, as in QS Al-Fajr: 20<sup>17</sup>as follows: *"And you love wealth with excessive love" [QS Al-Fajr (89: 20)].*

The hedonic treadmill in this verse is described by the sentence *tuhubbuna al-mala hubban jamman*, Hamka in his interpretation describes *tuhubbuna al-mala hubban jamman*, by stating that wherever the door is, humans will bang the door until it opens, if there is treasure inside. Halal and unlawful do not care. Cheating and outwitting don't count. You want to sell your country and nation, as long as you get money. You don't mind selling state secrets, as long as the money comes in. Instead of opening sinful establishments, such as women's brothels, opening gambling houses, selling goods that damage human morality, and even anything, you don't mind as long as your wealth increases.<sup>18</sup>. According to Hamka, a person suffering from hedonic treadmill disease will be compelled to justify any means to obtain property, such as not paying attention to lawful and unlawful work/income, practicing deception, breaking morals, even betraying his own country, all

---

<sup>14</sup> Kementerian Agama RI, Al Quran QS Ali Imran/3:14.

<sup>15</sup> Abdulmalik Karim Amrullah (Hamka). Tafsir Al-Azhar. (Jakarta: Pustaka Nasional LTD Singapura, 2020) Hal 719

<sup>16</sup> Abdulmalik Karim Amrullah (Hamka). Tasir Al-Azhar. p 720

<sup>17</sup> Kementerian Agama RI, Al Quran QS Al-Fajr/89:20..

<sup>18</sup> Abdulmalik Karim Amrullah (Hamka). Tafsir Al-Azhar. p 7993

of which he does because of his love for possessions, and fulfill his insatiable desire to have possessions.

If wealth is not used wisely and following the Shari'a, it will neglect humans from the commands of Allah SWT. Under Allah's warning in QS. At-Takasur verses 1-8<sup>19</sup>:

"Boasting has neglected you until you go into the graves. Never! Later you will know (the result of your actions, then never! Later you will know. Not! If you knew for sure, surely you would see it with your own eyes, then you would be asked on that day about enjoyment (magnificent in that world)." [QS. At-Takasur (102): 1-8].

The hedonic treadmill is reflected in the word at-takatsur which means to boast, Hamka describes boasting means being proud of fellow human beings, by saying "I am a rich man!", and I have a lot of wealth", "I have a large family, many children, and many grandchildren ", even though all of that is a mere mortal life<sup>20</sup>. According to Hamka, a hedonic treadmill can empower humans from the true purpose of their creation, no longer pay attention to the sanctity of the soul, and are no longer able to use reason to think about the future.

Humans who live in glory in the world will get severe punishment. Even though wealth is only a test and slander for humans, therefore a simple life is the best way of life for a Muslim. Wealth is used as a means to worship and draw closer to Allah SWT. Accumulating wealth and living luxuriously will only neglect it from Allah SWT so that it will destroy humans both in this world and in the hereafter.

QS. Al-Anfaal: 28<sup>21</sup> and QS. Al-Kahf: 46<sup>22</sup> giving a signal to humans that the world is temporary and one of the bad traits of humans is greed. Apart from himself, wealth is also something that humans love very much<sup>23</sup> because with wealth one can always be healthy so that becomes one of the reasons for longevity. So that when his wealth runs out, he loves wealth more<sup>24</sup>. The concept of the Hedonic Treadmill has also been mentioned in the Hadith of Rasulullah SAW long before the Western world discussed it. This is nothing but to warn people of the dangers of greed. So that the more wealth people get, the more they tend to live glamorously (glamour) following the arguments contained in QS. Al-A'raf verse 31<sup>25</sup>:

### ***Happiness in Hamka's Perspective***

As creatures that have psychological elements, humans can feel various emotions, one of which is happiness. Happiness can be felt by humans when they get stimulation in both material and spiritual forms from within themselves. Hamim (2016: 130) explains that happiness is a state, which is something that is the goal and hopes that humans want to achieve, and when the goal is achieved, they will feel satisfied and happy.<sup>26</sup> Imam Al-Ghazali refers to happiness in the term sa'adah (happy).<sup>27</sup> which includes two existences, namely the world and the hereafter, but the main happiness is happiness in the hereafter which is eternal<sup>28</sup>. The meaning of happiness itself is a spiritual condition when humans are at a peak of piety. Happiness is a pleasure from Allah SWT

<sup>19</sup> Kementerian Agama RI, Al Quran QS At-Takasur/102:1-8.

<sup>20</sup> Abdulmalik Karim Amrullah (Hamka). Tafsir Al-Azhar. P. 8097

<sup>21</sup> Kementerian Agama RI, Al Quran QS Al-Anfaal/8:28.

<sup>22</sup> Kementerian Agama RI, Al Quran QS Al-Kahf/18:46.

<sup>23</sup> H. Rajab, "Modus Operandi Korupsi dan Kaitannya dengan Aparatur Negara dalam Hadis-Hadis Nabi dan Perundang-Undangan di Indonesia". *AL QUDS: Jurnal Studi Alquran dan Hadis*, 5(1), 2021, p. 99-118.

<sup>24</sup> Bambang Udoyono, *One Way Ticket to Happiness*. (Jakarta: Elex Media Komputindo, 2021)

<sup>25</sup> Kementerian Agama RI, Al Quran QS Al-A'raf/206:31.

<sup>26</sup> Khairul Hamim, "Kebahagiaan Dalam Perspektif Al-Qur'an dan Filsafat". *Tasâmuh*, 13(2), 2016, p. 127-150.

<sup>27</sup> Yusuf Suharto Yusuf dan Ishmatun Nihayah Ishmah, "Tasawuf Kebahagiaan dalam Pandangan Al-Ghazali". *PUTIH: Jurnal Pengetahuan Tentang Ilmu dan Hikmah*, 6(2), 2021, p. 33-46.

<sup>28</sup> Nanum Sofia dan Endah Puspita Sari, "Indikator kebahagiaan (Al-sa'adah) dalam perspektif alquran dan hadis". *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi*, 23(2) 2018 p. 91-108.

and a very valuable manifestation of dzikrullah<sup>29</sup>. Happiness will create pleasure, enjoyment, or joy as expected. While the Qur'an explains the meaning of happiness as God's help to humans to obtain good (sa'id)<sup>30</sup>(QS. Hud verse 105)<sup>31</sup>: Allah SWT hints to humans to achieve happiness in the hereafter<sup>32</sup>, but do not forget/ignore the happiness in the world (QS. Al-Qashash verse 77)<sup>33</sup>:

An explanation of happiness is found in QS Al-Fajr verses 27-30, "O calm soul. Return to your Lord with a satisfied heart and please Him. So enter into the congregation of My servants. Enter My Heaven".

In Tafsir Al-Azhar, Hamka explains the meaning of the verse, "O soul that has attained peace." Those who have completely surrendered and put their trust in their Lord, have calmed down because they have attained confidence in Allah SWT. "Return to your Lord in a state that is pleased and pleased." That is, after your painstaking struggle to live in this mortal world, now you return home to your Lord, feeling very relieved because you are pleased and Allah is pleased because you have witnessed your obedience to Him and never complain. "Then enter into the ranks of My servants." There are waiting for my other servants, whose level of struggle in life is the same as yours, that is, with the prophets, apostles, and martyrs, all of them are the best of friends. and enter my heaven That's where you let go,<sup>34</sup>.

Based on this explanation, Hamka associates happiness with a calm and peaceful soul<sup>35</sup>, so that in his view the search for happiness is not from outside, but from within. Happiness that comes from outside, is often empty, fake. People who are like this, often doubt, jealous, hopeless, very happy when showered with grace, and forget that life is spinning. Very disappointed if overwritten by danger, so forget that pleasure lies between two difficulties, and trouble lies between two pleasures<sup>36</sup>

In realizing the meaning of happiness in the world and the hereafter, it is necessary to be serious in practicing all the practices related to worldly practices and the deeds of the hereafter. Meanwhile, to obtain balance in the lives of both, humans must be able to align when running the wheel of their life, so act for worldly things as if they live forever and do good deeds for the hereafter as if Allah will call him tomorrow and always hope to avoid the torment of hell fire. As the word of God in QS Al-Baqarah verse 201<sup>37</sup>.

However, humans often follow their desires by only seeking worldly pleasures. Without realizing that worldly wealth can be used as a facility to achieve happiness in the hereafter. Worship is a means to get closer to Allah, one of which can be achieved through the possessions they have. Allah SWT commands us to give zakat, infaq, shadaqah and perform the hajj is worship that really needs wealth. Struggling to uphold Allah's religion also requires wealth as a supporting factor (QS. At-Taubah verse 41)<sup>38</sup>:

Verse 41 of Surah At-Taubah describes life for every Muslim who should realize that he is obliged to form a balance between the world and the hereafter. Achieving happiness without having

<sup>29</sup> Syamsul Bakri & M. Agus Wahyudi, *Quantum Sufi: Transformasi Diri Dengan Energi Ilahi*. (Bandung: Nusa Media, 2021)

<sup>30</sup> Idrus Abidin, *Tafsir Surah Al-Fatibah*. (Jakarta: Amzah, 2016)

<sup>31</sup> Kementerian Agama RI, Al Quran QS Hud/11:105.

<sup>32</sup> Dian Friantoro, "Determinan Kebahagiaan Individu Muslim di Indonesia". *Syiar Iqtishadi: Journal of Islamic Economics, Finance, and Banking*, 4(2), 2020, p. 1-17.

<sup>33</sup> Kementerian Agama RI, Al Quran QS Al-Qashash/28:77

<sup>34</sup> Abdulmalik Karim Amrullah (Hamka). Tafsir Al-Azhar. pg 7998

<sup>35</sup> Arrasyid, "Konsep Kebahagiaan dalam Tasawuf Modern", *Jurnal Refleksi*, Vol 19, No 2, Juli 2019

<sup>36</sup> Hamka, *Tasawuf Modern*, (Jakarta: Republika, 2015), p. 45.

<sup>37</sup> Kementerian Agama RI, Al Quran QS Al-Baqarah/2:201

<sup>38</sup> Kementerian Agama RI, Al Quran QS At-Taubah/9:41.

to neglect the commands of Allah SWT, namely a simple lifestyle and not following the desires of accumulating wealth. A Muslim must be able to distinguish things that are pleasure and happiness, as well as delicacy and kindness because sometimes pleasure cannot bring happiness and delicacy does not necessarily produce goodness. This is what someone who suffers from the Hedonic Treadmill feels, feeling happy in pursuing the world, but there is no feeling of happiness in their life. Likewise, a delicacy that is consumed brings suffering without any good for him.

### 1. Faith

The Qur'an has explained that the main key for a person to gain happiness in this world and the hereafter is faith (QS. At-tiin verse 6).<sup>39</sup> It is human faith that will create piety to Allah so that he can obtain happiness in this world and the hereafter. According to Hamka, faith or belief is the essence of human happiness. Humans will feel happy and prosperous when they have a strong relationship with God<sup>40</sup>.

The word *falah* or *muflihun* in verses 1-11 of Surah Al-Mukminun can be interpreted as happiness which often goes hand in hand with the word *aamanu* (faith).<sup>41</sup> According to Jalaluddin Rahmat<sup>42</sup> the word *aflaha* is a derivative of the word *falaha* which means success, prosperity, comfort, or life that is always in blessings and goodness. Therefore it is lucky for those who can maintain their faith, they are loved by Allah SWT so that their lives are always in goodness and blessings.

### 2. Good Deed

Allah SWT promises a happy life for anyone who does good deeds, both men and women in return for what they have done (QS. An-Nahl verse 97)<sup>43</sup>. According to Hamka, good deeds have an important role in achieving happiness. Hamka believes that a life filled with good deeds will bring happiness to a Muslim, both physically and spiritually, in this world and the hereafter<sup>44</sup>.

Ibn Kathir in his commentary explains that a good life is a life that contains all aspects of happiness from its various aspects<sup>45</sup>. Whereas Ibn Abbas interpreted that a good life is a lawful and good sustenance<sup>46</sup>. Allah SWT has prepared a great reward for people who always do good deeds, depending on how we react to it, whether we want to compete for it or just be indifferent.

### 3. Simple Life and Always Grateful

The luxury of living in the world is only temporary which will only bring unrest in life. It is appropriate for every Muslim to emulate the lifestyle of the Prophet Muhammad who lived very simply, even though the opportunity for him to collect wealth was enormous. However, Rasulullah SAW chose to live a simple life and was far from luxurious words. A Muslim must have the character of *Qanaah*, which is always feeling enough for what he has. Hamka believes that gratitude is an important attitude in achieving happiness. For Hamka, true happiness does not lie in having abundant wealth, but in one's ability to live with what one has<sup>47</sup>.

Happiness is not always created by material things<sup>48</sup>. However, the attitude of always being grateful and drawing closer to Allah SWT will prevent the heart from being jealous and jealous of the achievements of others. So that the heart will be calmer and more peaceful and feel real

<sup>39</sup> Kementerian Agama RI, Al Quran QS At-Tiin/95:6.

<sup>40</sup> Abdulmalik Karim Amrullah (Hamka). Tafsir Al-Azhar.

<sup>41</sup> Kementerian Agama RI, Al Quran QS Al-Mukminun/23:1-11.

<sup>42</sup> Khairul Hamim. p. 7.

<sup>43</sup> Kementerian Agama RI, Al Quran QS An-Nahl/16:97.

<sup>44</sup> Abdulmalik Karim Amrullah (Hamka). Tafsir Al-Azhar.

<sup>45</sup> Abdullah, *Tafsir Ibnu Katsir Jilid 5*. (Jakarta: Pustaka Imam As-Syafi'i, 2013) p. 103

<sup>46</sup> Tafsil Saifuddin Ahmad, "Perspektif Al-Quran terhadap Manusia dalam Keduadukannya sebagai Makhluq Allah". *An-Nabdalah*, 8(2), 2022, p. 113-134.

<sup>47</sup> Abdulmalik Karim Amrullah (Hamka). Tafsir Al-Azhar.

<sup>48</sup> E. B. Surbakti, *Gangguan Kebahagiaan Dan Solusinya*. (Jakarta: Elex Media Komputindo, 2013) p. 60-61

happiness because it always feels enough for the favors and gifts that have been given by Allah SWT to it.

Thus, for humans to avoid the snares of the Hedonic Treadmill, a person must have a high sense of gratitude for the blessings that God has given and avoid excessive and even glamorous lifestyles.

#### 4. Zuhud

In the teachings of Sufism there is the practice of asceticism where a Sufi is encouraged to leave the world and empty his heart only for Allah, but this is a radical understanding because it is too excessive in hunger, self-suffering, burdening oneself with something that he cannot bear to bring harm to himself. However, in modern life, as it is today, the meaning of zuhud can be practiced following the current situation and conditions.

The meaning of zuhud is often interpreted as an anti-world attitude, distancing oneself from wealth and position so that according to some people's assumptions that Zahid is a person who looks disheveled, shabby, and shabby, however, some of the true meanings of zuhud are mental attitudes related to ownership to achieve glory. on the side of Allah SWT, can also be interpreted as an attitude of abandoning dependence on the worldly life, leaving excessive love and greed for the world to achieve happiness in the hereafter<sup>49</sup>.

Hamka believes that being too attached to worldly wealth and pleasures can result in suffering and inner dissatisfaction. In his view, true happiness could only be found through the contentment that comes from a strong relationship with God and peace of mind. Hamka taught that zuhud does not mean ignoring the world or material life, but rather an attitude of the heart that is free from excessive attachment to matter. With zuhud, one can maintain a balance between worldly needs and prepare for the hereafter.<sup>50</sup>

### Conclusion

*Hedonic Treadmill* according to Hamka, it is human nature that is very attached to wealth, exaggerating and tending to justify any means to get it, always boasts about it to other human beings, does not care about the negative aspects that wealth can cause, so that it can cover up logical reasoning and neglect them from the true purpose of its creation. The solution to breaking free from the hedonic treadmill is to get closer to Allah SWT with Qanaah, increase faith and piety, get used to always being grateful and cultivate Qana'ah traits, and apply the Zuhud attitude within yourself in the world's noise and all its pleasures which turn out to be just a sign. sheer trick.

### Bibliography

- Abdullah. *Tafsir Ibnu Katsir Jilid 5*. Jakarta: Pustaka Imam As-Syafi'i, 2013.
- Abidin, Idrus. *Tafsir Surah Al-Fatihah*. Jakarta: Amzah, 2016.
- Ahmad, Tafsil Saifuddin. *Perspektif Al-Quran terhadap Manusia dalam Kedudukannya sebagai Makhluk Allah*. *An-Nabdhah* 8, no. 2 (2022): 113-134.
- Amrullah, Abdulmalik Karim (Hamka). *Tafsir Al-Azhar*. Jakarta: Pustaka Nasional LTD Singapura, 2020
- Arrasyid, *Konsep Kebahagiaan dalam Tasawuf Modern*, Jurnal Refleksi, Vol 19, No 2, Juli 2019

---

<sup>49</sup> Muhammad Hafiu, "Zuhud dalam ajaran tasawuf". *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam*, 14(1), 2017, p. 77-93.

<sup>50</sup> Abdulmalik Karim Amrullah (Hamka). *Tafsir Al-Azhar*.

- Bakri, Syamsul, dan M. Agus Wahyudi. *Quantum Sufi: Transformasi Diri Dengan Energi Ilahi*. Bandung: Nusa Media, 2021.
- Fadilah, Lola, dan Satria Kharimul Qolbi. "Hakikat an-Nas dan Ummah Dalam Al-Qur'an: Telaah Perspektif Pendidikan Islam." *AL QUDS: Jurnal Studi Alquran dan Hadis* 6, no. 2 (2022): 743-758.
- Fadilla. "Hubungan Antara Pendapatan dan Gaya Hidup Masyarakat Dalam Pandangan Islam." *Mizan: Journal of Islamic Law* 5, no. 1 (2018): 39-50.
- Friantoro, Dian. "Determinan Kebahagiaan Individu Muslim di Indonesia." *Syar Iqtisadi: Journal of Islamic Economics, Finance, and Banking* 4, no. 2 (2020): 1-17.
- Hafiu, Muhammad. "Zuhud dalam Ajaran Tasawuf." *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 14, no. 1 (2017): 77-93.
- Hamim, Khairul. "Kebahagiaan Dalam Perspektif Al-Qur'an dan Filsafat." *Tasâmuh* 13, no. 2 (2016): 127-150.
- Hamka, "Tasawuf Modern", Jakarta: Republika, 2015: 45.
- Hidayati, Tri Wahyu. "Perwujudan Sikap Zuhud dalam Kehidupan." *Millati: Journal of Islamic Studies and Humanities* 1, no. 2 (2016): 243-258.
- Idawati, dkk. *Kewirausahaan*. Bogor: IPB Press, 2020.
- Ihsan, Nur Hadi dan Alfiansyah, Iqbal Maulana, "Konsep Kebahagiaan dalam Buku Tasawuf Modern Karya Hamka, Analisis: Jurnal Studi Keislaman, Vol 21, No. 2, Desember 2021
- Kasiati, dan Ni Wayan Dwi Rosmalawati. *Kebutuhan dasar manusia I*. 2016. <http://eprints.triatmamulya.ac.id/id/eprint/923>.
- Kurniawan, Rahmat. *Belajar Bersyukur*. Jakarta: Elex Media Komputindo, 2016.
- Muis, Fahrur. *Dikejar Rezeki dari Sedekah*. Solo: Taqiya Publishing, 2016.
- Purwono. "Studi Kepustakaan." *Scribd*. 2010. <http://www.scribd.com/doc/49046967/STUDI-KEPUSTAKAAN> (diakses September 13, 2022).
- Rajab, H. "Modus Operandi Korupsi dan Kaitannya dengan Aparatur Negara dalam Hadis-Hadis Nabi dan Perundang-Undangan di Indonesia." *AL QUDS: Jurnal Studi Alquran dan Hadis* 5, no. 1 (2021): 99-118.
- Rohana, Wirdaniya Binti, dan Sulis Rochayatun. "Hedonic Treadmill Syndrome, Financial Management Behavior, dan Generasi Milenial." *Jurnal Ekonomi Akuntansi dan Manajemen* 19, no. 2 (2020): 123-136.
- Shibi, K. "Happynomics: The Economics of Eudaimonia." *Shanlax International Journal of Economics* 6, no. 4 (2018): 5-9.
- Sofia, Nanum, dan Endah Puspita Sari. "Indikator Kebahagiaan (Al-sa'adah) dalam Perspektif Alquran dan Hadis." *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* 23, no. 2 (2018): 91-108.
- Suparto, Nancy. *Hedonic Treadmill, Apa Itu? Kenali Ciri-ciri dan Penanganannya!* 1 Februari 2019. <https://www.finansialku.com/hedonic-treadmill/> (diakses Maret 11, 2022).
- Surbakti, E.B. *Gangguan Kebahagiaan dan solusinya*. Jakarta: Elex Media Komputindo, 2013.
- Syamiil, Tim Redaksi Quran. *Quran Hijrah*. Bandung: Sygma Examedia Arkanleema, 2021.

- Triana, Rumba. "Zuhud dalam Al-Quran." *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 03 (2017): 57-90.
- Udoyono, Bambang. *One Way Ticket to Happiness*. Jakarta: Elex Media Komputindo, 2021.
- Wening, Sri. "Membentengi Keluarga Terhadap Budaya Konsumerisme dengan Nilai-Nilai Kehidupan Dalam Pendidikan Konsumen." *KELUARGA: Jurnal Ilmiah Pendidikan Kesejahteraan Keluarga* 1, no. 1 (2015): 62-75.
- Yusuf, Yusuf Suharto, dan Ishmatun Nihayah Ishmah. "Tasawuf Kebahagiaan dalam Pandangan Al-Ghazali." *PUTIH: Jurnal Pengetahuan Tentang Ilmu dan Hikmah* 6, no. 2 (2021): 33-46.