

THE CONCEPT OF ISLAMIC SPIRITUAL HAPPINESS (a Review of Nasaruddin Umar's Thought)

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This article is a review of a book written by Nasaruddin Umar, titled "Doors towards Happiness: Learning 9 Art of Happy Life in the World and the Hereafter/ *Pintu-Pintu Menuju Kebahagiaan: Belajar 9 Seni Hidup Bahagia di Dunia dan Akhirat*". This study aims to photograph his unique ideas about Spiritual Happiness. Then, the author offers it as a theoretical review of Islamic Psychology, in response to the problem of happiness in Western-modern psychology. Through this study, the author showed Nasaruddin Umar's influence on the views of some Sufis such as Ibn 'Arabi and 'AbdulKarim al-Jillī in interpreting happiness. In addition, the author seeks to map several important principles used as the foundation of theory, both theoretical and practical.

Keywords: spiritual happiness, soul (*al-nafs*), spirit (*al-rūh*), purification of the soul (*tazkiyah al-nafs*), knowledge (*ma'rifah*).

A. Introduction

Modernization has had a very significant impact on human life, but the result of this modernization has also opened the eyes of our hearts to question the value of happiness. Various scientific studies have also been optimized to achieve this goal, but we cannot deny that there are various conflicts of interest such as political ideology and global market competition which actually cause social inequality.

Sigmund Freud in his psychoanalytic theory, as reviewed by Erich Fromm, notes that the more modern a life is, the more likely a person will experience stress or unhappiness.¹

Associated with these stresses, experts at the World Health Organization (WHO) say, around 300 million people, or about 6% of the total world communities are suffering from mental illness with various stages.² Similar research has been carried out in Indonesia, and it has been proven that the adult population in Indonesia reaches 150 million people, around 11.6% or 17.4 million people experience mental emotional disorders or mental health disorders in the form of anxiety and depression.³ Meanwhile, based on data from the Basic Health Research (*Riset Kesehatan Dasar/ Rikesdas*) in 2013, it was found that people with mental emotional disorders were found in small towns and outermost areas, such as Tojo Una-Una District, Central Sulawesi, at 37.1% and Talaud District, North Sulawesi, amounting to 22.3%. City residents with a high prevalence are in Bogor, West Java, amounting to 28.1%.⁴

¹ Erich Fromm, "Introduction", in book: Sigmund Freud, *Pengantar Umum Psikoanalisis*, (Yogyakarta: Pustaka Pelajar, 2009), p. v-x.

² Ishaq Husaini Kuhsari, *Al Quran & Tekanan Jiwa: Diagnosis Problem Kejiwaan Manusia Modern dan Solusi Qur'ani dalam Mengatasi dan Menyembuhkannya*, (Jakarta: Sadra Press, 2012), p. 3

³ See: <http://www.kompasiana.com>. Downloaded on January 18, 2016.

⁴ See: <http://print.kompas.com/baca/2015/05/21/Masyarakat-TerbelengguStres>. Downloaded on January 18, 2016.

Thus, stress, depression and mental stress can be said to be close friends of humans in this modern era. Therefore, modern society is now beginning to look for alternatives to achieving happiness with various local and individual considerations. They also began to consider increasing the life of religiosity as an alternative solution. In connection with this, Berger once stated that there would be a revival of religions in the postmodern era which was marked by an increase in the values of religiosity of the people.⁵

Departing from this problem, introducing the concept of thinking about Islamic spiritual happiness in order to answer the psychological problems of modern society in the right way is very urgent in the present. Spiritual happiness in the light of Islam is undoubtedly certain to have distinct psychological principles.

In this article, the author will try to examine the Nasaruddin Umar's thoughts-henceforth we call his name with Nasaruddin- which is contained in his book "Doors towards Happiness: Learning 9 Art of Happy Life in the World and the Hereafter/ *Pintu Pintu Menuju Kebahagiaan: Belajar 9 Seni Hidup Bahagia di Dunia dan Akhirat* ", published by Al-Ghazali Center. Furthermore, the author will offer the concept of spiritual happiness unearthed from his thought as one of the foundations and theoretical reviews of Islamic Psychology.

The book is chosen as the object of study because Nasaruddin-as the author of book- was a Muslim intellectual who paid much attention to aspects of Islamic esotericism. In addition, he also has a fairly broad influence in Indonesia contemporary politics. He once served as deputy minister of the Ministry of Religion. He currently serves as the High Priest (*imam besar*) of the Istiqlal, Great Mosque of Indonesia, as well as the rector of the PTIQ Institute- Jakarta.

B. Happiness Issues in Modern Psychology

In Western, psychology developed an approach known as positive psychology. This approach is a reaction to previous psychological approaches that are considered negative psychology. This kind of happiness is also called spiritual intelligence. According to Zohar & Marshal (2003), spiritual intelligence is defined as the ability to deal with and solve problems of meaning and value, so that this intelligence serves to place behavior in the context of broader and richer meanings. Spiritual intelligence is intelligence that distinguishes the meaningfulness of an action or way of life from another person.⁶

Whereas according to Tischer & Mckeage (2002), spiritual intelligence is characterized by the five core abilities below: (1). transcendental abilities are characterized by adequate inner needs, peace of mind by feeling that God always accompanies and guides the lives of individuals. (2). the ability to enter a spiritual condition that is characterized by individual commitment to establish deep relationships with God, the power of faith, and individual affection. (3). the ability to instill religious values that are displayed in the activities of individuals who always feel in the corridors of religion. (4). the ability to take advantage of spiritual values in life. (5). the capacity for pious behavior shown by an attitude that is forgiving, grateful for, simplicity, and loving others.⁷

There are still other models that are almost the same as spiritual intelligence that called as the spiritual experience. This is a new development of psychology, called

⁵ Peter L. Berger, *the Desecularization of the World of a Global Overview*, in Peter L. Berger (ed.), *the Desecularization of the World: Resurgent Religion and World Politics*, (Washington: Ethics and Publics Policy Centre, 1999), p. 1-18.

⁶ Rahmat Aziz, *Pengalaman Spiritual dengan Kebahagiaan Pada Guru Agama Sekolah Dasar*, (*Proyeksi*, vol. 6 (2), 2011), p. 1-11

⁷ Rahmat Aziz, *Pengalaman Spiritual*, p. 1-11

Transpersonal Psychology. Transpersonal Psychologists are interested in metaphysical topics, such as; soul, spirit of mysticism, love, meditation, paranormal and life after death.⁸

The psychologists introduced a variety of rituals and certain practices to get transcendent calm and happiness. These practices are used as mediation to communicate with something spirit; something transcendent.⁹ These practices must be carried out regularly to measure spiritual experience in the form of perceptions of the existence of something transcendent and involvement in the event.

Related to the growing development of the spirituality movement, Hossein Nasr in his book "*Islam dan Nestapa Manusia Modern*" has criticized. He regretted the spirituality movement in the West. According to him, Westerners have deceived false Sufi teachings.¹⁰ The mistakes of the psychologists are because they equate something non-material with spirituality. Such an event can occur because the optical illusion of limiting reality becomes two domains by Cartesian dualism logic. The consequence of Cartesian dualism, when one does oppose materialism, and then they approach the non-material domain. But unfortunately, they, said Nasr, did not know the difference between spirit and soul, which in Sufism discourse is called *rūh* and *nafs*. Errors like this are because they do not understand the nature of reality and the complexity of the human soul.¹¹

From these explanations, it is known that spiritual happiness offered by positive psychology and transpersonal psychology looks reductive because it limits spiritual reality to the psychic realm; the ontological aspects are stable and never change. Nasr called it, psychic phenomena seen as religious and spiritual phenomena.¹²

The spiritual happiness offered by psychology is very fragile, because it does not rely on absolute reality knowledge. When he is faced with a bigger problem, then it is likely that someone can become shaken again. This can happen because the framework of psychological happiness theory rests on a psychological phenomenon that is temporary, not permanent. To answer this, Nasr offered a solution to the problem to return to the Islamic tradition, namely to leave the edge of the circle of existence to return to the center of existence.¹³

This certainly will be different from the spiritual experience offered by Islam. Spirituality in Islam contains two aspects, namely: outer (*zāhir*) and inner (*bāṭin*) aspects. Two aspects are interrelated and should not be ignored. The outer (*zāhir*) aspect of spirituality can be in the form of a number of Islamic *sharī'a* guidelines that should be carried out by a Muslim such as: prayer (*ṣalāh*), fasting (*ṣiyām*), alms (*infāq*) and guarding himself against everything that is forbidden by Allah Almighty, while the inner aspects are faith (*imān*) and knowledge (*ma'rifah*) to supernatural reality.

C. Definition of Happiness

As expressed by Nasaruddin in the introduction (*muqaddimah*) of his book, it is not easy to explain/ define what is meant by 'happiness'. In fact, if it were forced - in his opinion - the diversity of definitions of happiness would be proportional to the large diversity of human numbers. This is because each person/ expert will define it as far as the

⁸ Lynn Wilcox, *Ilmu Jiwa Berjumpa Tasawuf: Sebuah Upaya Spiritualitas Psikologi*, (Jakarta: Serambi, 2003), p. 18

⁹ Davis, John V. *An Overview of Transpersonal Psychology*, (The Humanistic Psychologist, 31 (2-3), 2003, Spring), p. 6-21.

¹⁰ Hossein Nasr, *Islam dan Nestapa Manusia Modern*, (Bandung: Pustaka, 1983), p. 77

¹¹ Hossein Nasr, *Islam dan Nestapa Manusia Modern*, p. 87

¹² Hossein Nasr, *Islam dan Nestapa Manusia Modern*, p. 87

¹³ Hossein Nasr, *Islam dan Nestapa Manusia Modern*, p. 80

experience horizon about happiness, in accordance with their respective perspectives. He stated, economists would define it according to the objectives of economics. Artists will associate it with art. Psychologists will define according to the perspective of psychology, and so on.¹⁴

With diversity and the difficulty of defining happiness, finally Nasaruddin tends to the views of most Sufis that define happiness as a subjective and relative concept. Happiness cannot be measured quantitatively. So, as generally applies in psychological sciences, then something that appears phenomenally-material also cannot be used as a benchmark for measuring someone who is already happy. According to him, "*happiness is indeed not to be explained by strings of words or structured by theory, but happiness is to be sought, found and felt*".¹⁵ This view also has many similarities with most Islamic realism philosophers, who see happiness is not something that is only related to psychological matters, but furthermore sees it as truth (*al-ḥaq*) and reality (*wujūd*). So happiness is a continuous process of finding the truth (*taḥaqquq al-ḥaq*). For me, this definition is similar to the view of Ibn ‘Arabī. God (*al-ḥaq*), according to him, is so difficult to define. God cannot be defined because the definition itself will limit the nature of God itself even though the essence (*Dhāt*) of God is beyond all the boundaries (*ḥad*). Then, Ibn ‘Arabī defines God as pure form (*al-wujūd al-ṣarf*).¹⁶ Now, God is to be sought, found and felt.

Thus, happiness in the Sufi perspective and Islamic realism is the process of recognizing God (*ma’rifah al-ḥaq*) itself. The *ḥadīth* - which is famous in Sufi circles - says that: "*I am an unknown / hidden vehicle - even though I want to be recognized - so I created a creature to be recognized*".¹⁷ In other words, that *ḥadīth* implies that recognizing God is a process of love. To love means to know him first. Because happiness is like trying to know and seek God, the process of knowing and loving God is happiness itself. Furthermore, the recognizing process is through the name, nature and actions (*asmā, ṣifāt wa af’āl*) because recognizing God (*ma’rifah al-ḥaq*), as His essence (*Dhāt*), is impossible to do - as explained earlier - that God cannot be defined. In the terms of Sufism, we cannot recognize God except through His manifest (*tajallī*), namely: His creation: by the human self, the Koran, nature and all its phenomena-. The holy Koran said: "*Soon will We show them our Signs in the (furthest) regions (of the earth), and in their ownsouls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?*"¹⁸

D. Typology of Happiness

In his book, Nasaruddin does not clearly classify the division of typology of happiness. However, we will find some information that indirectly shows the classification and variety of happiness that he intended.

Theoretically, we can call it two typologies as follows:

¹⁴ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan: Belajar 9 Seni Hidup Bahagia di Dunia dan Akhirat*, (Ciputat- Jakarta Selatan: Al-Ghazali Center, Januari 2008), p. 11.

¹⁵ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 10.

¹⁶ Ibn ‘Arabī, *Raḥmatun min al-Raḥmān fī Tafsīr wa Ithārāt al-Qur’ān*, (Damaskus: Maṭba’ah al-Naṣr, 1410 H), vol. II, p. 462.

¹⁷ كنت كنزا مخفياً، فأحببت أن اعرف، فخلقت الخلق لاعرف

According to al-Ālūsī, this narration (*ḥadīth*) is famous and believed to be its authenticity by Sufis although rejected by experts of *ḥadīth* (*muḥaddithīn*). See: Maḥmūd al-Ālūsī, *Rūḥ al-Ma’ānī fī Tafsīr al-Qur’ān al-‘aḍīm wa al-Sab’ al-Mathānī*, (Beirut: Dār al-Kutub al-‘Ilmiyah, 1415 H), vol. IX, p. 116.

¹⁸ Q.S. *Fuṣṣilat*/ 41: 53.

The first, external happiness. It is happiness that someone feels when getting something that is material. This type of happiness is commonly understood by ordinary people (*al-awwām*). It can be in the form of assets, positions and others. It is temporal, unstable (change) and can be destroyed as the properties inherent in the material. This kind of happiness cannot stand the test and often traps humans in the depths of misery and deep pain.¹⁹ Shortly, this type of happiness is generally referred to as well-being, satisfaction with things that are considered important in life.²⁰

In this context, Nasaruddin cited the views of Jalaluddin Rahmat and Paul Wachtel (American social psychologists), who saw this type of happiness as one form of false happiness. He agrees the view of Jalaluddin Rahmat calling it a happiness trap because it is temporal. He also quotes the statement of Paul Wachtel mentioning: “*The increasing accumulation of wealth will make people increasingly unhappy*”.²¹

The second, internal happiness. This type of happiness is higher than before (external). Namely, happiness that comes from within man himself, not from something that comes from outside (external). Nasaruddin said, the source of this happiness can be from the soul (*al-nafs*) and spirit (*al-rūh*) of man.²² Therefore, this second type can be called knowledge of the meaning of life. Sufis call it spiritual happiness, whereas Islamic philosophers call it intellectual happiness.²³

In Sufi perspective, spirit (*rūh*) is a more abstract level of the human soul. In other terms, Muslim philosophers call it reason (*aql*), which is defined as a substance of pure immateriality. Whereas the soul (*nafs*), for Muslim philosophers, is defined as the substance of impure material, namely: a substance which is still bound by the material locus/ body (*jism*). So, true happiness for Sufis or philosophers is when humans are able to perceive/ to realize the presence of their spiritual or intellectual faculties. In the doctrine of Islamic eschatology, the peak of this happiness will be felt by someone when his spirit (*rūh*) is separated from the material/ body (*jism*) in the post-death.

An indicator of someone who has achieved this type of happiness is that he will feel calm and peace in all conditions; both in happy and difficult conditions. Nasaruddin calls someone- in this condition- is one who has melted and yawned his ego. In Sufi terms, it is referred to as a condition of *astate* (*ḥāl*), an *ecstasy* (*wajd*), the loss of the idea of ourselves as something different from nature.²⁴ He aware that he is a part of the nature.

According to Haidar al-Āmulī, that process can be achieved in a short or long time, depending on his readiness. It depends on the sanctity of his heart (*ṭahārah al-qalb*). The clearer the soul (*qalb*), the easier he is to reach it. The first is named as *sulūk maḥbūbiyah*, while the second is named as *sulūk muḥibbiyah*. In the *sulūk maḥbūbiyah*, one can achieve spiritual perfection without the long process of *mujāhadah*. It is the only help (*ināyah*) of God (as implied on *Q.S. al-An’ām/ 6: 87*)²⁵. It is special for the prophet and *walī*, only the little of people could get that special grace. While in the *sulūk muḥibbiyah* is the way for the common, all mankind. Before achieving the spiritual perfection, one must do the hard process, and even it sometimes need a long process of *mujāhadah* (as implied on *Q.S. al-*

¹⁹ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 17-18.

²⁰ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 26.

²¹ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 16-17.

²² Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 18.

²³ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 26.

²⁴ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 20

²⁵ “(To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.” (*Q.S. al-An’ām/ 6: 87*).

'*Ankabūt* / 29: 69)²⁶. They must try hard before getting the peak of spiritual happiness. It needs trying hard to do *tazkiyah al-nafs*, destroying the variety of spirit diseases firstly.²⁷

In addition, Nasaruddin also mentioned a number of tips for training the self as a readiness to accept the mercy of that internal happiness, which can be simplified as follows: (1). trying to enjoy activities, merges with the daily work. (2). do not let the self be swept away in the pleasure and sadness we have ever experienced/ felt. (3). love the self, others and the environment. To love the self means paying attention to all aspects of human self (outer and inner). In the outer (*ẓāhir*), the self maintains the health and cleanliness of the body, while inwardly (*bāṭin*), the self think positively and carry out all religious guidance. (4). be patient and big hearted about all tests; not despairing God's grace.²⁸

I think that the tips described by Nasaruddin can be a medium for preparing the self (psychic) to get spiritual happiness. Even, Happiness typology in the view of Nasaruddin above has similarities with the views of some Islamic theosophy like Mullā Ṣadrā who defines happiness as the mode of existence. As the mode of existence, it is identical with the presence (*al-'ilm al-ḥudūrī* or *al-'ilm al-ladūnī*). Presence (*al-ḥudūrī*), in the theosophy's view, is a type of knowledge (*ma'rifah*).²⁹ As the nature of existence - in Mullā Ṣadrā's philosophical theory- which saw it gradually/ graded, then it permits levelity of happiness because happiness is the knowledge itself which is the mode of existence. In this context, happiness will be in harmony with someone's intensive knowledge (*ma'rifah*). The more simple and universal knowledge (*ma'rifah*) that one has, he will be happier. Furthermore, in Ṣadrā's view, knowledge (*ma'rifah*) can be grouped into three levels: intellectual, imagination and sensory, so too for happiness. Simply, we can divide the happiness into three levels: (1). sensory happiness, (2) happiness of imagination, and (3) intellectual happiness (spiritual).³⁰

In short, the spiritual happiness intended by Nasaruddin is that one must have a handle on the ark of life. In this context, the firm handle absolutely is God. We can say that, make God our friend!. It means we have to be friends with God. Being God our friend means knowing Him; defining Him.

God is like an ocean (endless) that will drown everything that enters it. All problems and suffering are like the foam of the sea which in essence something has no value, it is merely a phenomenon; mirage alone. In Sufi studies, someone who increases his (internal) self-awareness will get to know the God more. Then, someone who gets to know God better means more intensity of happiness. There is a narration (*ḥadīth*) that says: "*Whoever knows himself - with his bashīrah qalbu -, he knows his God - with ma'rifah nūraniyah*".³¹

²⁶ "And those who strive in Our (cause),- We will certainly guide them to Our Paths: For verily Allah is with those who do right" (Q.S. al-'Ankabūt/ 29: 69).

²⁷ Haidar al-Āmulī, *Tafsīr al-Muḥīṭ al-A'ẓam wa al-Baḥr al-Khaḍm*, (Tehrān: Muassasah al-Ṭībā'ah wa al-Naṣr fī Wizārah al-Irshād al-Islāmī, 1422 H), vol. I, p. 264-269.

²⁸ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 21-28.

²⁹ In "*Tasawuf Modern*", Nasaruddin Umar mentions classification of knowledge to be two (2) kinds: knowledge of *ḥusūlī* and *ḥudūrī*. For him, '*ilm ḥudūrī*' is a kind of knowledge which separates the subject of knowledge from its object. While, '*ilm ḥudūrī*' is a kind of knowledge which does not separates both. '*Ilm ḥudūrī*' a kind of knowledge that is very much tied to one's own-self, not objects outside of him. See: Nasaruddin Umar, *Tasawuf Modern: Jalan Mengenal dan Mendekatkan Diri Kepada Allah Swt*, (Jakarta: Republika, 2014), p. 152-153.

³⁰ Ṣadr al-Muta'aliḥīn Mullā Ṣadrā, *al-Ḥikmah al-Muta'aliḥī fī al-Asfār al-'Aqliyah al-Arba'ah*, (Beirut: Dār al-Iḥyā al-Turāth, 1050 H), vol. III, p. 378-379.

³¹ من عرف نفسه فقد عرف ربه

Sebagian pakar hadis tidak menganggap pernyataan ini sebagai *ḥadīth*. Akan tetapi mayoritas sufi/ 'urafā meyakini sebagai *ḥadīth*. Ibn 'Arabī menukilnya secara berulang dalam kitabnya. See: Ibn 'Arabī,

Tabel 1. Typology of Happiness

<i>Types:</i>	<i>Its Characteristics:</i>
External	-Material in nature or in the form of matters relating to welfare (<i>well-being</i>)
	-Unstable
	-From outside the human self
Internal	-Non material
	-More stable and sturdy
	-Sourced from one's own self

E. Theoretical Foundations of Spiritual happiness

There are several important principles that we found in the book "Doors towards Happiness/ *Pintu-Pintu Menuju Kebahagiaan*" written by Nasaruddin which can be used as a theoretical foundation for the concept of Islamic spiritual happiness. There are at least three important principles as follows:

1. The Principle of *Tawhīd* (Monotheism)

Monotheism (*tawhīd*) is the main teaching of Islam. We can say that, this principle is the root of all the teachings in Islam. When person has strong *tawhīd*, the stems and branch of the Islamic teaching that he has are also strong.

Even, another principles we will discuss in this article are derived from this main principle (*tawhīd*). If it were simplified, the spiritual happiness intended by Nasaruddin was based on a monotheistic view, which did not separate between two important aspects in Islam dichotomically: worldly (*dunyawī*) and hereafter (*ukhrawī*). The *tawhīd* view is always intertwined (integrative) between the two. A true Sufi will be able to put himself in the right place. The aspects of hereafter (*ukhrawī*) should always be present in all worldly affairs. Similarly, also in every worldly activity contained in the values of hereafter (*ukhrawī*).

That view above is in the line with the two dimensions teachings in Islam. Islam consists the outer (*zāhir*) and the inner (*bāṭin*). Its essence, the two dimensions are one inseparable unity. Something is called inner because there is the outer (*zāhir*) and instead it is called the outer (*zāhir*) because it has inner (*bāṭin*) aspect. The relationship between the two (*zāhir* and *bāṭin*) is a unitary relationship. Something inward (*bāṭin*) does not need to be in conflict with what is outward (*zāhir*). The meaning of *zāhir* should, in fact, be the vehicle to the inner meaning (*ma'nā bāṭin*). The Qur'an, for example, when viewed from the perspective of *zāhir* means that it is contradictory, but when viewed from the inner level, all knowledge and content of the Qur'an form one unified fact, namely: "monotheism (*tawhīd*)".³²

2. Principles of Pairing

Related to this principle, Nasaruddin called it repeatedly in several places. According to him, this kind of law/ system does not only apply to biological beings (commonly known as male and female), but applies in general (universal) to the universe (cosmos),

Rahmatun min al-Rahmān fī Tafṣīr wa Ithārāt al-Qur'ān, (Damaskus: Maṭba'ah al-Naṣr, 1410 H), vol. IV, p. 53, 54, 56, 60.

³² See: Kerwanto, *Metode Tafṣīr Esoeklektik: Sebuah Pendekatan Tafṣīr Integratif dalam Memahami Kandungan Batin Al-Quran*, (Bandung: PT Mizan Pustaka, 2018), p. 26.

such as: the presence of day and night, heaven and earth, cold and hot, paradise and hell, world and hereafter, physical and metaphysical world, and so on.

The pairing system also applies to God's attributes. The attributes of God if summarized will be divided into two qualities: masculine qualities (*jalāliyah*) and the quality of femininity (*jamāliyah*). These two characteristics, in the Taoist tradition, are referred to as "yang" and "ying".³³

Furthermore, Nasaruddin elaborated/ linked this important concept with the term marriage (*al-nikāh*). He follows the views of some Sufis like Jalāluddīn Rumī and Ibn 'Arabī who interpret marriage more broadly, not only viewed from the point of Islamic legal law only (*fiqh oriented*). According to him, like humans, the cosmos does undergoing marriage (macrocosmic marriage), for example: the relation of heaven and earth. The sky that is symbolized as a husband spilled rain water. While the earth, which is symbolized as a wife, become a place to hold the water.³⁴

If there is a macrocosmic marriage in the external realm, human also applies a system of microcosmic marriage in the internal self (soul). This marriage, referred to by Nasaruddin, is as a mandate/ function/ task. That is, every human being is burdened with two tasks, besides being a servant ('*abdullah*), as well as a caliph of God (*khalīfah Allah*). These two mandates imply two characteristics: passive and active nature. As a servant ('*abdullah*), humans must be submissive and passive with God's laws and provisions. Islam means obedient. Through this kind of submission, humans will get blessings and abundance of God's grace from the higher natural entities, whereas as the caliph of God (*khalīfah*), humans must actively prosper the earth. Humans must actively preserve the nature, not otherwise exploit it.³⁵

For Nasaruddin, marriage has a very deep philosophical meaning, not just a relationship between two humans (male and female). As in the macrocosmic marriage beings explained above, the microcosmic marriage also has a spiritual vision and mission. In addition to functioning to achieve psychological needs, like *sakīnah*, *mawaddah*, *warāḥmah*:³⁶ "And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect".³⁷ It is also a medium to Knowing God (*ma'rifatullah*): "And of every thing We have created pairs: That ye may receive instruction".³⁸

Furthermore, which one must be taken first, as a servant ('*ābid*) or caliph of God (*khalīfah*)?

Nasaruddin did not explain in detail about this. Someone firstly should be a servant ('*ābid*). Namely, he must realize and recognize his duty as a servant ('*ābid*) firstly before recognizing as a caliph (*khalīfah*). Without the introduction of servitude, it is probable that the person will abuse and misunderstand the function of caliph of God (*khalīfah*). Unfortunately, if the role of caliph is interpreted as justification for exploiting nature. As a caliph (*khalīfah*), he should be a servant, the implementation of the actualization of the attributes of God, spreading the nature of grace and love and affection of God. Namely, he must be a God's agent, not be the one who exploits nature and weak humans. We can find

³³ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 34-35.

³⁴ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 35-36.

³⁵ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 37.

³⁶ Nasaruddin Umar, *Tasawuf Modern: Jalan Mengenal dan Mendekatkan Diri Kepada Allah Swt*, (Jakarta: Republika, 2014), p. 138-139.

³⁷ *Q.S. al-Rūm/ 30: 21*

³⁸ *Q.S. al-Dhāriyāt/ 51: 49*

this kind of explanation in his other book "Modern Sufism/ *Tasawuf Modern*". He quoted the views of Ibn 'Arabī as follows: "If they want to reach the peak of closeness to God, you must first become a woman".³⁹ Ibn 'Arabi also says: "Femininity is a powerful force in approaching God. Women, in some cases, have more power than men. Through it, God created life".⁴⁰

Nasaruddin also signs that explanation when he reviews '*insan kāmil*'. Usually, Sufis use the term '*insān kāmil*' as the substitute equivalent of the caliph.⁴¹ The term caliph (*khalīfah*) is a term used by the holy Koran. In this context, he followed the views of Ibn 'Arabī and Abdulkarīm al-Jaillī. He states that not all humans have the right to bear the title *insān kāmil*. Strictly speaking, humans who are still possessed by their desires are not worthy of being called *insān kāmil*. This title is only worthy of those who have perfected the *sharī'ah* and its meaning.⁴²

3. Principles of Harmony and Balance

Another important principle that can be used as the foundation (theory) of spiritual happiness in the view of Nasaruddin is the principle of harmony and balance. This principle has a close relationship with the previous principle "Principle of Pairing".

This principle is repeatedly hinted at in his book. For example, in the sub-chapter "Happy with the Universe/ *Bahagia bersama Alam Semesta*", humans must, said Nasaruddin, be in harmony with nature. Human should actualize these two qualities (masculinity and femininity) equally, trying to balance the nature of masculinity and femininity. This is important because the cause of the nature destruction is disharmony."⁴³

According to Nasaruddin, the cause of disruption (environmental damage) is too prominent as chaliph (the quality of his masculinity). As well as, the cause of religious fatalism is too prominent servant (feminist quality). Very dominant in feminist quality make someone become a righteous person individually but have less impact on their social life.⁴⁴ For him, Islam teaches the principle of mid (*wasatiah*), no over-masculine, as well as no over-femininity.

In another sub-chapter, "Happy with Science/ *Berbahagia bersama Ilmu Pengetahuan*", Nasaruddin explained the balance between knowledge (*al-'ilm*) and charity (*al-'amal*). He likens knowledge like "torch",⁴⁵ which functions to illuminate itself and others so as not to go astray. He also likens knowledge (*al-'ilm*) to light (*nūr*),⁴⁶ which opens the way for someone to reach a high degree. Through the knowledge, someone could attain tranquility, knowing where to walk. Likewise, through knowledge, humans can achieve such a noble position in the sight of God. We can find that information in the main source of islamic studies, like the Koran, which showed the privilege of knowledgeable people compared to ignorant people. For example: "If any do seek for glory and power,- to Allah belong all glory and power. To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil,- for

³⁹ Nasaruddin Umar, *Tasawuf Modern*, p. 142

⁴⁰ Nasaruddin Umar, *Tasawuf Modern*, p. 141

⁴¹ The term *insān kāmil* is not found in the Koran but its equivalent meaning can be known from the term *khalīfatullāh* (caliph of God). The complete explanation of *insān kāmil* can be referred to a work of al-Jaillī. See: 'Abdulkarīm Ibn Ibrahīm al-Jaillī, *al-Insān al-Kāmil fī Ma'rīfah al-Awākhir wa al-Awāil*, (Beirut: Dār al-Kutub al-'Ilmiyah, 1997).

⁴² Nasaruddin Umar, *Tasawuf Modern*, p. 98.

⁴³ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 40.

⁴⁴ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 40.

⁴⁵ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 98

⁴⁶ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 104.

them is a Penalty terrible; and the plotting of such will be void (of result)''⁴⁷. Similarly, Islam also emphasizes charity (*al-'amal*). Knowledge (*al-'ilm*) without charity (*al-'amal*) is like a fruitless tree. Charity (*al-'amal*) is the fruit of that knowledge. Supposedly, someone who is more knowledgeable, he will be more active and passionate in applying the knowledge he has.

A balance between knowledge (*al-'ilm*) and charity (*al-'amal*) is important because many people have knowledge but at the same time still carry out actions that are contrary to religious teachings. Not a few people have the title 'religious teacher (*ustādh*)' or priest (*'ulamā*'), but their character and behavior are not yet suitable to be used as guidance for the people/ community.

F. Practical Platform for Spiritual happiness

The most important practical principle of spiritual happiness in the view of Nasaruddin is purification of the soul (*tazkiyah al-nafs*). This is the most important practical pillar of his ideas.⁴⁸ The Koran states: "Truly he succeeds that purifies it" (*Q.S. al-Shams/ 91: 9*). In "Modern Sufism/ *Tasawuf Modern*", he mentioned *Q.S. al-Wāqī'ah/ 56: 79* – "Which none shall touch but those who are clean",⁴⁹ and then interpreting it. He explains that it is impossible for someone to be able to grasp the essential insights and intentions of the Qur'an without going through purification of the soul. One cannot capture the spiritual spirit of the Koran before his heart, mind and soul are pure. In other terms, it is impossible to know God with all his majesty without going through the process of soul purification (*tazkiyah al-nafs*).⁵⁰

Likewise, substantially all Islamic teachings related to worship are an introductory vehicle for the purity of the soul and achieving the happiness. Regarding fasting, Nasaruddin called the following narration (*hadīth*): "For those who fast, there are two happiness: When breaking fast and when he meets his God". While, related to self-introspection (*muḥāthabah*), he mentions the words of the Prophet Muhammad: "Happiness is a person who is busy with his own disgrace so forgetting the shame of others".⁵¹ Those two narration (*hadīth*) show the fruit of all worship practices. All acts of worship have purpose, namely to purify the soul and achieve the true happiness.

So, happiness is simple (*basīl*). The more his soul is structured and bound to material things, the more difficult it is to achieve true happiness. Conversely, the more clear and pure it is, the more his heart is not tied to material (sensory things), and the happier he is. A true happiness can not be measured only by things that look outward. Happiness, in Islamic perspective, is not judged by quantitative things. Someone who is rich and has the highest position can be unhappy, and conversely, someone who looks poor can be happier than the rich. In this perspective, someone became happy because of his orientation and attention which is only one, the Most Living, the One God.

In Nasaruddin's book, we will find several practical principles in the form of ethical guidance which can be used as the practical foundation for the concept of spiritual happiness. This ethical guidance is a derivative of the main principle. It is referred to as a

⁴⁷ *Q.S. Fāṭir/ 35: 10*

⁴⁸ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 196-197

⁴⁹ Some of the archipelago-Indonesia Sufis like Imam Nawawī interprets *Q.S. al-Wāqī'ah/ 56: 79* as follows: "It is forbidden to touch the Quran except those who have been sanctified. See: Muḥammad Ibn 'Umar al-Nawawī al-Jāwī, *Marāḥ Labīd li Kashf Ma'nā al-Qur'ān al-Majīd*, (Beirut: Dār al-Kutub al-'Ilmiyah, 1417 H), vol. II, p. 486.

⁵⁰ Nasaruddin Umar, *Tasawuf Modern*, p. 106.

⁵¹ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 197.

derivative principle because in essence all the guidance of religion, including the ethical guidance aims to purify the human soul. For example, in the sub-chapter “Happy with Careers/ *Bahagia bersama Karir*”, Nasaruddin emphasized a Muslim to live optimistically and actively pursue a career. According to him, enthusiasm and movement are signs and proof of happiness and peace.⁵² Life, according to him, is a process of seeking goodness. Like the expression of a Sufi who illustrates God as a hidden source of goodness, and must be sought and explored, then pursuing a career, he said, is part of the quest for goodness itself.⁵³ In this context, Nasaruddin blamed hopelessness and pessimism. He said, “*Pessimism is a sign of lack of happiness, lack of faith*”.⁵⁴ Hopelessness arises from someone because he does not have a strong backrest. The strongest backrest is God.

Nasaruddin also criticized views that equate ‘resignation’ to ‘*tawakal*’. ‘*Tawakal*’ meant by the Koran is not ‘resignation’. According to him: “*‘Tawakal’ is an optimistic attitude at work, convinced that the business he designed is successful. After good management and hard work, if the results have not reached the target, he still has a positive view of God’s will*”.⁵⁵ This attitude can be born because he understands that success in the view of Islam is not solely related to material things. If he does not achieve material things, he still achieves things related to immaterial-spiritual.

The concrete step of optimism is to equip self with a set of capital, such as: knowledge, skills and the ability to communicate well. Besides that, as a form of gratitude as a servant of God (‘*ābid*’), then someone should have taken good care of the career achievements that he achieved with two actions: (1). consistent (*istiqāmah*) in their duties, and (2). Orient their career for the benefit of the people (*ummah*).⁵⁶

Likewise in the chapter ‘Happy with Family/ *Bahagia bersama Keluarga*’, he gave ethical guidelines for family to achieve heaven in the house (*baitī jannatī*). The house will be a heaven when the house is able to provide comfort for all residents. A comfortable house will be the first school (*madrasah*) to give birth to a superior generation. According to Nasaruddin, “*The happiness of a household must be based on the beauty of noble character, not on worldly matters. Treasure and beauty are only family advocates, not core goals*”.⁵⁷

Nasaruddin also suggested that a husband and wife pay more attention to depositing spiritual savings rather than making withdrawals. Forms of spiritual deposits that husbands can do, for example: (1). Provide a living, both physically and mentally, (2). Appreciating wife service, (3). Invite your wife and family to joke (entertain) family, and so on. Likewise, a wife does the following: (1). Understanding the condition of the husband, (2). Does not give a burden outside the husband’s ability, (3). Be patient and polite, and so on.⁵⁸

Tabel 2. Theoretical and Practical Foundation for the Concept of Spiritual Happiness

Foundations: Its Classifications:	
Theoretical	-The Principle of Monotheism (<i>Tawhīd</i>) -The Principle of Pairing

⁵² Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 135

⁵³ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 134.

⁵⁴ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 136.

⁵⁵ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 137.

⁵⁶ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 154-156.

⁵⁷ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 195.

⁵⁸ Nasaruddin Umar, *Pintu-Pintu Menuju Kebahagiaan*, p. 60-63.

	-The Principle of Harmony and Balance
Practical	-The Main Principle : Purifying the soul (<i>tazkiyah an-nafs</i>)
	-Derivative Principle: Carrying out all the religious guidences
	Optimis, tidak putus asa
	Ikhtiar dan tawakal
	akhlak yang baik (<i>akhlaqul karīmah</i>)

G. Closing

From the description above, it can be concluded that the concept of happiness offered by Nasaruddin has many similarities with the view of Sufis and Islamic realism thinkers (Islamic philosophers) that interpret happiness as a subjective-relative concept, which cannot be measured quantitatively. Happiness is also not something that is only related to psychological matters, but furthermore sees it as truth/ reality. Happiness is not only related to material things. In fact, happiness is a continuous process of finding the truth (*tahaqquq al-ḥaq*).

From here, it is known that this concept is different from western-modern psychologists who interpret it only as a psychological phenomenon. From this point of view, someone who seems poor, emaciated or sad is not necessarily unhappy. It could be that the crying of Sufi in the prayers (*munājāt*) is the peak of happiness itself.

Islam is a middle religion (*tawasut*), it does not deify material, nor does it condemn it. Islam places material in its place, but does not make it a goal. Material and well-being can be used as a path to spiritual happiness. The implication of this view is that we can divide the view of Nasaruddin about happiness into two types: external and internal. The External happiness is a feeling of pleasure that someone feels when getting things related to material/ physical needs. Whereas the internal happiness is a feeling originating from the within, related to soul (*al-nafs*) or spirit (*rūḥ*). The first type is temporal and vulnerable to challenges/ examinations, while the second is more stable and sturdy. Someone who has reached the second level will feel peace in all conditions. Nasaruddin called him a person who had yawned his ego. Sufis call it someone who is in the condition of an ecstasy (*wajd*), the loss of ideas about us as something different from nature (and the others).

As a point of view and a theory, it must come from a number of sets of theoretical concepts. From his book, we find several important principles that can be used as the basis/ the foundation of spiritual happiness theory: both theoretical and practical principles.

Theoretically, to achieve happiness, one must have knowledge (*ma'rifah*). Namely: holistic knowledge, not partial, which sees reality is not only limited to phenomena that can only be perceived sensually, but further we believes to the existence of a non-sensory reality. In fact, the non-sensory is more basic and more needed by humans because it is related to their soul (*al-nafs*) and spirit (*rūḥ*).

Practically, Nasaruddin's concept of happiness is based on an important theory in Islam, namely: purification of the soul (*tazkiyah al-nafs*). This is an implication from the previous point of view, which believes in the principality of non-sensory reality. So, the only way to achieve happiness is to perfect our soul (*al-nafs*) and spirit (*al-rūḥ*). To achieve this perfection, one must undergo the purification process of the soul (*tazkiyah al-nafs*). Spiritual happiness will not be achieved without going through this process. In fact, all religious guidance aims to purify the human soul; wash them to be holy again; returning to their original nature.

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