Achieving Authentic Happiness According to Positive Psychology Martin Seligman and Wahdat al-Syuhud Muhammad Nafis al-Banjari

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Abstrak: This study examines how to achieve authentic happiness according to the positive psychology of Martin Seligman from a psychological perspective and the concept of wahdat al-syuhud in the book al-Durr al-Nafis by Syekh Muhammad Nafis al-Banjari from the point of view of Sufism. This study tries to explain the journey to achieve authentic happiness from the point of view of positive psychology and Sufism. Which is Martin Seligman with positive psychology as a representation of psychology and Sheikh Muhammad Nafis al-Banjari with Kitab al-Durr al-Nafis as a scientific representation of Sufism. This study uses a qualitative descriptive approach, which is based on library research. This study examines the meaning of authentic happiness, ways to achieve authentic happiness, similarities, similarities, meeting points and separation points of the theories of the two figures. This study examines two scientific perspectives, namely from the point of view of psychology and tasawuf or psycho-sufism. It can be concluded that there are many ways to achieve happiness, but happiness must be sought through positive ways, because happiness is a positive value.

Keyword: Authentic Happiness, Positive Psychology, Wahdat al-Syuhud

1. Introduction

Happiness has been a theme of discussion that has been expressed by many literati, religionists and philosophers for centuries throughout history. It is undeniable that with various backgrounds, age levels, religions, ethnicities, cultures and nations of descriptions about happiness, there must be different understandings about happiness.(Fuad, 2015, p. 113) Defining happiness is very difficult, let alone finding happiness in physical form. Each person defines happiness with different meanings according to self-condition, development and needs. The definition of happiness is in line with the definition of truth, which is relative and relative. In scientific studies, happiness has an emphasis on interpreting happiness, although the meaning of happiness itself has very diverse meanings. (Rusdiana, 2017, p. 37)

Martin Seligman formulated authentic happiness with a branch of science, positive psychology. For Martin Seligman, happiness is not an abstract concept. But happiness is a measurable concept and can be explained through several concepts.(Setiadi Arif, 2016, p. 15) Positive psychology is a study that examines positive emotions that exist in individuals to improve the quality of human life The focus of positive psychology is very complex from mental healing to the development of human talents and potential to explore the meaning of life. Positive psychology brings individuals to develop and give birth to positive conditions in the physical and spiritual scope for both individuals and groups. (Sarmadi, 2018, p. 12)

An intelligent scholar came from the land of Banjar, namely Muhammad Nafis al-Banjari. He was born in Martapura, South Kalimantan in 1148 H / 1735 A.D. Sheikh Muhammad Nafis is known as a Sufism scholar, author of the book *al-Durr al-Nafis*. (Muntaha, 2022, p. 116). In the book *al-Durr al-Nafis* explained, *first*, the teaching about God. *Second*, the teaching on creation (*al-khalq*). *Third*, the doctrine of man. *Fourth*, the stages of the maqam journey in drawing closer to Allah. (Mubin, 2010, p. 30) So that by practicing the teachings contained in this book individuals can find authentic happiness. (Friend, 2013, p. 187)

This study tries to explain the journey in achieving *authentic happiness* from the point of view of positive psychology and Sufism. Which Martin Seligman with positive psychology as a representation of psychology and Shaykh Muhammad Nafis al-Banjari with Kitab *al-Durr al-Nafis* as a scientific representation of Sufism. Although both have fundamental differences in terms of discipline, these two concepts can trigger a continuous intersection.

This research uses a qualitative descriptive approach, which is based on *library research research*. With textual presentation, and reporting detailed studies with very thorough filtering of various scientific literature that can be accounted for.(Gunawan, 2017, p. 82) The primary data or main sources in this study used the book *Authentic Happiness* by Martin E.P Seligman and Kitab al-Durr al-Nafis *by Muhammad Nafis al-Banjari.*

The researcher continued by describing the meaning of authentic happiness, *how to achieve* authentic happiness, similarities, similarities in meeting points and separation points from the theories of the two figures. This study examines two points of view of science, namely from the point of view of psychology and Sufism or psycho-Sufistic. This research is different from previous studies which usually only discuss psychology and Sufism in general. By integrating specifically between Positive Psychology according to Martin Seligman and *wahdat al-syuhud* in the book al-Durr al-Nafis *by Sheikh Muhammad Nafis al-Banjari in achieving* authentic happiness*.*

2.   Research Results

2.1. The Meaning of Authentic Happiness from a Scientific Point of View

Authentic happiness is a very interesting discussion, this discussion is almost discussed by all branches of science, because happiness is something that is the main goal of normal humans. Therefore, to expand the description and knowledge of *aunthentic happiness,* the author cites several points of thought from several figures of Sufism and psychology.

2.2. Meaning of Authentic Happiness According to Khazanah Tasawuf

Happiness is an important study for Sufism science in its development. Ethics and morals are the main points of Sufis and scholars to describe the meaning of happiness. Not only fellow human beings but between man and God. Happiness in the concept of Sufism is transcendental-eschatological. (Chaer, 2015, p. 117) Sufism encourages individuals to have an active, productive and progressive nature. Live in simplicity but have the spirit and optimism to achieve happiness. Sufism if applied correctly can awaken a revolutionary spirit in the mind of a Muslim. Therefore, Sufism cannot be said to be anti-moderate and an obstacle for humans to advance and gain meaning. (Nurdin, 2021, p. 399) Some figures who review the nature of happiness include:

- Hamka

Hamka has a unique way of explaining the meaning of happiness. There are three aspects that can encourage humans to achieve happiness. The three aspects are religion, reason and mind, where these three aspects support each other. If these three aspects are collaborated properly, authentic happiness will be born. Hamka explained that happiness already exists within humans themselves.

Happiness is achieved when man can dig into himself instead of from outside himself. Hamka argues that the external aspect of happiness is only complementary to *authentic happiness* that resides within man himself. (Arrasyid, 2020, p. 206)

The method of achieving happiness referred to by Hamka is to achieve happiness rationally by relying on the ability of reason and using the heart or spirituality. The purpose and meaning of life that will fully succeed in producing happiness will be determined by the use of conscience. To be able to operate the conscience properly, there needs to be a method that must be taken, namely by studying Sufism. Modern Sufism initiated by Hamka is an offer as a tool to optimize the intellect and conscience in order to find happiness and perfection based on Sufi methods. (Fuadi, 2018, p. 22)

- Al-Ghazali

Abu Hamid al-Ghazali defines the meaning of happiness or happiness by referring to the phrase sa'adah, where the meaning of *sa'adah* is aimed at the two existences of happiness, namely happiness in the world and the hereafter. Al-Ghazali argues that when the soul is at peace, it is calm without any perceived shortcomings. The culmination of happiness is *ma'rifat* to Allah.(Arroisi, 2019, p. 87) In the book *Kimiyat al-Sa'adah* in the chapter on love for Allah by al-Ghazali, he says that happiness can only be achieved by people who are interested and strive to achieve it. (al-Ghazali, 2001, p. 154)

Al-Ghazali presents an offer to achieve happiness in his book *Kimiyat al-Sa'adah*. This book aims so that humans can achieve true happiness both in this world and in the hereafter. He explained several ways to get closer to Allah SWT, including:
- a) Know yourself.
- b) Know God.
- c) Know the world.
- d) Know the afterlife.
- e) Love for God. (Masruroh &; Millah, 2021, p. 25)

- Ibnu Qayyim

Ibn Qayyim explains there are three signs of happiness. First, cheer when you get favors. Second, be patient when disaster strikes. Third, repent to Allah immediately after sinning. (Al-Jauziyyah, n.d., p. 6) Ibn Qayyim said that when the heart is healthy then pleasure, perfection and happiness will be achieved. Individuals who have a strong spiritual heart will easily overcome all obstacles of life and always feel happy. The belief of individuals that someone has arranged everything that happens in the universe, makes them not worry and firm in their stance that whatever is given by the Almighty must have positive value. (Arroisi et al., 2021, p. 271) Ibn Qayyim argues that happiness is divided based on:

- a) External happiness, *Sa'adah kharijiyyah* the reason it is called that is because it comes from external aspects of man. Such as treasure, glory or fame.
- b) Physical happiness, a healthy body, perfection of limbs without defects, handsome, beautiful, strong body are examples of physical happiness.
- c) True happiness, when happiness has penetrated into three elements, namely soul, spirit and heart. According to Ibn Qayiim this is happiness that arises from useful knowledge and the fruit of that knowledge. (Jarman &; Azhari, 2021, p. 46)

2.1.2. The Meaning of Authentic Happiness According to the Treasure of Psychology

- Erich Fromm

A happy person is one who successfully applies art in his life. Fromm wrote that happiness is part and result of an integral force and productive orientation of a person. Productive means that a person can produce something quality, not that he makes a renewal. When a person is productive, whatever he does will definitely be alive and meaningful. (Masruroh &; Millah, 2021, p. 25) Fromm in his book   *To Have or To Be* discusses the concept of *being*. Man lives by his own power, independent of the objects around him. To achieve this happiness, humans can get it by optimizing themselves. (Fromm, 2019, p. 132)

- Abraham Maslow

Touching on the issue of happiness, Maslow focused more on discussing the structure of people's needs and trying to explain them. Maslow's theory alludes to humans to be more motivated in carrying out a movement and need. There is a basic need shared by all species, unchanging and derived from instinct and genetics. (Muazaroh &; Subaidi, 2019, p. 21) Maslow concluded that happiness is not obtained by relaxing. Humans are always pursued by various needs, Maslow described happiness as a pyramid that must be climbed. Starting from physical needs, comfort, self-esteem, love, beauty, self-actualization and self-transcendence. (Munajah, 2018, p. 6)

In 1943 Maslow stated that satisfaction and a person are plural include psychological and biological material and non-material. In this theory it is explained that even if there is no need that can really be met, then a need that has been realized will not motivate the next need. Maslow expressed his opinion on the hierarchy of human needs as follows:

a) The need for a sense of security.
b) Physiological Mission.
c) Social Needs.
d) The Need for Appreciation.
e) Needs Self-actualization.(Sari &; Dwiarti, 2018, p. 62)

- Victor Frankl

In achieving happiness, Frankl put forward the concept of logotherapy. Frankl was originally an adherent of the theories of Sigmund Freud and Adler, but he found a new concept that was more relevant to the situation at that time, namely logotherapy. To achieve happiness, logotherapy directs humans to find the meaning of life. *First*, explore the creativity in him by working to find the meaning of life. *Second*, live the experience and make a positive value for him. *Third*, be steadfast with all events and calamities. (Mukharom &; Arroisi, 2021, p. 101)

The meaning of life is not a changing creation, the meaning of life is an objective reality that exists within itself. True meaning of life is the process of intiutively guiding conscience. (Sumanto, 2015, p. 120) Logotherapy in addition to overcoming the problems of human life psychologically, also to find the meaning of life. By realizing, understanding and applying it in the form of all potentials and spiritual resources that each individual has. In reaching the level of meaning of life there are processes, namely:
a) Found a tragic incident.
b) Appreciation is meaningless.
c) Finding purpose and meaning in life.
d) Self-attachment.
e) Activities directed at testing the meaning of life.
f) Change in attitude.
g) A meaningful life.
h) Kebahagiaan (happiness). (Mukharom & Arroisi, 2021, p. 25)

2.2. Martin Seligman

Martin Seligman in Albany, New York, United States on August 12, 1942. He was the originator of the renewal of turning *negative psychology* into *positive psychology*, which is what earned him the title of *The Father of Positive Psychology*.(Sarmadi, 2018, p. 9) His career began when he served as an assistant professor at Ithaca University, New York, where he led research in preventing and treating helplessness, learning pessimism and depression. Seligman ran for president of the American Psychological Association (APA) in 1995 and won it in 1996. Martin Seligman proclaimed that psychology needs shortcuts for the treatment and improvement of human mentality, not only mental illness and negative behavior but humans must also make happiness the purpose of life.(Sarmadi, 2018, p. 10)

2.3. Positive Psychology

Positive psychology according to Martin Seligman is an overarching study of positive emotions, positive characters and trusted institutions. The goal of positive psychology is to enrich and understand experiences related to mental and emotional problems of human beings.(Manurung, 2010, p. 44) The main topic of positive psychology is to concentrate on discussing the strengths and strengths of individuals as human beings rather than revealing their weaknesses and shortcomings. (Setiadi Arif, 2016, p. 1) Positive psychology does not just treat psychological diseases, but also takes the next step, which is to make life more normal and more fulfilling and full of meaning. The main focus of positive psychology is the positive aspects and mental health. This science sees humans as something positive, not always from the point of view that humans are something that always has psychological problems.(Nurdin, 2021, p. 393) The milestones of positive psychology are:
   a)   Studi emosi positif.
   b)   Studi sifat-sifat produktif.
   c)   Studi lembaga-lembaga atau institusi positif.(Seligman, 2005, p. 1)

2.4. Achieving Authentic Happiness Perspective Martin Seligman

Martin Seligman initiated the concept of *authentic happiness* through a concept called positive psychology. There are three levels of study in positive psychology. *First*, the level of subjective study, the study includes subjective experience, which is related to *well-being*, past satisfaction, optimism for the future and future happiness. *Second*, the level of individual study, examines individual traits that are naturally positive. Such as, forgiveness, love, spirituality, skills, interpersonal, forward thinking, denying negative effects, *self control*. *Third*, the level of group or institutional studies. (Sarmadi, 2018, p. 11)

Positive psychology has special characteristics and strengths in its study. *First*, science is a fundamental pillar of positive psychology. *Second*, the natural character of man is central, so that man becomes decisive in choosing his purpose in life. *Third*, the concept of positive psychology is the main framework. (Setiadi Arif, 2016, p. 10) Positive psychology has three pillars that underlie its theory in achieving *happiness*:

• Positive Character

In the Big Dictionary Indonesian character means psychological qualities, habits, dispositions and ethics or morals that distinguish themselves from others. (Samrin, 2016, p. 112) Character is a form of a person's appearance in highlighting the totality or personality traits. (Maemonah, 2015, p. 44) Martin Seligman and Christopher Peterson base the world of positive psychology by evilitizing the concept of character. Because in the pre-development of positive psychology, the concept of

character was discarded raw, because character was considered a concept that was thick with moral values. (Arif, 2016, p. 7) Three reasons behind the character were underestimated in the previous era:
  a) Character is a phenomenon acquired by experience.
  b) Science is not descriptive, but must be prescriptive.
  c) The character is related to Victorian Protestantism which is full of values and values. (Seligman, 2005, p. 166)

Positive characters are classified into three parts, namely:

1. *Virtues* (Keutamaan)
        It is a representation of the adjustment of individual life facilitated by the ideal conditions of the individual. Virtues manifest into a character that is very beneficial to the individual himself and others, when his potential arises and develops in adulthood and in a conducive environment. (Prasetyo &; Ratnaningsih, 2019, p. 188)

2. *Character Strengths*
        Character Strengths or character strengths are one of the main topics in the study of positive psychology, its benefits to empower individuals to be more prosperous both clinically, educationally, organizationally and others. *Character strengths* are the foundation for self-development to be optimal and form a personality that is in accordance with morals. (Garvin, 2020, p. 30)

3. *Situational Themes*
        Situational themes are manifestations of specific habits that direct certain character strengths to certain situations. *Themes* actually reflect a certain character strength, which when viewed further can give birth to a virtue. (Park et al., 2004, p. 605)

- Positive emotions

    In *broaden and bulid* theory, Fredrickson suggests that positive emotions can open up thoughts and actions, then build personal resources. With these resources serve as a backup that can improve the chances of successful *coping* and survival. (Fajar &; Hastjarjo, 2019, p. 114) The focus of positive emotions on the field of human experience is threefold. *First*, subjective positives e.g. positive emotions, feelings of energy and constructive thoughts. *Secondly*, positive individual traits. *Third*, positive institutions such as schools, businesses, organizations and families. (Putri et al., 2019, p. 122)

    Positive emotions have three benefits that can improve the quality of individuals. *First*, positive emotions can help individuals to think positively and objectively which serves to direct individuals in solving problems. *Second*, the relationship with social support can increase individual emotional stability through social support. *Third*, positive emotions can deal psychosomatically and increase individual potential. (Rianty &; Pramudiani, 2020, p. 32)

    Martin Seligman divides positive emotions into six types and is divided into three types according to the order of time, namely positive emotions of the past, positive emotions of the present and positive emotions of the future. Emotions about the past are *forgiveness* and *gratitude*. Today's emotions are *flow* and *mindfulness.* While emotions for the future are optimism and *hope*. Anyone who wants to get *authentic happiness* with *a eudaimonic* path and a *flourishing life,* then the emotions of this vulnerable time must be addressed appropriately. (Arif, 2016, p. 70)

- Positive Institutions

Experts agree that human life is greatly influenced by the institutions around it. The positive aspects of institutions that must exist to be able to support the emergence of a positive life are justice, caring, civilized, responsible, non-discriminatory, tolerant and mutual support and respect for each other. Institutions start from families, schools, organizations, communities, cultures, state institutions to institutions that struggle in a global scope. (Yudhawati, 2018, p. 115)

Seligman and Diener in their research explain that people who in social relationships walk positively and romantically are the happiest. The happiness of people who have happiness in running a social life is rarely alone and prefers to socialize with society. (Sarmadi, 2018, p. 39) Institutions that are not based on positive character and emotions will cause institutions that are weak, tenuous and easily controlled by various negative emotions, such as anxiety, isolation and vulnerability to division. While institutions that are based on positive aspects will build individuals who are happy and care for each other. (Arif, 2016, p. 86)

2.5. *Muhammad Nafis al-Banjari*

Muhammad Nafis bin Idris bin Husein was born in Martapura Kabupaten Banjar South Kalimantan. He is a descendant of an aristocratic family or is a descendant of the Banjar Sultanate which connects to Sultan Suriansyah. He was born in 1148 H or 1735 C.E. and died around 1812 C.E. Now his meal is in Mahar Kuning, Kampung Binturu, Keluu Subdistrict, Kabupaten Tabalong, South Kalimantan. (Mubin, 2010, p. 22)

Jalur nasab beliau dapat diuraikan sebagai berikiut, Muhammad Nafis bin Idris bin Husein binti Ratu Kesuma Yoeda bin Pangeran Kesuma Negara bin Pangeran Dipati bin Sultan Tahlillah (1669 M – 1700 M) bin Sultan Saidullah (1636 M – 1642 M) bin Sultan Inayatullah (1620 M – 1636 M) bin Sultan Musta'in billah (1595 M – 1620 M) bin Sultan Hidayatullah (1570 M – 1595 M) bin Sultan Rahmatullah (1545 M – 1570 M) bin Sultan Suriansyah (1527 M – 1545 M). Hingga sekarang keturunan beliau masih banyak dan keturunan beliau bergelar gusti. Mereka tersebar di Kelua, Tanjung, Amuntai, Banjarmasin, Martapura, Kotabaru, Malaysia, Makkah, Madinah dan kota-kota lainnya. (Handy & Fatimah, 2019, p. 44)

His hometown childhood education was not deeply tracked, but his strong possibilities have been taught the basic principles of Islam since childhood. Then he continued his studies to Makkah and Medina. But there is no record of what year he went to Haramain *to study, it is estimated that from a young age he had left for the state of* Haramain. According to the evidence in the book *al-Durr al-Nafis*, he taught a number of scholars there. (Muntaha, 2022, p. 116)

Muhammad Nafis sects fiqih *Syafi'i,* beri'tikad tauhid or Asy'*ari theology* like the majority of Indonesians. In his tasawuf knowledge, he followed Syekh Junaid al-Baghdadi, he followed the tarekat *of Qadiriyah, Syatariah, Naqsabandiah, Khalwatiyah* and *Sammaniyan.* (Muntaha, 2022b, p. 115) Upon his return from Mecca to his hometown, there was no evidence of the year of his return. After reaching his hometown he preached by moving from one district to another. His preaching was preferred by remote areas that were strategic in their efforts to spread his preaching. He was a scholar who did not like the colonists who controlled the Banjar government at that time, which is what followed the claim that he moved from Martapura to Kelua, until he finally died in Kelua. (Mubin, 2010, p. 616)5

He is an author of a book with phenomenal Sufism nuances, the book is named *al-Durr al-Nafis*. This book is written in *Jawi* (Malay Arabic) with the systematic arrangement of this book composed of:

a) *Muqaddimah*, described things that can thwart and damage the path and efforts of a salik to reach Allah.
b) Maqam-maqam tauhid, discusses the four clauses of maqam which is the subject of discussion in this book, the maqam is maqam tauhid al-af'al, maqam *tauhid al-asma, maqam al-shifat and maqam* al-zat *(*wahdat al-syuhud and *musyahadah*).
c) *Khatimah*, is the conclusion of the book written by Muhammad Nafis. But in the closing part this book is different from other books or books. Because he did not conclude the contents of the book, but he added a new, more complicated discussion. The concluding content of this book contains opinions from philosophical Sufis or philosophical Sufism. There are four problems in this part of the *khatimah*, namely the discussion *of the dignity of tanazzul* or the dignity of the seven, some important notes that he quoted from Sufi figures, discussing *karamah* and the virtue of reading the sholawat. (Mubin, 2010, p. 25)

2.6. *Wahdat al-Syuhud*

Literally *wahdat al-shuhud* is a witness to Oneness. This theory has the same understanding in the treasures of Sufism regarding the Oneness of God as well as the manifestation that appears in the witness of the conscience of the individual. With this witness, the belief in God's existence by a servant increases to the highest level.(Setiawan et al., 2022, p. 247) The definition *of wahdat al-shuhud* from Ibn al-Faridh , there are some researchers who say that the first originator of this idea was Ibn al-Farid. He was born in 576 AH or 1181 AD in Egypt and his parents were from Homat part of the Levant. (Mufid &; Al-Mufti, 2019, p. 156)

Ibn al-Faridh defines *wahdat al-shuhud* as the unity not of dualism, but that only one is known and witnessed, namely the form of Allah. The visible multi-compound is lost because it has been able to present Allah into the eyes of his heart with *tajalli*. (Nafi'a &; Gumiandari, 2022, p. 28) According to Ibn al-Farid, Sufism is science, charity and *ma'rifat* to Allah. Sufism is not just worshiping to get closer to God. To know God it is necessary with *real riyadhah* and *mujahadah* to gain ease and inspiration. The culmination of Sufism is when a servant has reached the maqam *musyahadah* and *mukashaafah.* (Nafi'a &; Gumiandari, 2022, p. 28) With his extraordinary worship, earnestly preaching to Allah, *solemn*, orderly and *youthful* in carrying out worship, love arises from the bottom of his heart (*syauq*). In the end he could feel the light from Allah shining on his heart, then what he felt and saw was only one, namely only Allah Almighty. (Mufid &; Al-Mufti, 2019, p. 159)

Wahdat al-Shuhud according to Ahmad sirhindi is the unity of being in view, the oneness with God perceived by the Sufis is only a subjective perception (*shuhud*). The definition of *wahdat al-shuhud* according to Sirhindi is to see the One, that is, nothing is seen by the salik or Sufis except the One. *Wahdat al-Shuhud* is based on one's experience of the transcendence of God in accordance with the Prophet's shari'a in the sense that it cannot go out of the corridors of the Shari'a. (Saad, 2006, p. 204). The existence of God cannot be compared with the existence of the world, the world is imaginary and virtual, whereas God is really real. Shari'ah is a guidance from the Prophet that must be obeyed. The concept of unity is not a way that comes from the Apostle, so unity is rejected.(Izomiddin, 2014, p. 31)

2.7. *Achieving Authentic Happiness Perspective Muhammad Nafis al-Banjari*

In the book *al-Durr al-Nafs*, he describes the journey of a salik in an effort to achieve happiness and get closer to Allah through the maqams of tawhid that must be passed by a salik. (Muntaha, 2022, p. 116) It consists of *tawhid al-af'al, tawhid al-asma, tawhid al-shifat and* tawhid al-dzat. (Mubin, 2010, p. 24)

- *Tauhid al-Af'al*

Muhammad Nafis formulated the first maqam that the salik must pass through with the maqam tawhid al-af'al. Everything that happens in nature is from Allah SWT, according to Muhammad Nafis what happens in nature is divided into two groups, first namely both in form or appearance and content or essence. The second is ugly in form or appearance and content or essence. Good like faith and obedience, bad like obedience and kufr. But in essence everything that comes from God is good, because God is good. But the rules and limits of *sharia* or shari'a that determine something are bad. (al-Banjari, n.d., p. 4)

The procedure of performing the eyes of the heart or *Shuhud* on the deeds of Allah in a way, whatever the eyes see or witness should be responded to by the heart, all these events are deeds or *af'al* from Allah even though they are ugly in the eyes. (Mubin, 2010, p. 30) If you view an event as coming from someone other than Allah, it should be viewed as a shadow or figure of speech (*majazi*) not as an essential view. (H.N, 2015, p. 23)

- *Tauhid al-Asma*

Maqam tawhid al-asma is to impress Allah on all His names, this maqam is the second level after tawhid al-af'al. Whatever exists in nature is called the form of *musamma* (which is named). Everything that *is willful* is essentially empty and prejudiced when compared to the form of God. Whatever is in this world returns to its source, God. Allah is *qa'im bi nafsih* or stands alone in existence, so all names that exist are essentially one, the reality of the form of Allah. (al-Banjari, n.d., p. 8)

Kaifiyah tawhid al-asma that is, all names that exist in nature that are considered by the eye must be believed *(shuhud)* with the heart come from the source, namely the name of Allah in essence. All the names that exist in nature come from the reality of Allah Almighty or the appearance of Allah's asthma. (Companions, 2013, p. 87) In this concept he held to al-Jilli's opinion, he saw man as a reflection of the names of Allah. Muhammad Nafis gave an example if someone looks merciful, then it is a manifestation of Allah's asthma. (Zarkasyi, 2019, p. 141)

- *Tauhid al-Shifat*

The third maqam is tawhid al-shifat which is to impress Allah on all attributes, then lose or mortal all the attributes of beings in the attributes of Allah Almighty. (al-Banjari, n.d., p. 10) The method of musyahadah in this maqam is that whatever qualities are inherent in us such as qudrat (power), iradat (willing), science (knowledge), hayat (life), sama' (hearing), bashar (seeing) and kalam (speaking) are the attributes of Allah SWT. Being is the appearance or mazhar of God's attributes that are majazi. All power and strength comes from the substance of Allah SWT. (H.N, 2015, p. 77)

Shaykh Nafis believes that individuals who reach this level of maqam will gain knowledge directly inspired by Allah into the hearts of individuals commonly called laduni or kasyf. Shaykh Nafis taught that to achieve this maqam, individuals must always be diligent in performing obligatory worship and sunnah in getting closer to Allah. In this maqam the individual has reached the maqam mukashaafah, and can perform musyahadah or witness Allah with his heart as well as muqarabah to Allah SWT. This individual has attained maqam baqa bi shifat Allah, then he will get light and secrets from Allah Almighty. (Zarkasyi, 2019, p. 143)

- *Tauhid al-Dzat*

The fourth station is the highest of the previous stations. This is the last level in *musyahadah*, the person who reaches this station is called a wise person. This is the final knowledge of beings about Allah Almighty. No one was able to achieve this station except the Prophet Muhammad (PBUH) and

the Prophets and saints of Allah who followed the teachings of the Prophet SAW. Individuals will feel something that never crossed their minds with words or sounds. (al-Banjari, n.d., p. 13)

The way to carry out this station is to add everything in the universe to the form of Allah. The existence of this nature is essentially a manifestation of Allah SWT. Because the substance of God exists by itself, while the form of the universe depends on the form of God. (Friends, 2013, p. 108)

2.8. Similarities and Differences in Positive Psychology Martin Seligman and Wahdat al-Syuhud Sheikh Muhammad Nafis al-Banjari

Table 1. Equation

Equation	Martin Seligman	Muhammad Nafis al-Banjari
Virtues	Everything is no exception to happiness, must have a purpose that contains virtues, that is, a goal that contains virtue and glory	In the concept of *wahdat al-syuhud* Syekh Nafis, implicitly he also hints about *virtues*, a person should have value, man will be empty if he has no spiritual value in his heart.
Integrity and Diligence.	According to Martin Seligman, to achieve happiness must be based on a consistent attitude of the soul and heart movements. In making a decision must be in accordance with values and ethics.	Muhammad Nafis in the concept of wahdat al-shuhud, he explained the procedures in every maqam he wrote. According to Muhammad Nafis, these procedures must be carried out with integrity and perseverance in order to pass the maqams to reach the highest station, discipline in each maqam is the key to a person's success in getting closer to Allah SWT.
Love	According to Martin Seligman, to achieve happiness, love is something that produces happiness. By pouring out all feelings in doing something, it will trigger feelings of happiness.	Love in the concept of *wahdat al-shuhud* is the basis in this concept. Every maqam assembled by Muhammad Nafis is intended to cause love, the procedures carried out by Muhammad Nafis are a method so that love for the Almighty Love arises.

self regulation	Martin Seligman considers that by managing speech and thoughts, a positive soul will emerge. The changes that occur when the individual controls himself or herself can increase intellectual, emotional, spiritual and physical values, thereby triggering happiness	Shaykh Muhammad Nafis in the concept of *wahdat al-shuhud*, self-management so that it is always in consciousness when undergoing each maqam. Looking at the procedures described by Muhammad Nafis, the management of mind consciousness plays an important role in passing through every station to achieve closeness to God which will lead to authentic happiness.
Spirituality	Martin Seligman also suggests that spirituality can also trigger happiness. A spiritual person is an individual who seeks enlightenment in life. Spirituality is a higher aspect than sensory orientation	In the concept of wahdat al-shuhud Muhammad Nafis it is undeniable that this is a spiritual path. The effort to get ma'rifat to God, triggering oneself to feel intense with God is the basic concept expressed by Muhammad Nafis.
Grateful	Martin Seligman also explains in his theory of gratitude to achieve authentic happiness. Gratitude is a positive emotion that encourages humans to do or repay kindness to others. Gratitude is a description when someone gets benefits and then causes emotions of happiness.	According to Muhammad Nafis, gratitude is also used when salik undergoes maqam *tawhid al-af'al*, because in this maqam a person is directed to believe in every action seen by positive or negative eyes is an act from Allah, but still based on the corridors of shari'a.
Flow	According to Martin Seligman, when someone does an activity with full concentration, enjoyment and pleasure, happiness will arise. A stable,	Muhammad Nafis also implicitly raised the concept of *flow*, when a salik goes maqam by maqam to reach the highest station then it must be lived

	harmonious and orderly state of mind, it all arises with self-control by the individual	with full concentration, mastering one's state and enjoying the journey to closeness to Allah in order to get authentic happiness.
Mindfulness	According to Martin Seligman, someone who does activities and is based on *mindfulness* will easily get satisfaction and happiness in these activities. Mindfullnes is full attention and acceptance of the moments or activities faced by the individual	Muhammad Nafis with the concept of *musyahadah,* a salik must be aware and sensitive to whatever happens. *Kaifiyah* or the method described by Muhammad Nafis in his four maqam tawhid, is an implied form of *mindfulness*. If a salik does not have the awareness and self-control over the views of conscience exercised in navigating each station, closeness to God will be nil.

Table 2. Difference

Difference	Martin Seligman	Muhammad Nafis al-Banjari
Scientific fields	Martin Seligman based on previous psychological studies he observed, Seligman felt that previous psychology did not pay much attention to the deepest values of human beings, psychology according to Seligman is not only a treatment or cure of mental illness, but there are things that are still left behind, namely the deepest digging of the best potential of humans that triggers the	Meanwhile, according to Muhammad Nafis, the object studied is about keasawufan. He made a way that could make a salik know his God. With maqam tawhid based on *musyahadah* which aims to get closer to Allah. When a salik knows his God, he will attain true happiness.

	emergence of happiness from the individual.	
Objects of happiness	Seligmen based his research on the state of the world at that time and his assumptions about psychology that was still inefficient. Thus were born theories that lead to happiness. Positive character, positive emotions and positive institutions, are the main studies in positive psychology. With these three theories, authentic happiness can be achieved. Happiness according to Seligman is more general in nature, not limited by certain values, let alone by religious values.	From the point of view of Muhammad Nafis, tasawuf is the basis of the concept he brought. The four maqam tauhid which he professed are the way for a salik to *ma'rifat* to Allah. With this *ma'rifat path*, there will be a sense of happiness that is not at all.

2.9. The Meeting Point and Separation Point of Positive Psychology Martin Seligman and Wahdat al-Syuhud Sheikh Muhammad Nafis al-Banjari

2.9.1. Titik Temu

Positive psychology according to Martin Seligman is an overarching study of positive emotions, positive character and trusted intuition. (Manurung, 2010, p. 813) The main topic of positive psychology is to concentrate on discussing the strengths and strengths of individuals as human beings rather than revealing their weaknesses and shortcomings. (Pamungkas et al., 2017, p. 7) An important focus studied in positive psychology is positive aspects such as *well-being, fully functional* and mental health. This science sees humans as something positive, not always from the point of view that humans are something that always has psychological problems. (Nurdin, 2021, p. 393)

Wahdat al-Shuhud is one of the many maqam in Sufism. Literally *wahdat al-shuhud* is a witness to Oneness. This theory has the same understanding in the treasures of Sufism regarding the Oneness of God as well as the manifestation that appears in the witness of the conscience of the individual. With this witness, the belief in the existence of God by a clover servant increased to the highest level. (Setiawan et al., 2022, p. 247)

Save the author, these two entities can even be combined and cooperate with each other in achieving *authentic happiness.* Although these two concepts differ in terms of their basic foundations, the purpose of both is to make humans get happiness that is not only temporary but authentic

happiness. Positive psychology is a non-religious discipline, but if studied in depth again positive psychology also has a foundation derived from the holy books of religions, including the Qur'an as the scientific basis of Sufism. Sufism which is considered rigid and undeveloped, *wahdat al-shuhud* Muhammad Nafis apparently holds implied meanings, which are relevant to positive psychology. It can be said that it is very important that there is a discussion and debate between Sufism and other sciences, because later there will be relevance between the terms Sufism and other sciences, especially psychology, so that Sufism is not considered as a science that is too exorbitant and rigid. There are several theories from Martin Seligman and Muhammad Nafis that differ in delivery but have the same purpose and purpose, which is to encourage humans to get *authentic happiness*.

2.9.2. Titik Pisah

According to the author, the point of separation between the positive psychology of Martin Seligman and the *wahdat al-shuhud* of Sheikh Muhammad Nafis. From the scientific field, these two concepts are very far related, positive psychology has a psychological background that focuses on the state of the soul, while *wahdat al-syuhud* has a Sufism background that focuses more on getting closer to God. Because there are some differences at some points of the theory. Then the steps to achieve happiness between the two have differences, judging from the content of the theories of the two, it is certainly clear that their theories are really very different, both theories have their own ways of achieving *authentic happiness*.

Auntentic happiness is broad and relative depending on how the individual expects the happiness he wants. According to the author, happiness in positive psychology is described completely in various human circumstances, so whatever is happening to the individual, the individual can achieve happiness. Whereas in the study of *wahdat al-shuhud* Muhammad Nafis, more fixated on happiness that leads to the state of ma'rifat, *when people have arrived at this state* of ma'rifat, then happiness must be obtained. Happiness in *wahdat al-shuhud* Muhammad Nafis is spirituality.

3.   Conclusion

The way to achieve happiness from the point of view of Martin Seligman's positive psychology is to fulfill the elements that must be met and considered. There is self-assessment and also the process of identification so that a fundamental force emerges so that later it can achieve true happiness. The way to achieve happiness from the point of view of *wahdat al-shuhud* Shaykh Muhammad Nafis al-Banjari is to recognize himself. It is the basis for causing a sense of happiness for a salik. With the four maqam that have been formulated by Muhammad Nafis, it is hoped that a salik can achieve the highest knowledge of himself, so that he can easily recognize his God.

Both concepts have similarities in achieving authentic happiness in several theories, namely the theories of *virtues*, integrity, love, *self-regulation*, spirituality, gratitude, *flow* and *mindfulness*. While the difference is in terms of scientific fields and forms or objects of happiness. These two concepts differ in terms of their basic foundations, but the purpose of both is to make humans get happiness that is not only temporary but authentic happy.

When the concepts *of wahdat al-shuhud* Muhammad Nafis and the positive psychology of Martin Seligman are juxtaposed, there are some similarities in the purpose of the theory with different pronunciation and delivery, but have the same purpose and purpose of encouraging humans to get *authentic happiness.*

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