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Reconstruction of the Concept of Integrative Happiness: A Comparative Study Between Al-Farabi Philosophy of Virtue and Martin Seligman's Positive Psychology

Ahmad Nadif Muhlisin*

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

E-mail: ahmadnadifm@gmail.com

Achmad Khudori Soleh

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

E-Mail: khudorisoleh@pps.uin-malang.ac.id

Abdul Hakim

Universiti Malaya, Malaysia

E-Mail: Iva170089@siswa.um.edu.my

Abstract

Happiness is the most universal goal of human life. Al-Farabi defines happiness as the highest purpose of life. Meanwhile, according to Seligman, happiness is based on positive psychology, which emphasizes the importance of well-being as the primary goal of human beings. This study aims to identify the differences between the concepts of happiness proposed by these two scholars and the ways to achieve happiness according to each of them. The research employs a qualitative approach using a literature review method. The analysis was conducted by examining scholarly journal articles published online until scientifically sound conclusions were reached. The findings show that: (1) According to Al-Farabi, happiness is the highest goal of human life, pursued for its own sake through the harmony of reason, the soul, and behavior, with its sources rooted in the perfection of reason, knowledge, social relationships, and spiritual connection. It is attained through sincere intention, virtuous deeds, mastery of the four virtues, and moderation, while distinguishing between false happiness and true happiness. (2) Seligman views happiness as psychological well-being measured through positive emotions and meaningful activities, as formulated in the PERMA model. Its sources include positive experiences, flow, healthy relationships, meaning in life, and personal achievement. It can be achieved through the pleasant life, the good life, and the meaningful life. The forms of happiness include emotional happiness, meaning in life, personal development, and the state of flourishing. (3) Both scholars share the view that meaning in life is a key element in achieving happiness. .Keywords: *Happiness*, Al-Farabi, and Martin Seligman

Abstract

Kebahagiaan merupakan tujuan hidup yang paling universal bagi manusia. Al-Farabi mendefinisikan kebahagiaan sebagai puncak tujuan hidup. Sementara itu, kebahagiaan menurut Seligman, didasarkan pada psikologi positif yang menekankan pentingnya kesejahteraan sebagai tujuan utama manusia. Tujuan penelitian ini untuk mengetahui perbedaan konsep dari kedua tokoh dan cara mencapai kebahagiaannya. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur. Analisis dilakukan dengan mencocokkan jurnal ilmiah yang diterbitkan di internet sampai didapatkan kesimpulan yang sesuai dan

* Corresponding author

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ilmiah. Hasil penelitian, yaitu: 1) Menurut Al-Farabi, kebahagiaan adalah tujuan tertinggi manusia yang dicapai demi kebaikan itu sendiri melalui harmoni akal, jiwa, dan perilaku, dengan sumber dari penyempurnaan akal, ilmu, hubungan sosial, serta hubungan spiritual. Dicapai dengan niat tulus, amal kebajikan, penguasaan empat keutamaan, dan sikap moderat, serta dibedakan menjadi kebahagiaan semu dan sejati. 2) Seligman memandang kebahagiaan sebagai kesejahteraan psikologis yang diukur melalui emosi positif dan aktivitas bermakna, yang dirumuskan dalam model PERMA. Sumbernya berupa pengalaman positif, flow, hubungan sehat, makna hidup, dan pencapaian pribadi, dapat dicapai melalui the pleasant life, the good life, dan the meaningful life. Bentuk kebahagiaan meliputi kebahagiaan emosional, makna hidup, pengembangan diri, dan kondisi flourishing. 3) Kesamaan dari keduanya yaitu sama-sama menekankan pentingnya makna hidup sebagai elemen kunci dalam mencapai kebahagiaan.

Keywords: *Happiness*, Al-Farabi, and Martin Seligman

INTRODUCTION

Happiness is one of the most universal goals of life for every human being. Regardless of cultural, religious, or social background, humans have a deep desire to achieve a condition called happiness. The search for happiness in many cultures and civilizations is often linked to the meaning of life and the ultimate purpose of human existence. The question of what happiness is and how to achieve it has been a long debate involving various figures and schools of thought throughout history.

Two great traditions of thought that offer a framework for happiness are classical Islamic philosophy and modern positive psychology. Al-Farabi, a prominent Muslim philosopher, placed happiness as the highest goal in human life which is achieved through harmony among intellect, soul, and behavior, as well as spiritual connection with God (Putri, 2018). Meanwhile, Martin Seligman (2018), the founder of Positive Psychology, developed a PERMA model that identifies the five elements of happiness: Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment. Although both offer a rich framework of happiness, these two traditions develop separately and are rarely adequately cross-disciplinary studies.

For Al-Farabi, happiness is the pinnacle of the purpose of human life, which can only be achieved through the refinement of reason and self-control (Nurlaeli, 2023). He emphasized that human beings as sentient beings, must use their thinking abilities to recognize the essence of life, understand the ultimate goal, and live a life in accordance with moral principles (Guntoro, 2023). Therefore, happiness is not just a temporary pleasure, but a condition of existence that reflects self-perfection and a harmonious relationship with the universe and its creator (Auliati & Hambali, 2023). Al-Farabi's view is that happiness cannot be achieved individually, but also requires the role of society. He argues that humans are social creatures who cannot live alone and are always dependent on others to meet their needs (Pramono et al., 2024). Al-Farabi describes the ideal concept of an organized society based on the principles of justice, virtue, and wisdom (Maulana & Hambali, 2023). The role of a wise and noble leader is very important, because it is the leader who will guide the community towards a harmonious and prosperous life. This means that individual and community happiness are interrelated and inseparable.

Previous literature on Al-Farabi's happiness consistently shows three main tendencies. First, happiness is understood as an integrative goal between the rational and spiritual dimensions: the perfection of reason is inseparable from connection with God as the source of the supreme good. Auliati & Hambali (2023); Zamzami et al. (2021). Second, these studies consistently place theoretical, intellectual, moral, and praxis virtues as the obligatory path to happiness, not just a means but part of the essence of happiness itself (Rachman (2022); Princess (2018)). Third, the social dimension cannot be ignored: individual happiness is only possible to be fully achieved in the context of an organized society based on the principles of justice and benevolence, as described in the concept of al-Madinah al-Fadhilah (Suleimenov & Kasymbayev (2020); Pramono et al. (2024)). The relevance of Al-Farabi's thought to the contemporary context has also been affirmed: his intellectual values and virtues remain applicable to modern man in the search for authentic happiness (Wiwaha et al., 2022).

From a psychological perspective, looking at happiness is one of the main themes that gets attention in positive psychology. Martin Seligman, introducing *PERMA* (*Positive Emotion, Engagement, Relationships, Meaning and Accomplishment*) as a theory of the concept of happiness. This theory emphasizes five key elements that are considered essential to achieving true happiness and psychological well-being. This approach places happiness not just as a momentary feeling, but as a result of a sustainable and balanced lifestyle (Arroisi et al., 2023). Seligman views happiness as something that can be achieved through conscious effort, not solely dependent on genetic or environmental factors (Fikri et al., 2024). Seligman's approach to happiness highlights empirical aspects that can be measured and applied in everyday life. This concept emphasizes the importance of balance between the elements in PERMA, it offers a practical guide for individuals to achieve deeper and more sustainable happiness (Widyawati & Nurjannah, 2023).

Previous studies on Seligman showed two dominant tendencies. First, happiness is understood as a condition that can be consciously pursued through the five elements of PERMA, not simply a condition that comes by itself a position that consistently arises both in pure psychological studies and in cross-tradition comparisons (Jusmiati (2017); Fikri et al. (2024)). Second, when examined cross-disclosely, Seligman's model has been shown to be compatible with local and religious values: studies of Indonesian culture show that the elements of PERMA correlate with the values of gratitude, mutual cooperation, and ethical rationality (Wirani & Ramli (2025); Widyawati & Nurjannah, 2023), while Sufi studies have found a significant correlation between the dimensions of meaning in PERMA and spiritual experience (Arikhah et al., 2022). It was this meeting point that opened up space for a synthesis between the Seligman and Al-Farabi traditions.

There are two research gaps that have not been answered by the existing literature. First, there has been no systematic study comparing the epistemological structure of Al-Farabi and Seligman's concept of happiness, namely how each defines, arranges, and validates the concept of happiness from its different ideological

foundations. Second, there has been no research that has attempted to integrate the virtue paradigm in Al-Farabi's Islamic philosophy with the concept of *flourishing* in Seligman's positive psychology, even though both lead to a similar goal: the achievement of a full and meaningful human life. The comparison between Al-Farabi and Seligman is not simply a bringing together two figures from different eras, but an attempt to reconstruct a more integrative understanding of happiness that is able to bridge the spiritual-philosophical dimension and the psychological-empirical dimension. Departing from the above background, this study aims to: (1) analyze the concept of happiness according to Al-Farabi within the framework of his Islamic philosophy of virtue; (2) analyze the concept of happiness according to Martin Seligman within the framework of positive psychology; and (3) identify the fundamental differences as well as conceptual meeting points between the two as the basis for cross-disciplinary integrative synthesis.

METHODS

This study uses a qualitative approach with a systematic literature study method. As a comparative study of the figures' thoughts, the data sources include reputable scientific journal articles that discuss the concept of happiness of the two figures, published between 2017 and 2025. Literature research is conducted by reviewing the literature and analyzing relevant topics (Hafiz & Aditya, 2021). The library sources used are usually journals, books, dictionaries, documents, magazines, or other sources without having to conduct field research. The data sources collected by the researcher in this study consisted of several credible books and scientific journal articles, which were then read and studied (Susanto & Wijanarko, 2004).

The inclusion criteria for secondary sources include: (1) specifically discussing the concept of happiness of Al-Farabi or Seligman; (2) published in indexed scientific journals; (3) relevant to the comparative focus between Islamic philosophy and positive psychology and (4) reconstructing the conceptual model of integrative happiness based on the synthesis of Al-Farabi and Martin Seligman's thought. Data analysis is carried out through two stages: first, content analysis of each concept separately; Second, a comparative thematic synthesis that maps similarities and differences based on four main dimensions: the definition of happiness, aspects and sources of happiness, methods of achievement, and forms of happiness. This comparative technique is designed to produce not just a list of differences, but a conceptual meeting point that can be the basis for integrative synthesis (Ahmad, 2018).

RESULT AND DISCUSSION

RESULT

1. The Concept of Happiness According to Al-Farabi

Al-Farabi's work entitled *Tanbih as-Sabil al-Sa'adah* states that "happiness is the goodness that is desired for the good itself, meaning doing good not because of a certain intention but because of the desire to do the good and believing that in

goodness there is true happiness and at the same time has extraordinary benefits. Al-Farabi also argued that happiness is the highest goal in human life, an ideal condition that can only be achieved through the refinement of reason and mastery of science. He believed that human beings are rational beings endowed with the ability to think, so true happiness can only be achieved by optimizing the function of the intellect. Through reason, man can understand his essence, relationship with others, and relationship with God as the source of all goodness (Pramono et al., 2024).

Al-Farabi emphasized the importance of community life in an effort to achieve happiness. According to him, humans are social creatures who cannot live alone, so the existence of a harmonious and ideal society is very necessary to support the achievement of happiness. He introduced the concept of "*al-Madinah al-Fadhilah*" or "The Main State," which is an ideal society governed by the principles of truth and justice, with wise and knowledgeable leaders as its main directors. In a society like this, each individual can carry out his or her roles and duties according to his or her talents and abilities, so that harmony is created that allows everyone to achieve happiness. In addition, Al-Farabi emphasized the importance of human relationships with God in achieving happiness. According to him, true happiness can only be obtained if humans are able to understand and live life according to God's will.

Al-Farabi also distinguishes between true happiness and pseudo-happiness. Pseudo-happiness, according to him, is happiness that is only material or physical, such as wealth, honor, or worldly pleasures. Although they can provide temporary satisfaction, they cannot lead humans to true happiness that is lasting in nature. True happiness, on the other hand, is the happiness that is obtained through a deep understanding of the nature of life and man's relationship with God. Therefore, Al-Farabi encourages people not to get caught up in worldly desires that are temporary, but to focus on the development of intellect and spirituality to achieve true happiness (Wiwaha et al., 2022).

As for the path to happiness, according to al-Farabi, there are four, namely: first, with will, intention, determination and an attitude willing to face moral rules. Furthermore, happiness can be achieved through the constant effort to practice commendable deeds based on awareness and will. Next in "*al-Madinah al fadhilah*" is when human beings fulfill four types of virtues.

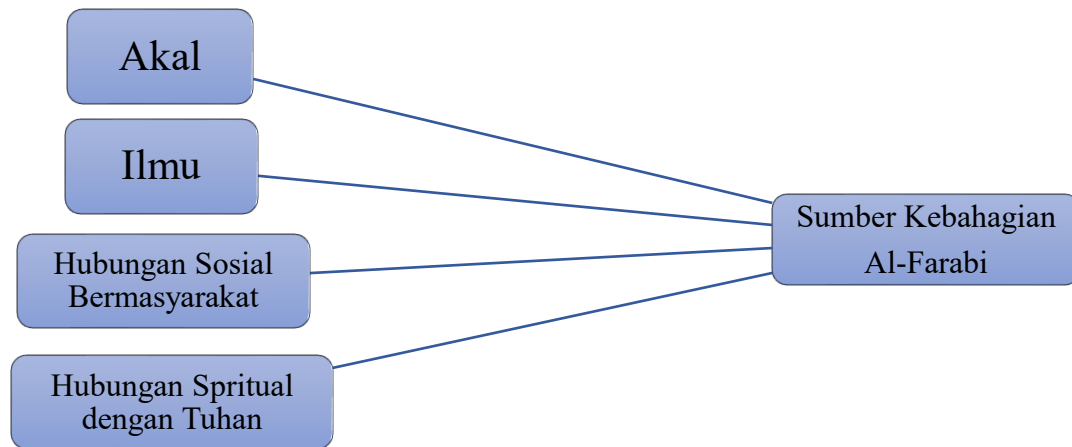


Chart 1: The Source of Al-Farabi's Happiness

The four virtues are, theoretical virtues, namely the principles of science that people acquire from the beginning without being felt, without knowing how and where they are obtained, and also obtained by contemplative reflection, research and also from teaching and learning; second, intellectual or thought virtue, that is, virtue by which one can know what is most useful in the ultimate goal. This includes the ability to make rules; third, moral virtues, which are virtues that aim to seek the good; Fourth, the virtue of Amalia or practicality. The way to achieve the ultimate happiness is with a moderate attitude that is not excessive and does not damage the soul and body (Putri, 2018).

In Al-Farabi's view, happiness is a journey that requires effort and struggle. Humans must constantly learn, reflect, and strive to perfect themselves in order to achieve happiness. He also emphasized the importance of education as a means to form individuals who are knowledgeable, moral, and able to carry out their role in society (Setyariza et al., 2024). In other words, happiness according to Al-Farabi involves not only individual achievements, but also contributions to the good of society as a whole. With an approach that integrates philosophy, morality, and spirituality, Al-Farabi offers a holistic and relevant concept of happiness for people in different ages.

2. The Concept of Happiness According to Martin Seligman

According to Martin Seligman, happiness is a concept that refers to the positive emotions felt by individuals and positive activities that are liked by individuals (Matheos, 2017). Happiness for Seligman, is based on a positive psychological approach that emphasizes the importance of well-being as the primary goal in human life. Seligman introduced the theory *PERMA*, a framework made up of five main elements that are considered essential to achieving true happiness. These elements include positive emotions (*Positive Emotion*), engagement (*Engagement*), hubungan (*Relationships*), the meaning of life (*Meaning*), and achievements (*Accomplishment*).

This theory offers the view that happiness is not only limited to feelings of happiness, but also includes meaningful and balanced life experiences.

The first element in theory *PERMA* is a positive emotion. Seligman argues that feelings such as happiness, optimism, and gratitude have a profound impact on an individual's well-being. Positive emotions also help individuals develop a more optimistic and productive outlook on life. Furthermore, *Engagement* or full involvement in activities that suit their interests or expertise, they will experience a state called *flow*. In this condition, a person feels so immersed in an activity that time feels like it passes so quickly, and the activity provides a deep sense of satisfaction. Continue on *relationships*, which is a positive relationship that supports each other, such as a relationship with family, friends, or community that provides a sense of connectedness and emotional support that is essential for well-being (Fikri et al., 2024).

The fourth element of stupidity *meaning* or the meaning of life, this element emphasizes the importance of having a purpose greater than oneself. Seligman asserts that finding meaning in life, such as through contributions to society, spiritual values, or personal missions, can provide a deep sense of purpose and help individuals feel more satisfied with their lives. And the last one is *accomplishment* or achievements. In Seligman's view, achieving something worthwhile, whether in career, education, or personal life, provides a sense of pride and fulfillment (Fikri et al., 2024).

Seligman says there are three ways to divide: First, *Have a Pleasant Life (Life of Enjoyment)*: Have a pleasant life, get as much enjoyment as possible. This may be the way taken by hedonists. But at the right dose, this method can be very happy. *Kedua, Have a Good Life (Life of Engagement)*: In Aristotle's language it is called eudaimonia. Engaging in positive work, relationships or activities until a feeling of flow (focused, concentrated) arises. Feeling absorbed in the activity, as if time stopped moving, even to the point of not feeling anything, because I really enjoyed the activity. Third, *Have a Meaningful Life (Life of Contribution)*: Have a spirit of serving, contributing and being useful to others or other beings. Be part of a specific organization or group of movements (Aprilianti, 2020).

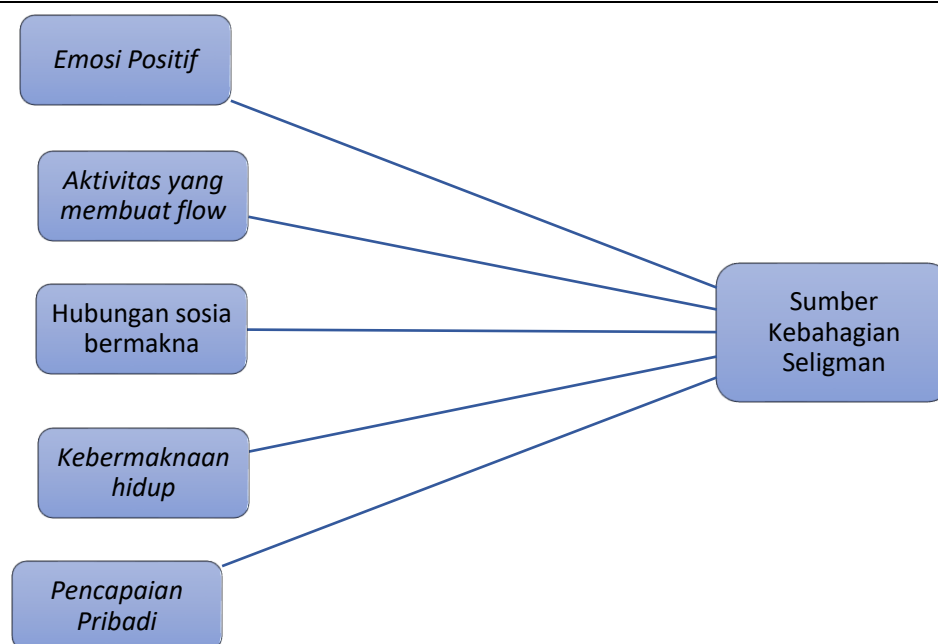


Chart 2: Source of Happiness Martin Seligman

3. Comparative Analysis of the Concept of Achieving Happiness between Al-Farabi and Martin Seligman

The concept of happiness has been the focus of attention of thinkers of different ages and backgrounds, including Al-Farabi, a classical Muslim philosopher, and Martin Seligman, a pioneer of modern positive psychology. Although they both live in different eras and use different approaches, they offer an in-depth view of how to achieve happiness. Al-Farabi views happiness as the highest goal achieved through the refinement of reason, morals, and virtue, while Seligman emphasizes psychological well-being through the five elements in *the PERMA theory*. Al-Farabi's approach tends to be philosophical and metaphysical, while Seligman's approach is more empirical and scientifically based. Here is a comparative table of the concept of happiness according to Al-Farabi and Martin Seligman

The concept of happiness according to Martin Seligman and Al-Farabi has fundamental differences, but it still reflects human efforts to achieve an ideal life. Seligman defines happiness as psychological well-being achieved through five main elements summarized in theory *PERMA*: positive emotions, engagement, social relationships, meaning of life, and achievements. This theory emphasizes empirical approaches that can be applied in everyday life to improve individual well-being (Jamal, 2023). On the contrary, Al-Farabi views happiness as the highest goal of human beings that can only be achieved through the perfection of reason, morality, and virtue. Al-Farabi's views are more philosophically oriented and profound, with a focus on ethical and spiritual values (Herman et al., 2024).

In the aspect of happiness, Seligman emphasizes the balance between psychological and social elements, such as positive emotions that influence the outlook on

life, supportive social relationships, and achievements that provide personal satisfaction. This approach shows that happiness can be measured through real-life experiences and healthy interpersonal relationships. On the contrary, Al-Farabi emphasizes the importance of harmony between the human intellect, soul, and behavior. According to him, happiness can only be achieved through deep intellectual understanding and an awareness of universal virtues. This approach focuses more on introspection and self-development within the framework of moral values (Guntoro, 2023).

The form of happiness proposed by these two figures also has significant differences. Seligman describes happiness as the result of meaningful life experiences, healthy social relationships, and individual success in achieving goals. Happiness in Seligman's view focuses more on practical aspects relevant to modern life (Hear, 2025). On the other hand, Al-Farabi describes happiness as a life full of virtue, intellectual awareness, and a strong connection to spiritual values. For him, happiness is more idealistic and involves the search for a greater purpose in life than just material satisfaction (Auliati & Hambali, 2023).

Thus, the concept of happiness according to Seligman and Al-Farabi reflects different but complementary perspectives. Seligman's approach is relevant to modern contexts that require practical guidance to achieve well-being, while Al-Farabi's views provide a philosophical depth that leads humans to a life that is spiritually and morally meaningful.

	Al-Farabi	Martin Seligman
The Concept of Happiness	In <i>Tanbih as-Sabil as-Sa'adah</i> , Al-Farabi says that happiness is the desired goodness for the good itself. For Al-Farabi, happiness is the highest goal of life.	Happiness is a concept that refers to the positive emotions felt by individuals and positive activities that are liked by individuals.
Aspects of Happiness	Harmony between the intellect, soul, and human behavior in achieving virtue.	The five main elements in the <i>PERMA</i> theory are: 1) positive <i>emotion</i> ; 2) engagement; 3) relationship; 4) Meaning; 5) Accomplishment
Source of Happiness	The perfection of intellect, mastery of knowledge, social relations of the community and spiritual relationship with God.	The source of happiness comes from positive emotions, involvement that achieves <i>flow</i> , positive social relationships, life meaning and personal achievements.
Achievement Method	1. Intentions and wills, 2. Continuous efforts to practice commendable deeds based on one's own awareness and will, 3. Have an understanding of the four virtues, namely theoretical, intellectual, moral, and practical, 4. Have a middle (moderate) virtue	1. The <i>Pleasant Life</i> 2. The <i>Good Life</i> 3. The <i>Meaningful Life</i>
Forms of Happiness	1. Pseudo-happiness, i.e. happiness that is only material or physical, such as wealth, honor, or worldly pleasures, 2. True happiness is the happiness that comes through understanding the	1. Happiness that arises from positive emotions and pleasant experiences. 2. Happiness comes from the meaning of life, purpose, and self-development.

	essence of life and the relationship with God.	3. A condition when the individual not only feels happy, but also develops optimally.
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4. Integrative Happiness Reconstruct

Based on the comparative analysis in the previous section, it was found that Al-Farabi and Seligman's concept of happiness is not contradictory, but rather complements each other on three levels: foundation, dimension (source and aspect of happiness), and achievement (form of happiness). On the basis of this common point, the researcher conceptualized a happiness model that describes the three layers of happiness structure as follows.

The first layer is the *foundation of intentions and will* (al-niyyah wa al-iradah). Al-Farabi places sincere intentions and will as the starting point of the entire journey to happiness, while Seligman emphasizes that well-being is achieved through conscious effort, not genetic or environmental coincidence (Fikri et al., 2024). These two views converge on the idea that happiness is *agentic*: it is the result of individual conscious choices and commitments, not passive conditions that befall a person.

The second layer is the *four dimensions of virtue mapped into the five elements of PERMA*. Al-Farabi's theoretical and intellectual virtues related to the refinement of intellect and knowledge correspond to the elements of *engagement* and *accomplishment* in PERMA, as both emphasize full engagement and achievement through the development of thinking capacity. The virtues of morality, which are oriented towards the search for goodness, correspond with *positive emotions*, because virtuous behavior consistently produces positive affectations and peace of mind. Practical virtue and moderation correspond to *relationships*, because the application of virtue is most evident in harmonious social interaction as described in the concept of al-Madinah al-Fadhilah. As for the spiritual dimension of Al-Farabi, man's relationship with God as the supreme source of goodness corresponds to the element of *meaning*, but gives this element a *metaphysical foundation* that the original version of PERMA does not explicitly have.

The third layer is the *gradation of happiness attainment*, which reconstructs Al-Farabi's distinction between pseudo-and true happiness with Seligman's three paths (*the pleasant life, the good life, the meaningful life*). In this model, *the pleasant life* and pseudo-happiness occupy an equal position as the basic level of happiness that is temporary and material. *The good life* is in a transitional position, representing engagement and self-development. While *the meaningful life*, flourishing conditions, and true happiness occupy the top of the model, as happiness that transcends individual satisfaction and is connected to transcendental values and social contributions.

DISCUSSION

A comparative analysis of the concept of happiness between Al-Farabi and Martin Seligman reveals two distinct but complementary approaches. The concept of happiness

according to **Al-Farabi** and **Martin Seligman** has fundamental differences in its orientation and philosophical foundation. Al-Farabi, in *Tanbih as-Sabil as-Sa'adah*, defines happiness as the desired goodness for the sake of the good itself, as well as the highest purpose of life for humans. Happiness for him is not just an emotional experience, but the culmination of existential achievement rooted in the perfection of reason and relationship with God (Pramono et al., 2024). In contrast, Seligman defines happiness in the framework of positive psychology as a condition that includes positive emotions and involvement in pleasurable activities (Arroisi et al., 2023). Thus, Al-Farabi places happiness in the philosophical-transcendental realm, while Seligman interprets it in an empirical-psychological framework that can be measured through subjective well-being.

One of the main differences lies in the aspect presented by the two characters. Al-Farabi emphasized the aspect of happiness in the harmony between intellect, soul, and behavior as the path to attaining virtue. According to him, true happiness can only be achieved through harmony between rational thinking, emotional control, and actions based on virtue. He emphasized the importance of reason as a tool for understanding the truth and attaining virtue, which ultimately leads man to perfect happiness (Wiwaha et al., 2022). On the contrary, Seligman uses an empirical-psychological approach that focuses on aspects that can be measured and verified through behavioral science research, namely *positive emotion, engagement, relationship, meaning, and accomplishment*. This model emphasizes the balance of psychological and social dimensions in the life of individuals. Happiness, according to Seligman, is more psychological in nature and focuses on how individuals can improve well-being through real life experiences.

Another difference lies in the source of happiness. For Al-Farabi, happiness comes from the perfection of intellect, mastery of knowledge, social relations in society, and spiritual relationship with God. This means that the source of happiness is not only worldly, but also transcendental. Al-Farabi emphasized the importance of intention, will, and continuous effort in practicing commendable deeds based on self-awareness. He also emphasized the understanding of the four virtues, namely theoretical, intellectual, moral, and practical, as well as the importance of being in a moderate position in behavior. Meanwhile, Seligman emphasized that the source of happiness comes from psychological factors such as positive emotions, full involvement to achieve *flow*, healthy social relationships, life meaning, and personal achievements. Seligman offers three practical paths: *The Pleasant Life* (enjoying positive experiences), *The Good Life* (fully engaging in meaningful activities), and *The Meaningful Life* (contributing to something greater than oneself). This difference shows that according to Al-Farabi, the method of achieving happiness is more normative-philosophical, while Seligman's is more pragmatic and applicative. For Al-Farabi, the source of happiness tends to be philosophical-spiritual, while Seligman describes it in an empirical-psychological framework.

Lastly, the form of happiness proposed by the two characters also has differences. Al-Farabi distinguishes between pseudo-happiness, which is material or worldly

happiness, and true happiness, which is happiness born from understanding the essence of life and relationship with God. The approach is more idealistic, where happiness is not only about personal well-being but also contribution to the wider society. On the other hand, Seligman emphasizes happiness in a measurable modern psychological context. He divides happiness into three forms: happiness that arises from positive emotions and pleasant experiences, happiness that comes from the meaning of life and self-development, and happiness in the form of conditions in which the individual is not only happy but also develops as a whole.

Despite their fundamental differences, there are some similarities that can be found in the concept of happiness according to Al-Farabi and Seligman. Both of them emphasized the importance of the meaning of life as a key element in achieving happiness. Al-Farabi sees the meaning of life in man's relationship with God and universal values, while Seligman emphasizes the meaning of life in the context of personal contributions and goals. These similarities show that in both classical and modern perspectives, happiness always involves dimensions that go beyond mere material satisfaction.

This comparative analysis actually reveals significant points of convergence between Al-Farabi and Seligman. Both agree that happiness cannot be reduced to mere pleasure or momentary satisfaction; Both place the meaning of life as a central element in the achievement of authentic happiness. The concept of integration between Al-Farabi's philosophy of virtue and Seligman's positive psychology also reinforces each other on a conceptual and practical level.

The results of the reconstruction show that Al-Farabi and Martin Seligman's concept of happiness has a complementary rather than contradictory relationship. The integration of the two results in a happiness model that is composed of three layers, namely the foundation, dimensions, and achievement of happiness. These findings indicate that happiness can be understood more fully through the combination of Al-Farabi's philosophical-spiritual perspective and Seligman's empirical approach to positive psychology.

First, the foundation layer where the concept of intention and will in Al-Farabi's thought is in harmony with Seligman's view that welfare is built through intentional activities. Happiness is not a condition that is obtained passively, but rather the result of an individual's choice and commitment to develop himself. Furthermore, the dimension layer, which is the four virtues of Al-Farabi, shows conformity with the five elements of PERMA. Intellectual virtue corresponds to engagement and accomplishment, moral virtue with positive emotion, and practical virtue with relationships. Meanwhile, the spiritual dimension of Al-Farabi provides a metaphysical foundation for the element of meaning that in PERMA theory is not explicitly explained.

Finally, the layer of attainment, which shows a gradation of happiness from a temporary level to a deeper happiness. Al-Farabi's pseudo-happiness has similarities with the pleasant life, while true happiness has a closeness to flourishing and the meaningful life. However, Al-Farabi complements the concept with a transcendental orientation that

connects the highest happiness with closeness to God and the realization of the highest good. Therefore, the resulting model offers a concept of happiness that emphasizes not only psychological well-being, but also integrated moral, social, and spiritual development. Al-Farabi and Seligman are not just different, they complement each other in a substantial way and can be the basis for the development of integrative models of happiness that are relevant to modern humans.

CONCLUSION

From the above discussion, the following conclusions are obtained: 1) According to Al-Farabi, happiness is the highest goal of human beings that is achieved for the sake of the good itself through the harmony of intellect, soul, and behavior, with the source of the perfection of intellect, knowledge, social and spiritual relations with God. Its achievement is achieved through sincere intentions, charitable deeds, mastery of the four virtues (theoretical, intellectual, moral, practical), and moderate attitude, and is distinguished into pseudo-and true happiness; 2) Seligman views happiness as psychological well-being measured through positive emotions and meaningful activities, which is formulated in the PERMA model: *positive emotion, engagement, relationships, meaning, and accomplishment*. The source is positive experiences, *flow*, healthy relationships, meaning of life, and personal achievements, with methods of achievement through a pleasant life, a good life and a meaningful life. The forms of happiness include emotional happiness, meaning of life, self-development, and flourishing conditions; 3) The similarity of the concepts of the two figures is that they both emphasize the importance of the meaning of life as a key element in achieving happiness; 4) Integrative reconstruction shows that Al-Farabi's and Seligman's concepts of happiness are complementary: the four virtues of Al-Farabi (theoretical, intellectual, moral, and practical) can be mapped into five elements of PERMA, where the spiritual-transcendent dimension of Al-Farabi provides an ontological foundation for the elements *meaning*, while the PERMA framework provides an operational path to practice these virtues in daily life; the distinction between pseudo-and true happiness in Al-Farabi is parallel to the shift from *the pleasant life* to *the meaningful life* and flourishing conditions in Seligman, so that the two traditions converge on the understanding that authentic happiness is eudaimonic in nature involving growth, virtue, meaning, and connectedness to something greater than the individual.

The contribution of this research lies in the effort to present a comparative understanding between Al-Farabi's concept of happiness which is rooted in Islamic philosophy and Martin Seligman's concept of happiness which was born from modern positive psychology. This comparison provides a comprehensive picture that happiness is understood not only from the spiritual and intellectual aspects, but also from psychological well-being that can be measured in practical terms. Thus, this research contributes to enriching cross-disciplinary academic discourse and can serve as a reference for further research examining the integration of philosophy and psychology in the context of happiness.

The limitation of this study lies in the use of literature study methods that only rely on secondary sources, so that the findings obtained are still conceptual and descriptive. This research has not been able to present empirical data that can test the validity of the concept of happiness from the two characters directly in real life.

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