

The Meaning of Happiness in the Philosophy of Stoicism and Its Relevance to Islamic Guidance

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ABSTRACT

Happiness is a fundamental goal in human life, yet its meaning is often interpreted in various ways. This study aims to examine the concept of happiness in Stoic philosophy and its relevance to Islamic Guidance. This research employs a qualitative approach through library research, analyzing the thoughts of Stoic philosophers such as Epictetus, Seneca, and Marcus Aurelius, and connecting them with principles of Islamic Guidance derived from the Qur'an and Hadith. The findings reveal that happiness in Stoicism is understood as a state of inner peace attained through rational deliberation, disciplined self-mastery, and equanimous acceptance of the uncontrollable. In contrast, Islamic Guidance views happiness as a harmony between spiritual and social dimensions, realized through faith, worship, and submission to the will of Allah (tawakkul and ridhā). There is a significant convergence between the two, particularly in the aspects of self-mastery, acceptance of destiny, and the search for deeper meaning in life. The study shows that Stoic values can enrich Islamic counseling methods, especially in assisting individuals to achieve inner calm amid the pressures of modern life. The integration of Stoic principles with Islamic spiritual approaches may serve as an effective guidance strategy in shaping individuals who are resilient, patient, and wise.

ABSTRAK

Kebahagiaan merupakan tujuan utama dalam kehidupan manusia, namun maknanya sering kali dipahami secara berbeda. Penelitian ini bertujuan untuk mengkaji konsep kebahagiaan dalam Filsafat Stoisisme dan relevansinya dengan Bimbingan Islam. Metode penelitian menggunakan pendekatan kualitatif melalui studi pustaka. Penelitian ini menganalisis pemikiran tokoh-tokoh Stoa seperti Epictetus, Seneca, dan Marcus Aurelius dan mengaitkannya dengan prinsip-prinsip dalam Bimbingan Islami yang bersumber dari Al-Qur'an dan Hadits. Hasil penelitian menunjukkan bahwa kebahagiaan dalam Stoisisme dipahami sebagai kondisi kedamaian batin yang dicapai melalui rasionalitas, pengendalian diri, dan penerimaan terhadap hal-hal yang berada di luar kendali. Sementara itu, dalam Bimbingan Islam, kebahagiaan dipandang sebagai keselarasan antara dimensi spiritual dan sosial, yang dimanifestasikan melalui keimanan, ibadah, dan kepasrahan pada kehendak Allah (tawakkal dan ridha). Terdapat titik temu antara keduanya, terutama dalam aspek pengendalian diri, penerimaan takdir, dan pencarian makna yang mendalam dalam hidup. Temuan ini menunjukkan bahwa nilai-nilai Stoa dapat memperkaya metode bimbingan dalam Islam, terutama dalam membantu individu mencapai kedamaian batin di tengah tekanan kehidupan modern. Integrasi prinsip-prinsip Stoa dengan pendekatan spiritual Islam dapat menjadi strategi bimbingan yang efektif dalam membentuk pribadi yang kuat, sabar, dan bijaksana.

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A. INTRODUCTION

Happiness is one of the essential goals in human life. However, in the context of modern society, the search for the meaning of happiness has undergone a significant shift due to the dominance of materialism, the acceleration of lifestyles, and the crisis of existential meaning. Individuals are increasingly faced with social pressures, economic demands, and complex cultural expectations, which in turn leads to spiritual emptiness, anxiety, and psychological alienation. Contemporary studies note that many people feel dissatisfied despite having achieved economic and technological progress.¹ This crisis of meaning makes the search for a deep concept of happiness rooted in philosophical and spiritual values very urgent.²

One of the significant conceptual offers in understanding happiness comes from the philosophy of Stoicism. Stoicism defines happiness as the result of self-control, virtue, and the ability to accept destiny rationally. In the Stoic view, happiness is not determined by external circumstances, but rather by the inner qualities of the individual and the response to various life events.³ This thought has shown contemporary relevance through its application in modern psychological therapy, especially in the management of stress, negative emotions, and life balance.⁴

Although they come from different traditions, the principles of Stoicism have a fundamental conformity with the teachings of Islam, especially in terms of self-control, acceptance, and virtue as a path to inner peace. Comparative studies between Stoic and Islamic values reveal opportunities for conceptual integration that can enrich the practice of Islamic Guidance.⁵ These values can be used to form a more comprehensive, adaptive, and responsive approach to counseling to the needs of modern society, especially in addressing mental and spiritual problems.

Previous research on the concept of happiness in Stoicism provides important insights that are relevant to the development of Islamic Guidance as a contextual approach to the crisis of modern meaning. A study in the *Journal of Happiness Studies* examined the misconception of Stoicism as an emphasis on emotions, which negatively impacts the well-being of hedonics and eudaimonic in New Zealand, Norway, and the US (N=636, N=290, N=381), confirming that true Stoicism's eudaimonia involves the management of emotions rationally, in line with

¹Yenny Sima et al., "Pendampingan Dan Pelatihan Metode Stoisme Untuk Menurunkan Stres Dalam Merawat Lansia Demensia," *Sahabat Sosial Jurnal Pengabdian Masyarakat* 2, no. 4 (2024): 629–38, <https://doi.org/10.59585/sosisabdimas.v2i4.480>; Syukriyya Z E Purwaningsih, "Management of Human Emotions and Stress in Facing Life's Competition Based on Psychological Aspects and Stoicism Philosophy to Achieve Happiness," *Jisip (Jurnal Ilmu Sosial Dan Pendidikan)* 8, no. 2 (2024): 992, <https://doi.org/10.58258/jisip.v8i2.6586>.

²Kai Whiting et al., "Sustainable Development, Wellbeing and Material Consumption: A Stoic Perspective," *Sustainability* 10, no. 2 (2018): 474, <https://doi.org/10.3390/su10020474>.

³Taufik Rahman, Lola Pertiwi, dan Ariyandi Batubara, "Hakikat Kebahagiaan Hidup: Konsensus Antara Al-Qur'an Dan Filsafat Stoikisme," *Jurnal Riset Agama* 2, no. 3 (2022): 151–65, <https://doi.org/10.15575/jra.v2i3.19326>; Dinella I Fajrin, Hasan Mud'is, dan Yulianti Yulianti, "Konsep Pengendalian Diri Dalam Perspektif Psikologi Sufi Dan Filsafat Stoisme: Studi Komparatif Dalam Buku Karya Robert Frager Dan Henry Manampiring," *Jurnal Riset Agama* 2, no. 1 (2022): 162–80, <https://doi.org/10.15575/jra.v2i1.17122>.

⁴Akmal Al-Bariq dan Taufik N Ichwan, "Stoikisme Dalam Kehidupan Bermahasiswa: Menghadapi Tantangan Dan Menemukan Ketenangan," *Jishs* 1, no. 5 (2023): 401–2, <https://doi.org/10.62379/jishs.v1i5.793>; Marian Z Stepulak, "Stoicism Towards the Psychological and Pedagogical Conditions of the Upbringing Process," *Cp* 33a, no. 1 (2023): 12–21, <https://doi.org/10.62266/pk.1898-3685.2023.33a.01>.

⁵Whiting et al., "Sustainable Development, Wellbeing and Material Consumption: A Stoic Perspective"; Rahman, Pertiwi, dan Batubara, "Hakikat Kebahagiaan Hidup: Konsensus Antara Al-Qur'an Dan Filsafat Stoikisme."

Islamic values such as patience and pleasure.⁶ A systematic review in the International Journal of Environmental Research and Public Health analyzed 155 studies from more than 100 countries, identifying determinants of happiness such as health, hope, and harmony.⁷ The implications of Stoicism for mental resilience support integration with Islamic concepts, including qana'ah. An article in New Ideas in Psychology criticizes the influence of Stoicism on positive psychology, highlights the "psychopolitics" of individualizing happiness, which is relevant to Islamic contexts that emphasize community, and links Stoicism to CBT for counseling applications.⁸ Pigliucci in Modern Stoicism outlines Seneca's seven practical principles for eudaimonia, such as rejecting wealth and acting on conscience, which are in harmony with Islamic zuhud and support a practical counseling approach.⁹ Galluzzo and Gillin Modern Stoicism compare Stoicism's happiness, which focuses on virtue, with Aristotle's view, emphasizing Stoicism's emotional development (good emotions such as rational joy) that parallels the Islamic theology of submission to the divine will. These studies, employing an empirical, cross-cultural, and philosophical approach, demonstrate the potential for integrating Stoicism with Islamic values, such as patience, ridha, and zuhud, to enrich Islamic guidance in addressing modern challenges, including anxiety and existential crises.¹⁰

The above articles discuss happiness in Stoicism which largely focuses on the analysis of Stoicism's concept of eudaimonia through an empirical, philosophical, or practical approach, with some alluding to a relationship with modern psychology such as CBT or cross-cultural, but not explicitly integrating Stoicism with Islamic teachings. Previous research is generally monodisciplinary: only from the perspective of Islamic psychology or only Stoicism.

This study uses an interdisciplinary approach: integrating the philosophy of Stoicism with the principles of Islamic Guidance. In addition, studies that explicitly integrate Stoicism and Islam within the framework of Islamic Guidance as contextual solutions to crises of modern meaning (such as anxiety, depression, or loss of purpose in life in the digital age) are still limited. The crisis of modern meaning is often associated with challenges such as consumerism, social pressures, and existential uncertainty, which require an integrative approach that blends philosophy and spirituality.

Therefore, an interdisciplinary study that examines the relevance and integration of Stoic values within the framework of Islamic Guidance is needed to formulate a more complete and transformative model of spiritual mentoring. The research entitled The Meaning of Happiness in the Philosophy of Stoicism and Its Relevance to Islamic Guidance offers novelty by explicitly integrating Stoicism's concepts of happiness, such as eudaimonia, apatheia, and amor fati, with Islamic values, such as sa'adah, patience, and ridha, to develop a contextual and solutive

⁶Johannes Alfons Karl et al., "Misunderstood Stoicism: The negative Association Between Stoic Ideology and well-Being," *Journal of Happiness Studies* 23, no. 7 (12 Oktober 2022): 3531–47, <https://doi.org/10.1007/s10902-022-00563-w>.

⁷Sunitha Singh, Sowmya Kshtriya, dan Reimara Valk, "Health, Hope, and Harmony: A Systematic Review of the Determinants of Happiness across Cultures and Countries," *International Journal of Environmental Research and Public Health* 20, no. 4 (13 Februari 2023): 3306, <https://doi.org/10.3390/ijerph20043306>.

⁸Alex Romani Rivera, Ana Gálvez-Mozo, dan Francisco Tirado-Serrano, "The imperative of happiness in positive psychology: Towards a psychopolitics of wellbeing," *New Ideas in Psychology* 72 (Januari 2024): 101058, <https://doi.org/10.1016/j.newideapsych.2023.101058>.

⁹M. Pigliucci, "Stoicism and happiness," *Modern Stoicism*, 2018, <https://modernstoicism.com/stoicism-and-happiness-by-massimo-pigliucci/>.

¹⁰G. Galluzzo dan C. Gill, "Aristotelian and Stoic happiness," *Modern Stoicism*, 2019, <https://modernstoicism.com/aristotelian-and-stoic-happiness-by-gabriele-galluzzo-and-chris-gill/>.

Islamic Guidance framework for crises of modern meaning, such as anxiety, depression, and social justice. and consumerism.¹¹

In responding to modern challenges related to happiness, the adaptation of Stoicism values and Islamic Guidance can be an effective means for individuals to build spiritual and emotional resilience and achieve authentic happiness amid the crisis of meaning and the pressures of contemporary life.¹² This research aims to explore the synergy between the philosophy of Stoicism that emphasizes self-control and inner peace with Islamic spiritual principles that are oriented towards worldly and ukhrawi balance, to formulate a comprehensive and contextual approach to guidance. By integrating these two major frameworks of thought, this study has not only academic relevance but also practical implications in the realm of education, counseling, and community self-development,¹³ as well as opening up spaces for interdisciplinary dialogue that enrich the literature and contribute to a more sustainable search for happiness.¹⁴

B. METHODS

This study uses a qualitative approach with a descriptive-analytical library research method.¹⁵ This approach was chosen because it is suitable for examining conceptual and philosophical issues, such as the concept of happiness in Stoicism and Islam, as well as its relevance to the practice of Islamic Guidance.¹⁶ The focus of the research is directed at an in-depth exploration of the meaning of happiness, as well as the analysis of the common points and differences between the two perspectives.

Data are taken from classic works, namely: Discourses and Enchiridion for Epictetus, Letters from a Stoic, On the Shortness of Life, and Tranquility of Mind for Seneca, as well as Meditations for Marcus Aurelius.¹⁷ These three philosophers were chosen because they represent the most influential phases of Roman Stoicism and their works focusing on practical ethics are highly relevant to the purpose of this research which is then enriched with contemporary literature related to the adaptation of Stoicism in the field of psychology and counseling. For Islamic sources, data is taken from the verses of the Qur'an, the hadith of the Prophet dammahuM as well as tafsir literature, Islamic psychology, and scholarly writings on happiness (sa'adah), inner peace (sakinah), and spiritual guidance.

The research procedure includes three stages: data collection, conceptual thematic analysis, and critical interpretation of the potential integration of Stoicism and Islamic concepts in Islamic Guidance. The following is the concept of Islamic guidance that is in accordance with stoicism: (1) Patience (*al-ṣabr*) Stoicism emphasizes self-control and acceptance of fate, and this is very much in line with the concept of patience in Islam. Stoic:

¹¹Karl et al., "Misunderstood Stoicism: The negative Association Between Stoic Ideology and well-Being."

¹²Okta D Ahriyani dan Asep P Y Utomo, "Perlokusi Dalam Video Filosofi Stoicism (Ekpektasi Dan Kebahagiaan) Di Channel Youtube Satu Persen," *Bahtera Indonesia Jurnal Penelitian Bahasa Dan Sastra Indonesia* 6, no. 1 (2021): 27–34, <https://doi.org/10.31943/bi.v6i1.80>.

¹³Christopher Gill, "Stoic Ethics, Human Nature, and the Environment," 2022, 279–306, <https://doi.org/10.1093/oso/9780198866169.003.0008>.

¹⁴Adrian Furnham dan Charlotte Robinson, "Stoicism," *Journal of Individual Differences* 45, no. 2 (2024): 117–25, <https://doi.org/10.1027/1614-0001/a000415>; Al-Bariq dan Ichwan, "Stoikisme Dalam Kehidupan Bermahasiswa: Menghadapi Tantangan Dan Menemukan Ketenangan."

¹⁵Mestika Zed, "Metode Penelitian Kepustakaan," 2008.

¹⁶John W. Creswell, *Educational Research*, 2015.

¹⁷Epictatus, *Discourses dan Enchiridion*, *Digital Google Book* (Google book, 2008),

Accept what cannot be changed, control your self-reaction. Islam: "*Indeed, Allah is with those who are patient.*" (Surah Al-Baqarah: 153).¹⁸ Patience in Islam is not passive, but active: patience while still trying and trusting. In the stoic, Epictetus states that happiness depends on our ability to control perceptions and responses.¹⁹ (2) *Tawakkal*. Stoics teach to control what can be controlled, and to let go of the rest. Islam: "*If you trust in Allah with true trust, He will surely give you sustenance like a bird that goes out in the morning hungry and returns in the afternoon full*" (HR. Tirmidhi).²⁰ This is in line with the concept of stoicism: Marcus Aurelius: "*Do what you must; let things happen as they may.*"²¹ (3) *Murāqabah* – The awareness that Allah is always watching. Stoicism emphasizes mindfulness, and muraqabah in Islam is a spiritual form of awareness and introspection. Islam: Surah Al-Ḥadīd: 4 — "*And He is with you wherever you are*".²² In Stoicism, Seneca teaches the importance of daily self-evaluation to live in harmony with virtue.²³ (4) Pleasure in destiny (*riḍa bi al-qaza'*). One of the main teachings of Stoicism is amor fati (love of destiny). This is similar to ridha in Islam. At-Taghabun: 11 — "No calamity befalls except with the permission of Allah..."²⁴

Stoicism and Islamic guidance meet in calmness in facing life, self-control over emotions, acceptance of destiny, focus on charity, not results, and ethics in every situation. Validity is maintained through theoretical triangulation and cross-confirmation between sources.²⁵ Although not empirical, this method provides an important theoretical basis for the development of a more comprehensive model of Islamic guidance.

C. RESULTS AND DISCUSSION

1. The Concept of Happiness for Philosophers

a. The Concept of Happiness in Seneca View

In Seneca explained that happiness is not the result of worldly achievements, but of a life lived with virtue and harmony with human nature. In Letters to Lucilius, Seneca wrote, "*If you wish to be happy, you must believe that the only good is that which is honorable*", which asserts that moral values are more important than external pleasures (Letter II).²⁶ For Seneca, peace of mind can only be obtained through a rational and virtuous life.

Seneca introduced a fundamental sorting that is at the heart of Stoic teaching: the distinction between things that are within our control and things that are beyond our control. According to him, the main source of human suffering is when we depend on things beyond our control, such as wealth, health, reputation, or even the actions of others. All of this is mortal and can be snatched away at any time by fate (fortune).²⁷

Therefore, the essence of happiness according to Seneca is: (1) Focusing on Virtue as the Only True Good: Virtue, encompassing wisdom, justice, courage, and self-control, is the only

¹⁸Departemen Agama RI, *Al-Qur'an dan Terjemahannya* (Jakarta: CV Aneka Ilmu, 2005).

¹⁹Epictatus, *Discourses dan Enchiridion*.

²⁰Imam Al-Ghazali, *Ihya' Ulumuddin* (Beirut: Dar Al-Kutub Al-Ilmiyah, 2004).

²¹Aurelius, *Meditations*.

²²Departemen Agama RI, *Al-Qur'an dan Terjemahannya*.

²³W. B. Irvine, *A Guide to the Good Life: The Ancient Art of Stoic Joy* (Oxford: Oxford University Press, 2009).

²⁴Departemen Agama RI, *Al-Qur'an dan Terjemahannya*.

²⁵Michael Quinn Patton, "Qualitative Research and Evaluation Methods (3rd ed.)," *Evaluation Journal of Australasia*, 2003, <https://doi.org/10.1177/1035719X0300300213>.

²⁶Ardi, (2023)

²⁷Vladislav Suvák, "Ethics as self-mastery in Seneca's Letters," *Ethics and Bioethics (in Central Europe)* 14, no. 1-2 (2024): 1-13, <https://doi.org/10.2478/ebce-2024-0008>.

thing fully within our control. When we focus on virtue, our happiness remains stable, regardless of external changes. (2) Attaining Inner Tranquility (Ataraxia): By letting go of attachments to external things, we liberate ourselves from negative emotions such as anxiety, fear, and envy. Inner tranquility is achieved when we are no longer controlled by fear of loss or others' opinions. (3) Living following Nature: Seneca believed human nature is rational. Therefore, to live following nature, one must act with reason, accepting what cannot be changed, and living virtuously. Thus, Seneca concludes that happiness is not about acquiring external things but about desiring what is morally right and finding peace within.

b. Epictetus and Dichotomy of Control

Epictetus, a key Stoic philosopher, famously articulated the principle of the Dichotomy of Control in *The Enchiridion* and *Discourses*. He posits that suffering does not arise from external events but from our judgments about them. As Epictetus states, "*There is only one way to happiness and that is to cease worrying about things which are beyond the power of our will*" (*Enchiridion*, 1). This principle underpins Stoic practice, emphasizing that true happiness arises when we focus on what is within our control, our thoughts, judgments, and actions, and relinquish concern for what is beyond our power.²⁸

Epictetus provides a clear framework for understanding control: (1) Clear Identification of What Can and Cannot Be Controlled: Epictetus distinguishes between things within our control (thoughts, judgments, desires, and actions) and things beyond our control (our body, wealth, reputation, and the actions of others). The key to happiness lies in focusing on the former and accepting the latter as beyond our influence. (2) Focusing Energy on What Can Be Controlled: Epictetus teaches that happiness comes when we focus entirely on cultivating our internal domain, i.e., our character and moral purpose. By maintaining control over our thoughts and reactions, we secure a happiness that no external event can disrupt. (3) Accepting What Cannot Be Controlled with Apatheia: External events, according to Epictetus, are neither good nor bad in themselves; it is our judgment that labels them as such. Therefore, we must practice apatheia—a state of emotional equanimity that allows us to accept whatever happens without emotional turmoil. This rational acceptance of fate ensures that we remain free from unnecessary suffering.

In summary, Epictetus emphasizes that happiness is the result of disciplined mental practice. By focusing on our inner thoughts and actions and accepting external events with equanimity, we achieve eudaimonia—the flourishing life

c. Marcus Aurelius on the Quality of the Mind

Marcus Aurelius, echoing the Stoic principles of Epictetus, stresses the importance of the quality of one's thoughts in achieving happiness. In his *Meditations*, he writes: "*The happiness of your life depends upon the quality of your thoughts*" (*Meditations*, 3.9). For Marcus, happiness is not a passive state but an active achievement. It requires constant mental discipline and the ability to remain rational and stable, regardless of external circumstances.²⁹

Marcus Aurelius teaches several practices to cultivate happiness: (1) Building an "Inner Citadel": Marcus describes the mind as an "inner citadel," a place of calm and reason

²⁸H Hilalludin, "Eksplorasi nilai-nilai Stoikisme dalam sudut pandang Islam," *Tamadduna* 1, no. 2 (2024): 77–83.

²⁹Hilalludin.

that remains unshaken by external turmoil. He asserts, "*You have power over your mind—not outside events. Realize this, and you will find strength*".³⁰ This "fortress" of the mind is built through disciplined self-reflection, enabling us to retreat into inner tranquility whenever external challenges arise. (2) Practicing Objective Perception: To preserve mental clarity, Marcus advocates seeing events as they are, free from subjective judgments. He advises, "*Take away your opinion, and then there is taken away the complaint, 'I have been harmed'*".³¹ By stripping events of irrational attachments or fears, we remove the emotional turmoil they may cause. (3) Adopting the "View from Above" and Memento Mori: Marcus often practiced the "view from above," imagining the vastness of the cosmos to gain perspective on his personal problems. He also reflected on his own mortality (*memento mori*), reminding himself that life is fleeting. These practices help him prioritize virtuous living and focus on the present moment, free from petty distractions. (4) Serving the Common Good: As a Roman emperor, Marcus believed that true happiness comes from contributing to the common good. By fulfilling our roles within society—whether through patience, courage, or justice—we find purpose and meaning, even in the face of adversity. Challenges are opportunities to practice virtue, and in this sense, happiness is intertwined with serving the greater community. Thus, for Marcus Aurelius, happiness is a continuous process of mental cultivation, rooted in objectivity, the awareness of mortality, and a dedication to the welfare of others.³²

2. Happiness according to Stoicism and Islam and its Relevance to Islamic Guidance

The whole thought of this Stoic figure shows that happiness is an inner state that does not depend on external conditions, but on the rational management of thoughts and self-responses. Happiness in Stoicism is not an external goal, but rather the result of living in harmony, control, and harmony with nature (*logos*).

The difference from Stoic thought lies in the focus of each character's approach: Seneca emphasized the importance of living based on virtue and distancing oneself from attachment to external things to achieve peace of mind (*ataraxia*); Epictetus emphasizes mental discipline by distinguishing what can and cannot be controlled as the main basis of freedom and happiness; while Marcus Aurelius emphasized the quality of thought and social responsibility through the *inner citadel* formed from objectivity, awareness of mortality, and devotion to the common good. All three offer a model of happiness that is internal, rational, and resistant to worldly turmoil, but through different paths of contemplation according to their roles and life positions.

The Principle *Dichotomy of Control* became the main finding that strengthened the conceptual structure of Stoicism. Epictetus explained that suffering arises from attachment to things that are out of control, such as the opinions of others and fate.³³ The solution is to shift the focus to internal things such as intentions, moral judgments, and inner attitudes.

Happiness in Islam is not understood solely as material achievements or worldly pleasures that are temporary. Islam emphasizes true, enduring, and sustainable happiness,

³⁰Aurelius, *Meditations*.

³¹Aurelius.

³²Sabindra Raj Bhandari, "Amor Fati and Memento Mori in Marcus Aurelius' Meditations: The Synthesis of Stoicism," *Journal of NELTA Gandaki* 5, no. 1–2 (2022): 17–29, <https://doi.org/10.3126/jong.v5i1-2.49277>.

³³Ardi, "Stoikisme: Obat untuk si overthinker?"; Hilalludin, "Eksplorasi nilai-nilai Stoikisme dalam sudut pandang Islam."

known as *sa'ādah*.³⁴ This happiness is the result of a balance between the life of this world and preparation for the hereafter. From an Islamic perspective, happiness includes spiritual, emotional, and social dimensions, which are manifested through the practice of worship, righteous deeds, and the establishment of a harmonious relationship with Allah, fellow humans, and the surrounding environment.

The concept of happiness in Islam is also closely related to the pleasure of all the provisions of Allah. Accepting destiny with open arms, being grateful for the blessings given, and being patient in the face of trials are an important part of achieving happiness. By realizing that everything comes from Allah and will return to Him, a Muslim can find inner peace and true happiness.

According to al-Ghazālī in *Alchemy of Happiness*,³⁵ there are four main components to happiness: self-knowledge, understanding of God, realizing the essence of the world, and readiness to welcome the hereafter.³⁶ True happiness occurs when the purified mind can move from worldly busyness to total devotion to Him.

Ibn Miskawaih in his book *Tahdzīb al-Akhlāq*, happiness is the perfection of the soul which is achieved through the balance of three main forces: reason that produces wisdom, that anger that is controlled produces courage, and that orgasm that is directed by reason produces self-purity. When all three work harmoniously under the control of reason, justice is born as the supreme virtue and the pinnacle of true happiness.

Ibn Qayyim Al-Jauziyyah in *Madārij al-Sālikīn* explains that happiness comes from the true knowledge of Allah, deep love for Him, serenity in dhikr, and an attitude of tawakkal and pleasure towards all His decrees. True happiness is not a temporary worldly pleasure, but a peace of heart born of faith and righteous deeds and reaches its peak in the hereafter.

Happiness in Stoicism and Islam both emphasize inner peace and acceptance of destiny, but differ in their foundations and goals. Stoicism teaches that happiness is achieved through reason, virtue, and self-control, without relying on things beyond our control. Meanwhile, Islam emphasizes that true happiness (*sa'ādah*) is obtained through a close relationship with Allah, practicing worship, being grateful, patient, and accepting His provisions. In principle, Stoicism is rational and emphasizes individual effort, while Islam is based on spirituality and servitude to Allah. Although different, both place happiness as an inner condition that is not determined by the outside world.

The main values in Stoicism have a significant correlation with the principles of Islamic guidance, particularly in the development of individual character and spiritual endurance. The values of self-control, inner peace, and rationality put forward by Stoicism are in line with Islamic teachings on tawakkal, patience, and *ridha* in facing life's trials.³⁷

Previous research has shown that the integration of values such as rationality and self-control in Islamic education is essential to form spiritually and emotionally resilient

³⁴Seyyed Hossein Nasr, "Happiness and the Attainment of Happiness: An Islamic Perspective," *Journal of Law and Religion* 29, no. 1 (2014): 76–91, <https://doi.org/10.1017/jlr.2013.18>.

³⁵(Righteous, 2022)

³⁶Norma Hasanatul Magfiroh dan Achmad Khudori Soleh, "Konsep Kebahagiaan Al Ghazali (Aspek dan Cara Meraihnya)," *JPNM (Jurnal Pustaka Nusantara Multidisplin)* Vol.3 3, no. 2 (2025): 1–12.

³⁷Rahman, Pertiwi, dan Batubara, "Hakikat Kebahagiaan Hidup: Konsensus Antara Al-Qur'an Dan Filsafat Stoikisme."

learners.³⁸ The principles of leadership in Islamic education can be enriched through a Stoic approach, especially in fostering calmness and a reflective attitude.³⁹

Stoic values such as acceptance of destiny (similar to qadar in Islam) and self-mastery in the face of trials, are in accordance with the teachings of the Qur'an and hadith that emphasize the importance of patience and good morals in the face of life's trials.⁴⁰ Also emphasizing the importance of emotional intelligence in religious education to form a balanced character between spirituality and self-resilience.⁴¹

Thus, Stoicism values such as *autarkeia* (self-sufficiency), rationality, and *ataraxia* (inner serenity) can be used as an additional approach in fostering Islamic character that balances the orientation of the world and the hereafter. This concept of happiness, which does not depend on the outside world but comes from self-control, has relevance in shaping a resilient and spiritually stable generation of Muslims.⁴²

Based on the description above, there are three main findings in this study: (1) Self-control as the foundation of happiness. Both Stoicism and Islamic guidance place self-control at the core of achieving happiness, although the ontological basis is different: rationality in Stoicism, and spirituality in Islam. (2) Inner peace as an ideal condition. Stoicism emphasizes serenity through logic and inner reflection, while Islam achieves this through a spiritual approach and a relationship with God. (3) Differences in end-goal orientation. Stoicism focuses on worldly *eudaimonia*, while Islamic guidance emphasizes the *pleasure of Allah* and *ukhrawi* happiness. However, the integration of the two provides a strong potential to form a holistic, spiritual, and emotionally resilient approach to character building.

3. Analysis of the Meeting Point of Happiness of Stoicism and Its Relevance to Islamic Guidance

Previous findings show that the main meeting point between Stoicism philosophy and Islamic guidance lies in the aspects of *self-control*, acceptance of unchangeable reality (*acceptance*), and inner peace as a form of true happiness. These three principles become a conceptual knot that allows the two to dialogue with each other philosophically and practically in the context of Islamic education and counseling.

In Stoicism, the concept of self-control is the main cornerstone of happiness, where individuals are required not to allow negative emotions and external events to disturb their inner stability.⁴³ This view is in accordance with Islamic principles that emphasize the control of lust and emotions through worship such as prayer, fasting, and *dhikr*, which function as a medium for internalizing spiritual values and strengthening self-control.⁴⁴ The ethics of virtue

³⁸Z. Ghazali, "Nilai-nilai kepemimpinan pendidikan Islam dalam filsafat Stoikisme," *Al-Abshar: Journal of Islamic Education Management* 2, no. 2 (2023): 156–75; K. Astuti, S. Sarbini, dan I. Iswati, "Kontribusi pendidikan agama Islam terhadap self-control dan kecerdasan emosional peserta didik di SMK Kartikatama Metro," *Profetik: Jurnal Mahasiswa Pendidikan Agama Islam* 1, no. 1 (2020): 6–11.

³⁹Ghazali, "Nilai-nilai kepemimpinan pendidikan Islam dalam filsafat Stoikisme."

⁴⁰(Nur'aini & Hamzah, 2023)

⁴¹D. Valentino dan R. Ramadhan, "Perancangan buku ilustrasi Partiality of Options Kina dalam upaya memperkenalkan Stoikisme," *Wacadesain: Jurnal Desain Komunikasi Visual dan Multimedia* 4, no. 1 (2023): 10–18.

⁴²Hilalludin, "Eksplorasi nilai-nilai Stoikisme dalam sudut pandang Islam."

⁴³Ardi, 2023)

⁴⁴N. Qosim, "Menemukan sejatinya puasa," 2022; Ghazali, "Nilai-nilai kepemimpinan pendidikan Islam dalam filsafat Stoikisme."

in Stoicism are also in line with the teachings *Courtesy* in Islam, that is, doing good deeds in the awareness of divine supervision.

In the podcast between Habib Ja'far and Fakhruddin Faiz, it was emphasized that Stoicism does not just teach the rejection of lust or attachment to worldly pleasures, but encourages humans to live in harmony with *Logos*, that is, the rational laws that govern the universe. This principle is reflected in the practice of virtue, inner fortitude, and the ability to resist impulses that transcend the limits of nature.⁴⁵

However, there are fundamental differences in the orientation of the final goal. Stoicism focuses on achievement *Eudaimonia* as the highest happiness achieved through rationality and virtue⁴⁶ while Islamic guidance places *The Pleasure of Allah* and ukhrawi happiness as the pinnacle of human existential goals.⁴⁷ In Stoicism, the attainment of the meaning of life is more autonomous and rational, while in Islam, the meaning of life is based on servitude to Allah and spiritual submission.

The principle of *the Dichotomy of Control* in Stoicism, which distinguishes between things that are under control and those that are not, can be adapted in the practice of *muhasabah* and *tawakkal* in Islamic guidance. However, it should be noted that Stoicism emphasizes the ability of the individual to be independent, whereas in Islam, self-control is always based on help and dependence on Allah. This is important so that Islamic counselors do not adopt Stoicism raw, but still maintain the principle of *monotheism* as the main basis in any counseling approach.

In other words, although self-control and acceptance are strong intertwined, Islamic counselors must remain careful in adopting Stoic values, so as not to deviate from the principles of faith and human dependence on Allah. Based on the description above, here is the table of meeting points.

Table 1. The Meeting Point of Happiness of Stoicism and Its Relevance to Islamic Guidance

Aspects	Stoicism	Islamic Guidance
Final Destination	<i>Eudaimonia</i> (Concern with virtue and inner peace)	The Joy of Allah and the Happiness of the Ukhrawi
Source of Happiness	Self-control and living according to virtue	Faith, righteous deeds, and submission to Allah
Practical Methods	Meditation, rational reflection, <i>Dichotomy of Control</i>	Prayer, fasting, dhikr, and righteous deeds

The table 1 shows that the practical Stoic method can enrich the method of Islamic guidance. For example, the *Dichotomy of Control technique* can be adapted as a model of *muhasabah* (introspection) to strengthen the concept of *tawakkal* to Allah. This integration has great potential in forming a balanced character building model between rationality, spirituality, and emotional resilience, which is particularly relevant to facing the psychosocial challenges of modern society.

⁴⁵Cahaya Untuk Indonesia, "Podcast Habib Jakfar dan Dr Fahrudin Faiz 'Orang Itu Tambah Pinter Akan Tambah Baik, Kalau Dia Jahat Berarti Belum Pinter,'" 2022.

⁴⁶Hilalludin, "Eksplorasi nilai-nilai Stoikisme dalam sudut pandang Islam."

⁴⁷(Adawiyah et al., 2024; Nur'aini & Hamzah, 2023)

4. Practical Implications for Islamic Guidance

Based on the integration of Stoicism and Islamic values of happiness, there are a number of practical implications that can be adapted in the practice of Islamic Guidance to address the spiritual and psychological challenges of modern society:

First, Strengthening Self-Awareness and Emotional Control through the Principle of Dichotomy of Control. In Islamic guidance, Stoic principles such as the *Dichotomy of Control* can be integrated as a technique to help individuals understand the limits of their control. Islamic counselors can direct clients to focus on the aspects that can be pursued (*initiative*), while practicing resignation and *Ridha* to results that are beyond the power of man. This approach is in line with the concept of *Tawakkal* and proven to be able to strengthen spiritual resilience in the face of life's pressures.⁴⁸ In addition, the findings in the study⁴⁹ show that values such as *Tawakkal*, *patient* and *Gratitude* play an important role in supporting emotional regulation and affective resilience, further emphasizing the relevance of incorporating Stoic principles into Islamic guidance practice.

Second, Development of Guidance Programs That Emphasize Balance in the World and the Hereafter. Islamic guidance can design modules that emphasize the importance of harmony between worldly and ukhrawi goals as the foundation of happiness. The concept of happiness in Islam which includes aspects of faith, pious deeds, and social contributions can be packaged in value-based counseling sessions, in order to give a deeper meaning to the counselor.⁵⁰

Third, Rational and Reflective Practice-Based Spiritual Training. Adopting Stoic daily reflection practices such as evening reflection or memento mori can be developed as a form of muhasabah in the Islamic tradition. Counselors can direct counselors to assess their thoughts, actions, and emotional responses on a daily basis within the framework of Islamic teachings, in order to strengthen self-control and increase spiritual awareness.⁵¹ Fourth, Psycho-Spiritual Interventions to Overcome Crisis of Meaning and Existential Emptiness. In the face of the crisis of meaning that is prevalent in modern society, Islamic Guidance needs to develop an integration-based intervention between Stoic wisdom and Islamic spirituality. Counselors can use Islamic narrative or logotherapy approaches to help counselors find meaning in suffering, just as Stoicism teaches amor fati and Islam teaches patience and wisdom behind calamities.⁵²

⁴⁸Basim Aldahadha dan Mohammad Al Dwakat, "Cognitive Behavioral Therapy in the Qur'an and the Sunnah: An Integrative Model for Treating Suicidal Cases," *Journal of Rational - Emotive and Cognitive - Behavior Therapy* 43, no. 1 (Maret 2025): 1-21, <https://doi.org/10.1007/S10942-024-00573-Y/METRICS>; A. Akrim, Rudianto, dan Abrar Adhani, "Interactive effects of stoicism and religious coping on psychological distress, fatigue and intercultural communication: Muslim health workers in bali," *Journal of Ethnic and Cultural Studies* 8, no. 4 (2021): 214-37, <https://doi.org/10.29333/EJCS/920>.

⁴⁹Muhammad Rahmat Hidayatullah, Suryani Suryani, dan Yogi Damai Syaputra, "Exploring mood through emotional dimensions: A PANAS- based study and its implications for Islamic counseling programs" 7, no. 2 (2025): 133-46.

⁵⁰Angie Cucchi, "Integrating Cognitive Behavioural and Islamic Principles in Psychology and Psychotherapy: A Narrative Review," *Journal of Religion and Health* 61, no. 6 (2022): 4849-70, <https://doi.org/10.1007/s10943-022-01576-8>; Salma Anggita Chania, Mohamad Hudaeri, dan Agus Ali Dzawafi, "Psychosomatic Therapy and the Pursuit of Happiness: Insights from Ibn Sina 's Philosophy of the Soul and Stoicism" 10, no. 1 (2025): 1-12, <https://doi.org/10.15575/Jaqfi.v10i1.30695>.

⁵¹Mohammed Inaz Ilyas Mohammed, "Suffering And Virtue : An Interdisciplinary Exploration With A Focus On Palliative Care" (2024).

⁵²Chania, Hudaeri, dan Dzawafi, "Psychosomatic Therapy and the Pursuit of Happiness: Insights from Ibn Sina 's Philosophy of the Soul and Stoicism."

Fifth, Building Resilience and Holistic Happiness in Islamic Education and Counseling Programs. Religious educational and counseling institutions can adopt the values of self-control, acceptance of destiny, and the development of virtue in the guidance curriculum. Training such as Islamic stress management, exercises mindfulness based on dhikr, as well as awareness of the value of life through the stories of prophets and wisdom figures can strengthen the mental and spiritual resilience of students.⁵³

Sixth, Integration of Interdisciplinary Approaches in Islamic Guidance Curriculum. Considering the relevance of Stoicism in managing emotions and seeking meaning in life, the Islamic Guidance curriculum in higher education can be enriched with cross-disciplinary material, such as moral philosophy, Islamic positive psychology, and existential ethics. This will encourage the birth of counselors who are not only sensitive to spiritual issues, but also have rational and reflective thinking tools in accompanying the community.⁵⁴

Seventh, Value-Based and Wisdom-Based Counseling Model. Another important implication is the development of an Islamic counseling model that makes Stoic values a universal source of wisdom. Values such as virtue, self-control, and inner peace can be used as a foothold in guidance sessions to bridge counselors from various backgrounds to be more open to accepting moderate, inclusive, and solutive Islamic approaches.⁵⁵

D. CONCLUSION

This research is based on the phenomenon of increasing crisis of meaning, psychological pressure, and spiritual emptiness that plagues modern society. In this context, the search for happiness is no longer purely individual, but rather a collective need that demands an integrative approach between the philosophical and spiritual dimensions. Through the study of the Philosophy of Stoicism and Islamic Guidance, a number of conclusions were obtained as follows: First, the Philosophy of Stoicism provides a deep understanding of happiness as a state of inner peace achieved through rationality, self-control, and acceptance of unchangeable reality. The principle of *the Dichotomy of Control*, developed by Epictetus and Seneca, affirms that happiness can only be achieved when one focuses on the things that are within his control, and releases attachment to external things. This principle resonates with Islamic values such as *tawakkal*, *patience*, and *ridha*, which emphasize the importance of leaving the final result to the will of Allah after optimal effort. Second, from the perspective of Islamic Guidance, happiness is understood as the harmony between the dimensions of the world and the hereafter. Happiness is manifested through faith, righteous deeds, control of passions, and active involvement in meaningful social life. Islam places happiness not merely as an emotional achievement or inner pleasure, but as a result of the actualization of divine and moral values in daily life, leading to *Divine pleasure*. Third, there is a substantial common ground between Stoicism and Islamic Guidance in terms of self-control, acceptance of reality, and the search for the meaning of life. Both agree that happiness is not a direct result of external conditions, but rather the result of inner maturity and continuous self-

⁵³Retisfa Khairanis dan Muhammad Aldi, "Peran Mindfulness Berbasis Islam terhadap Kesejahteraan Psikologis Siswa di Era Digital" x, no. x (2025): 90–104.

⁵⁴G. Hussein Rassool, "Exploring the Intersection of Islāmic Spirituality and Psychotherapy: Healing the Soul," *Exploring the Intersection of Islāmic Spirituality and Psychotherapy: Healing the Soul*, Januari 2024, 1–187, <https://doi.org/10.1007/978-3-031-72724-5/COVER>.

⁵⁵Akrim, Rudianto, dan Adhani, "Interactive effects of stoicism and religious coping on psychological distress, fatigue and intercultural communication: Muslim health workers in bali."

transformation. The difference between the two lies in the orientation of the goal: Stoicism prioritizes happiness as rational *eudaimonia*, while Islam makes happiness a means to the salvation of the hereafter and the pleasure of Allah. Fourth, the integration between Stoic values and the principles of Islamic Guidance has great potential to design a more holistic, contextual, and applicable approach to guidance. This approach allows for the formation of a model of guidance services that is not only responsive to modern psychosocial challenges but also deeply rooted in the values of faith and rational wisdom. Through this integration, individuals can be equipped with the capacity to face life's pressures as a whole, with emotional stability, rationality of thought, and spiritual depth. Thus, authentic and enduring happiness can only be achieved through the merging of philosophical wisdom and spiritual depth. The synthesis between Stoicism and Islamic Guidance offered in this study is expected to be able to enrich scientific discourse, as well as make a significant contribution to the development of Islamic guidance models that are reflective, adaptive, and relevant to the needs of the times.

The research limitation of the approach used is a literature study with a focus on conceptual analysis, so it does not involve empirical data from the direct practice of Islamic guidance in the field. Therefore, further research is recommended to develop empirical studies with a quantitative or qualitative approach to test the effectiveness of integrating Stoicism values in the practice of Islamic guidance against various psychospiritual problems

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