

Research Article

Qona'ah on Badiuzzaman Said Nursi Perspective: Analysis of Happy Model in Dimensions of Gratitude

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Received : December 5, 2022

Revised : February 19, 2023

Accepted : March 11, 2023

Available online : March 16, 2023

How to Cite: Jarman Arroisi, and Nurmala Indah. 2023. "Qona'ah on Badiuzzaman Said Nursi Perspective: Analysis of Happy Model in Dimensions of Gratitude". *Risalah, Jurnal Pendidikan Dan Studi Islam* 9 (1):85-97. https://doi.org/10.31943/jurnal_risalah.v9i1.399.

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Abstract. In this modern era, many people are looking for happiness that is only based on material things without paying attention to peace of mind. This can be seen very clearly in the lives of Westerners who only make material life a source of happiness and satisfaction. So that the happiness that is obtained is not eternal and eternal, because gratitude is not accompanied by them being able to enjoy all aspects of life. This research was conducted to determine Badiuzzaman Said Nursi's qana'ah perspective based on the Dimensions of Gratitude. First, the analysis uses qualitative methods, and data collection is carried out using a literature search. After that, the data that has been collected is described descriptively to explain each of the related discussion suburbs. Then the results of this study show that to get to the attitude of qana'ah, it is necessary to apply the perspective of the business, willing, resignation, gratitude, prayer, and sharing. According to Said Nursi, the highest level of qana'ah is to become ahsana taqwiim by passing the four foundations of ubudiyah and mahbubiyah, including absolute weakness (al-Ajz), Absolute Factory (al-Faqr), absolute longing (asy-Syafaqah) and absolute gratitude (at-Tafakkur).

Keywords: Qana'ah, Gratitude, Said Nursi.

INTRODUCTION

The treasures used to overdo it today are expensive and precious treasures. Because sometimes he must be paid for with honor and self-esteem. The sanctity of religion is often at stake to get lousy money. Humans do this only to get mere satisfaction that they consider to be a source of happiness. Every individual can also obtain this. However, such pleasure is only accepted in a material that does not reach the magical thing. Especially in the era of globalization that we face today, the happiness of each individual depends on their satisfaction in getting their needs, where the desired pleasure contains greed which then leads to the opium of

dissatisfaction which results in endless desires, which ultimately this increasingly peaked desire makes him lose and regret.

The word happiness is often identified with a sense of satisfaction; in Islam, it is called the word qona'ah. As for Western thinking, the term happiness is focused on a study called positive psychology. In positive psychology, understanding the meaning of happiness, they entered the discussion of Psychology Well Being. In its definition, humans dominate in getting psychological happiness, where happiness is temporary and based on passion alone. For example, in a study entitled *The Paradoxical Effect of Pursuing*, Psychologist Brett Q. Ford and Iris B. Mauss, (n.d.) In this study the researcher divided respondents into two groups; the first group consisted of respondents who were asked to make themselves as happy as possible while listening to music, while the second group was asked to listen to music. This research gives the conclusion that the respondents provided by the target to be happy do not get a comfortable feeling. Thus the results of the research explained by Brett and Iris that happiness is temporary, and pursuing and targeting happiness will be a dangerous induction. The concept of research produced is the concept of happiness that most people widely understand; that is, a concept of happiness that is only oriented towards worldly happiness and eliminates the values of beliefs and divinity.

The purpose of this study is to provide a textual and intellectual explanation of the concept of happiness based on gratitude. This research is motivated by the rise of modern humans who are currently losing direction and cannot achieve true happiness because they are covered with worldly orientation. The importance of this research can also be seen in previous studies, which discuss the concept of happiness and its relevance in this research. First, Kholili Hasib, *Human and Happiness Research: Greek Philosophical Views and Syed Muhammad Naquib Al-Attas's Response*. This research discusses the concepts of humans and happiness, and humans are required to know the nature of the idea of human beings to achieve essential happiness. Because humans understand their nature, they will position themselves following Islamic sharia or, in this case, the Islamic worldview. (Kholili Hasib 2019, 21) Second, research conducted by Jarman Arroisi, *Happiness in the Perspective of Al-Ghazali*. This research explains the concept of happiness from the perspective of al-Ghazali. In this study, the researcher explains the peak of one's happiness, according to al-Ghazali, is the arrival of someone to the level of God's ma'rifah (knowing Allah) so that the orientation of happiness is not only on material needs but more than that, namely spiritual happiness by knowing Allah SWT. (Jarman Arroisi 2019, 89) Third, research was conducted by Jarman Arroisi, *Happiness Perspective of Syed Muhammad Naquib al-Attas*. This research explains the concept of happiness from Syed Muhammad Naquib al-Attas. In this study, the researcher explained that al-Attas divided happiness into two parts: the highest physical happiness and happiness by achieving the ma'rifah of Allah. Therefore, people who are always looking for material happiness will not achieve this happiness. (Jarman Arroisi n.d., 183)

From the three researchers above, it appears more transparent that non-material Ask is a critical aspect that needs to be considered by happiness seekers. In addition, previous researchers did not explain in detail the levels and stages that must be carried out by someone who hopes to get a sense of happiness.

With this consideration, this study became more interesting when the ideas and concepts of happiness were not only seen from the non-material aspects and methods and stages of obtaining it. But what is more important is how urgently the modern-secular Western society can get happiness in the right way. Gratitude is proof that satisfaction leads to happiness, an essential point of Said Nursi's idea that needs to be examined in this manuscript.

METHOD

The method used by researchers in this study is qualitative research. (Ronny Kountur 2009, 105) In this case, the content analysis is closer to the discourse analysis intended for data analysis and text interpretation. (Mudjia Rahardjo 2014, 1) With data analysis, the researcher understands primary ideas and is confronted with other primary or secondary ideas.

In addition, this study also uses a type of library research. (Kaelan 2012, 148) In this context, the literature method used emphasizes more on textual (Masri Singarimbun n.d., 45) aspects such as books, papers, journals, records, and reports on writing from previous writing (M. Iqbal Hasan 2002, 3) and other library sources. According to M. Atho Mudzar, this study can be categorized in cultural studies based on the subject matter. On the other hand, artistic research is a writing model that concentrates thoughts, values, and cultural ideas as a product of human thinking. (M. Atho Mudzar 1992, 37) Besides that, based on the formulation of the problem, this study is related to social phenomena, culture, art, and interdisciplinary philosophy. (Kaelan M.S 2005, 63)

In analyzing data, the author uses descriptive methods to manage data to outline a community's state systematically. (Budiarti 2006) Data analysis is carried out carefully and classified according to the variables needed. (Abuddin Nata 2013, 210) Data analysis using descriptive methods is felt following research, namely knowing the concept of Qona'ah Badiuzzaman Said Nursi in the form of a system of thought (Moh. Nazir 2013, 106) and its influence on the attitudes and views of a group. (Gunawan Sumodiningrat n.d., 4)

RESULTS AND DISCUSSION

The Meaning of Qona'ah

The word qona'ah is more identical to the word happy, where Westerners implement the term language more. To help understand the understanding of happiness, researchers convey the content meaning of Westerners from various perspectives. In general, the definition of happiness in the Oxford English Dictionary is said to have the sense of happiness as "*good fortune or luck in the life of in particular affair; Success, Prosperity.*" (n.d.) The intention of happiness exists outside of humans and is conditional and temporal. In the Indonesian dictionary, the word happy can be interpreted as a state or feeling of pleasure, peace, and freedom from troublesome things. (Pusat Bahasa Departemen Pendidikan Nasional 2008, 115)

Aristotle states happiness is a goal in human life. (Aristotle n.d., 5-6) Happiness is also a standard of achieving a person with the achievement of that standard, so there is no more desire from humans. He believes happiness can be achieved if humans have a good soul. (Kees Bertens n.d., 108) In this case, the value of happiness (Eudaimonia)

will be through high-level activities by carrying out actions based on the teachings of virtue.

Humans can achieve something when he first understands what he wants to achieve, as well as happiness. Happiness is often defined as a pleasure, peace of life, and luck born in mind. (Departemen Pendidikan dan Kebudayaan 1990, 65) In English terms, it is known as happiness, a pleasant state, virtue and prosperity, and a gift. Happiness, in Martin Seligman's view, is known as Authentic Happiness. (S. Stephenson Smith 1996, 573) Happiness is characterized by positive emotions, excellent life satisfaction, and meaningful life. (Martin Seligman 2002, 249) Such happiness is experienced when someone is in a state of gratification, namely the form of drifting in a job that is liked but cannot be explained emotionally about what is felt. So that the favorable situation in life and meaningful makes it dissolve in that feeling is the point of authentic happiness.

In addition, the term well-being is used to describe happiness. This term is commonly used in psychology literature as a pronoun for joy, (C.R. Synder and Shane J Lopez 2007, 129) which means welfare and quality of life. Furthermore, the term Psychological Well-Being is developing a quality of individuals who are satisfied with their lives (C.D. Ryff 1989, 81) and subjective well-being, which is an evaluation of the past, including happiness and satisfaction. (Diener 2009, 1) The pleasure in question is not only based on personal emotional aspects but also objectively concerns the development of all aspects of the humanitarianism of an individual (moral, social, spiritual, and spiritual aspects). (Kees Bertens n.d., 108) Then happiness is a state of welfare or satisfaction and a pleasant or satisfying experience. (n.d.) The definition of Haidar Bagir states that happiness is composed of three aspects: well-being, namely satisfaction or fulfillment of conditions considered important in life (external). Second, there is the willingness to the situation within him (internal). Third, the feeling of knowing the meaning of life is on the grounds of closeness with God. (Edmund Husserl 1969, 49)

Happy Islam is more often interpreted by the expression of the word *qana'ah*, which comes from the phrase *qana'a*, which means accepting something gracefully. With another arrangement of *qani'a*, *yaqna'u*, *qana'ah* means satisfied and happy, (Sahabuddin 2007, 756) pleasure, (Al-'Alamah Manzbur 1422, 511) and satisfaction. (Ahmad Warson Munawwir 1997, 505) Thus the word *qana'ah* can be interpreted as an acceptance accompanied by a sense of pride, comfort, and happiness.

Abdul Qadir Abu Fariz interprets the word *qana'ah* in the term as a wealth of the soul. And soul wealth is higher and nobler than the wealth of wealth. The richness of the soul gives birth to an attitude of maintaining self-honor and self-glory, while the wealth of wealth and greed in the property gave birth to self-humiliation. (Muhammad Abdul Qadir Abu Fariz 2005, 242) So the meaning of the attitude of *qona'ah* is self-defense towards honor and glory.

This opinion is in line with Muhammad bin 'Ali At-Tirmidzi, who confirms *qana'ah* is the satisfaction of the soul of the sustenance that was drawn to him. With the meaning of finding adequacy in what is in the hands and does not want what is not in writing. (Al-Qusyairi 2003, 107) It can be understood to greet with soul satisfaction for all that is owned between many or at least.

Then there is a statement of *qona'ah* that also needs to be accompanied by the nature of *zuhud*. This was stated by Bisyr al-Hafi, where *qona'ah* is like a king who does not want to reside except in the hearts of believers. He also added that the basis of the *qona'ah* building is *zuhud* towards the world because avoiding the world is happiness, and world hunters are a weakness. So for people who have realized that wealth is to be left behind to the heirs and will be damaged by change, the *zuhud* should be stronger than his love for the world. (Abu Bakar Ibn Muhammad Syata 1997, 5) So it is understandable that *Zuhud* is a controller of human attitude not to love the world too much.

In addition, Abu Bakar Al-Marraghi said that healthy people regulate world affairs with *qona'ah* attitudes and slow down, regulate world affairs with forgetfulness, and accelerate regulating religious affairs with knowledge and *ijtihad*. (Sulaiman Al-Kumayi 2004, 194) Therefore, he is interpreted as the proof of the human self who intelligently, with his expertise in the arrangement of his life, is more inclined to the afterlife by always being *qona'ah*.

Then there is a statement that *qona'ah* also caused a sense of comfort, such as Dzunnun Al-Mishri stating that he was *qona'ah* so he could feel comfortable among his contemporary humans and respected by the eyes of his colleagues. The absence of *qona'ah* in life will drag the culprit to the material complaints so that his freedom is deprived because possession of worldly wealth forces him to lick and engage in other despicable behaviors. (Muhammad Faruqi Hajjaj 2013, 339)

The previous statement was comparable to Imam al-Ghazali, who called humans fair creatures in *Ihya' Ulumuddin*. The needy person accepts what is in him (al-Qana'ah), and decides the creature's hope by not looking at what is in their hands. And not greedy in finding wealth. This is impossible for him except for being *qona'ah* (accepting) with narrators of food, clothing, and rights. It is sufficient for the most negligible levels and the worst kinds. His dreams were returned to their daily needs for a month, and he was not busy with what after that month. So if he wants a lot or a long dream, he loses the nature of glory and *qona'ah*. And indeed, he is dirty with greedy nature. (Imam Al-Ghazali 1994, 142-43)

Hamka also has a harmonious opinion. According to him, the concept of *qona'ah* is to accept what is improvised by continuing to work hard because humans live to work, not to be lazy even though they have reigned. He also added that *qona'ah* is a *qona'ah* heart and not *qona'ah ikhtiyari*. (Sulaiman Al-Kumayi 2004, 194)

In addition, the meaning of *qona'ah* presented by Badiuzzaman Said Nursi has the same goal as the previous statement. He dominates the word *qona'ah* in his happy context, which is based on gratitude as a dimension of a form of life satisfaction. The definitions expressed have the activity with previous descriptions, namely the task of the power, not just to protect the body physically. Still, it is also tasked with protecting and maintaining the heart, soul, and reason. (Badiuzzaman Said Nursi 2013a, 270) This he demonstrated by the story of a mother who complained to Syeh Abdul Qadir al-Jailani about the food eaten by her child. Then the conclusions are taken by Said Nursi from the conversation of Sheikh Abdul Qadir al-Jailani with a mother: "*If your child's soul can master his body, if the time can dominate his lust if his mind can defeat his stomach, and he can feel the pleasure to be grateful, At that time he could eat delicious and delicious meaning.*" (Nursi 2020, 271) It was concluded that when someone wanted

his heart to be awake in honor and glory, it would be nice if he could control all his passions with gratitude for his gifts, then please would come by itself.

Based on the description above, it is concluded that happiness is the purpose of every human life. Everyone craves happiness, happy, luck, and prosperity. In terms of psychology, happiness is measured by the quality of life and welfare. In Islam, happiness is seen in two dimensions: the dimensions of the world and the hereafter, the world as a place for investment in happiness in the afterlife. So happiness is not only focused on material aspects but more deeply than that, namely, a spiritual element exists, which was then wrapped with gratitude that was in line with the Divine Wisdom by understanding all the gifts given by God and sharing the density to the soul of the owner.

Application of The Nature of Qona'ah

With various previous meanings, it can be taken how to apply the nature of *qana'ah* in themselves, including the maximum effort. A person can be called *qana'ah* if making the utmost effort to achieve something from the gift of Allah. The business is a form of work that uses the favors obtained following the purpose of its creation or awarding. (Tim Penulis Mushaf Al-Qur'an n.d., 403-4)

Second, accept sincerity with what Allah gives. This is intended for everything provided by Allah SWT. It must be accepted happily and not easily grumble because in *qana'ah* the attitude is willing to be in it. Then helpful or pleasure (*right*) is divided into two parts, namely, the fun (*Ridha*) of Allah towards God towards His servants and the enjoyment (*Ridha*) of servants to Allah. (Amin Syukur 2012, 63)

Third, resignation with what has been sought by God. Namely, believe that he will fulfill all its provisions, and there is no doubtful word in him because tawakal is the result of a believer. (Hamka 2015, 109) *Fourth* has gratitude. Gratitude is the result and purpose of creation, as is the case with nature, that is like a large Qur'an also shows that the most important results of the creation of all entities are gratitude. (Badiuzzaman Said Nursi 2013a, 613) Finally, sustenance is obtained by gratitude, giving birth to gratitude, and explaining and showing gratitude. (Nursi 2020, 615)

Fifth, pray. Request prayers to be awarded the nature of *qana'ah*, as the Prophet Muhammad. Asking Allah to give the spirit of *qana'ah* to him, which reads: "O Allah, make me feel *qana'ah* (feeling enough, satisfied and willing) to what you have given sustenance in me in it and replace me all that is lost from me with a better." (Abu Muhammad 'Abdurrahman Muhammad n.d., 2301) And *sixth*, feel satisfied and voluntary want to share the treasure. Said Nursi said, "There is no excessive word in a goodness, and there is no goodness in something excessive." (Al-Ghazali 2020, 262) The existence of sharing is not a waste and excessive attitude but a form of allocation in a form that is more useful for others.

Said Nursi also added to all the previous applications that it is necessary to have a frugal attitude, one of the achievements of the achievement and attitude implied after the arrival of success. Because that life is cheap and *qana'ah* are two things in line with divine wisdom. Both of them put the taste above like the guard, positioned it naturally, and gave him wages following the existing tasks. (Badiuzzaman Said Nursi 2013a, 269) He also emphasized that a frugal life is a form of meaningful gratitude. He is a form of respect for divine grace stored in His gifts and kindness. (Nursi 2020, 267)

With the intention of happiness, it is obtained by an appreciation applied by a frugal life that is the controller of the human soul to draw closer to his Lord. This thrifty attitude is an implication carried out by humans after going through the realm of thinking that contemplates God given to him. So it is unsurprising if he is in line with Divine Wisdom.

Then the anonym of a frugal life is that lives wasteful and excessive is an attitude that is contrary to gratitude and is an attitude that underestimates the blessings earlier. (Badiuzzaman Said Nursi 2013a, 267) Life is extravagant and unreasonable, contrary to divine wisdom. Therefore, wasteful people will quickly get the disease because the stomach will contain a variety of dangerous mixtures that can eliminate essential appetite. (Nursi 2020, 269) A wasteful attitude is a negative attitude that must be avoided, and such a wasteful attitude signifies that humans do not use their minds to understand the divine wisdom that has been blessed with them. So that even with happiness, he will not feel and hunt for damage to himself.

So for the owner of the nature of *qana'ah* it would be nice always to save money and avoid being wasteful and stingy, which Allah has explained in verse. Allah SWT. Said: "*Eat and drink, but don't overdo it.*" (Surah Al-A'raf: 31). In the verse contains wisdom, saving is a form of gratitude, saving in line with divine wisdom, tasting pleasure to be grateful, protecting the base of noble, saving blessings, no economic and stingy relationship, and *qona'ah* is an endless treasure. The financial attitude is a noble prophetic behavior and includes a source of divine wisdom that applies in this nature. Meanwhile, a stingy attitude combines humility, kebakhilan, greed, and greed. (Badiuzzaman Said Nursi 2013a, 276)

This is in harmony with the statement of Quraysh Shihab that when humans follow their passions, the same person is in a hurry to make decisions. (Dahlan Tamrin 2010, 92) As a result, it was conveyed by Al-Syi'bi that al-Hawa was something that, if obeyed, would demean the culprit. (M. Quraish Shihab 2002, 132-33)

Then one of the previous points of gratitude Said Nursi also emphasized that the standard of appreciation was *qana'ah*, economical, raid, and a sense of the field. At the same time, the middle of the feeling of gratefulness is greedy, wasteful, disrespectful, and consuming all that is accepted without distinguishing between halal and illicit ones. (Nursi 2020, 616) So that the act of gratitude has a close relationship with an economical attitude and is inversely proportional to the wasteful attitude. Gratitude is essential in controlling humans to follow shari'ah in choosing halal and haram things.

Said Nursi also explained deeper that gratitude has various types. It's just that the most comprehensive and comprehensive kind of gratitude, as well as a general index, is prayer. Because in appreciation, there is pure faith. He also contains sincere monotheism. (Badiuzzaman Said Nursi 2013a, 617) A blessing is a form of worship that is the fifth point in applying the nature of *qana'ah* because, in prayer, various prayers show a sense of acceptance and gratitude to Allah SWT.

Then doing good to those who are entitled to receive it is not called excessive. But, at the same time, extreme is not good at all. And this has a connection with the name *Ar-Rahman* (the Most Compassionate). In the view of Nursi, *Ar-Rahman* is one of His great names mentioned after the pronunciation of "Allah," which is *Ismail A'zham*, The name of The Holiest Essence as described by Nursi. Where the name *Ar-*

Rahman includes His attention to the affairs of sustenance. Therefore, the light of the name can be achieved through gratitude stored in the gaps of fortune. Moreover, the most prominent meaning of *Ar-Rahman* is *Ar-Razzaq* (the Essence of Rezeki Giver). (Nursi 2020, 617)

He concluded how extraordinary the human self was when he was shrouded in gratitude that covered him with Divine grace and gave peace to his soul. Therefore, while greedy with the absence of appreciation to make life miserable and ill, it is necessary always to apply the six previous attitudes to be blessed with the nature of *qana'ah*.

Live Qona'ah

The picture of the life of *qana'ah* is when a believer who truly has a calm heart, a peaceful life, and a pleasure soul is not filled with anxiety for the applied fortune rations that have been used, has gratitude for God's blessings, as characteristic -God has mentioned This man in His Word:

"Whoever works on pious deeds, both men and women in a state of faith, then we will give a good life." (QS. An-Nahl: 97).

In its interpretation, the phrase "good life" (*Hayyatun Thayyibat*) in the world is to receive the gift of Allah SWT. (*qana'ah*). (Imam Al-Ghazali 1993, 159) As for M. Quraish Shihab in the interpretation

of al-Mishbah, that "good life" (*Hayyatun Thayyibat*) does not mean a luxurious life that escapes the test, but it is a life filled with relief, willingness, and patience in accepting trials and gratitude for Allah's blessings. (M. Quraish Shihab 2002, 720) Thus, the concerned person does not feel the gripping fear or sadness that goes beyond the limits because he always realizes Allah's choice is the best.

The interpretation of the previous verse is in line with Said Nursi's statement that the nature of *qana'ah* is the capital to reach a spacious and comfortable life, as well as the causes of peace in life. (Nursi 2020, 279) So that instilling the attitude of *qana'ah* will make the soul and life peaceful and calm.

In addition, the life of *qana'ah* needs to be familiar with greed and greed, generous nature, and prioritize others. The believers of the Ansar group reflect it in accepting and helping their brothers and sisters, the poor Muhajirin people. Like the word of Allah SWT.

"And the people (Ansar) who have occupied the city of Medina and have believed before (coming) (Muhajirin), they love people who emigrate to their place. And they did not put their desires in their hearts of what they gave (Muhajirin); they prioritized (Muhajirin) over themselves, even though they also needed it. And those who guarded themselves against thinking, then they are the lucky people."

Said Nursi has an opinion that is relevant to the previous verse. Stop other people's affairs is a nuisance, and keep away from greed. This is because desire gave birth to three things: never feeling enough, being poor and losing money, and greed to stain sincerity and damage the ukhrawi charity. (Badiuzzaman Said Nursi 2013a, 278-80) Therefore, interpreting the nature of *qona'ah* in humans can be destroyed by greedy nature that makes it not feel enough and despicable and selfish. This is reinforced by the statements of the hadith of the Prophet.

"It's a noble person who is qana'ah and really despicable people who are greedy." (Badiuzzaman Said Nursi 2013a, 280)

So that greedy nature is a field of loss and humiliation. Said Nursi also made the mean attitude in the form of righteousness. That is, if a pious believer is greedy, he is eager to be respected by people. While he hopes and is waiting for people's appreciation, he will not reach the perfect level of sincerity. (Nursi 2018, 280) Because the greedy attitude is based on the satisfaction of praise from humans, indirectly will be obtained because Allah SWT only owns the turmoil. Alone. The mean attitude causes sustenance, while the philosophy of resignation and qanaah becomes a means of opening the grace and gift of God. The greedy nature cannot move gradually and slowly. He did not pay attention to the stages and levels of meaning in everything. He wanted to jump immediately so that he finally fell or left one of the stages so that he could not achieve the expected goals.

The attitude that compares it with other humans will make humans injured. Because the noble person is obtained with a satisfied attitude towards something that is there does not need to hang out with people who are higher than him and do not care about the pleasure that people enjoy at the same level as him because he already has what he has. (Ibnu Al-Jauzi n.d., 77)

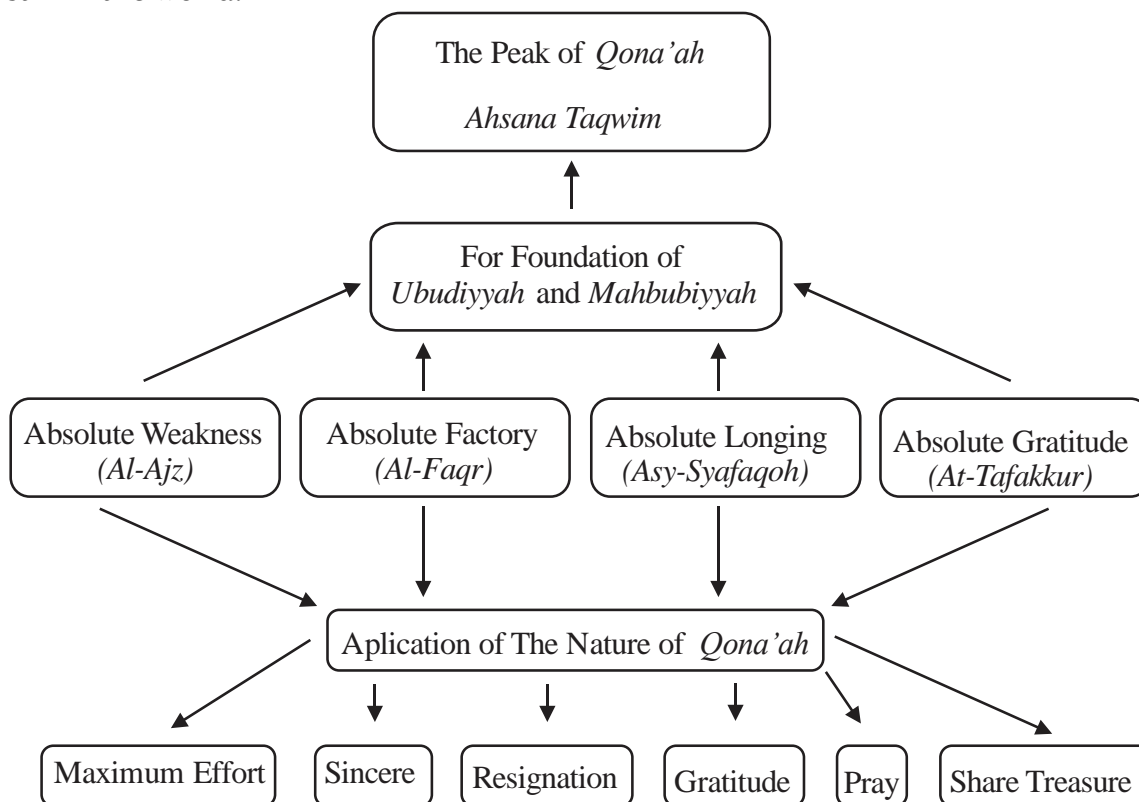
Then Said Nursi divides sustenance into two: *First*, essential fortune is a fortune guaranteed by Allah SWT. Without insufficient efforts, humans sacrifice religion, honor, and self-esteem. (Nursi 2018, 272) *Second*, the sustenance of the mutation is a fortune beyond Allah SWT's guarantee. And they are often obtained by pawning honor. (Nursi 2018, 273) So that, to get pleasure from God in all the fortune possessed, there must be practical implications for making sustenance useful. There is no need to be stingy because there is a high glory, extensive blessing, and a large reward behind the outward attitude. Conversely, there is an attitude of asking for and expecting people's help behind the credit and excessive life.

The Peak of Qona'ah

The peak of the quality is to achieve *qana'ah*, which is continuous Said Nursi introduces four foundations of the four *ubudiyah* and *mahbubiyah*, including absolute weakness (*al-Ajz*), Absolute Factory (*al-Faqr*), fundamental longing (*asy-Syafaqah*) and complete gratitude (*at-Tafakkur*). (Badiuzzaman Said Nursi 2013a, 619)

With these four foundations, humans will go to facilities that make humans able to rise to the highest level, namely *Ahsan taqwim*. In the scope of integrality, he has only gratitude. Humans fall to the lowest level when gratitude does not exist while doing great tyranny. (Badiuzzaman Said Nursi 2013a, 618) And gratitude is the most outstanding foundation of the four foundations that are the back of the person pursuing the highest path. Namely, way *ubudiyah* and *mahbubiyah* (loved by Allah). Through gratitude, mortal fortune produces eternal pleasure and eternal fruit. (Badiuzzaman Said Nursi 2013a, 615) The favors not accompanied by gratitude changed from what was previously noble and beautiful to despicable and low. With gratitude for the acceptance, humans can feel the most delicious delicacy. Although the treatment is temporary and brief, a short treat allows humans to think of divine gifts that bring ultimate and eternal delicacy without limits. So that humans can feel

the joy of Malawi from all the excitement of unlimited surges even though they are still in the world.



The table above explains how a human being can reach the highest level of *qona'ah* as *Mehsana taqwim*. Namely by applying the four basic foundations of *Ubudiyyah* and *Mahbubiyyah*, including absolute weakness (*al-Ajz*), Absolute Factory (*al-Faqr*), fundamental longing (*asy-Syafaqah*), and complete gratitude (*at-Tafakkur*). Every four foundations can be applied with attitudes to maximum effort, sincerity with what Allah gives, resignation with what has been sought, gratitude, a prayer asking to be awarded the nature of *qana'ah*, and sharing the treasure. If a human can do this well, then a person will reach the highest level of *qana'ah*, namely *ahsana taqwim* where someone feels eternal happiness with the peace of the soul, not just temporary material happiness.

CONCLUSION

It is concluded that happiness is the goal of every life. Everyone desires happiness, luck, and prosperity. In western psychology, happiness is measured by the quality of life and well-being as measured by material things. In Islam, happiness is seen in two dimensions: the dimensions of the world and the hereafter, the world as a place of investment for happiness in tomorrow. So happiness is not only focused on the material aspect but is more profound than that. Namely, there is a spiritual element in it, which is then wrapped with gratitude which is in line with Divine Wisdom by understanding all the gifts given by God and giving density to the owner's soul.

Badiuzzaman Said Nursi offered to achieve happiness by applying the nature of *qona'ah*. To accomplish the achievement of *qana'ah*, a human needs to use

maximum effort, be sincere with what Allah gives, resign with what has been sought, and pray, asking to be awarded the nature of *qana'ah* and share treasure. The attitude of sharing will not make a person poorer but the application of the nature of God's *Ar-Rahman*, which is also given to his creatures.

In addition, the form of the *qana'ah* of life provides tranquility and peace of mind for its implementation. There is no difficulty, anxiety, or grumbling because life is based on gratitude for all your blessings and a sense of sharing and concerning the lives of others. In addition, humans are accustomed to being frugal and away from greed that leads to destruction.

Then the highest level of *qana'ah* is to make gratitude the main foundation in achieving the level of *ahsana taqwim*. Which previously passed the four foundations of the four *ubudiyah* and *mahbubiyah*, including absolute weakness (*al-Ajz*), Absolute Factory (*al-Faqr*), absolute longing (*asy-Syafaqah*), and absolute gratitude (*at-Tafakkur*).

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P-ISSN : 2085-2487

E-ISSN : 2614-3275

<https://jurnal.faiunwir.ac.id>

Risalah

Jurnal Pendidikan dan Studi Islam

Volume 9, No. 1, Maret 2023

Risalah, Jurnal Pendidikan dan Studi Islam is published by the Faculty of Islamic Studies Wiralodra University Indonesia. Focus of **Risalah, Jurnal Pendidikan dan Studi Islam** is on publishing original empirical research articles and theoretical reviews of Islamic education and Islamic Studies. The empirical research includes studies on the implementation of Islamic education in educational Islamic institution while theoretical study covers historical studies, expert finding and Islamic education content analysis from al-Qur'an and Hadist.

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