

SUFISTIC MEDITATION AS A FORM OF HAPPINESS TRANSFORMATION

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Abstract

Everyone desires happiness, but the happiness obtained often proves fleeting and deceptive, leaving us with a mere illusion of contentment. This study focuses on the discussion of Sufistic meditation as a form of happiness transformation. Through descriptive qualitative method, it analyzed how meditation, from the Sufism perspective, enhances the transformation of true happiness. In addition, it discussed the concept of happiness from several perspectives, such as the perspective of Western psychology, the Sufism, and the experts. The finding revealed that meditation in Buddhism shares a fundamental essence with the ritual practices in Islam, only the terms used vary. In Sufism, meditation encompasses words equivalent to the terms mentioned in Islam, namely dhikr, tafakkur, mujahadah, muraqabah, riadhah, and uzlah. Sufistic methods, such as mujāhadah, riḳāḳah, takhallī,

tahallī, tajallī, and so on, are some of the ways offered to achieve the true happiness. The sufistic-based meditation proves to be highly supportive to improve the transformation of spirituality and happiness.

Kebahagiaan adalah harapan setiap orang, namun pada kenyataannya, kebahagiaan yang didapatkan hanyalah kebahagiaan semu, bukan kebahagiaan yang abadi. Kajian ini berfokus pada pembahasan meditasi sufistik sebagai bentuk transformasi kebahagiaan. Melalui metode kualitatif deskriptif, penelitian ini menganalisis bagaimana meditasi dari perspektif tasawuf meningkatkan transformasi kebahagiaan sejati. Selain itu juga dibahas konsep kebahagiaan dari beberapa perspektif, seperti kebahagiaan dari perspektif psikologi Barat, kebahagiaan dari perspektif sufistik, dan kebahagiaan menurut para ahli. Temuan menunjukkan bahwa meditasi menurut agama Buddha memiliki esensi yang sama dengan praktik ritual dalam Islam, hanya istilah yang digunakan berbeda. Dalam tasawuf, meditasi memiliki kata yang padanan dengan istilah yang disebutkan dalam Islam, yaitu dzikir, tafakkur, mujahadah, muraqabah, riyadhah, dan uzlah. Cara-cara sufistik, seperti mujāhadah, riyāḍah, takhallī, tahallī, tajallī, dan sebagainya, adalah beberapa cara yang ditawarkan dalam tujuan mencapai kebahagiaan sejati tersebut. Meditasi berbasis sufistik sangat mendukung untuk meningkatkan transformasi spiritualitas pada umumnya dan kebahagiaan pada khususnya.

Keywords: *Buddhist meditation; happiness transformation; sufistic meditation*

Introduction

Life is like the sea that is always churning for power and the relentless fury of the waves crashing over every object it passes. There is not a single human being who is free from the erratic waves of life. Sadness and happiness are two things that cannot be separated from the consequences of human life's journey in the world. The anxiety and bitterness of life are necessities. Sadness and happiness are always ready to pounce and at the same time give hope to every human being. These two feelings will be positive and negative forces to make humans continue to fight for life or even drown carried by the waves (Zakaria, 2010).

It is wisdom that will lead humans to happiness. Such teachings have existed and been practised for thousands of years, from Stoic freedom, Al-Ghazali's chemistry of happiness, and even Buddhist enlightenment. Unhappy is the story of happiness. More than two thousand years ago, when the ancient Greeks first thought about the meaning of the "good life", happiness was a social asset that demanded lifelong maintenance. Today, happiness is a right everyone is born with: take a pill, be happy, do yoga, and find your happiness (Schoch, 2006).

More than two thousand years ago, the Ancient Greeks thought for the first time about the "Meaningfulness of Life" and found that happiness was one of their goals in life. It is a social asset that must be maintained and nurtured throughout life. In contrast to the millennial era, happiness is the right of every individual brought from birth, not enough to apply only in the social sphere (Schoch, 2006). Baumgardener said that happiness in psychology is called subjective well-being which is a combination of life satisfaction that creates positive energy and eliminates negative energy. A person is said to be prosperous if he fills his life with things that are clear, purposeful, and meaningful for himself and others (in Fuad, 2015).

Happiness has a different definition from pleasure. In the study of philosophy, it is defined as a sense of comfort and perfect spiritual pleasure that generates physiological and psychological satisfaction. Whereas "happy" is an emotion that arises for achieving what we want, and it can be temporary. Happiness is one aspect of life that must be fulfilled. Individuals who have achieved happiness have high creativity and progressivity and have been proven to extend life because it has an impact on health and immune system (Rofi'udin, 2013). Happiness is also closely related to the symptoms of depression. Therefore, if a person's level of happiness is high, the symptoms of depression will be lower because mental stress is defeated by a sense of peace (Qusyairi, 2015).

By nature, humans are hedonistic and materialistic, inclined towards beauty, luxury, and pleasure. If this instinct is not directed, controlled, and limited, they will never find lasting happiness, yet what they feel is false and temporary happiness (Al Mundzir, 2015). In this modern era, many people define happiness as the abundance of materials, such as living in abundance, having a job with a high salary, being financially

fulfilled, and so on. Behind it all lies happiness that transcends limitations of time and space. It is a state of mental well-being that cannot easily be attained by everyone.

In the present era, often referred to as the millennial era, individuals living in this era are characterized by their high intellectual capacity, belief, and adherence to the sophistication and advancement of science and technology. Consequently, they are carried away by social changes brought about by modernization. It causes alienation of individuals from their God because they uphold the ratio and ignore spirituality. Humans today do not get psychological peace and happiness because they have lost the true meaning of life (Husen, 2018).

Fast-paced social changes have great consequences for all levels of modern society. It is undeniable that the discoveries of science and technology outwardly provide convenience in helping humans to carry out their activities, from the difficult to the easy ones. However, not all people can take advantage of these blessings, and many also have difficulty adjusting to these changes, which in turn creates tension and eventually becomes stressful. This is a disorder that modern individuals do not realize (Mufidah, 2020).

Every individual tries to obtain happiness in different ways. Many things can be done to pursue happiness including worship rituals, such as prayer, dhikr, and so on. Indeed, happiness is influenced by many factors, external and internal. Each individual has their factors in picking up their happiness. Those who make one factor a source of happiness, not necessarily other individuals feel this way. Pujiastuti (2018) said that there are different meanings of understanding happiness in Western culture and Eastern cultures. In the context of Western culture, happiness is when someone has achieved personal achievement. In this context, individuals act because they are motivated to maximize positive effects. In contrast to Eastern Culture, happiness is interpreted as more likely to achieve interpersonal relationships. Individuals act because they want to maintain the robustness of positive and negative effects by looking at their closeness and flexibility in social relationships. According to Seligman (2005), happiness is influenced by money, marriage, gender, emotional variety, age, health, education, climate, and race.

To answer all human concerns and get them out of the endless problems of life, *tasawuf* is present as a dry-soul conditioner because it encompasses all aspects of life in the world and the hereafter. There are three objectives that Sufism presents upon answering these problems: *first*, to participate in sharing the role of saving people from the condition of confusion due to the loss of spiritual values; *second*, to introduce an understanding of esoteric Islam; *third*, reaffirming that Sufism is the heart of Islamic teachings. If this area is dry, it will affect other Islamic teachings (Rofi'udin, 2013). *Tasawwuf* is expected to restore the mindset about the meaning of life so that human physiology and psychology can be balanced again and ultimately be able to achieve real happiness.

Happiness in each person depends on its meaning and understanding (Sholihah, 2016). To obtain happiness according to Rofi'udin (2013) is to undergo meditation. The meditation method can be used as an alternative to reduce the destructive effects of various trials and tribulations of life, thus bringing up positive hormones that lead to happiness. Shapiro conducted research on meditation methods, and the results were amazing. It was found that 88% of his research subjects who did meditation felt happiness, increased self-confidence, thought positively, and were able to decide between solving the problems faced with the right choice compared to subjects who did not do meditation (in Pratama, 2017).

Meditation is better known as an important ritual in Buddhism that implies inner development or focusing the mind on a single object. The meditation taught in Buddhism does not aim to unite with God or gain a mystical experience, but the focal point is to achieve inner calm and insight, to eventually attain an unshakable state of mind, the ultimate guarantee of being free from being shackled by the impurities of the heart (Pathath, 2017). There are not too many variations to the practice of meditation in Buddhism, such as sitting, standing, or lying down. The important thing is to be in a comfortable state while focusing the mind on a single object. It turns out that looking at the theory of meditation in Buddhism is not much different from the teachings in Sufism. The ultimate goal is to gain inner peace and obtain physio and psycho balance so that the health of the body and peace of mind are always maintained (Pathath, 2017). In addition, we gain an understanding of who we are because a peaceful, comfortable life is a life where all the needs of life are fulfilled and run in a balanced

manner, namely physical, spiritual, and social. A comfortable life is a life that is safe, peaceful, and serene (Seligman, 2013).

Current studies have related between the concept of meditation to the enhancement of the soul to reach happiness, such as the findings of Rastelli et al. (2021). They conducted a comprehensive review of how subjective wellbeing is supported by training of meditation to form emotional balance, and overall happiness. The study of Klusman et al. (2020) also emphasized that regular meditation practice can lead to a deeper understanding of oneself, increased self-compassion, and a greater sense of purpose in life viewed meditation and happiness are related Besides, Crowley et al. (2022) found that the training of meditation supports the feeling of wellbeing that results in true happiness. However, it requires more exploration on how happiness transformation can be realized through the meditation based on Sufistic perspectives. Based on this, the researchers want to explore the role of meditation from the Tasawwuf perspective as a form of happiness transformation.

Methods

The current research is qualitative (Sugiono, 2013) with a literature study approach (Sugiyono, 2009). Once collected, library sources were categorized according to the research questions. After classification, researchers obtained data from the library sources. The data from the literature review was presented as research results. Then, the data were abstracted to display facts. Finally, the facts were interpreted.

Finding and Discussion

The Concept of Meditation from Buddhist Perspective

The essence of Buddhism can be found in the core of the thoughts of Siddhartha Gautama, later known as Shakyamuni Buddha. The Buddha's journey to seek enlightenment and what he did after gaining enlightenment became the core of life that many people learned and taught from one generation to another (Avezahra et al., 2021). Meditation comes from the Latin *meditare*, later transformed into *meditation*, derived from the word *med* meaning "mind" or "attention". Meditation is defined by Webster's New World Dictionary as an act of mind performed continuously, as a reflection of religious services. Meanwhile, according to

The Oxford Universal Dictionary on Historical Principles, meditation is defined as contemplation, studying, considering carefully, examining intensely, thinking repeatedly, mentally designing, thinking, and training the mind, especially for religious services (Pratama, 2017).

The definition of meditation, according to Suryani, is a process carried out consciously, and the results cannot be obtained immediately because it requires a long process. Meditation in the Complete Dictionary of Psychology means an effort made continuously in thinking activities, such as contemplation, namely contemplation and religious consideration. Meditation is also referred to as a medium of communication between the person who is meditating and God (Chaplin, 2001). Within the scope of religion, meditation is defined as a persistent engagement of mind to contemplate truths, mysteries, or objects of reverence that holds religious significance, as a means of devotional practice.

Meditation is one of the rituals that support the enhancement of spirituality. Every religion can certainly have the concept of meditation rituals; it is only that the practice varies. Buddhist meditation is known as Yoga, derived from the teachings of Buddhism. The Buddha has used a variety of terms for meditation. Two main keywords become the definition of meditation, namely: *Bhavana*, the development of the mind or the formation of ways of thinking, *Cha Visuddhi*, the cleansing of the mind and *Samadhi*, which is a state of a combination of all abilities of the mind (Rambe, 2019). The history of religions records that the practice of meditation rituals in Buddhism dates back to 500-600 BC, as part of Siddharta Gautama's journey to 'enlightenment' or 'awakening', a state of direct knowledge of the nature of things (Rambe, 2019).

Meditation is always practised by Buddhists of all schools of Buddhism, especially when performing *puja bhakti*. Meditation in Buddhism is defined as mental development or a state of mind that concentrates on one object (Seligman, 2005). In Buddhism, there are two forms of meditation: *Samtha Bhavana* meditation, a meditation that trains the mind, especially the mind centred and focused on one object. By doing this type of meditation, the inner obstacles cannot be completely removed. The impurities of the heart can only be deposited and *Vipassana Bhavana*. After one's mind becomes calm, insight comes up.

Buddhist meditation has meanings that are embodied in individual experiences (Avezahra et al., 2021): (a) *Yama*, avoiding evil deeds, which is more about self-control; (b) *Niyama*, the observance of moral rules; (c) *asana* (the most famous), posture or position, the "lotus flower" posture where one sits with the soles of the feet placed on the thighs in opposition; (d) *Pranayama*, breath practice; (e) *Pratyahara*, controlling the five senses; (f) *Dharana*, calming the mind with full concentration on an object; and (g) *Samadhi*, attaining pure consciousness in the highest level of the state.

The meditation taught in Buddhism does not aim to unite with God or have a mystical experience, nor to hypnotize oneself, rather to achieve equanimity and insight with the sole aim of attaining an unshakable state of mind, the ultimate guarantee of freedom from the bondage of impurities. Van Den Berg and Mulder in Avezahra et al., (2021) suggested that meditation can increase ego strength, satisfaction, self-actualization, trust in others, and improve self-image. Therefore, an outline of the focus of this research can be drawn to reveal happiness in Theravada monks.

In the Buddhist approach, the dimension of happiness can be explained through the notion of *Sukha*. Ekman, et al. in Avezahra et al., (2021) translated *Sukha* from Sanskrit as follows: A state of flourishing arising from mental balance and insight into the nature of reality. More than fleeting emotions or moods aroused by sensory and conceptual stimuli, *Sukha* is an enduring trait that arises from a state of mental equilibrium. It entails a structured and unfiltered conceptual awareness of the true nature of reality.

Ultimate happiness in the Buddhist perspective is defined as the presence of potential at all times (Compton & Hoffman, 2019). Rahula in Compton and Hoffman (2019) explained that Buddhism affirms a truth that is undeniable in human existence, namely the existence of constant change. Although humans have desires and have efforts to prevent things, life is always changing. When humans allow themselves to know that reality has inevitably changed, it makes humans anxious, worried, fearful, and insecure. In addition, the next cause of unhappiness is that humans crave security, stability, permanence, and perfection to end doubts and worries. On this premise, the existence of security, stability, permanence, and perfection refers to attachment and greed. To overcome the causes of unhappiness, Buddhism offers a route to happiness through the practice of

meditative disciplines. A person who experiences Nibbana will find enlightenment, each of which will increase deep insight.

De Silva in Compton and Hoffman (2019) explained that Buddhism can foster a sense of well-being by building calmness, acceptance of all aspects of life and insight into human consciousness through the practice of meditation. The happiness of Theravada monks in Indonesia cannot be separated from the Buddhist worldview delivered by Sidharta Gautama. In this teaching, there is a view that all forms are impermanent. This is based on the concept of Godhead in Buddhism, which in Pali is "Atthi Ajatam Abhutam Akatam Asamkhatam". The Supreme Godhead is that which is without me (annata), which cannot be personified, and which cannot be described in any form (Ricard, 2011). All things are impermanent including life itself. Buddhism introduces the existence of 31 realms of life. As long as humans have not achieved holiness or absolute freedom, the realms of human life will continue to change (Ricard, 2011). Therefore, Buddhism is thick with causal relationships through the law of karma and the concept of rebirth.

Happiness for Theravada monks is the creation of a clean state of mind, cleaning a condition where the mind is free from things that can fetter the self. This is realized by cultivating a lot of virtue, devoting oneself to the welfare of many people and practicing the discipline of self-management through meditation. The Bhikku way of life seems to have two opposite sides like a coin, one side is full of restrictions or prohibitions set in the precepts and Vinaya, while on the other hand, it turns out that the way of life can cause peace of mind that produces happiness. This can be discussed through the perspective of positive psychology, which includes positive feelings, such as satisfaction, happiness, and hope (Seligman, 2006).

Meditation from a Sufism Perspective

In the Islamic tradition, the word meditation is not well known, yet it has the same meaning as dhikr because its essence is both remembering God and seeking peace. Meditation as a discipline and method in the Islamic tradition only emerge after the Sufi movement (Rofi'udin, 2013). Dhikr meditation, according to Nasriati et al (2015), is a form of relaxation to reduce postoperative pain, and it also has an impact on reducing pain intensity in postoperative fracture patients. Dhikr meditation practice can

reduce pain because it stimulates the release of beta-endorphin hormone from the body as a natural morphine. Meditation aims to make alpha waves dominant in the brain. If the brain oscillates in the alpha region, many happiness hormones, namely beta-endorphin, are released.

When looking at the historical record of Islam, Sufi behaviour is very urgent in every era and situation. It cleanses the soul of despicable traits, so that the person's behaviour gives birth to actions that make him always close to Allah. Besides, not everyone chooses Sufism as a support for their spiritual life because many think that Sufism displays mystical traditions with analogous stories that are sometimes not accepted by the ratio.

In religions, there are religious phenomena that exhibit similarities and differences, one of which is meditation. In Buddhism, meditation is very diverse in styles, such as yoga meditation, Zen meditation, Samantha Bhavanameditation, and Vipassana Bhavana meditation (Rambe, 2019). In Islam, meditation is closely related to the world of Sufism. The meditative discipline is found in the Sufism tradition with its other term Islamic Mysticism or Sufism. Sufism is a Sufi mystical system that emphasizes the religious experience. Sufis are a group of Muslim ascetics who perform *mujahadah* with a long process centred on killing all the ugliness of their souls, to reach the Haqq substance or even be able to unite with Him (Taqiyudin, 2009). If identified, several spiritual activities are categorized as practices of meditation, including those mentioned by Sholihah (2016): *muraqobah*, *muhasabah*, *dhikr*, *tafakkur*, *uzlah*, and *riyadhah*.

Muraqobah is full concentration accompanied by a sense of vigilance, the strength of soul, mind, imagination, and careful examination of the servant with himself. *Muhasabah*, is continuous self-introspection of the heart and body and their ever-changing state. The person who does *muhasabah* while contemplating will be able to feel the deepest and secret movements of the heart. *Dhikr*, remembering, mentioning, and repeating while glorifying Allah's power as a spiritual practice either in *jahr* or *sirr*. In Tariqah, the experience of *dhikr* brings about a gradual inner transformation. However, the degree of this spiritual transformation depends on God's grace and sincerity of intention. True *dhikr* is a spiritual state in which a person who remembers God concentrates all his physical strength and heart on God so that his entire being is united with the absolute. *Tafakkur*, contemplating and understanding all the signs and greatness of Allah on this earth, both apparent and hidden. It is the process

of combining two sciences studied so that an understanding is achieved. *Tafakkur* will produce knowledge and deeds. If this knowledge succeeds in tapping the recesses of the heart, the state of the heart will become wise and the deeds will follow. *Tafakkur* should be done on the one third of the night because it is a time of silence, and peace, and is very appropriate for soul therapy. *Uzlah* is secluding oneself and minimizing association with society to avoid sin and evil and occupying oneself with training the soul to perform worship rituals. Al-Ghazali divides *uzlah* into two: compulsory *uzlah* and main *uzlah*. Compulsory *uzlah* is to isolate oneself from wickedness and the like, and the main *uzlah* is isolation from *al-fudhul*, which is excessive in something legalized by *shara'* and the like. *Riyadhah*, is practising diligently to reject or nullify other than Him, in the form of itself, passions, and devils. This should be continuously done by gradually reducing food because lust comes from food. It also needs abandoning one's efforts or relying on one's desires and handing them over to a spiritual teacher so that he can choose the best. Another way to do *riyadhah* is by joining a *tariqah*.

Al-Ghazali as one of the Sufi figures has a series of meditative methods. This method is called *tarekat*, which is a set of moral series that becomes the handle of Sufism followers and is used as a method of mental and moral influence (Husen, 2018). Al-Ghazali emphasized his *tarekat* on knowledge and deeds, resulting in *Muhibbah* which will later lead someone to *ma'rifatullah* (Qusyairi, 2015). Therefore, all forms and techniques of meditation in the Sufi style of Al-Ghazali will be oriented towards *ma'rifatullah*. In contrast to meditation performed in Buddhist rituals, the ultimate goal of meditation is not to unite with his God or gain mystical powers but to gain enlightenment and insight to produce a wise human being.

Concept of Happiness According to Experts

According to Seligman (2013), happiness is seen from two points of view, *morally laden* and *morally neutral*. *Morally laden* is a measure of happiness seen from developed moral values, which in essence is centred on acts of kindness. Meanwhile, *morally neutral* emphasizes subjective well-being in the form of satisfaction with life or the achievement of high enjoyment.

Many experts have put forward definitions of happiness. According to Car (2004), happiness is a positive psychological condition characterized by high levels of past satisfaction, high levels of positive emotions, and low levels of negative emotions. Seligman (2005) also mentioned that happiness deals with knowing our highest power and then developing it and applying it to serve something we believe is greater than us. Schimmel (2009) stated that it is an individual's assessment of his or her overall quality of life. Happiness is also called subjective well-being. In sum, happiness is a person's assessment of his or her entire quality of life which ultimately leads to feelings of happiness and satisfaction.

Happiness, in various languages such as English (Happiness), German (Gluck), Latin (Felicitas), Greek (Eutychia, Eudaimonia), Arabic (Falah, Sa'adah), denotes good luck, good opportunities, and good events. In Chinese (Xing Fu), happiness is composed of the combined words "lucky" and "good fortune". Different people, of different ages and backgrounds, have different descriptions of happiness. For example, if ten people are asked "what is happiness?", the answers may vary greatly. Some of them would identify happy people with those who live in big and luxurious houses, shiny cars, beautiful clothes, delicious food, beautiful wives, beautiful bodies, and so on. Some describe happiness with spree, as an interesting phrase that is quite popular among teenagers today, namely: "while young spree, old rich, dead go to heaven."

Philosophers also differ in their definitions of happiness. Some describe it as such and others see it as far beyond that. According to Aristotle, humans can see happiness far above physical pleasures. Other philosophers, such as the Hedonists and Utilitarians, define happiness as a moral foundation. Whether an action is good or bad is measured by the extent to which it brings people happiness (more precisely, pleasure). Some philosophers say that good and bad actions are not related to happiness at all because there may be actions that make the perpetrator happy but are immoral, such as corruption. According to this group, good deeds are ethical demands to fulfil obligations even though they make the perpetrators suffer (Rakhmat, 2008).

There are a lot of views and opinions about happiness, from the Greek philosopher Socrates, who said that virtue is knowledge. A knowledgeable person is automatically virtuous. The path to goodness is the best path to achieving pleasure in life. The goal of ethics for him is to

achieve happiness or pleasure in life. However, Socrates never questions what happiness or pleasure is, so his students give their own opinions.

Happiness in the View of Psychology

In Psychoanalysis view, Sigmund Freud proposed the pleasure principle as a principle for achieving happiness. In his theory, Freud straightforwardly mentions that everything perceived by mental events is automatically governed by the pleasure principle. Mental events always cause unpleasant tension but then lead to a decrease in that tension in the form of avoidance of unpleasure and then cause pleasure (production of pleasure) (Rofi'udin, 2013).

When a person feels happy, it is only a distraction from the sufferer experienced. Freud thought of it as (a) powerful deflections that cause one to make light of one's suffering; (b) substitute gratification, which will reduce the suffering; and (c) intoxicating substances (as in psychotropic drugs) that make one ignore one's suffering. Freud offers two methods to achieve happiness, namely emotional connection with others and the pleasure of beauty.

From the perspective of humanistic psychology, Abraham Maslow proposed the "pyramid of needs", theory as the basis for increasing human happiness. Maslow explained that the human base consists of five levels: 1) physiological needs, 2) security needs, 3) love needs, 4) appreciation needs, and 5) self-actualization needs (Rofi'udin, 2013).

Victor Frankl introduced "logotherapy" as a technique for making meaning of life and achieving happiness. He offers three ways to achieve meaning in life: (1) through action; (2) through valuable experiences in various mediums (artistic beauty, relational love, etc.); and (3) through suffering (Rofi'udin, 2013).

Like humanistic psychology, this psychology pays attention to the spiritual dimension, which turns out that humans have tremendous potential that has so far been neglected by contemporary psychology. The difference between humanistic and transpersonal psychology is that humanistic is more interested in utilizing human potential to improve human relationships, while transpersonal psychology is more interested in examining transcendental subjective experiences. Transpersonal happiness is achieved by the development of sublime potentials and human consciousness.

Happiness in the View of Sufistic Psychology

Islam in its practice has two teachings; outward teachings and inward teachings, both of which are integrated. It is the formal or outward teaching of Islam that regulates the lives of its adherents so that one does not clash with the other (Putri, 2018). Ibn Khaldun defines happiness as submitting and obeying following the lines of Allah's religious provisions and humanity. According to al-Ghazali in his book *Kimiya Al-Sa'adah*, the peak of happiness in humans is when he succeeds in achieving *ma'rifatullah* (knowing God) (Mufidah, 2020). The delicacy of the heart is *ma'rifat* to Allah because the heart is made nothing but to remember God. A commoner will be very happy if he meets a high official. Then, Allah is obviously the pinnacle of all kinds of happiness. According to 'Aidh Al-Qarni, happiness is the lightness of the heart because of the truth he lives by, the spaciousness of the chest because of the principles that guide his life, and peace of mind because of the goodness around him.

Overall, the definition of happiness in the Sufistic view is when a person straightens his soul and expands his chest to follow the truth to obtain ultimate happiness (happiness in the hereafter). In Sufism, scholars compiled a system that can be used to achieve ultimate happiness. This system is the basis of upbringing in spiritual training for Sufis which is arranged in three levels *takhalli*, *tahalli*, and *tajalli* (Mufidah, 2020).

Takhallī is a person's effort to cleanse himself from despicable traits, impurities of the heart, and physical and mental sin. This effort is a person's first step in taking *tasawwuf*, because these despicable traits are the main disturbers and obstacles for humans in connecting with Allah. *Tahallī* is one's effort to fill with praiseworthy qualities, illuminating the heart with physical and mental obedience. *Tahallī* is done after one cleanses himself from things that pollute his soul from various despicable traits and sins. Furthermore, it is accompanied by the illumination of the heart so that the dirty and dark heart becomes clean and bright because it is such a heart that can receive the radiance of God's light. It is through this *tajallī* that the spiritual path seeks to achieve the happiness. *Tajallī* is the feeling of divinity that reaches the reality of divinity, namely the disappearance of the veil of human traits when the face of Allah appears.

Imam Al-Ghazali divided happiness into several levels (Husen, 2018; Al Mundzir, 2015): (1) the happiness of the hereafter, which is real and lasting happiness; (2) the primacy of the intellect, which is related to the

perfection of the mind and the potential possessed by humans; (3) the virtue of the external body, which is the happiness of the physical body such as a healthy body, a beautiful physique, a strong body, and so on; and (4) virtues from outside the body. Happiness is related to factors in the surrounding environment, such as family, social, property sufficiency, honour, and others.

Furthermore, Al-Ghazali stated that happiness is a state needed by humans in life. Whatever the activity, if it does not bring a sense of happiness, the activity is not worth perfect. Many steps towards happiness have been put forward by several philosophers to scholars. Although they share the main goal (happiness), the way to achieve it is different. Likewise, al-Ghazali has a special method for achieving happiness called *kimiya' al-sa'adah*, which is composed of eight important elements (Al-Ghazali, 2001).

First, know yourself. Knowing yourself is the key to knowing God. No one is closer to the self than himself or herself. If you do not know yourself, how can you know others? The first step to knowing oneself is to realize that the self consists of an outer form and an inner form. The outer form is called the body and the inner form is called the heart or spirit. The heart is not a lump of flesh located in the left chest, but the master who controls all the other faculties within. In essence, the heart is not something sensory, but something that cannot be seen. Knowledge of the form and nature of the heart is the key to knowing God.

Second, knowing God. The knowledge of Allah is the only supreme subject of knowledge and the one who attains is bound to feel the peak of pleasure. Anyone who studies this issue will see that true happiness cannot be separated from the *ma'rifat* of knowing Allah. Every faculty in man loves everything. The *syahwat* loves to fulfil lustful desires, the anger loves revenge, the eyes love beautiful sights, and the ears love to hear melodious sounds. The human soul was created to absorb the truth. And the truth is close to the pinnacle of happiness.

Third, knowing the world. This world is a stage or marketplace that travelers stop by on their way to another place. It is a place to equip oneself with provisions for the journey. Here man uses his bodily senses to acquire some knowledge of the works of God. Man is in this world two things need to be present in him: firstly, the protection and nurturing of his soul; secondly the care and maintenance of his body. The proper care of his soul is knowledge and love of Allah. The love of anything other than Allah

signifies the ruin of the soul. The body can be said to be just a riding animal for the soul and is perishable, while the soul will be eternal.

Fourth, knowing the afterlife. The conclusion of the hereafter is through charity and ma'rifat. People who live in the world are travellers towards Allah using two systems: *mulaazamah* (constantremembrance) and *mukhaalafah* (avoiding forgetting Allah).

Fifth, *muhasabah* and *zikh*. *Muhasabah* is continuous self-criticism or introspection. People who have faith in their hearts will always review whatever is said and done, be grateful for the good and try to erase sins and mistakes by repenting. *Muhasabah* is the most important element for a believer who devotes his life to Allah.

At a time when materialism is the order of the day, where wealth, position and fame have become exalted gods, the suicide death of a great Oscar-winning actor (Robin William) is a human tragedy. This sad reality calls for a redefinition of the measures of success and happiness. The two components that have been considered, the main measures of success, namely wealth and power, need to be supplemented with more basic things. Ariana Huffington offers four elements of success: well-being, wonder, wisdom, and giving. In this new measure, success must be directly proportional to happiness. Success must be congruent with the meaningfulness of life. Therefore, the problem of every human being is how to find real happiness in life by filling it with meaningful things (Fuad, 2015).

According to Bastaman, meaningful life is the gate to happiness. It is a pattern of life that is pleasant, full of enthusiasm, passionate, and far from feeling anxious and empty in living everyday life. It occurs due to the fulfilment of positive and truly coveted values and life goals. A meaningful personal life is characterized by the following aspects in a person: harmonious interpersonal relationships, mutual respect, and love for one another; activities that are liked and produce works that are beneficial to others; the ability to overcome various life obstacles and consider these obstacles not as problems, but as opportunities and challenges; clear life goals as guidelines and directions for activities based on solid faith; a high sense of humour, that is, being able to see humorously one's own experiences, including tragic life experiences; consciously trying to improve the level of thinking; acting positively, developing self-potential, which includes physical, mental, emotional, social, and spiritual, in a balanced

manner, to improve a better quality of life and achieve a coveted self-image; and underlying all of the above with prayer, worship, and holy intentions (Fuad, 2015).

Furthermore, some components or instruments of happiness can be objectively identified in the following ways: fulfilment of physiological (material) needs, for example, eating, drinking, clothing, vehicles, houses, sexual life, physical health, and so on; fulfilment of psychological (emotional) needs, for example, the presence of feelings of serenity, peace, comfort, and security, and not suffering from inner conflict, depression, anxiety, frustration, and so on; fulfilment of social needs, for example, having harmonious relationships with people around him, especially family, mutual respect, love, and appreciation; and fulfilment of spiritual needs, for example, being able to see all episodes of life from the perspective of a broader meaning of life, worship, and faith in God (Fuad, 2015).

Conclusion

In Sufism, meditation is termed as Islamic mysticism. All ritual practices in Sufism are similar to meditation in general. It is only that meditation through Sufism has a deeper essence than that in Buddhism and other religions because the ultimate goal of meditation is not only peace of mind but also entering the transcendent dimension. There are a lot of benefits obtained when someone does meditation, to control themselves to always think positively. It has been proven through experiments that the organism's reaction to meditation is the opposite of its stress reaction, which calms the nervous system, calms the heart rate, lowers blood pressure and respiratory rhythm, and stimulates the balance of hormone release.

With meditation, a person becomes calm, achieves a balance between thoughts and emotions and can be more confident. This is what causes happiness to arise in a person. This concept of happiness is very different from that offered in contemporary deistic psychology. Happiness in contemporary psychology places humans as the central point of interpretation of the value of happiness. This can be seen from several ontologies of happiness that are observable, such as wealth, health, and education. Happiness factors go beyond these three indicators. Adrian White's "Map of World Happiness" and several other studies show this disparity and paradox. Thus, the path to happiness should be customized

according to the direction and guidance of the Master of True Happiness. Sufistic methods, such as *mujāhadah*, *riyāḍah*, *takhallī*, *taḥallī*, *tajallī*, and so on, are some of the ways offered to achieve the true happiness.

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