

## Integration of Al Farabi's Perspective Happiness Values in the Islamic Counseling Process as an Effort to Achieve Quality of Life

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### Abstract

The purpose of this study examines how the integration of the value of happiness in Al Farabi's perspective is created through the process of Islamic counseling so that a good quality of life can be achieved. Al Farabi defines a happy quality of life obtained through a correct understanding of the purpose of a life lived, namely eternal happiness in the hereafter by showing good moral behavior. Islamic counseling is an effort to help humans achieve happiness in life. The research method is in the form of a literature study through content analysis in the literature that is relevant to the research objectives. The results of the study found that the stages of the Islamic counseling process that can be passed to help achieve the value of happiness from Al Farabi's perspective are the stages of understanding the meaning of the value of happiness from clients, identifying problems that interfere with the client's life happiness, the stage of developing solutions or the stage of coaching clients, and the evaluation stage. This stage is supported by techniques for understanding the meaning of life, techniques for dealing with stress and anxiety in life, techniques for maintaining the quality of social relations because humans are social beings, and techniques for

hoping and praying that every problem has a solution following Islamic teachings and spirituality techniques.

**Keywords:** The Value of Happiness; Al-farabi's Perspective; Islamic Counseling; Quality of Life

## **Introduction**

Modern life today often brings psychological problems to society. This problem is in the form of anxiety with the emergence of a sense of insecurity, restlessness, and worry. Anxiety and loss of one's inner peace are symptoms of the emergence of mental health problems in individuals which cause contradictions in their behavior (Sukoco et al., 2021). The anxiety experienced is a form of loss of the value of happiness in life. Value is the most important and valuable thing in humanizing humans (Uzlifah, 2019).

Various problems begin when individuals do not have meaning in life, life goals, and life principles (Akhmadi, 2016).. The causes of problems experienced by the community are caused by three things, namely a physically lacking strength, a dirty heart, and a third mind that is not used properly (Erhamwilda, 2009). A dirty heart can trigger a source of anxiety and worry. Unused common sense can lead to problems. Heart disease will give rise to various life problems with various problems that a person faces, and all sources of problems come from a sick heart (Firdaus, 2021). A person who uses his mind well will always refer to Allah's revelation and find the best way to overcome the problem of low quality of life.

Then Hawari argued that the disintegration of traditional society into modern society also experienced rapid social change. These social changes can result in the loss of self-identity (Dadang Hawari, 1997). The eternal truths are set aside because they are considered ancient so people only hold on to material needs and temporary goals, while religious, moral, character, old and traditional cultural heritage have been considered unimportant.

The problems above illustrate the low quality of life (quality of life) in individuals. Quality of life is an essential pattern of life so that it shows existence in a variety of life experiences. The individual's ability to achieve a quality of life is determined by how the individual responds to the problems that occur. A person's attitude is different in responding to a stimulus. These differences are due to differences in interests, experience, knowledge, the intensity of feelings, environmental situations, and so on (Sutarto, 2018). If it is addressed positively, the quality of life will be good, but if it is addressed negatively, the quality of life will be poor. The emergence of a perception of position in life in the context of culture, the value system that applies in life, and its relationship to life goals, expectations, and other related standards (Jacob & Sandjaya, 2018). Quality of

life is a perception that is unique to each individual (Gill et al., 1994). According to the OECD (1982) indicators of quality of life cover aspects of income, housing, environment, social stability, health, and health job opportunities (Yulianti & Putri, 2015). In addition to the indicators above, there are still others that can reflect the quality of individual life, namely non-physical factors which include indicators of happiness, comfort, satisfaction, and others (Rothblatt et al., n.d.);(Schuessler, K. F., & Fisher, 1985).

Dimensions of the quality of life (Quality Of Life) will give birth to a sense of health in the individual. Health according to the World Health Organization (WHO) is a condition in which individuals are free from disease and there is a balance between physical, mental, and social functions (World Health Organization, 2010). Referring to this WHO standard, the quality of life refers to three areas, namely physical, psychological (cognitive and emotional), and social. Given the importance of this quality of life which covers aspects of individual life, the quality of human life is measured in several domains, namely physical, psychological, social, and environmental relationships (Jacob & Sandjaya, 2018). The quality of life obtained by the individual will be correlated with the happiness that will be obtained as stated by McCall (1975) that the quality of life is a necessary condition for happiness (Veenhoven, 2000). Quality-of-life is conceived as a broad concept that covers three meanings: 1) quality of the living environment, 2) quality of performance and 3) subjective enjoyment of life. 'Happiness' is understood as part of the latter meaning (Veenhoven, 2000).

In a study conducted by Maloky, Desi Mariana on the Relationship Between Happiness and Quality of Life in Cancer Patients with a research sample of 127 participants working in Jakarta, the results showed that the quality of life dimension had a significant relationship with happiness, namely physical health ( $r = .467$ ), psychological health ( $r = .569$ ), social relationships ( $r = .419$ ) and the environment ( $r = .421$ ) (Maloky, 2016). According to the Islamic view, the quality of a person's life has a relationship with happiness.

Many experts define happiness, and one of the philosophers is Al Farabi. Through his book, *Ahl Madinah al-Fadilah* Al Farabi argues that happiness is if the human soul becomes perfect in a form, not in a material, the highest happiness is obtained if humans continue to exist without dependence on material that is only temporary (Brahim Madkour, 1996). Happiness according to Al Farabi is obtained by doing good and commendable deeds. To obtain true happiness, it needs to be based on several things, firstly by the power of the soul which includes the power of movement, the power of knowing, the power of thinking that helps understand theoretical and practical matters, and secondly the social happiness is contained in the social sphere, namely community groups, cities and countries (Rusfian Effendi, 2017). Shaver and Feedman in

Hurlock suggest that aspects of happiness include acceptance, compassion, and achievement (Hurlock, 1997).

Happiness is a very important element in individual life, but not all individuals can get it easily, various problems in life result in happiness far from expectations. An effort is needed to help in overcoming various life problems to obtain happiness in achieving quality of life. One of the assistance efforts that can be done in Islamic Counseling. According to Yusuf (2007), spiritual counseling is a process of helping individuals to have the ability to develop their nature as religious beings, behave by the rules of religious values and overcome various life problems through understanding, beliefs and religious practices they adhere to (Akhmadi, 2016). Happiness obtained by the client is a state of mind and feeling characterized by adequacy to intense pleasure, love, satisfaction, and enjoyment. Happiness will be obtained if the individual interprets every problem he experiences so that he can make decisions in his life. The right decision in living life determines the Quality of Life for the individual.

Islamic counseling brings people closer to their positive nature so that they are not wrong in fulfilling their lustful impulses to achieve positive progress (Mubarok, 2000). Islamic counseling is an aid to better know and understand his condition by his essence or understand his condition so that he can develop his nature (Akhyar Lubis, 2007). The ultimate goal of counseling is self-reliant and happy clients. Through activities in Islamic counseling as an effort to get help from various obstacles to the spiritual nature of life so that humans through the problems they experience awareness by surrendering to the Power of Allah SWT so that guidance and happiness for life appear in the future (Humaira & Prasetya, 2022). The application of Islamic counseling should be followed with the right method so that it is right on target too. The application of Islamic counseling methods including preparation, implementation, and termination will be able to development a personality that has good morals (Rahmi, 2017).

Previous research has shown that happiness in life can be achieved through Islamic counseling. Abdullah Hasanah and Hasan's research suggests that Islamic counseling is an effort to help clients improve their quality of life to achieve happiness, especially in spirituality and social relations (Abdullah, A., Hasanah, U., & Hasan, 2019). Given the importance of this happiness in life, this research tries to enrich understanding through research integrating the value of happiness from Al Farabi's perspective through the process of Islamic counseling so that the quality of a happy life can be achieved.

## **Method**

This literature review article uses a qualitative approach with descriptive analysis methods. This literature review contains reviews, summaries, and thoughts on Problems in Group Guidance and Counseling. The reference

sources are articles, books, and information from technology and communication media that are on the topics discussed. The literature review is a way to find and search for articles, books, research journals, and other sources on certain issues or certain theories that are the object of research by researchers. Through this literature review, the process of analyzing, synthesizing, summarizing, and comparing one literature with another can be carried out. The aims of the literature review are as follows:

Describe the relationship between writing materials each other by the topics discussed Identify new ways of translating distances that existed in previous research. Resolve conflicts between contradictory previous studies Guiding steps for further research Placing the original side in the context of existing literature studies (Utami, 2015)

## **Results and Discussion**

### **The Meaning of Happiness According to Al Farabi**

The word happy in Arabic is sa'adah which means luck or happiness (Jalaluddin Rakhmat, 1994). The meaning of happiness implies that happiness is material and non-material, which is related to the soul, which means that the highest happiness can be obtained in the hereafter. Happiness is not measured by the amount of wealth and position but is in the heart. Happiness is a pearl of wisdom, where humans can mobilize all the potential of their minds to the ultimate happiness that is not limited by space and time (Shaeful RS, 2011).

Many philosophers have defined this happiness. One of them is the Philosopher Al Farabi with his books Tahshil al-Sa'adah (Seeking Happiness) and al-Tanbih al-Sa'adah (Building Happiness). Al Farabi believes that by setting happiness as the ultimate goal, humans will become creatures that by their nature by having noble morals so that every specific goal with the ultimate goal is happiness (Syafi'i, 2018). Happiness is obtained if the human soul becomes perfect in a form where it does not need anything material. Al Farabi formulates the meaning of happiness when the human soul becomes perfect in a form where it does not need in its existence to material (Ibrahim Madkour, 1996). Happiness is a good that is done for the good itself as stated in his book Risalah Tanbih as-Sabil as-Sa'adah (Abu Nashr Al-Farabi, 1987). Al-sa'adah is interpreted as happiness and contains the notion of good things for us that what someone gets is a gift from Allah SWT alone (Kurniawan, 2018)

Happiness will be obtained when someone does well because goodness is essential to get good as well as God always makes it easy for humans, so humans should always make it easy for others. The purpose of kindness is to feel the value of happiness. Through another work, Al Madinah al-Fadhilah, the virtues carried out by humans are a sign that humans live socially with other

people, which in the end, through a long process, gives birth to a state (Wiyono, 2016). True happiness cannot be obtained by humans without the existence of society (Alamsyah Kaharuddin Manu dan Zainab Soraya, 2021). The purpose of being a state is to obtain happiness and justice (Kurniawan, 2018)

Through his work *al-Madinah*, al-Fadhīlah Al Farabi states that humans live socially with other people through a long process so that a state is formed. Through this state, we strive to achieve happiness together (Abu Nashr Al-Farabi, n.d.) Happiness is realized with adequate clothing, food, and security, the happiness that is aspired to. Happiness is wisdom, if humans continue to focus on seeking worldly happiness, then true happiness will be closed which is better and more important than worldly life (Shaeful RS, 2011)

To obtain happiness, Al Farabi prioritizes the will, intention, determination, and attitude of being willing to obey moral rules (Endrika Widdia Putri, 2018). Will is the first step to happiness. The will must be accompanied by the intention in the heart to be realized in everyday life and all things that are considered good in the heart and mind of humans must be realized to obtain happiness. These good deeds are carried out continuously based on their awareness and willingness to become a habit. Happiness will continue to grow and develop if the good qualities formed through the habituation process are manifested in everyday life.

## **Islamic Counseling**

### **Meaning of Islamic Counseling**

According to Al Naseha Service, Islamic counseling is the client's awareness and full attention to God's help during the counseling process (Abdul Hadi, 2021). The emergence of the value of confidence in the client so that he is motivated to live a meaningful and alternative life. According to Az Zahrani that Islamic counseling provides direction and guidance for most people, the direction is in the form of thinking, psychological and ethical orientation and its application is following and in line with the main source which is a way of life, namely the Qur'an and Sunnah (Musfir bin Said Az Zahrani, 2005).

Islamic counseling is a gift from someone in the form of assistance to individuals who are very disturbed spiritually and psychologically so that the person becomes aware of his existence as a servant of Allah SWT. the true happiness of life in this world and the hereafter (Humaira & Prasetya, 2022). Islamic counseling is to provide awareness to the counselee so that he maintains his existence as a creation and creature of Allah, and the goal to be achieved is not just for the benefit and interests of worldly life, but further, than that is for the benefit of the ukhrawi which is more eternal and eternal (Afifa & Abdurrahman, 2021).

Islamic counseling is also in the context of developing religious awareness and commitment (primordial creatures that are fitrah tauhidullah) as servants of the caliph of Allah who is responsible for realizing the welfare of living together both physically and psychologically (Yusuf Syamsu LN, 2007). Through Islamic counseling, the client will get guidance, lessons, and guidelines in terms of religion and develop the potential of his mind, psychology, faith, and belief and overcome the problems of life and life properly and correctly through the Qur'an and the Sunnah of the Prophet SAW (Dzaky, 2004)).

Islamic counseling will lead clients to have religious awareness by carrying out all the religious teachings that have been set. Applying Islamic counseling will help clients understand the nature of themselves as servants of Allah and devotion as the caliph of Allah on earth so that the ultimate goal will be to obtain the good of the world and the happiness of the hereafter (Alfi Rahmi, 2020)

### **Islamic Counseling Model in creating Happiness**

The Islamic counseling model is the application of the counseling model to foster a consistent attitude toward Islamic religious teachings (Fenti Hikmawati, 2010). The process of applying Islamic counseling, namely (Fenti Hikmawati, 2010). Build a harmonious and respectful relationship, open up and trust each other between the counselor and the client. Counselors help clients to identify various problems faced by clients. Offering repentance to the client after the client realizes the mistake he has made and finds a solution to the problem he is experiencing. Re-teaching the right teachings to clients, explaining the purpose of their existence in the world to shape the thoughts and values of syar'i law.

According to Aunur Rahim Faqih that several methods can be applied in Islamic counseling, namely (Faqih, 2001)

#### **Direct Method**

Is a method of direct communication between counselors and clients with the following techniques:

1. Personal conversation with face-to-face dialogue
2. Home visits where face-to-face communication takes place at the client's home
3. Visits and work observations with individual conversations while observing the client's work and the environment.

#### **Indirect Method**

Is a method that is carried out through mass communication media, which can be carried out individually or in groups and even en masse. Techniques were carried out by telephone, group methods, guidance boards,

newspapers, magazines, and others. The selection of the right methods and techniques will have an effective impact in overcoming client problems. The application of Islamic counseling methods can go through several stages, namely the preparation stage, implementation stage, and termination stage (Fenti Hikmawati, 2010)

### **Quality of Life**

According to the World Health Organization Quality of Life Group (WHOQOL Group, quality of life is a perception) of an individual to his position in life in the context of the value system and culture of residence (World Health Organization (WHO), 2007) (Rapley, 2003). Quality of life also describes the quality of life as a psychological phenomenon. Quality of life is also the level at which a person can control or control his life in all conditions that occur (Karangora, 2012)

Gill & Feinstein defines the quality of life as an individual's perception of his position in life, with local cultural and value systems and concerning his ideals, esteem, and views, which is a multidimensional measurement, not limited to only the physical and psychological effects of treatment.

Budts & De Geest (2007) in their research entitled validity, reliability and responsiveness of the "schedule for the evaluation of the individual quality of life-direct weighting" (SEIQoL-DW) in congenital heart disease suggests that there are important things in conceptualizing quality life that is:

1. Quality of life should not be used interchangeably with health status or functional ability.
2. Quality of life rests on subjective assessment, not an objective assessment
3. There is no clear difference between the indicators and the factors that determine the quality of life
4. Quality of life can change over time, but the changes are not too volatileQuality of life can be influenced positively or negatively,
5. The overall quality of life assessment is preferred over the health-related quality of life.

There are several aspects of the Quality of Life, namely happiness, life satisfaction, subjective well-being, and positive and negative emotions (Sirgy, 2002). People who are happy through wisdom by choosing wisely. Psychological happiness is a calm and loving state of mind and feeling. Psychological happiness is the experience of positive emotions over time.

### **Integration of Al Farabi's Perspective Happiness Values in Islamic Counseling to Realize Quality Of Life**

Islamic counseling is assistance to individuals to be able to live in harmony with the provisions and instructions of Allah to achieve happiness in life in this world and the hereafter. In particular, Islamic counseling aims to help



individuals to realize their existence as creatures of Allah so that their behavior does not go out of the provisions and instructions of Allah SWT (Rozikan, 2017).

The ability of a counselor to help clients return to fitrah is part of the meaning of happiness according to AL Farabi. Happiness according to Al Farabi is obtained by doing good and commendable deeds. To obtain true happiness, it needs to be based on several things, firstly by the power of the soul which includes the power of movement, the power of knowing, the power of thinking that helps understand theoretical and practical matters, and secondly the social happiness is contained in the social sphere, namely community groups, cities, and countries (Rusfian Effendi, 2017).

Counselors have a role to help clients find happiness by inviting them to do good. Every soul power he has is directed to do good. This is in line with the purpose of Islamic counseling which is to invite clients back to their nature. Islamic counseling is also in the context of developing religious awareness and commitment (primordial creatures that are fitrah tauhidullah) as servants of the caliph of Allah who is responsible for realizing the welfare of living together both physically and psychologically (Yusuf Syamsu LN, 2007)

1. There are several characteristics of happiness according to Ibn Qayyim Al Jauziyah:
2. If a person increases in knowledge, then the tawadhu increases, and his affection increases.
3. When a person increases his deeds, his fear of Allah increases and he becomes more careful.
4. When a person gets older, his greed for the world decreases.
5. If a person's wealth increases, his generosity and willingness to help others increase.
6. If he increases in glory, then he gets closer to humans and fulfills their needs and tawadhu 'to them.

Judging from the characteristics of happiness above, it is illustrated that the quality of human life has reached perfection. True happiness. True happiness leads to virtue that concerns the whole human being. A study conducted by Maria Manungkalit et al that there is a significant relationship between the level of happiness and quality of life (Maria Manungkalit dkk 2022). Through Islamic counseling, it is hoped that clients can find the meaning of happiness in life through Islamic religious guidance and teachings (Azizah, 2020) can improve the quality of life, especially in the welfare and spiritual aspects (Wulandari, N. K., & Nusantara, 2018) and can achieve happiness and psychological stability by applying Islamic religious teachings (Al-Mabuk, R. I., & Al-Shahrani, 2020).

The integration of the value of happiness according to Al Farabi in Islamic counseling can be carried out through several stages, namely (Hakim, A. R., & Aminuddin, 2019)

#### 1. Understanding Stage Regarding the Value of Happiness to clients

At this early stage, the counselor helps the client to understand the value of happiness and the importance of achieving that happiness in life. To achieve this happiness through three important components, namely reason, morals, and religion. Through this initial stage, the counselor can apply the lecture, discussion, and reading literacy methods regarding the meaning of life.

#### 2. Problem Identification Stage

Through this stage, the counselor can carry out activities (Setiawan, E., Mardiyono, M., & Khusaini, 2021):

Building rapport or relationships with clients to foster trust, and comfort clients, so that it is expected that clients can openly tell their problems to the counselor.

- a. Collecting information through counseling interviews and observation or using other supporting instruments, so that the counselor thoroughly understands the problems experienced by clients.
- b. Analyze the information submitted by the client to find the main problems experienced by the client.
- c. Identify the factors that cause problems experienced by clients; Counselors can invite clients to see the factors that cause problems and the consequences that will be experienced by clients.
- d. Setting counseling goals; after the problem has been thoroughly identified and the causal factors known, it is necessary to determine the form of change that the client will make through clear counseling objectives.

#### 3. Development stage or solution development

The counselor invites the client to be actively involved in finding solutions to the problems experienced through discussion techniques. Counselors can provide new ideas for achieving happiness in life by considering Islamic values that are relevant to the client's life.

#### 4. Evaluation stage

The evaluation stage is carried out to see the effectiveness of the solution to the problems experienced by the client. Counselors can ask clients to reflect on solutions to overcome the problems they face. Evaluation can be done through feedback from oneself and others.

The stages of Islamic counseling above can be supported by several techniques, namely:

- a. Comprehension Technique; It is a technique for understanding life goals and reflections on life to gain enlightenment about the new meaning of life to achieve a happy quality of life.
- b. Specific techniques regarding the problems encountered such as techniques for dealing with stress and life's anxieties; Counselors can practice muhasabah techniques to calm the minds of clients who are experiencing anxiety or stress. Besides that, the technique of chanting and dhikr to Allah SWT.
- c. Techniques for Maintaining the Quality of Social Relations; Humans as social beings need to maintain social relationships by practicing empathy techniques.
- d. The Wishing and Prayer Technique; Counselors can practice prayers that clients can read to achieve happiness in life.
- e. Spirituality Techniques; This technique is to strengthen the relationship with Allah SWT by improving the quality of worship through practicing reading the Koran, doing dhikr, and doing other good deeds.

## Conclusion

Based on the results of the descriptive analysis in the explanation above, it can be concluded that the value of happiness according to AL Farabi can be assisted through the counseling process by providing a broader philosophical perspective on happiness. The process of integrating the value of happiness can be done through four stages, namely the stage of understanding the value of happiness in life that is in line with Islamic teachings, the stage of identifying client problems that can damage the value of happiness, the stage of coaching through developing various techniques to find the right solution, and the evaluation stage. This stage is supported by understanding techniques, reflection, strategies for dealing with life's stress and anxiety, and spirituality techniques. The determination of this technique in the counseling stage is expected to help clients achieve happiness according to Al Farabi, namely harmonization between mind, soul, and body as well as productive social life. Happiness is not only personal but also achieving the happiness of society and the country.

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