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Holistic Happiness: Integrating Happiness Based on Risalah Thariqah and the Authentic Happiness Theory

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Abstract

Happiness is a universal goal, but the approaches to achieving it differ between positive psychology and Sufism. There is a gap between psychological approaches, such as Martin Seligman's Authentic Happiness Theory, and spiritual approaches, such as those in the Risalah Thariqah by K.H.R. As'ad Syamsul Arifin. This study aims to integrate both concepts to build a holistic happiness model and evaluate its relevance in the modern context. Using the hermeneutic-ethnographic method, the texts and spiritual practices of students were analyzed. The results showed an integration of spiritual aspects and psychological aspects, forming a complete happiness model. *Thariqah* is integrated with a meaningful life, *tawajjuh*, with an engaged life, *muraqabah*, with a pleasant life, and *maqamat* with personal strength development. These findings are relevant to modern life by providing positive implications in the context of education, counseling, and community development. These findings offer spirituality based solutions for building deeper and more sustainable psychological well-being.

Keywords: Authentic Happiness Theory, Happiness, Risalah Tariqah, Sufism

Abstrak

Kebahagiaan merupakan tujuan universal, namun pendekatannya berbeda dalam psikologi positif dan tasawuf. Terdapat kesenjangan antara pendekatan psikologis seperti *Authentic Happiness Theory* Martin Seligman dan pendekatan spiritual seperti dalam Risalah Thariqah K.H.R. As'ad Syamsul Arifin. Penelitian ini bertujuan mengintegrasikan kedua konsep untuk membangun model kebahagiaan holistik dan menilai relevansinya dalam konteks modern. Dengan metode hermeneutika-etnografi, teks dan praktik spiritual santri dianalisis. Hasil penelitian menunjukkan adanya integrasi antara aspek spiritual dan aspek psikologis dalam membentuk model kebahagiaan holistik. *Thariqah* berintegrasi dengan *meaningful life*, *tawajjuh* berintegrasi dengan *engaged life*, *muraqabah* berintegrasi dengan *pleasant life*, dan *maqamat* berintegrasi dengan pengembangan kekuatan pribadi. Hal ini relevan dengan kehidupan saat ini dengan memberikan implikasi positif pada konteks pendidikan, konseling, dan

pembangunan masyarakat. Temuan ini menawarkan solusi berbasis spiritualitas untuk membangun kesejahteraan psikologis yang lebih mendalam dan berkelanjutan.

Kata kunci: *Authentic Happiness Theory,* Kebahagiaan, Risalah Thariqah, Tasawuf

Introduction

Happiness is one of the primary goals of human life in both individual and social contexts. However, the concept of happiness is often interpreted differently depending on the philosophical, religious, or psychological perspective. In positive psychology, Martin Seligman introduced the Authentic happiness Theory, which emphasizes three elements of happiness, a pleasant life, an engaged life, and a meaningful life (M. E. P. Seligman, 2002b). This theory provides a comprehensive psychological framework for understanding happiness. However, happiness is not solely based on psychology. In many spiritual traditions, including Sufism in Islam, true happiness is achieved by attaining closeness to God and gaining deep self knowledge.

The book of Risalah Thariqah by K.H.R. As'ad Syamsul Arifin (1897–1990) from the Salafiyah Syafi'iyah Sukorejo Situbondo Islamic Boarding School offers a spiritual perspective on happiness through four main pillars, *thariqah* (spiritual journey), *tawajjuh* (directing the heart toward Allah), *muraqabah* (awareness of Allah's supervision), and *maqamat* (spiritual stages) (A. S. Arifin, 1973). These concepts not only emphasize ritual and worship but also encompass dimensions of self awareness, control of desires, and the search for a higher meaning in life. In this context, true happiness in Sufism is understood as the result of a process of purifying the soul and *taqarrub ilallah* (drawing closer to Allah).

Positive psychology is a scientific discipline that emphasizes human strengths and the potential for achieving a meaningful and prosperous life (M. Seligman, 2023). In the theory of Authentic Happiness and the PERMA Model, happiness is conceptualized as a holistic condition involving positive experiences, active engagement, and contribution to something greater than oneself (M. E. P. Seligman, 2002b). In the book of Risalah Thariqah by K.H.R. As'ad Syamsul Arifin, happiness is interpreted as the result of spiritual closeness to Allah through *riyadhah*, *mujahadah*, and *muraqabah*, which guide a person toward spiritual purity and *ma'rifatullah* (A. S. Arifin, 1973). Thus, the concepts of happiness in positive psychology and Sufism are complementary in their pursuit of the meaning of life. However, there is a difference in emphasis between worldly psychological aspects and transcendent spiritual aspects.

Positive psychology and Sufism exhibit similarities. Both perspectives highlight the significance of purpose in life, the imperative for individuals to engage in meaningful activities, and the cultivation of a robust character. However, the integration

of spiritual and psychological dimensions can offer a more holistic understanding of true happiness, especially in the modern era filled with psychological and social challenges (S. Arifin, 2020d; Chou & Bermender, 2011; Ibrahim & Dykeman, 2011; Zaman, T., Cao, N.D., Trinh, 2024). In the globalization and digitalization era, a significant number of individuals are confronted with psychological challenges. Technology, while offering convenience, also creates new pressures, such as media addiction, social isolation, and an imbalance between personal and professional life. In this context, approaches to happiness that focus only on psychological or material aspects frequently prove ineffective in addressing these challenges. In this context, the spiritual dimension, as taught in Sufism, has the potential to provide more profound and comprehensive solutions (S. Arifin & Fatah, 2023; Azra, 2019; Hall, 2003).

The integration of the concept of happiness in Sufism with positive psychology is of considerable importance for two primary reasons. Firstly, this approach has the potential to provide a more comprehensive understanding of happiness, encompassing not only psychological aspects but also spiritual dimensions. Secondly, a holistic model of happiness can serve as an effective solution for overcoming psychological and social challenges in the modern era, such as stress, anxiety, and loss of meaning in life. In the literature on positive psychology, happiness is frequently characterized as the outcome of achieving positive emotions, engaging in meaningful activities, and seeking life's purpose (Joseph, 2015; Mosquera & Stobäus, 2014). In his theory of Authentic Happiness, Seligman emphasizes that authentic happiness is not merely derived from momentary pleasures. Rather, it is achieved through full engagement in challenging and meaningful activities and from contributing to something greater than oneself (M. E. P. Seligman, 2002b). The PERMA model (Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment) has been proposed as a framework for understanding psychological well-being (M. Seligman, 2018). However, this approach has been regarded as neglecting the spiritual dimension in many religious traditions, including Islam, which is considered the deepest and most enduring source of happiness (S. Arifin, 2020a, 2021, 2025; S. Arifin & Zaini, 2014). In contrast, in Sufi literature, true happiness is understood as the result of purifying the soul and drawing closer to God. According to K.H.R. As'ad Syamsul Arifin in Risalah Thariqah, true happiness can be achieved through four main pillars, *thariqah*, *tawajjuh*, *muraqabah*, and *maqamat* (A. S. Arifin, 1973; S. Arifin, 2014a; Hasan, 2003; Ibrahimy & Arifin, 2018, 2019).

The debate between these two approaches centers on how to understand and measure happiness. Positive psychology focuses on observable and measurable aspects of happiness, such as positive emotions, engagement in activities, and achievement of goals (Cabrera & Donaldson, 2023; Kloser, 2013; Sandler, 2023). In contrast, Sufism

emphasizes subjective, transcendental spiritual dimensions such as closeness to God, soul purification, and searching for deep life meaning (S. Arifin, 2018, 2019a, 2022, 2024b). However, these two approaches complement each other. Positive psychology provides a systematic, measurable framework for understanding happiness, and Sufism adds a deep, holistic spiritual dimension.

Previous studies have attempted to integrate spirituality with positive psychology. Studies on spiritually based mindfulness practices have demonstrated their ability to enhance psychological well-being by alleviating stress and anxiety (An-Najar, 2001; S. Arifin et al., 2022; Arrasyid, 2020; Waslah, 2017. Other studies have revealed that religion and spirituality can be strong sources of life meaning, enhancing happiness and psychological resilience (Afiani & Haririe, 2024; S. Arifin, 2024a; Samsul Arifin, Ummi Khairiyah, 2019; Yurnalis, S., Putri, E., & Arrasyid, 2022). However, the integration of Sufi concepts with positive psychology remains relatively unexplored despite Sufism's rich and profound approach to understanding happiness. Several studies have shown that Sufi practices, such as reading the Quran, praying, and reciting dhikr, can reduce stress, anxiety, and depression while increasing resilience and happiness (Afiani & Haririe, 2024; S. Arifin & Zaini, 2020; Cahyandari, 2019; Mulyati et al., 2022; Zuhri, 2020). These findings are consistent with research by Dolcos et al., who discovered that religious coping mechanisms such as cognitive reappraisal and self-efficacy in problem-solving can mediate the relationship between religiosity and psychological well-being (Dolcos, F., Hohl, K., Hu, Y., & Dolcos, 2021). However, these studies are limited to aspects of happiness that can be measured empirically without addressing the deeper spiritual dimensions taught in Sufism. Several studies have revealed that Sufi concepts, such as *maqamat* (spiritual stages) and love for Allah, can lead to true happiness (S. Arifin, 2014b; S. Arifin & Baharun, 2024; Arrasyid, 2020; Suharto, 2021). However, this approach is often considered too abstract to integrate with the empirical framework of positive psychology. Therefore, there is a need for efforts to integrate these two approaches into a holistic model that combines the strengths of both perspectives.

Combining the concept of happiness in Sufism with positive psychology's happiness theory can overcome the limitations of each approach. Positive psychology can provide a systematic, measurable framework for understanding happiness, and Sufism can contribute a deep, holistic spiritual dimension. Integrating the concept of happiness from the Risalah Thariqah of K.H.R. As'ad Syamsul Arifin with Martin Seligman's Authentic Happiness Theory provides a more comprehensive understanding of true happiness and how to achieve it. The resulting holistic happiness model encompasses not only psychological dimensions but also a profound spiritual

dimension. In the modern era, filled with psychological and social challenges, this model can effectively enhance individual and societal well-being in a holistic, sustainable manner.

This study aims to integrate the concept of happiness in the Risalah Thariqah K.H.R. As'ad Syamsul Arifin with Martin Seligman's Authentic Happiness Theory to develop a comprehensive model of true happiness. Second, it aims to examine the relevance of the resulting happiness model in the context of modern life, particularly when facing psychological and social challenges. This study employs a hermeneutic-ethnographic approach to analyze the integration of happiness in the Risalah Thariqah of K.H.R. As'ad Syamsul Arifin alongside Martin Seligman's Authentic Happiness Theory (Andi Mappiare, 2009; Barak, 2020; Canel Çınarbaş, D., Tuna, E. & Ar-Karci, 2020; Gadamer, 2004). The hermeneutic approach interprets religious texts, including the works of K.H.R. As'ad Syamsul Arifin such as Risalah Thariqah and Hâdihi ar-Risâlah. These texts contain Sufi teachings, including *thariqah*, *tawajjuh*, *muraqabah*, and *maqamat*, which are paths to true happiness. The analysis considered the linguistic, historical, and spiritual contexts of these teachings (A. S. Arifin, 1973).

Meanwhile, an ethnographic approach was used to understand the practice of these teachings in pesantren life and society. Participatory observations were conducted in pesantren that follow Kiai As'ad's teachings and were supplemented by in-depth interviews with twenty-five informants, including *thariqah* mentors, senior students, and alumni. Additionally, this study involved analyzing positive psychology literature, particularly the works of Martin Seligman, such as Authentic Happiness and Flourish. These works emphasize three dimensions of happiness: a pleasant life, an engaged life, and a meaningful life (M. Seligman, 2012; M. E. P. Seligman, 2002b). Data were collected through a literature review, field observations, and interviews. The findings of this study are expected to offer a holistic model of happiness that integrates Islamic spiritual values and positive psychology approaches.

Happiness from the Perspective of Sufism and Positive Psychology

Happiness is a complex, multidimensional concept often understood as a psychological state involving positive emotions, life satisfaction, and a sense of meaning. From the perspective of positive psychology, happiness is defined not only as momentary pleasure but also as sustained psychological well-being. In his theory of Authentic Happiness, Seligman identifies three main components of happiness, positive emotions, engagement in meaningful activities, and achieving life goals (M. E. P. Seligman, 2002b). Seligman later developed this theory into the PERMA model (Positive Emotions, Engagement, Relationships, Meaning, and Accomplishment),

which emphasizes that true happiness can be achieved by combining these elements (M. Seligman, 2018). However, this approach is often criticized for neglecting the spiritual dimension, which many religious traditions consider the source of the deepest and most enduring happiness (S. Arifin, 2022).

From a Sufi perspective, true happiness is understood as the result of a process of spiritual purification and closeness to Allah. In Risalah Thariqah, K.H.R. As'ad Syamsul Arifin explains that true happiness can be achieved through four main pillars, *thariqah*, *tawajjuh*, *muraqabah,* and *maqamat* (A. S. Arifin, 1973, 1983). These concepts emphasize the importance of spiritual awareness, controlling desires, and devoting oneself to Allah as the path to happiness. In Sufism, happiness is not just emotional or psychological, but also spiritual because it involves a transcendental connection between humanity and the Creator. As one of the spiritual dimensions of Islam, Sufism offers a holistic approach to achieving true happiness. Sufism concepts, such as *maqamat* (spiritual stages) and *ahwal* (spiritual states), provide a systematic framework for understanding the process of purifying the soul and approaching Allah. According to Abu Nashr as-Sarraj, *maqamat* includes stages such as *taubat* (repentance), *wara'* (caution), *zuhd* (simplicity), *sabr* (patience), and *tawakkul* (trust). *Ahwal*, on the other hand, includes spiritual conditions such as *muraqabah* (awareness of Allah's presence), *mahabbah* (love for Allah), and *yaqin* (certainty) (S. Arifin et al., 2022; Arrasyid, 2020). These concepts have significant psychological implications, such as reducing anxiety, increasing resilience, and creating inner peace, and are not only relevant in a spiritual context.

Research shows that practices such as reading the Quran, praying, and reciting dhikr can reduce stress, anxiety, and depression while increasing resilience and happiness (Afiani & Haririe, 2024; Asyadily et al., 2025; Cahyandari et al., 2023). Another findings that *maqamat* and *ahwal* can be methods for achieving true happiness through closeness to Allah (Arrasyid, 2020). Love for Allah is the path to eternal happiness in Sufism, which is achieved through spiritual stages such as repentance, asceticism, and patience (Suharto, 2021). Thus, Sufism offers a spiritual and psychological approach to achieving happiness.

The PERMA model in positive psychology offers a comprehensive approach to understanding happiness. It emphasizes positive emotions, engagement in meaningful and challenging activities, positive social relationships, the search for meaning in life, and achieving goals. However, this approach is often criticized for neglecting the spiritual dimension. Nevertheless, some positive psychology research has sought to integrate spirituality with the concept of psychological well-being. For instance, Fredrickson's research on the Broaden-and-Build Theory suggests that positive

emotions can broaden an individual's perspective and develop sustainable psychological resources (Fredrickson, 2023). Meanwhile, Csikszentmihalyi's research on flow reveals that fully engaging in challenging and meaningful activities can create profound experiences of happiness (Csikszentmihalyi, 1990).

According to research by Dolcos et al., religious coping mechanisms such as cognitive reappraisal and self-efficacy in problem-solving can mediate the relationship between religiosity and psychological well-being (Dolcos, F., Hohl, K., Hu, Y., & Dolcos, 2021). Furthermore, spiritual practices in Sufism can serve as a protective mechanism against depression and stress (Triana & Sudjatmiko, 2021). Integrating the concept of happiness in Sufism with the theory of happiness in positive psychology offers a holistic approach to understanding and achieving true happiness. Sufism provides a deep spiritual dimension, and positive psychology provides a systematic, measurable framework.

The Integration of the Concept of Happiness in the Risalah Thariqah with the Authentic Happiness Theory

The concept of happiness in the Risalah Thariqah, written by K.H.R. As'ad Syamsul Arifin, offers a profound perspective on achieving true happiness through a Sufi approach. In the Sufi tradition, true happiness is attained through four main pillars, *thariqah, tawajjuh, muraqabah,* and *maqamat*. These pillars comprise a spiritual process that guides individuals toward happiness rooted in closeness to Allah (*taqarrub ilallah*) and knowledge of Him (*ma'rifatullah*). Complementing this concept is the Authentic Happiness Theory developed by Martin Seligman, which identifies three elements of happiness, a pleasure life, an engaged life, and a meaningful life. Integrating these two concepts can create a comprehensive model of true happiness that combines spiritual and psychological dimensions.

Thariqah and Meaningful Life

In Sufism, *thariqah* is a spiritual path that a seeker takes to achieve closeness to Allah. This path involves various spiritual disciplines, such as dhikr, fasting, and devotion to a spiritual teacher (*murshid*). This process emphasizes not only ritual worship but also self-awareness and deep reflection on the meaning of life. According to the Authentic Happiness Theory, a meaningful life is obtained when a person is involved in something greater than themselves, such as religion, family, or society (A. S. Arifin, 1973; M. Seligman, 2012; M. E. P. Seligman, 2002b).

The integration of *thariqah* and meaningful life shows that true happiness comes from both individual achievements and devotion to higher spiritual values. A seeker

who follows the *thariqah* path will find true happiness in the meaning of life obtained through a spiritual relationship with Allah and a contribution to society (A. S. Arifin, 1973; M. Seligman, 2012; M. E. P. Seligman, 2002b). Thus, *thariqah* can be considered a concrete manifestation of a meaningful life within the framework of authentic happiness.

Tawajjuh and Engaged Life

Tawajjuh is a Sufi practice that emphasizes completely turning one's heart toward Allah. It is the first step in the spiritual journey, in which a disciple directs their full attention, intention, and awareness toward Allah through dhikr, meditation, and prayer. In positive psychology, an engaged life refers to being fully involved in meaningful and challenging activities that create a state of flow. Flow is a state in which a person is so immersed in an activity that they forget about time and space (A. S. Arifin, 1973; M. Seligman, 2012; M. E. P. Seligman, 2002b).

The relationship between *tawajjuh* and engaged life lies in their shared emphasis on full engagement in spiritual practice. A seeker who practices *tawajjuh* experiences a profound connection with Allah, which aligns with the concept of flow. This state increases inner satisfaction and strengthens involvement in worship and righteous deeds (A. S. Arifin, 1973; M. Seligman, 2012; M. E. P. Seligman, 2002b). Therefore, *tawajjuh* can be considered a form of engaged spiritual life where happiness is attained through complete dedication to worship and devotion to Allah.

Muraqabah and Pleasant Life

Muraqabah is the spiritual awareness that Allah watches over every human action and thought. In practice, it trains individuals to be fully aware of Allah's presence at all times, fostering a sense of calm, gratitude, and inner peace. According to the Authentic Happiness Theory, a pleasant life is one obtained through positive emotional experiences such as joy, gratitude, and life satisfaction (A. S. Arifin, 1973; M. Seligman, 2012; M. E. P. Seligman, 2002b).

The integration between *muraqabah* and a pleasant life is evident in how spiritual awareness helps individuals develop sustained positive emotions. The awareness that Allah is always present and watching creates a deep sense of peace and happiness similar to that experienced in a pleasant life. *Muraqabah* provides a sense of safety and peace, and it enhances self awareness and empathy toward others. Therefore, *muraqabah* can be an effective method for building a more meaningful and sustainable pleasant life.

Maqamat and Personal Strength Development

Maqamat are spiritual stages that a seeker must go through to achieve perfection on their journey toward Allah. These stages include various spiritual conditions, such as repentance (*tawbah*), patience (*sabr*), gratitude (*shukr*), and contentment (*rida*). In positive psychology, Seligman emphasizes developing unique strengths, such as wisdom, courage, and humanity, to achieve true happiness (A. S. Arifin, 1973; M. Seligman, 2012; M. E. P. Seligman, 2002b).

The relationship between *maqamat* and the development of personal strengths lies in the process of self-purification, which aims to enhance one's moral and spiritual qualities. Similar to character development in positive psychology, *maqamat* teaches individuals to overcome life's challenges with patience, sincerity, and strong faith. Thus, *maqamat* serves as a means of spiritual attainment and as a method of self development that strengthens one's character when facing daily life.

The Implications of Spiritual and Psychological Integration in the Holistic Happiness Model

Integrating the concept of happiness from the Risalah Thariqah with the Authentic Happiness Theory creates a more comprehensive and holistic model of happiness. This model emphasizes positive emotional experiences and engagement in meaningful activities and provides a spiritual dimension to understanding true happiness. In this context, happiness is viewed not only as psychological well-being but also as a spiritual achievement that leads individuals toward true peace and fulfillment in life (A. S. Arifin, 1973; M. Seligman, 2012; M. E. P. Seligman, 2002b).

The model can contribute to the development of spiritually based happiness programs applicable in various fields, including education, counseling, and community development. For instance, Muraqabah practice can be incorporated into spiritually based mindfulness training programs to promote inner peace and psychological well-being. Additionally, the *maqamat* teachings can be used in character education to cultivate individuals who are more resilient and of high moral character.

Integrating the concept of happiness from the Risalah Thariqah of K.H.R. As'ad Syamsul Arifin with the Authentic Happiness Theory creates a comprehensive model of true happiness. Through the relationships between *thariqah* and meaningful life, *tawajjuh* and an engaged life, *muraqabah* and pleasant life, and *maqamat* and the development of personal strengths, this model combines spiritual and psychological dimensions to provide a more comprehensive understanding of happiness. Adopting this

approach enables individuals to achieve true happiness, encompassing spiritual, psychological, and social dimensions harmoniously and sustainably. The relevance of the holistic happiness model to individual happiness dynamics in the modern era.

The Relevance of the Holistic Happiness Model to Individual Happiness Dynamics in the Modern Era

Holistic happiness model offers a deeply spiritual approach and incorporates aspects of positive psychology proven to enhance emotional well-being. In a time of stress, anxiety, and rapid social change, this model can be a relevant solution for achieving sustainable happiness (A. S. Arifin, 1973; M. Seligman, 2012; M. E. P. Seligman, 2002b).

From the Risalah Thariqah perspective, true happiness depends not only on external factors, but also on achieving spiritual and psychological balance through practices such as *muraqabah* (awareness of Allah's supervision), *tawajjuh* (directing the heart toward Allah), and *maqamat* (spiritual stages). In the Authentic Happiness Theory, happiness is understood as the result of engagement, meaning, and positive emotions. Combining these two perspectives yields an approach that emphasizes not only subjective happiness but also long-term well-being (A. S. Arifin, 1973; M. Seligman, 2012; M. E. P. Seligman, 2002b).

Based on the interview results, when it comes to dealing with the challenges of stress and anxiety, the holistic happiness model offers *muraqabah*, a form of spiritually based awareness, as a practice. This concept teaches individuals to be constantly aware of Allah's presence in all aspects of their lives, providing a sense of security and inner peace. In the context of positive psychology, awareness has been proven to effectively reduce stress and anxiety while improving psychological well-being. Thus, not only does *muraqabah* strengthen an individual's spiritual connection, but it also positively impacts their mental well-being. Furthermore, loneliness and social isolation are significant challenges in the digital age, where virtual interactions often fail to provide genuine emotional closeness. The holistic happiness model offers solutions through practices such as *thariqah*, *tawajjuh*, and collective dhikr, which strengthen social bonds and reduce alienation. Seligman's theory of meaningful life is enriched by Islamic *maqamat* values, such as patience, gratitude, and acceptance. These values help individuals cope with existential crises and develop a positive attitude toward life. This integration deepens the spiritual experience, cultivates meaning in life, and enhances overall emotional well-being.

In the digital age, another challenge individuals face is addiction to technology and social media. Excessive dependence on digital devices can disrupt life balance and lead to mental health issues such as anxiety, depression, and low life satisfaction. According to the holistic happiness model, *tawajjuh* can reduce dependence on technology by redirecting attention toward more meaningful spiritual activities, such as worship, remembrance of God, and self reflection. Thus, individuals can develop a healthier relationship with technology and maintain life balance (Interview with Nawawi, January 27, 2025).

Maintaining a holistic life balance is essential for achieving true happiness. The modern era often requires individuals to perform multiple tasks and work under high pressure, which can lead to mental and emotional exhaustion. The holistic happiness model offers an approach that helps individuals achieve a balance between their personal, professional, and spiritual lives. *Muraqabah* and *tawajjuh* increase self awareness, and *maqamat* teaches patience and sincerity, which can help individuals face life's pressures more wisely.

The holistic happiness model, which integrates the concept of happiness from the Risalah Thariqah with the Authentic Happiness Theory, has broad practical implications, particularly in education, counseling, and community development. In education, for example, the model can inform the development of character education programs grounded in spirituality that teach self awareness, empathy, and emotional resilience. The concepts of *muraqabah* and *maqamat* can be incorporated into the curriculum to foster positive attitudes and coping skills in students (S. Arifin, 2021).

In counseling, the model can inform spiritual therapy to help individuals overcome psychological issues. One such approach is to adapt the practice of *muraqabah* as spiritual mindfulness therapy, which has been proven effective in reducing anxiety and improving psychological well-being. Additionally, counselors can use the concept of *maqamat* to help clients find meaning in life and a greater purpose, thereby enhancing their motivation and overall well-being (interview with Ustadz Ali, January 29, 2025).

In community development, the holistic happiness model can be used to build a more harmonious and sustainable society. Practicing dhikr and engaging in communal worship can strengthen social bonds and foster a more supportive environment. Furthermore, incorporating spiritual values such as patience, gratitude, and sincerity into daily life can foster a more positive and supportive community culture.

The holistic happiness model that emerges from integrating the concept of happiness in the Risalah Thariqah with the Authentic Happiness Theory is a relevant

solution for addressing psychological and social challenges in the modern era. By combining spiritual and psychological dimensions, the model provides a more comprehensive approach to achieving true happiness. Practices such as *muraqabah*, *tawajjuh*, and *maqamat* enhance individual well-being and strengthen resilience in the face of modern life dynamics (S. Arifin, 2020a). Therefore, this model can serve as an effective guide for achieving a balanced, meaningful, and sustainable life in the era of globalization and digitalization.

The results of this study indicate that integrating the concept of happiness in Risalah Thariqah by K.H.R. As'ad Syamsul Arifin with the Authentic Happiness Theory by Martin Seligman creates a holistic happiness model that encompasses spiritual and psychological aspects. This integration enriches the understanding of happiness and provides a comprehensive approach to achieving well-being in the modern era. The analysis revealed that the *thariqah*, a spiritual path, aligns with the concept of a meaningful life, which emphasizes involvement in something greater than oneself. *Tawajjuh*, which requires complete devotion to Allah, aligns with the concept of an engaged life, which focuses on involvement in meaningful activities. *Muraqabah*, which instills awareness of Allah's supervision, is related to a pleasant life, which emphasizes positive emotions and life satisfaction. *Maqamat*, which teaches spiritual values such as patience and gratitude, plays a role in strengthening individual character. This concept is similar to signature strengths in positive psychology (Afiani & Haririe, 2024; S. Arifin, 2022; Shafii, 2004; Usman et al., 2020).

This integration underscores that true happiness depends not only on individual achievements but also on deep connections with spiritual and social aspects. This model balances emotional experiences, engagement in meaningful activities, and strengthening individual character through self-purification and closeness to Allah. Thus, this approach can provide solutions to various psychological and social problems individuals face in modern life (S. Arifin, 2019b, 2020c; Fukuyama, 2018; Giddens, 1984; Gladden, 2019; Harayama, 2018).

This study strengthens previous findings that show a close relationship between spiritual practices in Sufism and psychological well-being. Some earlier researchers revealed that spiritual practices in Sufism, such as *dhikr* and *muraqabah*, have a significant impact on creating inner peace and improving psychological well-being (Siradj, 2011; Usman et al., 2020; Waslah, 2017). These findings align with research indicating that Sufi practices, including reading the Quran, praying, and *dhikr*, can alleviate stress, anxiety, and depression while fostering resilience and happiness (A Samsul, Nawawi, n.d.; Afiani & Haririe, 2024; S. Arifin, 2020b; Dewi & Widiyanti, 2018; Ibrahim & Dykeman, 2011).

This study provides a new perspective on the study of happiness by connecting the concept of Sufism with modern theories of happiness, such as Seligman's Authentic Happiness Theory. Seligman emphasized that true happiness comes from more than just momentary pleasure, it also comes from achieving a deep sense of meaning in life (M. Seligman, 2023; M. E. P. Seligman, 2002a). This aligns with the Sufi concept of happiness, which emphasizes getting closer to Allah as a source of eternal happiness. Suharto's research confirms this, showing that love for Allah is the path to eternal happiness in Sufism, achieved through spiritual stages such as repentance, asceticism, and patience (Suharto, 2021).

Furthermore, this study reinforces the findings of research examining the relationship between religiosity and resilience. Religious coping mechanisms such as cognitive reappraisal and self efficacy can mediate the relationship between religiosity and psychological well-being (Dolcos, F., Hohl, K., Hu, Y., & Dolcos, 2021; Gerald Corey, 2006; Hart & Koenig, 2020; Ibrahim & Dykeman, 2011). These findings align with research indicating that Sufi teachings can serve as a form of psychotherapy for overcoming inner conflicts, particularly when facing modern crises with materialistic and secular tendencies (Arrasyid, 2020; Flanagan & Lanagan, 2004; Ghufron, 2018; Waslah, 2017).

This study confirms previous research findings on the role of religious coping in reducing stress. Religious coping can be a protective factor against depression, particularly among caregivers of patients with schizophrenia (Maslahat et al., 2023; Triana & Sudjatmiko, 2021). This finding aligns with the research of Suprayogi and Aljufri, who demonstrated that religious coping can significantly reduce stress (Cahyandari, 2023; Hidayah & Cahyandari, 2024; Suprayogi & Aljufri, 2021). Overall, this study enriches happiness research by taking a multidisciplinary approach that integrates Sufism and positive psychology. It offers a holistic model of happiness combining spiritual and psychological dimensions and making broad contributions to individuals and society.

Conclusion

This study integrates the concept of happiness in Risalah Thariqah by K.H.R. As'ad Syamsul Arifin with Martin Seligman's Authentic Happiness. The result is a holistic happiness model that considers psychological and spiritual factors. The model links *thariqah* to a meaningful life, *tawajjuh* to engaged life, *muraqabah* to a pleasant life, and *maqamat* to the development of personal strengths, creating a comprehensive approach to individual well-being. *Muraqabah* and *tawajjuh* become mechanisms for regulating emotions and fostering mindfulness based on spirituality. *Maqamat* values

such as patience and gratitude strengthen resilience and positive attitudes. The implications of this model extend to education, counseling, and community development. In education, for example, this model can support the development of spiritual character and psychological resilience. It can be implemented through a character program based on spirituality that strengthens moral values and inner experiences. In counseling, these spiritual practices are relevant for treating anxiety and depression. In a social context, collective worship, such as dhikr and prayer, strengthens solidarity and emotional support. In modern life, which is full of pressure, this model offers an alternative way to overcome stress, anxiety, and a loss of meaning due to globalization and digitalization. However, this research is conceptual and requires cross-cultural, empirical testing. Further exploration in socio-economic contexts and the development of appropriate measurement instruments are needed. Further research is also recommended to apply this model to public policy, particularly to mental and spiritual well-being programs. Thus, this model emphasizes the importance of integrating spiritual and psychological values to achieve true, sustainable happiness.

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