



Research Article

Islamic Perspectives on Human, Happiness, and Technological Development

Zella Famelia¹, Ganang Junior², Anggita Hikmatul Hinayah³, Hayu Nabila Ma'al Sukma⁴, Nur Khikmah⁵

1. Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri Walisongo Semarang, Indonesia
E-mail: zellafamelia090701@gmail.com 
2. Institut Agama Islam Negeri Syaikh Abdurrahman Siddiq Bangka Belitung, Indonesia
E-mail: ganangjunior30@gmail.com
3. Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri Walisongo Semarang, Indonesia
E-mail: Hinayahanggita@gmail.com
4. Fakultas Ekonomi dan Bisnis Islam, Universitas Islam Negeri Walisongo Semarang, Indonesia
E-mail: hayunabila3@gmail.com
5. Doktoral Studi Islam, Universitas Islam Negeri Walisongo Semarang, Indonesia
E-mail: nurkhikmah@walisongo.ac.id



Copyright © 2026 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : April 22, 2026
Accepted : June 23, 2026

Revised : May 24, 2026
Available online : July 26, 2026

How to Cite: Zella Famelia, Ganang Junior, Anggita Hikmatul Hinayah, Hayu Nabila Ma'al Sukma and Nur Khikmah. (2026) "Islamic Perspectives on Human, Happiness, and Technological Development", *al-Afkar, Journal For Islamic Studies*, 9(3), pp. 1151-1163. doi: 10.31943/afkarjournal.v9i3.3525.

Islamic Perspectives on Human, Happiness, and Technological Development

Abstract. Humans are humans themselves. as an 'abdullah and khalifah on earth who is equipped with reason by Allah to think and manage the universe in order to achieve happiness in this world and the hereafter. Islam does not prohibit humans from achieving it as long as it does not conflict with the concept of tauhidisasi, including the development of science and technology. This research seeks to find the relationship between religious concepts and the meaning of Islam to the concepts of humans and happiness, as well as their relevance in the development of science and technology. This research is a type of qualitative descriptive research using literature study methods and a philosophical approach. The data consists of primary and secondary data, then analyzed using the Miles and Huberman model. The research results found that: first, the concept of religion and the meaning of Islam towards the concept of humans and happiness are interconnected. Second, the concept of religion and the meaning of Islam regarding the concept of humans and happiness are very relevant in the development of science and technology. Islam leads the development of science and technology so that it does not discriminate between religions and opens up opportunities for humans to think about achieving happiness in this world and the hereafter by being grateful for what they have.

Keywords: Islam, Human, Happiness, Technological Development, Religious Values

INTRODUCTION

From an Islamic perspective, humans occupy a special position among other creatures because they are endowed with both a physical body and the ability to think through reason. Without reason, humans lose their rational capacity, while without a body, human existence cannot be realized. Therefore, humans cannot be separated from either physical or intellectual aspects. Reason distinguishes humans from other creatures, enabling them to think and develop ideas. Human thought has contributed significantly to the advancement of civilization, particularly in the development of science and technology.

Fundamentally, every human being has a desire to attain a meaningful, peaceful, and fulfilling life. One form of happiness achieved by humans is through the advancement of knowledge and science. Knowledge plays an essential role in sustaining human life because, without it, humans would not be able to function as rational beings. Islam provides space for humans to develop thought and scientific knowledge as long as it remains within the framework of tawhid values and religious teachings. Through this balance, humans may attain both worldly and spiritual happiness by seeking the pleasure of Allah. The more rapidly science and technology develop, the greater the challenge for religion to respond to the changing times. As stated by the Vice President of Indonesia, Ma'ruf Amin, the advancement of science and technology must be accompanied by the strengthening of faith and piety among religious communities, since technological progress cannot simply be avoided or postponed. Therefore, religion plays an important role in ensuring that scientific and technological development contributes to the welfare of humanity (Kementerian Sekretariat Negara Republik Indonesia, 2020).

One example of contemporary scientific and technological development that has generated controversy among religious scholars is the rapid advancement of in vitro fertilization programs in Western countries involving ovum and sperm from individuals who are not legally married. Another example is the use of atomic bombs

that caused the deaths of hundreds of thousands of people in Hiroshima and Nagasaki. In addition, there are concerns regarding genetically engineered biological weapons, such as modified influenza viruses designed to kill humans instantly. Human cloning, inspired by experiments on Dolly, also represents a controversial development, as it involves creating new living beings from parts of an existing organism (ilmi, 2012).

Considering the controversies surrounding these developments, it is necessary to reexamine the concepts of religion, the meaning of Islam, humanity, and happiness from an Islamic perspective (Akhiriani et al., 2023). When viewed solely through human reason, such scientific and technological controversies may appear logically acceptable in the name of progress and benefit. However, religion serves as a source of truth that guides human life toward order and moral balance. In this context, religion functions as a moral authority, Islam is understood as the religion recognized by Allah, humans are viewed as beings endowed with both physical and intellectual capacities, and the ultimate purpose of life is to attain happiness in both this world and the hereafter (Hakim, 2021). Therefore, this study aims to examine the relationship between religious concepts and the meaning of Islam in relation to the concepts of humanity and happiness, as well as their relevance to the development of science and technology.

RESEARCH METHOD

This study employed a qualitative approach through library research by utilizing various literature sources relevant to the research topic (Adlini et al., 2022). The study was conducted using a philosophical approach. The research data consisted of primary and secondary sources. Primary data were obtained from Islamic philosophy literature, while secondary data were derived from supporting references related to the primary sources. The data were analyzed using the Miles and Huberman model through the processes of data classification, information presentation, and systematic conclusion drawing (Sugiyono, 2015).

RESULTS AND DISCUSSION

The Concept of Religion and the Meaning of Islam

The understanding of religion continues to develop according to the perspectives and scientific backgrounds of scholars, so there is still no universally accepted definition of religion. Max Müller stated that the concept of religion remains an object of study that continues to be explored by scholars. According to him, religion is closely related to belief in supernatural powers that give rise to various emotional responses in humans, such as fear, love, and reverence for sacred things, including holy scriptures and places of worship (Amalia, 2019).

Etymologically, the term religion has equivalent meanings in several languages, such as English (religion), French (la religion), Dutch (religie), Arabic (diin), and German (die religion). In Sanskrit, the word agama is derived from the syllables "a," meaning "not," and "gama," meaning "chaotic," so religion can be interpreted as something that prevents disorder and guides human life toward order, peace, and direction. In Semitic languages, diin means law or regulation, while in Arabic it also

refers to obedience, submission, authority, custom, recompense, and debt (Hamzani and Aravik, 2021).

In essence, religion functions as a source of truth that guides human life toward order and meaning. Religion can be understood as a set of divine principles that should be followed and practiced. Mahmud Syaltut emphasized that religion consists of God's revelations intended to serve as guidance for human life (Zaini, 2020). Meanwhile, A. M. Saefuddin argued that religion is the most fundamental and universal human need because it reflects humanity's spiritual awareness and dependence on divine compassion, guidance, and protection, something that cannot be fully denied even by those who reject religion ideologically (Bachtiar, 2014).

Based on these explanations, religion may be understood as a source of truth, guidance, regulation, and moral control that helps organize human life. In a broader sense, religion serves as a framework that keeps human reason connected to the values of faith and monotheism. Without religious guidance, human thought may drift toward secular and overly liberal ways of thinking that separate knowledge from spiritual and ethical foundations.

Islam is understood as a religion that possesses enduring principles while remaining relevant to the continuous development of human life across different eras (Mulyanto & Akastangga, 2025). In the belief of Muslims, Islam is regarded as the religion approved by Allah, as stated in Q.S. Ali Imran verse 19: "Indeed, the religion accepted by Allah is Islam". Therefore, for believers, Islam is viewed as the true and divinely sanctioned religion.

Taufiqullah explained that etymologically the word Islam derives from the Arabic term *salima*, which means safety or peace. Many scholars and Islamic thinkers share this interpretation. The word *salima* later developed into the transitive form *aslama*, which means to surrender oneself, obey, and submit. A person who practices *aslama* is called a Muslim, referring to someone who willingly submits and remains obedient to Allah. According to this understanding, those who surrender themselves to Allah are believed to attain safety and well-being both in this world and in the hereafter (Sawitra, 2022).

Mohammed Arkoun criticized the common interpretation of Islam as merely obedience or submission. According to him, Muslims practice religion not simply because they are forced to obey, but because they experience a deep sense of love that encourages them to willingly rely on Allah's commands. Arkoun's view is consistent with that of Toshihiko Izutsu, who explained that a Muslim is someone who voluntarily surrenders and commits oneself to God and His Messenger (Jamal, 2011). Based on these perspectives, several meanings of Islam can be identified, including *al-istislam* (voluntary surrender) as mentioned in Q.S. Ali Imran: 83, *as-salaam* (peace or safety) in Q.S. al-An'am: 54, *as-saliim* (purity) in Q.S. Asy-Syu'ara, *as-salmu* (peacefulness) in Q.S. Muhammad: 35, and *as-silmu* (the teachings of Islam) in Q.S. al-Baqarah: 208.

From a philosophical perspective, Islam encourages individuals to seek meaning in everything they encounter and to understand the wisdom and essence embedded within its teachings (Budianto et al., 2021). Through this understanding, religious practice is experienced not as an empty obligation, but as a spiritually meaningful

activity that prevents feelings of spiritual emptiness or boredom (Khoiruddin, 2018). The presence of *dzuq* (inner spiritual feeling) helps individuals realize that worship is more than mere formality, as it contains deeper moral and spiritual values. Ideally, Islam is understood not only as a religion, but also as a source of inner peace and tranquility for human life.

After understanding the concept of religion and the meaning of Islam, it can be seen that religion as a source of truth, guidance, regulation, and moral order is closely aligned with the meaning of Islam as a religion that promotes peace, purity, guidance, and safety for those who willingly surrender themselves to Allah. Islam, therefore, functions not only as a belief system but also as a source of guidance that fulfills both worldly and spiritual human needs. The teachings of Islam emphasize that human beings require moral direction and spiritual guidance in order to attain safety and balance in life. For this reason, Islam provides rules, ethical boundaries, and accountability so that individuals may live within proper moral principles without neglecting inner peace and spiritual fulfillment. Such tranquility emerges from sincere willingness, devotion, and submission to Allah.

The Concept of Humans and Happiness in the Islamic Perspective

Islam views human beings as creatures endowed with superiority through reason, moral awareness, and social responsibility. These qualities place humans in a position of responsibility to preserve, manage, and utilize life on earth wisely. Therefore, understanding the true nature of human beings becomes essential. Louis Leahy explained that the essence of humanity relates to a set of concepts and meanings concerning human existence in the world. In this context, the nature of humans is associated with the “principle of human existence” (Azzahro et al., 2023, p. 128). Socrates defined humans as beings who become the center of their own existence, capable of governing themselves, organizing nature, and establishing rules for life. Meanwhile, Plato argued that before humans were born into physical bodies, the soul and ideas already existed beforehand. Once born, the soul and ideas become confined within the physical body.

These two perspectives are not contradictory. Socrates emphasized humans as the central actors of their own existence, whereas Plato viewed humans as consisting of the soul, ideas, and the physical body. In simpler terms, Socrates did not specifically divide human elements, while Plato indirectly separated humans into material aspects (the body) and immaterial aspects (the soul and ideas). Socrates further argued that self-control distinguishes humans from other creatures, while Plato emphasized the importance of human thought and ideas (Hayati, 2021).

The following are several perspectives on the concept of human beings from major philosophical schools of thought (Haryanto, 2023):

- a. The materialist perspective proposed by Karl Marx views the essence of humans as material in nature, existing within space and time, and therefore measurable, observable, and quantifiable.
- b. The idealist perspective developed by Johann Gottlieb Fichte and Georg Wilhelm Friedrich Hegel argues that the essence of all existence is spirit, and that the true nature of humans lies in the soul or spirit. In this view, the physical

body functions merely as an instrument for the soul to achieve its goals.

- c. The dualist perspective introduced by Plato explains that humans consist of two inseparable elements: body and soul. Both play complementary roles, as the body without the soul is lifeless, while the soul without the body cannot act in the physical world.
- d. The existentialist perspective proposed by Søren Kierkegaard states that humans do not merely exist in the world passively, but actively create and define their own existence through conscious action.

According to humanistic theory, the essence of human beings lies within humans themselves (Anugrah et al., 2019, p. 12). Humans are not merely physical beings, but also possess a spiritual dimension. What distinguishes humans from other creatures is their capacity for reason and thought. As rational beings, humans use reason as a form of self-control that enables them to uphold human values and dignity. In addition, every individual possesses unique potential and has the right to Develop that potential to the fullest extent possible.

The Qur'an explains human existence through several terms that reflect different dimensions and characteristics of human beings, namely *al-insan*, *al-nas*, *al-basyar*, and *bani Adam* (Tanjung, 2019).

a. *Al-Insan*

Ramayulis explained that the term *al-insan* in the Qur'an refers to the totality of human beings as both material and immaterial creatures, encompassing the physical body as well as the soul, intellect, and ideas. The physical dimension of humans is illustrated in Q.S. al-Mu'minun verse 12: "*And indeed, We created man from an extract of clay.*" In this verse, *al-insan* indicates that humans originate from earthly material and possess a physical form. Meanwhile, the spiritual dimension of humans is reflected in Q.S. an-Najm verse 24: "*Or will man have whatever he desires?*" In this context, *al-insan* represents the human capacity for desire, intention, imagination, aspiration, and ambition. The verse highlights the existence of spiritual and intellectual activities within human beings, demonstrating that humans possess not only physical existence but also inner consciousness and the ability to think and imagine.

b. *Al-Nas*

Musa Asy'arie, in his book *Manusia Pembentuk Kebudayaan dalam al-Qur'an*, explained that the term *al-nas* refers to groups of people who interact and engage in activities to develop human life, emphasizing the existence of humans as social beings. Compared to *al-insan*, the meaning of *al-nas* is broader and universal because it does not refer exclusively to Muslims, but to humanity as a whole. One Qur'anic verse that illustrates the concept of *al-nas* is Q.S. al-Hujurat verse 13: "*O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another.*" This verse highlights the social nature of humans, showing that people are created in diverse groups male and female, nations and tribes in order to interact, communicate, and build social relationships with one another.

c. *Al-Basyar*

M. Quraish Shihab explained that the word *basyar* originates from a root meaning "to reveal something good and beautiful". The same root also forms the word

basyarah, which means skin. The term *al-basyar* emphasizes the biological and physical dimensions of humans, particularly the visible aspect of human skin that distinguishes humans from other creatures. In addition, Ibn Manzur interpreted *al-basyar* as *mulasamah*, referring to physical contact between men and women. Therefore, the concept of *al-basyar* portrays humans as physical beings who experience biological processes, including reproduction, and who continuously strive to fulfill their biological needs.

This understanding demonstrates that *al-basyar* refers to the bodily or physical aspect of humanity. The term appears in Q.S. al-Hijr verse 33: “[*Iblis*] said: *I will not prostrate to a human whom You created from dry clay formed from black mud.*” The verse clearly illustrates humans as creatures possessing a tangible physical form created from earthly material.

d. *Bani Adam*

Al-Gharib al-Isfahani interpreted the term *bani* as descendants born through blood relations, referring to humanity as the descendants of Prophet Adam, the first human being. Meanwhile, Jalaluddin explained that the concept of *Bani Adam* reflects respect for human values because humans are regarded as the noblest and most honored creatures created by Allah, even surpassing angels in certain aspects. The dignity and honor of *Bani Adam* are mentioned in Q.S. Al-Isra’ verse 70: “*Indeed, We have honored the children of Adam, carried them on land and sea, provided them with good sustenance, and favored them greatly over many of Our creations.*”

The concept of *Bani Adam* emphasizes unity and equality among human beings. It contains values of mutual respect, humanity, and the recognition of human rights. Through this concept, Islam teaches that all humans possess equal dignity and honor, regardless of religious background, ethnicity, or social status. The distinguishing factor among humans lies only in their level of piety and devotion to Allah, the Creator.

The four concepts of humanity discussed above demonstrate that humans are beings composed of both material and immaterial elements. Humans possess a physical body as well as a soul and intellect that enable them to think and reflect. Human reason distinguishes humanity from other creatures, as it allows individuals to act according to Allah’s commands and to contribute to the development of civilization and human progress.

Furthermore, the human capacity for reason is closely connected to the potential entrusted to humanity by Allah. This potential positions humans in the world as both ‘*abdullah* (servants of Allah) and *khalifah* (vicegerents of Allah on earth), as explained by Ramayulis in the following discussion:

a. Humans as Servent of Allah (*‘Abdullah*)

The essence of ‘*abd* refers to obedience, submission, and devotion that are directed solely to Allah. As servants of Allah, humans are bound by divine laws and therefore cannot be separated from Allah’s authority and power. Humans also possess a natural disposition (*fitrah*) or innate tendency toward religion, which indirectly reflects recognition of a transcendent power beyond themselves.

Worship in the context of being a servant of Allah encompasses all human activities throughout life, including everyday actions performed with sincere

intentions of devotion and submission to Allah. According to Sada, humans need Allah as the object of worship because one of the essential characteristics of human creation is the act of worshipping the Creator. Thus, the role of humans as servants of Allah represents one of the primary purposes behind human creation. This means that all human efforts and activities should be understood as forms of worship and dedication to Allah, including the responsibility to manage and utilize the earth responsibly in order to fulfill the necessities of life.

b. Humans as *Khalifah Allah fi al-Ardhi*

The concept of humans as khalifah (vicegerents of Allah on earth) emphasizes the importance of morality and ethics in carrying out human responsibilities on earth. Allah has endowed humans with various potentials (fitrah), including reason, desire, and conscience, which enable them to fulfill their role as khalifah. These three elements must remain balanced and harmonious. If reason becomes excessively dominant, humans may become authoritarian. If conscience dominates without balance, humans may become weak and indecisive. Meanwhile, if desire prevails, it can blind both reason and conscience. Therefore, harmony among these human potentials is necessary in order to achieve a balanced life.

M. Quraish Shihab explained that the relationship between humans as khalifah, fellow human beings, and the universe is not a relationship between conqueror and conquered, but rather a relationship of coexistence and mutual submission before Allah. This means that although humans are granted the ability to manage and utilize nature, it does not imply absolute domination over the universe, because all creation ultimately belongs to Allah (Nuryamin et al., 2021).

The existence of humans as 'abdullah and khalifah on earth becomes a distinctive superiority that differentiates humans from other creatures created by Allah. As 'abdullah, humans are required to worship and submit to Allah, reflecting the values of obedience and devotion in life. Meanwhile, the role of humans as khalifah positions them as intellectual beings who possess reason, enabling them to think, manage, and utilize nature for the benefit of humanity.

Happiness is a condition desired by every human being. No one wishes to live in sadness, although the meaning and source of happiness may differ from one individual to another. Etymologically, the word "bahagia" derives from the Sanskrit term bagja, meaning joy or good fortune. In a terminological sense, Aristotle argued that the highest form of happiness lies in contemplation or thinking. Through thought, humans are able to develop wisdom and fulfill divine commands, allowing them to draw closer to God (Munajah, 2018).

In essence, happiness is part of the natural disposition (fitrah) inherent in every human being, meaning that the desire for happiness is deeply attached to human existence. In Islam, the concept of happiness is closely related to obedience to Allah and the comprehensive practice of Islamic teachings. From an Islamic perspective, happiness is not merely understood as worldly pleasure, but also as spiritual peace and salvation in the hereafter.

In his poetry, Hutai'ah expressed that true happiness does not lie in the accumulation of wealth, but rather in devotion and piety toward Allah, which become the best provisions in life. Similarly, Al-Ghazali viewed happiness as genuine delight

achieved through constant remembrance of Allah (dzikrullah). According to him, happiness depends on the balance of three elements: anger, desire, and knowledge. These aspects must remain balanced within proper limits. Excessive anger may lead to regret, while uncontrolled desire can drive humans toward destructive behavior and meaningless pursuits. Therefore, humans need knowledge to maintain harmony among these elements so that true happiness can be attained.

The views of the scholars above indicate that the highest form of human happiness is achieved when individuals consistently rely on Allah and follow the norms and teachings of Islam as the religion perfected and approved by Allah. Happiness can also be attained by avoiding excessive behavior, as excessiveness may lead to destruction. In line with Al-Ghazali's perspective, balance in life will guide humans toward a peaceful soul (nafs muthmainnah). Therefore, gratitude is regarded as one of the essential foundations for attaining profound and lasting happiness. Being grateful for all blessings granted by Allah, both in times of joy and hardship, reflects the true essence of happiness. Many people may possess wealth and social status, yet still fail to experience genuine happiness because they are unable to appreciate what they already have.

Humans who sincerely and willingly surrender themselves to Allah are promised happiness by Him. Allah assures that they will not experience fear or sadness, as stated in Q.S. Al-Baqarah verse 112: "Whoever submits himself to Allah while doing good will have his reward with his Lord, and there will be no fear upon them, nor will they grieve." This verse also emphasizes that good deeds will be rewarded for those who sincerely submit themselves to Allah and embrace Islam.

From the discussion above, it can be concluded that the concept of humans as 'abdullah and khalifah of Allah reflects the possession of reason, desire, and conscience which, when properly balanced and utilized, enable humans to attain happiness in life. The happiness sought by humans is not merely temporary pleasure, but a lasting and essential form of happiness. Such happiness cannot be achieved solely through material possessions, since it also requires the cultivation of immaterial aspects such as the soul, intellect, and human thought. Therefore, gratitude becomes an important attitude that should be embedded within individuals so they can appreciate life with a sense of peace and happiness.

Ultimately, the concepts of religion and the meaning of Islam are closely interconnected with the concepts of humanity and happiness. Islam as a religion cannot be separated from humans who act as 'abdullah and khalifah of Allah, since Islamic teachings were conveyed to humanity through the Prophet Muhammad. Humans are also the subjects who practice and obey religion as a source of truth and guidance. Likewise, humans cannot achieve true happiness without religious guidance, particularly the teachings of Islam. Religion becomes part of human nature in guiding individuals toward genuine happiness through gratitude for the blessings granted by Allah. This idea is also supported by Ali Rahmat's study entitled *Konsep Manusia Perspektif Filosof Muslim*, which concluded that the purpose of human life is to attain happiness in this world and ultimately achieve eternal happiness in the hereafter by drawing closer to Allah (Rahmat, 2016).

Relevance to the Development of Science and Technology

Islam and humanity cannot be separated from the development of the times, including the advancement of science and technology. The progress of science and technology is closely related to human intellectual activity and the ability to think critically. Islam does not reject the development of science and technology; instead, it provides guidance so that such developments remain aligned with religious values. The Islamic paradigm regarding scientific development had already been introduced by the Prophet Muhammad. Muslims are encouraged to place the knowledge of Allah as the highest source of all knowledge because Allah is the ultimate source of wisdom and understanding. As stated in Q.S. Ath-Thalaq verse 12: "...and the knowledge of Allah encompasses all things."

In the Islamic perspective, the principle of tauhid serves as the foundation of knowledge and as a standard for evaluating scientific advancement. An example can be seen during the time of the Prophet Muhammad when a solar eclipse occurred. Some people believed that the eclipse happened because of the death of Prophet Ibrahim. The Prophet immediately clarified that solar and lunar eclipses are not caused by the death or birth of anyone, but rather are signs of Allah's power (Ilmi, 2012). This illustrates that Islam allows humans to develop science and technology as long as they remain within the ethical and spiritual framework of Islamic teachings and recognize scientific phenomena as manifestations of Allah's greatness and wisdom.

Citra Kurniawan, in his journal, also explained that religion plays an important role in the development of science by functioning as a balancing force in addressing social problems and scientific progress. Religion regulates human behavior and moral values so that individuals can avoid destructive and unethical actions (Kurniawan, 2017). The advancement of science and technology provides significant opportunities to improve human quality of life when utilized appropriately. As long as scientific and technological developments remain positively aligned with Islamic values, they are considered permissible. However, scientific progress may also produce negative impacts when it contradicts faith-based principles and Islamic teachings, even if the intention is to improve human welfare.

Humans, as beings composed of immaterial elements such as the soul and intellect, naturally seek activities that support progress and development. Since human life continuously evolves, individuals as rational beings tend to find satisfaction and happiness through the advancement of knowledge. Therefore, Islam serves as a mediator between human desires and human needs. Islam functions as a system of values that provides ethical guidance for humans in living their lives and developing civilization. Al-Farabi, in his work *Tahsil al-Sa'adah* (The Attainment of Happiness), explained that if happiness is regarded as the ultimate goal of human life, then intellectual excellence and the pursuit of knowledge become essential qualities that Muslims should cultivate (Pramono and Maulidia, 2022). This perspective forms one of the reasons why seeking knowledge is considered obligatory for every Muslim in order to attain happiness. The knowledge referred to here includes not only worldly sciences but also religious knowledge, which serves as the moral foundation of human actions. Happiness can be achieved when knowledge is accompanied by devotion to

Allah, leading individuals toward inner peace and what may be described as spiritual happiness. Moreover, true happiness cannot be attained without gratitude in facing every aspect of human life.

CONCLUSION

This study draws two main conclusions from the issues discussed. First, the concepts of religion and the meaning of Islam are closely interconnected with the concepts of humanity and happiness. These concepts cannot be separated from one another. Islam, as a religion of rahmatan lil 'alamin (mercy to all creation), not only offers salvation but also provides truth, guidance, teachings, regulations, and moral boundaries for its followers. Likewise, every religion contains its own principles and rules intended to guide human life toward order and harmony so that individuals may attain happiness in both worldly and spiritual dimensions. To achieve such happiness, humans are endowed by Allah with intellect and reason, enabling them to distinguish between right and wrong and to cultivate gratitude. Therefore, humans are not only servants of Allah but also khalifah on earth who are entrusted with managing and utilizing nature responsibly for the benefit of humanity.

Second, the concepts of religion, the meaning of Islam, humanity, and happiness remain highly relevant to the development of science and technology. Islam, as a comprehensive religion, is capable of responding to scientific and technological progress without being left behind by changing times. Humans, as rational beings, possess the freedom to pursue happiness through the advancement of knowledge and technology. Nevertheless, the development of science and technology is accepted in Islam only when it remains consistent with Islamic teachings and the principles of tauhid.

BIBLIOGRAPHY

- Adlini, Miza Nina, dan dkk. 2022. "Metode Penelitian Kualitatif Studi Pustaka." *Edumaspul Jurnal Pendidikan* Vol. 6. No. 1. Hal. 974-980.
- Akhiriani, W., Siregar, L., & Nasution, J. S. (2023). *Prinsip-Prinsip Perkembangan Manusia Dalam Prespektif Islam*. Riyadhah, 1(2), 1-10.
- Amalia, Siti. 2019. "Hakekat Agama dalam Perspektif Filsafat Parenial." *Indonesian Journal of Islamic Theology and Philosophy* Vol. 1. No. 1. Hal. 1-18.
- Anugrah, Eka Rahmadani, Ridhayani Rahmat, Anandany Arlita, dan Ahmad Sofyan. 2019. "Gambaran Kesuksesan dan Kebahagiaan (Pendekatan Filsafat Ilmu Perspektif Psikologi Humanistik)." *Journal of the Japan* 1-15.
- Azzahro, Gusti Siti Salsabela, Kharisma Rizky Amelia, Lusy Amanda Aurulia, Asfia Shofa Muhtar, Rizka Amaliya, dan Rizky Aulia. 2023. "Hakikat Manusia dalam Islam." *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya*. Vol. 1. No. 3. 127-145.
- Bachtiar, Amsal. 2014. *Filsafat Agama Wisata Pemikiran dan Kepercayaan Manusia*. Jakarta: Rajawali Pers.

- Budianto, M. R. R., Kurnia, S. F., & Galih, T. R. S. W. (2021). Perspektif Islam Terhadap Ilmu Pengetahuan dan Teknologi. *Islamika : Jurnal Ilmu-Ilmu Keislaman*, 21(01), 55–61. <https://doi.org/10.32939/islamika.v21i01.776>
- Hakim, L. K. B. (2021). Perkembangan Manusia Dalam Perspektif Islam Dan Ilmu Alamiah Modern. *Al KAYYIS*, 4(1), 38–44.
- Hamzani, Achmad Irwan, dan Havis Aravik. 2021. *Politik Islam: Sejarah dan Pemikiran*. Bojong: Penerbit NEM.
- Haryanto, Sri. 2023. "Telaah atas Konsep Manusia dalam Teori Filsafat, Psikologi dan Islam." *Manarul Qur'an: Jurnal Studi Islam* Vol. 23. No. 2. Hal 62-69.
- Hayati, Nursri. 2021. "Konsep Manusia Berdasarkan Tinjauan Filsafat (Telaah Aspek Ontologi, Epistemologi, dan Aksiologi Manusia)." *Forum Paedagogik* Vol/ 12. No.1. Hal. 109-131.
- Ilmi, Zainal. 2012. "Islam sebagai Landasan Perkembangan Ilmu Pengetahuan dan Teknologi." *Jurnal Komunikasi dan Sosial Keagamaan* Vo. 15. No. 1. Hal. 95-106.
- Indonesia, Kementerian Sekretariat Negara Republik. 2020. Wakil Presiden Republik Indonesia K.H. Ma'ruf Amin. 14 Juli. Diakses April 24, 2024. <https://www.wapresri.go.id/kemajuan-ipitek-harus-berjalan-seiring-dengan-terjaganya-imtaq-umat-beragama/>.
- Jamal, Misbahuddin. 2011. "Konsep al-islam dalam al-Qur'an." *Jurnal al-Ulum* Vol. 11. No. 2. Hal. 283-310.
- Khoiruddin, M. Arif. 2018. "Memahami Islam dalam Perspektif Filosofis." *Tribakti Jurnal Pemikiran Islam* Vo. 29. No.1 Hal. 51-65.
- Kurniawan, Citra. 2017. *Filsafat Ilmu dalam Lingkup Agama dan Kebudayaan, Peran Ilmu dalam Pengembangan Agama, Peran Agama dalam Pengembangan Ilmu*. Malang: Sekolah Tinggi Teknik Malang.
- Mulyanto, A., & Akastangga, M. D. F. (2025). Pandangan Islam Terhadap Kemajuan Teknologi Informasi. *Kaunia: Integration and Interconnection Islam and Science Journal*, 21(1), 1–9. <https://doi.org/10.14421/kaunia.4893>
- Munajah, Neneng. 2018. "Kebahagiaan dalam Perspektif Filsafat." *Tahdzib al-Akhlaq: Jurnal Pendidikan Islam* Vol. 1. No. 2. Hal. 1-23.
- Nuryamin, Eka Damayanti, Hamsah F, dan Suriyati. 2021. "Hakikat Manusia (Perspektif Filsafat Pendidikan Islam)." *Al-Qalam Jurnal Kajian Islam dan Pendidikan*. Vol. 13. No. 1. 38-48.
- Pramono, Muhamad Fajar, dan Riza Maulidia. 2022. "Konsep Negara Utama Dana Hubungannya dengan Kebahagiaan Menurut Al-Farabi." *Risalah: Jurnal Pendidikan dan Studi Islam* Vo. 8. No. 4. Hal. 1276-1291.
- Rahmat, Ali. 2016. "Konsep Manusia Perspektif Filosof Muslim (Studi Komparatif Ibn Sina dengan al-Ghazali)." *Kariman* Vol. 4. No. 2. Hal. 41-62.
- Sawitra, Arkian. 2022. *Tinjauan Siyasah Dusturiyah terhadap Peraturan Daerah Kabupaten Dharmasraya Nomor 1 Tahun 2018 tentang Ketentraman dan Ketertiban Umum*. Batusangkar: IAIN Batusangkar.
- Sugiyono. 2015. *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Bandung: Alfabeta.
- Tanjung, Muaz. 2019. "Konsep Manusia dalam Perspektif Filsafat Pendidikan Islam." *An-Nadwah* Vol. 25. No 1. Hal. 46-62.

Zaini, Hasan. 2020. "Membingkai Agama dan Kebangsaan." Jurnal al-Hekam Vol. V. No. 1. Hal. 61-72.