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Mutma'innah Personality in the Qur'an as a Form of Aristotle's Eudaimonia Ethics

**Muhammad Yuchbibun Nury^{1*}, Dhur Anni², Slamet Arif³,
Habibatun Nuriyyah⁴ Diki Muhammad Roofid⁵**

^{1,2} Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

³International Islamic University Darul Uloom Wadda'wah, Pasuruan, Indonesia

⁴Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Universitas Al-Azhar, Kairo, Egypt

*Correspondence Author: * yuchbibun.nury@gmail.com

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Keywords

Mutma'innah, Personality, Happiness, Eudaimonia

Abstract

Personality is one of the most complex and dynamic aspects of a human being. It plays a crucial role in determining how individuals interact with their environment, face life's challenges, and achieve their goals. Understanding personality is essential for improving quality of life and attaining happiness. For classical philosophers such as Aristotle, happiness represents the highest level a person can achieve. The sciences he developed aimed to attain inner peace, or eudaimonic happiness. This form of happiness can be achieved through a good nature, a peaceful heart, and a healthy body. This study employs a qualitative method with a library research approach to analyze the term mutma'innah in the Qur'an. The results indicate that the verses containing the word mutma'innah can be interpreted as guidelines for shaping personality. Furthermore, eudaimonic happiness, achieved through mutma'innah personality begins with using worldly enjoyment as a means to apply spiritual values, while prioritizing the enjoyment of the hereafter as the ultimate goal of human life. Thus, mutma'innah as a personality trait reflects the wisdom of positive qualities that promote human self-development and help prevent mental health disorders

Introduction

Happiness is the primary dream or goal of every person in life. Even the United Nations General Assembly (UN) emphasizes that happiness and well-being should be integral parts of

global public policy.¹ Including the achievement of the 17 Sustainable Development Goals.² Through UN Resolution 66/281 on July 12, 2012, March 20 was designated as the International Day of Happiness. However, achieving happiness is not always easy. Factors such as mental health, social connections, and perceived emotions can influence an individual's happiness. In Indonesia alone, approximately 15.5 million adolescents experience mental health problems that can affect their happiness.³

Several factors influence mental health, including internal factors such as feelings of gratitude and an understanding of the positive functions of mental health.⁴ External factors caused by parental parenting⁵ and environmental factors. The most common mental disorder among adolescents is anxiety disorder—a combination of social phobia and generalized anxiety disorder—affecting 26.7% of this population.⁶ According to the I-NAMHS survey conducted in 2022, the prevalence rates were as follows: 3.7% for [condition not specified], followed by major depressive disorder at 1.0%, conduct disorder at 0.9%, and both post-traumatic stress disorder (PTSD) and attention deficit hyperactivity disorder (ADHD) at 0.5% each.⁷ In addition, individual factors can also relate to character or personality, the ability to live harmoniously, the meaning of life, emotional flexibility, a positive self-concept, and spirituality. As one of the internal factors, an individual's response to the external environment plays a dominant role in achieving peace of mind, soul, and happiness in life.⁸ Thus, individuals should cultivate a positive attitude and personality to foster happiness from within, as a positive personality plays a crucial role in maintaining mental health and enhancing overall well-being.

One significant approach to interpreting happiness is the principle of eudaimonia, a concept first introduced by Aristotle. According to Aristotle, a happy life is a virtuous life—one characterized by self-actualization, the fulfillment of one's potential, and engaging in meaningful activities.⁹ By applying the principle of eudaimonic well-being, the well-being of individuals experiencing depression can be improved.¹⁰ A person with stronger positive psychological skills is better equipped to cope with symptoms of mental health disorders as well as biological health challenges.¹¹ Other studies also demonstrate that happiness arises from the integration of hedonic

¹ Wilda Arifati, "Commemorated on March 20, This is the History of International Happiness Day," [rri.co.id](https://rri.co.id/internasional/1404378/diperingati-20-maret-ini-sejarah-hari-kebahagiaan-internasional), 2025, <https://rri.co.id/internasional/1404378/diperingati-20-maret-ini-sejarah-hari-kebahagiaan-internasional>.

² Ministry of National Development Planning/BAPPENAS, *Pocket Book 17 Sustainable Development Goals*, Ministry of National Development Planning/BAPPENAS (Jakarta, n.d.), 16.

³ Nadhifa Aurellia Wirawan, "15.5 Million Indonesian Adolescents Have Mental Health Problems," GoogStats, 2024, https://goodstats.id/article/15-5-juta-remaja-indonesia-mengalami-masalah-kesehatan-mental-m9Njh#google_vignette.

⁴ Fetty Rahmawaty et al., "Factors that affect mental health in adolescents," *Surya Medika Journal (JSM)* 8, no. 3 (2022): 166–72, <https://doi.org/10.57235/jerumi.v2i1.1760>.

⁵ Ni Made Padma Batiari, Budiharto Budiharto, and Tri Suratmi, "Anxiety in Adolescents: Risk Factor Based on the Social Ecological Model," *INSAN Journal of Psychology and Mental Health* 7, no. 1 (2022): 36–53, <https://doi.org/10.20473/jpkm.v7i12022.36-53., 12>.

⁶ Naufal Khalish, "Mental Health Crisis Haunts Indonesia's Generation Z," Aceh Mental Hospital, 2024.

⁷ Gloriabarus, "I-NAMHS Survey Results: One in Three Indonesian Adolescents Have Mental Health Problems," Gadjah Mada University, 2022, <https://ugm.ac.id/id/berita/23086-hasil-survei-i-namhs-satu-dari-tiga-remaja-indonesia-memiliki-masalah-kesehatan-mental/>.

⁸ Suci Indah Sari, Fathra Annis Nauli, and Veny Elita, "Individual Factors Related to Students' Mental Health Status," *Journal of Professional Nursing* 13, no. 1 (2025): 14–31.

⁹ Garvin Goei, *Positive Psychology: Fostering Happiness and Self-Development* (Jakarta: Kompas Book Publisher, 2021)., 6.

¹⁰ Mohsen Jahanloo, "Eudaimonic Well-Being as a Moderator of the Relationship between Depressive Symptoms and Life Satisfaction," *The Open Psychology Journal* 17, no. 1 (2024): 1–8, <https://doi.org/10.2174/0118743501298966240516055209., 6>.

¹¹ Carol D. Ryff, Jennifer Morozink Boylan, and Julie A. Kirsch, "Eudaimonic and Hedonic Well-Being: An Integrative Perspective with Linkages to Sociodemographic Factors and Health," in *Measuring Well-Being: Interdisciplinary*

and eudaimonic aspects, including interpersonal relationships, fulfillment of needs, togetherness with friends and family, and religiosity as key determinants of happiness.¹²

In contrast to previous studies, such as those by Sofia and Sari, which suggest that happiness can be derived from faith, piety, God's grace, and good deeds.¹³ According to Martin and Hambali, happiness from Imam Ghazali's perspective can be achieved through repentance, patience, zuhud (asceticism), poverty, love, tawakal (trust in God), and sincerity.¹⁴ Fuad also reiterates this point, emphasizing the spiritual aspect as essential to achieving happiness. According to Fuad, although spiritual values are included in discussions of happiness, psychology—rooted in Western secular values—cannot serve as a comprehensive guide for humans in attaining true happiness in life.¹⁵

One interesting aspect to study is the Mutma'innah personality in the Qur'an, which represents a character that is calm, sincere, and faithful.¹⁶ Mutma'innah is also a reinterpretation of a personality that has attained the perfection of the light of the heart, enabling it to abandon traits associated with other passions that are prohibited in religion.¹⁷ In this context, the concept of eudaimonia, introduced by Aristotle as the ultimate goal of life leading to happiness and self-fulfillment, provides a framework for discussing how the ethical and moral values found in the Qur'an can be integrated with Western philosophical thought. This research aims to build upon previous studies by exploring the term Mutma'innah, understood as peace of mind, and applying Aristotle's eudaimonia ethics to analyze Mutma'innah as a concept of happiness in the Qur'an.

This research aims to provide a fresh perspective by delving deeper into the character of Mutma'innah, a figure often overlooked in previous studies. Mutma'innah is not only regarded as a symbol of tranquility but also as a representation of the ideal state of the soul, where spirituality and morality harmoniously interact. Additionally, this study analyzes how the Mutma'innah personality reflects Aristotle's principles of eudaimonia, emphasizing that true happiness depends not only on the fulfillment of material needs but also on profound moral and ethical integrity.

By conducting an in-depth analysis of the Mutma'innah personality in the Qur'an to achieve eudaimonic happiness, this research aims to make a novel contribution to the interdisciplinary study of Islamic theology and Western philosophy, while enriching the broader discourse on ethics. The originality of this study lies in its holistic approach, which integrates the spiritual values of the Qur'an with Aristotelian philosophical thought—an area that has not been extensively explored in existing literature. This approach is expected not only to offer new insights into the study of personality within a religious context but also to provide a foundation for developing a more inclusive and universal ethical framework. Ultimately, it may serve as a potential solution for

Perspective from the Social and the Humanities (English: Oxford University Press, 2021), 92–135, <https://doi.org/10.1093/oso/9780197512531.003.0005.>, 119–120.

¹² Sandeep Kaur and Sangeeta Chauhan, "Adolescents' Happiness: Hedonic or Eudaimonic?," *International Journal of Indian Psychology* 9, no. 1 (2021), <https://doi.org/10.25215/0901.206.>, 1956.

¹³ Nanum Sofia and Endah Puspita Sari, "Indicators of Happiness (Al-Sa'adah) in the Perspective of the Qur'an and Hadith," *Psychology: Journal of Psychological Thought and Research* 23, no. 2 (2018): 91–108, <https://doi.org/10.20885/psikologika.vol23.iss2.art2.>, 103–105.

¹⁴ Erik Martin and Radea Yuli Ahmad Hambali, "The Theology of Happiness According to Al-Ghazali (Study of the Book of Kimiyatus Sa'adah)," *Journal of Religious Research* 3, no. 1 (2023): 17–32, <https://doi.org/10.15575/jra.v3i1.19318.>, 28–30.

¹⁵ Muskinul Fuad, *The Psychology of Happiness in the Qur'an (Thematic Interpretation of Qur'anic Verses on Happiness)* (Yogyakarta: Lontar Mediatama, 2020.), 97–98.

¹⁶ Muhammad Hasbi, "The Concept of the Soul and Its Influence on Human Personality (Study of Tafsīr al-Mishbāh by Quraish Shihab)," *Journal of the Study of the Sciences of the Qur'an and Hadith* 17, no. 1 (2016), <https://doi.org/10.14421/qh.2016.1701-03.>, 65.

¹⁷ Daris Susanto, Bela Safitri, and Imas Masitoh, "Understanding Personality in an Islamic Perspective," *AL-FIQH: Journal of Islamic Studies* 1, no. 2 (2023): 71–76, <https://doi.org/10.59996/al-fiqh.v1i2.200.>, 73.

addressing mental health challenges that begin with attaining peace of mind, as exemplified by the Mutma'innah personality.

Method

This study employs qualitative research with descriptive analysis through a literature review approach, involving activities such as collecting library data, reading, recording, and processing research materials.¹⁸ The interpretation of the term *Mutma'innah** in the Qur'an is conducted using the thematic method (*maudhu'i*), which thoroughly and comprehensively examines a selected theme or topic along with various related aspects of the research.¹⁹ Therefore, this research utilizes data from scientific journals and books relevant to the topic. The process begins with identifying the research theme, which focuses on the Mutma'innah personality in the Qur'an and its relation to eudaimonic happiness. Next, the author collects and reviews related sources, extracting quotations pertinent to the topic to facilitate the writing process. Finally, the data is processed and analyzed to produce the research findings.

Discussion And Result

Aristotle's Eudaimonia Ethics of Happiness

Happiness and sadness are two opposing emotional states. They often coexist because one of the primary goals of human life is to attain happiness and avoid misery. Misery is an unstable mental or emotional condition characterized by a lack of intense satisfaction, love, or joy. Generally, misery is a state that conflicts with an individual's goals. Although each person's purpose in life may differ, such a state is universally recognized as misery.²⁰ Happiness is a state that contrasts with misery. According to the Kamus Besar Bahasa Indonesia (KBBI), the word means fortunate or having a peaceful feeling, which implies being free from all troubles. Meanwhile, the pleasure and tranquility experienced both physically and mentally.²¹ The general perception is that happiness is a state of being—a goal or hope that humans strive to achieve. When these goals and hopes are fulfilled, a person feels satisfied, joyful, peaceful, calm, and is considered happy.

Many philosophical thinkers from Greece, the West, and the Islamic world have offered various interpretations of the concept and nature of happiness. According to al-Ghazali, complete happiness is founded on three elements: the power of anger, the power of lust, and the power of knowledge. These three forces must be balanced so that the power of lust does not become dominant, which could lead to harm and justify wrongdoing. When lust and anger are controlled by reason, praiseworthy morals emerge. Praiseworthy morals are like light and its radiance; when they reach the heart, they cleanse it from the darkness of sin. This trait is the seed of happiness.²²

In this context, as-Sya'rawi's interpretation of happiness encompasses two types: happiness in this world and happiness in the hereafter, as well as a sense of unhappiness. Happiness can arise from faith, piety, enjoining good and forbidding evil (*amar ma'ruf nahi munkar*), receiving Allah's gifts and mercy, practicing patience, and striving in the way of Allah. Conversely, causes of unhappiness include hatred and envy stemming from disbelief in the truth, opposition, mockery, contempt for others, and other reprehensible behaviors. From the perspective of Abraham

¹⁸ Mestika Zed, *Literature Research Methods* (Jakarta: Yayasan Pustaka Obor Indonesia, 2017)., 3.

¹⁹ Nashruddin Baidan, *Method of Interpretation of the Qur'an*, 2nd ed. (Yogyakarta: Pustaka Siswa, 2011)., 151.

²⁰ Syarifuddin, "Happiness and Misery According to Nurcholis Madjid" (Syarif Hidayatullah State Islamic University, Jakarta, 2020)., 41.

²¹ Department of Education and Culture, *Great Dictionary of Indonesian Language* (Jakarta: Balai Pustaka, 1990)., 65.

²² Imam Al-Ghazali, "The Chemistry of Happiness," in *Kimiya As-Sa'adah* (Bandung: Marja Publisher, 2019)., 34.

Maslow's humanistic psychology, a person experiences happiness when their needs are balanced or fulfilled; conversely, unmet or unbalanced needs lead to unhappiness.²³

Aristotle was the first philosopher to clearly articulate that happiness is the ultimate goal sought by all people.²⁴ The perspective on happiness in this sub-theme focuses on the ethics of eudaimonia as introduced by Aristotle. The term eudaimonia derives from the Greek syllables *eu*, meaning and *daimon*, meaning that Aristotle intended to convey the concept of²⁵ Eudaimonia literally means "having a good spirit." It refers not just to being happy but to thriving, as eudaimonia is closely related to *arete* (virtue), which can be continuously developed throughout one's life.²⁶ According to Greek philosophers, happiness represents a person's highest level of achievement. In Aristotle's view, happiness is not merely about pleasure, wealth, honor, or the satisfaction of desires; rather, it is the highest good, defined as the activity of the soul in accordance with virtue. Thus, the highest good involves realizing the best within ourselves.²⁷ What is contrary to goodness will neither bring happiness nor allow one's life to flourish with virtue; therefore, it will not lead to eudaimonia.²⁸

As one of the most influential ancient Greek philosophers, Aristotle focused on ethics and human self-development—that is, how humans behave and act to cultivate themselves and achieve happiness. Therefore, discussions of human happiness are inseparable from the concept of self-development, which is central to Aristotle's ethical philosophy. Psychology, which explores the latent powers of the human soul—such as feelings, cognition, and memory—is an integral part of ethical discourse. These psychological aspects significantly influence human self-development and give rise to morals and personality in human life.

For humans to develop good character, Aristotle asserts that practical reason (phronesis) plays a central role in its formation. This is because phronesis involves the ability to carefully consider how one should act in a given situation by understanding moral principles and reasoning precisely about what the good requires. Thus, character formation is not merely a process of habitual repetition but a dynamic interaction between reason and emotional disposition.²⁹ The origin of character is consistently based on individual choices and practical considerations, although Aristotle recognizes the strong influence of habit, emotion, and social context in shaping moral dispositions. He argued that goodness and badness are both acquired through the repeated use of reason in moderating human feelings and actions toward, or away from, appropriate means. Human character is gradually forged through the accumulation of voluntary decisions.³⁰

Humans who strive to achieve eudaimonia recognize their own limitations, a process known as self-acceptance. They also seek to establish warm, trusting interpersonal relationships and positive connections with others, while shaping their surrounding environment to meet personal needs and desires (environmental mastery). In maintaining individuality within diverse social contexts, individuals pursue a sense of self-determination and personal authority (autonomy). A

²³ Putri Alfia Halida, "The Concept of Happiness in the Tafsir of Al-Sha'rāwī Abraham Maslow's Humanistic Psychology Perspective," *Dissertation* (UIN Sunan Ampel Surabaya, 2019)., 340.

²⁴ Franz-Magnis Suseno S.J., *Becoming Human: Learning From Aristotle* (Sleman: PT Kanisius, 2009)., 4.

²⁵ Aristotle *The Ethics of Nikomachea*, Terj. Nico (Yogyakarta: Basabasi, 2022)., 386.

²⁶ Sahrul Mauludi, *Aristotle: Inspiration and Enlightenment for a More Meaningful Life* (Jakarta: PT Elex Media Komputindo, 2016)., 150.

²⁷ Carol D. Ryff, "In Pursuit of Eudaimonia: Past Advances and Future Directions," *Human Flourishing: A Multidisciplinary Perspective on Neuroscience, Health, Organizations and Arts*, 2022, 9–31, https://doi.org/10.1007/978-3-031-09786-7_2. 11–12.

²⁸ Mauludi, *Aristotle: Inspiration and Enlightenment for a More Meaningful Life*., 151.

²⁹ Charles Silalahi, "Aristotle's On Character," *Indonesian Philosophy Journal* 8, no. 1 (2025): 181–89, <https://doi.org/10.23887/jfi.v8i1.83431>. 185.

³⁰ Syllable., 186.

crucial endeavor is to find meaning in one's efforts and challenges (life purpose). Ultimately, maximizing personal growth lies at the core of Aristotle's model of well-being.³¹

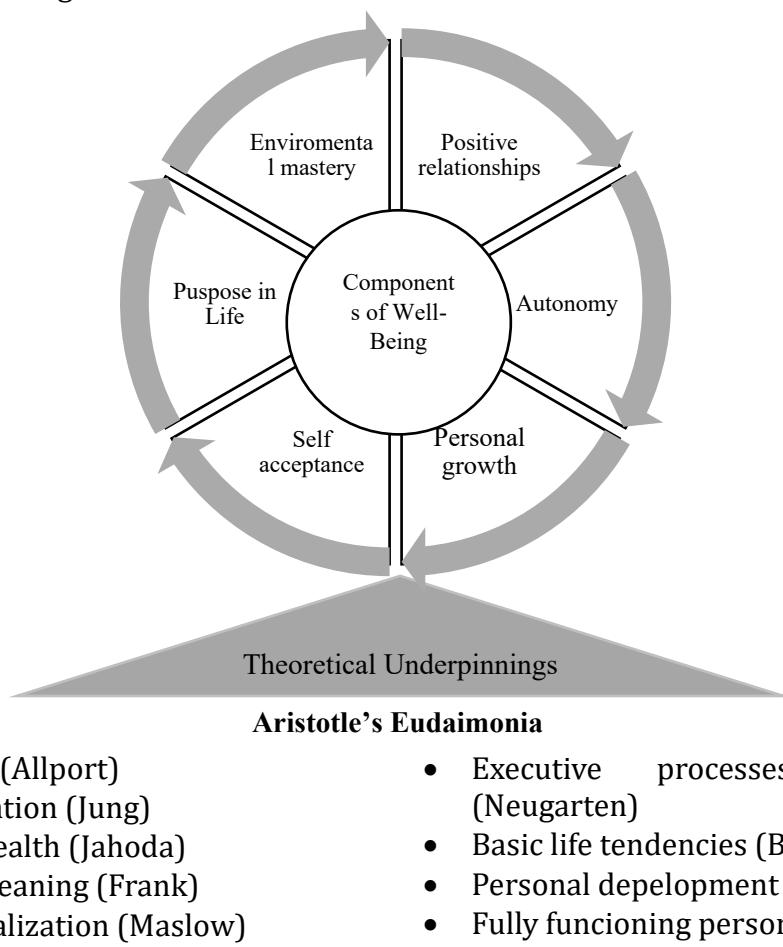


Table 1 Dimensions of psychological well-being and their theoretical foundations

- To understand how self-development leads to happiness, it is first necessary to grasp the key aspects of Aristotle's philosophy, which can be divided into three main sections:
- Teleological ethics form the basis of Aristotle's ethical thinking, which begins with his concept of purpose. In discussing purpose, Aristotle distinguishes between two perspectives: one is what is sought for the sake of a further goal, and the other is what is sought for its own sake.
- Eudaimonism, Aristotle's concept of happiness, arises from the question: exactly is the final or most valuable goal of human life for its own sake?
- Aretism refers to Aristotle's teaching on virtue (*aretē* in Greek; virtue in English). Virtues are inner attitudes that humans possess (*hexis prohairesis*). Aristotle distinguishes virtue into two categories: moral virtue and intellectual virtue. Intellectual virtue is the highest ability that humans have, so the best use of human time is engaging in true reasoning.³² However, to prevent this reasoning from going too far, morals are needed as a middle ground.

³¹ Ryff, Boylan, and Kirsch, "Eudaimonic and Hedonic Well-Being: An Integrative Perspective with Linkages to Sociodemographic Factors and Health.", 98.

³² Nuansa Team, *Aristotle: The Laying of the Basis of Logic* (Bandung: Nuansa Cendekia, 2018), 51

- e. In Aristotle's view, happiness is not merely about momentary pleasure or material enjoyment but is a state of a complete and meaningful life. Eudaimonia, or happiness (well-being), as conceptualized by Aristotle, encompasses at least three key elements:
- f. Emphasizes what is called self-actualization, namely the realization of one's unique potential (reason or ratio).
- g. The manifestation of its activities includes two patterns, namely *Praxis* is an ethical life manifested through active participation in community life and the realization of all aspects of the human soul, including the spiritual. Essentially, *praxis* is the actualization of humans as *zoon politikon* (social beings). In contrast, *theoria* elevates the human soul toward divine matters; it is a purely personal activity. *Theoria* is contemplation—looking deeply at something using the eyes of the soul (logos). Thus, *theoria* can be described as the actualization of humans as *zoon logon echon* (beings who possess reason).³³

Eudaimonia, in Aristotle's philosophy, refers to a life well lived. A good life is not merely one of pleasure and enjoyment but one characterized by self-awareness and reflection, which generate meaning and wisdom. It is a life in which an individual's unique virtues are fully developed and exercised, both for their own benefit and, importantly, for the benefit of others. Thus, according to Aristotle, a happy person is not someone who is free from difficulties or suffering and indulges in worldly pleasures, but rather someone who cultivates their life through contemplation and purposeful action (hard work), transforming it into a dedication or offering to others and society.³⁴

In conclusion, eudaimonism is the pursuit of happiness through the development of one's potential, regarded as the fundamental principle of human life. The happiness in question is not limited to subjective feelings such as pleasure or joy, which are emotional aspects, but is more profound and objective, encompassing the development of all dimensions of an individual's humanity—moral, social, emotional, and spiritual. Every individual can experience true happiness if their intellect and reasoning abilities are cultivated to comprehend or contemplate eternal truths, and if they live according to virtues ingrained through habit (habitus), characterized by an inner disposition, good character, and self-control. Thus, happiness arises in individuals who possess a virtuous nature and the ability to govern themselves.

Eudaimonia is not happiness in the sense of mere pleasure or euphoria, but rather flourishing through virtue (arete). It does not simply refer to a transient state of happiness. Instead, as the highest good, eudaimonia serves as a principle, a cause, and an end. Thus, the highest good—eudaimonia—is to live a life in which reason is exercised and developed in accordance with rational principles. Eudaimonia (happiness, flourishing) is a profound and enduring activity. Although it cannot be equated with pleasure, wealth, or honor, Aristotle acknowledges that achieving perfect eudaimonia also requires worldly goods, provided they are used with moderation.³⁵

Aristotle's concept of happiness is not selfish or solely focused on what benefits the individual. Instead, happiness can also arise from external sources such as friendships, community life, and even the state. Aristotle's ethics do not promote selfishness or the pursuit of what is most important only for oneself; rather, humans attain the core of their existence through active engagement with the world.³⁶ Humans can experience happiness through their activities, by mobilizing themselves, and by acting. If People can experience happiness through their activities

³³ Marhaeini et al., *How Sciences Work*, ed. Abd Muid N (South Jakarta: PTIQ PRESS, 2018)., 93-98.

³⁴ Iman Setiadi Arif, *Positive Psychology: A Scientific Approach to Happiness* (Jakarta: PT Gramedia Pustaka Umum, 2007)., 20.

³⁵ Mauludi, *Aristotle: Inspiration and Enlightenment for a More Meaningful Life.*, 155.

³⁶ Rusfian Effendi, *The Philosophy of Happiness (Plato, Aristotle, Al-Ghazali, Al-Farabi)* (Yogyakarta: Deepublish, 2017)., 32.

by mobilizing themselves and taking action. If the word is replaced with according to Aristotle, humans will experience their lives as meaningful, which is the essence of happiness achieved in life.³⁷ Human actions that lead to happiness can be cultivated by developing virtue. By consistently practicing virtuous behavior, one eventually internalizes these actions, making them a natural part of one's character.

Mutma'innah as a Personality

Personality is derived from the Latin word *persona*, which refers to a mask used in drama to represent a specific role or appearance that is not real. From this origin, the terms *personality* and *persona*—meaning mask—came to signify the performer themselves, who plays the role depicted by the mask. Today, scholars use the term *personality* to denote attributes of an individual or to describe the what, why, and how of human behavior. Although there is no single definition of personality, it can be understood as a pattern of unique traits and characteristics that are relatively stable, providing consistency and individuality to a person's behavior.³⁸

In contemporary Arabic, the term *syakhsiyah* refers to personality, describing an individual's unique character, nature, or behavior. In addition to *syakhsiyah*, personality is also expressed through the terms *huwiyyah*, *dzatiyyah*, *nafsiyah*, and *khuluqiyah*. The term *huwiyyah* corresponds to in English. Al-Farabi argued that *huwiyyah* represents an individual's existence, highlighting the state and uniqueness that distinguish one person from another. *Dzatiyyah* encompasses identity, personality, and subjectivity; in psychological terms, it refers to a person's disposition to behave in a certain way. Meanwhile, *nafsiyah* is translated by Syafi'i as personality, self, or the level of personality development.³⁹ However, according to Abdul Mujib, the term *syakhsiyah* has been widely used to describe and assess individual personality and has even become generally accepted as an equivalent of the term

In Islamic psychology, personality is an integration of the heart, mind, and desire system that shapes human behavior. The characteristics of this behavior can become habitual and resistant to influence from opposing attitudes and actions of others. Such traits are maintained when they have been established as habits over a long period. Therefore, personality does not develop instantly but is formed through a prolonged life process. Many factors contribute to shaping human personality.⁴⁰ Islam teaches its adherents to adhere to good deeds and avoid destructive behavior in all aspects of daily life, both personal and professional. Personality development is shaped by the values of religiosity, which integrates emotional and spiritual dimensions. Islam emphasizes cultivating a personality grounded in virtue and good deeds.⁴¹

The qualities associated with the color of the soul include faithfulness, calmness (Mutma'innah), willingness, patience, trust, honesty, reliability, gratitude, intelligence, bravery, democracy, optimism, generosity, repentance, piety, ihsan, istiqomah, and happiness.⁴² Hasbi, in his article, explains the concept of the soul and its influence on shaping personality. According to Hasbi, personality is the integration of the systems of reason, heart, and desire, which together embody the dominant attitudes and behaviors that collectively form a person's personality. This

³⁷ Effendi., 28.

³⁸ Nur Fatwakiningsih, *Theory of Human Personality Psychology* (Yogyakarta: ANDI Yogyakarta Publisher, 2023), 4.

³⁹ Umar Yusuf, *Personality Psychology Based on an Islamic Perspective (Revised Edition)* (Jakarta: Kencana Prenada Media Group, 2024).

⁴⁰ Rusdiana Navlia Khaulaisie, "The Essence of Muslim Personality, Series of Understanding the Soul to the Concept of Kamil Humans," *Journal of Reflexology* 11, no. 11 (2016): 39–57., 42.

⁴¹ Masrur Mohd Khir et al., "Islamic Personality Model: A Conceptual Framework," *Procedia Economics and Finance* 37, no. 16 (2016): 137–44, [https://doi.org/10.1016/s2212-5671\(16\)30104-6.](https://doi.org/10.1016/s2212-5671(16)30104-6.), 139.

⁴² Rif'at Syauqi Nawawi, *Qur'anic personality* (Jakarta: AMZAH, 2024), 49–53.

integration creates a spontaneous and unified relationship between thoughts, feelings, and actions when interacting with others or responding to stimuli from within or outside oneself. From this perspective, the attitude that first spontaneously emerges in response to internal or external stimuli is considered to reflect the person's personality.⁴³

The Qur'an states that humans possess three important aspects that influence the formation of personality and behavior. These aspects are interconnected and cannot be separated from one another. They are jismiah (physical or biological aspect), rohaniah (spiritual and transcendental aspect), and nafs (psychic or psychological aspect).⁴⁴ In terms of degree, the nafs is categorized into three levels. An-nafs al-Mutma'innah is the nafs that has reached firm belief in the truth and remains consistent with it. This nafs harbors no doubt in its faith, is content with Allah's provisions, and follows the rules of Shariah. An-nafs al-Lawwamah is the self that is self-reproaching because it still tends to err and struggles to consistently perform acts of obedience and goodness. Finally, an-nafs al-Ammarah is the nafs that often incites evil and indulges in lustful pleasures.⁴⁵ Regarding the complexity of human physical aspects, the foundation for the formation of human behavior or personality is based on the concept of objectifying nafs, aql, and qalb.⁴⁶

The word in the General Indonesian Dictionary is defined as a state of tranquility, characterized by the absence of restlessness, commotion, or unrest.⁴⁷ In Lisan al-'Arab, the word Mutma'innah derives from the root words tamana or ta'mana, with the addition of a hamzah letter, forming the word itma'anna, which means to calm or silence something. When associated with the word qalbun (heart), it means calm; when applied to a place or space, it signifies silence.⁴⁸ The term Mutma'innah can be understood as a sincere, convinced, and believing soul. A soul that has reached the level of Mutma'innah (calm) is illuminated by reason and rationality. This calm soul develops through the ability to place things in their proper context, always grounded in faith. With this foundation of faith, a person accepts everything they encounter—whether happiness or hardship, victory or defeat—with sincerity and contentment. When receiving a favor or achieving a desired goal, they do not exhibit excessive joy. Conversely, when faced with trials, they neither grieve nor despair.⁴⁹

Based on the meaning, definition, and usage of the word *Mutma'innah*, it can be concluded that *Mutma'innah* is a form of human personality. A person with a *Mutma'innah* personality has a stable mental condition because they can control themselves in any situation, think rationally, have a calm and peaceful heart and are able to create balance within themselves. In line with Hasbi's opinion, *Mutma'innah* personality reflects a calm psyche because it always remembers Allah and is far from offenses and prayers. In a *Mutma'innah* personality, the potential of one's heart and mind has been well actualized. So there is a harmonious working relationship between the power of the heart, intellect, and lust. A person with a *Mutma'innah* personality has a mature way of thinking and strong intellectual control due to the maturity of his knowledge; has a high awareness of the heart, an abundance of wisdom and guidance from Allah, and even opens the realm of 'supra-consciousness' because his heart lives with dhikr, his emotions tend to be stable and he is able to

⁴³ Muhammad Hasbi, "The Concept of the Soul and Its Influence on Human Personality (Study of Tafsīr al-Mishbāh by Quraish Shihab)," *Journal of the Study of the Sciences of the Qur'an and Hadith* 17, no. 1 (2016): 45, <https://doi.org/10.14421/qh.2016.1701-03..>, 51.

⁴⁴ Joseph *Personality Psychology Based on an Islamic Perspective (Revised Edition)*., 87-90.

⁴⁵ Endang Kartikowati, *Religious Psychology & Islamic Psychology: A Comparison* (Jakarta: Kencana, 2016)., 77.

⁴⁶ Hafnidar, *Islamic Psychology* (Depok: PT. RajaGrafindo Persada, 2023).

⁴⁷ W.J.S. Poerwadarminta, *General Dictionary of Indonesian Language* (Jakarta: Balai Pustaka, 1986).

⁴⁸ Ibn Mandzur, *Lisan Al Araby* (Beirut: Dar Shodir, 1993)., 204-205.

⁴⁹ A. Hikmah, "The Concept of a Calm Soul in the Qur'an (Thematic Interpretation Study)" (Sunan Kalijaga State Islamic University, 2019)., 22.

manage his feelings very well. In fact, a study found that waves of remembrance sent continuously to the brain can stimulate nerve cells to remember Allah, and bring a strong positive influence on a person's mentality.⁵⁰

While in the Qur'an, *Mutma'innah* personality can be characterized by someone who has unshakable faith in the truth, feels safe and free from the fears and sorrows of the world, and most importantly he has a serene psyche because he always remembers Allah SWT. In another statement, people who have this personality have the traits of *amanah*, sincerity, *tawakkal*, repentance when committing sins, patience, wisdom, *tawadhu*, calm and have compassion for humans, Allah and His Messenger. As has been exemplified in QS. Al-Anfa>l [8]: 10 and QS. 'Ali Imra>n [3]: 126, even in war conditions, peace of mind and tranquility are needed which can be achieved by always remembering Allah SWT (*dhikrullah*). Like during the Badr war, at that time the strength of the polytheists' troops was three times that of the Muslims, even having more complete weaponry. So with the Muslims remembering Allah SWT, a sense of calm and strength of spirit was created.

In the Qur'an, we can find many verses that contain the word *Mutma'innah*, such as QS. Al-Isra>' [17]: 95, QS. Ar-Ra'd [13]: 28, QS. Yunu>s [10]: 7, QS. An-Nahl 16]: 106 dan 112, QS. Al-Fajr [89]: 27 are verses that fall into the *Makkiyah* category. While the verses that fall into the *Madaniyah* category include QS. Al-Baqarah [2]: 260, QS. Al-Anfa>l [8]: 10, QS. Ali 'Imra>n [3]: 126, QS. An-Nisa>' [4]: 103, QS. Al-Hajj [22]: 11, and QS. Al-Ma>idah [5]: 113. The following is the interpretation of the verses containing the term *Mutma'innah* in shaping personality based on *tartib nuzu>l*:

a. QS. al-Fajr [89]: 27

The ulama understand **النَّفْسُ الْمُطْمَئِنَةُ** to mean a calm soul, a soul that believes in the existence or promise of Allah swt. This verse is a call from Allah swt to those who are obedient, when their souls will leave their bodies or when their souls will be resurrected. His calm soul will feel safe and secure because he remembers Allah swt. as-Sha'rawi interprets this verse as a form of man who clings to his Lord, and has calmness in good times and also when he experiences distress. This tranquility prevents one from doubting Allah and fearing things that do not suit him.

b. QS. al-Isra>' [15]: 95

Quraish Shihab in the interpretation of al-Mishbah does not specifically interpret the word **مُطْمَئِنُونَ**, even referring to the interpretation of Ibn 'Asyur who connects with the previous verse, Quraish Shihab states that the previous verses explain the objections of the polytheists to recognize the existence of apostleship. Unlike Thaba>thaba>'i who argues that this verse is a rebuttal to the polytheists who deny the prophetic treatise and the descent of divine revelation brought by angels. While at}-T}abari explains that the revelation of this verse is a form of Allah's affirmation, "if angels can walk quietly on the earth, then We will send down from the sky an angel as a Messenger."⁵¹

c. QS. Yunu>s [10]: 7

This verse criticizes those who do not prepare themselves for the Last Day. There are four characteristics that are condemned by this verse, namely: people who do not expect or believe in a later day, people who are satisfied with worldly life so that all their time is spent acquiring

⁵⁰ Iskandar Ibrahim, "The Role of Parents in Using Dhikrullah to Stimulate Children's Muthmainnah Character," in *Proceedings of the International Conference on the Roles of Parents in Shaping Children's Characters (ICECED)* (Banda Aceh, 2018), 202–7., 206.

⁵¹ Abu Ja'far al Thabari Muhammad bin Jarir, *Tafsir Thabari: Jami'ul Bayan Fi Takwil Al Quran* (al Risalah, 2000). Volume 16, 919.

it, people who feel at ease with life in the world especially when they succeed in having whatever they want, and people who are careless and their hearts have died so that they cannot accept advice. Mujahid reported that the words of Allah swt وَاطْمَئْنُوا بِهَا are similar to QS. Hu>d [11]: 15: "Whoever desires the life of the world and its adornments, We shall surely give them the reward of their work in the world in full, and they shall not be wronged in the world."⁵²

d. QS. an-Nahl [16]: 106

This verse was revealed in the case of 'Amma>r Ibn Ya>sir and his parents, Sumayyah and Ya>sir. They were forced by the polytheists to apostatize and for refusing their mother and father were killed. 'Ammar, on the other hand, was freed for uttering the words of kufr. The word طمأنٌ derives from the word طمأنَ which means steady and calm. A calm heart is one that is willing and relieved of the situation it faces. In the context of this verse, it is the calmness of the heart and its willingness to accept faith in Allah swt.⁵³ Ibn Abi Hatim also narrated from Mujahid, "This verse was revealed regarding some people in Makkah who had believed. Then, some of the Companions in Medina wrote to them to emigrate in order to be protected from the threat of the disbelievers of Quraysh."⁵⁴

e. QS. an-Nahl [16]: 112

According to Quraish Shihab, this verse explains about a country whose inhabitants feel safe from the threat of enemies and peaceful with the pleasure of life and harmony of its inhabitants. The sustenance of the people of that country came in abundance from various directions. However, because they denied the blessings of Allah swt, their lives changed like people who wear clothes of hunger after a prosperous life and clothes of fear after they used to feel safe, this is due to their disobedience to Allah swt.⁵⁵

f. QS. ar-Ra'd [13]: 28

Quraish Shihab refers to the opinion of Thaba>thaba>'i who underlines that the word (طمأنٌ) is an explanation of the previous word, namely faith. Faith is not just knowledge about the object of faith, because knowledge does not necessarily lead to belief and peace of mind. Whereas knowledge that can give birth to faith is knowledge accompanied by an awareness of the greatness of Allah swt and the weakness and need of creatures to Him. So that when knowledge and awareness combine in a person's soul, calm and tranquility are born. The word (طمأنٌ) also uses a present verb that aims not only at a certain time, but for continuous tranquility.⁵⁶ While al-Sha'rawi interpreted the serenity of the verse in QS. ar-Ra'd [13]: 28 as a form of tranquility and harmony towards the creed that is not affected by the mind to carve the creed from things that mislead it. The believer can feel calm as long as he remembers Allah with dhikr.⁵⁷

g. QS. al-Hajj [22]: 11

This verse talks about people who fall into the category of hypocrites and have very weak faith. This is indicated by the fact that if he obtains virtue, namely worldly gain, then he becomes calm. But if he is hit by a test in the form of difficulties, disasters or things that do not benefit

⁵² Jarir. Volume 13, 453.

⁵³ Mr. Quraish Shihab, *Tafsir Al-Mishbah: Message, Effect And Compatibility Of The Qur'an Volume 6* (Tangerang: Lentera Hati, 2016), 741-742.

⁵⁴ Muhammad Mutawalli Al-Sya'rawi, *Tafsir Worried Al-Sha'rawi Haul Al-Qur'an Al-Karim* (al-Rayah li al-Nasar wa al-Tauzi', 2020). Volume 11. 552-558.

⁵⁵ Shihab, *Tafsir Al-Mishbah: Message, Effect And Compatibility Of The Qur'an Volume 6.*, 753-754.

⁵⁶ Shihab., 270-273.

⁵⁷ Al-Sha'rawi, *Tafsir Worried Al-Sha'rawi Haul Al-Qur'an Al-Karim*. Volume 10,

his world then he will fall down. Such people never feel calm and stable in spirit and are always shaking. In fact, because of his attitude, Allah SWT does not give grace.⁵⁸

h. QS. al-Baqarah [2]: 260

This verse tells the story of Prophet Ibrahim who begged God to show His power in bringing the dead back to life. In the interpretation of al-Mishbah, it is explained that when he delivered the request, the level of faith of Prophet Ibrahim had just reached the level *Knowledge is near* not yet 'An al-Yaqin, let alone *Haqq al-Yaqin*. Prophet Ibrahim only reached the level of perfect confidence after *angel>t as-Sama>of>t wa al-Ardh* which was shown to him. Thus according to the author, lafadz *liyat} mainna heart>* can be interpreted as a form of faith in Allah in which there is no longer any doubt.⁵⁹

i. QS. al-Anfa>l [8]: 10

This verse is news of the angels' assistance to the Muslims during the battle of Badr. Allah swt conveyed the promise of help to reassure the hearts of Muslims so that they could fight with a burning spirit and a steady heart. However, it is also reminded that such help and strength cannot play a role without the blessing of Allah swt. Therefore, it is mentioned repeatedly in the Qur'an that the victory of the Muslims only comes from Allah swt.⁶⁰

j. QS. Ali 'Imra>n [126]

As promise of Allah swt in the battle of Uhud. This verse serves as a reminder that the desired war victory only comes from Allah swt, not from the many angels who come down to help the war. The purpose is so that Muslims do not simply look at the number of troops or equipment material means, but should direct your gaze and hopes only to Allah SWT. QS. Ali 'Imran: 126 is almost the same as QS. Al-Anfal: 10 which talks about the descent of the angel at the Battle of Badr. However, the different editorials of the verses indicate differences in the mental and mental conditions of Muslims at that time. In the Badr war, they were very worried because the number of troops and weapons of war were inadequate. Meanwhile, during the Uhud battle, the number of Muslims was around 700 people with great enthusiasm. However, in the battle of Uhud the Muslims did not meet the requirements of patience and piety so that Allah SWT did not send down angelic help (explained in QS. Ali 'Imran: 124-125).⁶¹⁶²

k. QS. an-Nisa>' [4]: 103

There is no specific interpretation of the term *اطمأنْتُمْ*. However, this verse is still related to the previous verse which explains the performance of prayer in emergency situations (war). So in general, this verse explains the need to make dhikr after praying, even when the situation is tense because of war. Under normal circumstances, dhikr after prayer is done while sitting, but during war dhikr can be done while standing, sitting or lying down.⁶³

l. QS. al-Ma>idah [5]: 113

This verse is still related to the previous verse, talking about the followers of Prophet 'I>sa who asked Prophet 'I>sa to ask God to send down food in a special dish that comes from the sky. Interpreting verse 113, according to Quraish Shihab if it is understood in a positive sense then the

⁵⁸ Mr. Quraish Shihab, *Tafsir Al-Mishbah: Message, Effect, and Compatibility of the Qur'an Volume 8* (Tangerang: Lentera Hati, 2016), 163.

⁵⁹ Mr. Quraish Shihab, *Tafsir Al-Mishbah: Message, Impressions, and Compatibility of the Qur'an Volume 1* (Tangerang: Lentera Hati, 2016), 679-681.

⁶⁰ Quraish Shihab, *Tafsir Al-Mishbah: Message, Effect And Compatibility Of The Qur'an Volume 4* (Tangerang: Lentera Hati, 2016), 475.

⁶¹ Mr. Quraish Shihab, *Tafsir Al-Mishbah: Message, Effect And Compatibility Of The Qur'an Volume 2* (Tangerang: Lentera Hati, 2016), 249-250.

⁶² Shihab., 249-250.

⁶³ Shihab., 692-693.

request of the followers of Prophet Jesus is not to remove their doubts, but because of hunger so that by eating the meal they can obtain blessings and the heart becomes peaceful. The expected peace of mind is similar to that expected by Prophet Ibrahim in QS. Al-Baqarah: 260. Thus they not only reached the level of belief, but reached the level of disbelief *Certain* with 'Ain and Haq al-Yaqi>n, that the Prophet 'I>sa had spoken the truth.

The verses are classified into several themes of discussion, namely; 1). *Mutma'innah* as a form of faith in the world. QS. An-Nahl [13]: 106, QS. Al-Baqarah [2]: 260 & QS. Al-Ma>idah [5]: 113, 2). *Mutma'innah* as a form of Allah's help in QS. Ali 'Imra>n [3]: 126 & QS. Al-Anfa>l [8]: 10, 3). *Mutma'innah* as a form of remembering Allah with dhikr in QS. Ar-Ra'd [13]: 28 & QS. An-Nisa>' [4]: 103, 4). *Mutma'innah* which is interpreted as a sense of tranquility due to a tendency towards the things of the world, in the QS. Yunu>s [10]: 7 & QS. Al-Hajj [22]: 11, 5). *Mutma'innah* which is aimed at the safe condition of the city of Makkah, in the QS. An-Nahl [16]: 112, 6). The use of *Mutma'innah* to indicate angels who walk calmly, in the QS. Isra>' [17]: 95 and 7). *Mutma'innah* meaning as a calm soul, in QS. Al-Fajr [89]: 27.

Based on the above interpretation, according to the author, a person's personality that reaches the level of *Mutma'innah* is by first remembering that life in the world is not eternal. Humans are commanded to prepare provisions for the afterlife, namely with acts of worship so that when leaving the life of the world will be calmer as QS. al-Fajr [89]: 27. Like an angel who walks quietly (QS. al-Isra>' [15]: 95), Humans are commanded to emulate the figure of the Prophet Muhammad, who was deliberately sent by Allah from among humans, not from angels. This is because humans cannot see angels directly except with the permission of Allah. Also described in QS. Yunu>s [10]: 7, that a person who is negligent because of the life of the world is very lost and only gains temporary peace. Except for a believer who is forced to confess apostasy but in his heart still believes in Allah swt, as stated by the Prophet (may Allah's peace and blessings be upon him). QS. an-Nahl [16]: 106 which explains that Allah swtolerates the confession of apostasy of a person who is in a state of necessity to protect himself and Allah does not forgive people who are disobedient to him as QS. an-Nahl [16]: 112.

In order to avoid things that distance the relationship with Allah, humans are ordered to always remember Allah by dhikr (QS. ar-Ra'd [13]: 28). In addition to increasing awareness of the greatness of Allah swt. dhikr can foster faith and tranquility of the heart and avoid the hypocritical attitude that feels calm when his desires are realized, but when afflicted with a test he is shaken and does not believe in Allah swt, QS. al-Hajj [22]: 11. To increase faith in Allah, humans can see the power of Allah swt that exists in this universe, as the Prophet Ibrahim in QS. al-Baqarah [2]: 260. Among Allah's powers is sending down angels to help Muslims win the battle of Badr, QS. al-Anfa>l [8]: 10. Although Allah swt is all-powerful over everything, humans still have to be patient and pious to Allah swt, as stated above QS. Ali 'Imra>n [3]: 126 which tells the story of Muslims losing the battle of Uhud because they could not be patient and obey what was ordered by the Prophet Muhammad. Finally, to reach the level of *Mutma'innah* personality, humans should pray (QS. an-Nisa>' [4]: 103 until reaching the stage of haq al-yaqi>n on the power of Allah swt.

***Mutma'innah* as a Pillar of Eudaimonia: Reflections on Happiness with Spiritual and Psychological Balance**

As explained above, the 12 verses containing the term *Mutma'innah* have different meanings. Some are interpreted as a state of calm, security, a serene feeling, a calm heart, and a calm soul. There is a term *Mutma'innah* that is intended for calmness because of the remembrance of Allah, because of Allah's help and there is also calmness aimed at something worldly. According to the author, *Mutma'innah* is included in the category of personality types in an Islamic perspective

with several characteristics for people who have this personality including tawakal, grateful for the grace of Allah, patient and content with the provisions of Allah swt either in accordance with their wishes or also those that are not appropriate (tests or trials). A person with a *Mutma'innah* personality does not leave the life of the world only to worship Allah, but realizes that life in the world is a means to prepare provisions for good deeds in achieving a more eternal afterlife, namely obtaining His paradise. With a strong belief in the promises of Allah, His predetermined destiny, this personality feels peace of mind because it is protected from things forbidden by Allah.

Thus, if analyzed using Aristotle's eudaimonia happiness theory, then *Mutma'innah* personality is the way to achieve eudaimonia happiness. In line with the concept of eudaimonia, which has the concept of the ultimate goal of life (teleological), as well as the concept of *Mutma'innah* personality that makes the detachment of the human spirit calmly from its body to achieve eternal life in the afterlife as the ultimate goal of life in the world. Therefore, eudaimonia and *Mutma'innah* have the concept of the ultimate goal of every action performed, and have arete or virtue (moral and intellectual virtues) in living life. The *Mutma'innah* personality in the Qur'an refers to two different, but interrelated things, namely *Mutma'innah* with the arate of the world and *Mutma'innah* with the arate of the hereafter. If using the eudaimonia theory, the reinterpretation of these verses is as follows:

***Mutma'innah* Personality with virtues of the world**

The world is a place for human life, but life in the world is not eternal. Human life will end with age limit (death) or also because of the apocalypse. But in Aristotle's eudaimonia, when talking about a life well-lived, it is not goodness that is full of pleasure and enjoyment. Rather, it is the awareness of life that is reflected in the form of wisdom. Perfect eudaimonia still requires worldly things under the condition of moderation, or an attitude that avoids excess.

As in QS. Yu>nus [10]: 7, the *Mutma'innah* personality is calm because of the life of the world and does not believe in an afterlife. It is the same in QS. Al-Hajj [22]: 11, al-Bukhari narrated from Ibn Abbas that this verse was revealed because there was a man who came to Madinah and converted to Islam. Then, if his wife gave birth to a baby boy and his horse bred, he said, "this is a good religion." However, if his wife did not bear a son and his horse did not have a foal he said, "this is a bad religion." Hence, Allah revealed His words, "Among men there are those who worship Allah only at the edge..." Another narration from Ibn Mardawaih relates on the authority of Athiyyah from Ibn Mas'ud that a Jewish man converted to Islam. Then his eyes became blind, his property ran out and his son died so he blamed Islam. He said, "I have found nothing good in this religion of mine. In fact, my eyes are blind, my wealth is gone, and my son is dead." Hence, QS. Al-Hajj [22]: 11.⁶⁴

In his interpretation, As-Sya'rawi explains that good has a higher position than bad. Because actually a test must have wisdom and lessons behind it. When someone experiences misery in the world does not mean that they will experience misery in the hereafter. Patience when getting trials, and gratitude when happy is a level in the faith of a Muslim. According to him, God wants humans to be a servant in good, bad, happy and miserable conditions. Because both (happy and miserable) are tests. And humans will not be able to believe unless they know that Allah is the Most Just, wise and powerful God. For this reason, it is obligatory for every believer to be able to accept all conditions that occur (happy and miserable).

In QS. Yu>nus: 7, Allah SWT says, "*Those who do not expect a meeting with Us, are satisfied with the life of the world, and are at ease with it, ...*" according to as-Sya'rawi if a servant expects a meeting with his creator, then he will prepare himself by being pious in living His commands and avoiding His prohibitions. It is also clarified that the meaning of "being satisfied with the life of the

⁶⁴ Jalaluddin As-Suyuthi, *Asbabun Nuzul*, ed. terj. Abdul Hayyie et al (Depok: Gema Insani, 2001), 459.

world" if attributed to humans, then what is meant by 'world' is the limit of human life while in the world. This is because even if a person dies leaving it, the world will still exist until the end of the Day of Judgment. For example, if a baby dies while in the womb, then the baby's world is only limited to the mother's womb. Then someone who lives to be 100 years old, then his world is only limited to 100 years. This is inversely proportional to the age of the world (universe) which continues. Therefore, the pleasures of the world are only limited to the pleasures experienced during life, not as long as this world exists.⁶⁵

Happiness whose goal is worldly is often related to happiness derived from wealth, social status, or sensual pleasure. This is temporary and indirect if done in an inappropriate manner (violating social norms and intellectual moral goodness). Many people believe that happiness can be obtained from wealth, rank or position, even physical perfection. However, it is not uncommon for wealth to cause suffering because they are not good at managing it or because they are too protective of their wealth and are afraid of losing it and eventually fall ill. It is not uncommon for positions or ranks to be misused to manipulate and even corrupt what is not their right so that they end up behind bars. If so, then where is the happiness? Treasure, rank and perfection of the body are actually important as instruments to achieve happiness, as long as they are viewed and placed appropriately.

It can be concluded that happiness by making the world a virtue (arate) is not the ultimate goal of audaimonia. It is the process of achieving ultimate happiness in the hereafter. For this reason, the good done in the world should grow and develop virtuously. Humans who have the ultimate goal of the afterlife will try to keep away from things that can damage their happiness, such as avoiding criminal acts, crimes, lies, and so on. Thus, the second process to achieve Aristotle's eudaimonia happiness is by practicing spiritual virtues.

Mutma'innah Personality with Spiritual Virtues

Mutma'innah with spiritual arate means a soul that is calm because it has gone through the process of being tired, but it does not complain and feel restless. A person with a *Mutma'innah* personality who has the hereafter as his or her main goal will practice spiritual principles in living his or her life. As marked in the Qur'an, this personality has several characteristics including:

Firstly, having an unshakable belief in the truth as in QS. An-Nahl: 106 which means, "While his heart remains calm with his faith." As-Sya'rawi interprets the word *Mutma'innah* in QS. An-Nahl: 106 with the meaning of calmness that does not need anything else. According to him, man cannot feel calm unless he is in a place where he feels comfortable and at ease.⁶⁶ Ibn Abi Hatim narrated from Mujahid, who said: "This verse was revealed about some people in Mecca who had believed. Then, some companions in Medina wrote to them to emigrate. They left for Madinah. However, on the way, they were overtaken by Quraysh and forced to renounce Islam so that they became disbelievers under duress. This verse was revealed concerning them."⁶⁷

Secondly, his heart is at peace because he always believes and remembers the creator as in QS. Ar-Ra'd: 28 which means, "Those who believe and their hearts are calmed by remembering Allah. Remember, that only by remembering Allah will the heart always be at ease." According to as-Sha'rawi, the peace of heart referred to in QS. Ar-Ra'd: 28 is the fruit of faith based on belief in Allah. In fact, every believer must always be connected to the One who created him and always increase piety. So that all actions carried out by the limbs and intellect can always be connected to Allah

⁶⁵ Muhammad Mutawalli As-Sha'rawi, *Worried about As-Sha'rawi Haul Al-Qur'an Al-Karim*, Jilid.9 (Kairo: al Rayah, 2020)., 208-212.

⁶⁶ Muhammad Mutawalli As-Sha'rawi, *Worried about As-Sha'rawi Haul Al-Qur'an Al-Karim*, Jilid. 11 (Kairo: al Rayah, 2020)., 544-545.

⁶⁷ As-Suyuthi, *Asbabun Nuzul.*, 410.

swt.⁶⁸ In addition, the form of peace of mind obtained from faith in Allah SWT is also found in QS. An-Nisa: 103, this verse tells the condition of Muslims who are at war. Although in a precarious condition, as a believer, he should continue to strengthen his heart and soul to dhikr to Allah until his heart becomes calm, then istikamah to pray and not leave Him, because humans really need Allah's help. According to as-Sya'rawi, a believer has a demand not to delay prayer from its time and always remember Allah SWT.⁶⁹

In addition to prayer, the way to always remember Allah is by dhikr, which is by mentioning the names of Allah, contemplating His power, His attributes, and all His favors that have been given to humans so that it can calm the mind. In line with the psychological point of view, human actions that remember Allah (dhikr) in their consciousness will develop into an appreciation of the presence of Allah and will maintain their behavior because they feel that every action taken is under the supervision of Allah, and will not feel alone in living life.

Thirdly, someone who has a *Mutma'innah* personality because he sees the power of Allah. In QS. Al-Baqarah: 260 Prophet Ibrahim asked Allah to show how He revives the dead, the Prophet Ibrahim's request was not because he did not believe, but so that his heart felt calm. In addition, the form of Allah's power is also seen in QS. Al-Maidah: 113. There was a people who asked about the real and clear dishes that Allah sent down from the sky to reassure their hearts.

The fourth is the *Mutma'innah* personality in QS. al-Anfal: 10 and QS. Ali 'Imran: 126 which is described by the traits of patience, sincerity and tawakal. This verse tells the story of the war between the Muslims and the polytheists. At that time, Allah did not tell them that angelic help would come to win the battle of the believers, because it would make believers lazy and unprepared because they already knew the victory. With no help from the beginning, Muslims were more patient and full of faith to carry out the war. Until the result of patience, sincerity, and belief in the help of Allah SWT is finally rewarded by the presence of angelic reinforcements during the war to help the victory of Muslims.⁷⁰

Fifth, the *Mutma'innah* personality which is reflected in a calm soul QS. Al-Fajr: 27 with its translation which reads, "O peaceful soul."⁷¹ Ibn Abi Hatim narrated from Buraidah r.a., who said, "This verse was revealed regarding Hamzah." Juwaibir reported from adh-Dhahhak from Ibn Abbas r.a. that the Messenger of Allah said, "Whoever buys the Well of Rumat, from which he gets fresh water, Allah will forgive him." Then Uthman bin Affan bought the well. Then the Prophet said, "Are you willing to make it a public well." Uthman replied, "Yes." To this attitude of Uthman, Allah revealed His words, "O, peaceful soul."⁷²

As-Sya'rawi in his interpretation explains that when someone wants to be recognized as a servant, it is required to return to Allah and be pleased by Allah. Then in misery and in pleasure humans are ordered to return to their original place after wandering on earth and parting with their birthplace, namely returning to God with something that becomes a link between God and humans. And for the group of people who because they have closeness to their Lord, they will be

⁶⁸ Muhammad Mutawalli As-Sha'rawi, *Worried about As-Sha'rawi Haul Al-Qur'an Al-Karim*, Jilid. 10 (Kairo: al Rayah, 2020), 554-561.

⁶⁹ Muhammad Mutawalli As-Sha'rawi, *Worried about As-Sha'rawi Haul Al-Qur'an Al-Karim*, Jilid.4 (Kairo: al Rayah, 2020), 586-588.

⁷⁰ Muhammad Mutawalli As-Sha'rawi, *Worried about As-Sha'rawi Haul Al-Qur'an Al-Karim*, Jilid.7 (Kairo: al Rayah, 2020), 568-570.

⁷¹ Ministry of Religion of the Republic of Indonesia, *The Qur'an and its translation* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2019).

⁷² As-Suyuthi, *Asbabun Nuzul.*, 760.

included in God's paradise because of His mercy and help.⁷³ Indeed, the connection is the development of spirits in heaven starting from the first call, namely ya aiyyatuhan nafsal mutmainnah (people who cling to their Lord and who have peace in good times and bad times). Namely someone who has no doubts about Allah as his Lord in every situation that is being experienced, whether in a state of getting trials or getting pleasure. And does not feel fear when dealing with frightening things. In essence, true tranquility is every human being who remains calm with the situation because he is sure of Allah's help to him.⁷⁴

Quraish Shihab mentions that *an-nafs al-Mutma'innah* in the sense of a peaceful soul, is convinced of the existence of Allah or His promise, accompanied by sincerity in doing good deeds.⁷⁵ Ibn Qoyyim interprets *t}uma'ninah* in QS. Al-Fajr 27-30 as a peace of mind about something, not anxious and restless. In the atsar it is mentioned that "Honesty is tranquility and lies are indecision". Allah makes *t}uma'ninah* in the hearts of the believers and in their souls, then gives good news, that the people who enter heaven are those who have a serene soul. Ibn Qoyyim distinguishes *t}uma'ninah* into three levels, which are:

1. *T}uma'ninah* of the heart at the mention of Allah's name. This trait of *t}uma'ninah* can be understood from the sense of calm that arises from mentioning the name of Allah and reading His book and the sense of tranquility possessed by the heart of a servant who fears His punishment, then turns to hope for His love.
2. *T}uma'ninah* of the spirit when it reaches the goal of revealing the essence, when it longs for the promise, and when it separates to reunite.
3. *T}uma'ninah* due to witnessing Allah's affection, togetherness towards eternity, and position towards the azali light. This degree is related to the transience and eternity that the soul will experience. The person who comes to the testimony of being together with Allah will feel at peace because of Allah's love. He is also at peace because he is sure of all the decrees of Allah that are eternal in nature.⁷⁶

Thus, *Mutma'innah* personality with spiritual virtue is characterized by prioritizing moral and intellectual values based on Allah SWT. *Mutma'innah* personality with spiritual virtue tends to have a positive self-concept, namely by trying to improve and maintain their faith, having a husnudzon attitude or being kind to conditions that are not in accordance with their goals, being patient in facing trials and pleasures, when making mistakes will immediately repent, and surrendering or surrendering the final results of the efforts they make only to God. This is none other than because the main purpose of his life is to live the commands and stay away from God's prohibitions that have been taught in his religion. When referring to the goal of eudaimonia, the *Mutma'innah* personality in the Qur'an is an example of some positive human self-concepts that have achieved ultimate happiness. Individuals who have a *Mutma'innah* personality with the purpose of Allah (spiritual) will be wiser in determining their words and actions, because every action they do can cause consequences. In his daily life, someone who has a eudaimonia personality has moral and intellectual balance. So that he can socialize well with the surrounding environment, and activate himself in line with divine things. A person who has achieved the happiness of eudaimonia certainly feels peace of heart and comfort of living in the world.

⁷³ Muhammad Mutawalli As-Sha'rawi, *Worried about As-Sha'rawi Haul Al-Qur'an Al-Karim*, Jilid.22 (Kairo: al Rayah, 2020), 456.

⁷⁴ As-Sha'rawi., 456.

⁷⁵ Quraish Shihab, *Tafsir Al-Mishbah: Message, Impressions, and Compatibility of the Qur'an Volume 15* (Tangerang: Lentera Hati, 2016), 299.

⁷⁶ Fuad, *The Psychology of Happiness in the Qur'an (Thematic Interpretation of Qur'anic Verses on Happiness)*., 51-53.

Thus, *Mutma'innah* (peace of mind) listed in the verses of the Qur'an is one of the concepts in Islamic psychology that describes a balanced and harmonious personality. Specifically, the concept of happiness promoted by Greek philosophers with *Mutma'innah* personality in the Qur'an has continuity. However, the efforts made in achieving eudaimonia in detail do not emphasize spiritual values. Unlike the *Mutma'innah* personality that emphasizes the relationship of spiritual values in order to achieve happiness. Nevertheless, this eudaimonia theory is in line with the happiness caused by the tranquility of the soul (*Mutma'innah*), which is not making worldly favors as the ultimate goal of life, because happiness that comes from the world tends to be temporary and unstable. So it cannot be called eudaimonia happiness. Therefore, to achieve eudaimonia, one should live their life by being as wise and good as possible.

From the affirmation of the verses of the Qur'an above, it can be drawn a red thread that one of the psychic powers that become a factor in the change of human personality is *nafs al-Mutma'innah* (peaceful soul), a soul that gets the guidance of good guidance and maintenance. So that by using *nafs al-Mutma'innah*, humans will get peace of mind, the welfare of life both for the life of the world and the hereafter. However, even though someone has a *Mutma'innah* personality if the main goal (virtue) in his life is not to Allah, then the happiness that will be obtained is false or temporary. Because, when he gets a test or something that is not in accordance with his expectations, then he cannot accept it and is even prone to depression. A person can be said to have a *Mutma'innah* personality if he has actualized the potential of reason in applying the moral principles of life manifested in fellow living beings (*hablumminannas* & *hablumminal'alam*) and to his creator (*hablumminallah*). Actualization towards fellow living beings can be seen from daily interactions, namely by keeping his words and actions from things that can harm other creatures. Actualization towards fellow living beings can be strengthened from human interaction with their creator. When a person has closeness and always remembers his Lord, then the belief that what is done does not escape the supervision of his Lord. So from that belief a calm personality or *Mutma'innah* is formed, a personality that avoids actions that harm himself, other creatures and that cause him distance from God.

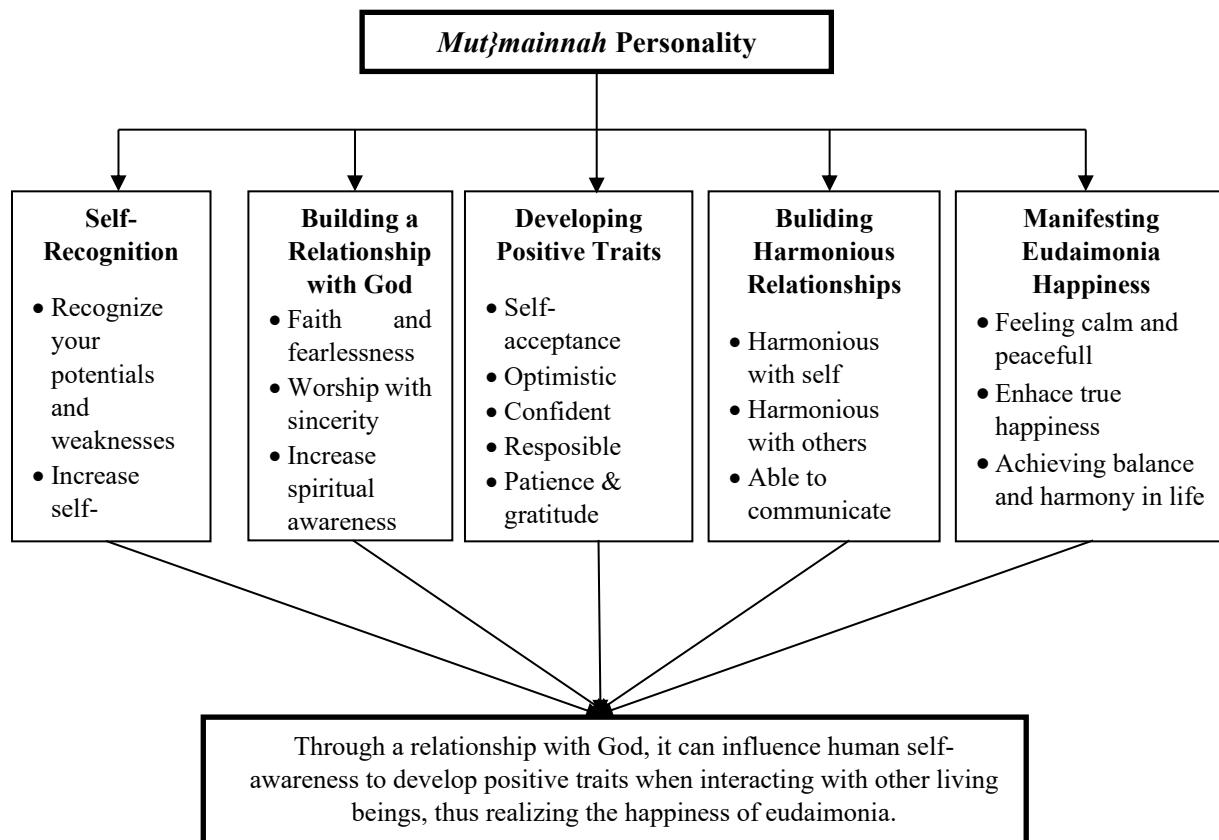
When a person has achieved peace of mind or heart, then indirectly he will feel happiness in the sense of *tjuma'ninah* (serenity) which is all the rewards, gifts, and favors from God that are more psychological (emotions/feelings), *ruhaniyah* (spiritual), and *ukhrawi*, rather than just happiness that is material, physical and worldly. Every Muslim will try to achieve this type of happiness, because it is the peak of happiness or real happiness. However, when a person does not have a main goal in life, then he will make the world a place that makes him happy. Because in the Qur'an, peace of mind caused by spiritual values is also emphasized as a source of happiness.

The *Mutma'innah* personality with the virtue of spirituality has a strong and coherent belief in the higher purpose and meaning of the universe. As a human being, he is aware of his place in the larger design, his beliefs shape his actions which are the source of peace and happiness in his life. Thus, the achievement of a eudaimonic life is characterized by the quantity and quality of high positive emotions of the person who lives it, voluntarily bound to a larger and meaningful purpose until the person who has it experiences a lot of inner satisfaction not only pleasure, the eudaimonic person also has positive relationships with others. A life that has realized goodness is a virtuous life, an eudaimonic life, and a happy life.

The implication of *Mutma'innah* personality with mental health problems today can also be one of the strategies to prevent mental health disorders. This is done by increasing positive traits such as patience, gratitude, rida and tawakal in managing stress and individual emotions. *Mutma'innah* personality can influence a person's ability to regulate emotions and manage their

emotional balance. A *Mutma'innah* personality that is more emotionally stable tends to have better mental health because of its ability to recognize itself, develop positive traits, build harmonious relationships with the creator and the surrounding environment can realize happiness and peace of mind. It is also proven by previous research which explains that someone with *Mutma'innah* personality can be responsible and has good adaptive ability in doing work. A person who interprets life as 'grace' tends to develop Islamic values with humanism by not prioritizing reason, but also giving the role of moral values that contain spiritual values that can form positive morals and character.⁷⁷ In relation to mental health, *Mutma'innah* personality can mediate depression. A person who has high religious values may have low levels of depression. They remain calm and positive despite facing potentially dangerous situations because they believe that what they are experiencing is God's provision.⁷⁸ The correlation of *Mutma'innah* in achieving eudaimonia happiness begins with self-acceptance. Someone who has accepted themselves will appreciate and be satisfied with their strengths and weaknesses. He will be more confident and can forgive himself for failures. This is very important for maintaining mental health, because it focuses on developing positive potential rather than focusing on negative things. Self-acceptance must also be accompanied by a life purpose, in someone with a *Mutma'innah* personality the ultimate goal of his life is the afterlife. So that when someone has a clear life goal, it makes it easier for him to activate himself and master the environment around him. The form of self-actualization in *Mutma'innah* personality is by not leaving spiritual values.

Further explanation can be seen in the following scheme of *Mutma'innah* personality formation to realize eudaimonia happiness;



⁷⁷ Asih Nati et al., "Muthmainnah Adaptive Capability: Conceptualization, Scale Development and Validation," *International Journal of Economics and Management* 17, no. 3 (2023): 331–44, <https://doi.org/10.47836/ijeam.17.3.04.>, 339-341.

⁷⁸ Dwi Yan Nugraha, Fuad Nashori, and Musa Muwaga, "Roles of Muthmainnah Personality and Alexithymia in Dealing with Mental Health Problems among University Students," *INSPIRA: Indonesian Journal of Psychological Research* 5, no. 1 (2024): 83–94, <https://doi.org/10.32505/inspira.v5i1.8496.>, 89.

A person who has recognized their potential and weaknesses is likely to develop positive traits and build a good relationship with God through faith and piety. This can help individuals understand their purpose in life and increase awareness of life priorities. This awareness can help individuals understand how their behavior can affect themselves, others and the environment. So that positive traits will grow in managing emotions and facing challenges such as optimism, self-confidence, good emotional management, rida, patience, gratitude and tawakal. From the positive traits that are actualized in everyday life, individuals will feel safe, comfortable, have a quality life, do not feel overthinking until finally it can create harmonious relationships with themselves, family, the surrounding environment and reach the point of eudaimonia happiness.

Conclusion

Mutma'innah in the Qur'an can be interpreted as a human personality that is calm, secure and achieves closeness to His creator. The Qur'an indicates that to achieve eudaimonia happiness, one must balance the life of the world and the afterlife. Life in the world becomes a bridge to pursue the virtues of the afterlife, namely heaven. Eudaimonia cannot be waited for or happen by chance, but is the fruit of a strong and continuous effort in developing all aspects of man, namely psychic, physical, soul and spirit and building harmonious relationships with others. Happiness is actually sourced from within the human being itself and not from outside. The achievement of happiness is to make material (worldly) pleasure as a means to obtain spiritual pleasure. It is from this spiritual pleasure that one can feel tranquility, spaciousness, and peace in life.

Although the concept of *Mutma'innah* personality can realize Aristotle's concept of eudaimonia happiness, however, this study emphasizes that psychology rooted in secularism in the West, although incorporating the value of spirituality in the discourse of happiness, cannot fully be used as a guide to life in achieving happiness. This is where the need for psychological studies based on Qur'anic values occupies its relevance. As the Qur'an explains, the *Mutma'innah* personality with the virtues of the world is the initial means of applying the virtues of the hereafter. Thus, life in the world and in the hereafter for Muslims must be balanced, it is forbidden for a believer to be negligent because of the temporary pleasures of the world.

Thus, the *Mutma'innah* personality is generally described as someone who has positive traits such as self-acceptance, emotional management, optimism, confidence, responsibility, piety, patience, gratitude, tawakal, rida, and has a harmonious relationship with oneself and the environment. This personality embodies a relatively stable and lasting happiness. This research shows that the concept of *Mutma'innah* personality in the Qur'an is one of the strategies in realizing happiness in accordance with Aristotle's concept of eudaimonia. Eudaimonia happiness is very relevant to human life today, and is beneficial to human self-development and can be a solution in preventing mental health disorders that are a problem today.

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