CHAPTER I
INTRODUCTION

A. Background of Study

The well-being of the human self is a critical concern nowadays. This topic forms the basis of the discussions of many modern Western academics. For instance, psychologist Abraham Maslow created the hierarchy of needs. According to him, for a person to be psychologically well, several needs, from physical to self-actualization, must be gradually satisfied.[1] Then there is the Dalai Lama, a Tibetan spiritual leader who has emphasized—often using Buddhist precepts—the significance of emotional and spiritual well-being in reaching genuine happiness.[2] Researcher and author Brene Brown, well-known for her work on courage, vulnerability, and self-respect, has also significantly influenced our comprehension of the development of meaningful lives and wholesome relationships.[3] To Deepak Chopra, a renowned physician and author who discusses the relationship between physical health, mental well-being, and spirituality and how integrating all three dimensions can bring holistic well-being.[4] From all of these discussions, well-being seems to address the positive side of the human self, which can be classified under positive psychology.

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[1] Abraham H. Maslow, "Humanistic science and transcendent experiences", *Journal of Humanistic Psychology*, vol. 5, no. 2 (Sage Publications Sage CA: Thousand Oaks, CA, 1965), pp. 2–10.

[2] Luísa Soares and Sara Moniz, "Overconsumption and the Effects on Mental Health and Well-Being: A Review", *Current Research in Diabetes & Obesity Journal* (2023), pp. 1–5.

[3] Brené Brown, *Atlas of the heart: Mapping meaningful connection and the language of human experience* (Random House, 2021), p. 12.

[4] Paul J. Mills et al., "Change in sense of nondual awareness and spiritual awakening in response to a multidimensional well-being program", *The Journal of Alternative and Complementary Medicine*, vol. 24, no. 4 (Mary Ann Liebert, Inc. 140 Huguenot Street, 3rd Floor New Rochelle, NY 10801 USA, 2018), pp. 343–4.

Martin Seligman spawned a theory, the PERMA model, more specifically about well-being. Seligman's model includes positive emotions, engagement, relationships, meaning, and accomplishments.[5] Positive emotions are key development indicators and can be nurtured or learned to improve well-being. Engagement, then, includes full absorption in an activity, living in the moment, and focusing on the task at hand. This is also related to happiness, but engagement is not just pleasure; it is only one part of the happiness that can be derived from it. Then, there are relationships or all the interactions that individuals have with their partners, friends, members, and so on. Meaning is belonging to and serving something that you believe is bigger than the self.[6] It can be understood as a devotion of oneself to something bigger or broader than oneself. Lastly, accomplishment or achievement. Work results can be understood to achieve goals related to the achievements of small and large companies. So, from here, according to Seligman, well-being is entirely subjective by self-development.

Conversely, Martin Seligman's concept of true happiness is summarized in three typologies: the pleasant life, the good life, and the meaningful life.[7] The first type is the pleasant life or positive emotions. According to Martin Seligman, these three typologies are the levels of happiness. From the first, an enjoyable life is a pleasure that has no meaning.[8] Second, the good life[9] It is happiness that has meaning.[10]

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[5] M.E. Seligman, *Flourish: A visionary new understanding of happiness and well-being.* (Free Press, 2011), p. 30.

[6] *Ibid.*, p. 24.

[7] Martin E.P. Seligman, *Authentic happiness: Using the new positive psychology to realize your potential for lasting fulfillment* (Free Press, 2002), pp. 2–6.

[8] *Ibid.*

[9] *Ibid.*

[10] Meaning is belonging to and serving something that you believe is bigger than the self Seligman, *Flourish: A visionary new understanding of happiness and well-being.*, p. 24; Seligman, *Authentic happiness: Using the new positive psychology to realize your potential for lasting fulfillment*, p. 2.

Third, the meaningful life. This is in line with Bertrand Russell,[11] He says happiness is not obtained by searching but by giving. In his thinking, Russell emphasizes that true happiness comes from personal satisfaction or material accumulation, relationships, and contributions to others. It can be said that happiness, according to Seligman, is to put the interests of others above one's interests.[12] According to Martin Seligman, This explains the concept of well-being.

In contrast to Seligman, al-Ghazali explains well-being with the concept of *sa'ādah*, which can be interpreted as true happiness, with three explanations. First, by recognizing oneself, humans who know themselves are the ones who feel true happiness. Knowing oneself means realizing that humans have a perfect soul, which is covered by human lust and *nafs al-hayawani*. The nature of a person's self is like a glass that will reveal the true divine character when cleaned of all impurities. Second, by knowing Allah, in this case, three things must be considered when arriving at *Ma'rifatullah: quwwah al-'adl, quwwah al-ghodhob, quwwah al syahwah*, and *quwwah al-'adl*.[13] In this case, humans must conquer *nafs al-ammarah* and *nafs shahwah* with knowledge.[14] Third is happiness in loving the world; in this case, al-Ghazali does not deny the world's happiness, namely with wealth, family, family honor, etc. From this, it can be concluded that the *sa'ādah* al-Ghazali concept includes the world's happiness and the hereafter.

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[11] Frank Granger, *Bertrand Russell, The Conquest of Happiness* (1930).

[12] John Stuart Mill, "Utilitarianism", in *Seven masterpieces of philosophy* (Routledge, 2016), pp. 329–75; Jeremy Bentham, "An Introduction to the Principles of Morals and Legislation (1789), ed. by J", *H Burns and HLA Hart, London* (1970).

[13] Abu Hamid Al-Ghozali Ibn Muhammad Al-Ghozali, *Ihya' Ulumiddin*, III edition (Kairo: Dar Mishr li al-Thiba'ah, 1998), p. 54.

[14] Abu Hmaid Al-Ghozali, *Kimyāu al-Sa'ādah*, ed. by Najāḥ ʿAwwaḍ Ṣiyām (Dār al-Maqṭam), pp. 8–20.

In addition, al-Ghazali also explained that *sa'ādah* is the development of the human *jasad and al-ruh*. In the *physical* realm, happiness can be felt by the self and human imagination in the form of feeling and emotional satisfaction when able to achieve what is expected and needed. However, the well-being of this level is only temporary and not eternal in humans. The second level is *ruhaniyah*. This level, when achieved, will summarize well-being in the form of satisfaction in physical aspect. Almost similar to the *sa'ādah* in *physical* level, except that in this degree, the sense of desire to have satisfaction has been reduced. In addition, this second level is a provision to reach a higher ladder of degree, namely the level in the afterlife, which *Ru'yat* can meet (meet) with Allah SWT. This is also explained by Al-attas in his book "A Brief Overview of Science and Natural Views" he states that,*"Kesejahteraan, ya'ni sa'ādah, seperti yang dikenali serta dialami dan disedari dalam diri mereka yang benar-benar pasrah pada Allah swt. dan mentaati hidayah-Nya"*.[15] From this statement, Al-Attas wants to explain that *sa'ādah* as a concept of happiness in Islam originates in the heart (*qalb*) and aims to achieve faith and *Ma'rifah* to Allah Swt. According to al-Attas, faith in one's heart will provide a sense of calm and safety to feel *sa'ādah*. So, it can be concluded that happiness is the development of the human self from the elements of *jasad and al-ruh* so that *sa'ādah* is not limited to the temporary physical realm.

We can see the difference between Seligman's opinion about well-being and al-Ghazali's opinion about *sa'ādah*. Seligman explains that well-being is about self-development and positive emotion that can affect humans from the positive side, which he implements in the

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[15] Syed Muhammad Naquib Al-Attas, "Tinjauan Ringkas Peri Ilmu dan Pandangan Alam", *Himpunan Risalah*, edisi ke-3 edition (Kuala Lumpur: Ta'dib International Sdn Bhd, 2015), p. 66.

concept of the PERMA model and three typologies of happiness, namely, a pleasant life, a good life, and a meaningful life.[16] Meanwhile, al-Ghazali explains the concept of *sa'ādah* with self-development and true happiness. Both elements are inseparable from human nature, namely *jasad* and *al-ruh*. So, *sa'ādah* is not limited to the realm of the body, which is temporary, but also the permanent spirit.[17] So from here, we can see the difference in opinion between Seligman and al-Ghazali regarding happiness.

Discussing psychology will not be separated from the concept of humans. This will determine in which direction the concept or science of psychology is explained. Martin Seligman explains happiness,[18] which is influenced empirically from within (intrinsic) and outside (extrinsic).[19] The influence from within is self-motivation or the desire to have meaning for oneself, while from outside is recognition. Both of these are still at the stage of being outside the human being or human body, although Seligman mentions something inside the human being for lack of clarity. In addition, this opinion can also be proven when Seligman explains the PERMA model, from where it can be seen that he needs to understand the human element as a whole.[20] From this, it can

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[16] Seligman, *Flourish: A visionary new understanding of happiness and well-being.*, pp. 30–5.

[17] Al-Ghozali, *Kimyāu al-Sa'ādah*, pp. 9–15.

[18] Seligman, *Flourish: A visionary new understanding of happiness and well-being.*

[19] Alejandro Poveda-Arteaga et al., "Intrinsic and Extrinsic Factors Affecting the Color of Fresh Beef Meat—Comprehensive Review", *Applied Sciences*, vol. 13, no. 7 (MDPI, 2023), p. 4382; Jiuhai Chen and Jonas Mueller, "Quantifying uncertainty in answers from any language model via intrinsic and extrinsic confidence assessment", *arXiv preprint arXiv:2308.16175* (2023); Euri S. Kim et al., "Intrinsic and extrinsic regulation of rhabdomyolysis susceptibility by Tango2", *Disease Models & Mechanisms*, vol. 16, no. 9 (The Company of Biologists, 2023); S. Balamoorthy and Bibhas Chandra, "The influence of intrinsic and extrinsic motivational factors on e-WOM behaviour: The role of psychological impact during the time of COVID-19 crisis", *Heliyon*, vol. 9, no. 2 (Elsevier, 2023).

[20] Seligman, *Flourish: A visionary new understanding of happiness and well-being.*

be seen that Seligman's understanding of humans is limited to the body, and to arrive at a perfect understanding of the nature of humanity.

Seligman's human concept is different from the opinions of Muslim scholars, such as al-Ghazali,[21] Ibnu Taimiyyah, Ibnu Arabi,[22] and Ibnu Sina, and even to contemporary scholars and intellectuals today, such as Suhrawardi,[23] Abdurrauf al-Singkili,[24] dan Hamka,[25] al-Attas[26] and so on. They agree that human nature consists of *jasad and al-ruh*. This indicates that the basic needs of humans are also not limited to the realm of the body. In contrast to Seligman's opinion,[27] Muslim scholars also places human needs in the metaphysical or spiritual realm, which also applies to happiness in the world and the hereafter. So it can be concluded that when humans consist of two elements, namely *jasad*, and *ruh*, their needs are also physical and spiritual.

Comparing al-Ghazali and Seligman regarding the concepts of *saʾādah* and well-being would be a very interesting discussion. In al-Ghazali's view, *saʾādah* is the ultimate goal of happiness in both this world and the hereafter. This differs from Seligman, who states that the three typologies of happiness are not the end of happiness. Instead, he explains the concept of well-being in the form of the PERMA model as the peak of happiness. Therefore, the comparison between *saʾādah* and

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[21] Al-Ghozali, *Kimyāu al-Saʾādah*; Al-Ghozali, *Ihya' Ulumiddin*.

[22] Muhyi al-Din Ibnu Arabi, "Fusûs al-Hikam wa Ta'lîqât 'Alayhi", *(Beirut: Dar al-Kutub al-'Arabi*.

[23] Abu hafs Syihabuddin Al-Suhrawardi, *'Awarif al-Ma'arif* (Kairo: Dar Mish li al-Thiba'ah, 1998).

[24] Abdurrauf Singkel, *Daqā'iq al-Ḥurūf,*.

[25] Hamka, *Tasawuf Modern*, XVIII edition (Yayasan Nurul Ihsan, 1981); Hamka, *Tasawuf: Perkembangan dan Pemurniannya*, Cetakan 7 edition (Yayasan Nurul Ihsan, 1978).

[26] Syed Muhammad Naquib Al-Attas, *The Nature of Man and the Pscychology of the Human Soul* (Kuala Lumpur: ISTAC, 1990).

[27] Seligman, *Flourish: A visionary new understanding of happiness and well-being*.

well-being stems from this explanation. For further clarity, it will be elaborated below, leading to the title of this research is *Al-Ghazali on Sa'ādah and Martin Seligman on Well-Being (A Comparative Study)*.

B. The Problem Statements

Based on the description that has been presented in the background of the problem above, the issue can be examined with the following formulation:

1. What are al-Ghazali's concept of *sa'ādah* and Seligman's concept of well-being?
2. What are the similarities and differences between al-Ghazali's *sa'ādah* and Seligman's well-being?

C. Objectives of Study

Based on the formulation of the problem that has been made in this study, the objectives of this study can be made as follows:

1. To explain the concept of *sa'ādah* al-Ghazālī and the well-being of Martin Seligman.
2. To explore and analyze the similarities and differences between al-Ghazali's *sa'ādah* and Seligman's well-being.

D. Benefits of Study

This study presents significant theoretical and practical benefits for both the author and the reader.

1. Theoretical Uses

The theoretical uses in question are things related to the concept of Islamic Psychology: (a) This Thesis is expected to contribute to the idea of Islamic Psychology from contemporary Muslim figures so that it can enrich the characteristics of Islamic discourse, especially related to Islamic psychology where it is part of

life and has always been coveted by humans. (b) to be a motivation and reference for Muslim intellectuals, especially in opening horizons regarding the concept of psychology following the views of contemporary Muslim figures.

2. Practical Uses

The practical purpose is related to implementing the transformation of the Islamic worldview in Islamic Universities in a practical way. Among them: (a) Broadening the author's horizons on Islamic psychology more broadly and deeply, (b) This thesis is expected to present proper societal values, especially for those who want to explore psychology more broadly.

E. Literature Review

To discover this research's novelty, the author conducted a search related to *The Concept Of Sa'ādah Al-Ghazālī And Well-Being Martin Seligman (A Comparative Study)*. Several journal studies, theses, dissertations, and scientific books discuss the concept.

Asep Awaludin explained in his writing "*Martin Seligman and Avicenna on Happiness.*"[28] He explains that Seligman describes the concept of happiness as secular, meaning that it involves no elements other than human efforts to achieve happiness. On the other hand, Ibn Sina provides a more philosophical explanation, stating that humans can attain true happiness through the highest potential of their intellect. Although both affirm the existence of the soul and God's role in attaining happiness, when Seligman positions God in the world of ideas and as a complementary factor in the search for happiness, Ibn Sina sets

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[28] Asep Awaludin, "Martin Seligman and Avicenna on happiness", *Tasfiyah, Journal Pemikiran Islam, 1 (1)* (2017).

Him as the source of ultimate happiness. In this paper, it is also explained that the concept of happiness according to Seligman is similar to Aristotle's view, namely that Seligman discusses three different types of life: a pleasant life, a good life, and a meaningful life. A lovely life is achieved by raising positive emotions about the past, future, and present. While the first strength is achieved by gratitude, forgiveness, and freeing oneself from the shackles of deterministic ideology, the second can be enhanced by learning to recognize and refute pessimistic thoughts. Finally, a meaningful life extends the power within the limits of serving something more significant than anyone who walks through this way, leading to achieving life goals.

From this research, it appears that there are both similarities and differences. The similarity is that both explain Martin Seligman's concept of the three typologies of happiness. The difference is that Asep clearly does not explain al-Ghazali's concept but rather Ibn Sina's concept related to happiness. Additionally, regarding the concept of "sa'adah," he does not explain the concept of well-being, which is the continuation of the well-being concept.

Jusmiyati, in her paper *Konsep Kebahagian Martin Seligman: Sebuah Penelitian Awal (2017),*[29] explained the concept of happiness of Seligman. Martin Seligman is a positive psychological figure who offers a unique idea of happiness. He says a man can achieve authentic happiness by always being committed to virtue. The concept of happiness built by Seligman places great emphasis on the aspect of positive values or good values. However, according to Martin, the virtue referred to by Seligman is not based on the normative value of religion

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[29] Jusmiati Usman, "Konsep kebahagian martin seligman", *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat*, vol. 13, no. 2 (2017), pp. 359–74.

but rather on the good agreed upon in society. According to him, humans can achieve authentic happiness by always being committed to carrying out virtues in their lives.

From the research above, there seem to be both similarities and differences with this study. The similarity is that both explain Martin Seligman's concept related to happiness. However, Jusmiati instead explains the PERMA model without discussing the three typologies of happiness. Another difference is that she does not compare it with other figures. This difference is what makes this research novel.

Fabio Scorsolini-Comin, Anne Marie Germaine, and Victorine Fontaine wrote a paper entitled *From Authentic Happiness to Well-Being: The Flourishing of Positive Psychology*.[30] The paper presents a paradigm shift from authentic happiness theory to well-being theory, both developed in Positive Psychology by Martin Seligman. The Theory of Well-being adds fulfilment and interpersonal relationships to elements already included in the first theoretical ones (positive emotions, engagements, and meanings), highlighting that well-being depends not only on individual aspects but on issues related to context and interpersonal relationships. Whereas authentic happiness seeks life satisfaction, well-being aspires to more complex development and dynamic construction.

The research above appears to have both similarities and differences. The similarity is that both explain the paradigm shift from the three typologies of happiness to well-being. However, the difference is that Fabio does not explain Seligman's psychotherapy concept as an

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[30] Fabio Scorsolini-Comin et al., "From authentic happiness to well-being: The flourishing of positive psychology", *Psicologia: Reflexão e Crítica*, vol. 26 (SciELO Brasil, 2013), pp. 663–70.

instrumental part of Martin Seligman's core concept. Additionally, a significant difference is that he does not compare it with other figures. Therefore, this research can be considered novel.

Wei Loong Lim and Stephanie Tierney wrote *The Effectiveness of Positive Psychology Interventions for Promoting Well-being of Adults Experiencing Depression Compared to Other Active Psychological Treatments: A Systematic Review and Meta-analysis.* This systematic review assesses whether positive psychology interventions (PPI) are more effective than other active psychological interventions for increasing the well-being of depressed adults. A review of randomised trials comparing PPI to other active interventions was conducted.[31]

From the research above, there appear to be both similarities and differences with this study. The similarity lies in explaining Seligman's concept related to well-being. However, the difference is that Lim and Tierney contextualize it by focusing on the positive aspects within a person or applying it to one's life. Another difference is that they do not explain it theoretically by comparing it with other figures. Therefore, it can be said that this research is novel.

Andrea De Giorgio's *Organizational identification as a trigger for personal well-being: Associations with happiness and stress through job outcomes* highlights that well-being, happiness, as well as personal stress, has become important for guiding public policy in areas that might involve suboptimal behaviour. Positive life outcomes can extend from one field of life (family, work, sport, children, hobbies, etc.) to

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[31] Wei Loong Lim and Stephanie Tierney, "The Effectiveness of Positive Psychology Interventions for Promoting Well-being of Adults Experiencing Depression Compared to Other Active Psychological Treatments: A Systematic Review and Meta-analysis", *Journal of Happiness Studies*, vol. 24, no. 1 (Springer Netherlands, 2023), pp. 249–73, https://doi.org/10.1007/s10902-022-00598-z.

another, multiplying success, performance, and health. In the present study, we aimed to verify whether the positive relation between organizational identification and employees' experiences extends into a positive association with more general well-being unrelated to the work context.[32]

The research above and this study seem to have both similarities and differences. The similarity is that both explain Seligman's concept of happiness. However, the difference is that it correlates happiness with job quality as a measure of well-being. Additionally, a significant difference is that it does not explain it by comparing it with other figures.

Mohammed Aboramadan and Yasir Mansoor Kundi wrote *Emotional Culture of Joy and Happiness at Work as a Facet of Well-being: A Mediation of Psychological Safety and Relational Attachment.* Their research indicates that the emotional culture of joy significantly predicts happiness at work. Furthermore, the emotional culture of joy significantly and positively influences psychological safety and relational attachment. Finally, the relationship between the emotional culture of joy and happiness at work is mediated by relational attachment and psychological safety.[33]

From the literature above, there appear to be both similarities and differences with this study. The similarity is that both explain the concept of happiness. However, the difference is that Aboramadan and

[32] Andrea De Giorgio et al., "Organizational identification as a trigger for personal well-being: Associations with happiness and stress through job outcomes", *Journal of Community and Applied Social Psychology*, vol. 33, no. 1 (2023), pp. 138–51.

[33] Mohammed Aboramadan and Yasir Mansoor Kundi, "Emotional culture of joy and happiness at work as a facet of wellbeing: a mediation of psychological safety and relational attachment", *Personnel Review*, vol. 52, no. 9 (Emerald Publishing Limited, 2023), pp. 2133–52, https://doi.org/10.1108/PR-04-2021-0285.

Yasir correlate it with a human life that must achieve peace and security to reach well-being.

Idris Zakaria, in his work, *Avicenna on "Pleasure and Happiness"* (2012),[34] published in the Natural and Applied Sciences Journal of the National University of Malaysia will be one of the valuable pieces of literature referenced by the author. This work is focused on the concepts of pleasure and happiness, according to Avicenna, which significantly contributed to the subject. This paper only describes one aspect, which is the subject matter discussed, and does not offer any solution to contemporary problems faced by contemporary society. According to Ibn Sina, the paper explains that happiness can be divided into three categories: physical, inner, and intellectual. For Ibn Sina, intellectual happiness is the highest happiness, and anyone who can achieve it will get true happiness, that is, by purifying oneself from all kinds of attachments to physical things contrary to the means of happiness. The soul is then capable of being pure and possibly freeing itself from bodily conditions' influence, therefore preparing for true happiness.

From the research above, there seem to be both similarities and differences with this study. The similarity is that both explain the concept of happiness. However, the difference is that the figures discussed are not the same. Therefore, this research can be considered novel.

Prinz, Aloys; Bünger, Björn, 2009 entitled *"From full life to balanced life: Extending Martin Seligman's route to happiness"*.[35] This

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[34] Idris Zakaria, "Ibn Sina on 'Pleasure and Happiness'", *Advances in Natural and Applied Sciences*, vol. 6, no. 8 (Citeseer, 2012), pp. 1283–6.

[35] Aloys Prinz and Björn Bünger, *From full life to balanced life: Extending Martin Seligman's route to happiness* (CAWM Discussion Paper, 2009).

paper is a formalization of Martin Seligman's concept of the whole life that can explain why people differ in terms of the level of fun, engagement, and meaningful life they want to realize. Happiness is defined as a multidimensional goal that can be achieved through three different routes: a pleasant, engaged, and meaningful life. A pleasant life is based on the hedonistic theory of happiness: the pursuit of pleasure. An engaged life is the theory of desire, in which the life involved consists of using the powers and virtues possessed to obtain abundant satisfaction. A meaningful life is linked to the theory of 'lists' of goals. Meaningful living is when the goal is based on a higher goal than the person himself. Such a goal includes various "positive institutions" such as religion, politics, family, community, or nation.

From the research above and this study, there appear to be both similarities and differences. The similarity is that both explain the concepts of happiness and well-being. However, the difference is that Prinz explains Seligman's concept of happiness by emphasizing the importance of achieving a balanced life, not just a fulfilling one, for overall well-being. Additionally, a significant difference is that he does not compare it with other figures. Therefore, this difference is what makes the research novel.

Didi Junedi wrote his article entitled *"Tafsir Kebahagiaan (Studi tentang Makna Kebahagiaan Dalam Al-Qur'an Perspektif Tafsir)".*[36] This article focuses on studying the interpretation of the meaning of happiness in the Koran. The paper concludes that the Koran uses different terms to describe happiness. The term *sa'ida*, with its various derivations, indicates happiness in the afterlife. Meanwhile, the term

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[36] Didi Junaedi, "TAFSIR KEBAHAGIAAN (Studi tentang Makna Kebahagiaan Dalam Al-Qur'an Perspektif Tafsir)", *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis*, vol. 6, no. 02 (2018), pp. 185–204.

aflaha, with its multiple derivations, shows the process of achieving happiness in the world and the hereafter. Qur'an distinguishes between pleasure or enjoyment (*al-farh, mata'*) and happiness (*al- falāh*, al-*sa'ādah*). It is just that the article does not discuss the concept of happiness from Islamic and Western figures, especially considering the comparison between the two.

From the research above, there appear to be both similarities and differences with this study. The similarity is that both explain the concept of happiness. However, the difference is that Didi explains the concept of happiness from a tafsir perspective. Additionally, he does not compare it with other figures. Therefore, this research can be considered novel.

A dissertation by Aries entitled *"Toward Developing an Islamic Index Of Happiness Concerning The Thought Of Naquib Al-Attas And Seligman".*[37] He analyzed the meaning of happiness according to the views of Syed Muhammad Naquib al-Attas and Martin Seligman, studied the methods of achieving happiness and the happiness index according to Syed Muhammad Naquib al-Attas and Martin Seligman, and developed an Islamic happiness index based on the thoughts of al-Attas and Seligman.

From the research above, there appear to be both similarities and differences with this study. The similarity is that both explain Martin Seligman's concept of happiness and compare it with other figures. However, the difference is that Aries only focuses on the concept of the three typologies of happiness and develops the al-Attas happiness

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[37] Aries, "Toward Developing an Islamic Index Of Happiness With Reference To The Thought Of Naquib Al-Attas And Seligman" (Universitas Darussalam Gontor, 2023).

index. Additionally, the comparison made is with al-Attas, not al-Ghazali. Therefore, it can be said that this research is novel.

Based on previous studies, as described above, some discuss the concept of Seligman's psychology. However, none of these studies have discussed the concept of *sa'ādah* al-Ghozali and Martin Seligman's well-being together. Thus, it can be emphasized here that research on the idea of *Al-Imam Al-Ghazālī On Sa'ādah And Martin Selligman On Well-Being (A Comparative Study)* has never been done. Therefore, the research that will be raised in this thesis is different from previous research.

F. Theoretical Framework

Before moving on to a statement regarding the theoretical framework of this thesis, it is necessary to define the general understanding of the theoretical framework. The foundation or research theoretical framework is the basis for establishing a scientific research process. This becomes the basis for strategies and guidelines for researchers in analyzing research problems.[38] Instead, we will focus on the theoretical framework in this chapter, matching points of definition, namely conceptual systems and methodological determinants. In completing this thesis, *The Concept Of Sa'ādah Al-Ghazālī And Well-Being Martin Seligman (A Comparative Study)*, researcher used a theoretical framework built by Ibnu Sina and al-Attas. Because they have many similarities to the theories discussed by the author, it is hoped that it will be easier for the researcher to complete this thesis.

1) *Nafs* and *sa'ādah* Accorfing to Ibnu Sina

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[38] Kaelan M.S., *Metode Penelitian Kualitatif bidang Filsafat* (Yogyakarta: Penerbit Paradigma, 2005), pp. 239–41.

The soul or *Nafs*, the perfection of the body, does not mean that the *nafs* become one substance with the body. Because it stands alone in substance, and this is also what is conveyed by philosophers such as Plato, Aristo, Al Farabi, and so on. However, Ibn Sina gives a different understanding to Aristo on "perfection". According to Aristo, what perfection means is related to form so that it becomes material. Meanwhile, according to Ibn Sina, perfection is not a form but a substance.[39]

It was explained earlier that *nafs* means the perfection of the body. However, here we will explain other terms in *nafs*, namely *nafs*, *spirit*, and *'aql*. Regarding *nafs* and *spirits*, Ibn Sina does not distinguish between them, meaning they have the same meaning. Al-Ghazali and Ibn Hazm also corroborate this.[40] However, Ibn Sina gives two different levels to *nafs*. *First*, at the transcendental level, it is a metaphysical study. And purely being *nafs*. *Second*, at the phenomenal level, it is the study of nature. It enters and illuminates the body, making it move and function.[41] Hence, the scholars call the *nafs* in the second group the living spirit or the spirit that illuminates the body to make it move and function. When the body is damaged, the spirit within it is not damaged. By analogy, when a person is asleep, he is losing the spirit of his physical body.[42] From this, it can be understood that the nafs (self or soul) becomes an important

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[39] Ibnu Sina, *Kitab al-Najah fi al-Hikmah al-Mantiqiyyah wa al-Tabi'iyyah wa al-Ilahiyyah* (Beirut: Dar al-Afaq al-Jadidah, 1982), pp. 157–8.

[40] Al-Ghazali, *Ma'arij al-Quds fi Madarij Ma'rifat al-Nafs* (Kairo: Maktabah al-Jundi, 1968), p. 19; Ibnu Hazm, *Al-Fasl fi al-Milal wa al Ahawa' wa al-Nihal*, Juz.1 edition (Mesir: Maktabah wa Matba'ah 'Ali Sabih), p. 58.

[41] M.M. Syarif, *A History of Muslim Philosophy* (Jerman: Wiesbaden, 1963), p. 489.

[42] Al-Jurjani, *Kitab al-Ta'rifat* (Beirut: Maktabah Libnan, 1980), p. 312; Assya Octafany, "Konsep Mahabbah Jalaluddin Rumi", *Refleksi Jurnal Filsafat dan Pemikiran Islam*, vol. 20, no. 2 (2021), p. 216.

instrument in a person, one of which is to act as a motivator for the body.

Then, 'aql or the potential of the *nafs* that exists in humans is *nafs nathiqah*. *'Aql* is the potential for charity and knowledge that exists in humans. When this potential is used, it has a higher degree than animals. But on the contrary, if it is not used, it is just like animals, namely *nafs hayawiyyah* and *nafs nabatiyyah*.[43] Therefore, their intellect distinguishes humans and animals, and al-Attas agrees.[44] So there are potentials generated by *nafs*, namely vegetable *nafs*, animal *nafs*, and *nafs nathiqah*. In this case, Ibn Sina follows Al-Kindi and al-Frabi for his division.[45] First, vegetable *nafs* are the perfection of the natural physical body that becomes the process of growth, reproduction, and eating. Secondly, animal *nafs* are the ultimate perfection for the natural physique in perceiving particulars and being able to move by self-will. Thirdly, the *nafs nathiqah* is the perfection of the natural physique in the aspect of activities carried out by reason and the perception of universal things, which will be explained in more detail below.

First, vegetable *nafs* (plants) are the *nafs* that exist in animals and plants. It is also found in humans as an aid to growth and natural activities that are *hayawaniyah* or animalistic, which include factors such as growing, giving birth, and eating. The plant soul has three powers. First is the nutritive power, which functions as a food converter into bodily form, and nutrition is contained within it.

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[43] Sina, *Kitab al-Najah fi al-Hikmah al-Mantiqiyyah wa al-Tabi'iyyah wa al-Ilahiyyah*, p. 202.

[44] Syed Muhammad Naquib Al-Attas, *Konsep Pendidikan dalam Islam*, Edisi ke-3 edition (Bandung: MIZAN, 1990), p. 37.

[45] Al-Farabi, *Fusus al-Hikam, Tahqiq oleh Muhammad Hasan Ali Yasin* (Baghdad: Dar al-Ma'arif, 1976), pp. 78–9.

Secondly, the power of growth increases the body's suitability for length, width, and volume. Third is the reproductive power, which takes from the body a part with the same potential so that a process of creation and refinement occurs that makes it the same as in real terms.[46] Therefore, vegetable nafs can be summarized as reproduction and growth.

Second, animal *nafs* have all the potential in humans and animals but not in plants. Ibn Sina explains animal *nafs* as the initial perfection for the body to move or move based on desire. Animal *nafs* have two powers, namely, the power of movement and perception.[47] Meanwhile, the driving force is divided into two: the physical drive of the perpetrator and the drive of desire. Then, the driving force of desire is divided into two, namely lust and emotion. Lust encourages doing something based on pleasure. Meanwhile, emotion enables us to do something based on struggle. The second power of motivation is the power of perception (*idrak*) which is divided into two, namely the power that perceives from outside such as the organs of the body, eyes (eyes), nose (hearing), ears (hearing), tongue (tasting), and skin (feeling). Power that perceives from within or the mind. Such as conception, fantasy, imagination, and memory.[48] So, vegetable nafs can be summarized as the natural perfection of the body that allows it to move and perceive an object.

Third, the rational *nafs* is a power that exists only for humans, and this is what distinguishes humans from other creatures. In

[46] Majid Fakhri, *Tarikh al-Falsafah al-Islamiyyah; mundzu Qarn Tsamin hatta Yaumina Hadza* (Beirut: Dar al-Masyriq, 1986), p. 225.

[47] Ibnu Sina, *'Uyun al-Hikmah, Tahqiq Abdurrahman Badawi* (Beirut: Dar al-Qalam, 1980), pp. 35–40.

[48] Syah Reza, "Konsep Nafs Menurut Ibnu Sina", *Kalimah*, vol. 12, no. 2 (2014), pp. 272–3.

addition, rational *nafs* are a power that humans have through the integration of human knowledge and charity. Ibn Sina explains the rational *nafs* as the initial perfection of the natural body, which is mechanistic; on the one hand, it does something based on the conclusion of reason, and on the other hand, it does the perception of universal things. Therefore, human work is based on thought or the conclusion of reason, not just desire.

In addition, the rational *nafs* has two powers, namely practical reason and theoretical reason. The practical mind in question is a behavior that tends to lead to actions that should be done and left behind, such as morals.[49] On the other hand, the theoretical mind is to know the things of sensible reality, free from matter, space, and dimensions. So, all of these potentials complement each other.[50]

Starting from the discussion on pleasure, Ibn Sina expands his searching of happiness through it by dividing pleasure into two parts: sensual pleasure (al-laddha al-hissiya) and intellectual pleasure (al-laddha al-aqliyya). Sensual pleasure is two types, outward and inward: an outward such as food and coition, while inward such as preserving one's dignity and self-respect.51 As it has said before that the inward pleasures are higher than the sensuous, and yet these two pleasures are lower than the true and the highest pleasure, which is intellectual pleasure, exemplified in the

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[49] Muhammad Taufik, "ETIKA HAMKA Konteks Pembangunan Moral Bangsa Indonesia", *Refleksi Jurnal Filsafat dan Pemikiran Islam*, vol. 21, no. 2 (2022), p. 166; Isfaroh, "Etika Religius Imam Ghzali", *Refleksi*, vol. 22, no. 1 (2021), p. 122, https://ejournal.uin-suka.ac.id/ushuluddin/ref/article/view/2101-07.

[50] Al-Ghazali, *Tahafut al-Falasifah*, I edition, ed. by Ahmad Maimun (Yogyakarta: Grup Relasi Inti Media, 2015), p. 293.

[51] Muna Ahmad Muhammad, *al-Ḥayr wa al-Shār fī Falsafati Ibn Sina; Dirāsatun Muqāranatun fī Fikri Ibn Sina* (Beirut: al-Muassasah al-Jami'iyyah, 1991), p. 204.

achievement of the Gnostic. Ibn Sina comes then with some samples; the person, whose aims in life are chastity, or leadership, will resist that temptation of animal soul. Men of nobility and generosity will prefer the opportunity of acting generously over the indulgence of sensual pleasure. Those who are proud will think hunger and thirst trivial matters when compared with their dignity and self-respect. He then dares anyone with a question, if these inner pleasures can overcome the outer pleasures, how much the more so, must intellectual pleasures.[52]

Ibn Sina originally used Sa'ādah, a word denoting the state of the soul in understanding the true knowledge of al-Wujūd, i.e., God.[53] Ibn Sina states that happiness is the disconnection of vision and its elevation from lowliness to the first high entity of Truth (God) through contemplation so that the mind will always recognize Him and that all creation comes from Him:

والسعادة فيها االنقطاع باجلملة عن مالحظة هذه احلواس ووقف انلظر بلع جالل احلق ألول، ومطالعته مطالعة عقلية، واالطالع بلع لك من مطالعة رحائر يف انلفس انلاطقة يالحظها وهو يشاهد ذات ألحد احلق -من غري فتور وال انقطاع-

مشاهدة عقلية.[54]

Meaning: "And happiness in it lies in complete detachment from the observation of these senses and in focusing contemplation on the majesty of the First Truth, and in a rational contemplation of it, and in the awareness of every contemplation of the subtle aspects within the rational soul that one observes while witnessing the

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[52] Ibn Sina, *al- Ishārāt wa at-Tanbīhāt, Annotated by Nasīruddin at-Tūsi*, 3rd edition, ed. by Sulaiman Dunya (Egypts: Daru al-Ma'ārif, 1119), pp. 4–9.

[53] Ibn Sina, *Uyūnu al-Ḥikmah*, 2nd edition, ed. by Abdurrahman Badawi (Beirut: Dār al-Qalām, 1980), p. 60.

[54] *Ibid.*

essence of the One True being—a rational witnessing that is continuous and uninterrupted."

Like most interpreters of the scriptures, he also polarized between happiness and misery and made them semantic opposites. When one does not optimize his intellect to know the reality behind everything in his life, he will experience misery. Ignorance of something can lead one to misery. A person without knowledge will always be a victim of his conditions and situations. Therefore, if a person does not truly utilize his intellectual potential, he will experience misery in his life, as he suffers the loss of all the desires of life,[55] Which is the opposite of happiness. Not only that, he also states that anyone who always overindulges their physical desires is bound to experience great misery in the next life. But those simple souls who have no notion of intellectual desire or intellectual gratification will live in a state of peace in the afterlife; they will neither enjoy the pleasures of a satisfied intellect nor suffer the misery of intellectual dissatisfaction.

From all the explanations above, it can be concluded that *nafs* have the potential to become perfection for humans, namely animal, vegetable, and rational *nafs*. Vegetable *nafs* the perfection for the body as reproduction and growth. Animal *nafs* are the perfection of the body's ability to move and perceive objects. The rational *nafs* is the perfection for the body that functions as a mover based on reason or the conclusion of the perception of reason. Therefore, all of these *nafs* are interrelated and need each other.

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[55] Ibnu Sina, *Risālah fī al-Huzn*, pp. 1–3.

2) Al-Attas *Nafs* and *Sa'ādah*

Apart from Ibn Sina, *sa'ādah*, the term *sa'ādah* is often used by scholars and experts such as Imam Al-Ghazali,[56] Buya Hamka, SMN Al-attas, and others translate happiness and well-being.[57] The word " *sa'ādah* "is taken from the Arabic word *sa'ida-yas'adu-su'ida-sa'aadatan*, which means happy or lucky. There are 164 verses from 122 surahs in the Quran and 24 propositions in the hadith that mentions "*sa'ādah*". If examined further, each verse or matan that mentions *sa'ādah* can indicate true happiness that comes from revelation (Al-Quran and Hadith).

Al-attas in his book "*Tinjauan Ringkas Peri Ilmu dan Pandangan Alam*" he states that, "*Kesejahteraan, ya'ni saadah, seperti yang dikenali serta dialami dan disedari dalam diri mereka yang benar-benar pasrah pada Allah swt. dan mentaati hidayah-Nya.*" From this statement, al-Attas wants to explain that *sa'ādah*, as a concept of happiness in Islam, comes from the heart and aims to reach faith and Ma'rifah to Allah SWT. Because according to Al-attas, faith in one's heart will provide a sense of calm and safety so one can feel *sa'ādah* (well-being).[58]

Al-Attas then divides happiness into two divisions, namely physical aspect and spiritual asspect. In physical aspect, he states,

> *"Martabat pertama merupakan rasa cita diri jasmani, yang terkawal oleh kuasa masa, berkeadaan bermula-akhir pada tiap waktu ia berlaku, yang boleh dita'rifkan sebagai perasaan dan emosi yang dialami*

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[56] Al-Ghozali, *Kimyāu al-Sa'ādah*; Imam Al-Ghazali, *Muhtasar Ihya Ulumuddin* (Jakarta: Terj. Zaid Husein Al-Hamid, Pustaka Amani, 1995).

[57] Al-Attas, "Tinjauan Ringkas Peri Ilmu dan Pandangan Alam", p. 66; Hamka, *Tasawuf Modern* (Jakarta: Pustaka Panji Masyarakat, 1988).

[58] Al-Attas, "Tinjauan Ringkas Peri Ilmu dan Pandangan Alam", p. 66.

apabila diri itu mencapai segala keperluan dan kemahuannya secara dilakukan berdasarkan tatalaku akhlakiah."[59]

From this description, *physical* aspect is the happiness that can be felt by the self and human *senses* in the form of emotional satisfaction when able to achieve what is expected and needed. However, the happiness of this level is only temporary and not eternal in humans.

The second level is *ruhaniyah*. This degree, when achieved, will summarize the happiness in the form of satisfaction in physical aspect. Almost similar to the well-being in physical aspect, except that in this level, the sense of desire to have satisfaction has been reduced. Al-Attas states,

> *"Martabat kedua merupakan perkara ruhaniah, berkekalan, disedari pengalamannya, menjadi landasan bagi kehidupan duniawi yang diisbatkan sebagai suatu percubaan terhadap perilaku serta amalan baik, sama ada dengan nasib baik atau buruk."*[60]

In addition, this second level is a provision to reach a higher happiness, in the afterlife, which can *Ru'yat* (face) with Allah SWT. At the end of his writing, Al-attas concluded that the meaning of happiness would be easily felt by people who believe in the teachings of Islam.

Al-Attas also explored the concept of man. According to al-Attas, human understanding is generally a rational animal. Because "rationality" is the determinant of humans, one must at least understand what "rational" is to know the concept of humans.[61] First, note the word "rational," which means "reason"; this must be agreed upon. Because, in Western intellectual history, the rationale that exists in Islam is also interpreted as "reason," or the West calls it

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[59] *Ibid.*, p. 67.
[60] *Ibid.*
[61] Al-Attas, *Konsep Pendidikan dalam Islam*, p. 36.

"intellect " or "intellectual" is considered separate; this is a problem in Islamic teachings.[62]

Muslim scholars assumed that what is understood as "ratio" would not be separate from the *intellectuals*. Moreover, they considered *'aql* and *intelectus* to be the same. Later, a Muslim scholar gave an understanding of *al-hayawan al-nathiq; in this term, this* means rational. Humans have inner faculties that can absorb meanings so that they can express them in the form of speech or oral (ذو نطق). [63]

More specifically, *nathiq* and *nuthq* come from a word that means "talk" and human talk. So, both have certain powers and capacities that exist in humans to convey words or express their meanings. This is where the independent ability of a human being who has reason or *'aql* is seen. [64]

More than that, human ability with *'aql* can reason or absorb an object of knowledge that can be conveyed with arguments. In fact, in humans with *'aql, the equivalent of the word qalb*, which is called the heart, the true nature of this *qalb* is to understand and distinguish between truth and falsehood.[65]

From here, al-Attas divides the human element into two parts: *jasad and al-ruh*. The combination of the two components is called the third entity, human identity. According to al-Attas, human identity is strongly determined by his spirit. Thus, when the body dies, the

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[62] Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam an Exposition of The Fundamental Elements of The Worlview of Islam*, edisi ke-1 edition (Kuala Lumpur: ISTAC, 1995), p. 18.

[63] *Ibid.*, pp. 16–8.

[64] Al-Attas, *Konsep Pendidikan dalam Islam*, pp. 37–8.

[65] *Ibid.*, p. 38.

spirit will not die. It (*ruh*) has several names depending on its use: ruh *(spirit)*, soul *(nafs)*, heart *(qalb)*, and intellect *('aql).*[66]

The four names are. First, when the entity is used with something related to intellect and understanding (intelligence), it is called "*'aql*"; when it governs the body, it is called "*nafs*"; when it experiences the enlightenment of intuition, it is called "*qalb*"; and when it returns to its abstract world it is called "*ruh*". In essence, it is always active in tajalli or manifesting itself in the circumstances required.[67]

From all the explanations above, it can be concluded that the concept of *sa'ādah* needs to be explained through the concept of *nafs*. Because, in happiness there are two kinds, namely physical happiness and spiritual happiness. Happiness in the body is influenced by the needs of the body. While happiness in the *nafs* must pay attention to the needs and nature of the *nafs*. Therefore, an explanation of the concept of *nafs* before the concept of happiness is necessary.

G. Research Methodology

Appropriate methods and approaches are needed to achieve the expected goals in this research. Therefore, several methods and approaches will be adapted to the type and research model.

1. Type of Research

The approach used in this research is quasi qualitative research. Then, the method is text studies. Under the object of this thesis study, this research technique falls under the category of

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[66] Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas*, 1st edition, ed. by Hamid Fahmy Zakasyi (Negara Malaysia: penerbit Universitas Malaya, 2003).

[67] *Ibid*.

library research. Instrument of research are reading, examininf, and systematical analyzing gathered data, emphasizing classification, analysis, and observation. Any research discussion found in the literature and sources or the latest findings regarding similar thoughts can influence the results of this discussion. Second, after taking notes, all findings, both theories and new findings, must be compared and analyzed. Third, all the findings from various readings relating to the weaknesses of each source and the strengths or the relationship of each of the discourses discussed in it will be analyzed. The last is to criticize and provide critical ideas on research results on previous discourses by presenting new findings in collaborating different thoughts, especially in this paper, *The Concept Of Sa'ādah Al-Ghazālī And Well-Being Martin Seligman (A Comparative Study)*.[68]

According to Kaelan, sometimes, literature research has descriptive and historical characteristics. It is said to be historical because many studies of this kind have historical dimensions, including religious research. This literature research can include criticism of thought, research on the history of religion, and research on certain works or texts. Therefore, library research will face data sources in the form of books, which are very large in number, so it requires an adequate method. For this reason, collecting books must be done in stages in library research because it would be difficult if not.[69]

All the needs mentioned above can be generated through libraries, bookstores, *Maktabah Shamilah*, research centers, and

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[68] Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004), p. 34.

[69] M.S., *Metode Penelitian Kualitatif bidang Filsafat*, p. 135.

internet networks by accessing writings and information about the Purification of Natural Science by using data from various references, both primary and secondary. The data is collected using documentation techniques by reading or text reading, reviewing, studying, and recording literature related to the issues discussed in this paper.[70]

2. The Technique of Data Collection

Data collection techniques, in this case, the researcher will identify discourse from books, papers or articles, magazines, journals, websites (internet), or other information related to the title of writing to look for things or variables in the form of notes, transcripts, books, newspapers, magazines and so on related to *The Concept Of Sa'ādah Al-Ghazali And Well-Being Martin Seligman (A Comparative Study)*. This will make it easier for researchers to share data sources to collect data. Two categories of data were used during the study: primary and secondary data.

a) The Primary Data

Primary data that the researcher used, such as Ihya' Ulumuddin,[71] *Mizan al-'Amal, Kimyāu al-Sa'ādah,*[72] *Mizan al-Amal, Musthalah al-Tasawuf al-Islami, Majmuat al-Rasail, al-Maqshad al-Atsna fi al-Syarh Ma'ani al-Asma al-Allah al-Husna, al-Liqtishad fi al-Li'tiqad* and so on.

So, Primary data that the researcher used included the work of Martin Seligman, in the form of books he wrote himself: Authentic Happiness: Using The New Positive

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[70] Zed, *Metode Penelitian Kepustakaan*, p. 37.

[71] Al-Ghozali, *Ihya' Ulumiddin*.

[72] Al-Ghozali, *Kimyāu al-Sa'ādah*.

Psychology to Realize Your Potential for Lasting Fulfillment,[73] Positive Psychology: An Introduction,[74] Flourish: A visionary new understanding of happiness and well-being,[75] Positive psychology, positive prevention, and positive therapy,[76] and so on.

b) The Secondary Data

Meanwhile, secondary data sources were data whose material is indirectly related to the formulated problem; this data material is a support and a complement to primary data and was obtained from discussions on Martin Seligman to help the researcher understand the main issue. The secondary data used in this study, such as *Bahagia Prespektif Syed Naquib Al-Attas*,[77] *Kunci Kebahagiaan Perspektif Ibnul Qayyim Al-Jauziyyah Jarman Arroisi Irfan Wahyu Azhari*,[78] *Pemaknaan Pengalaman Bahagia pada Orang Islam*,[79] *Integrasi Konsep Kebahagiaan Perspektif Psychological Well Being dan sa'ādah (Studi Komparasi Antara Konsep Barat*

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[73] Seligman, *Authentic happiness: Using the new positive psychology to realize your potential for lasting fulfillment*.

[74] Martin E.P. Seligman and Mihaly Csikszentmihalyi, *Positive psychology: An introduction.*, vol. 55 (American Psychological Association, 2000).

[75] Seligman, *Flourish: A visionary new understanding of happiness and well-being*.

[76] Martin E.P. Seligman, "Positive psychology, positive prevention, and positive therapy", *Handbook of positive psychology*, vol. 2, no. 2002 (NewYork, 2002), pp. 3–12.

[77] Jarman Arroisi and Novita Sari, "Bahagia Prespektif Syed Naquib Al-Attas", *Fikri : Jurnal Kajian Agama , Sosial dan Budaya* (2020).

[78] Jarman Arroisi and Irfan Wahyu Azhari, "Kunci Kebahagiaan Perspektif Ibnul Qayyim Al-Jauziyyah Jarman Arroisi Irfan Wahyu Azhari", *AL-BANJARI*, vol. 20, no. 1 (2021), http://jurnal.uin-antasari.ac.id/index.php/al-banjari/article/view/5204/2931.

[79] Diana Elfida et al., "Pemaknaan Pengalaman Bahagia pada Orang Islam", *Psympathic : Jurnal Ilmiah Psikologi*, vol. 8, no. 2 (2022), pp. 165–82.

dan Islam),[80] *Konsep Islamisasi Ilmu Pengetahuan Dan Penerapannya Dalam Pendidikan Islam (Studi Pemikiran Syed Muhammad Naquib al-Attas),*[81] *Pemikiran Syed Muhammad. Naquib Al-Attas Terhadap Pendidikan di Era Modern,* [82] *Adab dan Peradaban: Karya Pengi'tirafan Untuk Syed Naquib Al-Attas,*[83] *Pemikiran Pendidikan Islam Syekh Muhammad Naquib Al-Attas,*[84] *Spiritualitas Dalam Pendidikan Islam Dalam Pandangan Syed Muhammad Naquib Al-Attas,* [85] and so on.

3. The Technique of Discussion Approach

Because this research examines the thoughts of philosophers who usually read problems in psychology, the approach used in this research is philosophical. According to Muhammad Adib,[86] The philosophy of science is an attempt to seek clarity regarding the basics of concepts, prejudices, and postulates of science. It consists of several diverse studies that establish clear boundaries regarding certain knowledge. So, the philosophical approach referred to here is

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[80] M.A.S. Nuruddaroini and H.S. Midi, "Integrasi Konsep Kebahagiaan Perspektif Psychological Well Being dan Sa'adah (Studi Komparasi Antara Konsep Barat dan Islam)", *Prosiding Konferensi Integrasi* …, vol. 3 (2021), http://sunankalijaga.org/prosiding/index.php/kiiis/article/view/712.

[81] Muslem, "Konsep Islamisasi Ilmu Pengetahuan Dan Penerapannya Dalam Pendidikan Islam (Studi Pemikiran Syed Muhammad Naquib al-Attas)", *Tazkiya Jurnal Pendidikan Islam*, vol. VIII, no. 2 (2019).

[82] Rafiyanti Paramitha Nanu, "Pemikiran Syed Muhammad. Naquib Al-Attas Terhadap Pendidikan di Era Modern", *Jurnal Tarbawi*, vol. 05, no. 02 (2021).

[83] Wan Suhaimi Wan Abdullah Mohd Zaidi Ismail, *Adab dan Peradaban: Karya Pengi'tirafan Untuk Syed Naquib Al-Attas* (Kuala Lumpur: MPH Group Publishing Sdn Bhd, 2012).

[84] Muslina Muslina and Rini Rahman, "Pemikiran Pendidikan Islam Syekh Muhammad Naquib Al-Attas", *Jurnal Kawakib*, vol. 2, no. 1 (2021).

[85] Miftahul Ulum, "Spiritualitas Dalam Pendidikan Islam Dalam Pandangan Syed Muhammad Naquib Al-Attas", *Jurnal Keislaman dan Kemasyarakatan*, vol. 2, no. 1 (2018).

[86] Mohammad Adib, "Filsafat Ilmu; Ontologi, Epistemologi, Aksiologi, dan Logika Ilmu Pengetahuan", *Yogyakarta: Pustaka Pelajar* (2015).

a set of instruments used to analyze, compare, and critically examine concepts in psychology to find the main problem. The instruments used in this philosophical approach are metaphysics to read paradigms and metaphysical beliefs in the psychological sciences;[87] Epistemology to read theories and methodologies in the natural sciences; axiology and ethics to read the relationship between basic assumptions in the natural sciences and the resulting environmental and social problems; and logic to read the flow of argumentation and establish conclusions on the premises used. Therefore, the researcher used a philosophical approach in this study.

4. The Technique of Discussion Method

The method used by the writer in searching the data will be used to arrive at the purpose of the discussion, facilitate the author's writing, explore the discussion, and fulfil the understanding of the thesis.

A. Descriptive Method. The descriptive method examines the status of a group of people, an object, a set of conditions, a system of thought, or a class of events.[88] This descriptive research aims to make a systematic, factual, and accurate description or description of the facts, characteristics, and relationships between the phenomena and or objects studied. With this method, the researcher intends to describe Martin Seligman's Concept Of Well-Being And Al-Ghazali's Concept Of *Sa'ādah*.

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[87] James Ladyman, "Ontological, epistemological, and methodological positions", in *General Philosophy of Science* (Elsevier, 2007), pp. 303–37.

[88] Rosemarie Rizzo Parse, *Qualitative inquiry: The path of sciencing* (Jones & Bartlett Learning, 2001), p. 57.

B. Analytical Method. The analytical method is a research activity that consists of a series of activities to parse, differentiate, and sort out an object of research to regroup according to certain criteria, look for the relationship, and interpret the meaning. In this process, the researcher observes the object in detail by outlining its constituent components or assembling them for further study.[89] With this method, the researcher wants to analyze Martin Seligman's Concept Of Well-Being And Al-Ghazali's Concept Of *Sa'ādah*.

C. Critical Method. The critical method is that in conducting research, researchers must first doubt what is obtained from research sources.[90] The researcher must question, compare, and suspend conclusions before obtaining solid evidence.[91] After strong evidence is received, the researcher can establish a hypothesis and general findings.[92] In this study, the questions, distinctions, and suspension of conclusions are mainly aimed at the paradigm and theory, in which, from this critical process, a hypothesis and general findings will be made about the idea of well-being, According To Martin Seligman.

D. Comparative Method. According to M.S. Kaelan, the comparative method is a research approach used to compare two or more concepts, theories, phenomena, or

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[89] Kenneth M. Sayre, *Plato's analytic method* (1969), pp. 22–5.

[90] D. John et al., *Lyn Pykett, Reading Fin de Siecle Fictions Steven Connor, Charles Dickens*, pp. 1–10.

[91] Colleen Reid, Lorraine Greaves, and Sandra Kirby, *Experience research social change: Critical methods* (University of Toronto Press, 2017), pp. 20–1.

[92] Alex Rosenberg and Lee McIntyre, *Philosophy of science: A contemporary introduction* (Routledge, 2019), pp. 36–54.

other entities to identify similarities and differences.[93] Comparative analysis is applied between al-Ghazālī's concept of *sa'ādah* and Martin Seligman's well-being.

H. System of Study

To make the discussion of problems in this thesis, the researcher divides this thesis into several chapters, and each chapter has sub-chapters, which are as follows:

Chapter One: Introduction. This chapter discusses the background of the study, problem formulation, purpose of study, importance of study, literature review, theoretical framework, research method, and system of study.

Chapter Two: The Genealogy of Martin Seligman and Al-Ghazali. This chapter has one sub-chapter that tries to describe the genealogy of Martin Seligman and Al-Ghazali's thoughts, including their Birth Period, Education History, patterns of thought, and Works and masterpieces.

Chapter Three: This chapter explains the concepts of well-being and *sa'ādah*. It has two sub-chapters that try to broadly describe the concept of well-being. The first is the concept of well-being. The second is the idea of *sa'ādah* according to Muslim schoolchildren.

Chapter Four: Comparative study between Seligman's well-being and al-Ghazalis's *sa'ādah*. This chapter is the description of the main content of this study.

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[93] M.S., *Metode Penelitian Kualitatif bidang Filsafat*, p. 35.

Chapter Five: Closing. The closing contains a conclusion, which is an answer to the problem formulation delivered as the result of this research. The closing of the study continued this.