

CHAPTER II

HAPPINESS

A. Definition of Happiness

Happiness¹ Etymologically means in Arabic word such as: حياة الطيبة

السعادة, فوز, فرح, فاز, السعادة. In *Kamus Besar Bahasa Indonesia*, happiness means pleasure, tranquility, lucky, successful both of in mind and outward.³ In *Encyclopedia of Ethics*, it means “desirability to be happy is one of the primary action, based on this analysis every ethic theory has to discuss happiness.

According to Webster's new international Dictionary as quoted by Ghālib Ahmad Mashri Nadzif jama 'Adam (d. 1962), happiness is "A state of well-being characterized by permanent relative, with the feelings favored by the dominant values sequentially ranging from satisfaction to the pleasures of life and intense with a natural desire in order to make the situation continue."⁴

In terminology, terms experts have different opinions about the meaning of happiness. Ibn Khaldūn (d. 732-808) defines happiness is "submissive and obedient

¹ (English: Happiness, Germany: Gluck, Latin: Felicitas, Greekla: Eutychia, Eudaimonia. Arabic: Falah, Sa'adah).

² Ahmad Warsono Munawir, *Kamus Arab Indonesia*, (Yogyakarta: Pondok Pesantren al-Munawir, 1984), hlm, 674

³ Tim Penyusun Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pusat, 1991), p, 72.

⁴ Ghalib Ahmad Mashri Ndzif Jama' Adam, *Jalan Menuju Kebahagiaaan*, (Jakarta: Lentera, 1997), hlm, 27. Everyone aspires to live if you can be happy, either during the day or night, in the office or at home, in the world or in akhirat. During prayer often read: "Rabbana atina ad-dunia hasanah fi al-wa wa hasanah akhirati qina 'adza bannar ". (O Allah devotes to our happiness in this world and happiness in the Hereafter, and keep us from the torment of hell because the servant is not strong face). see K.H. Anwar Sanusi, *Jalan Kebahagiaaan*, (Jakarta: Gema Insani, 2006), p. 1.

to follow the lines of the provisions of the religion of Allah and humanity"⁵. According to Ahmad Ash-Sharbasi, happiness is clearly manifested in the application of duty. Therefore, the application of the obligation is to escape a spiritual pleasure that cannot be known except to those who have principles in life and try to fight.⁶ Happiness has a variety of definitions based on each theory. Even though they discuss about happiness, but it has a starting point and different implications when applied in life.

Ibn Hajar Athqālani (d. 723-852) found great wisdom from God because he saw the hole of rock when it was soaked by water continuously. So every job that is occupied the earnest will certainly become success and happiness.⁷ Ibn Khaldūn defines happiness as subservience and obediently following the rule of Allah and humanity. Abu Bakr Ar-Rāzi (841-926 H) argues: "Being happy perceived by a physician, if he can heal the sick by not using medicine, simply by using the rules of eating only. Imam Ghazālī (450 H) expresses happiness is when one can remember God."⁸

However, the meaning of happiness is usually measured by individual assumption of needs. Such as: the poor man says happiness when they are on wealth. Sick people feel happy when they are healthy. People who fall into the valley of sin say happiness is when they stall from sin. Occupied person says that happiness when

⁵ Jamaluddin Rafie, *Kebahagiaan Menurut Pandangan Islam*, (Bina Ilmu: Surabaya, 1982), p. 14

⁶ "Sometimes when you perform the obligation, you are exposed to material difficulties that quite a lot, but you think you are small and sometimes even enjoy it because your soul is tranquility, peace of heart, spiritual courage, and nobility of conscience. When you got something that you think your believe to do as a liability, then all the suffering you will forget and you will bring to move into the park that glorifies happiness, then try to break away from all the sufferings and deliver your duty patiently, undoubtedly includes people who are happy." Ahmad Asy-Syarbashi, *Yas'alunaka; Tanya Jawab Lengkap Tentang Agama dan Kehidupan*, translation. Muhammad Attaf, (Lentera Basritama, Jakarta, 2001), p.335

⁷ Ibid., p. 9,

⁸ Hamka, *Tasawuf Modern*, (Jakarta: Pustaka Panjimas, 1990), p. 21.

he is independence. And a poet feels happy when his poems are memorized by some people.⁹

The problem of happiness is one of the old topics about humans, which belong to the practical philosophy. Some Experts of morality involved in discussions about some characteristics, circumstances, causes, obstacles and the meaning of happiness; when problems arise in happiness and the misery of speculative theology and philosophy. Hence it is related to things that are not important in this issue¹⁰. Happiness for many people is the same as pleasure, serenity, and success, the escaping of its desire, excitement, and satisfaction with a series of events.

Aristotle (d. 322-384) states that a happy life is perfect because it has all the good things like health, wealth, friendship, knowledge, virtue. He argues: Happiness is not the escaping for humans, but being happy is variety according to different people who seek it.¹¹ Occasionally, something is seen by a person happy, not by others. According to Aristotle, happy is a pleasure achieved by some people for the will of them). The good things are the components of happiness. Everything we search to achieve.¹² He mentions the conditions to obtain the happiness: Good birth, good health, good look, good luck, good reputation, good friends, good money, and goodness.¹³

⁹ Ibid., hlm 19-20.

¹⁰ Murthada Mutahhari, *Islam dan Kebahagiaan Manusia*, (Bandung: Cv Rosda, 1987), p. 40.

¹¹ Ibid., p. 25.

¹² Jalaludin Rakhmat, *Meraih Kebahagiaan*, (Bandung: Simbiosis rekayasa Media, 2006), p. 41.

¹³ Ibid., hlm, 40.

1. Psychology

Martin Seligman (1942 M) is the pioneer in positive psychology and happiness. He explains happiness as:

“...the goals of the whole Positive Psychology enterprise, embracing both positive feelings (such as ecstasy and comfort) and positive activities that have no feeling component at all (such as absorption and engagement).”¹⁴

The happiness based on Seligman above can be felt in some of period and it is the level of happiness in general, it is different from the happiness which is only temporary.¹⁵ According to him, this condition is divided into two types. *Firstly*, is *happiness thermostat*, in this type someone who feels down and sad, will be back in his happiness. *Secondly*, *hedonic treadmill*, human nature is adapt everything well. Continuous adaptation makes a person look more than ever need to be happy. So, happiness will be seen through circumstances which further will be called an external factor because it consists of things that are beyond the individual, and voluntary control will be called an internal factor because it is the things within the individual and can be controlled by the individual himself. External and internal factors will be discussed further in the next section¹⁶

Alan Carr (1976 M) also said, happiness is,¹⁷

“a positive psychological state characterised by a high level of satisfaction with life, a high level of positive affect and a low level of negative affect.”¹⁸

¹⁴ Martin Seligman, *Bahagia Sejati*, translated by: Rekha Trimaryoan, (Jakarta: Pustakakaraya, 2004), p 261.

¹⁵ Ibid., hlm, 263.

¹⁶ Jalaludin Rakhmat., Op. Cit, p, 264

¹⁷ Alan Carr, *Positive Psychology*, (Jakarta: Pustaka Media, 2004). p, 45.

¹⁸ Ibid, p, 45.

He explains that happiness has two dimensions, namely positive and negative aspects. Balancing between both is the stuff that makes a person's happiness. This is consistent with the definition of happiness given by Carr.¹⁹ Research on happiness and subjective well-being also shows that happiness has two aspects. First, affective aspects, such as the emotional experience of feelings such as pleasure, Elation, and contentment. Second, the cognitive aspect, such as cognitive evaluation of life satisfaction.²⁰

Seligman (1942 M) also explains that happiness is a concept that refers to the individual perceived positive emotions (such as when he use ecstasy) and positive activities that do not have the feeling component at all (such as the individual's involvement in activities as is he likes). Seligman gives an overview of the individual getting true happiness is an individual who has been able to identify and cultivate or basic strength training (consisting of strength and virtue) and its use in everyday life, whether it's in work, love, play, or parenting.²¹ Peterson (1938 M) and Seligman defines strength as psychological processes or mechanisms that form the primacy of the individual. While virtue is the core of characteristics valued by philosophers and theologians²².

Happiness is a subjective concept because each individual has a different measure of happiness. Each individual also has different factors which can bring happiness for him. These factors, among others like, money, marital status, social life, age, health, negative emotions, education, climate, race, and gender, as well as a person's religion or level of religiosity²³. Based on these definition, it can be concluded that happiness is a condition of people who are in a positive aspect

¹⁹ Ibid., p, 45.

²⁰ Ibid, p, 46.

²¹ Martin Seligman, *Authentic Happiness, diterjemahkan oleh: Eva Yulia Nukman*, (Bandung: Mizan Media Utama, 2005), p. 189.

²² Martin Seligman, *Bahagia Sejati, it is translated by: Eva Yulia Nukman*, (Bandung: Mizan Media Utama, 2005), p. 50.

²³ Martin Seligman, . Op. Cit, p, 65.

(positive feelings) and to achieve genuine happiness, the individual must be able to identify, to cultivate, to train and to use its strength and virtues in life.

According to Myers some characteristics of happy person are; *First*, happy people believe to their selves. They agree with statements such as "I am a nice guy" or "I have a good idea or a belief." So, in general, happy people are people who have a high self confidence to approve the statements as above. *Second*, happy people feel that they can manage their lives. They feel they have strength or advantage so that they usually perform better on the job, handling stress better and certainly life become happier. *Third*, people who happily show high optimism. They usually have prediction or imagination of their future more optimistically and confidently that will be successful. It makes them more successful, healthier, and happier in the future. *Fourth*, people who are happy usually will be more opened to others. Research shows that people who are classified as an extrovert and easy to socialize with other people evidently have greater happiness²⁴

2. Social

According to M. Sherif (1978 M), the social condition is divided into two parts²⁵ the first is individual²⁶ and the second is social piety²⁷. Truly, human being is the parts of social live. Since he was child, he had needed a social community to fulfill human needs.²⁸

²⁴ Myers, *Psychology, Ninth Edition*, (New York: Worth Publisher, 2007) p, 198.

²⁵ Ibid., p. 79.

²⁶ Togetherness situation: in this situation, the individuals who participated in such a situation does not have regular contact with each other as well as on the situation of social groups. The togetherness situation is a situation where a number of people gathered previously did not know each other, and then there is the social interaction between them was not much depth.

²⁷ Situation of social groups: the situation is the situation in the group, in which social groups where the people interact with in a certain whole, such a gathering, a party, and its members have had a more profound with each other, mutual relations that does not apply on the same day gathered, but each relationship has happened before.

²⁸ W. A. Gerungan, Dipl. Psych, *Psikologi Sosial*, (Bandung: Refika Aditama, 2009), p. 26. According to Freud, the human person super-ego has begun to be formed when the 5-6 year-old man

Social interaction is the format of one's relationship with other creatures, such as self-employment, education, leadership, and charity (helping others).²⁹ Cooperation or mutual help, among men in social life is a necessity as social beings. Cooperation or mutual help aware on goodness and truth is becoming a good condition in social human life in order to create congruity.³⁰

Piety is the word which we often hear and as called if we see someone who has a good attitude. It comes from the word *shalaha* that is the opposite of *fasada* (damage). Individual piety means the gathering of the good qualities in a person which cause him preserved from damages. While social piety is gathering the values of kindness that has been manifested in the form of attitudes and actions evenly within social environment³¹ Both of the pieties have interrelated, it means when someone is piety individually there is obligatory to color his environment so that he becomes socially piety.³²

3. Philosophy

Philosophy states that happiness is the ultimate goal and universal of all human actions. Happiness can be achieved by producing feelings of pleasure and avoid suffering. Therefore, the goal of human life is happiness. While happiness in Greek called *Nooun, hedone*, who eventually called hedonism.³³

According to Epicurus, happiness is pleasure and disappearance of pain. In philosophical paradigm, happiness is described in the thought of Puspoprojo,

and super-ego development is ongoing for human life. Super-ego is consisting of conscience, norms, and personal goals that are not possible without human form and grow it along with other human beings. So it is clear that without the human interaction soisial DAPT was not developing as a whole person

²⁹ Enung Asmaya. *Aa Gym, Dia sejuk dalam Masyarakat Majemuk*, (Jakarta: Hikmah, 2003), p. 121-122.

³⁰ Adnan, *Islam Sosialis*, (Yogyakarta: Menara Kudus, 2004), p. 40.

³¹ Anwar Sanusi, *Jalan Kebahagiaan*, (Jakarta: Gema Insani Press, 2006), p. 62

³² *Ibid.*, p. 63.

³³ Jalaludin Rakhmat, *Op. Cit.*, p. 48.

Aristotle and Louis O.Kattsoff. In the perspective of Puspoprojo, happiness is the insatiable desire for realizing something more specifically. He focuses in his opinion on the concept of a person who can be satisfied and certainly limit his desires to make a wise compromise.³⁴

In contrast to Puspoprojo, Aristotle argues that happiness is not a human achievement. Happiness also has variety, because it is a pleasure that achieved by each person according to their will. He also argues that it is not happy to have the meaning of a single event, but based on the purpose of each human being. Happiness is the ultimate goal of every human being.³⁵

Being contradictory if the both of the opinion above with Louis O.Kattsoff's opinion, he correlates between happiness with ethics. In his earlier studies, he introduces technical terms. A doctrine which bases on a final goal is called theological teachings. While a theory which teaches that acts of decency and find happiness or pleasure is said to be theological. A theory that gives emphasis on pleasure or happiness is called by hedonistic theory.³⁶ In a philosophical theory may produce a different definition of happiness, and certainly will produce a different concept also applied in life.

³⁴ Puspoprojo, *Filsafat Moral; Kesusilaan Dalam Teori dan Praktek*, (Pustaka Grafika, Bandung, 1999), p. 46-47

³⁵ Diane Colline, *Lima Puluh Filosof Dunia Yang Menggerakkan*, (Raja Grafindo Persada, Jakarta, 2001),

³⁶ Hedonism is a theory that says that the pleasure or the consequences which in itself already contains delicious goodness. In an effort to sort out the various shades of hedonism he thinks needs to be carefully distinguished between the theory that humans in fact seek pleasure (psychological hedonism) with the principle that human beings should seek pleasure (hedonism Ethnicity), also may be opinionated people that we should try is the greatest happiness for themselves (egoistic hedonism) or with the view that happiness is the only moral principle which is as large as possible for all human beings (Hedonism Utilitarianism or altruistic). See, Louis O. Kattsoff, *Pengantar Filsafat*, terj. Soejono Soemargono, (Yogyakarta Tiara Wacana, 1996), p. 56.

4. Sufism

Hujjatul Islam al-Ghazālī (450 H) argues, that happiness is "winning the fight against the passions and the desire of restrain excessive". Al-Ghazālī's concept of happiness in general depends on three things: the power of anger, the power of lust and the power of science. All three should be in position and in balance, not excessively forced by anger, which leads to simplify the difficulty and to take regret. Do not also exaggerate the power of lust, it brings the paradox of identity and futility. The requirement is a balance between the power of lust, and anger, when this happens the straight path to God. It is therefore the needed for humans to walk in the middle among the three forces.³⁷

Ibn Maskawīh (320 H) distinguishes between good and happiness. Goodness is the process to achieve the goal, while happiness is the ultimate goal. He argues that: "happiness can only be achieved after death. Happiness cannot be achieved except for pursuing the happiness in the world and the hereafter. He also quotes the opinion of Aristotle that happiness has two kinds: first, the happiness in the world today, and second happiness in hereafter, but one cannot gain happiness does the second without the first. Only he is a religious man, he prefers the hereafter."³⁸

Haji Abdul Malik Karim Amirullah (1908 M) or better known as Hamka in his book *Tasawuf Modern* quotes some various opinions about the definition of the happiness in a different perspectives³⁹ From the variety of opinions regarding to the

³⁷ Hamka, . Op. Cit, p. 23-25

³⁸ Amin Syukur, *Studi Akhlak*, (Semarang: walisongo Press, 2010), p. 44-45

³⁹ Yahya bin Khalid al-Barmaky, a vizier who Mashur in Daulat Bani Abbas, argues that happiness is tranquil temperament, strong memory, sense wise, calm and patient toward the meaning, while Hutai'ah in a poem he wrote: "In my opinion, not the happiness on colleiting possessions, but that's happy taqwa of Allah, taqwa of God that supplies the best possible stored on the happiness of the people to God who alone is taqwa ". Ibid., Amin Syukur, *Studi Akhlak*, hlm, 21. Zayd ibn Thabit was also the viewing that happiness is when in the evening and in the morning a man has obtained safe from human interference that's why he's happy. Ibn Khaldun argues happy while it is subject and obedient to follow the lines of God and humanity. On the other hand Abu Bakr Ar-Razi believes happiness perceived by a physician, he can heal the sick by not using drugs, simply by using the rules

definition the happiness, it can open our discourse that the happiness according to one person its will be different one another depending on the perspective used to view and purpose.

B. Factors of Happiness

If people know the causes that lead astray then they will be far away from its causes, they certainly will not get lost. If people know the causes of misfortune and loss, as well as get rid of the road that brings loss and poverty for people, it will have nothing to lose and not be poor on purpose.⁴⁰

In life there are only two options, namely fortune or luck. Everyone wants to get lucky and fear misfortune. So with all his strength he tried to get rid of misfortune and fortune to pursue. Wanting to avoid at all of the defects, but adorning themselves and living on supplies, is an obligation we have. Because humanity is in us that diamonds are. Who one is good at scrubbing, will shine himself and rub otherwise, arise not light, there goes the lightning, covered by a thick skin sometimes ruined and lost to know where the loss.

There are some laws that must be maintained and cared for in life. Some have to do with the health of the body, with and glory associated with good mind. In addition, it is also certain to keep the victory and happiness. All basic laws that must be implemented as the result of human life in the world ever since, refurbished, according to age and time.

Many things can affect happiness achievement in life, experience, twists and turns, ups and downs in life are surely will be experienced by everyone, there are

of eating alone, as an additional discourse al-Ghazali argues happiness is a true delicacy human is able to keep the remembrance of Allah. see, Abuddin Nata, *Ilmu Kalam, Filsafat dan Tasawuf*; Dirasah Islamiyah IV, (Raja Grafindo Persada, Jakarta, 1993), p. 181-182.

⁴⁰ Amin Syukur,. Op. Cit. p, 51.

several factors that affect happiness. Seligman distinguishes temporary happiness with the settled happiness. He stated that happiness is the result of contributions from settled circumstances (state) and voluntary control (conscious control) of a person, a row in this study will be referred to as external and internal factors.

1. Exsternal Factor

Happy is a condition in biodiversity by sense. Happiness is described as feeling luck, pleasure, profit, peace, safety, peace, security, kindness, nobility, luxury, and all that in spite of adversity, and distress, it includes all happiness.⁴¹

Surely every situation of life is challenging as well as bringing the problems to be overcome by humans.⁴² "The Theory of Happiness" of Aristotle, Plato, Thomas Aquinas, explain the meaning of happiness as a psychological and mental conditions are comfortable, stable, full of hope, and spirit for life. Happiness appears among them, and most prominently, is due to the effects of teaching metaphysics, religion, and spirituality.⁴³

a. Wedding

Marriage is a binding promise in marriage ceremonial which celebrated or held by two people with the intention to formalize the religious marriage norms, legal norms, and social norms. The wedding ceremony has many varieties according to ethnic traditions, religion, culture, and social class. Usage of indigenous or sometimes specific rules related to certain religious rules or laws.⁴⁴

⁴¹ Ibid, p, 193.

⁴² Victor E. Frankl, *Man's Search for Meaning, Mencari Makna Hidup*, (Bandung: Nuansa, 2004), p. 173.

⁴³ Mudhofir Abdullah, *Mukjizat Tafakkur*, (Yogyakarta: Teras, 2012), p.161-162.

⁴⁴ M. Sayyid Ahmad al-Musayyar, *Fiqih Cinta Kasih (Rahasia Kebahagiaan Rumah Tangga)*, (Kairo Mesir: Gelora Aksara Pratama, 2008), p. 1.

Marriage has a greater impact than money in influencing happiness. Individuals who are married usually happier than those who are not married. But if the husband or wife is not happy in their household, he or she has lower levels of happiness than those who are not married. Happier married individuals could occur because marriage provides psychological and physical intimacy, the context for having children, building a home, and affirming identity, and social roles as couple and parent.⁴⁵

b. Work and Social life

Carr stated that individuals who work tend to be happier than those who are unemployed, especially if the goal achieved is a goal which has a high value for the individual. It is caused by the stimulation of pleasure, the satisfaction of curiosity, the skill development, social support, and self-identity derived from the work. Wives who work will also get benefit from the job because it gives more revenue to one's life.⁴⁶

In daily life, people always get on social relationships with other individuals or certain groups. Social relations between individuals and between groups are known as social interaction. The interaction between the various aspects of life that we often experience in our daily lives that will form a pattern of relationships that influence each other so will form a social system within communities.

Individuals who have higher levels of happiness generally have a satisfactory social life and spend a lot of time socializing. Participation in activities that make a person meet a lot of friends will contribute positively to be happy. Friendship that exists should also open with each other so contributes to happiness. The availability of social support and friendship are fulfillment of affiliation. Openness requires

⁴⁵ Carr,. Op. Cit, p. 73.

⁴⁶ Ibid,. p. 75.

mutual trust and confidence of others can affect happiness. Open friendship and mutual trust will contribute positively towards happiness.⁴⁷

c. Wealth (Money)

Hedonist is the right word to describe the current conditions of class society. Excessive hedonism is culture, which is material to accumulate wealth, and concerning themselves with pleasure. the best expression is treasure, throne, and women. All three have always been expected by every man. One person who is not tempted by the abundant wealth, luxury homes in the elite area, cars lined up in the garage, stored deposits in domestic and foreign banks, on a hilltop of villas, acres of plantations, factories everywhere, shares and securities piles. Positions in various agencies and companies thronged his card. Activity outside was not the least as a head coach or association. It was not enough when his wife is less pretty.⁴⁸

The financial situation of a person at a particular moment due to increasing of wealth determines of happiness: if the wife has a low income or lack of life, the increasing of income will have a significant impact on improving the happiness of the wife, whereas if they live well or surplus, the increasing income is very ravel effecting the happiness increase. Individuals who put money above other goals that will also tend to be less satisfied with overall income and life.⁴⁹ Based on social comparison theory, happiness is determined by a person's perception of the discrepancy between the condition and others. For example, a wife who feels more affluent than her neighbors will feel happier than wives who feel disadvantaged families compared to their neighbors, and the further distinction material owned, the unhappier they are.

⁴⁷ Richard Layard, *Happiness*, (Australia: Pinguin Press, 2005), p. 45.

⁴⁹ Seligman, . Op. Cit, p, 177.

The contradictions appear in reality. For example, there is the argument that wealth brings someone to happiness, but the opposite is often the case, sometimes the treasure also eliminates happiness. Wealth can not be used as a measurement to achieve happiness. It means treasure can help people to achieve happiness, but it can also bring misery and pain of life. By that argument there are other terms also allowing it to treasure can lead us to live happily.⁵⁰

d. Health

Health is needed by every human being. That must be acquired by every human being in his life. Health care issues are including the most important factor. The state is obliged to realize the fulfillment of all citizens. Therefore the state must realize that health can be enjoyed by all citizens. Either the rich or the poor. While the costs of financing the health sector is the responsibility of the government.⁵¹

Health which can influence happiness perceiving health by the individual (subjective health), is not owned health (health objective), so that a person who feels healthy he will get a positive contribution to be happier than someone who feels unwell, regardless of the real health condition. But if pain is experienced seriously and prolongedly, happiness can be decreased, although it's not too much.⁵²

e. Religion

Ibn Qayyīm (320 H) explains the real happiness (heaven) in his book. He talks about the happiness that comes from knowledge, the will the various features and the glory of science, that are more important than wealth and they are very intriguing argument.⁵³ So Allah SWT states that people who get lost in this world, will be lost

⁵⁰ Zakariah Daradjat, *Kebahagiaan*, (Jakarta: CV Ruhama, 1993), p. 7-8.

⁵¹ Zaki Fuad Chalil, *Pemerataan Distribusi Kekayaan Dalam Ekonomi Islam*, (Universitas Kuala-Banda Aceh: Erlangga, 2000), p. 129.

⁵² Richard Layard, . Op. Cit, p. 80.

⁵³ Ibnu Qayyīm Al-Jauziyyah, *Kunci Kebahagiaan*, (Jakarta: Akbar Media EtikaSarana, 2004), p. 8.

again in the hereafter. Meanwhile, the suffering in the world is not going to happen if he does not get lost in the world and follow His directions. The instructions come true for them who have a strong faith, a calm heart, and essential faith. So, he tastes the sweetness of faith, and happiness, joy and the pleasure to faith.

The heart which is always doused in the light of faith, then it will shine and be unwavering, because of all the products like the food, beverage and antidote, even for his life. If the heart has been filled with all the necessary, then it gains the highest happiness, the good of the greatest, and the greatest delicacy.⁵⁴

Research shows that religious people are happier and more satisfied in life than those who are not. It can be caused by three things. *First*, the psychological effects caused by positive religiosity, those who are religious have low levels of drug abuse, crime, divorce, and suicide. *Second*, the emotional benefits of religion in the form of social are supported by those who work together with sympathetic religious group. *Third*, religion is essentially raising hopes for the future and meaning in life. Therefore, someone who is religious, in the sense of preserving the religion and following certain religious groups will have a positive contribution to his happiness than those who are not religious.⁵⁵

2. Internal Factor

According to Seligman, there are three internal factors that contribute to the happiness, that is contentment with the past, optimism for the future, and happiness in the present. These three things are not always able to be felt at the same time, a person can be proud of and satisfied with his past but feel bitter and pessimistic about

⁵⁴ QS. Al-Israa' 72.

⁵⁵ Carr., Op. Cit, p. 75.

the present and future.⁵⁶ Internal factors that contribute to happiness in contrast to external factors. Internal factors are the things in a person's conscious control.

a. Satisfaction with the past

Satisfaction with the past can be achieved in three ways: *First*, Releasing view of the past as a determinant of one's future. For example, a women who has suffered from of physical violence done by a man will not think that she is destined to be the wife who suffers physical abuse from her husband as well.

Second, Gratitude (grateful), for the good things in life will increase the positive memories. For example, the first wife of a polygamous marriage, can achieve satisfaction if she focuses more on the good things and fun within her married life and forget about painful events such as the first time when her husband expressed his intention to marry again

Third, Forgiving and forgetting. One's feelings about the past depends entirely on his memory. One way to eliminate the negative emotions of the past is to forgive. According to Affinito, forgiving is deciding not to punish those who think someone unfair to him, to act according to the decision, and to experienc emotional relief afterwards. Forgiveness can reduce stress and increase the possibility of the creation of life satisfaction. Based on these definitions, it can be said that the wife forgive her husband who remarried and decides not to punish her husband (eg by actions or reply to as a wife who is not good in taking care of the household), to act on the decision, and feel relief over the running decision that.

Forgetting here does not mean eliminating the memory about something, but changing or eliminating painful thing. For example, the first wife forgive her husband

⁵⁶. Supaat I. Lathief, *Psikologi Fenomenologi Eksistensialisme*, (Lamongan: Pustaka Ilalang, 2008), p. 94

remarried to think that the decision and marry again brings a distinct advantage in the household, such as a shared responsibility within the care of her husband.

b. Optimism for the future

Optimism is defined as a general expectation that there will be better things than bad things in the future. Seligman, in his book *Learned Optimism*, describes the characteristics of optimistic individuals that believe that being lost defeat is a temporary setback. When facing adversity, they see it as a challenge and try harder. They also believe that being lost is not due to them fault, but because of circumstance or environment. This does not mean never feel guilty or selfish, but they have the ability to generate themselves by putting the owned positive things.⁵⁷

c. Happiness in the present

Happiness at the present time involves two things: *First*, Pleasure, is a sensory pleasure and a component that has a strong emotion, temporary and involves a bit of thought. Pleasure is divided into two, they are bodily pleasures obtained through the senses or sensory, and higher pleasures obtained through a more complex activity. There are three things that can boost happiness temporarily, avoiding habituation by giving a sufficiently long time interval between events fun; savoring (enjoying) that is awareness of and consciously noticing a pleasure, as well as mindfulness (accuracy) observed and going through all experiences with no rush and through different perspectives.⁵⁸

Second, Gratification, is a activity that enjoyed by someone, but does not always involve a certain feeling, and longer duration than pleasure does. Activities that bring gratification generally have components such as challenges, required skill

⁵⁷ Seligman, . Op. Cit, p. 70

⁵⁸ Ibid., p. 90.

and concentration, aim, immediated feedback, immersed actors in it, no control, vanished self-consciousness, and seemed time to stop.

The concept is similar to the concept of gratuity belongs to Csikszentmihalyi (1972) called flow. Flow describes a psychological state uniquely in the one that appears when he is doing challenging activities, that can be controlled, and require skill, concentration, and intrinsically motivated person. Challenges of activities and skills possessed must be balanced in order to experience flow. Activities undertaken must also have a high probability to be solved, demand total concentration and involve a person fully in the activities to be self- conscious and un time, so that all the difficulties and frustrations in life can be forgotten as it is being done. Examples may include reading, sports, music, art, or occupation. The activities carried out are important because they give the intrinsic reward or incentive for the perpetrator. Activities that can cause flow is called autotelic, ie activities carried out not because of the benefits to be obtained later, such as money, but because the activity itself is intrinsically and immediately giving rewards for the perpetrators .⁵⁹

C. Happiness and Its Implications for Individuals

Determining what the true meaning of the word happiness is a difficult thing to do. It happens because each person has their own way of understanding happiness. According to Averill and More, the concept of happiness is different in every culture. The cause is the difference in values adopted by each community so that everyone is able to make sense of happiness in accordance with the embraced values. Some people assess the happiness of the welfare of their lives, while others assess happiness based on social established relationships.⁶⁰

⁵⁹ Carr,. Op. Cit, p.58.

⁶⁰ Supaat I. Lathief,. Op. Cit, p. 62.

From these explanations, it can be concluded that the concept of happiness itself is subjective, depending on the individual interpret. As Drummond says that happiness is a place where every domains of life interpreted subjectively. Subjective happiness itself is defined by Lyubomirsky and Lepper as global and subjective assessment in evaluating people whether they are happy or not. Departs from the idea that happiness is assessed based on subjective criteria of the individual.

Lyubomirsky and Lepper found that one could feel the unhappiness in his life even though his life is surrounded by every comfort, love, and prosperity. Otherwise one can feel happiness despite his life is full of obstacles, and tragedies. It is proved that the sources of happiness are personal and variety from one individual to another.

D. Happiness and Its Implications in the Social Environment

The environment implies happiness in social views of society by helping, and respecting each other. But now it is different when it's looking at the dignity of a person, among the top (rich people) and among the bottom (poor people), based on disability to accept each other and socialize, they assume that high dignity entitled to receive honor.⁶¹

Surely people will not be separated from the help of others such as: employers with maids, sellers with the buyer, teachers and students, and others, it is a complementary social life.⁶² Life will appreciate each other and create a harmonious society, peace, comfort, peace and prosperity, and a happy life. The implications of social structure are divided into:

1. Chances of survival and health

Group of rich people and the poor have the different opportunities to live and acquire the health insurance. Rich people with their money are able to fulfill the

⁶¹ Ibid., p. 89.

⁶² Carr., Op. Cit, p. 88.

needs of decent living, consume nutritious food, and obtain better health care. Treasure relatively is used to fulfill the treatment standards for sick families.

2. Condition and Socialization Process

The condition of some people is influencing the socialization process in the community, in a heterogeneous environment. The process of socialization in general is dominated by them who come in the top social class, especially those with the financial ability, while the lower socioeconomic groups tend to be passive. It has caused the disparity in the socialization process. For example, village activities, usually is dominated by people from the upper social classes, while the lower social class are passively waiting for instructions or even having no role at all.

3. Social tensions

Social tensions involve vertical social classes because social inequality causes jealousy. Upper-class social groups enjoy the richness and variety of conveniences without boundaries, makes the lower class of social groups lament the fate. The gap is a potential social tension and social conflicts that lays the looting and destruction. Common horizontal tension preceded by a sense of distrust, injustice the government in public service, the lifeblood of economic struggle, a matter of dispute customs, and so on. Violence carried out by the dominant group addressed by minority groups for alleging struggle against indigenous and customary rights. For example, violence againsts Madurese ethnic done by ethnic Dayak and Melayu in Sambas, the phenomenon of Javanese ethnic is anger against Chinese ethnic, the indigenous groups have claimed to see ethnic Chinese Indonesian destroying the economic system.

4. Political attitudes and responses to social change

Positive response is given by the upper social classes supported by adequate access to information. This provision does not have the lower social classes, makes

them participate in the field and tends to be passive in the political and social changes, only on this level of their education and employment business for a living. Their attention to political and social change are futile and a waste of time.

5. Opportunities to work and try

Opportunities to work and strive between the social classes are different in accordance with social classes below. Upper social class people have more opportunities than people from lower social classes. Wealth supports the realization of higher education in accordance with the interest rate. Wealth is also the capital to open a business. Wealth is used to build the connections that can also support the achievement of desire.

Lower social class people do not have a high level of education. They only achieve only modest education based on financial ability. Poverty makes them does not have the capital to sustain the business. This condition makes the connectivity limited, make it difficult to obtain work opportunities, and good business and earn high salaries.