

THE ROAD TO SERENITY: A HOLISTIC ANALYSIS OF AL-KINDI'S CONCEPT OF HAPPINESS AND ITS CONTRIBUTION TO MENTAL HEALTH IN THE MODERN ERA

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Abstract

Al-Kindi's concept of happiness offers a synthesis of rational philosophy and Islamic spirituality that is highly relevant in the modern era. This study aims to explore Al-Kindi's concept of happiness philosophically and practically, by exploring the methods of achieving it and its relevance in facing the challenges of contemporary life. The method used was a qualitative library research approach to collect and analyze data from various sources. The results show that Al-Kindi places reason as the primary instrument for achieving true happiness. He emphasized the importance of self-control over desires and emotions, as well as closeness to God as the pinnacle of eternal happiness. His rational approach to overcoming grief, which bears similarities to Rational Emotive Behavior Therapy (REBT), proves the relevance of his thinking in the context of modern psychology. Thus, Al-Kindi's thinking not only enriches the treasury of Islamic philosophy but also provides psychospiritual solutions for building a meaningful and happiness.

Abstrak

Konsep kebahagiaan menurut Al-Kindi menawarkan sintesis antara filsafat rasional dan spiritualitas Islam yang sangat relevan di era modern. Penelitian ini bertujuan mengeksplorasi konsep kebahagiaan menurut Al-Kindi secara filosofis dan aplikatif, dengan menelusuri metode pencapaiannya serta relevansinya dalam menghadapi tantangan hidup kontemporer. Metode yang digunakan adalah kualitatif dengan pendekatan *library research*

untuk mengumpulkan dan menganalisis data dari berbagai sumber pustaka. Hasil penelitian menunjukkan bahwa Al-Kindi menempatkan akal sebagai instrumen utama untuk mencapai kebahagiaan sejati. Ia menekankan pentingnya pengendalian diri terhadap nafsu dan emosi, serta kedekatan dengan Tuhan sebagai puncak kebahagiaan abadi. Pendekatan rasionalnya dalam mengatasi kesedihan, yang memiliki kemiripan dengan *Rational Emotive Behavior Therapy* (REBT), membuktikan relevansi pemikirannya dalam konteks psikologi modern. Dengan demikian, pemikiran Al-Kindi tidak hanya memperkaya khazanah filsafat Islam, tetapi juga memberikan solusi psikospiritual untuk membangun kehidupan yang bermakna dan bahagia

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Introduction

Happiness constitutes a universal theme perpetually sought by humanity. In the context of Islamic philosophy, happiness is not merely understood as emotional pleasure, but rather as a noble and rational achievement of the soul. Al-Kindi, as a pioneer of Islamic philosophy, frames happiness within the realms of ethics, spirituality, and intellect. Amidst the crisis of meaning and modern psychological pressures, a study of Al-Kindi's concept of happiness becomes highly relevant in offering spiritual and philosophical solutions to contemporary life challenges.

This study has profound significance in the realm of Islamic and contemporary philosophy. As one of the first Muslim philosophers to integrate classical Greek thought with Islamic teachings, Al-Kindi provides a rich foundation for understanding happiness. Al-Kindi's research offers a unique perspective that combines Aristotelian rationality with Islamic spiritual values. In today's fast-paced and materialistic context, the concept of happiness is often misinterpreted as momentary satisfaction or material achievement. Therefore, revisiting Al-Kindi's thoughts allows us to rediscover a more holistic foundation of happiness, which focuses not only on physical well-being, but also on spiritual well-being and the achievement of moral excellence.

In addition, this research contributes to intercultural and interfaith dialogue. Through Al-Kindi's thinking, we can see how Islamic philosophy interacts with other traditions of thought and develops an original synthesis. By examining how Al-Kindi defines happiness as peace of mind achieved through control of the passions and devotion to God, this study highlights the enduring relevance of ancient wisdom. It can also serve as a bridge to understanding current psychological and ethical issues, such as the search for meaning in life and mental resilience.¹ Thus, this study is not only historical in nature, but also has practical implications that can help individuals and societies achieve a more meaningful and happy life.

Previous studies have reviewed Al-Kindi's thoughts in depth from various perspectives. However, there are two gaps that have not been filled. Some studies highlight, in the context of education², philosophical comparisons of the concept

¹ Alfiesyahrianta Habibie, Yulia Sholichatun, and Iin Tri Rahayu, "The Role of Life Meaningfulness on the Quarter-Life Crisis of University Students in Indonesia's New Capital," *INSPIRA: Indonesian Journal of Psychological Research* 4, no. 2 (December 21, 2023): 123–33, <https://doi.org/10.32505/inspira.v4i2.6894>.

² Isfaroh, "Konsep Kebahagiaan AL-Kindi," *Indonesian Journal of Islamic Theology and Philosophy* 1 (2019): 63–78.

of happiness³⁴, the function of reason in shaping happiness⁵, and Al-Kindi's thoughts in the context of positive psychology and sadness⁶. However, they have not explicitly contributed practically to specific mental health issues faced by individuals in the modern era.

The various research descriptions above show that Al-Kindi's thinking has cross-disciplinary relevance, ranging from education and philosophy to psychology. However, there are still gaps in research that need to be filled. Most studies tend to review one aspect of Al-Kindi's thinking, such as reason, the soul, or comparisons with other figures, without bringing all these elements together into a coherent whole to understand the concept of happiness holistically. Previous research by Amaliya et al. linking Al-Kindi with modern spirituality and psychology shows the potential for further exploration of the relevance of his thinking in a contemporary context.⁷⁸ Other studies also confirm that the connection between the process of sadness leading to happiness and the REBT method opens up a deeper path on how Al-Kindi's concept of happiness can be implemented in modern therapeutic approaches.⁹ Therefore, this study aims to fill this gap by presenting a more integrated analysis with mental health through the concept of happiness according to Al-Kindi.

Based on the above review, this study aims to explore Al-Kindi's concept of happiness in an applicable manner, by examining the methods of achieving it and its relevance in facing today's spiritual and psychological challenges. This study is expected to enrich the wealth of Islamic philosophy and provide a

³ Syamsul Rijal, Firdaus Yunus, and Taslim Yasin, "Konsep Akal Menurut Perspektif Al-Quran Dan Para Filsuf," *Ar-Raniry International Journal of Islamic Studies* Vol. 7 No. 2 (2020) (October 12, 2021): 56–69, <https://doi.org/10.22373/jar.v7i2>; Auliati Auliati and Radea Hambali, "Filsafat Kebahagiaan Menurut Al-Kindi Dan Al-Farabi," *Jurnal Riset Agama* 3 (December 27, 2023): 411–27, <https://doi.org/10.15575/jra.v3i3.20383>.

⁴ Auliati and Hambali, "Filsafat Kebahagiaan Menurut Al-Kindi Dan Al-Farabi."

⁵ Partalian Siregar, Alwizar, and Djefrin E Hulawa, "Konsep Akal Prespektif Al Kindi (Analisa Konstruksi Etika Dalam Islam) Al Kindi ' S Perspective Concept of Reason (Analysis of Ethical Construction in Islam)," *Jurnal Intelek Insan Cendikia* 2, no. 5 (2025): 9765–75, <https://jicnusantara.com/index.php/jiic/article/view/3513%0Ahttps://jicnusantara.com/index.php/jiic/article/download/3513/3612>.

⁶ M. Hakim and R. Y. A. Hambali, "Konsep Kebahagiaan Perspektif Filsuf Muslim(Al-Farabi Dan Al-Kindi)," in *Gunung Djati Conference Series, Volume 19 (2023) CISS 4th: Islamic Studies Across Different Perspective: Trends, Challenges and Innovation*, 2023, 828–39.

⁷ Ahmad Rifa, An An Andari, and Elis Solihati, "Pemikiran Al-Kindi Dan Tantangan Pendidikan Islam Kontemporer," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (2024): 227–42, <https://doi.org/10.30868/im.v7i01.6062>; Milda Amalia and roji Sy, "Al-Kindi: Filsuf Muslim Pertama Dan Relevansinya Dalam Pendidikan Islam Kontemporer," *Intelektualita: Journal of Education Sciences and Teacher Training* 13, no. 2 (2024): 366–85, <https://jurnal.ar-raniry.ac.id/index.php/intel/https://jurnal.ar-raniry.ac.id/index.php/intel/>.

⁸ Amalia and Sy, "Al-Kindi: Filsuf Muslim Pertama Dan Relevansinya Dalam Pendidikan Islam Kontemporer."

⁹ Sugandi Miharja, "MENEGASKAN DEFINISI BIMBINGANKONSELING ISLAM, SUATU PANDANGAN ONTOLOGIS," *JURNAL AT-TAUJIH BIMBINGAN DAN KONSELING ISLAM Vol. 3*, no. 1 (2020): 14–28.

foundation for a contemporary psychospiritual approach to building sustainable happiness.

Methods

The main theme of this study is Al-Kindi's thoughts on the soul, reason, and happiness. This figure is important to discuss in order to understand and clarify the outline of how to achieve happiness and its relevance to contemporary life. The method used in this study is qualitative research with a library research approach by examining the main source entitled *Risalah fi al-Hilah li Da' al-Ahzan*. The library method was carried out by collecting information through the library, then recording and processing the data obtained. This library information can be obtained through data sources from the internet, journals, books, libraries, newspapers, or magazines, which are then processed into research data. Library research was used in this study because the data sources studied were historical in nature and not field-based, so the information obtained was indeed from books or journals about Al-Kindi.¹⁰

The data obtained was then analyzed by reviewing the data sources and comparing the data obtained with each other. The interrelationship between the data indicates the consistency of the article with other articles. Furthermore, the research focused on figures who were more focused on the world of philosophy, which certainly required extra precision in examining their psychological perspectives, so that researchers had to be even more selective regarding the data obtained in the literature. The analysis process used the data triangulation method, which was carried out by comparing one journal with another, then drawing conclusions about the common points of the arguments.

Result

The Use of Reason as a Path to Happiness

Al-Kindi placed reason as the primary instrument in achieving true happiness. According to him, reason enables humans to understand the truth and reality of life in depth. By thinking rationally, individuals can emulate the attributes of God, such as wisdom and justice, which ultimately lead to true happiness. In Al-Kindi's view, reason is not only a tool for analyzing and understanding the world, but also a means of developing morality and ethics in line with religious teachings.

Isfaroh's research states that for Al-Kindi, rational thinking is a virtue that means emulating God's deeds¹¹. Thus, happiness can be achieved by knowing

¹⁰ Fathima Azra Fazal and Rupak Chakravarty, "Researcher Development Models and Library Research Support," *Library Hi Tech News* 38, no. 4 (2021): 18–22, <https://doi.org/10.1108/LHTN-04-2021-0015>.

¹¹ Isfaroh, "Konsep Kebahagiaan AL-Kindi."

virtue and behaving in accordance with the demands of that virtue. Al-Kindi argues that through the development of reason and the application of good moral principles, individuals can achieve spiritual perfection, which is a prerequisite for attaining true happiness. Thus, happiness can be achieved by knowing virtue and behaving in accordance with the demands of that virtue.

Self-Control as the Key to Mental Balance

Self-control over desires and negative emotions is an important aspect of Al-Kindi's teachings. He argued that sadness is a disease of the soul caused by the loss of what is loved and the absence of what is desired.¹² In his view, sadness arises when individuals become attached to worldly things that are temporary in nature. Al-Kindi encouraged humans to understand the fundamental nature of existence in this transient world. By realizing that everything loved in this world will inevitably perish, individuals can reduce unrealistic expectations and avoid the pain caused by loss. This understanding is key to managing emotions and avoiding excessive attachment to impermanent things.

Al-Kindi's approach to sadness emphasizes the importance of acceptance and developing a wiser attitude towards life. He encourages individuals not to expect worldly things to be eternal, because that is tantamount to expecting the impossible and will cause sadness.¹³ Instead, Al-Kindi invites humans to shift their focus to the pursuit of knowledge and closeness to God, which is the source of true happiness. In this way, individuals can find inner peace and happiness that does not depend on external conditions. This approach not only provides a solution to overcome sadness, but also shapes a stronger and more resilient character in facing life's challenges. Through self-control and a deep understanding of the nature of the world, Al-Kindi offers a path to a more lasting and meaningful happiness.

Closeness to God as the Peak of Happiness

Al-Kindi emphasized that true happiness is achieved through closeness to God. In his view, the human soul is eternal and does not perish with the destruction of the body. He argued that after separating from the body, the soul will enter a new phase where it can obtain true pleasure. This pleasure is not

¹² AK Soleh, *Filafat Islam Dari Klasik Hingga Kontemporer* (Yogyakarta: AR-RUZ MEDIA, 2013).

¹³ Ahmad Fadhil, "Harmonisasi Filsafat Dengan Agama Dalam Risalah Al-Ḥilāh Li Daʿ Al-Aḥzan Karya Al-Kindi," *Aqlania: Jurnal Filsafat Dan Teologi Islam* 13, no. 1 (2022): 107–34, <https://doi.org/10.33258/konfrontasi2.v6i1.28>.

physical, but rather perfect knowledge and a deep understanding of reality.¹⁴ In this state, the soul will be in the light of God, which is the source of all goodness and wisdom. Thus, eternal happiness lies not only in material achievements or worldly pleasures, but in a spiritual quest that brings individuals closer to the Creator.

Furthermore, Al-Kindi proposed that the place where the soul experiences eternal happiness is for souls that are pure and have undergone a process of cleansing from negative desires and emotions. He believed that through self-control, knowledge, and closeness to God, individuals can prepare themselves for an afterlife filled with happiness. In this context, Al-Kindi invites humanity to not only focus on worldly life, but also to prepare themselves spiritually for a higher life.¹⁵ By developing the soul and deepening their relationship with God, individuals can achieve happiness that is not only temporary, but eternal and meaningful. This idea provides a profound perspective on the meaning of happiness, which remains relevant in spiritual and philosophical contexts to this day.

Overcoming Sadness through Rationality

In *Risalah fi al-Hilal li-Da'fal-Ahẓān*, Al-Kindi offers a rational approach to overcoming sadness. He suggests that individuals understand that everything in this world is temporary and impermanent. By realizing this, a person can reduce their emotional attachment to worldly things and develop a simple and accepting attitude towards life (*qana'ah*). This approach encourages individuals to see sadness as a natural part of the human experience, rather than something to be avoided or feared. In this way, Al-Kindi invites people to shift their focus from what is lost to what still exists, so that they can find happiness in their current circumstances.

Kesedihan = (Kehilangan hal yang dicintai) + (Gagal mendapatkan yang diinginkan)

Figure 1. The Formula for Sadness

This ongoing sadness can lead to increased anxiety. A fundamental logical error is demanding eternity from the material world, which is by nature transient and constantly changing (generation and corruption). Rationality (al-'Aql) is used

¹⁴ Tim Lomas, "The Quiet Virtues of Sadness: A Selective Theoretical and Interpretative Appreciation of Its Potential Contribution to Wellbeing," *New Ideas in Psychology* 49 (2018): 18–26, <https://doi.org/10.1016/j.newideapsych.2018.01.002>.

¹⁵ Fadlul Rahman, Indah Anta Sari, and Wahida Raihan Sirait, "ISLAMIC PSYCHOLOGY FROM THE PERSPECTIVES OF AL-KINDI," *Edusoshum : Journal of Islamic Education and Social Humanities* 2, no. 2 SE-Articles (August 31, 2022): 104–10, <https://doi.org/10.52366/edusoshum.v2i2.40>.

as a diagnostic tool that makes us realize that basing happiness on external things (wealth, status, or validation from others) is irrational because these things are beyond human control.¹⁶

Furthermore, sadness continues in the modern era, leading to self-harm. Al-Kindi emphasized that the body is merely a tool for the soul to achieve virtue and knowledge. Therefore, damaging the body is tantamount to sabotaging the only means the soul has to grow and achieve true happiness. The solution to unbearable suffering is not physical release through pain, but cognitive therapy.¹⁷

The principles of REBT (Rational Emotive Behavior Therapy) are relevant to modern problems. Research by Fadhil states that Al-Kindi's approach is relevant to the principles of rational-emotive behavior therapy (REBT) in modern psychology.¹⁸ REBT, developed by Albert Ellis, focuses only on identifying and changing irrational thought patterns that can cause negative emotions. Al-Kindi's concept goes into more detail about changing thought patterns. Sadness due to loss is a return to God's "absolute ownership." Thus, reason is guided to understand that whatever one currently possesses (health, loved ones, or wealth) is only a temporary gift, which, if taken back, should not cause suffering but rather gratitude for having been allowed to enjoy it.

The Relevance of Al-Kindi's Concept of Happiness in Modern Life

Al-Kindi's concept of happiness remains relevant in the context of modern life, which is full of pressure and emotional challenges. By emphasizing the importance of using reason, self-control, and closeness to God, Al-Kindi provides guidance for individuals to achieve true happiness that does not depend on material things. This approach is also in line with the principles of Stoicism and the teachings of the Qur'an, which emphasize self-control as a solution for modern life.¹⁹

Happiness does not depend on things that can be taken away (wealth, physical appearance, praise). Al-Kindi emphasizes happiness in things that can be controlled (reason, character, and integrity). Relationships bound by noble goals

¹⁶ R Rica Khairunisa et al., "Manusia Dalam Islam: Antara Akal, Ruh Dan Nafsu," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 1 (December 11, 2024): 41–52, <https://doi.org/10.61132/karakter.v2i1.363>.

¹⁷ A. W. Pramita et al., "Konsep Al-Qalb Dan Al-Aql," *Jurnal Kajian Islam Dan Sosial Keagamaan* 2, no. 3 (2025): 506–12.

¹⁸ Fadhil, "Harmonisasi Filsafat Dengan Agama Dalam Risalah Al-Hilah Li Da' Al-Ahzan Karya Al-Kindi."

¹⁹ Zidha Khira Himmah and Yeti Dahliana, "Stoicism Philosophy Ibn Qayyim Al-Jawziyyah: A Proposal for a Quarter Life Crisis Solution," *Al-Afkar, Journal For Islamic Studies* 8, no. 1 SE-Articles (March 17, 2025): 1987–2004, <https://doi.org/10.31943/afkarjournal.v8i1.2199>.

(e.g., social activities, studying together, worship) will last much longer than relationships bound by temporary hobbies.²⁰ Thus, true relationships are not merely connections between souls but are also based on kindness and nobility.

Regulation emotions is not something that can be achieved instantly. It requires independent practice by facing small disappointments such as losing small change. Increasing one's capacity for patience as a mental muscle prepares one to face greater losses of money.²¹ This is not like Radical Acceptance in modern psychology (unconditional acceptance), which at first glance resembles Al-Kindi's thinking but has a different foundation through the realization that loss is temporary.²² There is a metaphysical understanding, such as awareness of something beyond human power.

Discussion

Al-Kindi stated that reason is the highest instrument that humans possess to achieve true happiness. Al-Kindi believed that happiness stems from a deep understanding of the nature of life and truth, which can only be achieved through intellectual and moral development.²³ With reason, humans are able to regulate their lives based on virtuous values and resist the temptations of lust. This idea emphasizes the importance of rational education and self-reflection in achieving existential goals.

Reason enables humans to understand the truth and reality of life in depth. By thinking rationally, individuals can emulate the attributes of God, such as wisdom and justice, which ultimately lead to true happiness. Isfaroh states that for Al-Kindi, rational thinking is a virtue that means emulating God's deeds²⁴. Therefore, happiness can be achieved by knowing virtue and behaving in accordance with the demands of that virtue.

²⁰ Hatice Tuba Akbayram and Hamit Sirri Keten, "The Relationship between Religion, Spirituality, Psychological Well-Being, Psychological Resilience, Life Satisfaction of Medical Students in the Gaziantep, Turkey," *Journal of Religion and Health* 63, no. 4 (August 1, 2024): 2847–59, <https://doi.org/10.1007/s10943-024-02027-2>.

²¹ S. Firdausa, M. Masykur, and A. I Ghufro, "Hoarding Disorder Dalam Perspektif Al-Qur'an Dan Kesehatan Mental Dadang Hawari," *Arus Jurnal Sosial Dan Humaniora*, no. 1 (2025): 468–81.

²² Al Rian, A. et al., "Development and Empirical Validation of an Information Technology Acceptance Framework," *Journal of Business and Management Studies* 6, no. 6 (2025): 494–505.

²³ Dwi Ayu Angraini, "HARMONISASI PEMIKIRAN FILSAFAT DAN AGAMA ISLAM MENURUT AL-KINDI," *JOURNAL OF ISLAMIC THOUGHT AND PHILOSOPHY* 2, no. 1 (2023): 1–19, <https://doi.org/10.15642/jitp.2023.2.1>.

²⁴ Isfaroh, "Konsep Kebahagiaan AL-Kindi."

Previous research by states that the wise use of reason plays a central role in self-control and logical moral evaluation.²⁵ Individuals can make the right decisions and avoid behaviors that are harmful to themselves and others. In this context, reason becomes a bridge between knowledge and action, enabling individuals to live according to values that lead to happiness.

Self-control is a central aspect of Al-Kindi's teachings. He believes that suffering arises largely from human attachment to worldly and transient things. Practicing self-control helps humans avoid being controlled by emotions or momentary impulses. This concept emphasizes not only restraint, but also a broader awareness of the limitations of the world and directing inner energy toward higher spiritual goals.²⁶ This is what gives rise to peace and stability of the soul.

Sadness is a disease of the soul caused by the loss of what is loved and the absence of what is desired. Al-Kindi recommends that the proper method for treating sadness is for humans to understand the basic nature of existence in this transient world. Anything that is loved in this world will inevitably perish. Research by Lomas states that sadness is indeed a common thing, but it will have a negative impact if it is directed at negative things, one of which is worldliness.²⁷ Therefore, humans cannot expect eternal life, because that is the same as expecting the impossible and can cause sadness.

For Al-Kindi, true happiness cannot be achieved without a close relationship with God. Spiritual closeness is the pinnacle of soul purification. A pure soul, free from lust and sadness, will receive divine light and eternal spiritual pleasure.²⁸ This idea is very important in the context of the modern spiritual crisis, where the search for meaning in life cannot be satisfied solely by material achievements or popularity.

Al-Kindi emphasized that true happiness is achieved through closeness to God. He stated that the human soul is eternal and does not perish with the

²⁵ Wa Ode Annisa Maharani, Vivik Shofiah, and Khairunnas Rajab, "Model Psikoterapi Sabar Dalam Perspektif Psikologi Islam," *Al-Zayn : Jurnal Ilmu Sosial & Hukum* 3, no. 2 (May 1, 2025): 139–47, <https://doi.org/10.61104/alz.v3i2.959>.

²⁶ Karl Friston, "Am i Self-Conscious? (Or Does Self-Organization Entail Self-Consciousness?)," *Frontiers in Psychology* 9, no. APR (April 24, 2018), <https://doi.org/10.3389/fpsyg.2018.00579>.

²⁷ Lomas, "The Quiet Virtues of Sadness: A Selective Theoretical and Interpretative Appreciation of Its Potential Contribution to Wellbeing."

²⁸ Zhuldyz Imanbayeva, Әсет Құранбек, and Айымжан Рыскиева, "УЧЕНИЕ О ДУШЕ АЛЬ-КИНДИ," *Аль-Фараби* 81, no. 1 SE-ФИЛОСОФИЯ В НАСТОЯЩЕМ И ИСТОРИЧЕСКОЙ ПЕТРОСПЕКТИВЕ (April 19, 2023): 33–47, <https://doi.org/10.48010/2023.1/1999-5911.03>.

destruction of the body. After separating from the body, the soul will obtain true pleasure in the form of perfect knowledge and reside in the light of God. This is the place of eternal happiness that will be felt by the pure soul. Therefore, the hope of eternal life is to let go of hope in transience, namely worldly traits, because they will cause sadness.²⁹

Al-Kindi integrated philosophy and spirituality into his concept of happiness. He believed that knowledge and virtue were the paths to happiness, and that both should be directed toward closeness to God. Thus, happiness was not only intellectual, but also spiritual. This approach shows that Al-Kindi saw happiness as the result of harmony between reason and faith.³⁰ In this regard, Al-Kindi's thoughts on happiness are similar to those of other philosophers, such as Al-Farabi and Ibn Sina, who also emphasized the role of reason and closeness to God in achieving happiness.³¹ However, Al-Kindi placed greater emphasis on self-control and awareness of the transience of the world as a way to overcome sadness and achieve true happiness.

Al-Kindi progressively offers a rational approach to sadness in his treatise *Risalah fi al-Hilah li-Da'fal-Ahzan*. He calls for the use of reason to distinguish between realistic and irrational expectations. This strategy turns out to have similarities with REBT in modern psychology.³² This concept explains that much sadness and anxiety stem from unrealistic expectations and attachment to things that cannot be controlled. This concept corrects flawed thinking patterns, enabling individuals to reduce suffering and build emotional resilience.³³ Adopting this view demonstrates that classical Islamic philosophy is highly compatible with contemporary psychotherapeutic approaches.

Humans need to understand that everything in this world is temporary and impermanent in order to improve their mental health. By realizing this, a person can reduce emotional attachment to worldly things and develop a simple

²⁹ Rana Indah Puspita, "Mental Health: A Study of Al-Kindi's Philosophical Thoughts of The Soul," *Jurnal Islam Nusantara* 7, no. 1 (2023): 45, <https://doi.org/10.33852/jurnalnu.v7i1.372>.

³⁰ Fadhil, "Harmonisasi Filsafat Dengan Agama Dalam Risalah Al-Hilah Li Da'fal-Ahzan Karya Al-Kindi."

³¹ Muh Ibnu Sholeh et al., "The Relevance of Educational Thoughts by Al-Kindi, Al-Farabi, and Ibn Sina in Contemporary Context," *International Journal of Indonesian Philosophy & Theology* 6, no. 1 (2025): 35–47, <https://doi.org/10.47043/ijipth.v6i1.82>.

³² Fadhil, "Harmonisasi Filsafat Dengan Agama Dalam Risalah Al-Hilah Li Da'fal-Ahzan Karya Al-Kindi."

³³ J. Arroisi and R. Jaclani, "Towards Islamic-Rational Emotive Behavior Therapy; An Analysis of the Psychotherapy From Ibn Sina Perspectives," *International Journal of Islamic Psychology* 7 (2024): 58–73.

and accepting attitude (*qanā'ah*). Research by Firdausa and Masykur states that developing an attitude of *qanā'ah* can improve mental health and reduce the impact of life problems that lead to anxiety disorders.³⁴ Therefore, Al-Kindi's thinking is not only relevant in the context of philosophy, but also provides valuable insights for modern psychological practices, such as understanding and managing emotions in everyday life.

Al-Kindi's views are highly relevant in modern life, especially in dealing with stress, social pressure, and existential crises. His concept of happiness teaches that happiness does not depend on external achievements, but is rooted in a stable and spiritual inner state. By combining rationality, self-control, and the search for transcendental meaning, Al-Kindi's thinking can serve as a guide for building mental health, ethics, and sustainable spirituality in today's society.

Al-Kindi's approach is also in line with the principles of Stoicism, which teaches that happiness can be achieved through emotional control and acceptance of things that cannot be changed. Stoicism emphasizes the importance of living virtuously and using reason to overcome difficulties. In addition, the teachings of the Qur'an also emphasize self-control as a solution for facing life's challenges. In this context, both Al-Kindi and religious teachings provide a strong framework to help individuals manage their emotions and find meaning in life³⁵. By integrating Al-Kindi's thinking into daily practice, individuals can build the mental and emotional resilience necessary to face the challenges of modern times, while achieving a deeper and more meaningful happiness.

Conclusion

Al-Kindi's concept of happiness offers a rich synthesis between rational philosophy and Islamic spirituality, which has proven to be highly relevant in the modern era. This study concludes that true happiness does not come from fleeting worldly pleasures, but rather from perfection of reason, self-control, and closeness to God. The five main points found in this study are: (1) the importance of reason as the main instrument for *tazkiyatun nafs* (purification of the soul); (2) the central role of self-control in achieving emotional stability and inner peace; (3) closeness to God as the pinnacle of eternal happiness and the highest goal; (4) a rational approach that can overcome sadness, which is in line with modern psychotherapy principles such as REBT; and (5) the relevance of Al-Kindi's

³⁴ Firdausa, Masykur, and Ghufroon, "Hoarding Disorder Dalam Perspektif Al-Qur'an Dan Kesehatan Mental Dadang Hawari."

³⁵ Malik, S. J. et al., "Harmonizing Reason and Revelation in Islamic Thought: Historical Discourse on the Debate among Muslim Philosophers," *Al-Qanṭara* 10, no. 2 (2024): 45.

thoughts as practical guidance for dealing with psychological crises and crises of meaning in contemporary society. Therefore, Al-Kindi's thinking deserves to be used as a philosophical and practical reference in building a life that is intellectually, emotionally, and spiritually balanced. Future researchers can analyze in more detail the comparison between Al-Kindi's concept of happiness and that of other figures, such as Stoicism or modern philosophers such as Viktor Frankl or Martin Seligman.

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