

KIAI AZAIM IBRAHIMY'S THOUGHT ON HAPPINESS AND WELL-BEING: THE AT- TAWAZUN APPROACH IN SOCIETY 5.0

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Abstract

In the face of Society 5.0 and rapid digitalization, younger generations are increasingly vulnerable to emotional imbalance, a diminished spiritual connection, and weakened social bonds. This study explores the thoughts of K.H.R. Ach. Azaim Ibrahimy on happiness and psychological well-being, as conveyed through the Majelis Dzikir Basmalah YouTube channel, and examines their alignment with Martin Seligman's PERMA model. This study addresses a gap in existing research by integrating the spiritual teachings of Kiai Azaim Ibrahimy with Seligman's PERMA model to explore well-being in Islamic boarding schools, a context largely overlooked in both Islamic and psychological literature. Its novelty lies in offering a holistic framework that combines local spiritual wisdom with positive psychology to respond to the mental health challenges of pesantren communities in the digital Society 5.0 era. Using a qualitative hermeneutic-ethnographic approach, the research reveals that Kiai Azaim's teachings resonate with the five pillars of PERMA: gratitude as a source of positive emotion, spiritual engagement through religious devotion, harmonious interpersonal relationships, a meaningful life rooted in service, and a sense of accomplishment encompassing both worldly and spiritual success. The study further analyzes

the implementation of the At-Tawazun counseling model in pesantren (Islamic boarding school) settings, which incorporates local wisdom through practices such as uswah hasanah (exemplary conduct), ta'zhim (reverence), khidmah (service), and riyadhhah (spiritual discipline). These traditions foster spiritual, social, and psychological harmony within the pesantren environment. The findings underscore the strategic role of pesantren-based counseling as a contextual, holistic, and culturally grounded approach to enhancing mental well-being in the digital age. Consequently, pesantren emerge not only as spiritual institutions but also as vital centers for nurturing psychological resilience amid global change.

Di tengah tantangan era Society 5.0 dan digitalisasi, generasi muda menghadapi ketidakseimbangan emosional yang kian kompleks. Ketergantungan pada teknologi, tekanan sosial media, serta melemahnya ikatan spiritual dan sosial berkontribusi terhadap menurunnya tingkat kebahagiaan dan kesejahteraan psikologis. Studi ini bertolak dari kegelisahan tersebut, dengan meneliti pemikiran Kiai Azaim Ibrahimy tentang kebahagiaan dan kesejahteraan jiwa yang disampaikan melalui kanal YouTube Majelis Dzikir Basmalah, dan mengaitkannya dengan model PERMA dari Martin Seligman. Melalui pendekatan kualitatif dengan metode hermeneutik-etnografis, penelitian ini menemukan bahwa ajaran Kiai Azaim selaras dengan lima dimensi PERMA: syukur sebagai sumber emosi positif, keterlibatan spiritual dalam ibadah, relasi sosial harmonis antar santri, makna hidup dalam bingkai pengabdian, serta pencapaian yang mencakup keberhasilan dunia dan akhirat. Penelitian ini juga menelaah praktik konseling At-Tawazun di pesantren yang mengintegrasikan kearifan lokal melalui metode uswah hasanah, ta'zhim, khidmah, dan riyadhhah. Teknik-teknik ini terbukti efektif dalam menumbuhkan keseimbangan spiritual, sosial, dan psikologis di lingkungan pesantren. Temuan ini menegaskan pentingnya pengembangan pendekatan konseling berbasis pesantren sebagai model alternatif yang kontekstual, relevan, dan holistik untuk memperkuat ketahanan mental di era digital. Dengan demikian, pesantren tidak hanya berfungsi sebagai lembaga pendidikan spiritual, tetapi juga sebagai pusat penguatan kesejahteraan psikologis yang adaptif terhadap dinamika global.

Keywords: happiness, pesantren, psychological well-being, society 5.0

Introduction

Psychological happiness and well-being have become increasingly relevant topics in positive psychology, particularly in the digital era marked by global challenges. Technological advancements offer significant benefits, including instant access to information and seamless communication across borders. However, they also bring substantial negative consequences, such as social media addiction, emotional disturbances, and a decline in the quality of social interactions. In this context, younger generations are particularly vulnerable

to rising levels of emotional and mental imbalance. The sharp increase in smartphone and social media use among adolescents is strongly associated with heightened symptoms of depression, anxiety, and social isolation (Rambaree et al., 2020). Furthermore, the World Health Organization highlights that the surge in mental health issues among youth is largely driven by uncontrolled digital exposure, which exacerbates identity crises and disrupts life balance (World Health Organization, 2020). These developments underscore the urgent need for holistic approaches that go beyond digital literacy to include the strengthening of spirituality, the cultivation of healthy social relationships, and the promotion of sustained psychological equilibrium.

The society 5.0 era, which integrates digital technology with various aspects of human life, presents both challenges and opportunities for improving quality of life, including mental health (Arifin, 2020; Fukuyama, 2018). Therefore, an approach is needed that not only relies on materialistic solutions but also integrates dimensions of spirituality and life balance to address these challenges. Such a holistic approach ensures that technological progress aligns with human values, fostering sustainable well-being in the digital age.

In the digital era, pesantren—traditional Islamic educational institutions—have begun utilizing social media and digital platforms to expand their outreach in religious preaching (*dakwah*) and moral education to the wider public. YouTube has emerged as one of the key platforms adopted by pesantren communities to convey Islamic values, spiritual teachings, and perspectives on happiness and well-being in a broader and more contextualized manner. This medium serves not only as a tool for documenting religious sermons but also as a space for articulating pesantren thought in responding to contemporary challenges in an adaptive and inclusive way.

Pesantren, as traditional Islamic educational institutions in Indonesia, play a strategic role in shaping students' character and spirituality. They not only focus on the transmission of religious knowledge but also emphasize the inculcation of moral values, ethics, and life balance. In facing the challenges of globalization and digitalization, pesantren need to integrate traditional values with more adaptive modern approaches (Arifin & Fatah, 2023; Arifin et al., 2024; Arifin, 2020). One of the figures who has made a significant contribution to this discourse is Kiai Azaim Ibrahimy hereinafter Kiai Azaim, caretaker of the Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School. His views on happiness and well-being, grounded in Islamic spirituality, can be accessed through the Majelis Dzikir Basmalah YouTube channel, which offers

a unique perspective on life balance through a holistic and integrative lens.

This study adopts Martin Seligman's PERMA model as its theoretical framework, as it comprehensively represents five core dimensions of psychological happiness and well-being: Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment (Seligman, 2018). The model has been widely utilized in contemporary positive psychology research due to its flexibility and adaptability across diverse cultural settings, including religious and traditional educational institutions such as pesantren. Several studies have also shown that the PERMA-based approach can enhance subjective well-being, resilience, and the quality of social relationships in various contexts (Cabrera & Donaldson, 2023; Turner et al., 2023).

The concept of happiness and well-being taught by Kiai Azaim shares similarities with Seligman's PERMA model, particularly in its emphasis on meaning in life and social relationships. However, Kiai Azaim's approach also enriches the perspective of positive psychology by integrating dimensions of Islamic spirituality, such as *tawakal* (trust in God), *ikhlas* (sincerity), and *khidmah* (devotion). These values are not only deeply rooted in pesantren life but also offer relevant solutions for addressing global challenges such as emotional imbalance, individualism, and moral degradation.

As awareness of mental health and psychological well-being continues to grow within pesantren communities amid the challenges of the digital era, there has been a gradual emergence of initiatives to develop counseling approaches grounded in local wisdom and Islamic spirituality. Pesantren serve not only as centers for transmitting Islamic knowledge but also as institutions for character formation and spiritually based psychological healing. In this context, the implementation of happiness and well-being in the daily lives of *santri* (Islamic boarding school students) can be realized through the At-Tawazun counseling technique—an indigenous pesantren-based model that emphasizes balance across spiritual, emotional, and social dimensions. At-Tawazun counseling is not solely intended to address psychological issues, but also to cultivate resilient and morally upright individuals capable of facing global challenges with a positive and optimistic mindset (Arifin & Ummah, 2021; Arifin & Zaini, 2014; Arifin, 2021).

Although studies on happiness and well-being from both positive psychology and Islamic perspectives are widespread, research specifically integrating the thoughts of Kiai Azaim with Seligman's PERMA model remains limited. Prior studies, such as those conducted by Joshanloo and Pavlova, have examined

the concept of happiness within Islamic contexts, yet they have not addressed its implementation in Islamic boarding school education (Joshanloo, 2013; Pavlova, 2022). Moreover, existing research tends to be theoretical and lacks a focus on connecting spiritual concepts with the modern-day challenges faced by pesantren in the digital era.

Recent studies on the interaction between digital technology and mental health provide important insights into the challenges and opportunities emerging in the Society 5.0 era. Balcombe and De Leo highlight that although digital technology improves access to mental health services, significant obstacles remain, such as inadequate infrastructure and limited user readiness for sustainable technology adoption (Balcombe & De Leo, 2020). Scott et al. emphasize the negative impacts of excessive technology use, including addiction, emotional disturbances, and diminished social skills (Scott et al., 2017). Meanwhile, Lattie et al. underscore the potential of technology to offer more inclusive and comprehensive online therapy services (Lattie et al., 2019). Synthesizing these findings, it becomes clear that mental well-being issues in the context of Society 5.0 are increasingly complex and demand holistic, adaptive approaches—integrating technological advancements with local wisdom and spiritual values to effectively address the challenges of digitalization.

A synthesis of these perspectives suggests that mental well-being in the Society 5.0 era has become multidimensional. Rapid technological development presents both opportunities and risks that require integrated responses. Recent research underscores the importance of combining technological innovation with local wisdom, spiritual guidance, and socially oriented strategies that promote emotional and social balance. Such integration is essential to mitigate the adverse effects of digitalization while maximizing its potential to support the well-being of individuals and society at large (Minhaji & Arifin, 2021).

One notable figure who contributes spiritual solutions to these challenges is Kiai Azaim, an Islamic religious leader (Kiai) and the caretaker of the Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School. This institution, established by Kiai Syamsul Arifin in 1908, has been led across generations by Kiai As'ad Syamsul Arifin (1951–1990), Kiai Fawaid As'ad (1990–2012), and, since 2012, by Kiai Azaim (Arifin, 2014; Hasan, 2003; Ibrahimy & Arifin, 2018, 2019).

As an educator, Kiai Azaim utilizes digital media in his preaching, notably through the Majelis Dzikir Basmalah YouTube channel, which he joined on December 10, 2017. The channel has 15.9 thousand subscribers

and features 53 uploaded videos containing spiritually themed lectures and religious reflections. In addition, his preaching is also present in Jam'iyah Shalawat Bhennung, which operates the official YouTube account Majelis Shalawat Sokarajjeh, boasting 99.6 thousand subscribers, 220 videos, and a total of 11,571,372 views. Through these digital platforms, Kiai Azaim conveys Islamic messages that emphasize spiritual and social balance in responding to global challenges.

The purpose of this study is to explore Kiai Azaim's concept of happiness and well-being as communicated through the Majelis Dzikir Basmalah YouTube channel. YouTube was chosen as the medium because it serves as a primary digital platform where pesantren begin to articulate and disseminate spiritual teachings and values related to happiness in a broader and more contextualized manner, particularly in the era of digitalization and Society 5.0. Videos from the channel were selectively curated based on their relevance to the themes of happiness and well-being, as well as their capacity to authentically and inclusively represent pesantren discourse.

The analysis employed a qualitative approach, examining the narratives, symbolism, and spiritual messages conveyed in the videos to illustrate how the pesantren concept of happiness and well-being aligns with Martin Seligman's PERMA model. This model—comprising five core dimensions: Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment—was selected for its widespread acceptance as a framework for understanding authentic happiness and serves as the primary lens for its application within the pesantren life.

Through this study, it is hoped that a deeper understanding can be gained of how Kiai Azaim's perspective on happiness and well-being—by integrating Islamic spirituality with principles of positive psychology—can be meaningfully applied in pesantren life. The pesantren-based *At-Tawazun* counseling approach represents one such effort to promote a more holistic model for supporting students' mental health and well-being amid the increasingly complex realities of the digital and globalized era. This study thus aims to contribute to the formulation of innovative and sustainable solutions to the modern challenges faced by pesantren.

Method

This study employs a qualitative approach using a hermeneutic-ethnographic method to explore and understand Kiai Azaim's thoughts on happiness and

well-being, as conveyed through the Majelis Dzikir Basmalah YouTube channel (from April 7, 2020, to October 26, 2024). This approach was chosen because the study aims to uncover the deeper meanings of the concepts of happiness and well-being based on Islamic spirituality as expressed by Kiai Azaim, as well as how these ideas are implemented in the life of Islamic boarding schools (*pesantren*) (Mappiare, 2009; Çınarbaş et al., 2020).

The hermeneutic method was employed to interpret the texts delivered by Kiai Azaim in various lectures and studies published on the YouTube channel, with a focus on interpreting the meanings contained in his teachings on happiness and well-being. This study analyzed the words, phrases, and concepts used by Kiai Azaim to convey the ideology of happiness and well-being based on Islamic spirituality. A total of 21 videos were selected, spanning from April 7, 2020, to October 26, 2024. Each video was analyzed using a coding scheme to organize and categorize the content according to the main themes that emerged from the discussions.

The hermeneutic method is used to interpret the texts delivered by Kiai Azaim in various lectures and studies published on the YouTube channel, with a focus on interpreting the meanings contained in his teachings on happiness and well-being. In this context, the analysis focuses on the words, phrases, and concepts used by Kiai Azaim to convey the ideology of happiness and well-being based on Islamic spirituality (Arunasalam, 2018; Gadamer, 2004).

The ethnographic method is employed to examine the application of these ideas within the context of Islamic boarding school life, particularly at the Salafiyah Syafi'iyah Islamic Boarding School. This study directly observes the *At-Tawazun* counseling practices implemented in the pesantren as part of an effort to promote holistic well-being among students. Through the ethnographic approach, researchers explore the social, cultural, and religious dynamics that shape life within the pesantren, as well as the interactions between students, caregivers, and the institutional environment that influence the implementation of Kiai Azaim's ideas (Arifin, 2021; Arunasalam, 2018).

Data collection included detailed field notes and participant quotations obtained through interviews and informal conversations with students and caregivers. These qualitative data provided rich insights into how the *At-Tawazun* counseling technique operates in practice and how it contributes to the spiritual and emotional resilience of the pesantren community. This qualitative approach allows researchers to gain a deeper and more comprehensive understanding of the influence of Kiai Azaim's teachings on Islamic boarding school life, as

well as how the concepts of happiness and well-being can be applied to address the challenges of globalization and the digital era.

Finding and Discussion

The Concept of Happiness and Well-Being of Kiai Azaim Ibrahimy

This section presents the findings of the study by exploring the concept of happiness and well-being as articulated by Kiai Azaim, particularly as conveyed through his sermons and teachings in the *Majelis Dzikir Basmalah* forum. Drawing from a qualitative hermeneutic-ethnographic approach, the discussion aligns his thoughts with Martin Seligman's PERMA model of positive psychology. Each pillar—Positive Emotions, Engagement, Relationships, Meaning, and Accomplishment—is examined in light of Kiai Azaim's spiritual teachings and the *pesantren* context, revealing a distinctive synthesis of Islamic values and psychological well-being that addresses the challenges of the digital era and Society 5.0.

Positive Emotions: Positive Emotions as Pillars of Happiness

As Kiai Azaim stated in one of his lectures, "May we always be servants who are good at being grateful to Allah, the Lord of the universe." This statement encapsulates his fundamental view that positive emotions are not merely transient feelings but serve as the primary foundation for achieving true happiness and well-being. Kiai Azaim emphasizes that authentic happiness is deeply rooted in spiritual awareness, particularly through the practice of gratitude. According to him, happiness is not determined by physical comfort or worldly achievements but rather by the depth of gratitude that arises from a sincere heart and genuine deeds. This perspective challenges materialistic notions of happiness and reorients the understanding of well-being toward an Islamic spiritual framework, where gratitude (*shukr*) plays a central role in fostering inner peace and resilience.

Gratitude, according to Kiai Azaim, is a way of seeing everything as a gift—not only when things are good but also when facing challenges. By developing positive emotions rooted in gratitude, individuals can find inner happiness that does not depend on external conditions but rather on the acceptance of God's destiny. This perspective fosters resilience and cultivates a deeper sense of peace, especially during times of uncertainty and hardship.

Engagement: Deep Involvement in Life

As Kiai Azaim expressed, "A good sentence is like a good tree—its roots go deep, its branches reach the sky, and it brings benefits." This metaphor reflects his belief that true well-being comes from deep spiritual and social involvement. He emphasizes *tafakuriyah* worship, or contemplating nature, as a way to strengthen spirituality and achieve inner peace. This practice helps balance worldly life with spiritual goals. In Kiai Azaim's view, doing good deeds, consistently following religious teachings, and fulfilling duties with discipline are essential for well-being, as they build personal strength and create harmony with others and with God.

This kind of involvement is not only beneficial for individuals but also for the wider community. Kiai Azaim also emphasized the importance of wise engagement with technological developments. He stressed that technology should be used to strengthen religious values and improve the welfare of the people—not as a tool to replace social and spiritual relationships.

Relationships: Building Harmonious Relationships

Kiai Azaim once said, "A good relationship with God and fellow human beings is the key to true happiness". This statement affirms that harmonious relationships are a fundamental element in achieving happiness. For Kiai Azaim, good relationships not only involve fellow human beings but also spiritual connection with God and ecological harmony with nature. Healthy and balanced relationships serve as the primary foundation for realizing collective well-being.

Kiai Azaim emphasized that excessive exploitation of nature would ultimately harm human well-being itself. Therefore, maintaining a balanced and just relationship with the environment is essential for creating sustainable happiness. This thought aligns with the principle of *at-tawazun*, or balance in all aspects of life, which serves as a core foundation in facing the challenges of digitalization and Society 5.0.

Kiai Azaim also emphasized the importance of relationships that are mutually respectful and loving, as exemplified by the Prophet Muhammad SAW and his companions. In a loving relationship, true happiness can be found. In this modern context, Kiai Azaim warned of the dangers of dependence on technology that can damage interpersonal relationships, especially within the family. Technology should be used to strengthen relationships, not replace them, and the use of technology must be balanced so that the quality of social

relationships is maintained.

The Meaning of Life: Finding a Greater Purpose

Kiai Azaim stated, "The meaning of life is not only about material achievements, but also about a spiritual relationship with Allah and nature." For him, true meaning in life comes from devotion to Allah and serving others, not just worldly success. He often explains this through the analogy of the ocean and the human body, noting that two-thirds of the body is water—symbolizing the deep connection between humans and the universe. This reflects his belief that life's purpose includes maintaining harmony with nature as part of spiritual balance.

In this context, life is not only seen as a series of worldly achievements but as a spiritual journey filled with sacrifices for higher values. Kiai Azaim invites people to interpret life as devotion to God, which is reflected in good deeds and the cultivation of noble character. In the face of technological advances, he emphasizes the importance of preserving spiritual values to ensure that the meaning of life remains intact, even as the world continues to change.

Achievement: A Meaningful Spiritual Process

According to Kiai Azaim, "True accomplishment involves effort and struggle that are not easy, both in worldly and spiritual aspects." For him, the meaning of achievement does not lie merely in material success or visible social recognition, but also in the spiritual sincerity that accompanies it. Genuine achievement is the result of an inner journey marked by sacrifice, patience, and steadfastness in upholding principles and faith. In this view, success is not evaluated solely by outcomes but by the process of struggle that cultivates deep meaning and spiritual resilience.

Kiai Azaim often uses the analogy of pearl formation to illustrate the process of spiritual achievement. A pearl is not formed instantly; it emerges through a long, painful, and pressurized process. Likewise, a human being—only through sincere and sacrificial struggle—can produce noble values that are meaningful for both the self and society. Thus, true spiritual and social achievement results from an inner journey that is inseparable from a transcendent dimension.

The concept of accomplishment in Kiai Azaim's thought reflects the principle of *At-Tawazun*, or balance—between spiritual and social dimensions, as well as between worldly life and the hereafter. One is not considered successful

solely by mastering technology or achieving a high-ranking career, but by the ability to balance such accomplishments with spiritual awareness, religious commitment, and concrete contributions to societal welfare. This balanced view redefines success as a holistic integration of personal achievement, faith, and social responsibility.

Furthermore, Kiai Azaim emphasizes that true accomplishment occurs when a person gains a deeper understanding of the self and the Creator. This awareness fosters inner peace, tranquility, and authentic well-being. In the modern context, Kiai Azaim also reminds Muslims of the importance of engaging with technological advancements while remaining grounded in strong spiritual foundations. Technology, he argues, should not become a mere tool of materialistic domination but must support religious values and the common good.

By integrating spiritual, social, and moral dimensions, Kiai Azaim's perspective on happiness and well-being invites society to understand happiness as a continuous spiritual journey. In this context, happiness is not derived from material pleasures alone but from spiritual consciousness, harmonious relationships, and accomplishments achieved through sacrifice for higher values. Such an understanding encourages a more meaningful and enduring pursuit of happiness, rooted in purpose and faith.

Amid the rapid currents of globalization and the advancement of digital technologies in the era of Society 5.0, Kiai Azaim's teachings remain both relevant and vital. He reminds us that balance (*At-Tawazun*) must be the foundation of both achievement and happiness. The modern human must safeguard spiritual values to avoid losing direction in the pursuit of worldly progress, so that true prosperity can be realized—a prosperity that embraces both the outer and inner aspects of life, in both worldly and eternal dimensions.

Implementing At-Tawazun Counseling in Pesantren Life of Society 5.0

Islamic boarding schools (*pesantren*) today are no longer detached from the influence of technological development and digitalization. Once characterized by simplicity and minimal use of technology, pesantren have now transformed into part of the digital Society 5.0, which integrates advanced technology with humanistic and spiritual values. The hallmark of Society 5.0 lies in the utilization of technology—especially artificial intelligence—to support human life holistically, including in the fields of education, mental health, and character formation. Amid the complexities of contemporary challenges,

pesantren are expected not only to serve as religious educational institutions but also as centers for inner development that can respond to the psychosocial needs of students in a relevant and meaningful way.

In this context, the *At-Tawazun* counseling technique offers a timely and contextual approach. *At-Tawazun* is a counseling model that emphasizes balance between spiritual and worldly aspects, as well as between individual and social responsibilities. This approach instills the understanding that true happiness and psychological well-being are not achieved solely through material gains or academic success, but through inner stability, harmonious social relationships, and closeness to God.

One concrete technique in the implementation of *At-Tawazun* counseling is the use of digital media, including YouTube videos, as a form of video therapy. This technique utilizes the power of visual storytelling to deliver moral, spiritual, and psychological messages effectively and engagingly. In the pesantren setting, religious lectures or sermons by charismatic figures such as Kiai Azaim serve as therapeutic tools that support the counseling process. These videos are not merely informational; they are transformative tools that evoke spiritual awareness and reinforce values such as perseverance, sacrifice, and balanced living. The messages are conveyed not only rationally but also emotionally, allowing students to internalize each piece of advice with full awareness.

The inclusion of video therapy within the *At-Tawazun* framework illustrates how pesantren can adapt to the digital age without compromising their intellectual and moral essence. *At-Tawazun*-based counseling creates a space for students to gain holistic self-understanding, reflect on life experiences, and develop psychological resilience in facing academic, social, and digital pressures. This innovation highlights the potential of pesantren to become dynamic centers of mental and spiritual development in modern times.

In responding to the challenges of the Society 5.0 era, *At-Tawazun*-based counseling can serve as a strategic instrument in shaping students who are not only spiritually strong but also capable of critical thinking, adaptability, and maintaining a balanced orientation in life. This approach aligns with the thought of Kiai Azaim, who emphasizes that true happiness and well-being are not merely about worldly accomplishments, but are the fruit of spiritual struggle involving balance among the heart, mind, and actions.

Thus, the integration of *At-Tawazun* counseling into pesantren life has now become part of the digital ecosystem. It offers a tangible contribution to

building an educational environment that promotes mental health, life balance, and character formation among students in the era of digitalization and Society 5.0. Pesantren are not only moral fortresses but also innovative spaces that cultivate spiritual wisdom in an ever-evolving technological landscape.

The *Uswah Hasanah* technique, or positive role modeling, is one of the most effective methods for maintaining students' moral balance amid the increasingly complex flow of digital information. In a digital world filled with vast amounts of information and external influences, the role of the *ustadz* as a *murabbi* (spiritual mentor) is crucial in providing examples for students to follow. This role modeling not only reflects religious and ethical values but also offers practical guidance on how to wisely navigate social and technological challenges. This technique aligns with the Positive Emotion and Engagement dimensions of the PERMA model, as role models foster admiration, love, and active participation in emulating positive behaviors.

The *Ta'zhim* and *Khidmah* techniques, which instill the values of mutual respect and service, form the foundation for healthy social relationships within the pesantren community—especially in the digital era, where technology often leads to shallow social interactions (Popa et al., 2018; Sari et al., 2020). These techniques serve as cultural and spiritual strategies to rebuild closeness, compassion, and empathy. They contribute directly to the Relationships dimension of the PERMA model by strengthening supportive and meaningful social bonds.

The *Silaturrahim* (maintaining relationships with others) and *Siyahah* (spiritual journeying or travelling) techniques emphasize the importance of maintaining relationships with family, society, and nature. In an era where many individuals experience isolation due to technology, spiritual and home visits serve as effective means of building deeper social and spiritual connections. In addition to reducing dependence on cyberspace, these activities enhance the *Meaning* dimension by fostering awareness of life's interconnectedness and greater purpose. These techniques act as bridges between digital life and meaningful social reality.

Meanwhile, the *Targhib* technique (encouraging good through hope or reward) plays an essential role in igniting students' enthusiasm and interest in positive activities amid various digital distractions. The digital era often presents temptations that divert attention from spiritual goals. This technique encourages students to remain focused on productive and beneficial activities such as worship, study, and good deeds. It corresponds to the Achievement

dimension of the PERMA model by helping students set and attain meaningful goals through intrinsic motivation.

The *Ta'zir* technique (educational sanctions), contributes to maintaining students' moral and spiritual balance. In the digital world—where negative and unregulated behaviors can easily spread—this corrective yet humane approach enables students to understand the consequences of their actions without feeling alienated. By deeply instilling awareness of social and religious norms, this technique reinforces the Meaning and Engagement dimensions, helping students reflect on values and actively participate in self-improvement.

The *Gerbat* or *Gerakan Batin* technique (silent and inward-focused spiritual practice), which focuses on balancing physical and spiritual life, is vital for managing stress and anxiety caused by global and digital pressures. In Society 5.0, marked by sophisticated technology, students face increasing mental strain. This technique provides spiritual space to maintain inner peace, regulate emotions, and strengthen the spiritual bond with Allah (Samsul Arifin & Zaini, 2020; Yasid, 2007). Therefore, *Gerbat* supports the Positive Emotion and Engagement dimensions of the PERMA model by fostering calmness and active involvement in spiritual practice.

The principle of *Yassiru wa laa tu'assiru* (“make it easy, do not make it difficult”), rooted in *Usul al-Fiqh*, emphasizes the importance of offering realistic, practical, and contextually appropriate solutions in guiding students. Amid rapid and disruptive changes, this principle helps students adapt by reducing the mental and social burdens caused by global and digital pressures. It contributes to the Meaning and Positive Emotion dimensions by providing hopeful, accessible guidance that fosters optimism in navigating digital complexity.

By integrating At-Tawazun counseling techniques within the PERMA framework, pesantren offer a comprehensive approach to fostering students' happiness and psychological well-being. According to Kiai Azaim, happiness is not merely about worldly achievement but about inner balance, spiritual depth, and meaningful social relationships. In the context of the digital Society 5.0, these techniques concretely embody the integration of Islamic values with positive psychology—grounded in local wisdom yet competitive on a global scale.

Overall, the application of At-Tawazun counseling techniques in the context of Islamic boarding school life during the digital era and Society 5.0 is essential for promoting students' psychological well-being and happiness.

These techniques help students maintain a balance between the spiritual and digital worlds and reinforce social values that equip them to face contemporary pressures. By combining the moral principles of Islamic boarding schools with the demands of technological adaptation, the *At-Tawazun* technique provides a solid framework for shaping individuals who are balanced, fulfilled, and prepared to meet the challenges of an increasingly complex global world.

Kiai Azaim's thoughts on happiness and well-being offer a holistic perspective that integrates spiritual, social, and psychological dimensions—highly relevant to addressing global challenges in the Society 5.0 era. Kiai Azaim's approach, which centers on the concept of *At-Tawazun* (balance), aligns with Martin Seligman's PERMA model, which emphasizes five key dimensions in achieving happiness: Positive Emotions, Engagement, Social Relationships, Meaning in Life, and Achievement (Samsul Arifin, 2020a, 2021; Seligman, 2018).

In the Positive Emotion dimension, Kiai Azaim highlights the importance of gratitude as a key element in building sustainable happiness. Gratitude—expressed through speech, inner experience, and good deeds—forms the basis of psychological resilience. This view aligns with the findings of Balcombe and De Leo, who emphasize the significance of internal values in improving mental well-being. However, Kiai Azaim's approach places greater emphasis on spirituality as the foundation for overcoming psychological challenges, rather than relying on material or technological achievements (Balcombe & De Leo, 2020).

Kiai Azaim also emphasizes the importance of engaging in *tafakuriyah* activities—contemplating the greatness of God in nature—as a means of attaining inner peace and cultivating awareness of a higher purpose in life. This resonates with the findings of Lattie, Lipson, and Eisenberg, who suggest that the wise use of technology can enrich an individual's life, although their work does not explicitly address spiritual engagement (Lattie, et. al., 2019). Kiai Azaim's perspective offers a solution by underscoring the importance of spiritual value-based activities in counterbalancing the negative impacts of technology on mental well-being.

The social relationship dimension in the PERMA model is closely related to the concept of *silaturrahim* taught by Kiai Azaim, who considers harmonious relationships with others, nature, and God as key elements of well-being. Although Scott, Valley, & Simecka highlight the negative impacts of excessive digital connectivity, which can lead to feelings of alienation, Kiai Azaim offers

a solution by balancing digital and physical interactions, and strengthening social relationships through pesantren values (Scott, D., et. al., 2017).

The meaning of life according to Kiai Azaim is rooted in a spiritual relationship with God and nature, as the main source of happiness. His view is in line with Seligman's research, which shows that the search for the meaning of life contributes greatly to well-being (Seligman, 2012). However, unlike the universal positive psychology approach, Kiai Azaim's teachings emphasize the meaning of life as part of devotion to God. In a digital era that often causes fragmentation of values and confusion of identity, this teaching provides concrete guidance for finding a solid meaning of life amidst global change.

The dimension of achievement in Kiai Azaim's thinking is not measured solely based on worldly success, but through contributions to spiritual and moral values in society. This is in line with Kasinathan et al.'s research on Society 5.0, which integrates technology and sustainability to improve social welfare, but Kiai Azaim emphasizes closeness to God as a true achievement (Kasinathan et al., 2022). This concept provides a new perspective in the discussion of well-being by highlighting the balance between the worldly and the spiritual in achieving sustainable happiness.

The application of *At-Tawazun* counseling in pesantren life is a unique aspect of Kiai Azaim's thinking that distinguishes it from other happiness studies. Techniques such as *uswah hasanah* (positive role models), *ta'zhim* (respect), and *khidmah* (serving others) build mental resilience and social well-being. This approach differs from the digital therapy discussed by Galatzer-Levy, Aranovich, & Insel, which focuses on technology-based interventions (Galatzer-Levy et al., 2023). *At-Tawazun* offers a more holistic community-based alternative and pesantren values in addressing mental health challenges in the digital era.

Overall, Kiai Azaim's thinking on happiness and well-being provides a relevant and unique perspective in facing global challenges in the era of Society 5.0. By integrating the concept of *At-Tawazun* and the PERMA model, his teachings offer a balanced approach to managing the impact of technology on mental well-being. Comparison with previous research shows that Kiai Azaim's thoughts offer holistic solutions by emphasizing the spiritual and cultural values of Islamic boarding schools as the foundation for sustainable happiness, enriching the literature on mental well-being in the digital era, and opening up space for the integration of local traditions and global innovation.

The thoughts of Kiai Azaim on happiness and well-being, which focuses

on the concept of *At-Tawazun*, provides a holistic approach that is relevant to facing global challenges in the era of Society 5.0. As a recommendation, it is important to integrate spiritual values into mental well-being programs, both at the pesantren level and the general public. Approaches such as gratitude, contemplation, and *silaturrahim*, which were emphasized by Kiai Azaim, can be the foundation for building stronger mental resilience in facing the negative impacts of technology.

At-Tawazun-based education and counseling programs need to be developed to strengthen harmonious social relationships, reduce the impact of excessive digital connectivity, and deepen the meaning of life rooted in spirituality. The wise use of technology, by prioritizing spiritual involvement in digital life, can also be a solution to balance the increasingly profound impacts of globalization. Through this approach, individuals are guided to navigate the digital era with mindfulness, purpose, and inner stability.

In addition, pesantren-based *At-Tawazun* counseling, which emphasizes values such as *uswah hasanah*, *ta'zhim*, and *khidmah*, can be a more holistic alternative in helping individuals overcome mental health challenges in the digital era. This community-based approach, which prioritizes the balance between the worldly and the spiritual, offers a more sustainable solution in building true happiness, amidst rapid technological developments. The implementation of this concept not only enriches the literature on mental well-being, but also paves the way for the integration of local traditions and global innovations in responding to the challenges of the times.

Conclusion

This study explores the thoughts of Kiai Azaim on happiness and well-being, as conveyed through the Majelis Dzikir Basmalah YouTube channel, and analyzes them using Martin Seligman's PERMA model. The main findings indicate that his perspectives are highly relevant to the five dimensions of the PERMA model—Positive Emotions, Engagement, Relationships, Meaning, and Accomplishment. Kiai Azaim emphasizes the importance of gratitude as the foundation for positive emotions; engagement in meaningful activities; harmonious relationships with God, others, and nature; and a sense of meaning in life that extends beyond material concerns to include spiritual and social contributions. According to him, true accomplishment involves effort and struggle in both worldly and spiritual realms.

In addition, the *At-Tawazun* counseling technique has proven effective

in fostering holistic well-being within Islamic boarding schools by integrating spiritual, social, and psychological dimensions. Techniques implemented in pesantren settings—such as *uswah hasanah* (exemplary conduct), *ta'zhim* (reverence), *khidmah* (service), *silaturrahim* (social bonding), and spiritual meditation—contribute to character development and help cultivate inner balance and mental resilience in facing the challenges of the digital era and globalization.

However, this study has certain limitations. It primarily focuses on Kiai Azaim's thoughts within the context of pesantren life and does not provide an in-depth empirical analysis of the application of the *At-Tawazun* counseling technique across other pesantren. Furthermore, the impact of external factors—such as globalization and digital technology—on students' well-being requires further exploration. For future research, it is recommended to conduct empirical studies on the effectiveness of the *At-Tawazun* counseling technique in various Islamic boarding schools and to examine more deeply the interaction between digital technology, mental well-being, and pesantren-based education. Further research could also expand the scope of analysis on the integration of spiritual values within the positive psychology framework in the context of the Society 5.0 era.

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