

**PSYCHOLOGICAL PROBLEMS OF MODERN SOCIETY**  
**(The Analysis of Mental Disorders Based on Islamic Spiritual Tradition Perspective)**

**Jarman Arroisi**

*Universitas Darussalam Gontor  
Siman, Ponorogo, East Java, Indonesia  
E-mail: jarman@unida.gontor.ac.id*

**Arih Inas Atiqahwati**

*Universitas Darussalam Gontor  
Siman, Ponorogo, East Java, Indonesia  
E-mail: arihinas.saa@gmail.com*

**Alsadika Ziaul Haq**

*Universitas Islam Negeri Raden Intan Lampung  
Sukarame, Bandar Lampung, Lampung, Indonesia  
E-mail: alsadika98@gmail.com*

**Rodhi Hakiki Bin Cecep Mustopa**

*Darul Falah Islamic High School  
Tawau, Sabah, Malaysia  
E-mail: rodhihakikibcm@gmail.com*

**Muhammad Fahmi Amrullah**

*Al Azhar University  
El-Darb Al-Ahmar, Cairo Governate, Egypt  
E-mail: muhammadfahmiamrullah23@gmail.com*

<b>Received:</b> 13/10/2021	<b>Revised:</b> 25/10/2021	<b>Approved:</b> 13/12/2021
--------------------------------	-------------------------------	--------------------------------

DOI : [10.32332/akademika.v26i2.3728](https://doi.org/10.32332/akademika.v26i2.3728)

**Abstract**

In the midst of modernization, most people needs happiness. However, it accidentally brings them out to ecstasy. A plenty of ways are done to achieve its happiness, unfortunately at some can not find it as well and frustrated. Indeed, their soul becomes unstable when it fails to achieve. This study examined the psychological problems of modern society with all its issues. Since it used the method of literature, the researcher drawn two conclusions: first, most people experience a psychological crisis, it means to the less understanding of the nature of their creation. Second, Islam is here to overcome it by presenting a thought of being grateful and a way to purify the soul (Tazkiyatun Nafs). People with grateful heart lead them to happiness, health, and good mood. As for people who perform a purification of the soul (Tazkiyatun Nafs) regularly, it can control them against the bad temper.

**Keywords:** Modern society, happiness, needs, and human

## A. Introduction

Over time, at least modern society experienced three problems, leading to a schizophrenic society<sup>1</sup>. The first is capitalism.<sup>2</sup> The economic system of community is set to be free until it offers some unlimited desires, and obstacles, thus the economic cycles run fast, regardless of the advantages of its progress<sup>3</sup>. It turns out that behind all its rationality, there are principles (delirium) that control the life of modern society, as stated by Felix Guattari: "*Capitalism: A Very Special Delirium*"<sup>4</sup>. In this case, something that seems rational is built and controlled by something irrational. It is called irrationality (desire). The Second is the chance of *cyberspace*<sup>5</sup>; where modern society's information technology creates "technological ecstasy". It is a sense of obsession in changing the real world into computer bits. So that, there are no limits to living life.<sup>6</sup> Even, cyberspace can simulate everything that has been considered supernatural, and metaphysical inside humans.<sup>7</sup> The third is the presence of postmodernism<sup>8</sup>. It presented the issue of the desire for all boundaries, rules, codes of ethics, and all social conventions. Postmodernism does not pay attention to the depth meaning, psychic intensity, or the sublime spirituality behind its matters, but it tends to illustrate how the flow of productivity of desire to its energy impulses. Accidentally, it leads modern society to a schizophrenic society, and these three problems include psychiatric problems that happen to modern society.

Modern society hopes for prosperity that leads them to happiness. However, human's ambition of happiness sometimes does not turn out as expected which will affect peace in their soul.<sup>9</sup> Therefore, one's desire needs to be controlled by a pure heart when it takes an action since modern society is swept away by the atmosphere of ecstasy, lost, and drowned in contradiction.<sup>10</sup> As it is explained in most precious history that anything grows towards an extreme point, it runs towards a point of "self-destruction". This is what Donella Meadows said, in her book; *Beyond the Limits: Global Collapse or a Sustainable Future*. It means an *overshoot*.<sup>11</sup> Thus, one way to prevent its destruction is to control human desires for the right objects and fulfill all their individual needs; externally (physically) and internally (spiritual).

If one looks closely, the psychological difficulties of modern society are founded

---

<sup>1</sup> Auliani Hafifah, Irma Melyani Puspitasari, and Rano Kurnia Sinuraya, "Article Review: Farmakoterapi Dan Rehabilitasi Psikososial Pada Skizofrenia," *Farmaka* 16, no. 2 (2018).

<sup>2</sup> Asafa Jalata and Harry F Dahms, "Globalization, Critique and Social Theory: Diagnoses and Challenges" (2015): iii.

<sup>3</sup> Yasrif Amir Piliang, *Dunia Yang Berlari Mencari "Tuhan-Tuhan Digital"* (Jakarta: PT Grasindo Anggota Ikapi, 2004).

<sup>4</sup> Felix Guattari, *Soft Subversion, Semiotext*, 1993.

<sup>5</sup> Herman T. Tavani, "Regulating Cyberspace: Concepts and Controversies," *Library Hi Tech* 25, no. 1 (2007): 37-46.

<sup>6</sup> Yasrif Amir Piliang, *Dunia Yang Berlari Mencari "Tuhan-Tuhan Digital."*

<sup>7</sup> Ibid.

<sup>8</sup> Lex Donaldson, "A Critique of Postmodernism in Organizational Studies," *Research in the Sociology of Organizations* 21 (2003): 169-202.

<sup>9</sup> Arne Holte et al., "Psychology of Child Well-Being," in *Handbook of Child Well-Being: Theories, Methods and Policies in Global Perspective*, 2014.

<sup>10</sup> Joan Busfield, "Mental Illness as Social Product or Social Construct: A Contradiction in Feminists' Arguments?," *Sociology of Health & Illness* 10, no. 4 (1988).

<sup>11</sup> D. H. Meadows, D. L. Meadows, and J. Randers, "Beyond the Limits: Global Collapse or a Sustainable Future," *Beyond the limits: global collapse or a sustainable future* (1992).

on a crisis of soul recognition.<sup>12</sup> The inability of humans to recognize the essence of their soul becomes a cause that may damage them so that the happiness they seek is just meant beyond their soul or it cannot achieve true happiness. In the end, modern society vents their desires at will, without paying attention to how it impacts them.<sup>13</sup> Therefore, in this paper, the researchers will explore more about how the character of modern society and its needs are, how people realize the nature of human creation, how people achieve happiness and understand a happy soul. Furthermore, to achieve the objective of this article, authors employed qualitative approach with literature review research design.

## B. The Character of Modern Society<sup>14</sup>

The term of Modern society can be interpreted as "society" and "modern". As defined by KBBI (Standard Indonesian Dictionary), "society" is considered as the association of human life or a community who live together in a place with certain rules. The word "modern" means the latest, most recent, up-to-date.<sup>15</sup> Therefore, modern society can be interpreted as a community that lives together in one zone, with certain ties that are sophisticated.<sup>16</sup> Besides modern, other terms have different meanings but are related to one word, such as; modernity, modernization, and modernism. The sign of modern terms can be characterized by how people think, and how they act or commit.<sup>17</sup> The general description of what is meant by "modern society" in this paper is a group of people who guided their life on positivist permits where the doctrines of rationalism, empiricism, and humanism are the activator of the dynamics.

According to experts of social problems, the tendency of modern society will experience frustration which is characterized by the will to power, the will to money, the will to work, the will to pleasure, and the will to sex. As a result of its trouble, life becomes lost and empty without a clear purpose. So that, negative behaviors emerged such as crime, commit suicide, drug addiction, broken-home, deviant sexual behavior, and various other moral crises. Therefore, to find out how the tendency or behavior of modern society can be observed through the points mentioned above.

Along with the changes that happened, modern society drives insane of an amazing lifestyle, as if it pleases the deep soul. What is meant by lifestyle here is the external aspect or immanence of culture. They do not care about the depth of meaning or the nature of things behind the dynamics that attract the desire to act, because modern games offer a neglectful and exhausting feeling.<sup>18</sup> Thus, the trend of lifestyle becomes the matter most consumed by modern society.

---

<sup>12</sup> S. Aronowitz, *The Crisis In Historical Materialism: Class, Politics And Culture In Marxist Theory* (London: Macmillan Press, 1990).

<sup>13</sup> A. E. Gare, "Postmodernism and the Environmental Crisis," *Postmodernism and the environmental crisis* (1995).

<sup>14</sup> Jalata and Dahms, "Globalization, Critique and Social Theory: Diagnoses and Challenges."

<sup>15</sup> Depdikbud, "Kamus Besar Bahasa Indonesia," *Balai Pustaka* 2, no. Jakarta (2021).

<sup>16</sup> Abuddin Nata, "Akhlaq Tasawuf Dan Krakter Mulia," *Jakarta:PT Raja Grafindo Persada* (2017).

<sup>17</sup> Luthfi Hamidi, "Agama Dan Tantangan Modernitas," *dalam Insania* 7, no. 1 (2021): 83-92.

<sup>18</sup> Jean Baudrillard, "In the Shadow of the Silent Majorities or the End of the Social and Other Essays," *Foreign agents series* (1983): 123.

They also do not realize that it can drag them slowly into stupidity<sup>19</sup> for the sake of the ambitions they made. The desire of modern society is provoked to adapt to the current development, that is the speed<sup>20</sup> that can break down all obstacles (fiction),<sup>21</sup> and create a condition of hyper-productivity, which explains; Speed wins the game, surface beats meaning, and desire beats the need<sup>22</sup>. This is the state of modern society leading to a schizophrenic society<sup>23</sup>.

With this condition, the representation of modern society is rolling around in an unrelenting desire. J. F. Lyotard argued in his book: *Libidinal Economy*, that capitalist discourse is not only created in the plurality of sexuality discourse, but also the plurality of political-economic and desire boost. The infiltration of the social space is based upon the attainment of will and desires that fulfill their satisfaction<sup>24</sup>. Thus, it is not surprising that people are mad toward the economic drift of capitalism because the stage of happiness they seek is caused by the economic gain that does not lead to true happiness.

In addition, modern society deals with the development of information technology, especially internet technology (cyberspace). In this case, humans can be whatever they want, even though they cannot obtain the reality of the world, where humans pull themselves out from reality, then they move to another reality that relates to fantasy. Slouka mentioned this term as; cyberspace, a space of schizophrenic<sup>25</sup>. This space develops and expands on information that can be accessed by the public. It displays all images, vents whole desires, and simulates all dreams so that the virtual world becomes a space that contains a bank of information. The explosion of its information spreads to internet users. This is what Baudrillard called an explosion into information (implosion).<sup>26</sup> Modern society finds this bank of information and uses it as progress that cannot be denied.

Whereas, the progress that detects society does not remain the human soul. Cyberculture has led humans to the time of *escape velocity*. It means that philosophically or technologically it is an establishment of humans to deny reality; any boundaries, barriers, rules, ideologies as adherent or social gravity so that humans can act freely in their fantasy world, without needing any moral, or spiritual control. Cyberspace is a denial of the action and the enhancement of an immaterial substance (God).<sup>27</sup> This has an impact on modern society which no longer discusses the nature of use and value of a profession.

The progress and developments experienced by modern society will be less satisfied if they have not approached postmodernism discourses. Postmodernism means an understanding of discourse to set the desire free and break all limitations

---

<sup>19</sup> No authorship indicated, "Review of Modern Madness: The Emotional Fallout of Success.," *Contemporary Psychology: A Journal of Reviews* 32, no. 3 (1987).

<sup>20</sup> Jean Baudrillard and Sylvère Lotringer, "Forget Foucault," *Semiotext(e) foreign agents series* 38, no. 2003 (2007).

<sup>21</sup> Félix Guattari et al., *Guattari Chaosophy*, 2009.

<sup>22</sup> Jean Baudrillard, "On Consumer Society," in *Rethinking the Subject*, 2018.

<sup>23</sup> Siti Zahnia and Dyah Wulan Sumekar, "Kajian Epidemiologis Skizofrenia," *Majority* 5, no. 5 (2016).

<sup>24</sup> Amparo Vega, "Perspectives of Aesthetics and Politics in J. F. Lyotard," *Revista de Estudios Sociales* 35 (2010).

<sup>25</sup> Mark Slouka, *Ruang Yang Hilang: Pandangan Humanis Tentang Budaya Cyberspace Yang Merisaukan* (Bandung: Mizan, 1999).

<sup>26</sup> Robin Walz, "Jean Baudrillard, Simulations," in *Modernism*, 2021.

<sup>27</sup> Timothy Leary, *Chaos and Cyberculture* (Berkeley: Ronin Publishing, 1994).

from all rules and all social conventions. The drift of desire is allowed to spread in modern social life because postmodernism is considered to be able to produce something productive and creative. This desire is freed from authority's grip, then it masters the proper knowledge. As a result, modern society will be enticed by the discourse that runs toward them, because there are wonderful things to be found without considering the bad consequences.

With this uninterrupted expression of desire, modern society forget to their identity. Rationality is highly respected for the sake of vented desire, and stupidity creates humans to fall in contradictions. As stated by Roland Barthes in *The Pleasure of the Text*, the human mind contains manners and behaviors, and something that contradicts the norms. It leads to positions of illogical, contradictory, and logical contradiction.<sup>28</sup> Thus, rationality which is a benchmark has become a contradiction now.

In reality, this postmodernism no longer maintains moral values in modern society, but rather personalization and ecstasy.<sup>29</sup> The tantalizing discourses obliterate the historical panorama or the nature of any things.<sup>30</sup> There is no longer imposing the case to the position of which is right and wrong, good and bad, moral and immoral limits. It's as if everything is distracted, overlapping, crisscrossing in moral turmoil, and moral turbulence. As stated by Julia Kristeva in *Powers of Horror*, she describes morality as floating and overflowing in an uncertain direction or terms of moral abstraction.<sup>31</sup> Thus, it is necessary to have a better understanding of the developments in the life of modern society, so that there are no mistakes to act and behaving.

If we draw a brief conclusion about the growth and characteristics of modern society, the human soul no longer receives special attention. As a result, it leads to aberrant conduct or behavior.

### C. Life Necessities

Discussing human needs<sup>32</sup>, Ibn Qayyim al-Jauziyah explained; Indeed, Allah has given humans the ability of energy, lust, and desire to fulfill all the needs of life. As for hunger, cold, and heat, for example, it denotes humans and animals as living things to take action by being stable regularly in living their lives and protecting themselves from various sufferings. Such an impulse contains elements of basic physiological needs. However, other needs must be fulfilled as well, namely spirituality, because the body and the soul are inseparable for the continuation of survival in this world.<sup>33</sup> So, the body and the soul have needs that must be completed.

This statement is in line with Ibn Taimiyah who said that there are two kinds of human needs. The first is primary needs that are beyond the human soul, such as food, shelter, marriage, and so on<sup>34</sup>. This priority and natural need are called a physiological

<sup>28</sup> Roland Barthes, *The Pleasure of The Text* (London: Jonathan Cape, 1976).

<sup>29</sup> "Jean Baudrillard: Live Theory," *Choice Reviews Online* 42, no. 05 (2005).

<sup>30</sup> Jean Baudrillard, Julian Pefanis, and Paul Foss, *Revenge of the Crystal : Selected Writings on the Modern Object and Its Destiny, 1968-1983, Pluto Classics.*, 1999.

<sup>31</sup> Deborah Linderman, Julia Kristeva, and Leon S. Roudiez, *Powers of Horror: An Essay on Abjection, SubStance*, vol. 13, 1984.

<sup>32</sup> Mohd. Noor Hanafi, "Razi's Human Needs Theory and Its Relevance to Ethics and Economics," *Humanomics*, 14, no. 1 (1998): 59-98.

<sup>33</sup> Ibnu Qayyim al-Jauziyah, "Miftah Dar as Sa'adah" (Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.), 272-278.

<sup>34</sup> Johan Galtung and Anders Helge Wirak, "Human Needs and Human Rights:- A Theoretical Approach," *Security Dialogue* 8, no. 3 (1977): 251-258.

drive, where humans maintain their lives by fulfilling these needs.<sup>35</sup> The second is the primary needs that are inside the human soul. It is different from physiological needs. These priorities and natural needs are called spiritual needs, where human nature is to understand God.<sup>36</sup> In this case, humans are not only concerned with their digestive system's necessities, but they are also enraged by their cravings and lusts. As a result, Ibn Taymiyya emphasized that human wants must be met not only on a physiological level but also on a spiritual level.

Everyone can discover happiness. It stems from the fulfilled soul's basic needs, since understanding the concept of human needs is similar to exploring the concept of pleasure.<sup>37</sup> Both have a fundamental understanding, particularly the core human conception.<sup>38</sup> Human needs are determined by how they see an object. If humans only view happiness as a physical state, they must strive to achieve it physically. Now, modern society is unaware of or even forgets that their soul is more essential than their bodies in terms of human life in this world.

Therefore, humans need to understand the nature of themselves as souls (*al-nafs*) who have been created by God (the Creator) and have clear tasks. When that awareness arises and brings positive encouragement to the soul, where they act to fulfill its needs according to its portion, they will return to their real identity by realizing God as their Lord.<sup>39</sup> In the concept of need, the eyes will always be pleased with a beautiful view, the mouth will be satisfied with delicious food, the ears will be amused with a melodious and serene voice, as well as lust will be contented with the vent of desire. However, it is only in the realm of fulfilling the needs and desires of the *khoriyyah* needs (Physical needs). This indicates that it has not yet satisfied the most basic requirements, notably the soul.<sup>40</sup>

Ontologically, in the perspective of the creation of the universe and its contents, each has its own rights and duties, and it has a pattern of relations with each other based on the *grand scale ontological system*. It means; all the needs of creatures in this world have been arranged by Allah properly and along with the means for their needs.

The fear and worry felt by modern society drive them insane and fall into desires that turn into needs. So, their action and behavior do not represent humanity, because they stake dignity and even their lives to achieve all their desires. These volatile desires encourage modern society to always feel less satisfied and exploit anything in this world. Even the earth is unable to serve the wishes of modern society until they say: "I will conquer the planet mars".<sup>41</sup> It illustrates that modern society more focuses on fulfilling a desire rather than a need. In Islam, the needs have limitations to get, because if it is excessive, it will damage them. Like a person who overeats, certainly, they will be in pain.

To fulfill a reasonable need, Imam Al-Ghazali emphasized that human physical

---

<sup>35</sup> B I Taimiyah, "Maqashid Syariah Ibnu Taimiyah," *Panorama Maqashid Syariah* (2021).

<sup>36</sup> Atmonadi, "Kun Fayakun : Buku Pertama: Man Arofa Nafsahu Faqod Arofa Robbahu," in *Man Arofa Nafsahu Faqod Arofa Robbahu*, 2018.

<sup>37</sup> Necati Aydin, "Spirituality and Subjective Wellbeing: Living a Fulfilled Life without Falling into the Trap of Consumer Culture," *Humanomics* 33, no. 3 (2017): 300-314.

<sup>38</sup> Syed Naquib al- Attas, "Prolegomena to the Metaphysics of Islam," *Kuala Lumpur: International Institute of Islamic Thought and Civilization* (1995).

<sup>39</sup> Atmonadi, "Kun Fayakun : Buku Pertama: Man Arofa Nafsahu Faqod Arofa Robbahu."

<sup>40</sup> Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Metode Menggapai Kebahagiaan* (Bandung: Mizan, 2014).

<sup>41</sup> Steven Muegge and Ewan Reid, "Elon Musk and SpaceX: A Case Study of Entrepreneurship as Emancipation," *Technology Innovation Management Review* 9, no. 8 (2019).

needs are only three; First, food for energy in doing activities; Second, a place or shelter to save from the rain, and attacked from the wild animals; Third, cloth to protect the body from heat and cold.<sup>42</sup> These three needs are sufficient for the continuation of survival and can be controlled by *al-nafs al-natiqah* or rational soul to achieve true happiness.

So, after knowing and understanding in-depth how the development and characteristics of modern society, along with their needs, certainly modern society needs to know more about human nature. It will be even more perfect if they understand explicitly how the concept of the soul is in the Islamic worldview.<sup>43</sup>

#### D. Human Nature

Starting from an understanding of humans in the enlightenment phase<sup>44</sup>, modern western society began to experience a *philosophical secularization* program, which then gradually leads to the *revitalization of history*, or release history from the deterministic influence of God's destiny and attach the future to human efforts. Philosophically, this program has made humans the only benchmark, (*man is deified, the deity is humanized*).<sup>45</sup> After that, the discourse about humans was defined by western philosophers as *flesh and blood*, which is commonly similar to animals. For example, Immanuel Kant (1804) argued; that the essence of man is not a soul, because the soul is something that cannot be sensed so that humans can only be understood from their physics. Moving on to the 1880s, Charles Darwin gave a scientific description of the process of human development called the theory of evolution.<sup>46</sup> Thus, in modern times, humans are described as *homo sapiens*, where humans are the last species of the *homo genus* that are currently still alive, and master the dynamics of the times in the world with their intellect.<sup>47</sup> So, the understanding of modern western society commonly still assumes that humans are only animals who have more abilities, and their origins were from the apes with the reason that a material can be proven scientifically and philosophically.

In contrast, the Islamic worldview argues that people are not simply known as animals that are capable of controlling life in this world. In addition, humans are not only judged by their physical appearance but that the immaterial soul is essential for their essence. When humans are viewed as living things in Islam, they are described by any combination of the following: *first*, the body, which is made up of water, wind, lime, fire, and earth; *second*, the spirit, which is composed of light (*nur*) and serves as the primary source of a body's life; *third*, the soul (*al-nafs*), which is the same as the spirit<sup>48</sup> but has the ability to motivate mankind to act and behave.<sup>49</sup>

However, if it is examined more deeply, it reveals that people are not simply

<sup>42</sup> Al-Ghazali, *Metode Menggapai Kebahagiaan*.

<sup>43</sup> Muhammad Abdullah and Muhammad Junaid. Nadvi, "Understanding the Islamic World-View," *The Dialogue* 4, no. 3 (2011): 268-289.

<sup>44</sup> Mark R. Albertini, "The Age of Enlightenment in Melanoma Immunotherapy," *Journal for ImmunoTherapy of Cancer*, 2018.

<sup>45</sup> Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993).

<sup>46</sup> Naquib Al-Attas, *The Nature of Man and the Psychology of the Human Soul* (Kuala Lumpur: ISTAC, 1990).

<sup>47</sup> Piper and Richard, "Sapiens: Yuval Noah Harari," *Dr. Richard Piper* (2016).

<sup>48</sup> Masa Depan Yandi Hafizallah, "PSYCHOSOPHIA Ejurnal.Lp2msasbabel.Ac.Id/Index.Php/Psc," *Journal of Psychology, Religion, and Humanity* 1, no. 1 (2019).

<sup>49</sup> Abu Hamid Muhammad bin Muhammad Al-Ghazali, "Ihya 'Ulum Al-Din" (Singapura: Pustaka Nasional PTE LTD Singapura, 2003).

living objects, but that the soul of a human is regarded as the essence. *Al-nafs* is the phrase used in Islam to describe the soul. The basic elements of humans can be determined from the body and soul, in other terms; *al-nafs al-hayawaniyyah* and *al-nafs al-natiqah*<sup>50</sup>. Etymologically, *Al-nafs al-hayawaniyyah* (animal soul) is "*al-hayawaniyyah*" that is derived from the term *hayawan*, which has word source; *hayy* meaning "life". However, if it is translated into English, it means an *animal*, while in Indonesian it means *hewan*. Thus, it does not only mean animals but also living beings.<sup>51</sup> The next is the meaning of human as *hayawanan-natiq*. It means that *human is living being that can speak*.<sup>52</sup> Thus, human in Islam is a living being who can talk, reason, and differentiate between good and bad.

Another etymological term is *an-nafs al-natiqah* (*articulate soul*), which comes from the word "*nataqa*," which means "*articulated speech*."<sup>53</sup> It shows that the human soul has an ability to speak, as in the conversation between *soul* and Allah enshrined in the Qur'an (QS. Al-'Araf (7): 172) which states: "*Am I not your God?*" *They replied: "Yes (You are our Lord)*". This ability is fundamental evidence or *dalil* that human has consciousness, which shows what the *soul* is. Thereafter, Allah teaches humans the entire names (*al-asma'*) of things who has specific essentiality of essence (*al-dzat*) or the most basic (*al-sirr*).<sup>54</sup> As a result, it is possible to define human essentiality to understand and appreciate humans, such as usefulness and human individual purpose in particular.

As a result, such knowledge can lead to human knowledge of Allah (*ma'rifatullah*) and His oneness. Naturally, the purpose of human creation is to obey (*ta'ah*) (QS. Al-Rum (30):30) to Allah, worship to Him (*'ibadah*) (QS. Al-Dhariyat (51):66), and know that human is *Khalifah* or representative of Allah on this earth, (QS. Al-Baqarah (2): (30)).<sup>55</sup> Allah breathed the soul into the human body after it was perfected through the creation process (QS. Al-Hijr (15): 29). Since its inception, the human soul has been aware of Allah's existence (*ghoibiyyat*). When it was inhaled into the body,<sup>56</sup> and birthed into this world as *khalqan akhor*, humans are obligated to worship the only one God, Allah. As a result, human creation is not only sufficient for life but also to obey God's commands.

Allah SWT gives human mind-ratio and holy book brought along by Prophet Muhammad as life direction to realize His created purpose. This can assist the human mind in comprehending the aim of human creation. The Human needs to utilize those three provisions, to be safe for this temporary life and get joyful in the hereafter. One of the verses in the Qur'an implies this. It asserts that humans have two paths, good acts, and disrepute (QS. Al-Balad (90): 10).<sup>57</sup> The soul, however, must obey the complete mandate of Allah and avoid His prohibition.

In Islamic terminology, human refers to *insan*, *basyar*, and *adam*. *Insan* consists of *alif*, *nun*, and *sin* letters. Those letters turn to *ins*, *nas*, or *uns*, which means gentle,

<sup>50</sup> Syed Naquib al- Attas, "Prolegomena to the Metaphysics of Islam."

<sup>51</sup> Syed Naquib al- Attas, *On Justice and The Nature of Man* (Kuala Lumpur: IBFIM, 2014).

<sup>52</sup> Al-Attas, *The Nature of Man and the Psychology of the Human Soul*.

<sup>53</sup> Syed Naquib al- Attas, *On Justice and The Nature of Man*.

<sup>54</sup> Syed Naquib al- Attas, "Prolegomena to the Metaphysics of Islam."

<sup>55</sup> Ibid.

<sup>56</sup> Muhyiddin Yahya bin Syaraf Nawawi, *Hadits Arba'in Nawawiyah* (Maktabah Dakwah dan Bimbingan Jaliyat Rabwah, 2007).

<sup>57</sup> Abu Ja'far Muhammad bin Jarir al Thabary, "Jami' Al Bayan Fi Ta'wil Al Qur'an" (Beirut: Dar al-Kutub al-'Ilmiyyah, 1992).



harmonious, and visible.<sup>58</sup> Another claim is that *insan* is derived from the word *nasiya*, which means to forget or leave something.<sup>59</sup> Furthermore, there is also the argument that human is derived from the word *basyar*, which indicates that they disclose something magnificent and lovely. It might be translated as *lahiriyah* or human appearance. The last term, *Adam*, means that human is Adam's generation (*bani Adam*), not an ancient animal generation (QS. Al-Kahfi (18): 110). The terminology employed by Islam for comprehending and interpreting a human being differs from those used by modern western society.

The Islamic point of view (worldview) of humans is founded on intellectual understanding and the consideration of all factual data. Islamic reasoning is based on revelations given to Prophet Muhammad SAW by Allah. When a person's understanding of human nature is obvious, modern society must seek something great in order to be happy. Further explanation is discussed in the following sub-chapter.

### E. Towards The Happy Life

In this high-tech and fast-paced world, it is such an interesting thing to reach the true happiness of life.<sup>60</sup> Modern society is led to schizophrenia that wreaks lust nicely and attractively.<sup>61</sup> When lust isn't satisfied, it might be satisfied in another way by behaving hedonistically.<sup>62</sup> That behavior stems from people's perceptions of human-based concepts.

Furthermore, modern society recognizes that adhering to a set of indicators will result in a higher level of life satisfaction. Those are *life satisfaction, affective experience, a feeling of meaning, self-acceptance, environmental mastery, purpose in life, and personal growth*.<sup>63</sup> These variables represent an identity that modern society seeks and tries to achieve along the way.

Moreover, people make indicators and measuring tools of happiness. Alan Bhutan Krueger created GNH (Gross National Happiness) in the 1970s to measure happiness and promote positive growth in America. Then, this trend was followed by other countries such as; Canada, England, France, and Australia.<sup>64</sup> While another viewpoint claims that happiness can be measured when positive vibes are fulfilled. It signifies that people feel happy and relaxed as a result of positive energy. This might be due to physical or environmental factors.

In contrast to previous statements, Bertrand Russell argued that humans find happiness by avoiding many of life's problems. *"I hope, I can live with animals. Look! they live in one heart and soul. The animals are charmed as long as having fun due to health and*

---

<sup>58</sup> Muhammad bin Mukrim bin Manzhuhr Al-Afriqy, *Lisan Al-Arab* (Beirut: Dar al-Sadir, n.d.).

<sup>59</sup> Abi Al Husayn Ahmad Ibn Faris Ibn-Zakariyya, "Mu'jam Maqayis Al-Lughah" (Beirut: Dar al Fikr, 1994).

<sup>60</sup> Mutiara Subhiyah and Fuad Nashori, "Peran Penyesuaian Diri Sebagai Mediator Dari Pengaruh Religiusitas Terhadap Kebahagiaan Santri Pondok Pesantren," *Psychosophia: Journal of Psychology, Religion, and Humanity* 3, no. 1 (2021).

<sup>61</sup> Yasrif Amir Piliang, *Dunia Yang Berlari Mencari "Tuhan-Tuhan Digital."*

<sup>62</sup> Richard M. Ryan and Edward L. Deci, "On Happiness and Human Potentials: A Review of Research on Hedonic and Eudaimonic Well-Being," *Annual Review of Psychology*, 2001.

<sup>63</sup> Carol D. Ryff, "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being," *Journal of Personality and Social Psychology* 57, no. 6 (1989).

<sup>64</sup> Alan B. Krueger, *Measuring the Subjective Well-Being of Nations, Measuring the Subjective Well-Being of Nations*, 2013.

getting something enough to eat. Those human feelings supposed to be"<sup>65</sup>. It means that one's happiness is measured by the fulfillment of physical and material needs. Thus, human is not quite different from an animal.

In its definition, finding and obtaining happiness has its own true goal. It demonstrates the beginning and conclusion of a measurement point when another desire or pretension develops on someone.<sup>66</sup> Then, in modern western society, this point of view is employed, along with a significant change for modern society in general.<sup>67</sup> True happiness, on the other hand, is not visible on the outside of the human soul but in the afterlife.

From an Islamic point of view, the term happiness refers to *sa'adah*. There are two kinds of happiness; 1) happiness in the world (*dunyawiyyah*) and 2) hereafter (*ukhrowiyyah*). As a result, the human soul is responsible for achieving happiness. The release of desire or *syahwat* (*shahwaniyah*) and anger emotion (*al-ghaddabiyyah*) are both impacted by self-powers.<sup>68</sup> It is then used to handle and select out each aspect of human acts.

The highest degree of *sa'adah* in Islam is demonstrating the highest level of pleasure, which is someone who experiences joy and eternal pleasure (*ru'yatullah*).<sup>69</sup> Allah promises those who give themselves truly throughout their lives by fulfilling all of His commands and also intentionally avoiding His prohibitions, they will find true happiness in life.<sup>70</sup> According to this assertion, there are three linkages between happiness in this world and happiness in the hereafter. The first is about one's self (*nafsiyyah*), which includes things like science and excellent character. The second is the body (*badaniyyah*), which contains a healthy and well-maintained body. The third is external objects (*khoriyyah*), which encompasses riches, a healthy environment, personal well-being, and all other aspects of life.<sup>71</sup> However, the happiness defined by modern western society lies on the outside of the human soul rather than what is inside. So, if individuals are unhappy with their living conditions, a few of them may end up committing suicide.

According to Islamic spiritual tradition, being thankful is one of the paths to pleasure.<sup>72</sup> Robert A. Emmons, Ph.D.'s research revealed that gratitude had a favorable influence on people's feelings of despair and happiness. Gratitude makes people feel happier, healthier, and in a better mood. Aside from that, it has a favorable impact on the physical, psychological, and social levels.<sup>73</sup> Physically, someone who is thankful all of the time will have a stronger immune system, be less sick and in pain, have lower

---

<sup>65</sup> Bertrand Russell, *The Conquest Of Happiness* (Great Britanian: George Allen And Unwin Ltd. London, 1932).

<sup>66</sup> Michael Grant and John Hazel, *Who's Who in Classical Mythology, Who's Who in Classical Mythology*, 2004.

<sup>67</sup> Naquib Al-Attas, *Al-Attas, Ma'na Kebahagiaan Dan Pengalamannya Dalam Islam* (Kuala Lumpur: IBFIM, 2002).

<sup>68</sup> Russell, *The Conquest Of Happiness*.

<sup>69</sup> Muhammad Utsman Najati, "Psikologi Dalam Al-Qur'an: Terapi Qur'an: Ani Dalam Penyembuhan Gangguan Kejiwaan, Terj," M. Zaka al-Farisi, Bandung: Pustaka Setia (2005).

<sup>70</sup> Al-Attas, *Al-Attas, Ma'na Kebahagiaan Dan Pengalamannya Dalam Islam*.

<sup>71</sup> Al-Ghazali, "Ihya' Ulum Al-Din."

<sup>72</sup> mubasirun Mubasirun and Sa'adi Sa'adi, "The Dynamics Of Spirituality In The Old Age: The Perspective Of Maqashid Al-Shariah And Psychology," *AKADEMIKA: Jurnal Pemikiran Islam* 26, no. 1 (2021).

<sup>73</sup> Choirul Mahfud, "The Power Of Syukur: Tafsir Kontekstual Konsep Syukur Dalam Al-Qur'an," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 2 (2014).

blood pressure, and have adequate sleep. Then, psychologically, being grateful will help people to have stable emotions, become more optimistic, and be easier to please. While socially, people who are being grateful will be easier to help, love others, and not feel lonely or isolated.

#### F. Happy Soul

Etymologically, soul originally comes from the Arabic term *al-nafs*, which denotes "soul, spirit, or essence."<sup>74</sup> Some ulama and Muslim philosopher had their view in defining the soul. Famous Muslim philosophers like Al-Kindi, al-Farabi, and Ibnu Rusyd agreed that the soul (*al-nafs*) is "the beginning perfection for natural physique, mechanistic, and have an energetic life."<sup>75</sup> For more detail; the phrase "soul is the beginning perfection for physique" means that when people do something, they are called perfect humans since the soul is not an artificial physique. Next, the term "mechanistic" is defined as the body's function through various parts of the body. Whereas, the phrase "have an energetic life" refers to the human inner, which consists of life preparedness and soul preparation.<sup>76</sup> Thus, human perfection is not only seen through the body but also something inside the soul.

Ibnu Sina's work, *Ahwal an-Nafs*,<sup>1</sup> has the same definition as the other Muslim philosophers in defining the human soul. He affirmed that the viewpoint is based on a lengthy argument, before underlining that the soul is a spiritual entity that manifests itself in the form of a living body. After then, it may be used as a tool for learning to know God (*ma'rifatullah*).<sup>77</sup>

According to Ikhwan ash-Shafa, the soul is a spiritual substance that includes the sky element and *Nuraniah*, and that it lives with the matter, recognizing its strength, effective character, and active body, as well as comprehending every shape, whether good or evil.<sup>78</sup> It differs from Sufism's belief that the soul is the cause of all evil and sins. Because of this, the soul will manifest *syahwat*, or the yearning to achieve bliss. As Imam Al-Qusyairi pointed out, the soul takes the form of an individual. It is a soft substance that has been entrusted to the human body. This element is an area where people have a nasty attitude.<sup>79</sup> Ikhwan ash-Shafa concluded that the soul can distinguish between good and bad behavior or action. Sufists, on the other hand, has quite different perspective. Aside from that, depending on the soul circumstance, soul substance has a good or bad level.

In general, Muslim philosophers think that there are three categories of souls. The first is the soul with a bad command (*al-nafs al-amarah bi as-su'*). The second is the accusing soul (*al-nafs al-lawwamah*), that blames the sinner while doubting which actions are virtuous and which are wrong. The third type of soul is the peaceful soul

<sup>74</sup> W.A Munawwir, "Kamus Al-Munawwir," in *Kamus Al-Munawwir*, 1984.

<sup>75</sup> Muhammad Utsman Najati, *Ad-Dirasat Al-Nafsaniyyah 'inda Al-'Ulama Al-Muslimin* (Jeddah: Dar asy-Syuruq, 1993).

<sup>76</sup> Teuku Wildan, "Konsep Nafs (Jiwa) Dalam Al-Quran," *Jurnal At-Tibyan* 2, no. 2 (2017).

<sup>77</sup> Jarman Arroisi and Rahmat Ardi Nur Rifa Da'i, "Konsep Jiwa Perspektif Ibn S'N?," *ISLAMICA: Jurnal Studi Keislaman* 13, no. 2 (2019).

<sup>78</sup> Evi Zuhara, "Konsep Jiwa Dalam Tradisi Keilmuan Islam," *Jurnal Edukasi: Jurnal Bimbingan Konseling* 4, No. 1 (2018).

<sup>79</sup> Uqbatul Khoir Rambe, Nurliana Damanik, and Aprilinda M Harahap, "The Struggle for Spiritual Authority from the Holy Land to Indonesia: Reference from the Tarekat Naqshabandiyya Jabal Hindi (TNJH) in North Sumatra," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 10, no. 2 (2020).

(*al-nafs al-muthmainnah*), which includes a loving soul, good ambition, and hate crime.<sup>80</sup> Good or bad human behavior depends on the soul situation and condition.

Ibnu Taimiyah refused those three types of soul agreed by Muslim philosophers. Since he argued that the human soul is one, then the soul types are substance character and condition.<sup>81</sup> Those sorts, according to Ibnu Qayyim al-Jauziyyah, are aimed at human perfection and kindness.<sup>82</sup> *Al-nafs* is a ratio act (*al-aql*) and an emotion act (*al-qalb*).<sup>83</sup> As a result, each position has its own set of criteria.

In the book of *Fushush al-Hikam*, Al-Farabi stated that the human soul essence is the real spiritual since it is not a physical accident. Basically, human consists of two fundamental elements; they are; *first*, the spirit of the divine realm; *second*, the body of realm creation (*Khalq*) or material realm.<sup>84</sup> The meaning of the *divine realm* is *ar-ruh*, which cannot be seen empirically. Then, the *Khalq* realm is the origin of the human body by God's creation naturally.<sup>85</sup> As a result, the comprehension of the soul essence comes not only from the physical but also from the spiritual as a true human component.

According to Ibnu Qayyim al-Jauziyyah, the term of *al-ruh* and *al-nafs* have the same definition. Thus, this opinion is appropriate with other *ulama*.<sup>86</sup> He conveyed that the soul essence is found in conscience substance '*alawi khafifhay mutaharrrik* or *jisim* that contains *nur*, and is soft, life, and dynamic. *Jisim* is in the body that flows from upstream to downstream like water or a fire that spreads to kindling. When the body is well to receive more impact from *jisim*, it will make a part of bodies system constantly. Subsequently, that impact will give some benefits in the forms of sense, action, and desire.<sup>87</sup> Hence, someone's deed or action is proper with the encouragement of *al-nafs*, but it is not always good. While there is also the encouragement of bad deed that is called as *al-nafs al-amarah bissuu'*.

According to Ibnu Sina, the power of the human soul is divided into three types. Each type is interrelated. Those types are vegetation soul (*al-nafs al-nabatiyyah*), animal soul (*al nafs al-hayawaniyyah*), and rational soul (*al-nafs al-natiqoh*). Ibnu Sina distinguished two powers inside the reasoning soul. They are both practical and theoretical in essence. Practical sense encourages people to do or forsake certain good acts or things. It's a term that refers to moral behavior. Meanwhile, the theoretical sense, on the other hand, is a general picture perception that is devoid of substance.<sup>88</sup>

S.M.N Al-Attas used the terms *al-nafs al-hayawaniyyah* and *al-nafs al-natiqah* to describe a comprehensive review of the human body and soul.<sup>89</sup> He added that *al-nafs al-hayawaniyyah* should be directed by *al-nafs al-natiqah* because it can set the soul

<sup>80</sup> "Majmu'at Ar-Rasa'il Al-Muniriyah," n.d., 39.

<sup>81</sup> Wildan, "Konsep Nafs (Jiwa) Dalam Al-Quran."

<sup>82</sup> Ibnu Qayyim al-Jauziyyah, *Ar Ruh: Fi Al Kalami 'ala Arwah Al Amwati Wa Al Ahya Biddalaili Min Al Kitab Wa as Sunnah Wa Al Atsari Wa Aqwali Al Ulama Io Title* (Darul Fikri, 205AD).

<sup>83</sup> Idi Warsah, "Dimensions Of Soul In The Quran: An Islamic Psychological Perspective," *Akademika : Jurnal Pemikiran Islam* 25, no. 2 (2020).

<sup>84</sup> Al Farabi, *Fusus Al-Hikam* (Baghdad: Intisarar Baydar, 1995).

<sup>85</sup> Najati, *Ad-Dirasat Al-Nafsaniyyah 'inda Al-'Ulama Al-Muslimin*.

<sup>86</sup> Ibnu Qayyim al-Jauziyyah, *Ar Ruh: Fi Al Kalami 'ala Arwah Al Amwati Wa Al Ahya Biddalaili Min Al Kitab Wa as Sunnah Wa Al Atsari Wa Aqwali Al Ulama Io Title*.

<sup>87</sup> Ibid.

<sup>88</sup> Abdullah Nur, "Ibnu Sina: Pemikiran Fisafatnya Tentang Al-Fayd, Al-Nafs, Al-Nubuwwah, Dan Al-Wujūd," *Hunafa: Jurnal Studia Islamika* 6, no. 1 (2009).

<sup>89</sup> Syed Naquib al- Attas, "Prolegomena to the Metaphysics of Islam."

essence in its proper place.<sup>90</sup> When the *al-nafs al-hayawaniyyah* propensity is directed, it will attain a positive condition. As desired; when it is directed by *al-nafs al-natiqah*, it will achieve a stable and regulated situation. The other example, when we are furious and directed by *al-nafs al-natiqah*, our boldness and positive atmosphere alter. As a result, the presence of the soul is critical for observing human behavior when they do their daily lives in society.

Knowing soul essence along with the power will take positive action, especially when people know that the human highest soul identity is *al-nafs al-natiqah*.<sup>91</sup> So that, it will lead to the same place as *al-nafs al-muthmainnah*. In order to reach a perfect and peaceful soul, it needs soul purification (*Tazkiyatun Nafs*). According to Al Ghazali, excellent character always stems from a decent soul. As a result, this stage of soul purification (*Tazkiyatun Nafs*) is an indirect step of the soul's cleansing from a negative action.

### G. Conclusion

Various intriguing adjustments (modernization) highlight the mental obstacles that modern society faces. Modern civilization is vying for the right to satisfy basic human needs. Human needs must be satisfied on both a material and a spiritual level. Human nature awareness can be utilized to obtain insight and understanding into the human soul. Modern society recognizes Charles Darwin's theory of human evolution, which claims that humans evolved from apes. As a result, the materialistic understanding of western ideals has hegemonized modern society's view of the nature of the human soul. The soul (*al-nafs*) is essentially a human substance, not a body or a body.

After a comprehensive review, the key to modern society's mental problems is based on the human soul recognition dilemma and ignorance of soul existence. People who are unable to distinguish between good and bad are the result of these issues. As a result, happiness is visible from the outside. It causes people to discharge their desire (*syahwat*) on their conditions. Islam has provided a remedy to these mental issues. Humans have been given a sign in Islamic spiritual tradition to obtain a good existence by being grateful.

Being grateful regularly will improve our happiness, health, and attitude. Aside from that, gratitude has a favorable influence on one's physical, psychological, and social well-being. Soul cleansing is one of the ways to achieve the stage of a flawless soul (*Tazkiyatun Nafs*). According to Al Ghazali, excellent manners always emerge from a decent soul. As a result, this soul-cleansing stage (*Tazkiyatun Nafs*) is a stage of indirectly emptying the soul of evil mannerism.

### H. Acknowledgments

The author would like to thank everyone involved from the beginning to the end of the process. This includes our peers who provide feedback, as well as the editorial and review team who handled the manuscript and provided valuable insights to improve it further. We would also like to thank all the administrators of the research and service institutions on our campus, who have supported this research process, both in terms of material and moral support.

---

<sup>90</sup> Ibid.

<sup>91</sup> Syed Naquib al- Attas, "Prolegomena to the Metaphysics of Islam."

### I. Author Contributions Statement

JA played a major role in designing, conceptualizing, and leading the project. AI and AZ contributes in terms of searching data, preparing data, and analyzing data. Meanwhile, RH and MF contributed to editing and translating the manuscript[.]

### REFERENCES

- Abdullah, Muhammad, and Muhammad Junaid. Nadvi. "Understanding the Islamic World-View." *The Dialogue* 4, no. 3 (2011): 268–289.
- Al-Afriqy, Muhammad bin Mukrim bin Manzhuhr. *Lisan Al-Arab*. Beirut: Dar al-Sadir, 1990.
- Al-Attas, Naquib. *Al-Attas, Ma'na Kebahagiaaan Dan Pengalamannya Dalam Islam*. Kuala Lumpur: IBFIM, 2002.
- Al-Attas, Naquib. *Islam and Secularism*. Kuala Lumpur: ISTAC, 1993.
- Al-Attas, Naquib. *The Nature of Man and the Psychology of the Human Soul*. Kuala Lumpur: ISTAC, 1990.
- Al-Ghazali, Abu Hamid Muhammad bin Muhammad. "Ihya 'Ulum Al-Din." Singapura: Pustaka Nasional Pte Ltd Singapura, 2003.
- Al-Ghazali, Abu Hamid Muhammad bin Muhammad. *Metode Menggapai Kebahagiaaan*. Bandung: Mizan, 2014.
- Albertini, Mark R. "The Age of Enlightenment in Melanoma Immunotherapy." *Journal for ImmunoTherapy of Cancer*, 2018.
- Aronowitz, S. *The Crisis In Historical Materialism: Class, Politics, And Culture In Marxist Theory*. London: Macmillan Press, 1990.
- Arroisi, Jarman, and Rahmat Ardi Nur Rifa Da'i. "Konsep Jiwa Perspektif Ibn S?N?" *ISLAMICA: Jurnal Studi Keislaman* 13, no. 2 (2019).
- Atmonadi. "Kun Fayakun: Buku Pertama: Man Arofa Nafsahu Faqod Arofa Robbahu." In *Man Arofa Nafsahu Faqod Arofa Robbahu*, 2018.
- Aydin, Necati. "Spirituality and Subjective Wellbeing: Living a Fulfilled Life without Falling into the Trap of Consumer Culture." *Humanomics* 33, no. 3 (2017): 300–314.
- Barthes, Roland. *The Pleasure of The Text*. London: Jonathan Cape, 1976.
- Baudrillard, Jean. "In the Shadow of the Silent Majorities or the End of the Social and Other Essays." *Foreign agents series* (1983): 123.
- Baudrillard, Jean. "On Consumer Society." In *Rethinking the Subject*, 2018.
- Baudrillard, Jean, and Sylvère Lotringer. "Forget Foucault." *Semiotext(e) foreign agents series* 38, no. 2003 (2007).
- Baudrillard, Jean, Julian Pefanis, and Paul Foss. *Revenge of the Crystal : Selected Writings on the Modern Object and Its Destiny, 1968-1983*. Pluto Classics., 1999.
- Busfield, Joan. "Mental Illness as Social Product or Social Construct: A Contradiction in Feminists' Arguments?" *Sociology of Health & Illness* 10, no. 4 (1988).
- Carr, Alan. *Positive Psychology: The Science of Happiness and Human Strengths*. *Positive Psychology: The Science Of Happiness And Human Strengths*, 2003.
- Depan Yandi Hafizallah, Masa. "PSYCHOSOPHI." *Journal of Psychology, Religion, and Humanity* 1, no. 1 (2019).
- Depdikbud. "Kamus Besar Bahasa Indonesia." *Balai Pustaka* 2, no. Jakarta (2021).
- Donaldson, Lex. "A Critique of Postmodernism in Organizational Studies." *Research in the Sociology of Organizations* 21 (2003): 169–202.
- Al Farabi. *Fusus Al-Hikam*. Baghdad: Intisar Baydar, 1995.

- Galtung, Johan, and Anders Helge Wirak. "Human Needs and Human Rights:- A Theoretical Approach." *Security Dialogue* 8, no. 3 (1977): 251–258.
- Gare, A. E. "Postmodernism and the Environmental Crisis." *Postmodernism and the environmental crisis* (1995).
- Grant, Michael, and John Hazel. *Who's Who in Classical Mythology. Who's Who in Classical Mythology*, 2004.
- Guattari, Felix. *Molecular Revolution: Psychiatry And Politties*. Peregrine Books, 1984.
- Guattari, Felix. *Soft Subversion, Semiotext*, 1993.
- Guattari, Félix, David L Sweet, Jarred Becker, and Taylor Adkins. *Guattari\_Chaosophy*, 2009.
- Hafifah, Auliani, Irma Melyani Puspitasari, and Rano Kurnia Sinuraya. "Review Artikel : Farmakoterapi Dan Rehabilitasi Psikososial Pada Skizofrenia." *Farmaka* 16, no. 2 (2018).
- Hamidi, Luthfi. "Agama Dan Tantangan Modernitas." *dalam Insania* 7, no. 1 (2021): 83–92.
- Hanafi, Mohd. Noor. "Razi's Human Needs Theory and Its Relevance to Ethics and Economics." *Humanomics*, 14, no. 1 (1998): 59–98.
- Holte, Arne, Margaret M. Barry, Mona Bekkhus, Anne Inger Helmen Borge, Lucy Bowes, Ferran Casas, Oddgeir Friberg, et al. "Psychology of Child Well-Being." In *Handbook of Child Well-Being: Theories, Methods, and Policies in Global Perspective*, 2014.
- Ibn-Zakariyya, Abi Al Husayn Ahmad Ibn Faris. "Mu'jam Maqayis Al-Lughah." Beirut: Dar al Fikr, 1994.
- Ibnu Qayyim al-Jauziyah. *Ar Ruh: Fi Al Kalami 'ala Arwah Al Amwati Wa Al Ahya Biddalaili Min Al Kitab Wa as Sunnah Wa Al Atsari Wa Aqwali Al Ulama Io Title*. Darul Fikri, 205AD.
- Ibnu Qayyim al-Jauziyah. "Miftah Dar as Sa'adah." 272–278. Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.
- Jalata, Asafa, and Harry F Dahms. "Globalization, Critique and Social Theory: Diagnoses and Challenges" (2015): iii.
- Khoir Rambe, Uqbatul, Nurliana Damanik, and Aprilinda M Harahap. "The Struggle for Spiritual Authority from the Holy Land to Indonesia: Reference from the Tarekat Naqshabandiyya Jabal Hindi (TNJH) in North Sumatra." *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 10, no. 2 (2020).
- Krueger, Alan B. *Measuring the Subjective Well-Being of Nations. Measuring the Subjective Well-Being of Nations*, 2013.
- Leary, Timothy. *Chaos and Cyberculture*. Berkeley: Ronin Publishing, 1994.
- Linderman, Deborah, Julia Kristeva, and Leon S. Roudiez. *Powers of Horror: An Essay on Abjection. SubStance*. Vol. 13, 1984.
- Mahfud, Choirul. "The Power of Syukur: Tafsir Kontekstual Konsep Syukur Dalam Al-Qur'an." *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 2 (2014).
- Meadows, D. H., D. L. Meadows, and J. Randers. "Beyond the Limits: Global Collapse or a Sustainable Future." *Beyond the limits: global collapse or a sustainable future* (1992).
- Mubasirun, Mubasirun, and Sa'adi Sa'adi. "The Dynamics Of Spirituality In The Old Age: The Perspective Of Maqashid Al-Shariah And Psychology." *AKADEMIKA: Jurnal Pemikiran Islam* 26, no. 1 (2021).
- Muegge, Steven, and Ewan Reid. "Elon Musk and SpaceX: A Case Study of Entrepreneurship as Emancipation." *Technology Innovation Management Review* 9, no. 8 (2019).

- Munawwir, W.A. "Kamus Al-Munawwir." In *Kamus Al-Munawwir*, 1984.
- Najati, Muhammad Utsman. *Ad-Dirasat Al-Nafsaniyyah 'inda Al-'Ulama Al-Muslimin*. Jeddah: Dar asy-Syuruq, 1993.
- Najati, Muhammad Utsman. "Psikologi Dalam Al-Qur" an: Terapi Qur" Ani Dalam Penyembuhan Gangguan Kejiwaan, Terj." *M. Zaka al-Farisi, Bandung: Pustaka Setia* (2005).
- Nata, Abuddin. "Akhlak Tasawuf Dan Krakter Mulia." *Jakarta:PT Raja Grafindo Persada* (2017).
- Nawawi, Muhyiddin Yahya bin Syaraf. *Hadits Arba'in Nawawiyah*. Maktabah Dakwah dan Bimbingan Jaliyat Rabwah, 2007.
- No authorship is indicated. "Review of Modern Madness: The Emotional Fallout of Success." *Contemporary Psychology: A Journal of Reviews* 32, no. 3 (1987).
- Nur, Abdullah. "Ibnu Sina: Pemikiran Fisafatnya Tentang Al-Fayd, Al-Nafs, Al-Nubuwwah, Dan Al-Wujûd." *HUNAFA: Jurnal Studia Islamika* 6, no. 1 (2009).
- Piper, and Richard. "Sapiens : Yuval Noah Harari." *Dr. Richard Piper* (2016).
- Russell, Betrand. *The Conquest of Happiness*. Great Britain: George Allen And Unwin Ltd. London, 1932.
- Ryan, Richard M., and Edward L. Deci. "On Happiness and Human Potentials: A Review of Research on Hedonic and Eudaimonic Well-Being." *Annual Review of Psychology*, 2001.
- Ryff, Carol D. "Happiness Is Everything, or Is It? Explorations on the Meaning of Psychological Well-Being." *Journal of Personality and Social Psychology* 57, no. 6 (1989).
- Shalihin, M. *Tazkiyatun Nafs Dalam Perspektif Tasawuf Al-Ghazali*. Ban: Pustaka Setia, 2000.
- Slouka, Mark. *Ruang Yang Hilang: Pandangan Humanis Tentang Budaya Cyberspace Yang Merisaukan*. Bandung: Mizan, 1999.
- Subhiyah, Mutiara, and Fuad Nashori. "Peran Penyesuaian Diri Sebagai Mediator Dari Pengaruh Religiusitas Terhadap Kebahagiaan Santri Pondok Pesantren." *Psychosophia: Journal of Psychology, Religion, and Humanity* 3, no. 1 (2021).
- Syed Naquib al- Attas. *On Justice and The Nature of Man*. Kuala Lumpur: IBFIM, 2014.
- Syed Naquib al- Attas. "Prolegomena to the Metaphysics of Islam." *Kuala Lumpur: International Institute of Islamic Thought and Civilization* (1995).
- Taimiyah, B I. "Maqashid Syariah Ibnu Taimiyah." *Panorama Maqashid Syariah* (2021).
- Tavani, Herman T. "Regulating Cyberspace: Concepts and Controversies." *Library Hi Tech* 25, no. 1 (2007): 37-46.
- Thabary, Abu Ja'far Muhammad bin Jarir al. "Jami' Al Bayan Fi Ta'wil Al Qur'an." Beirut: Dar al-Kutub al-'Ilmiyyah, 1992.
- Vega, Amparo. "Perspectives of Aesthetics and Politics in J. F. Lyotard." *Revista de Estudios Sociales* 35 (2010).
- Walz, Robin. "Jean Baudrillard, Simulations." In *Modernism*, 2021.
- Warsah, Idi. "Dimensions Of Soul In The Quran: An Islamic Psychological Perspective." *Akademika : Jurnal Pemikiran Islam* 25, no. 2 (2020).
- Wildan, Teuku. "Konsep Nafs (Jiwa) Dalam Al-Quran." *Jurnal At-Tibyan* 2, no. 2 (2017).
- Yasrif Amir Piliang. *Dunia Yang Berlari Mencari "Tuhan-Tuhan Digital"*. Jakarta: PT Grasindo Anggota Ikapi, 2004.
- Zahnia, Siti, and Dyah Wulan Sumekar. "Kajian Epidemiologis Skizofrenia." *Majority* 5, no. 5 (2016).