

## How to be Happy? A Comparative Study between Stoicism and Al Kindi's Ethical Frameworks

Shely Cathrin<sup>1\*</sup>, Reno Wikandaru<sup>2</sup>, Nizla Rohaya<sup>3</sup>

<sup>1</sup>Faculty of Education and Psychology, Universitas Negeri Yogyakarta (Yogyakarta State University), Jl. Colombo No. 1, Karangmalang, Caturtunggal, Kecamatan Depok, Santren, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta

<sup>2</sup>Institute for Research of Philosophy and Academic Ethics, Yogyakarta, Indonesia

<sup>3</sup>Universiti Muhammadiyah Malaysia, Padang Besar, Perlis, Malaysia

\*Correspondence Email: [shelycathrin@uny.ac.id](mailto:shelycathrin@uny.ac.id)

Doi: [10.24252/jad.v25i1a1](https://doi.org/10.24252/jad.v25i1a1)

(Submitted: 24/11/2024, Accepted: 04/02/2025, Available Online: 12/02/2025)

### Abstract

This research examines and compares the perspectives of Stoicism and Al-Kindi on the concept of happiness. The investigation is warranted by the growing societal struggle with discontent, exacerbated by modern challenges such as rising mental health issues and weakened social bonds. While Stoicism has resurged as a popular framework for addressing these struggles, it has notable limitations—chiefly its neglect of the social and spiritual dimensions essential to holistic well-being. In contrast, Al-Kindi's ethical framework offers a compelling alternative, integrating intellectual, social, and spiritual elements into the pursuit of happiness. This research is a qualitative, comparative study within the field of philosophy, employing literature review and specific methodological components for analysis. The findings reveal that while Stoicism and Al-Kindi's perspectives on happiness are distinct, they share core principles. Both reject material indulgence as the basis for happiness, emphasizing self-improvement through reason and morality. Stoicism defines happiness as a state of inner tranquility, achieved through mental discipline, self-regulation, and acceptance of fate. Al-Kindi, however, presents a more comprehensive view, framing happiness as an interplay of intellectual, moral, social, and spiritual dimensions.

**Keyword:** Al Kindi; Stoicism; Ethics; Happiness; Islamic Philosophy

### المخلص

الهدف من هذه الدراسة هو دراسة ومقارنة وجهات نظر الرواقيين والكنديين حول السعادة. إن هذه القضية مهمة للفحص بسبب انتشار ظاهرة عدم الرضا



الإنساني، والتي زادت في ظل التعقيدات الحديثة مثل مشاكل الصحة العقلية وضعف الروابط الاجتماعية. إن الفلسفة الرواقية، على الرغم من شعبيتها باعتبارها وجهة نظر للتغلب على عدم الرضا البشري، لها مع ذلك حدود صارخة - وخاصة إهمالها للأبعاد الاجتماعية والروحية. وقد برز الإطار الأخلاقي للكندي كبديل يدمج الأبعاد الفكرية والاجتماعية والروحية. هذا البحث بحث نوعي في مجال الفلسفة من نوع البحث المقارن. تم جمع البيانات في هذه الدراسة من خلال الدراسات الأدبية، وتم تحليلها باستخدام العناصر المنهجية في شكل الوصف، وتحليل اللغة، والتفسير، والترابط. وتظهر نتائج هذه الدراسة أن الرواقية والكندي لديهما وجهات نظر غنية ولكن مختلفة حول السعادة، مع بعض أوجه التشابه. يتفق كلاهما على أن السعادة لا تعتمد على الملذات المادية، بل على تطوير الذات من خلال العقل والفضيلة. يتم تعريف السعادة في وجهة النظر الرواقية على أنها حالة من الهدوء العقلي (الطمأنينة)، والتي يتم تحقيقها من خلال التمرين العقلي، وضبط النفس، وقبول المصير. أما الكندي فلديه رؤية أكثر تعددية الأبعاد. السعادة عند الكندي تشمل الأبعاد الفكرية والأخلاقية والاجتماعية والروحية. المعرفة هي المصدر الرئيسي للسعادة، لأنه من خلال المعرفة يستطيع الإنسان فهم الحقيقة والتقرب من الله.

الكلمات المفتاحية: الكندي; الرواقية; الأخلاق; السعادة; الفلسفة الإسلامية

#### Abstrak

Tujuan dari penelitian ini adalah untuk mengkaji dan membandingkan perspektif Stoikisme dan Al Kindi tentang kebahagiaan. Persoalan ini penting untuk diteliti karena meluasnya fenomena ketidakpuasan manusia, yang telah meningkat di tengah kompleksitas modern seperti masalah kesehatan mental dan melemahnya ikatan sosial. Stoikisme, meskipun populer sebagai pandangan untuk mengatasi ketidakpuasan manusia, namun demikian memiliki keterbatasan yang mencolok—terutama pengabaian terhadap dimensi sosial dan spiritual. Kerangka etika Al-Kindi muncul sebagai alternatif, yang mengintegrasikan dimensi intelektual, sosial, dan spiritual. Penelitian ini adalah penelitian kualitatif bidang filsafat dengan jenis penelitian komparatif. Data pada penelitian ini dikumpulkan melalui studi pustaka, dan dianalisis menggunakan unsur metodis berupa deskripsi, analitika bahasa, interpretasi, dan koherensi. Hasil penelitian ini

menunjukkan bahwa Stoisisme dan Al-Kindi memiliki pandangan yang kaya namun berbeda tentang kebahagiaan, dengan beberapa kesamaan. Keduanya sepakat bahwa kebahagiaan tidak tergantung pada kenikmatan material, melainkan pada pengembangan diri melalui rasio dan kebajikan. Kebahagiaan dalam pandangan Stoisisme didefinisikan sebagai keadaan jiwa yang tenang (*ataraxia*), yang dicapai melalui latihan mental, kendali diri, dan penerimaan terhadap takdir. Al-Kindi memiliki pandangan yang lebih multidimensional. Kebahagiaan menurut Al Kindi mencakup dimensi intelektual, moral, sosial, dan spiritual. Pengetahuan menjadi sumber utama kebahagiaan, karena melalui pengetahuan manusia dapat memahami kebenaran dan mendekatkan diri kepada Tuhan.

**Kata kunci:** Al Kindi; Stoisisme; Etika; Kebahagiaan; Filsafat Islam

How to Cite This Article: Cathrin, Shely, Reno Wikandaru, and Nizla Rohaya. "How to Be Happy? A Comparative Study Between Stoicism and Al Kindi's Ethical Frameworks". *Jurnal Adabiyah* 25, no. 1 (February 6, 2025). Accessed February 12, 2025. <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/52680>.

## A. Introduction

Happiness seems increasingly elusive in today's world.<sup>1</sup> This is evident in the growing number of social phenomena that highlight humanity's ongoing struggle with unhappiness.<sup>2</sup> Many individuals feel ill-equipped to endure life's hardships, leading some to contemplate suicide—a crisis reflected in reports from 2024 showing a rise in suicide rates.<sup>3</sup> Beyond this, the normalization of criminal behavior among adolescents and the disturbing acceptance of sadistic conduct pose further concerns. Others, seeking quick gratification, turn to materialism and online gambling<sup>4</sup> as shortcuts to happiness. These trends underscore a deeper issue: happiness remains a fundamental

<sup>1</sup> Luka Zevnik, "Towards a New Perspective in Cultural Studies: Emotional and Spiritual Problems and Happiness in Contemporary Western Societies," *International Journal of Cultural Studies* 13, no. 4 (Juli 2010): 391–408, <https://doi.org/10.1177/1367877910369977>.

<sup>2</sup> Ashley Frawley, "'Unhappy News': Process, Rhetoric, and Context in the Making of the Happiness Problem," *Sociological Research Online* 23, no. 1 (Maret 2018): 43–66, <https://doi.org/10.1177/1360780417744791>.

<sup>3</sup> Kompas Cyber Media, "Angka Bunuh Diri di DIY Capai 52 Kasus hingga Oktober 2024, Apa Penyebabnya? Halaman all," KOMPAS.com, 10 Oktober 2024, <https://yogyakarta.kompas.com/read/2024/10/10/175827278/angka-bunuh-diri-di-diy-capai-52-kasus-hingga-oktober-2024-apa>.

<sup>4</sup> "Cerita Surti, Warga Jaksel Korban Judi Online: Kaget Didatangi Debt Collector Tagih Utang Suami," *Tribunnews.com*, 24 November 2024, <https://www.tribunnews.com/nasional/2024/11/23/cerita-surti-warga-jaksel-korban-judi-online-kaget-didatangi-debt-collector-tagih-utang-suami>.

human pursuit, yet for many, achieving it has become a daunting challenge.

The pursuit of happiness is an inherent aspect of human nature.<sup>5</sup> Every individual seeks freedom from pain, misery, anxiety, and discomfort, making these desires both natural and understandable.<sup>6</sup> However, as discussed earlier, this pursuit cannot be left unchecked. The rise in suicides, the normalization of criminal behavior and sadism, and the tendency to seek happiness through shortcuts often lead to unintended consequences—sometimes even fostering harm rather than fulfillment. If left unaddressed, this phenomenon could have severe societal implications. A culture that prioritizes instant gratification may inadvertently contribute to increased mental fragility, as individuals struggle to cope with inevitable hardships.

The philosophical inquiry into happiness is far from new. Over 2,000 years ago, thinkers such as Socrates, Plato, Aristotle, Zeno, Seneca, and Islamic philosophers recognized human misery as a fundamental issue and sought to provide insights into achieving true fulfillment. The issue of happiness is, in fact, not a novel concern in philosophical discourse or inquiry. Over 2000 years ago, earlier philosophers identified the topic of happiness as a major concern in philosophical inquiry. Socrates, Plato, Aristotle, Zeno, Seneca, and Islamic philosophers have contributed their insights to address the issue of misery.

In recent years, Stoicism has gained widespread popularity among Generation Z and is often hailed as an ideal solution for navigating modern life.<sup>7</sup> Over the past decade, research and publications on Stoicism have surged, fueled by the success of several bestselling books on the subject. One of the most notable is “*The Subtle Art of Not Giving a F\*ck: A Counterintuitive Approach to Living a Good Life*” by Mark Manson.<sup>8</sup> This book serves as a contemporary representation of Stoic philosophy, and its popularity has played a significant role in spreading Stoic principles to a broader audience.

Beyond the many essays, books, and publications advocating Stoic solutions to human misery, Stoicism has also proliferated across digital platforms such as Instagram, YouTube, and other social media outlets. In addition to ethical texts on Stoicism, numerous journal articles explore its role in addressing human unhappiness.

One such research, “*Stoicism and Fear of Missing Out (FOMO) in the Z*

---

<sup>5</sup> Nur Ayu Setyariza dkk., “Analisis Konsep Kebahagiaan dalam Pandangan Filsafat Islam,” *TSAQOFAH* 4, no. 1 (22 Januari 2024): 895–912, <https://doi.org/10.58578/tsaqofah.v4i1.2628>.

<sup>6</sup> Lawrence C. Becker, “Stoic Virtue,” 2017, <https://doi.org/10.1093/oxfordhb/9780199385195.013.6>.

<sup>7</sup> Terence Irwin, “Stoicism: Virtue and Happiness,” 2007, <https://doi.org/10.1093/acprof:oso/9780198242673.003.0013>.

<sup>8</sup> Mark Manson, *The Subtle Art of Not Giving a F\*ck: A Counterintuitive Approach to Living a Good Life*, 2nd Edition (New York: Harper, 2016).

*Generation's Trend*" (2023) by Satriawan et al., examines the effectiveness of Stoic principles in mitigating FOMO among Generation Z. Interestingly, the research finds that applying Stoic practices in daily life can significantly reduce FOMO tendencies within this demographic.<sup>9</sup>

A similar research, "*Popular Stoicism in the Face of Social Uncertainty*", conducted by Renata Dopierała in 2021,<sup>10</sup> also examines the impact of Stoic practices. This research demonstrates that Stoicism helps individuals adapt to unpredictable circumstances while emphasizing the importance of continuous self-improvement. However, the research also highlights how popular Stoicism reinforces cultural individualism, placing full responsibility for one's life solely on the individual.

Maximillian V. Kutch's 2021 article, "*The Relevance of Modern Stoicism*", presents additional findings that highlight Stoicism's significance in stress management within society. This research demonstrates that the Stoic perspective can help healthcare professionals reduce patient mortality and alleviate tension, particularly during the Covid-19 pandemic, which has impacted the global community.<sup>11</sup>

From a philosophical perspective, the rise of Stoicism, seen as a viable remedy for preserving mental health in the aftermath of the Covid-19 pandemic, is a positive development. This phenomenon demonstrates that philosophy can offer practical solutions to the daily challenges faced by humans. However, the issue is that Stoicism, like many philosophical perspectives, is highly susceptible to imperfections and defects. The potential hazards of Stoicism to various aspects of human sociality have also been identified in numerous studies.<sup>12</sup>

For instance, Renata Dopierała's 2021 article, "*Popular Stoicism in the Face of Social Uncertainty*," serves as an example. The practice of Stoicism has the potential to lead to excessive individualism, which is a genuine vulnerability. On one hand, individualism is seen as a means of allowing individuals to focus on what matters to them; however, it also places a significant burden on the individual, as they are solely accountable for their life and well-being.<sup>13</sup>

---

<sup>9</sup> Andean Satriawan, Ris'an Rusli, dan Rahmat Hidayat, "Stoicism and Fear of Missing Out (Fomo) in The Z Generation's Trend," *International Journal of Social Service and Research* 3, no. 10 (25 September 2023): 2348–60, <https://doi.org/10.46799/ijssr.v3i10.552>.

<sup>10</sup> Renata Dopierała, "Popular Stoicism in the Face of Social Uncertainty," *Qualitative Sociology Review* 18, no. 4 (31 Oktober 2022): 154–70, <https://doi.org/10.18778/1733-8077.18.4.08>.

<sup>11</sup> Texas A&M University dan Maximillian Kutch, "The Relevance of Modern Stoicism," *Journal of Wellness*, 2020, <https://doi.org/10.18297/jwellness/vol3/iss1/5>.

<sup>12</sup> Dopierała, "Popular Stoicism in the Face of Social Uncertainty."

<sup>13</sup> Dopierała.

The application of Stoicism can also lead to delays in seeking help for mental health disorders, in addition to place a significant individual burden on survival. Karl et al. highlighted this issue in their recent research, "*Misunderstood Stoicism: The Negative Association Between Stoic Ideology and Well-Being*" (2022). The research also found that practicing Stoicism influences a tendency to remain silent and detached<sup>14</sup>.

The studies on Stoicism mentioned above show that what is often considered a popular solution to the problem of unhappiness actually creates serious issues. These include the imposition of excessive burdens on individual responsibility, a tendency toward isolation, and the neglect or indifference to social relationships. This is where alternative research is needed to fill the gap in the limited exploration of human struggles and the pursuit of happiness.<sup>15</sup>

The purpose of this research is to address the deficiencies in existing studies, with a particular focus on offering alternative perspectives that can be applied as a method of critical thinking in the digital contemporary era, where Stoicism is the predominant ideology. This investigation aims to compare the viewpoints of Stoicism and Al Kindi in order to address the issue of human misery. Al Kindi is chosen as a counterpoint to Stoicism's philosophy because he is the first figure in Islamic philosophy whose thought was also influenced by Stoicism. The objective of this comparative study is to offer a unique ethical perspective grounded in Islamic values and teachings. This perspective reflects a typical Islamic view on spirituality while incorporating elements of Stoicism.

## ***B. Literature Review***

### **1. Humans and the Problem of Happiness**

Similar to other sciences, the subject of philosophical inquiry evolves over time. At the inception of philosophical thought, the order of nature became the focal point of research, giving rise to a philosophical approach known as cosmocentrism. Early philosophers sought to explain the natural phenomena surrounding humanity. Earthquakes, lightning, rain, the sun, the moon, and numerous other natural occurrences provided an inexhaustible source of inspiration for philosophers.<sup>16</sup>

---

<sup>14</sup> Johannes Alfons Karl dkk., "Misunderstood Stoicism: The Negative Association Between Stoic Ideology and Well-Being," *Journal of Happiness Studies* 23, no. 7 (Oktober 2022): 3531–47, <https://doi.org/10.1007/s10902-022-00563-w>.

<sup>15</sup> Farrah Ananta Erva Zabryna, "The Relevance of Stoicism Philosophy to the Social and Religious Life of Generation Z," *Kanz Philosophia a Journal for Islamic Philosophy and Mysticism*, 2024, <https://doi.org/10.20871/kpjipm.v10i1.320>.

<sup>16</sup> George Sarton, "Introduction to the History and Philosophy of Science (Preliminary Note)," *Isis* 4, no. 1 (1921): 23–31.

The subject of philosophical inquiry underwent a transformation several centuries later. The focus of philosophical research shifted away from nature and its various aspects to the events occurring within the realm of human social existence.<sup>17</sup> During this period, philosophers concentrated on concepts and issues related to human life. A form of anthropocentric philosophy emerged, redirecting philosophical inquiry toward human social processes and emphasizing the various dimensions of human existence. With humans at the center of philosophical investigation, philosophical dilemmas began to intersect with everyday human challenges. Socrates introduced fundamental concepts such as happiness, justice, knowledge, and wisdom, which remain pivotal in philosophical exploration. Since then, the theme of human existence has become one of the most prominent topics in philosophy.

Among the myriad challenges of human existence, one of the most extensively examined by philosophers is the issue of happiness. Happiness has been a predominant theme throughout the historical evolution of philosophy.<sup>18</sup> For centuries, numerous thinkers have pondered the nature of human happiness. The widespread focus on this issue has led to the development of a new philosophical discipline—ethics—which explores the nature of good and evil in human life. A central concern of ethical studies is the inquiry into the essence of happiness. What exactly defines happiness? What actions can individuals take to attain it?<sup>19</sup>

Happiness constitutes a fundamental theme in ethical studies, as its attainment is the ultimate goal for all individuals. The issue, however, is that people often hold divergent perspectives on what happiness actually means. Some derive enjoyment from owning fancy homes and cars, while others find joy in family gatherings. At times, the misery of others stems from the discrepancies in these "definitions" of pleasure. For example, when someone becomes a devotee of a celebrity's social media account, they are bombarded with moments that seem to illustrate the celebrity's contentment. This might include activities like embarking on a cruise, purchasing a new vehicle, traveling across Europe, or engaging in other experiences. Inadvertently, the proliferation of such images and films showcasing the pleasures of others can evoke feelings of melancholy within the viewer. What is most distressing is that this sentiment seems to compound, directly linked to the increasing number of people who follow and view the social media posts of others. The likelihood of experiencing these feelings of misery intensifies as the number of followers—and by extension, the number of social media posts showcasing others' lives—grows.

One approach to resolving this vicious cycle is to examine various philosophical

---

<sup>17</sup> Anthony Kenny, *A New History of Western Philosophy*, vol. 1 (Oxford: Clarendon Press, 2006).

<sup>18</sup> Kenny.

<sup>19</sup> Achmad Charris Zubair, *Kuliah Etika* (Jakarta: Rajawali, 1987).

schools, particularly those that focus on ethics, which seek to elucidate concepts related to contentment. Hedonism, utilitarianism, eudaimonism, deontology, altruism, and other ethical systems are recognized within the field of philosophy. For instance, hedonism asserts that humans depend on pleasures, particularly sensory or physical ones, such as consuming nutritious food and ensuring adequate sleep. This standard of pleasure is often more straightforward and easier to comprehend. It also contrasts with other ideologies, such as eudaimonism. According to this perspective, happiness can be achieved by possessing a virtuous soul, effectively employing reason, and using one's rational faculties appropriately—essentially, by fulfilling the inherent potential within human beings. Additionally, utilitarianism posits that happiness depends on the extent to which individuals experience pleasure and avoid pain.<sup>20</sup>

## 2. Stoic Philosophy

Stoicism is a prominent philosophical school that enjoys contemporary popularity. Numerous publications exploring the intricacies of Stoic philosophy adorn the shelves of bookstores and libraries. Social media, too, is not exempt from the subtleties of the Stoic perspective. Despite its current popularity, Stoicism is not a new philosophical perspective; it is among the oldest in the world.<sup>21</sup>

Stoicism is a philosophical perspective, particularly in ethics, that originated during Ancient Greek philosophy. It evolved from the teachings of Zeno of Citium (334 – 262 B.C.), who lived in the 3rd century B.C. Zeno was a Greek philosopher with numerous adherents. He typically instructed his disciples in settings beneath the towering columns of ancient Greek edifices. The individuals who gathered and engaged in research under these columns came to be known as Stoics. The term Stoicism etymologically derives from the reference to the Stoa, the porch where Zeno taught.<sup>22</sup>

Stoicism is a philosophical perspective that has endured throughout an extensive historical timeline. It is categorized into various periods of thought, yet it possesses a unique perspective. In ancient Stoicism, happiness is defined as the state of a tranquil soul, referred to in ancient Greek as *ataraxia*. The concept of peace of mind emerged as a fundamental principle in the ethical framework of Stoicism, subsequently influencing several other philosophies. Stoicism perceives happiness, or eudaimonia, as a state of tranquility that transcends mere materialism, contrasting with the hedonistic perspective.<sup>23</sup>

---

<sup>20</sup> Steven M. Cahn dan Peter Markie, *Ethics: History, Theory, and Contemporary Issues*, 7th ed. (Oxford: Oxford University Press, 2019).

<sup>21</sup> Cahn dan Markie.

<sup>22</sup> Kenny, *A New History of Western Philosophy*.

<sup>23</sup> John Sellars, "Stoicism," 2006, <https://doi.org/10.1017/upo9781844653720>.



According to Stoicism, peace of mind is fundamental to human happiness and can be attained through various means. Initially, one must ground their actions in rational thought. To preserve peace of mind, individuals must make decisions and take actions guided by intellect. Engaging in actions or conduct with rational deliberation, as per Stoicism, is termed virtue. Stoicism posits that human experiences should be interpreted through reason rather than emotions. By comprehending diverse situations through the lens of reason, individuals can enhance their understanding of these occurrences, enabling them to act judiciously and preserve tranquility.<sup>24</sup>

Secondly, tranquility is pursued by concentrating on aspects within human control. This concept is a fundamental principle of Stoicism. Some studies refer to this concept as the "control dichotomy." Stoicism posits that events can be categorized into two categories: those that are controllable and those that are uncontrollable. Controllable elements include one's emotions and reactions to situations, while uncontrollable factors encompass events, weather, death, and others' perceptions. To preserve tranquility, individuals must focus on aspects under their control. The emphasis on controllable elements exemplifies a core principle of Stoicism: non-attachment to external factors. This concept has gained popularity recently as a contemporary stress management technique.<sup>25</sup>

Third, a significant tenet of Stoicism is the notion that humans must act in accordance with the rules of nature. Coexisting harmoniously with the rules of nature in various respects may be perceived as an expression of resignation or authenticity toward the circumstances of human existence. However, this resignation is not devoid of effort; rather, it is predicated on a mindset that emphasizes the prioritization of controllable factors.<sup>26</sup>

### 3. Al Kindi's Thoughts and Philosophy

Islamic philosophy once flourished and emerged as the epicenter of scientific advancement globally. Among the intellectuals who enhanced the prestige of Islamic thought was Al Kindi. Al Kindi, fully named Abu Yusuf Ya'qub ibn Ishaq al-Kindi, was born circa 801 AD and passed away circa 873 AD.<sup>27</sup> In the annals of Islamic

<sup>24</sup> Irwin, "Stoicism: Virtue and Happiness."

<sup>25</sup> Muhammad Samsul Ma'arip dan Radea Yuli Ahmad Hambali, "Filsafat Stoicism dan Relevansinya dengan Kebahagiaan Manusia: Studi Kebahagiaan Konsumtif dalam Dunia Digital Metaverse," *Jurnal Riset Agama* 3, no. 2 (25 Agustus 2023): 344–56, <https://doi.org/10.15575/jra.v3i2.20551>.

<sup>26</sup> "A Guide to the Good Life: The Ancient Art of Stoic Joy," *Choice Reviews Online* 46, no. 09 (1 Mei 2009): 46-4954-46-4954, <https://doi.org/10.5860/CHOICE.46-4954>.

<sup>27</sup> Muhammad Rosul, "Thoughts of Muslim Scientists Al-Kindi and Ibn Sina," *Maklumat: Journal of Da'wah and Islamic Studies* 1, no. 1 (14 Desember 2023): 1–11, <https://doi.org/10.61166/maklumat.v1i1.1>.

philosophical thought, Al Kindi holds a significant position as the first Arab philosopher, renowned for his pivotal role in integrating Ancient Greek philosophical concepts, particularly those of Aristotle, with Islamic perspectives.

Al Kindi, a prominent intellectual of the Islamic Golden Age, was influenced by notable figures from Ancient Greece, including Plato, Aristotle, and Plotinus. Al Kindi's philosophy reflects Plato's dualism of the soul and body. A prominent illustration of the use of Plato's dualism in Al Kindi's philosophy is his perspective on the connection between the soul and the body. While Plato posited that the body serves as a prison for the spirit, Al Kindi contended the contrary. Al Kindi believed that the body serves as an instrument for the spirit to attain happiness.<sup>28</sup>

He also thought that the preservation of physical health is essential, as it serves as a conduit for individuals to achieve happiness. In addition to Plato, Al Kindi's thinking was heavily influenced by Aristotle's thought. Aristotle's influence, for example, can be seen in Al Kindi's view of God as *causa prima*.<sup>29</sup> Furthermore, Aristotle significantly impacted Al Kindi's thought in other domains, including metaphysics and mathematics. Plotinus was the third philosopher whose ideas contributed to the formation of Al Kindi's philosophy. Plotinus is recognized as a mystic philosopher renowned for his prominent idea of emanation. The esoteric perspective of Plotinus significantly shaped Al Kindi's conception of the deity. Al Kindi's ideas were shaped by earlier philosophers and, in turn, influenced subsequent thinkers. Ibn Rushd and Ibn Sina, for instance, are individuals who were influenced by Al Kindi's philosophy.<sup>30</sup>

Al Kindi, recognized as the inaugural Islamic philosopher, has an exceptionally expansive intellect. His thought encompasses not only philosophy but also extends to mathematics, astrology, music, medicine, and other disciplines, as previously mentioned. Al Kindi's philosophical thought spans multiple fields, including metaphysics, epistemology, and ethics. His metaphysical reflections are significantly related to his conception of God. For Al Kindi, metaphysics serves as a method for comprehending the essence of divinity. By integrating Aristotle's philosophy, Al Kindi contended that God is the primary cause, or *causa prima*. God is also seen as the creator of the universe *ex nihilo*, or "from nothing."

In the field of epistemology, Al Kindi emphasizes the role of reason, or ratio, in the effort to acquire knowledge of divinity. In Al Kindi's view, human reason can lead

---

<sup>28</sup> Al-Farabi Kazakh National University dkk., "The Doctrine of The Soul Of Al-Kindi," *Al-Farabi* 81, no. 1 (15 Maret 2023): 33–47, <https://doi.org/10.48010/2023.1/1999-5911.03>.

<sup>29</sup> Dwi Ayu Angraini, "Harmonization or Harmony, Al-Kindi, Philosophy and Religion," *Journal of Islamic Thought and Philosophy* 2, no. 1 (27 Juni 2023): 1–19, <https://doi.org/10.15642/jitp.2023.2.1.1-19>.

<sup>30</sup> Muhammad Rosul, "Thoughts of Muslim Scientists Al-Kindi and Ibn Sina."

people to perfect knowledge, specifically divine knowledge or knowledge of God. Whereas in other philosophical periods reason and revelation were placed as two epistemological instruments that contradicted each other, according to Al Kindi's thought, reason and revelation can both lead people to true knowledge. Reason, in Al Kindi's view, can lead humans to an understanding of reality, while revelation provides information that reason cannot reach.

### **C. Research Methods**

This research falls within the category of philosophical research concerning the perspectives of philosophers. In philosophical inquiry, objects can be categorized into two types: material objects, which encompass items, fields of examination, or research materials, and formal objects, which refer to the perspective or viewpoint of the research.<sup>31</sup> The subject of this research is a philosophical perspective, specifically the principal concepts of Stoicism and Al Kindi. Simultaneously, the formal object or perspective of inquiry pertains to a sector of ethical philosophy, particularly the nature of happiness. This research will elucidate the perspectives of Stoicism and Al Kindi on the concept of happiness, which will be examined through a comparative analysis.

This research employs a hermeneutic approach to literature research. The research phase comprises three stages: data collection, data classification, and data analysis. The data collection phase is conducted through literature reviews or literature analyses. The literature utilized in this comprises journal articles, books, and other scholarly works that explore the concept of happiness as interpreted by Stoicism and Al Kindi. Following the library search results, data categorization is conducted to organize and differentiate between primary and secondary data.<sup>32</sup>

Primary data refers to information that is directly pertinent to the research objective, namely references that address Stoicism and Al Kindi's perspectives on happiness. Secondary data refers to information that is indirectly connected to the research subject, such as references on Stoicism, Al Kindi, Ancient Greek philosophy, Islamic philosophy, and others.

The third phase of the investigation involves data analysis. This research employed several philosophical methodological aspects for data analysis. The first aspect is the systematic component of description, which is beneficial for articulating diverse research findings. This essay seeks to compare the perspectives on happiness held by Stoicism and Al Kindi. The systematic aspect of description is employed to elucidate the research findings.

Secondly, this research employs historical methodological components. Kaelan asserts that the historical methodological component in philosophical inquiry is

---

<sup>31</sup> Kaelan, *Metode Penelitian Kualitatif Bidang Filsafat* (Yogyakarta: Paradigma, 2005).

<sup>32</sup> Kaelan.

employed to comprehend the circumstances in which a philosopher's text or work arises. This research employs historical methodological aspects to elucidate the background surrounding the birth of Stoicism and Al Kindi's ideas, which is anticipated to enhance understanding of both philosophies.<sup>33</sup>

The third methodological aspect employed in this research is language analysis. Language analysis is a systematic component of philosophical inquiry employed to elucidate the meanings of words, sentences, expressions, and other linguistics data.

The fourth is hermeneutics. The methodological aspect of hermeneutics is frequently synonymous with interpretation in several philosophical inquiries. The fifth component is the systematic aspect of coherence. Coherence is a philosophical concept denoting the consistency between components, ensuring that no claims employ disparate or contradictory logic. The systematic component of this research is employed to guarantee the absence of conflicting descriptions, thereby establishing a cohesive unity of description.<sup>34</sup>

#### ***D. Results and Discussion***

##### **1. Stoicism and Al Kindi's Views on Happiness**

Stoicism and Al Kindi represent two prominent perspectives in philosophical discourse. Stoicism holds significant appeal as it ranks among the most influential perspectives in ethics, and notably, this viewpoint frequently surfaces in diverse social media content. Conversely, Al Kindi occupies a significant position in the history of Islamic philosophical thought as the inaugural philosopher within this intellectual tradition. Al Kindi was the first Arab philosopher to significantly contribute to the synthesis of Ancient Greek intellectual ideas with Islamic teachings.

In the realm of ethics, both Stoicism and Al Kindi share a similar perspective on happiness and the objective of human existence. The ethical perspectives of these two individuals or schools are crucial to examine in the pursuit of alternative viewpoints that may alleviate human discontent.

A comparative analysis of these two ethical perspectives will be conducted through five principal inquiries within the domain of ethics: What constitutes happiness? Secondly, what is the origin of human happiness? Thirdly, what is the function of ratio and logic in human happiness? Fourth, what are the methods to attain happiness? Fifth, what is the paramount objective of happiness?

##### **a. The Stoic view of Happiness**

Stoicism is a philosophical perspective, particularly within ethics, that offers a

---

<sup>33</sup> Kaelan.

<sup>34</sup> Kaelan.

clear and resolute definition of happiness. In the Stoic perspective, happiness is characterized by tranquility and the absence of concerns. The tranquil condition of the soul in Greek is referred to as *ataraxia*. A tranquil disposition, according to Stoicism, is a mental state unperturbed by adverse emotions, including anxiety, worry, and sadness. This tranquil state of the soul is, of course, not easily attained. A tranquil state of mind can be attained by individuals when they manage their sentiments and emotions, as well as their responses to external disruptions originating from outside influences<sup>35</sup>.

The concept of *ataraxia* has recently gained prominence in dialogues concerning the detrimental effects of social media on mental health. Mark Manson's book, a global bestseller, exemplifies typical Stoic philosophy. Stoic ethics posits that to attain happiness, individuals must disregard uncontrollable external influences.<sup>36</sup> Achieving a tranquil state of mind, as defined by the Stoic perspective on happiness, is a challenging endeavor. Humans must undertake many actions, including practicing liberation from anxiety. To alleviate this concern, individuals must first comprehend that life presents two dichotomies: circumstances under one's control and those outside one's control. The initial step for individuals to alleviate worry is to recognize and subsequently relinquish circumstances or factors that are beyond human control.

Virtue is a fundamental idea in Stoic ethical philosophy, complementing the notion of *ataraxia*. According to Stoicism, virtue constitutes the ultimate good and serves as the sole goal of human existence. Genuine happiness is attained not through the quest for worldly indulgences or outward possessions, but by the cultivation and application of virtue in everyday life.<sup>37</sup> The development and practice of virtue involve a collection of qualities inherent in humans, such as wisdom, the ability to behave and act rationally, and, of course, the ability to exercise self-control. Virtue, in other words, is the pinnacle of true happiness for humans.

According to Stoicism, one reason for human misery is the tendency to overreact to inconsequential situations. Humans occasionally react to situations by expressing emotions and confronting things beyond their control. Individuals are encouraged to act based on rational considerations, and adverse reactions of this nature should be circumvented. In Stoicism, reason serves as a mechanism for directing persons towards pleasure. The role of reason is crucial to cultivating a wise disposition, which constitutes a component of virtue as previously delineated.

The significance of acting according to reason and logic, as per Stoicism, is in

---

<sup>35</sup> Julia Annas, "Ethics in Stoic Philosophy," *Phronesis* 52, no. 1 (2007): 58–87, <https://doi.org/10.1163/156852807X177968>.

<sup>36</sup> Manson, *The Subtle Art of Not Giving a F\*ck: A Counterintuitive Approach to Living a Good Life*.

<sup>37</sup> Ma'arip dan Hambali, "Filsafat Stoicism dan Relevansinya dengan Kebahagiaan Manusia."

humanity's capacity to regulate emotions and coexist harmoniously with nature and virtue through the application of logic. In daily life, it must be acknowledged that emotional factors can occasionally exert a more detrimental influence than rational factors. This perspective implicitly posits that ratio, reason, or logic supersedes heart and passion, rendering it a more dependable basis for addressing current issues.

One advantage of the Stoic perspective, besides articulating happiness in straightforward terms, is the provision of pragmatic principles for achieving human aspirations related to happiness. Stoicism offers pragmatic strategies and guidance for individuals to attain a tranquil state of mind, which is considered one of the essential components of happiness according to Stoic philosophy. This is evident in the Stoic manual for attaining happiness.

The initial step toward attaining happiness is to sustain a tranquil mindset, achievable by concentrating on aspects within one's control. The prior discourse on the Stoic definition of happiness posits that the capacity to focus on controllable factors is essential for attaining happiness. Stoicism advocates for individuals to concentrate on internal matters rather than heed external negative remarks or unfavorable evaluations from others.

Alongside concentrating on controllable aspects, the Stoic principle of a fulfilling life also encompasses the concept of living in accordance with nature. Stoicism emphasizes the significance of living in harmony with nature, as it posits that nature possesses a rational order known as *logos*, and that aligning one's life with natural principles is essential for attaining happiness and inner tranquility. From the Stoic perspective, nature encompasses not only the physical environment but also the moral and ethical principles that regulate human existence. By comprehending and adhering to this natural order, individuals can cultivate virtue and attain *ataraxia*.<sup>38</sup>

Stoicism perceives the universe as an organized and interconnected whole. Proponents of the Stoic perspective assert that individuals are integral components of a greater collective. Therefore, activities aligned with nature will yield advantages not only for the individual but also for society at large. Virtuous activities, in harmony with nature, will thus facilitate the return of goodness to humanity as an integral aspect of the natural order. Acting in accordance with the will of nature embodies the two fundamental tenets of Stoicism: the notion that one should not attempt to control or fret over matters beyond one's influence, and the perspective of accepting fate with a resigned demeanor. These two behaviors will assist individuals in achieving peace of mind, a fundamental element of happiness according to Stoic philosophy.

The mental and spiritual environment that is liberated or capable of self-regulation against external disruptions, particularly those originating from others, is

---

<sup>38</sup> Erva Zabryna, "The Relevance of Stoicism Philosophy to the Social and Religious Life of Generation Z."

the primary prerequisite for individuals to attain happiness. This concept is central to Stoicism, which is frequently cited today as a means to address mental health issues among millennials and Generation Z.<sup>39</sup> The *concept of self-reward*, which also accompanies conversations about mental health, is part of the representation of the influence of Stoic thought in the era of digital world development.

#### b. Al Kindi's Views on Happiness

Al-Kindi, a prominent philosopher in Islamic thought, significantly contributed to the understanding of happiness from both philosophical and Islamic perspectives. Al-Kindi holds a distinctive position in the history of Islamic philosophy as he harmonizes and integrates Western knowledge, particularly Ancient Greek philosophy, with Islamic thought. The integration of these two modes of cognition is evident in Al-Kindi's perspective.

Al-Kindi posits that human happiness is multidimensional. Happiness encompasses multiple elements, including intellectual, social, moral, and spiritual aspects. First, it must be recognized that, according to Al-Kindi, happiness is not an objective, but rather a process. Happiness is not contingent upon specific goals, but rather on the processes individuals experience. This process is dynamic, reflecting changes in human understanding.

Secondly, Al-Kindi believes that happiness is intricately linked to the intellectual component. Happiness is not merely a subjective emotional state; it is also deeply connected to the pursuit of truth and knowledge. Al-Kindi posits that happiness is a state achieved through the acquisition of extensive knowledge. Al-Kindi's perspective on the intimate connection between happiness and knowledge reflects the significant influence of Greek philosophy, particularly that of Aristotle. According to the earlier statement, Stoicism similarly posits that happiness is intrinsically linked to virtue, which encompasses wisdom and knowledge.<sup>40</sup>

Third, Al-Kindi posits that happiness has a spiritual dimension, which pertains to the connection between mankind and God. Happiness arises when individuals acknowledge the existence and authority of God and conduct their lives in accordance with divine teachings or commandments. This perspective reflects the influence of Islamic doctrines on Al-Kindi's philosophy. Islamic ethics emphasizes the necessity of aligning human existence with the principles outlined in the Quran. This notion is largely influenced by Islam's ontological view of the afterlife as an eternal existence. This view aligns with Immanuel Kant's moral assertion regarding the immortality of the soul and the existence of God.

---

<sup>39</sup> Satriawan, Rusli, dan Hidayat, "Stoicism and Fear of Missing Out (Fomo) in The Z Generation's Trend."

<sup>40</sup> Tomasz Stefaniuk, "Man in Early Islamic Philosophy - Al-Kindi and Al-Farabi," *Ruch Filozoficzny* 78, no. 3 (5 Desember 2022): 65–84, <https://doi.org/10.12775/RF.2022.023>.

The perspective on the connection between human happiness and the divine implies a correlation between happiness and moral principles. Al-Kindi adheres to ethical standards based on both societal and religious norms. A corollary of this perspective is that, for Al-Kindi, happiness is linked to the alignment between human conduct and the moral principles promoted by society. Happiness is therefore not merely a subjective condition but a state that is closely connected to the social dimension.<sup>41</sup>

Based on the preceding reflections, it may be inferred that Al Kindi associates happiness with multiple dimensions. Al-Kindi thinks that genuine happiness is attainable via intellectual and spiritual advancement. Humans must endeavor to comprehend the nature of life and the purpose of their being to attain genuine happiness. Al-Kindi posits that happiness arises from a profound comprehension of oneself and the cosmos. Al Kindi posits that individuals possess the capacity to attain happiness by reason and rationality. In this view, happiness transcends mere physical or material pleasure; it is a state attained by knowledge and understanding. Al-Kindi underscores the significance of knowledge and self-improvement as a pathway to genuine happiness.

Al Kindi's view of the nature of happiness above provides valuable information about the sources of human happiness. The close relationship between human happiness and intellectual, moral, spiritual, and social dimensions shows that the source of happiness according to Al Kindi is not singular. There are several sources of happiness in Al Kindi's opinion.

Initially, concerning the intellectual aspect, the primary source of happiness is knowledge. Knowledge serves as a vital source of enjoyment for humans, as Al Kindi posits that it is a resource for navigating a life filled with diverse problems. Al Kindi thinks that via reason and rationality, individuals can comprehend the universe and themselves, ultimately resulting in happiness. Knowledge enables individuals to navigate confusion and uncertainty in life, offering guidance for prudent decision-making. Al Kindi thinks that education and intellectual development are crucial for fostering human happiness, since they enable individuals to realize their potential and discover meaning in their lives.

According to Al-Kindi, the origin of happiness lies in the alignment of individual conduct with societal moral standards. This concept is closely tied to Al-Kindi's belief that happiness is not merely an individual, subjective experience but a

---

<sup>41</sup> Auliati Auliati dan Radea Yuli Hambali, "Filsafat Kebahagiaan Menurut Al-Kindi dan Al-Farabi," *Jurnal Riset Agama* 3, no. 3 (27 Desember 2023): 411–27, <https://doi.org/10.15575/jra.v3i3.20383>.



societal phenomenon.<sup>42</sup> It stems from his ontological framework, which asserts that social well-being plays a crucial role in determining individual happiness. Al-Kindi posits that a harmonious community creates an environment that fosters personal satisfaction.

Al-Kindi also identifies spirituality, specifically the bond between humanity and the divine (often referred to as religion), as a third source of happiness. Religion, according to Al-Kindi, serves as a guide, helping individuals to act, conduct themselves, and make decisions in alignment with divine precepts. By embracing religion, individuals can align their behavior with the divine will, which is essential for achieving true happiness.

The fourth source of happiness, according to Al-Kindi, is a culture that embodies moral standards. He contended that living a virtuous and ethical life is crucial for attaining happiness. Ethical behavior benefits not only the individual but also society as a whole. By living in accordance with moral principles, individuals achieve inner peace and profound fulfillment, key components of happiness. Al-Kindi encourages individuals to cultivate virtuous character and contribute positively to society, thereby fostering an environment conducive to collective happiness.<sup>43</sup>

In alignment with the ethical perspective of Stoicism, Al-Kindi similarly emphasizes the significance of reason (*ratio*) in attaining happiness. He posited that human happiness is linked to the intellectual realm, asserting that knowledge is a fundamental source of happiness. Thus, human happiness is intrinsically connected to reason and rationality. In Al-Kindi's perspective, reason plays a crucial role in human happiness, as it is a vital tool for acquiring knowledge. *Ratio* is essential in facilitating human happiness, as knowledge, gained through reason and intellectual inquiry, serves as a primary source of fulfillment.

Al-Kindi's perspective on human happiness is intricately linked to the pursuit of knowledge, the cultivation of morality, and a spiritual connection with God. He argues that happiness is not merely a fleeting emotional state but a fundamental objective of life, attainable through sustained effort across multiple dimensions of existence. Happiness, in this view, is dynamic and cannot be reduced to a singular goal of human existence. Achieving happiness is an ongoing process rather than a fixed state.

Al-Kindi maintains that knowledge is fundamental to attaining happiness. He asserts that profound self-awareness and a deep understanding of the surrounding

---

<sup>42</sup> Suud Sarim Karimullah, "Reflections on Human-Nature Relations: A Critical Review in Islamic Humanities," *Jurnal Adabiyah* 23, no. 2 (15 November 2023): 189–206, <https://doi.org/10.24252/jad.v23i2a5>.

<sup>43</sup> Isfaroh Isfaroh, "Konsep Kebahagiaan Al-Kindi," *Indonesian Journal of Islamic Theology and Philosophy* 1, no. 1 (30 Juni 2019): 79–94, <https://doi.org/10.24042/ijitp.v1i1.4095>.

universe are essential for overcoming confusion and gaining clarity about the purpose of human existence. Education, according to Al-Kindi, is a crucial element in fostering human well-being, as it enables individuals to cultivate their intellect and reasoning. Through education, people can make wise decisions and avoid errors that may lead to suffering.<sup>44</sup>

Furthermore, Al-Kindi closely associates happiness with ethical conduct. He posits that virtuous and moral behavior is essential for attaining true happiness. Adhering to ethical principles not only fosters personal fulfillment but also promotes harmony in social interactions. Al-Kindi advocates for the cultivation of virtuous character and meaningful contributions to society, asserting Third, Al-Kindi also emphasized the importance of a spiritual relationship with God. He believed that true happiness could only be achieved through a strong relationship with God and by living according to the principles He has established. Spiritual reflection and the search for meaning in life are therefore central to Al-Kindi's philosophy. He encouraged individuals to worship and draw closer to God, as this would lead them to lasting happiness.<sup>45</sup>

Fourth, Al-Kindi recognized that happiness is also influenced by social relationships. Humans are inherently social beings who require interaction and support from others. Consequently, cultivating positive relationships is essential for attaining happiness. Al-Kindi advocated for collaboration and cooperation among individuals to foster a harmonious and prosperous society in which all feel valued and supported.

Al-Kindi's philosophy is deeply shaped by Islamic beliefs, which are evident in his views on the ultimate objective of human happiness. Islam teaches that true happiness transcends worldly emotions, as the material world offers only fleeting satisfaction. The world may be viewed as a place where humans experience consequences for errors originating from their celestial abode—heaven, or Jannah. To regain their original state of glory, humans must adhere to divine commandments. True happiness, in Al-Kindi's view, is the state of eternal joy in the afterlife. Unlike the transient and finite nature of the material world, the afterlife is everlasting. Both suffering and joy in the Hereafter are eternal. To attain true and everlasting happiness, individuals must align their lives with God's principles and commandments. The ultimate goal is perpetual happiness achieved through a perfect relationship with God in the afterlife, while worldly satisfaction serves merely as a means to attain spiritual fulfillment.<sup>46</sup>

---

<sup>44</sup> Isfaroh.

<sup>45</sup> Umar dan Santalia, "Pemikiran Al-Kindi."

<sup>46</sup> Umar dan Santalia.

## 2. Comparative Analysis of Stoicism and Al Kindi's Views on Happiness

Stoicism and Al-Kindi make substantial contributions to philosophical discourse, particularly in ethics. Both examine human happiness, including its definition, origins, the role of reason and logic, strategies for achieving happiness, and its ultimate goal. A comparative analysis of their viewpoints will be conducted based on the previously outlined descriptions of their ideas. This comparative analysis focuses on five dimensions: the definition of happiness, its origins, the impact of reason and logic on happiness, Strategies for achieving happiness, and the ultimate goal of happiness. Additionally, the research explored both the similarities and cognitive differences between the two perspectives. Table 1 presents a comparative analysis of Stoicism and Al-Kindi's philosophies regarding these aspects of happiness.

The concept of happiness as a universal topic has long been a focus of philosophical inquiry. Stoicism, a Greco-Roman philosophical system, and Al-Kindi, the first Muslim philosopher to integrate Islamic thought with Greek philosophy, offer distinct viewpoints yet share essential parallels. Their perspectives on the definition, origins, function of reason, methods of attainment, and ultimate objective of happiness reflect the cultural and spiritual roots that shape their philosophies. First, regarding the meaning of happiness, Stoicism posits that it is a state of tranquility. It is achieved through self-discipline and acceptance of fate. Al-Kindi, in contrast, defines happiness as a state of inner peace attained through intellectual, moral, social, and spiritual growth. For him, happiness is a dynamic journey encompassing one's relationship with both God and the surrounding world.

Secondly, regarding the origin of happiness, Stoicism emphasizes virtue as its primary source. Virtue encompasses self-discipline, bravery, justice, and wisdom, all cultivated through reasoning and rationality. Conversely, Al-Kindi believes that knowledge is the primary cause of happiness. He argues that knowledge enables individuals to comprehend the truth, thereby liberating them from confusion and existential uncertainty. Furthermore, Al-Kindi emphasizes the importance of ethics, societal cohesion, and spiritual communion with God as foundations for happiness.

**Table 1. A Comparative Analysis of Stoicism and Al Kindi's Thought on Happiness**

Question	Stoicism	Al-Kindi
<b>What does happiness mean?</b>	Happiness is living in accordance with nature and achieving tranquility through virtue. It does not depend on external factors.	Happiness is a stable state of the soul, free from suffering. True happiness comes from drawing closer to God and understanding the essence of truth.

<b>What is the source of human happiness?</b>	Happiness comes from virtue, which consists of wisdom, courage, self-control, and justice. External factors, such as wealth and health, are not considered sources of happiness.	Happiness comes from knowledge and wisdom, especially knowledge about God, the soul, and the hereafter. The material world is temporary and not essential for happiness.
<b>What is the role of reason (<i>ratio</i>) and logic in human happiness?</b>	<i>Ratio</i> is the main tool for achieving happiness. By using logic, humans can control emotions and live in harmony with nature and virtue.	<i>Ratio</i> is key to understanding truth and distinguishing right from wrong. Logic helps people draw closer to God and detach from worldly things.
<b>How to achieve happiness?</b>	Happiness is achieved through mental exercises and philosophical practices such as self-reflection, emotional control, and living virtuously. The Stoic also trains himself to accept destiny with open arms. The Stoic view of destiny is based on the existence of universal causal laws and a cosmic order. Destiny is a kind of "cosmic law" that can change through its causes. Human freedom lies in aligning oneself with destiny.	Happiness is achieved through the pursuit of knowledge, contemplation, and purification of the soul. Al-Kindi emphasized avoiding material temptations and drawing closer to God. His view of destiny is influenced by Islamic thought, which sees destiny as God's wisdom and justice. Humans should live rationally and accept their fate with an open heart.
<b>What is the ultimate goal of happiness?</b>	The ultimate goal is to achieve tranquility and freedom from external distractions. Stoicism focuses on happiness in this life, achieved through virtue and self-control.	The ultimate goal is eternal happiness, attained through a perfect relationship with God in the afterlife. Worldly happiness is temporary and serves as a tool to achieve spiritual fulfillment.

Third, despite the aforementioned differences, both Stoicism and Al-Kindi agree that reason is vital in attaining happiness. Stoicism regards reason as an essential tool for regulating emotions and understanding the boundaries of human control. By

employing reason, individuals can distinguish between what lies within their control and what does not, allowing them to focus on internal matters. Al-Kindi, on the other hand, sees reason as a means of comprehending truth, establishing morality, and attaining closeness to God. Reason enables individuals to grasp the fundamental nature of existence and adhere to the ethical principles set forth by religion.

Fourth, concerning the attainment of happiness, Stoicism provides a pragmatic methodology by focusing on controllable elements, embracing fate (*amor fati*), and adhering to the principles of nature. This process entails continuous cognitive rehearsal to cultivate virtue and disregard external distractions. According to Stoicism, acceptance of fate is grounded in the belief that fate is an integral component of cosmic law, governed by cause and effect. Consequently, fate is inevitable, and humans must accept it without alternative recourse. Embracing destiny, therefore, facilitates human contentment. Conversely, Al-Kindi asserts that happiness is attained through the pursuit of knowledge, moral cultivation, worship, and spiritual contemplation. He also emphasizes the importance of fostering positive relationships within society to promote social harmony. In alignment with the Stoic perspective, Al-Kindi similarly underscores the necessity of embracing fate. However, unlike the Stoics—who see acceptance of destiny as acknowledgment of human helplessness regarding forces beyond their control—Al-Kindi frames it as submission to God's will. The primary distinction between Stoicism and Al-Kindi's philosophy lies in their ultimate pursuit of happiness. For Stoics, the paramount objective is achieving tranquility of mind, free from tension and external disturbances. In contrast, Al-Kindi maintains that true bliss resides in the hereafter. The world, in his view, is merely a transient stage for cultivating an everlasting relationship with God, which leads to ultimate happiness.

### ***E. Conclusion***

A comparison of Stoicism and Al-Kindi's perspectives on happiness reveals that while both philosophies offer a profound yet distinct understanding of happiness, they also share essential parallels. Both assert that happiness is not contingent upon worldly pleasures but rather on self-improvement through reason and morality. In Stoicism, reason is employed to regulate emotions and focus on matters within human control. Happiness is characterized as a state of tranquility of the soul, attained through mental discipline, self-regulation, and acceptance of fate. Virtues such as courage, justice, and wisdom form the foundation for achieving happiness in Stoicism. Al-Kindi, however, presents a more multifaceted perspective. He defines happiness as encompassing intellectual, moral, social, and spiritual elements. Knowledge is the primary source of happiness, as it enables individuals to comprehend the truth and draw closer to God. Al-Kindi underscores the significance of spiritual connection with God, reflecting his deep religious convictions. Furthermore, his conception of true happiness extends beyond the temporal realm, serving as preparation for eternal joy in the afterlife. While Stoicism is pragmatic and

theologically neutral, Al-Kindi's perspective is more transcendental, emphasizing spiritual dimensions and preparation for eternal existence.

## REFERENCES

- “A Guide to the Good Life: The Ancient Art of Stoic Joy.” *Choice Reviews Online* 46, no. 09 (May 1, 2009): 46-4954. <https://doi.org/10.5860/CHOICE.46-4954>.
- Al-Farabi Kazakh National University, Zhuldyz Imanbayeva, Asset Kuranbek, Al-Farabi Kazakh National University, Aiyimzhan Ryskiyeva, and Egyptian University of Islamic Culture Nur-Mubarak. “The Doctrine of The Soul of Al-Kindi.” *Al-Farabi* 81, no. 1 (March 15, 2023): 33–47. <https://doi.org/10.48010/2023.1/1999-5911.03>.
- Angraini, Dwi Ayu. “Harmonization or Harmony, Al-Kindi, Philosophy, and Religion.” *Journal of Islamic Thought and Philosophy* 2, no. 1 (June 27, 2023): 1–19. <https://doi.org/10.15642/jitp.2023.2.1.1-19>.
- Annas, Julia. “Ethics in Stoic Philosophy.” *Phronesis* 52, no. 1 (2007): 58–87. <https://doi.org/10.1163/156852807X177968>.
- Auliati, Auliati, and Radea Yuli Hambali. “Filsafat Kebahagiaan Menurut Al-Kindi dan Al-Farabi.” *Jurnal Riset Agama* 3, no. 3 (December 27, 2023): 411–27. <https://doi.org/10.15575/jra.v3i3.20383>.
- Becker, Lawrence C. “Stoic Virtue.” 2017. <https://doi.org/10.1093/oxfordhb/9780199385195.013.6>.
- Cahn, Steven M., and Peter Markie. *Ethics: History, Theory, and Contemporary Issues*. 7th ed. Oxford: Oxford University Press, 2019.
- Dopierała, Renata. “Popular Stoicism in the Face of Social Uncertainty.” *Qualitative Sociology Review* 18, no. 4 (October 31, 2022): 154–70. <https://doi.org/10.18778/1733-8077.18.4.08>.
- Erva Zabryna, Farrah Ananta. “The Relevance of Stoicism Philosophy to the Social and Religious Life of Generation Z.” *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, 2024. <https://doi.org/10.20871/kpjipm.v10i1.320>.
- Frawley, Ashley. “‘Unhappy News’: Process, Rhetoric, and Context in the Making of the Happiness Problem.” *Sociological Research Online* 23, no. 1 (March 2018): 43–66. <https://doi.org/10.1177/1360780417744791>.
- George Sarton. “Introduction to the History and Philosophy of Science (Preliminary Note).” *Isis* 4, no. 1 (1921): 23–31.

- Irwin, Terence. "Stoicism: Virtue and Happiness." 2007. <https://doi.org/10.1093/acprof:oso/9780198242673.003.0013>.
- Isfaroh, Isfaroh. "Konsep Kebahagiaan Al-Kindi." *Indonesian Journal of Islamic Theology and Philosophy* 1, no. 1 (June 30, 2019): 79–94. <https://doi.org/10.24042/ijitp.v1i1.4095>.
- Kaelan. *Metode Penelitian Kualitatif Bidang Filsafat*. Yogyakarta: Paradigma, 2005.
- Karimullah, Suud Sarim. "Reflections on Human-Nature Relations: A Critical Review in Islamic Humanities." *Jurnal Adabiyah* 23, no. 2 (November 15, 2023): 189–206. <https://doi.org/10.24252/jad.v23i2a5>.
- Karl, Johannes Alfons, Paul Verhaeghen, Shelley N. Aikman, Stian Solem, Espen R. Lassen, and Ronald Fischer. "Misunderstood Stoicism: The Negative Association Between Stoic Ideology and Well-Being." *Journal of Happiness Studies* 23, no. 7 (October 2022): 3531–47. <https://doi.org/10.1007/s10902-022-00563-w>.
- Kenny, Anthony. *A New History of Western Philosophy*. Vol. 1. Oxford: Clarendon Press, 2006.
- Ma'arip, Muhammad Samsul, and Radea Yuli Ahmad Hambali. "Filsafat Stoicism dan Relevansinya dengan Kebahagiaan Manusia: Studi Kebahagiaan Konsumtif dalam Dunia Digital Metaverse." *Jurnal Riset Agama* 3, no. 2 (August 25, 2023): 344–56. <https://doi.org/10.15575/jra.v3i2.20551>.
- Manson, Mark. *The Subtle Art of Not Giving a Fck: A Counterintuitive Approach to Living a Good Life*. \* 2nd ed. New York: Harper, 2016.
- Kompas Cyber Media. "Angka Bunuh Diri di DIY Capai 52 Kasus hingga Oktober 2024, Apa Penyebabnya? Halaman all." *KOMPAS.com*, October 10, 2024. <https://yogyakarta.kompas.com/read/2024/10/10/175827278/angka-bunuh-diri-di-diy-capai-52-kasus-hingga-oktober-2024-apa>.
- Muhammad Rosul. "Thoughts of Muslim Scientists Al-Kindi and Ibn Sina." *Maklumat: Journal of Da'wah and Islamic Studies* 1, no. 1 (December 14, 2023): 1–11. <https://doi.org/10.61166/maklumat.v1i1.1>.
- Satriawan, Andrean, Ris'an Rusli, and Rahmat Hidayat. "Stoicism and Fear of Missing Out (Fomo) in The Z Generation's Trend." *International Journal of Social Service and Research* 3, no. 10 (September 25, 2023): 2348–60. <https://doi.org/10.46799/ijssr.v3i10.552>.
- Sellars, John. *Stoicism*, 2006. <https://doi.org/10.1017/upo9781844653720>.
- Setyariza, Nur Ayu, Intan Kusumawardani, Sri Erna Widayati, Yekti Handayani, and Kasori Kasori. "Analisis Konsep Kebahagiaan dalam Pandangan Filsafat

- Islam.” *TSAQOFAH* 4, no. 1 (January 22, 2024): 895–912. <https://doi.org/10.58578/tsaqofah.v4i1.2628>.
- Stefaniuk, Tomasz. “Man in Early Islamic Philosophy - Al-Kindi and Al-Farabi.” *Ruch Filozoficzny* 78, no. 3 (December 5, 2022): 65–84. <https://doi.org/10.12775/RF.2022.023>.
- Texas A&M University, and Maximillian Kutch. “The Relevance of Modern Stoicism.” *Journal of Wellness*, 2020. <https://doi.org/10.18297/jwellness/vol3/iss1/5>.
- Tribunnews.com. “Cerita Surti, Warga Jaksel Korban Judi Online: Kaget Didatangi Debt Collector Tagih Utang Suami,” November 24, 2024. <https://www.tribunnews.com/nasional/2024/11/23/cerita-surti-warga-jaksel-korban-judi-online-kaget-didatangi-debt-collector-tagih-utang-suami>.
- Umar, Umar, and Indo Santalia. “Pemikiran Al-Kindi: Dalam Sebuah Kajian Filsafat.” *Innovative: Journal of Social Science Research* 2, no. 1 (June 24, 2022): 760–64. <https://doi.org/10.31004/innovative.v2i1.4881>.
- Zevnik, Luka. “Towards a New Perspective in Cultural Studies: Emotional and Spiritual Problems and Happiness in Contemporary Western Societies.” *International Journal of Cultural Studies* 13, no. 4 (July 2010): 391–408. <https://doi.org/10.1177/1367877910369977>.
- Zubair, Achmad Charris. *Kuliah Etika*. Jakarta: Rajawali, 1987.