

**The Stoic Perspective : A Psychospiritual Approach to  
Modern Spiritual Challenges**



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**THESIS**

**The Stoic Perspective : A Psychospiritual Approach to  
Modern Spiritual Challenges**

**THESIS**

Submitted to the University of Darussalam Gontor in Partial Fulfillment of  
Requirements for Completing Undergraduate Program in Faculty of  
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## ABSTRAK

### Stoisisme Dalam Menangani Krisis Spiritualitas Manusia Modern (Studi Analitis Kritis)

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Krisis spiritualitas yang terjadi pada manusia modern menjadi permasalahan yang cukup kompleks di era pesatnya perkembangan teknologi. Hal ini menyebabkan manusia kehilangan kesadarannya terkait hakikat kehidupan kebahagiaan yang selalu menjadi topik yang tidak ada habisnya untuk dibahas. Spiritualitas yang seharusnya menjadi hal penting dalam kehidupan manusia menjadi termarginalkan dengan kehadiran teknologi yang semakin canggih. Manusia modern dengan berani meniscayakan rasio yang telah terbukti mampu menghadirkan ilmu pengetahuan dan teknologi sehingga membuat mereka mereduksi keniscayaan realitas termasuk agama dan berbagai elemen spiritual yang terkandung didalamnya. Stoisisme datang membawa lima ajaran utamanya untuk membantu manusia mencapai kebahagiaan dan meredakan krisis spiritualitas yang ada.

Dari fenomena tersebut penulis ingin memberikan kritikan terhadap lima ajaran Stoisisme yang nirspiritual berdasarkan perspektif Islam dari psikolog Muslim. Hal ini dilakukan karena mengingat banyaknya manusia modern yang menerima dan mengilhami konsep yang dilahirkan oleh paradigma Barat.

Untuk mencapai tujuan penelitian, penulis menggunakan pendekatan psikologis. Penelitian ini termasuk penelitian kepustakaan dengan metode kualitatif dan menggunakan metode analitis kritis.

Setelah melakukan penelitian penulis mencapai beberapa hasil antara lain; **Pertama**, berdasarkan pemikiran Malik Badri, hubungan antara jiwa spiritual manusia modern dan ilmu pengetahuan merupakan satu kesatuan yang utuh. Ilmu pengetahuan tidak hanya mencakup ilmu alam namun juga ilmu tentang metafisik. Memisahkan keduanya akan menciptakan ketidakseimbangan dalam proses implementasinya. **Kedua**, ajaran dikotomi kendali yang dibawa oleh Stoisisme tidak relevan dengan di Islam karena Islam memiliki konsep takdir dan ikhtiyar. Takdir dan ikhtiyar ini dimaksudkan agar manusia tidak senantiasa hanya menunggu takdir baik datang namun juga mengusahakan untuk menjemput takdir baik tersebut. **Ketiga**, ajaran Stoisisme hidup selaras dengan alam memiliki kontradiksi dengan konsep yang dibawa oleh Islam. Stoisisme mengatakan bahwa manusia yang hidup sesuai dengan maksud diciptakannya akan mencapai kehidupan yang berkebakjikan. **Keempat**, ajaran Amor Fati atau mencintai takdir dirasa kurang relevan jika tidak dibersamai dengan kehadiran rasa syukur dan ridha dalam menjalani takdir yang digariskan. **Kelima**, ajaran Premeditatio Malorum atau imunisasi sejak dini sebelum manusia mengalami penderitaan menjadi paradoks yang bertentangan dengan kenyataan pada umumnya. **Terakhir**, ajaran STAR (Stop, Think, Access and Respond) pada Stoisisme menjadi ajaran yang cukup kompleks saat diimplementasikan ketika Islam memiliki konsep keutamaan mengontrol amarah.

Peneliti menyadari bahwa penulisan ini masih memiliki keterbatasan yang masih membutuhkan kesempurnaan. Maka dari itu, penulis memberikan saran agar kedepannya pembahasan ini bisa terus dikembangkan. Selain kritik dari lima ajaran utama yang dibahas oleh penulis dalam penelitian ini, diharapkan kedepannya akan ada pembahasan yang lebih luas dan komprehensif terkait tema Stoisisme dan krisis spiritual yang terjadi pada manusia modern.

**Kata Kunci:** *Stoisisme, Malik Badri, Kebahagiaan, Manusia Modern, Krisis Spiritualitas*

## ABSTRACT

### The Stoic Perspective : A Psychospiritual Approach to Modern Spiritual Challenges

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The rapid pace of technological advancement has contributed to a growing spiritual crisis in modern society. As technology increasingly dominates our lives, many individuals struggle to find meaning and purpose. Spirituality, once a central aspect of human existence, has become marginalized. The overreliance on rational thought and scientific progress has led to a neglect of deeper spiritual needs. Stoic philosophy, with its emphasis on reason, virtue, and resilience, offers a valuable framework for addressing the spiritual challenges of the modern world. By focusing on what is within our control and cultivating a positive mindset, Stoicism can help individuals find peace and happiness amidst life's inevitable difficulties.

From this phenomenon, the researcher wants to provide criticism of the five non-spiritual teachings of Stoicism based on an Islamic perspective from Muslim psychologists. This is done because we remember that many modern humans accept and inspire concepts born from the Western paradigm.

To achieve the research objectives, a psychological approach was employed, incorporating a qualitative library research methodology. Critical analysis was used to examine the relevant literature and explore the application of Stoic philosophy to contemporary issues.

After conducting research the author achieved several results, including: **First**, based on Malik Badri's thoughts, the relationship between the spiritual soul of modern humans and science is a unified whole. Science includes not only natural science but also metaphysical science. Separating the two will create an imbalance in the implementation process. **Second**, the teaching of the dichotomy of control brought by Stoicism is not relevant in Islam because Islam has the concepts of destiny and ikhtiyar. This destiny and endeavor is intended so that humans do not always just wait for good destiny to come but also try to pick up that good destiny. **Third**, Stoicism's teaching of living in harmony with nature is contradiction to the concept brought by Islam. Stoicism says that humans who live in accordance with the purpose for which they were created will achieve a virtuous life. **Fourth**, the teachings of Amor Fati or loving destiny are considered less relevant if they are not accompanied by the presence of gratitude and pleasure in carrying out the destiny outlined. Fifth, the teaching of Premeditatio Malorum or may not fully align with Islamic teachings, which emphasize trust in divine providence and the importance of seeking positive outcomes. **Finally**, the STAR (Stop, Think, Access and Respond) teachings in Stoicism became quite complex teachings when implemented when Islam had the concept of the priority of controlling anger.

Acknowledges the limitations of this study and encourages further exploration of the topic. While this research has critically examined the five main teachings of Stoicism, there is still significant potential for a more comprehensive and in-depth analysis of the philosophical framework and its relevance to contemporary spiritual concerns. Future research could delve deeper into the intersection of Stoicism and other philosophical or religious traditions, exploring potential synergies and divergences.

**Keywords:** *Stoicism, Malik Badri, Happiness, Modern Human, Spirituality Crisis*

To Honorable,  
**Dean of Faculty of Usuluddin**  
**University of Darussalam Gontor**

*Bismillahirrahmanirrahim*  
*Assalamu'alaikum Wr. Wb*

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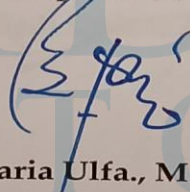
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I declare that this thesis has been processed and corrected to fulfill the requirements for the degree of Licentiate in Aqidah and Islamic Philosophy in the Faculty of Ushuluddin University of Darussalam Gontor. Therefore, I request that the thesis could be examined soon.

*Wassalamu'alaikum Wr. Wb*

Ponorogo 27 Rabiul Akhir 1446 H  
30 October 2024 M

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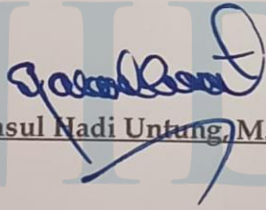
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Ushuluddin, the academic year 1445-1446 H/ 2024-2025 M.

*Wassalamu'alaikum Wr. Wb*

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DECISION OF THE EXAMINERS TEAM

The committee hold the thesis examination in partial fulfillment of the requirements fir the degree of Licentiate in Aqidah and Islamic Philosophy in the Faculty of Ushuluddin, University of Darussalam Gontor on :

Day/Date : Wednesday, 18 December 2024

Place : The Office of Aqidah and Islamic Philosophy

The thesis written by :

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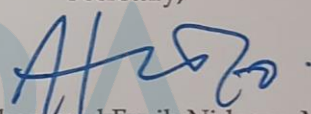
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Decided to grants her pass in the thesis examination. Hence, she is eligible to be awarded the degree of Licentiate in Aqidah and Islamic Philosophy in the Faculty of Ushuluddin, University of Darussalam Gontor.

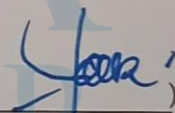
Chief of Examination Abroad,

  
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1<sup>st</sup> Examiner : Dr. Khasib Amrullah, M.Ud



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## DECLARATION

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Declare sincerely that this thesis originally belonged to my work and not other researchers. Furthermore, the thesis is not a work published before, except for some parts with their original references.

Otherwise, if it is discovered that this thesis is plagiarism, I am ready to be ceased academically.

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## MOTTOES

(Az-Zumar: 53)

قُلْ لِّعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ  
يَعْفُو الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

*“Say, “O My servants who transgress against themselves!  
Don’t despair of Allah’s mercy. Indeed, Allah forgives everyone’s sins.  
Indeed, He is the Most Forgiving, the Most Merciful.” (Az-Zumar: 53)*

(Al-Baqarah: 45)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

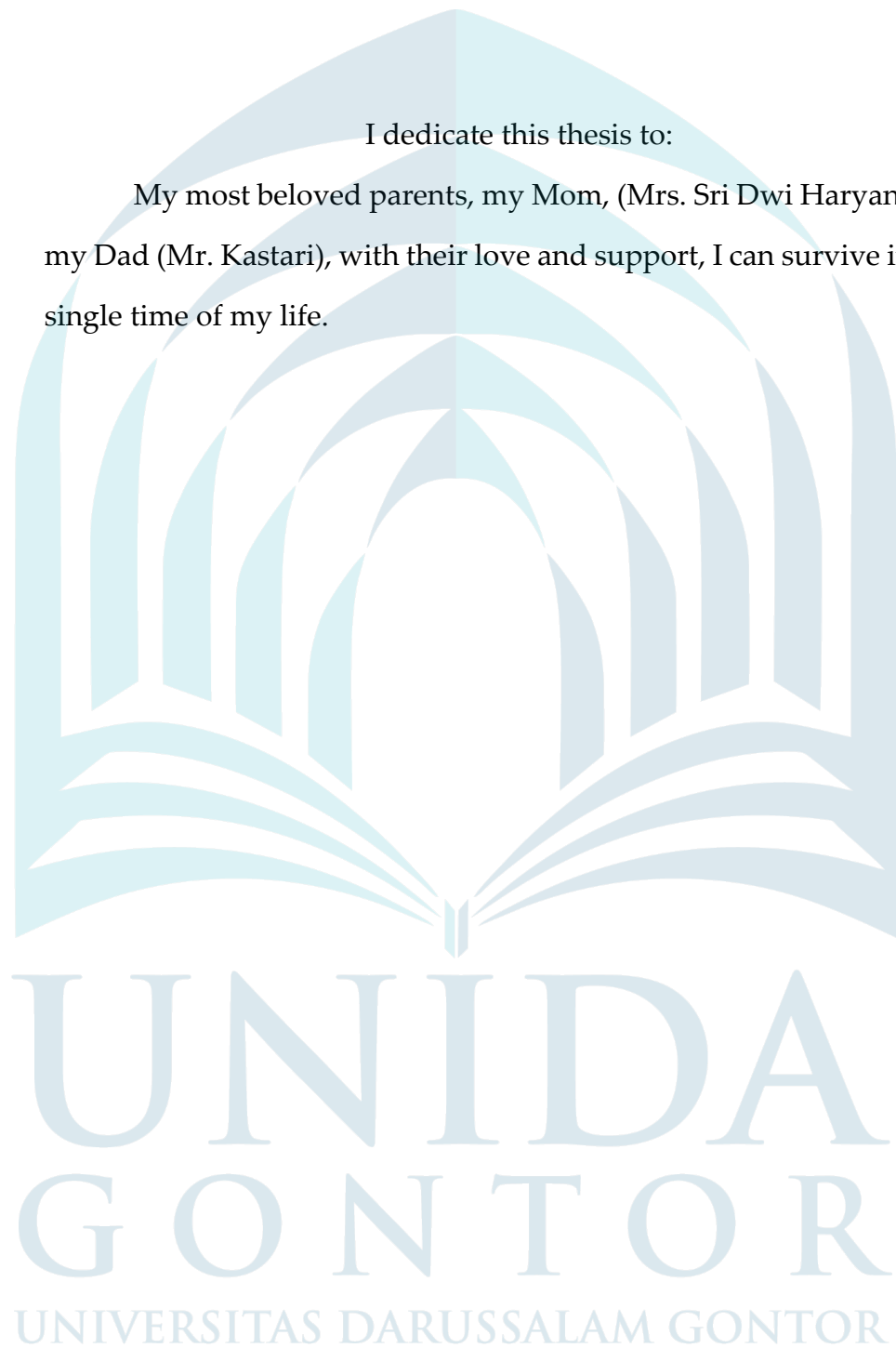
*“And ask for help from all of you with patience and prayer. And indeed  
that is really hard, except for those who are solemn.” (Al-Baqarah : 45)*

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## DEDICATION

I dedicate this thesis to:

My most beloved parents, my Mom, (Mrs. Sri Dwi Haryanti), and my Dad (Mr. Kastari), with their love and support, I can survive in every single time of my life.



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3. Dear Mr. Syamsul Hadi Untung, MA, M.LS., as the Dean of the Faculty of Ushuluddin, University of Darussalam Gontor.
4. Dear Mr. Ahmad Farid Saefudin, MA as the Head of Aqidah and Islamic Philosophy at the University of Darussalam Gontor.

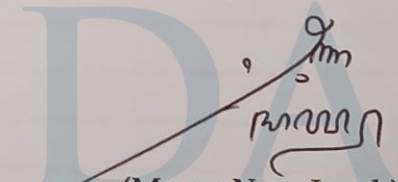
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May Allah reward them abundantly and bless them. May this humble thesis prove to be valuable and beneficial to readers, especially to fellow researchers.

Ponorogo, 23 October 2024 M

20 Rabiul Akhir 1446 H

Sincerely Yours,

  
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