



## Hadith of the Prophet PBUH as a Remedy for Hedonism

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### Abstract

Because the world is mortal, Islam is a complete religion that is the solution to all problems. Islam regulates the way of human life based on needs and does not splurge, making enjoyment the goal of life. The Prophet warns his people not to be extravagant, greedy, or oblivious to the world. However, the emergence of a lifestyle trend makes enjoyment. Enjoyment of life and endless satisfaction is a disease. Hedonistic behavior causes perpetrators to be excessively consumptive without realizing that if their income sources are limited, the impact of hedonistic actors will be wasteful, irresponsible, and in debt to the worst corruption. This paper addressed the Prophet's hadith as a solution to hedonism. *Sahih* (valid) hadiths are found by using the *takhrj* hadith method (validation) and examining its content using the *tahlili* (analytic) method by revealing the ontology, epistemology, and axiology sides. From the way of seeking sustenance and always seeking the lawful in order to benefit human life and avoid hedonistic behavior.

**Keywords:** Hedonism Solutions, Islamic Hedonism, Hadith about Hedonism

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### Abstrak

*Islam merupakan agama paripurna yang menjadi solusi atas seluruh permasalahan, Islam mengatur tata cara hidup manusia berdasarkan kebutuhan serta tidak berfoya-foya dan menjadikan kenikmatan sebagai tujuan hidup, sebab dunia bersifat fana. Nabi saw. mengingatkan umatnya untuk tidak berperilaku boros, rakus dan buta terhadap dunia. Namun lahirnya sebuah tren gaya hidup yang menjadikan kenikmatan, kesenangan hidup dan kepuasan tanpa batas menjadi penyakit. Perilaku hedonisme menjadikan pelakunya terlalu konsumtif tanpa tersadar bila sumber penghasilannya terbatas, dampaknya pelaku hedonisme akan menjadi boros, tidak bertanggung jawab, berutang hingga yang terparah melakukan korupsi. Tulisan ini secara spesifik akan membahas hadis Nabi saw.*

*sebagai solusi perilaku hedonisme. Melalui metode takhrīj hadīs (validasi) dan mengkaji kandungannya melalui metode tahlīli (analitik) dengan mengungkap sisi ontologi, epistemologi dan aksiologi, melalui metode ini ditemukan hadis sahih (valid) yang mengarahkan manusia untuk menjadikan kecerdasan spritual sebagai prinsip hidup serta menjadikan perasaan cukup sebagai bagian dari caranya mencari rezeki dan selalu mencari yang halal, sehingga memberi manfaat kepada kehidupan manusia dan terhindar dari perilaku hedonisme.*

**Kata Kunci:** *Solusi Hedonisme, Hedonisme Islam, Hadis tentang Hedonisme*

## **A. INTRODUCTION**

Human life is always based on the principle of use according to need (efficiency). This is because everything on this earth must have a usage cutoff point, whether in energy, nature, or finance. The principle of efficiency requires humans to always use resources according to their portion. However, if it is managed properly, it can produce the expected results (Eko Sudarmanto, 2022, p. 90). Every human being should make this concept a principle and always makes his life not based on waste. Even religions on earth demand that humans do not behave extravagantly.

Islam is one religion that requires people to always be thrifty and affluent in seeking sustenance. As the Prophet Muhammad always asked his followers not to act arbitrarily on earth, the Prophet emphasized that if humans have no shame, they will certainly do as they please (al-Bukhārī, 2001: 157). In addition, the Prophet was also known as a simple prophet whose life he even likened his life to the world like a traveler who rests under a tree after resting, so he returns to travel as if the world is only a stopover that is not his. (al-Tirmizī, 1998: 166). The hadith above means that living in the world is only for something temporary; spree and being extravagant should not be the cause of failure to live a worldly life.

A life that demands efficiency and adequacy is a big challenge for humanity due to the rapid flow of information, causing humans to be affected by various negative life models, one of which is a materialistic life model that prioritizes pleasure, called hedonism.

Hedonism is a doctrine that makes pleasure the most important thing in life, also interpreted as an ideology that seeks only the pleasures of life (Rano Indradi Sudra, 2001, p. 7). Hedonism is a social disease that leads to destruction because adherents of hedonism always try to make themselves happy in various ways and efforts, including making themselves happy in ways that are forbidden, such as stealing or corruption, so that the perpetrators unknowingly do various damages in order to experience material happiness. The flow of information also makes such a big negative contribution to the spread of hedonism; it can be seen that there are so many artists who live in wealth but are then used to have fun and show off their wealth and unknowingly influence the lower middle class to follow the trend of hedonism, even though in reality financial resources are far from enough to keep up with the celebrity lifestyle.

Diseases of hedonism in lower society also occur in Indonesia, as an example is Citayam Fashion Week, which makes one of the streets in the capital city of Jakarta a place to show off its outfit (clothing) to the general public, even though it has a good impact on tourism and also displays young people with the clothes were simple but modern. However, later it was seen that these young people dropped out of school, stayed overnight on street corners, and even displayed an attitude of promiscuity to fulfill personal pleasure and leave behind the things they need, namely education.



The reality of the life of hedonism then encourages the writer to make it a fact. This problem is currently spreading and destroying society. It requires a real solution to see if the Prophet Muhammad's hadith can be used as a viable solution to hedonistic behaviors. So, it is necessary to examine whether there are valid hadiths that discuss hedonism and its solutions.

This research is important because the presence of hedonism in society seems to need a solution and seems deadlocked and poor in examples that oppose hedonism, so the presence of the traditions of the Prophet Muhammad. is expected to be a solution to the social disease of hedonism.

The problems that arise will be tried to be resolved in the form of research using the takhrīj hadīs method to ensure that the words of the Prophet verified its validity. After that, the content of the hadith will be studied using ontological, epistemological, and axiological approaches in the framework of qualitative research and literature (library research).

This study is relatively new because previous scientific research has never discussed the death of the Prophet Muhammad. as a solution to hedonism behavior; among the research approaches are Marinda Nur Fauzi Sufi, Countermeasures for Hedonism Lifestyle Through PAI Learning at SMA Negeri 1 Wungu Madiun Regency (Sufi, 2016), in her findings, it is found that learning PAI has a good impact on preventing students from engaging in hedonism but has problems with students' lack of understanding of religious knowledge. Rika Dwi Ayu Parmitasari, in The Influence of Spiritual Intelligence and Hedonism Lifestyle on the Personal Financial Management of State University Students in Makassar City (Parmitasari et al., 2018), in her findings it was found that the hedonistic lifestyle is an important factor in determining student financial management and intelligence spiritual positive influence on financial management. Hj Huzili Hussin and Shuhairimi Abdullah, Handling the Penetration of Hedonism Culture Among Students: One Solution According to the Perspective of Islam and Counseling (Abdullah, n.d.). This research focuses on the government's decision which is feared will pawn religious life if it leads to mere hedonism. Therefore they ask the government to guard every entertainment world, so it is always in line with religious values.

This research is different from previous studies because the hadith of the Prophet is placed as the center of solving the problem of hedonism and trying to explore the potential of its ontology, epistemology, and axiology.

## B. DISCUSSIONS

### Hadith Texts and Their Meanings

Found a hadith relating to the dangers of hedonism and the solutions offered

مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ، وَأَنْتَهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ،  
وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فُقْرَهُ بَيْنَ عَيْنَيْهِ، وَفَرَّقَ عَلَيْهِ شَمْلَهُ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا  
مَا قُدِّرَ لَهُ.

*It means:*

*Whoever makes the hereafter his goal, then Allah will make his heart rich and collect (facilitate) his affairs, and the world will come to him in humiliation. And whoever makes the world his goal, then Allah swt will make poverty in front of his eyes and scatter his affairs and the world for him only what he gets.*

### Takhrīj al-Ḥadīs

This research was conducted using the pronunciation tracing method (al-lafzī), divided into two methods: the conventional method using books. The first method is the conventional method based on the characteristics of a typical word (mumayyizah) and the initial word method from *matan* hadith. In addition, the author also uses the help of internet technology to make it easier to find the names of narrators and ensure accuracy in al-jarḥ wa al-Ta'dīl.

This method uses the book al-Mu'jam al-Mufahras li Alfāz al-Ḥadīs al-Nabawī by A.J. Wensinck et al., who is an orientalist from the Netherlands. In this book, several hadiths mentioned above are found by searching for words that have the potential to be used as a benchmark to search in the book; the word is همّ which is taken from one of the pronunciations of the hadith above, namely هممه, after that, a search is carried out by opening the book al-Mu'jam al-Mufahras with the initial letter of the word ه (ha) so that it is found in al-Mu'jam al-Mufahras volume 7 page 107 states that the hadith text من كانت من الدنيا هممه can be found in the following 3 hadith books: (A.J. Wensinck, 1936: 107)

**Sunan Ibn Mājah Kitāb al-Zuhd (Zuhud Book) Bāb al-Hammu bi al-Dunyā (Infatuation with the World) hadith number 4105** (Ibn Mājah, n.d: 1375).

حَدَّثَنَا مُحَمَّدُ بْنُ بَسَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عُمَرَ بْنِ سُلَيْمَانَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَفَّانَ، يُحَدِّثُ عَنْ أَبِيهِ، قَالَ: خَرَجَ زَيْدُ بْنُ نَابِتٍ مِنْ عِنْدِ مَرْوَانَ بِنِصْفِ النَّهَارِ، قُلْتُ: مَا بَعَثَ إِلَيْهِ هَذِهِ السَّاعَةَ إِلَّا لِشَيْءٍ يَسْأَلُ عَنْهُ، فَسَأَلْتُهُ، فَقَالَ: سَأَلْنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَنْ كَانَتْ الدُّنْيَا هَمَّهُ، فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَرْقَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتْ الْآخِرَةُ نِيَّتَهُ، جَمَعَ اللَّهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ»

This hadith has the same meaning although the pronunciation seems to have some differences, such as the hadith narrated by Ibn Mājah seen starting with the pronunciation من كانت الدنيا هممه while the hadith which is the standard is starting with the sentence من كانت الدنيا هممه the sentence other than that the sentence narrated by Ibn Mājah looks different after mentioning the hadith narrated by Ibn Mājah هممه lalu disambung dengan kalimat: فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ sedangkan pada hadis yang menjadi patokan kalimat berbunyi فَرَّقَ عَلَيْهِ شَمْلَهُ tidak ditemukan namun yang ditemukan adalah kalimat فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ sehingga penyebutannya terbalik antara hadis yang ditemukan dengan hadis riwayat Ibn Mājah. In addition, there are differences in the words in the two hadiths after the mention of the sentence مَنْ كَانَتْ الدُّنْيَا هَمَّهُ the hadith which is the standard says هممه while the hadith narrated by Ibn Mājah is نِيَّتَهُ and there is a difference in the word after it such as the word جَعَلَ in the standard hadith and جَمَعَ in the history of Ibn Mājah and there is a difference in the word after it such as the word جَعَلَ in the standard hadith and جَمَعَ in the history of Ibn Mājah and it says لَمْ رُؤُ found in the standard hadith and the sentence مَا فُتِرَ لَهُ is not found in the hadith narrated by Ibn Mājah, so that it can be said that this hadith has the same meaning even though there are several differences in pronunciation, even though the researcher then assumes that this hadith was narrated meaningfully.

**Sunan al-Tirmizī Abwāb Šifat al-Qiyāmah wa al-Raqāiq wa al-Wara' (The Nature of Doomsday, Gentleness, and Temperance) hadith number 2465** (al-Tirmizī, 1998: 224).



حَدَّثَنَا هَنَادٌ، قَالَ: حَدَّثَنَا وَكَيْعٌ، عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنِ يَزِيدَ بْنِ أَبَانَ وَهُوَ الرَّقَاشِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَفَرَّقَ عَلَيْهِ شَمْلَهُ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ.

This hadith has similarities. It is just that there are differences in narrators from friends and some narrators who took it from him, so it needs to be examined whether all the narrators are credible narrators because the history is from Anās ibn Mālik and other narrations are taken from Zaid ibn Šābit.

**Musnad of Imam Aḥmad ibn Ḥanbal** *Musnad al-Anṣār Ḥadīth ibn Šabīṭ 'An al-Nabī PBUH*, hadith number 21590 (Imām Aḥmad, 2001: 176).

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عُمَرُ بْنُ سُلَيْمَانَ، مِنْ وَالدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ، خَرَجَ مِنْ عِنْدِ مَرْوَانَ نَحْوًا مِنْ نِصْفِ النَّهَارِ، فَقُلْنَا: مَا بَعَثَ إِلَيْهِ السَّاعَةَ إِلَّا لِشَيْءٍ سَأَلَهُ عَنْهُ. فَفُتِّمْتُ إِلَيْهِ فَسَأَلْتُهُ، فَقَالَ: أَجَلٌ، سَأَلْنَا عَنْ أَشْيَاءَ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ... وَقَالَ: "مَنْ كَانَ هَمُّهُ الْآخِرَةَ، جَمَعَ اللَّهُ شَمْلَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَمَنْ كَانَتْ نِيَّتُهُ الدُّنْيَا، فَرَّقَ اللَّهُ عَلَيْهِ ضَيْعَتَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ " ...

This hadith seems to have some differences in pronunciation from the two previous hadiths, some of which have similarities with the hadith narrated by al-Tirmizī. Some have similarities with the hadith narrated by Ibn Mājah, so it seems that this hadith has different pronunciations. Hence, there is a possibility that there are narrators who listen to the different pronunciations of the teacher. For example, when discussing the purpose of the afterlife, Imām Aḥmad, and al-Tirmizī use the pronunciation هَمَّهُ even though the sentence structure is different. In contrast, Ibn Mājah uses the pronunciation نِيَّتُهُ besides that, there are still many differences in pronunciation, such as جَمَعَ in the history of Ibn Mājah and جَعَلَ in al-Tirmizī with the same meaning same. Moreover, after that, these three narrators pronounced different words, Ibn Mājah narrated أَمْرُهُ, al-Tirmizī used the pronunciation غِنَاهُ, and Imām Aḥmad used the pronunciation شَمْلَهُ. However, in the next sentence al-Tirmizī and Imām Aḥmad narrated with the same pronunciation but reversed.

The hadith narrated by Ibn Mājah does not use the pronunciation شَمْلَهُ وَجَمَعَ لَهُ شَمْلَهُ, while the two narrators use this sentence. Ibn Mājah's hadith discusses first the person who makes the world his life's goal, while the other two narrators start with the person who makes the afterlife his final goal. In the pronunciation of the purpose of living in the world, only Imām Aḥmad narrates with the word نِيَّتُهُ besides that, they also differ in conveying the word after the pronunciation, which reads فَرَّقَ اللَّهُ عَلَيْهِ, Ibn Mājah narrates the word أَمْرُهُ afterward, while al-Tirmizī uses the sentence شَمْلَهُ and Immaid uses the word أَمْرُهُ. As for the sentence جَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ all narrated with the same pronunciation. At the end, only al-Tirmizī uses لَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ while the other two narrators use إِلَّا مَا قُدِّرَ لَهُ. As for the discussion of the sanad, from the hadiths collected above, two friends narrated this hadith, namely Usmān ibn 'Affān and Anas ibn Mālik.

### Hadith Path of Companions Zaid ibn Šabit

The hadith from Zaid ibn Šabit is narrated based on what Zaid said to Abān ibn Ušman ibn 'Affān; this hadith was then narrated by Abān to his son, who is also a *tabi'n* with a sharp *عن يحدّث* namely 'Abd al-Rahman ibn Abān ibn Ušman ibn 'Affān and was judged as the *ṣiqah* (trusted) narrator of his narration by Ibn Ḥajar (ibn Ḥajar al-'Aqolānī, 1986: 355). 'Abd al-Rahman ibn Abān ibn Ušman ibn 'Affān then narrated this hadith to Umar ibn al-Khattāb's great-grandson named 'Umar ibn Sulaimān who was called a righteous person and *ṣiqah* (Al-Mizzī, 1980, p. 381). Then the hadith was narrated with a sharp *mu'an'an* to Syu'bah, one of the scholars who are *ṣiqah ḥafīẓ mutqin*. (ibn Ḥajar al-'Aqolānī, 1986: 266) Syu'bah narrated this hadith to two of his students, namely Muhammad ibn Ja'far who was a narrator of *ṣiqah* even though he had a bad record from Ibn Ḥajar because he was accused of being forgetful (ibn Ḥajar al-'Aqolānī, 1986: 472) but Abdullah ibn al-Mubārak mentions that if Muhammad ibn Ja'far narrated a hadith from Syu'bah, the history of Muḥammad ibn Ja'far would be the first choice, and in this hadith, Muḥammad ibn Ja'far narrated a hadith from Syu' bah (al-Žahabī, 2001: 99).

Apart from Muḥammad ibn Ja'far this hadith was also taken by Sa'īd ibn Yahya Farukh who is Amīr al-Mu'minin fī al-Ḥadiš (Al-Mizzī, 1980, p. 176). Muḥammad ibn Ja'far then narrated the hadith to Muḥammad ibn Basyyār who was al-Imām (Al-Mizzī, 1980, p. 144). Although using *ṣiqat mu'an'an* hadith narrated by Ibn Mājah there are no problems in the *tadlīs* because all narrators are contemporary (Sakka & Marahamid, 2020), so the concern that there are hidden narrators cannot be proven.

### Hadith Path of Friends of Anas ibn Malik

As for the hadith with history from Anas ibn Mālik there is a problem with the narrator named Yazīd ibn Abān al-Raqāsyī; based on literature research, it was found that the majority of scholars *al-jarḥ wa al-Ta'dīl* considered the narrator weak so that the narration could not be accounted for which led to validity the hadith version of Anas ibn Mālik cannot be taken (Al-Mizzī, 1980, p. 67). In concluding this Takhrīj al-Ḥadiš study, it can be seen that the history of Ibn Mājah can be accounted for by the chain of transmission and validated as an authentic hadith, so the researcher chooses to take the pronunciation of *matan* from Ibn Mājah as a benchmark for explaining the contents of the hadith, this is reinforced by the opinion of al-'Irāqī when commenting on hadiths related to those discussed (Al-'Irāqī, 1987, p. 2269).

رَوَاهُ ابْنُ مَاجَهَ مِنْ حَدِيثِ زَيْدِ بْنِ ثَابِتٍ بِسَنَدٍ جَيِّدٍ وَالتَّرْمُذِيُّ مِنْ حَدِيثِ أَنَسٍ بِسَنَدٍ ضَعِيفٍ

*It means:*

*This hadith was narrated by Ibn Mājah from the hadith of Zaid ibn Šabit with a good sanad and al-Tirmizī from the hadith of Anas with a weak sanad*

### Hadith Content Study

مَنْ كَانَتْ الدُّنْيَا هَمَّهُ، فَرَقَّ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتْ الْآخِرَةُ نِيَّتَهُ، جَمَعَ اللَّهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَنْتَهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ. (رواه ابن ماجه)

*It means:*

*Whoever makes the world his goal, Allah will frustrate every business and make poverty right in his eyes. Moreover, he gets nothing from the world except that which has been decreed for him. And whoever makes the hereafter his intention,*



*then Allah will ease his affairs and make his heart rich; then the world comes to him in humiliation. (Narrated by Ibn Majah)*

The above hadith is a warning from Rasulullah that humans are not trapped in the interests of the world alone; the Prophet began his conversation by saying the word مَنْ كَانَتْ الدُّنْيَا هَمَّهُ which leads to the possibility that humans are more concerned with worldly life so that the Prophet first mentioning world problems so that the interests of the world alone do not trap humans, so they are not lulled by a life that is concerned with pleasure alone

### **Seated Hedonism**

Discussing the purpose of life that leads to the interests of the world, then this term is not far from a principle of hedonism which makes the enjoyment of life the only goal of life; it is just that hedonism needs to be positioned so that its ontological aspects can be understood so that later the term of the intended discussion can be understood. Hedonism is an interpretation of the meaning of pleasure; in Islam itself, pleasure is called *al-ni'mah* (النعمة), which is contained in the text of the Koran and hadith. However, hedonism has some basic differences regarding enjoyment, distinguishing it from the Islamic concept.

Hedonism is an ethic and principle of life that Greek philosophers, such as Jeremy Bentham, Democritus, Aristoppos and Epicurus coined. Aristoppos has the most extreme view of hedonism; he puts pleasure as the main thing, the goal of human life, and puts aside pain; pain, for him, must be obtained (Rahmasari, 2022). Meanwhile, according to Epicurus, hedonism is a real pleasure achieved through ataraxia, namely the calmness of soul, body, and mind to cause peace of mind and body. Pleasure is not a source of fear, so it is worshiped with joy, Epicurus means that pleasure is said to be good if it is able to bring peace and vice versa; if it brings chaos, then calm is not of good value, pleasure according to him should not bring pain (Ismail, 2020).

Epicurus' opinion brings the meaning of hedonism to a positive meaning, namely, finding pleasure through calm and assuming pain does not affect pleasure as long as calm can be achieved. So, hedonism can have a positive value because humans live to seek pleasure and avoid pain (Rahmat et al., 2020); what makes the difference is how pleasure is achieved. Hedonism did have a positive meaning at first but then experienced a shift in meaning because self-satisfaction with pleasure is very closely related to material problems, especially Aristoppos, who stated that pleasure is the goal of life expressed his opinion, which is contrary to Epicurus' hedonism which makes that pleasure is obtained from calm, so seen to this day hedonism gets influence from capitalists. In effect, hedonism is interpreted as a pattern that is more concerned with pleasure and seeks to gain recognition by living a luxurious life; in short, the meaning of hedonism is carried over to the meaning of making worldly goals the only source of pleasure and enjoyment.

The meaning of hedonism then needs to be solved because the effects are very dangerous and provoke a consumptive life without attention to limited resources. Apart from being consumptive, the perpetrators will appear materialistic and think that money is everything so that the value of religiosity will not have much effect; it is no longer the main consideration in finding sources to fulfill their consumptive nature, so the behavior of stealing, corruption, and distance between rich and poor appearance.

### **Prophet, peace be upon him. Alluding to Hedonism Behavior**

Islam recognizes blessings, but its purpose is positioned as a test; it functions as a control for humans so that they are not trapped in worldly life by being given various favors they neglect. The Al-Qur'an and Hadith explain a lot about the concept of pleasure

as a test which then generates questions about whether the connoisseurs are grateful or even disbelieved, like Qārūn, who was given much abundant wealth and then suffered punishment because he was complacent with the pleasure given, pleasure as a test is emphasized in QS. Al-Anbiya/21:35.

...وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ٣٥

*Translated:*

*We test you with bad and good as a trial. To Us you will be returned. (Ministry of Religion of the Republic of Indonesia, 2022)*

Apart from that, Islam directs people to understand that their purpose was created on the earth to worship; worship is the essence of life. Then some things are mandatory, such as prayer. War, so Islam does not make a source of peace a pleasure, but a source of peace is worship itself.

Therefore the Prophet Denounce the act of hedonism by mentioning *فَرَّقَ اللَّهُ عَلَيْهِ* (his business will be grounded); this is logical because people who are concerned with worldly life will be material-oriented which makes them always judge that everything on earth needs material things, even though not all world affairs need material things, many sectors make trust as the first benchmark besides material, especially in matters of position. Apart from that, his affairs were also grounded because he was preoccupied with world affairs so that he would pursue every branch of it, which made his other affairs neglected and neglected, especially in matters of the hereafter.

Epistemologically, hedonism causes the perpetrators to become consumptive, so they never feel enough (Nesa Lydia Patricia, 2014). This is what the Prophet alluded to. With the sentence *وَجَعَلَ فُقرَهُ بَيْنَ عَيْنَيْهِ* (makes poverty before his eyes), because a person whose heart has been filled with worldly pleasures (hedonism) when worldly pleasures have filled his heart then he will feel afraid of losing these pleasures so that he becomes poor because he continues to feel lacking, this can be seen from the corruptors who always want to accumulate their wealth as if it is never enough. So that worldly pleasures will continue to be his goal because there is fear that his worldly pleasures will end.

Prophet, peace be upon him, then rebukes the world's claimants with the words *وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ* (he will not get the world except what has been destined for him), the meaning is that a worldly spirit is a disgraceful act because it does not give the worldly seeker greater benefits. So a reasonable person should not be greedy in world affairs so as not to harm himself because man's greed for the world will lead him to greater hedonism and make his life increasingly out of control; the effect is that he never feels enough, and does various ways to fulfill his desires.

Hedonism is a lifestyle that resembles the reality alluded to by the Prophet, namely a reality of life that emphasizes life and worldly pleasures as the sole purpose of life. The cause of humans being trapped in a life that only thinks about world goals is a lack of spiritual intelligence, the results of the study show that a lack of spiritual intelligence makes humans unable to determine high or low standards of life, so they cannot control themselves which causes people who are trapped in world goals to be unable to control himself because he has no standard except to sink with the world. Whereas humans have spiritual intelligence, every action will give meaning to their life, so every goal is aimed at glory (Dwi et al., 2018).

Hedonism invites consumptive behavior, leads to poverty, and causes expenses to be made only to fulfill one's pleasure; the biggest negative impact is the attitude of wanting to commit no crime of corruption. This is because hedonism strengthens human



attitudes to want always to spend money (consumptive), whose goal is only to fulfill secondary desires and ignore the primary ones. If the price of the desired item increases, adherents of hedonism will not hesitate to justify any means to achieve it. Especially in this era, the so-called capitalist attitude in seeking profit is seen gripping the younger generation, such as rampant illegal transactions in modern transactions that make humans even more unclear, such as the rise of MLM (Multi Level Marketing) with Ponzi schemes, ribawi transactions and other economic problems that only lead people to waste (Billah, 2022).

This proves the words of the Prophet that those who practice hedonism will run aground because of the many personal desires that do not stop even though their needs tend to be ignored. They always feel poor because so much money in their hands has taken control of their heart, so when it is reduced, they never feel enough, so they are distracted to look for more. Hence, they feel so poor; this kind of behavior invites them to become consumptive and only concerned with the interests of the world, so he never feels enough, and in the end, their ration of sustenance is never felt to increase.

### **The Solution to Capitalist Hedonism**

After Prophet Muhammad alludes to the hedonistic view of life, which leads to detrimental consumptive behavior, he then provides a solution and way out based on the hadith narrated by Zaid ibn Sābit. The solution was mentioned after the Prophet Muhammad admonished people who made hedonism their way of life as the Prophet Muhammad asked his people to make this solution a living hadith that forms a society with spiritual intelligence and abandons the habit of capitalist hedonism.

### **Hereafter Oriented Struggle and Spiritual Intelligence**

The Apostle emphasized: وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ (whoever makes the afterlife his goal), the purpose of this pronouncement is that every Muslim should make the afterlife as the basis for work and charity, this is the ontological meaning that the Apostle wants for humans, so they are not trapped in mundane worldly life. Negligence, although it does not mean that humans leave worldly life as a whole, because, like anything, human still needs worldly life to seek sustenance for themselves, their wife, and children, but the hereafter remains the basis for living a worldly life so that he is not preoccupied with worldly affairs solely as in principle hedonism.

This was mentioned by the Prophet PBUH. in his prayer narrated in sunan al-Tirmizī, with the sanad ḥasan (al-Tirmizī, 1998: 406):

... وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا... (رواه الترمذي)

*It means:*

*And do not make the world the greatest goal and the pinnacle of our knowledge.  
(HR. Tirmizī)*

The meaning of the hadith above clearly asks us not to make the world the main foundation of life but the hereafter, which is the main foundation. The principle of *ukhrawi* life is also referred to as spiritual intelligence. Epistemologically spiritual intelligence is a person's view of the divinity in him. Spiritual intelligence is based on the enlightenment of the soul, which is, of course, rooted in the soul itself. For humans with a high level of spiritual intelligence, every life can give positive meaning to every incident they experience without fearing pain and unhappiness, in contrast to hedonism, which prioritizes happiness and avoids pain. Those with high spiritual intelligence, they can awaken their *ukhrawi* soul to create positive actions and deeds. Ferdinan Ramadan has also conducted quantitative scientific research about the influence of spiritual intelligence

and hedonistic lifestyle in student personal financial management in the city of Bandar Lampung concluded that aspects of spiritual intelligence have a positive and significant effect on student financial management, the higher the student's spiritual intelligence, the better as well as financial management (Ramadhan et al., 2021), so that the spiritual intelligence that the Prophet warned about. can be the main solution to get out of the life of rampant capitalist hedonism.

Prophet Muhammad then explains the axiological aspect of spiritual intelligence, which is full of great ethical values; he mentions it in various ways, including *جَمَعَ اللَّهُ لَهُ أَمْرَهُ* (Allah swt. will collect his affairs) which means that people who have spiritual intelligence than their affairs are made easy because their hearts are always calm, which influence on how he perceives the world as a haven. Every business will be maximized, but his heart still thinks that everything must be returned to Allah swt. so that every business will be facilitated. If successful, he will be grateful, and if not, he will be patient. This factor creates happiness within him because Allah's love is on his side.

Another axiological aspect is *وَجَعَلَ غِنَاهُ فِي قَلْبِهِ* (and Allah will make his heart rich/sufficient), meaning that spiritual intelligence will give birth to kanaah's character who always accepts what has been determined for him. For people with spiritual intelligence, a sense of contentment is the main indicator in living a worldly life, not based on large and small numbers. For those who believe in hedonism, many will always feel lacking due to consumptive factors. Spiritually intelligent people will find it difficult to be deceived by despised worldly interests because they are free from the world's snares and become objective in looking at worldly life because the world is only placed in their hands and the hereafter in their hearts. *Kanaah* life will instill an attitude of contentment, and the value of wealth is measured by the wealth of the soul and heart, which always feels sufficient for the world. Ika Rahmadani, in her research, stated that kanaah's life would give birth to an attitude of gratitude; the object of her research is religious subjects taught at school. The result is that the more religious subjects taught will make them understand the meaning of religion in their life, including the nature of kanaah, this trait influences them to not consumptive behavior, which is closely related to hedonism (Rahmadani et al., 2019).

The next axiological aspect that can be seen from spiritual intelligence is *وَأَنْتَهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ* (the world will come to him in humiliation), the Prophet mentioned this. Because in the state of the afterlife that becomes the goal of his life, he has no attachment to the world and is also not distracted by world affairs which makes him spend time with the world. He will always seek lawful sustenance; if given much sustenance, he will be grateful; otherwise, if he has a little, he will be patient but keep trying. This principle makes the world always come to him in humiliation because he will try to avoid things Allah makes forbidden to be used as a livelihood; this behavior will certainly erode the habit of hedonism which says, "what is illegal is difficult, let alone what is lawful."

The valid hadith mentioned by the researcher can become a living hadith in society to stop hedonistic behavior by developing life-based on spiritual intelligence, namely making the afterlife reside in his heart so that he always adheres to religious rules. The positive effect can be created is that things will feel easy, always feel enough and seek halal sustenance. *Allahu A'lam bi al-Şawāb*.

### C. CONCLUSION

Based on the hypothesis of the Prophet's hadith. as a solution to hedonism, it can be concluded that Zaid ibn Şabit's companion narrates an authentic hadith through the



path of Ibn Mājah, ontologically capitalist hedonism as a view of life that prioritizes worldly satisfaction and enjoyment, this was alluded to by the Prophet. as a human being who makes the world the only goal of life so that axiologically it hurts the affairs of the world and the hereafter, therefore the Prophet provides a real solution to get out of the life of hedonism, by making the afterlife the main goal, this is what epistemologically gives birth to spiritual intelligence which axiologically will become an ethic that expels humans from hedonistic behavior because life will feel easy, always feel enough and always seek sustenance lawfully.

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