

## Happiness in Islam and Influencing Factors (SLR Approach)

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**Abstract.** Islam is a religion that commands humans to pursue happiness both here and hereafter. Previous research states that many factors can influence happiness. However, these factors emphasize worldly happiness which is temporary, while the goal that humans want to achieve is not only happiness in this world but true happiness in the hereafter. This study explores the factors that influence individual happiness and examines the impact of faith and other factors on happiness. This research uses a systematic literature review method, precisely the Prisma method and has identified 3540 research results from Google Scholar, and screened into 1265 documents, then into 99 and selected 87 qualifying studies. The results of the analysis of this number of documents found that happiness in Islam is divided into temporary and true happiness, here and hereafter. Happiness is influenced by material factors, and non-material factors such as faith and other religiosity behaviors. Happiness derived from material factors is temporary, while religiosity factors such as faith, the practice of Sufism and religious behavior bring a sense of closeness to God, and provide tranquility and peace, which is an indication of true happiness.

**Key words:** Faith, happiness determinants, temporary happiness, true happiness.

**Abstrak.** Islam adalah agama yang memerintahkan manusia untuk mengejar kebahagiaan baik di dunia maupun akhirat. Penelitian sebelumnya menyatakan bahwa banyak faktor yang dapat memengaruhi kebahagiaan. Namun faktor tersebut menitikberatkan pada kebahagiaan duniawi yang bersifat sementara, sedangkan tujuan yang ingin dicapai manusia tidak hanya kebahagiaan di dunia namun kebahagiaan hakiki di akhirat. Penelitian ini mengeksplorasi faktor-faktor yang memengaruhi kebahagiaan individu dan mengkaji dampak faktor keimanan dan faktor-faktor lainnya terhadap kebahagiaan. Penelitian ini menggunakan metode systematic literature review, tepatnya metode Prisma dan telah melakukan identifikasi hasil penelitian dari Google Scholar sebanyak 3540, dan di screening menjadi 1265 dokumen, kemudian menjadi 99 dan terpilih 87 hasil studi yang memenuhi kualifikasi. Hasil analisis dari sejumlah dokumen ini ditemukan bahwa kebahagiaan dalam Islam dibedakan atas kebahagiaan sementara dan hakiki, dunia dan akhirat. Kebahagiaan dipengaruhi faktor materi, dan non materi seperti keimanan dan perilaku religiusitas lainnya. Kebahagiaan yang berasal dari materi bersifat sementara, sementara faktor-faktor religiusitas seperti keimanan, pengamalan tasawuf dan perilaku religius membawa rasa dekat dengan Tuhan, dan memberikan ketenangan dan kedamaian, yang merupakan indikasi kebahagiaan yang sifatnya hakiki.

**Kata kunci:** Kebahagiaan hakiki, kebahagiaan sementara, keimanan, penentu kebahagiaan.

## INTRODUCTION

The United Nations (UN) has declared happiness a human right, meaning that all humans are entitled to happiness. Aristotle mentioned another term for happiness, eudaimonia. Eudaimonia comes from the Greek which means having a good spirit. Aristotle argued that humans have a goal that must be achieved through all actions where this goal is called eudaimonia.

Several studies have shown that happiness has a positive impact on health (Waldinger, 2010; Yaya et al., 2019; Steptoe, 2019), emotional stability (Vitterso, 2001; Rammstedt, 2007; Koots et al., 2013), creativity (Ceci and Kumar, 2016; Paivastegar and Dastjerdi, 2020), and productivity (Oswald et al.,

2015; Bellet et al., 2019). Research on happiness is also conducted in relation to macroeconomics. This includes studies by Di Tella et al. (2001), Becchetti et al. (2009), Clark and Senik (2010), and Balasubramanian (2015). Happiness has become one of the indicators of well-being in its development.

Jeremy Bentham initiated the economics of happiness in economics through his research on utilitarianism. Utilitarianism can be interpreted as happiness, satisfaction, or subjective well-being. Bentham's research suggests that income is a determining factor in happiness. According to Clark et al. (2006) and Killingsworth (2021), there is a positive correlation between high income and happiness. As a result, people often compete to increase their income in an effort to pursue and increase their happiness (Diener et al., 1995; Mogilner, 2010).

The idea that income is a factor that affects happiness is refuted by Easterlin (2001). By referring to the law of diminishing returns, Easterlin found the fact in developed countries such as America and Europe that increasing income will increase happiness at a certain point and thereafter happiness will fall. This finding is known as the Easterlin paradox.

Other studies have also examined the various factors that affect happiness, such as those conducted by Ott (2011), Bixter (2015), Frey and Stutzer (2000), Helliwell et al. (2015), and Lane (2017). All of these studies support the findings of Frey and Stutzer (2000) that happiness factors can be categorized into three groups: (1) personality and demographic factors, (2) macro and micro factors, and (3) institutional or constitutional conditions in the economy and society.

Islamic economics, which developed significantly in the 20th century, aims to achieve happiness, known as *Falah*. This economy is based on the Quran and Hadith and is in accordance with Islamic teachings that emphasize the pursuit of happiness in both this world and the hereafter. The study of the factors that influence happiness is a fascinating subject. This is because some factors that are considered determinants of happiness, such as income, are beyond our control, as stated in the Qur'an: *'Verily Allah narrows and widens fortune for whomever He wills,'* which is mentioned 10 times in the Qur'an. However, we must still strive for happiness in this world and the hereafter, as instructed in the following verse: *"And seek in what Allah has bestowed upon you of the Hereafter, and do not forget your share of the pleasures of this world. Treat others as Allah has treated you, and do not cause mischief on the earth, for Allah does not love those who cause mischief" (QS. 28: 77).*

This paper explores the factors that influence individual happiness from an Islamic perspective and their impact on perceived happiness. Perceived happiness is divided into temporary and ultimate happiness. Temporary happiness is momentary, while ultimate happiness is eternal.

## LITERATURE REVIEW

Happiness can be defined as a form of well-being, satisfaction or things that can satisfy life without psychological distress (Furnham, 2008). Frey and Stutzer (2000) interpret happiness as a proxy for utility. According to Seligman (2002), happiness is a concept that refers to the form of positive emotions and activities that individuals feel and has no emotional component at all. Positive emotions are classified in 3 forms, namely related to the past, present, and future. Positive emotions connected to the past are in the form of satisfaction, fulfillment, pride, and serenity. For emotions in the present are related to pleasure, while positive emotions related to the future refer more to hope, optimism, confidence, and trust. At a higher level, pleasure comes from complex forms of activity and creates a feeling of happiness. In general, happiness can be defined as something that shows an individual's feelings of pleasure, a form of peace and tranquility, no conflict, and getting life satisfaction.

### Definition of Happiness in Philosophy Perspective

Plato and Aristotle argued that true happiness will only be obtained from a life filled with virtue. This means that economic activities that trigger happiness must be based on morality and ethics (Effendi,

2005). However, along with the emergence of European philosophers in the 19th century, welfare or happiness is identified with something material or hedonistic so that it is separated from social, moral and ethical aspects (Polanyi, 2001).

Aristotle mentioned another term for happiness, eudaimonia. Eudaimonia comes from the Greek, 'eu' meaning good and 'daimon' meaning spirit. Literally, eudaimonia means having a good spirit. Happiness is not a means but the ultimate goal of humans where when the human has achieved happiness then nothing else is needed. Happiness will be achieved if individuals apply morals (ethics) in their lives or when they want to achieve their goals. Aristotle considered that only humans with right thinking (ethics) would achieve happiness.

In order to achieve eudaimonia, virtue or virtues are required, the virtue in question being knowledge. A good life is linked to one's knowledge of the good life, not to one's desires. Therefore, according to Sokrates, if someone does wrong then it is not accidental but the person is not knowledgeable (Hadiwijono, 1980). Plato stated that happiness or eudaimonia is the goal of human life. Happiness (eudaimonia) must be pursued and seen from the relationship between the two worlds, namely the sensory/physical world and the world of ideas (Bertens, 2007). Lasting happiness related to the inner world, namely the world of ideas, also needs to be pursued by doing everything that is good. For Plato, goodness in the world of ideas is the real reality while the sensory/bodily world is only a shadow reality.

Another philosophy that explains the concept of happiness is Epicurean. Epikuros taught on one ultimate goal, which is to ensure human happiness with the core of his thought is ethics. Ethics according to Epikuros provides peace of mind (ataraxia) to humans because this peace of mind is threatened by fear, including fear of gods and goddesses, fear of death and fear of fate which is actually baseless and unreasonable (Hadiwijono, 1980).

Epikuros taught that the purpose of human life is hedone or pleasure and satisfaction that is possessed when the heart is calm and the body is healthy. The hedone that Epikuros refers to is not freely following human desires. True pleasure is not achieved by pleasurable experiences but by maintaining health and life until the soul is free from anxiety. Therefore, to be happy, humans must limit themselves and must derive happiness from simple things (Delgaauw, 1992). From some of these philosophical views, it can be underlined that in general the goal that humans want to achieve in life is the most perfect happiness, namely the happiness of the soul or eudaimonia.

### **Definition of Happiness in Economics Perspective**

Happiness in an economic perspective cannot be separated from Bentham's role. Bentham is known for utilitarianism, which is a philosophical view that makes usefulness, benefits and advantages as a measure of good and bad actions. Utilitarianism has the view that an action is said to be right if it produces happiness and wrong if it produces suffering. The happiness in question is not only for the individual concerned but is felt by others as well. In utilitarianism thinking, good actions will produce benefits (utility) while those that do not produce benefits are bad actions. The more benefits the better, and is known as the concept of "The Greatest Happiness of The Greatest Number".

Utilitarianism is fundamentally different from ethical theory. In ethical theory, the intentions and motivations of the perpetrator become the measure of the rightness of an action while the measure of rightness in utilitarianism is the results and impacts arising from a particular action. In other words, utilitarianism's assessment focuses more on the action of an individual and not on the individual who performs the action. Although utilitarianism's view that benefits many individuals is rational, it is not concerned with the morality of an action because its focus is more on the results achieved from the action. One of the results of Bentham's thinking also states that happiness is a function of income (Veenhoven, 2010; Mahadea, 2013).

Maslow (1943) argues that humans must fulfill their basic needs first, namely physiological needs to survive. The physiological needs in question are food, drink, sleep, and so on. Higher needs, needs related to the concept of happiness will not be fulfilled if physiological needs have not been met. The next need is a sense of security (safety/security needs) which includes security from physical and emotional threats/dangers (Maslow, 1943). The third need is social and affection. This need includes the urge to feel needed by others, the need to be loved, the need to have a partner, the need to socialize with the community, and so on. These social and affectionate needs will be fulfilled if the two basic needs have been met, namely physiological needs and the need for security (Maslow, 1943).

The next need is appreciation. This need for appreciation is the fulfillment of human ego needs such as status, reputation, dignity, power, dominance, and so on. The peak is the need for self-actualization. The need for self-actualization is a human desire to optimize all the potential that exists in him. Some of the things included in the need for self-actualization are the fulfillment of self-potential in terms of ideals, desires, creativity, and mental maturity to take responsibility for their choices and decisions. This need is achieved if the previous basic needs have been met first.

### **The Concept of Happiness in Islam and the Factors that Influence It**

Islam is a comprehensive, universal religion and its teachings are contained in the Qur'an which is a source of salvation for mankind both in this world and in the hereafter (Akhtar, 2008), as mentioned in the following verse: "*The Qur'an is a guide for mankind, guidance and mercy for those who believe. This revelation in the form of the Qur'an and the guidance sent down to you are a guide and proof for mankind, a guide and a mercy for those who believe in the existence of One God.*" (Al Jasiyah: 20). Based on this verse, it is clear that the Quran is a source of salvation as well as human happiness.

Happiness in Islam believes in two dimensions of happiness. These two dimensions are worldly happiness and afterlife happiness as mentioned in Surah Al-Baqarah verses 200-201 as follows. "*When you have completed the pilgrimage, then remember Allah, as you mentioned your fathers, and even more than that. So among the people there are those who say, "O our Lord, grant us good in this world," and in the Hereafter they will get nothing. O Allah, grant us good in this world and good in the Hereafter. Protect us from the torment of hellfire.*" (Al-Baqarah: 200-201).

Happiness in Islam is divided into the happiness of the world and the hereafter. This refers to the Qur'an Surah Al-Qashash verse 7, "*And seek in what Allah has bestowed upon you (the happiness) of the Hereafter, and do not forget your share of the pleasures of this world.*" (Al Qashas: 7). In addition, according to Al Ghazali, happiness can be divided into temporary or false happiness and ultimate happiness. Majazi happiness or false happiness or temporary happiness is worldly happiness that is only ephemeral or false. The evidence is QS (57:20), QS (3:196), and QS (17:20) which basically explains that the pleasure or enjoyment of this world is temporary and ephemeral. Worldly happiness can be obtained by everyone.

Ultimate happiness, namely spiritual happiness that leads to happiness in the hereafter. Ultimate happiness, also called spiritual happiness, is only obtained by people who have a relationship with the owner of the spirit, namely Allah SWT with faith and devotion. Closeness to Allah will lead a person to eternal tranquility and tranquility. The evidence is as follows: "*Say: By the bounty of Allah and His mercy, let them rejoice. The bounty of Allah and His mercy are better than what they have gathered.*" (QS. Yunus: 58), "*Whoever does righteous deeds, whether male or female, while believing, We shall surely give him a good life.*" (QS. An-Nahl: 97)

Happiness according to Islam includes material and non-material, where this non-material happiness is achieved through understanding, spiritual practice and a clean heart (Nasr, 2014). In general, the Qur'an and Hadith describe happiness more in a non-physical form as the Hadith: *Abu Hurairah reported that the Prophet said, "Wealth is not many possessions, but wealth is the wealth of the heart."* (Hadith narrated by Bukhari Muslim).

Happiness in life can be obtained with gratitude, *ridha*, patience, *tawakal*, forgiving others, avoiding prejudice, and reducing worldly desires with *zuhud* and *qona'ah* (Hamim, 2016). Sabjan (2017), who put forward Imam Al-Ghazali's thoughts on the determinants of happiness, namely the goodness of the soul such as the level of faith and knowledge, physical treasures such as health, longevity and beauty, external benefits such as influence, wealth, honor and noble birth and the benefits of divine grace such as divine guidance, divine direction, divine leadership and divine strengthening (Sabjan, 2017).

Bagir (2013) describes three things that might bring happiness. First, working hard to strive for and fulfill whatever we desire in life. Second, by suppressing or reducing needs and the third is by having an inner attitude that is always grateful.

Sofia and Sari (2018) mentioned the things that influence happiness in the Quran are as follows: faith and piety (50 verses), sticking to religion or *tafaqquh fi al-dien* (2 verses), doing good or good deeds (23 verses), patience or *al-shabr* (7 verses), gratitude (7 verses), purification of the soul or *tazkiyatun al-nafs* (2 verses), calling to goodness and forbidding evil/bad deeds (3 verses), striving in the way of Allah/*al-jihad fi sabilillah* (5 verses), seeking and obtaining the pleasure of Allah (28 verses), improving oneself/*al-ishlah* (7 verses), setting an example/*uswah hasanah* (2 verses), seeking Allah's protection (2 verses), surrendering (3 verses), rejecting evil with good (3 verses) and guarding the tongue and actions (5 verses). Although it is mentioned that the above are indicators, it would actually be more appropriate to call them factors.

Irham (2011) explains how to get happiness by being content with what is determined, humble, dhikr and prayer. Other supporting factors for happiness are avoiding egoism, avoiding unreasonable and blind desires (Sahputra and Sidiq, 2022). Al-Mansor (2001) stated that happy is the opportunity to demand knowledge, avoid the demands of lust, eliminate sadness and distress in oneself, praise Allah, repent, realize one's condition, get around the temptation of the shaitan, straighten the intention in doing good deeds, guide children to the right path, a good and sholihah wife and children or offspring. As for the factors that will hinder the happiness of divorce, poverty, crime, family disorganization, modern society, and war.

## METHOD

### PRISMA Method

The research utilized the online database provided by Google Scholar. The search was conducted using the Boolean operator function on the Google search engine, resulting in 3540 articles. Subsequently, the articles underwent screening and eligibility processes.

Table 1 Source database and search string

Database	Keywords and Boolean Operators
Google Scholar	(factor* OR determinant*) AND (happiness* OR eternal happiness* OR ultimate happiness* OR sa'adah* OR eudaimonia*) AND (Islam* OR Sharia* OR the Quran* OR the Quran and Hadith*)

Source: Authors, 2023.

This stage involves screening articles based on specific criteria to ensure they are relevant to the research question. The first step involved selecting only journal articles, while excluding theses, dissertations, books, and proceedings. The second step involved selecting articles in Indonesian language related to the fields of religion, philosophy, education, social sciences, and multidisciplinary

studies. The time period was limited to articles published between 2019 and 2023. After screening 3540 articles, 99 were selected.

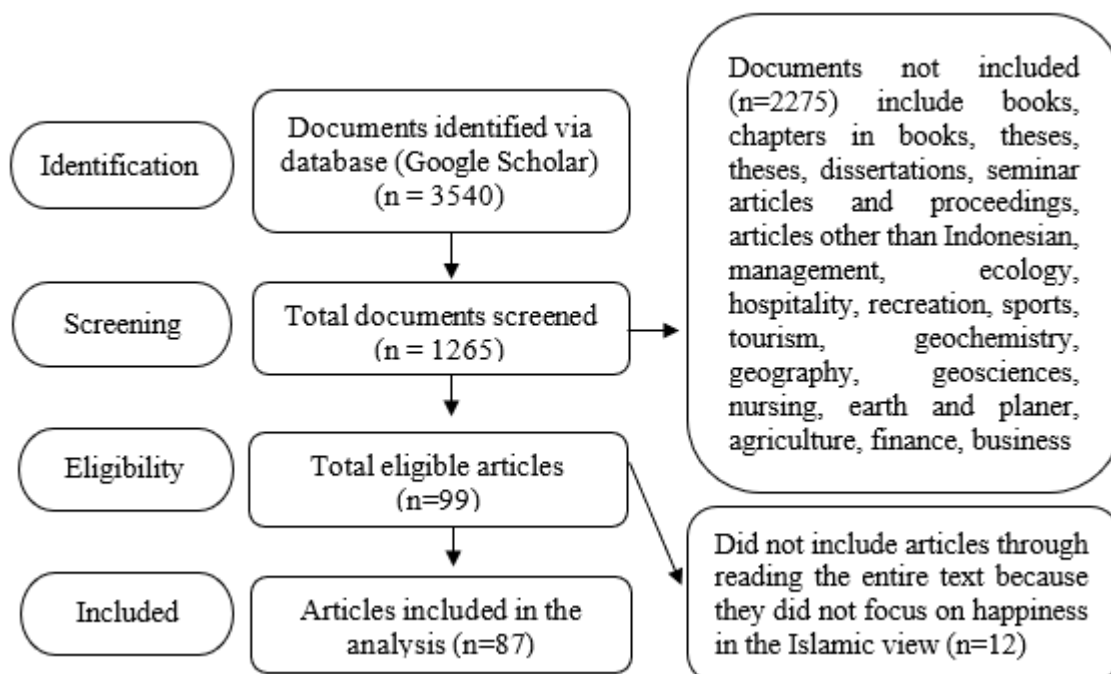
Table 2 Eligibility and exclusion criteria

Criteria	Eligibility	Exclusion
Types of Literature	Journal Article	Books, book chapters, theses, dissertations, seminar articles, and conference proceedings
Language	Indonesian Language	Besides Indonesian
Area	Religion, philosophy, social science, education, multidisciplinary	Management, ecology, hospitality, leisure, sports, tourism, geochemistry, geography, geosciences, nursing, earth and planet, agriculture, finance, business
Duration	2019-2023	Before 2019
Coverage	Indonesia	

Source: Authors, 2023.

### Eligibility Process

At this stage, the selected articles focused solely on the topic of happiness from an Islamic perspective. The articles underwent in-depth analysis, starting from the abstract and continuing through the entire text. The screening process yielded 87 articles that discussed happiness from an Islamic perspective. The PRISMA flow chart below shows and explains the entire article selection process used in the *Systematic Literature Review* (SLR) analysis.



Source: Authors, 2023.

Figure 1 PRISMA flow chart

## RESULTS AND DISCUSSION

This research is the result of an analysis of journals related to the factors and context of happiness in Islam. The analysis includes both descriptive and thematic approaches.

### Descriptive Analysis

Based on the results of the research search, only two articles were located in Malaysia, while 47 others were conducted in Indonesia. All of these articles are qualitative in nature, with the majority of data sources obtained through literature reviews. The search analysis results indicate that all studied articles are related to the concept of happiness in Islam, including both material and non-material factors that affect it, as well as the factors that determine eternal and temporary happiness.

#### *The context of happiness in islam*

The article explains the concept of happiness in Islam through the Qur'an, perspectives by Islamic figures, and western concepts.

Table 3 References of happiness in Islam

Author	Year of Publication	Research Locations	Journal Publication	Research Design	Data Source
Zulkarnain and Fatimah	2019	Indonesia	Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan	Qualitative	Al-Qur'an and Hadith
Hadi and Peristiwa	2019	Indonesia	Al Ahkam	Qualitative	Literature Review
Arroisi and Sari	2020	Indonesia	Fikri: Jurnal Kajian Agama, Sosial dan Budaya	Qualitative	Literature Review
Aqbar et al.	2020	Indonesia	BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam	Qualitative	Literature Review
Soleh	2022	Indonesia	UIN Maliki	Qualitative	Primary and Secondary Data
Manu and Soraya	2021	Indonesia	Kanz Philosophia A Journal for Islamic Philosophy and Mysticism	Qualitative	Literature Review
Setiawan and Encung	2021	Indonesia	FiTUA: Jurnal Studi Islam 2	Qualitative	Literature Review
Masruroh and Millah	2021	Indonesia	Counselia; Jurnal Bimbingan Konseling Pendidikan Islam	Qualitative	Literature Review
Nufus	2021	Indonesia	Tawazun: Jurnal Pendidikan Islam	Qualitative	Literature Review
Febriani et al.	2022	Indonesia	Alim Journal of Islamic Education	Qualitative	Literature Review
Pramono and Maulidia	2022	Indonesia	Jurnal Pendidikan dan Studi Islam	Qualitative	Literature Review
Khasyi'in and Mahrída	2023	Indonesia	Jentera Hukum Borneo	Qualitative	Literature Review
Arroisi et al.	2023	Indonesia	Risalah, Jurnal Pendidikan dan Studi Islam	Qualitative	Literature Review

***Factors affecting happiness in Islam***

Based on the analysis of all the articles, it was found that factors influencing happiness in Islam include both material and non-material factors.

Table 4 References of factors influencing happiness in Islam

<b>Author</b>	<b>Year of Publication</b>	<b>Research Locations</b>	<b>Journal Publication</b>	<b>Research Design</b>	<b>Data Source</b>
Hadi and Peristiwa	2019	Indonesia	Al Ahkam	Qualitative	Literature Review
Huda	2019	Indonesia	Journal of Education	Qualitative	Literature Review
Naylurrohmah	2019	Indonesia	Spiritualita	Qualitative	Literature Review
Jumala	2019	Indonesia	Ar-Raniry	Qualitative	Literature Review
Irawan	2020	Indonesia	Jurnal At-Ta'dib	Qualitative	Literature Review
Suredah	2020	Indonesia	Jurnal Pendidikan dan Pemikiran Islam	Qualitative	Literature Review
Syarif	2020	Indonesia	Intelektual: Jurnal Pendidikan dan Studi Keislaman	Qualitative	Literature Review
Wachidah and Habibie	2021	Indonesia	Qiro'ah: Jurnal Pendidikan Agama Islam	Qualitative	Literature Review
Aziz et al.	2021	Indonesia	International Journal of Humanities Technology and Civilization	Qualitative	Literature Review
Pramono and Maulidia	2022	Indonesia	Jurnal Pendidikan dan Studi Islam	Qualitative	Literature Review
Fasya	2022	Indonesia	JOUSIP: Journal of Sufism and Psychotherapy	Qualitative	Literature Review
Damanik	2022	Indonesia	Al Hikmah	Qualitative	Literature Review
Rahman	2022	Indonesia	J-CEKI: Jurnal Cendekia Ilmiah	Qualitative	Literature Review
Sudirman and Mustaring	2022	Indonesia	Ash-Shahabah: Jurnal Pendidikan dan Studi Islam	Qualitative	Literature Review
Putra	2023	Indonesia	Jurnal Peradaban	Qualitative	Literature Review
Ismail	2023	Malaysia	Jurnal Yadim	Qualitative	Literature Review
Hidayatullah et al.	2023	Indonesia	Jurnal Ilmiah Ekonomi Islam	Qualitative	Literature Review

***Determining factors for eternal and temporary happiness***

The analysis of all the articles shows that spiritual processes determine eternal happiness, while intellectual and moral virtues guide temporary happiness.



Table 5 References of factors for eternal and temporary happiness

<b>Author</b>	<b>Year of Publication</b>	<b>Research Location</b>	<b>Journal Publication</b>	<b>Research Design</b>	<b>Data Source</b>
Kharis and Rizal	2018	Indonesia	Jurnal Ilmu Ushuluddin	Qualitative	Hadith
Suryani	2019	Indonesia	Jurnal Pendidikan dan Konseling	Qualitative	Literature Review
Anwar and Daryadi	2019	Indonesia	JAQFI: Jurnal Aqidah dan Filsafat Islam	Qualitative	Literature Review
Habibi	2019	Indonesia	Scientia: Jurnal Hasil Penelitian	Qualitative	Primary data supported by literature
Busroli	2019	Indonesia	Jurnal Pendidikan Islam	Qualitative	Literature Review
Rumina	2019	Indonesia	INOVATIF: Jurnal Penelitian Pendidikan, Agama, dan Kebudayaan	Qualitative	Literature Review
Hidayatulloh and Jannah	2019	Indonesia	Jurnal Pendidikan Islam	Qualitative	Literature Review
Asfar	2020	Indonesia	Kajian Ilmu Alquran dan Tafsir	Qualitative	Literature Review
Rahmah and Muhyi	2021	Indonesia	The 1st Conference on Ushuluddin Studies	Qualitative	Literature Review
Bari and Aziz	2021	Indonesia	Da'wa: Jurnal Bimbingan Penyuluhan & Konseling Islam	Qualitative	Literature Review
Sobali et al.	2021	Malaysia	Proceedings of the 7 th International Conference on Quran as Foundation of Civilization (SWAT)	Qualitative	Literature Review
Fahmi et al.	2021	Indonesia	Edumaspul: Jurnal Pendidikan	Qualitative	Literature Review
Akhirudin	2022	Indonesia	Jurnal Dakwah: Media Komunikasi dan Dakwah,	Qualitative	Literature Review
Junoh et al.	2022	Indonesia	Al-Qanatir: International Journal of Islamic Studies	Qualitative	Literature Review
Muniri and Azis	2023	Indonesia	Jurnal Studi Ilmu Pendidikan and Keislaman	Qualitative	Literature Review
Raniadi	2023	Indonesia	Nizham: Jurnal Studi Keislaman	Qualitative	Literature Review
Martono	2023	Indonesia	Jurnal Pendidikan Islam	Qualitative	Literature Review
Kholiq	2021	Indonesia	Jurnal Manajemen Pendidikan Islam	Qualitative	Literature Review
Putra	2023	Indonesia	Journal of Law and Family Studies	Qualitative	Primary and Secondary Data
Fatira et al.	2023	Indonesia	SERAMBI: Jurnal Ekonomi Manajemen dan Bisnis Islam,	Qualitative	Primary data is supported by literature
Suaidi and Saleh	2023	Indonesia	Jurnal Pendidikan Karakter JAWARA	Qualitative	Literature Review

### Thematic Analysis

Based on the analysis of each article, a review of the general information reveals that 13 articles examine happiness in Islam, 23 articles examine the material and non-material factors that influence happiness in Islam, and 18 articles examine the factors that determine eternal and temporary happiness.

Table 6 Happiness in Islam

Author (Years)	Happiness in Islam	Contents
Zulkarnain and Fatimah (2019); Febriani et al. (2022)	Al-Qur'an and Happiness	Q.S Al-Qashash verse 77 and Q.S Ali Imran verse 14 discuss the concept of happiness. Q.S Ar-Rad verse 28 and Q.S Al-Fath verse 4 elaborate on the idea of peace of mind.
Hadi and Peristiwa (2019)	Forms of Happiness	Lasting happiness includes both physical and spiritual, personal and societal, worldly and afterlife happiness.
Soleh (2022)	Al-Ghazali's Concept of Happiness	Al-Ghazali's concept of happiness consists of four aspects: lust, reason, heart, and loving Allah SWT. According to him, happiness is hierarchical and must be cultivated.
Manu and Soraya (2021); Khasyi'in and Mahrida (2023); Pramono and Maulidia (2022)	Al-Farabi's Concept of Happiness	The concept of happiness as the ultimate good can lead individuals to detach from material possessions and focus on non-material aspects of life. Leaders play a crucial role in driving society towards achieving happiness. Happiness is a desirable end in itself.
Setiawan and Encung (2021)	The Context of Ibn Al-Arabi's Wahdatul Wujud Happiness	Happiness is defined as the process of merging God into man or having found God within himself.
Arroisi and Sari (2020)	The context of happiness Syed Muhammad Naquib Al-Attas, happiness and makrifatullah	There are two aspects of happiness: physical and spiritual. The highest level of happiness is achieved by those who have self-knowledge or <i>makrifatullah</i> . Happiness cannot be achieved solely by focusing on material aspects of life without self-awareness.
Arroisi et al. (2023)	Syed Muhammad Naquib Al-Attas' context of happiness, the western concept of happiness in Islam	According to Al-Attas, and in agreement with previous scholars, the ultimate source of happiness is meeting Allah SWT, God.
Aqbar et al. (2020)	Al-Falah's Connection to Happiness	Al-Falah refers to the overall happiness, success, and well-being experienced by an individual. It encompasses both internal and external aspects and can be felt in all dimensions of life, including the afterlife. It is important to maintain a neutral and objective tone when discussing such concepts.
Masruroh and Millah (2021); Nufus (2021)	The western concept of happiness in Islam, happiness and ma'rifatullah	Erich Fromm suggests that happiness can be achieved by becoming an active and productive human being who does not depend on anyone. Al-Ghazali, on the other hand, believes that happiness can be attained by knowing oneself and Allah SWT. The values of <i>ma'rifaullah</i> and being a calm and firm soul as a <i>khalifah fiil ardh</i> are the key components of happiness.

Table 7 Factors influencing happiness in Islam: a study of material and non-material aspects

Author (Years)	Material and Nonmaterial Factors	Contents
Rahmah and Muhyi (2021); Bari and Azis (2021); Akhirudin (2022); Kharis and Rizal (2018)	Religion	Worship embodies noble values that can lead individuals to peace and happiness. Faith is a fundamental aspect of human existence, and ultimate happiness is attainable for all. Religion can facilitate happiness and peace in both this life and the hereafter. Fasting involves abstaining from worldly passions and desires to achieve peace of mind and genuine happiness.
Syaerazi and Ahmad (2021)	Religion and Education	To achieve happiness in a Muslim family, it is important to prioritize faith and piety, promote education, and ensure mutual understanding and fulfillment of respective rights and obligations.
Suryani (2019); Junoh et al. (2022); Rukmana and Al-Walid (2021); Muniri and Azis (2023); Habibi (2019)	Mental Health	Mental health is the state of well-being characterized by the ability to experience positive emotions. Al-Dihlawi's concept of happiness addresses mental and spiritual health issues through the stages of happiness <i>sa'adah bi al-'ard</i> and <i>al-sa'adah al-haqiqiyah</i> . Individuals who achieve happiness in life are those who possess reason, are capable of determining the direction of their lives, have the will to move forward and progress, have goals and ideals, are able to think critically and discern, and understand the consequences of their actions. Tasawwuf explains how to purify the soul, improve ethics, and develop both inward and outward self-awareness to achieve the ultimate level of happiness.
Sobali et al. (2021)	Motivation	Da'wah should be complemented with a <i>targhib</i> component to achieve happiness in this world and the hereafter.
Raniadi (2023); Kholiq (2021); Martono (2023); Fahmi et al. (2021); Busroli (2019); Rumina (2019); Hidayatulloh and Jannah (2019)	Education	Knowledge is a means of approaching Allah. The purpose of education is to guide individuals towards their true nature, in order to attain human perfection and happiness. Moral education aims to instill truthfulness and encourage virtuous behavior, leading to happiness ( <i>as-sa'adah</i> ).
Muttaqin and Fadhilah (2020); Putra (2023)	Marriage	Marriage aims to continue the family line, promote peace, and bring happiness.
Fatira et al. (2023)	Material	The concept of <i>falah</i> for farmers involves giving to charity and <i>infaq</i> of their harvest so that others can experience happiness through the wealth entrusted by God.
Asfar (2020); Suaidi and Saleh (2023); Aprilianti (2020)	Material and Nonmaterial	The pursuit of happiness can be achieved through seven means: seeking halal sustenance, <i>qanaah</i> , sincerity, piety, patience, gratitude, and <i>dhikr</i> to Allah SWT. While factors such as money, marital status, social life, age, health, negative emotions, education, climate, and race may influence happiness, it is important to focus on personal character traits to achieve <i>Al-Falah</i> . These traits include faith, piety, <i>amar ma'ruf nahi munkar</i> , good deeds, and jihad and charity.

Table 8 Determining lasting and temporary happiness factors

Author (Year)	Factors Contributing to Eternal and Temporary Happiness	Contents
Pramono and Maulidia (2022); Hadi and Peristiwa (2019); Fasya (2022); Huda (2019); Naylurrohmah (2019)	The factor of eternal happiness	<p>Lasting happiness is achieved through a balance of material and spiritual understanding, as well as through willpower, determination, and a positive attitude.</p> <p>This includes physical and spiritual happiness, personal and communal happiness, and happiness in both this world and the afterlife.</p> <p>Tasawwuf is one approach to achieving eternal happiness. Al-Ghazali believed that happiness could be achieved through self-knowledge, understanding of God, the world, the afterlife, spirituality in music and dance, meditation and remembrance, marriage, and love for Allah swt. He also believed that treasure could be used as a means to achieve eternal happiness by making it a provision in practicing worship and piety.</p>
Wachidah and Habibie (2021); Putra (2023); Irawan (2020); Jumala (2019); Ismail (2023)	The factor of eternal happiness	<p>According to Ibn Al-Qayyim, spiritual intelligence is necessary to attain eternal happiness. He believes that true happiness can only be achieved through the glory of knowledge and the cleanliness of the heart, and by being guided by religion. Lasting happiness comes from <i>nafsu ar-raḍiyah</i> (the pleased self), which has a sense of love and gratitude for Allah SWT. According to the Book of As'ad Imra'ah Fi Al-'Alam, a woman's happiness lies in returning to Allah SWT and adhering to the teachings of Islam.</p>
Damanik (2022); Suredah (2020); Hidayatullah et al. (2023); Aziz et al. (2021)	The eternal happiness factor	<p>The pursuit of eternal happiness through spiritual piety is a central theme in understanding knowledge through the way of ma'rifa about the attributes of Allah and His Messengers, supported by definite proofs. The pursuit of eternal happiness through spiritual piety is a central theme in understanding knowledge through the way of ma'rifa about the attributes of Allah and His Messengers, supported by definite proofs. It is important to maintain objectivity and avoid biased language when discussing these topics. Muslim worship activities play a crucial role in achieving eternal happiness. Other factors that contribute to happiness include cultivating gratitude, maintaining mental well-being, and having patience and trust in Allah.</p>
Rahman (2022); Sudirman and Mustaring (2022); Damanik (2022); Syarif (2020)	Temporary happiness factor	<p>Humans can achieve happiness by engaging in rational activities accompanied by intellectual and moral virtues. Temporary happiness in a family can be found in a husband and wife who possess noble morals. Aristotle believed that achieving happiness requires health, freedom, independence, wealth, power, good deeds, and inner knowledge. Similarly, Abu Bakar Bin Al-Markum believed that happiness can be achieved through effective communication and socialization within one's environment and associations. It is important to note that subjective evaluations should be excluded unless clearly marked as such.</p>

## Discussion

This section will explain the concept of happiness in Islam, as well as the factors that influence happiness based on Qur'anic evidence and the thoughts of classical and contemporary scholars. It will conclude with the factors that influence temporary and eternal happiness.

### *The concept of happiness in Islam*

In general, happiness is a form of well-being and is related to life satisfaction. Positive psychology recognizes happiness as a subjective well-being and an assessment of one's general state of life. Western psychologists, such as Erich Fromm, Seligman, and John Stuart Mill, generally view happiness as independence, a positive attitude, and freedom (Masrurroh and Millah, 2021; Arroisi et al., 2023). Although Saepulloh's opinion does not contradict Islamic values (Saepullah, 2020), it differs slightly from the Islamic concept of happiness.

According to Surah Al Qashash 77, Islam encourages the pursuit of happiness regardless of one's circumstances. QS 3:14 which means, *"It is made beautiful for man to love what he desires, namely: women, children, great wealth of gold, silver, fine horses, cattle and fields. These are the pleasures of life in the world, and with Allah is a good return."* The verse implies that true happiness is achieved by returning to Allah. The language used is clear, objective, and value-neutral, with consistent technical terms and common sentence structure. The text is free from grammatical errors, spelling mistakes, and punctuation errors. The verse implies that true happiness is achieved by returning to Allah.

Surah al Fajr verse 27 states, *"O tranquil soul! Return to your Lord contented and pleased. Then, enter into the ranks of My servants, and enter into My Paradise!"* (QS. Al-Fajr: 27-30). QS Ar Ra'd: 28 and QS Al-Fath: QS Ar Ra'd: 28 and QS Al-Fath: QS Ar Ra'd: 28 and QS Al-Fath: 4 also mention this calm soul or peace of mind. Both verses mention that remembering Allah brings tranquility and that Allah sends tranquility to believers.

Based on this, scholars or Islamic scholars define ultimate happiness as peace of mind, as mentioned by Hamka in Nufus (2021). According to Hamka, peace of mind is related to God, Allah SWT. Manu and Soraya (2021), Khasyi'in and Mahrída (2023), and Pramono and Maulidia (2022) have discussed the concept of happiness according to Al Farabi. Al Farabi believed that happiness is the highest good that allows humans to detach from the material world and live with non-material beings forever. Humans no longer require material possessions because the human soul has achieved perfection, making the soul upright and happiness a form of goodness itself. In addition, Al Farabi relates happiness to the role of the state and government, as demonstrated in Pramono and Maulida's study.

According to Al-Ghazali, happiness is composed of aspects of lust, reason, heart, and love for Allah SWT. It is a hierarchical concept that must be cultivated. Al-Ghazali also stressed the significance of self-awareness before attaining knowledge of Allah. Additionally, he explained that knowledge is a means of *taqarrub* to Allah, and that no human being can reach Him without it. Knowledge is the capital of happiness in this world and the hereafter (Martono, 2023). According to al-Attas, in order to get closer to God, individuals must detach themselves from the material world and humanize it. This happiness cannot be achieved by those who solely focus on material aspects of their lives, as is common in modern secular Western society (Arroisi and Sari, 2020). Ismail (2019) similarly argues that true happiness is unattainable and individuals are never fully satisfied.

Furthermore, Ibn Al-Arabi stated that happiness is the union of God and humans, or the realization of God within oneself (Setiawan and Encung, 2021). According to Ibn al-Arabi's *wahdat Al-Wujud*, happiness is achieved when humans have no boundaries with God.

Al-Dihlawi's concept of happiness refers to two levels of happiness aimed at addressing mental and spiritual health issues. The first level is *sa'adah bi al-'ard*, which is achieved through attachment to the physical world. The second level is *al-sa'adah al-haqiqiyah*, which is true happiness that transcends material aspects and is more related to the spiritual dimension.

According to Hamka's contemporary scholars, the orientation towards happiness is not based on materialistic or humanistic values, but rather on the values of human understanding of God, or *marifatullah*, and one's existence on earth as *khalifah fil ardh*. This requires a calm and firm soul in order to carry out the mandate of achieving happiness in this world and the hereafter (Nufus 2021, Masruroh and Millah 2021). This concept implies that if one only follows their desires, they will not achieve true happiness and will never be satisfied (Ismail, 2019).

The achievement of happiness in Islam, which presents individuals as *homo islamicus*, is only possible if they implement their spiritual intelligence by incorporating God into all aspects of their lives and sharing their possessions with those in need. This will result in gratitude and acceptance from the beneficiaries, leading to eternal happiness (Fatira et al., 2023).

### Factors affecting happiness in Islam

Mildaeni and Herdian (2021) explain that there are several factors that determine the happiness of a Muslim. These factors include physical, psychological, social, and spiritual elements. Additionally, happiness in Muslims is determined by their relationships with family (55%), social relationships (18%), sustenance (10%), and the concept of spirituality and religiosity (18%). It is possible to achieve happiness through physical attachment by getting married. The purpose of marriage is to create tranquility and happiness in family life based on religious values and the sanctity of household relationships (Putra et al., 2023).

According to QS. Ath-Thur: 21, happiness in a Muslim family is measured by the peace of mind, which is a gift from Allah SWT, rather than by wealth, social status, or material luxury. Muttaqin and Fadhilah (2020) also found that in Islam, marriage serves not only to fulfill sexual desires and have children, but also to achieve happiness and peace of mind in life.

The discussion pertains to *nafsu ar-radiyah* (the pleased self), which refers to an individual who has achieved a spiritually content and joyful state of mind, regardless of the challenges and hardships faced in life. However, this does not imply that one should disregard the benefits of the world. According to Hamka, worldly goodness is considered a means to achieve happiness in the hereafter, including wealth. Wealth is a means for clever and noble people to strengthen themselves in carrying out piety and worship, thus achieving eternal happiness. Hamka emphasizes that living based on religion is the key factor for eternal happiness (Putra, 2023).

Religious factors can play a significant role in an individual's happiness, particularly through faith and worship. According to Suredah (2020), achieving spiritual faith is necessary to find lasting happiness and peace. A person with a strong and genuine belief in God can maintain a healthy soul by practicing *qona'ah* (contentment with what is received), avoiding anxiety, and eliminating feelings of hopelessness. According to Bari and Azis (2021), worship is a factor that contributes to happiness. However, worship is not just a series of rituals, but also encompasses noble values that can bring peace and happiness to humans. In Islam, several worship services, such as prayer, fasting, zakat, dhikr, and prayer, can serve as therapy to bring *sakinah* to an individual (Azhar, 2022).

Sayyed Hossein Nasr's concept of man suggests that happiness can be attained by being true to oneself or following one's nature (Ahmad et al., 2023). In addition to individual obligations, Islam recognizes communal worship. Happiness can also be achieved through effective communication and socialization in one's environment and relationships (Syarif, 2020). All activities of a Muslim are considered worship with the aim of achieving happiness in this world and the hereafter (*falah*).

The Qur'an explains seven ways to achieve happiness: seeking halal sustenance, being content, sincere, strengthening piety, being patient, grateful, and always remembering Allah SWT. The concept of happiness in the Qur'an is also explained through the term *Al-Falah*, which requires us to have the character of faith, piety, practicing goodness, struggling, and giving alms. According to Aprilianti (2020), *Al-Falah* has both a worldly and an *ukhrawi* dimension, with the latter referring to happiness in the hereafter. The concept of happiness is not limited to material gain or leadership in the world. Happiness, in both views, is linked to doing good, being generous to others, taking business seriously, and using reason and a strong will to determine the direction of life.

As a form of implementing *falah*, farmers share their harvest by spending it on alms and *infaq*. This allows others in the village to experience the joy of the harvest and also channels the assets entrusted to them by Allah, bringing blessings and happiness in this world and the hereafter. Fatira et al. (2023) demonstrate that happiness in Islam results from the union of knowledge and charity, physical spirituality, and high sociality, bringing peace, tranquility, and happiness to every human being (Zulkarnain and Fatimah, 2019).

Hamka, a contemporary scholar, suggests that happiness in life is achieved through intelligence, strong will, progress in life goals, and the ability to reflect on the impact of one's actions (Rukmana and Al-Walid, 2021). According to Hamka, Islamic motivation is necessary for individuals and preachers in the way of Allah. Additionally, *targhib* plays a crucial role as it can inspire self-improvement or encourage others towards goodness, leading to a significant positive impact on individuals in attaining happiness in both this world and the hereafter (Sobali et al., 2021).

Al-Ghazali emphasized the significance of education in attaining happiness in both this world and the hereafter. Education, according to him, involves not only acquiring knowledge but also building character and spiritual awareness. As Rumina's (2019) explanation, Islamic education aims to nurture and develop human nature in accordance with Islamic teachings, with clear and firm goals, educators, students, educational tools, and environments. It is a holistic process that encompasses all aspects of an individual's life.

Ibn Miskawaih emphasized that moral education aims to create an inner attitude that encourages humans to behave well, achieve perfection in accordance with their nature, and attain true and complete happiness. The purpose of moral education emphasizes the importance of acting well to achieve the desired happiness.

Omar Muhammad Al Thoumy Al-Syaibani revealed that moral education has broad goals, such as promoting happiness in both the present and afterlife, achieving individual soul perfection, and fostering progress, strength, and stability in society (Busroli, 2019). The field of education can also contribute to personal fulfillment and happiness in both this life and the afterlife (Hashim and Ali, 2023). The discussion of kalam science pertains to the knowledge of the attributes of Allah and His Messengers, achieved through definite arguments, with the ultimate goal of attaining eternal happiness.

Happiness is a complex concept that is influenced by various factors, including a person's level of religiosity, social skills, attitude, hope, and sustainable efforts. These factors can be grouped into two dimensions: the outer and inner, material and spiritual, world and afterlife. Religion is often considered a standard ethical guide in achieving happiness (Hidayatullah, et al., 2023; Aprilianti, 2020).

### **Factors determining temporary and eternal happiness**

As mentioned, happiness in Islam is categorized into temporary and ultimate happiness. Temporary happiness refers to material and worldly pleasures that are short-lived. Factors that influence temporary happiness are related to human aspects such as family stability, intellect, wealth, and income. Family stability is also a significant factor (Sudirman and Mustaring, 2022). Rahman (2022) adds rational activities, intellectual virtues, and morals as contributing factors.

His happiness stems from his love for and gratitude towards Allah, rather than from hedonistic or materialistic pursuits. People who possess *ar-radiyah* lust are on a spiritual high, making it impossible for them to be wrong (Jumala, 2019). This idea is further supported by the thoughts of Al Farabi. Al-Farabi stated that happiness is the achievement of the final perfection for humanity, which he called the level of *mustafad*. At this level, the human soul is ready to accept the emanation of all rational objects from active reason (Hakim, 2021). According to Al-Farabi, happiness is attained when the human soul undergoes the process of perfecting its existence, so that it no longer requires the presence of matter. According to Al-Farabi, happiness is influenced by intellect and good morals. Additionally, Islam rejects the measurement of happiness with material possessions (Ramayuni, 2022).

Al-Ghazali emphasized the importance of fostering spiritual and physical balance to resolve internal conflicts and promote physical and mental health (Tamili et al., 2022). Islamic teachings and scientific views offer various concepts of happiness, including the idea that following Islam leads to happiness in this world and the hereafter (Tuwo, 2023). According to Islamic perspective, happiness is achieved by cultivating sincerity in charitable acts, getting closer to Allah, practicing gratitude, maintaining mental well-being, and having faith. According to Islamic perspective, happiness is achieved by cultivating sincerity in charitable acts, getting closer to Allah, practicing gratitude, maintaining mental well-being, and having faith. Aziz et al. (2021) suggest that cultivating patience and *ridha* are also important for improving one's overall well-being.

Lasting happiness encompasses physical and spiritual well-being, both on a personal and community level, as well as in the world and afterlife (Hadi and Peristiwo, 2019). It can be achieved through adherence to religious pluralism, which involves following the teachings of one's religion (Rahmah and Muhyi, 2021). According to Anwar and Daryadi (2019), *tawhid*, which is the belief in the oneness of Allah, and faith are crucial elements that ensure genuine happiness in both good deeds in this world and in the hereafter.

According to Khalil Khavari, spiritual intelligence is a faculty of the immaterial dimension of the human spirit. It is an unpolished diamond that all people possess and must recognize for what it is. By polishing it with great determination, one can use it to obtain eternal happiness. Therefore, spiritual intelligence is a means to achieve eternal happiness (Wachidah and Habibie, 2021).

The goal of achieving both worldly and spiritual happiness is pursued through the consideration of various factors. According to Rumina (2019), a person can attain true and balanced happiness by uniting their understanding of the material world and the spiritual afterlife. In essence, to achieve lasting happiness, one must strive to get closer to Allah. In Islam, happiness is closely linked to the human heart or soul, which can be achieved through inner peace and satisfaction with one's life. Ibn Al-Qayyim suggests that the path to happiness can be achieved through the acquisition of knowledge and the purity of the heart. This can be accomplished by maintaining good morals and upholding honesty.

Abdul Qadir al-Jailani's concept of happiness involves achieving calmness and tranquility in the heart through efforts to purify the soul. This can be accomplished by perfecting the virtues of the soul, including repentance, *zuhud*, *tawakal*, patience, honesty, gratitude, and *ridha*. These stages of purifying the soul can train individuals to have noble morals (Mustaghfiroh et al., 2021).

Al Ghazali used the Sufism method to get closer to God, aiming to understand oneself, the world, the hereafter, spirituality in music and and ce, meditation and *dhikr*, marriage, and love for Allah SWT (Huda, 2019). Al-Ghazali's philosophical approach explains the elements of '*qalb*', '*ruh*', '*nafs*', and '*aq*' as the basis for understanding the nature of the person. Tasawwuf aims to purify the soul of a servant.

According to Zakari al-Anshari, Sufism is an endeavor to purify the soul, improve one's character, and develop both the inner and outer self in order to attain eternal happiness. It is considered one of the paths towards achieving this ultimate goal (Fasya, 2022). Muniri and Aziz (2023) state that Sufism is a scientific field that explains how to purify the soul, improve ethics and build self-wisdom, both outwardly and inwardly, to achieve ultimate happiness. The Sufism approach is not just a theory but a practice that, if followed, can lead to ultimate happiness. The main purpose of Sufism is to purify the soul with the ultimate goal of achieving eternal happiness and salvation in life.

Based on the description above, it can be concluded that happiness is not solely based on material possessions such as wealth, income, and success. While these things are not inherently bad, true happiness comes from getting closer to the Almighty, Allah SWT, which brings peace to the soul and tranquility to the mind.



## CONCLUSION

Based on the results of analyzing the literature related to happiness and the factors that influence it from 3540 articles sourced from Google Scholar to narrow down to 87 articles, so, some things that can be concluded in this study include:

1. Happiness in Islam, as mentioned in the Quran and agreed upon by classical and contemporary scholars that happiness in Islam is distinguished from happiness here and hereafter. Happiness can also be distinguished from happiness that is essential and happiness that is temporary or false.
2. Factors that affect happiness include wealth, education, marriage, family and other factors are faith embodied in morals as a Muslim. Even since the time of the classical scholars good morals and a clean heart will lead to happiness is the practice of Sufism. The experience of Sufism is believed to cleanse the heart and will bring closeness to the Almighty Creator which will ultimately lead to tranquility and peace. This tranquility and peace according to the Quran and some classical scholars is the highest peak of happiness and is categorized as true happiness.
3. Possession of wealth and material things will lead a person to temporary happiness while real happiness will be obtained through faith accompanied by good deeds based on obedience to God. Obedience to Allah and also a clean heart can be obtained through education and also the practice of Sufism in daily life.

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