

# ***Zuhd* and Psychological Well-Being: Exploration of the Thought of Sheikh Nawawi al-Bantani**

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**Abstract** : Amid the pressure-filled flow of modernity, Sheikh Nawawi al-Bantani's concept of zuhd offers a new perspective on achieving psychological well-being. This study explores the intersection between the teachings of Zuhd al-Bantani and the six dimensions of psychological well-being developed by Ryff. Through qualitative analysis based on the literature study, a positive correlation was found between the concept of zuhd al-Bantani and increased psychological well-being. The three main components of zuhd - perception of divine support, orientation to the afterlife, and total acceptance of life experiences - play a significant role in building self-acceptance, environmental mastery, and personal growth. Zuhd also encourages forming positive relationships with others and provides a clear purpose in life. This study suggests that the implementation of zuhd can be an effective strategy in dealing with contemporary psychological challenges, offering a balance between spirituality and mental health. These findings pave the way for further integration between classical Sufism teachings and modern psychological approaches, providing a holistic alternative to improve quality of life amidst the complexities of the contemporary world. This study's implications could revolutionise the approach to psychological well-being by integrating classical spiritual wisdom into contemporary mental health practices.

**Kata kunci** : *Zuhd*; Sheikh Nawawi Al-Bantani; Psychological Well-Being; Ryff

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## **1. Introduction**

The conversation around improving quality of life dates back to the 1960s-1970s when America led a movement to measure the quality of life in the country. At that time, the index used was something objective such as education, income, employment and health strata. After that, the realisation grew that life does not depend on objective matters alone but also through the more subjective aspects of life experience. Subsequently, the subjective quality of life movement developed various parameters to measure life satisfaction.(Bufford et al., 1991, p. 56) Stemming from these initiatives, the term psychological well-being was born.

Psychological well-being is a term used to describe the state of psychological health in individuals. Ryff believes that the description of psychological well-being has not yet found the right

perspective, which prompted him to study it. In his research, Ryff stated that aspects of psychological well-being include self-acceptance, positive relationships with others, independence, mastery of the environment, life goals, and self-development. (Jayakumar & Gupta, 2021) Psychological well-being can be characterized by the achievement of happiness and life satisfaction and the absence of signs of depression, which are influenced by several factors. (Ryff & Keyes, 1995, p. 727)

Considering the importance of psychological well-being, it is necessary to foster it. Sufism plays a significant role in human life today. (Harper & Pargament, 2015, p. 350) In this era, Sufism own role significant in life man, (Ihsan et al., 2021, p. 126) namely as a provider of moral values, as well as Islamic media counseling, and as a physical and mental healer. (Wahyudi et al., 2020, p. 145)

Besides that, Sufism is knowledge for repairing the heart, which becomes an in-depth discussion over some time, as well as for purifying oneself. Sufism Alone has several concepts that, if investigated more, can become a factor enhancer from discourse. One of them is draft *zuhd*, one of the important maqamat according to the Sufis. *Zuhd* is also one of the nine wills delivered by Sheikh Nawawi Al-Bantani, who became the focus of the study. (Al-Jawi, n.d.-c, p. 20)

In between research that has been published related to Nawawi Al-Bantani is a work written by Moh Abid Mabrur entitled "Influence Works Sheikh Nawawi Al-Bantani in The Tradition of Studying the Yellow Book at Pesantren Buntet" (Mabrur, 2016) And Mamat Slamet entitled "KH Nawawi Banten: Roots of Tradition NU intellectuality". (Burhanuddin, 2010) Then related thoughts he in discipline Islamic knowledge is good in jurisprudence studied by Khusaeri, with the title "Thinking Sheikh Nawawi Al-Bantani in Field of Islamic Law", (Khusaeri, 2014) then, in the interpretation discussed by Anas Mujahidin and Muhammad Asror with the title "Telaah Tafsir Marah Labid by Nawawi Bantani", (Mujahiddin & Asror, 2021) and the hadith presented by Arwansyah and his friends under the title "Hadis Da'if and Maudu' in the Kitab Nasha'ih Al-Ibad by Nawawi Banten." (Kirin et al., 2021) Specialized in the field of Sufism, there is some related research with relationship Sufism with his interpretation with the title "Thinking Sheikh Nawawi Banten in Tafsir Marah Labid", (Karrubi, 2007) As well as discussion-related maqamat, according to Sheikh Nawawi, titled "Kazanah Sufism Nusantara: Study". top Thoughts Maqam Sufism Nawawi Al-Bantani in the Book of Salalim Al-Fudhala". (Zulfikar, 2020)

Similarly, regarding psychological well-being alone, several studies are up to date, like the work by Kubzansky, LD, entitled "Interventions to Modify Psychological Well-Being." Sharon Frost's study, "Virtual Immersion in Nature and Psychological Well-Being," and Pilar Matud's writing, "Gender and Psychological Well-Being in Older Adults." (Matud et al., 2020) The number of studies related to Sheikh Nawawi Al-Bantani and Psychological well-being signifies the importance of the second problem.

There has been no comprehensive research until now. On significantly related thinking, Sheikh Nawawi Al-Bantani related *zuhd*, which is associated with its influence on psychological well-being. Therefore, the author is interested in the study to dissect the thoughts and views of Sheikh Nawawi related to draft *zuhd* and its relationship with psychological well-being until it allows the existence of an invention of Sufism to side with psychological man.

## 2. Research Results

### 2.1. Psychological Well-Being: Definition and Dimensions

The conceptualisation of well-being has undergone significant development with the emergence of positive psychology, which gave rise to two main theoretical approaches, hedonic and eudaimonic. (Zeng & Chen, 2020, p. 2) The hedonic approach sees well-being as an end result characterised by pleasure or happiness and focuses on subjective well-being. In contrast, the eudaimonic approach argues that well-being is more than just being happy. (Gomez-Lopez et al., 2019, p. 2) It was from this eudaimonic model that the term psychological well-being was born.

Psychological well-being is a complex multidimensional concept, encompassing various aspects and functions of an individual's mental state. (Al-Saggaf, 2023, p. 2) Basically, psychological well-being refers to a person's overall state of psychological health as well as the extent to which they experience

positive emotions, engage effectively with the world around them, as well as realise their inner potential.(Kovalenko & Spivak, 2018, p. 163) Thus, psychological well-being does not stop at an individual's freedom from psychological distress or the absence of mental disorders alone,(Awad & Mayasari, 2015, p. 1168) but rather a condition in which a person is able to live a meaningful life.

Carol Ryff, the initiator of the theory of psychological well-being, states that the term can be understood as the full achievement of psychological potential in a person and as a situation where individuals can accept their strengths and weaknesses, have a purpose in life, develop positive relationships with others, become independent, master their environment, and continue to grow personally.(Henn et al., 2016, pp. 2–3)

Later, Ryff formulated six aspects of positive functioning, including autonomy, environmental mastery, self-development, life purpose, positive relationships with others, and self-acceptance, to support his proposed model of psychological well-being.(Gao & McLellan, 2018, p. 2) This framework was formed through in-depth research on human functioning and is supported by empirical studies in various contexts.

The first aspect is autonomy. In Ryff's view, autonomy reflects a person's ability to regulate their behaviour independently.(Ryff & Singer, 1996, p. 15) Individuals with a high level of autonomy can resist social pressure and act in accordance with their personal values and beliefs without depending excessively on the opinions of others.(Simarmata et al., 2023, p. 438) In contrast, those with low autonomy tend to care more about others' expectations and judgments and are easily influenced by pressure from the social environment.(Ryff, 1989, p. 1070) With this, Ryff argues for the need for independence in determining attitudes in order to achieve psychological well-being.

The autonomy aspect above is in line with Abraham Maslow's concept of *Self-Actualisation*. (Maslow, 1965, p. xvi) Maslow describes peak experience as the moment when a person feels the best condition in their life, which usually occurs after achieving self-actualisation. (Ihsan et al., 2024, p. 62) In addition, this dimension also adapts Rogers' *self-determination* theory, which involves the interaction between two variables: the centralised self-interacting with the social environment.(Kellenberg et al., 2017, p. 24) Both, along with Ryff, agree that a person must be able to actualise themselves and not be trapped by the expectations of others in order to achieve psychological well-being.

Environmental mastery is an important dimension of psychological well-being that describes a person's ability to manage their life and environment effectively. Individuals who possess this ability can create an environment that matches their personal values and feel capable of dealing with external challenges.(Ryff, 1989, p. 1070) This concept is influenced by Gordon Allport's *maturity* theory, which emphasises the importance of active engagement and the ability to control situations,(Winter, 1997, p. 730) as well as Paul Baltes' *life-span development* theory, which emphasises the importance of environmental mastery in achieving well-being as we age.(Mm & Manfredi, 2021, p. 10)

Self-acceptance is also a criterion of psychological well-being. It is considered an essential mental health aspect and a hallmark of Maslow's *self-actualisation* and Allport's *maturity* theories. Paul Baltes' theory of human development also emphasises the importance of self-acceptance and past life experiences. Therefore, having a positive attitude towards oneself is a key characteristic of positive psychological functioning.(Ryff, 1989, p. 1071)

In Carol Ryff's theory of psychological well-being, personal growth is also one of the main dimensions that shows an individual's ability to continue to develop their potential, grow, and develop as a human being. (Jayakumar & Gupta, 2021, p. 535) This involves self-realisation, where a person is always open to new experiences and is in a continuous process.(Cortés-Rodríguez et al., 2023, p. 2) This concept is very much in line with Aristotle's idea of *eudaimonia*, which states that true well-being comes from the fulfilment of potential and the continuous meaning of life.(Laskowska et al., 2018, p. 263)

Ryff further asserts that having purpose and meaning in life is a key element of psychological well-being.(Darubekti et al., 2024, p. 3) Life purpose provides a clear guide for individuals, allowing them to feel that life is meaningful and their past experiences have meaning.(Ryff, 1989, p. 1070) Individuals who have a life purpose tend to have a strong vision of what they want to achieve both in the personal realm and in a broader context.(Ryff & Singer, 2008, p. 22) Agreeing with Ryff, Viktor

Frankl emphasises the importance of finding purpose and meaning in life as a way to avoid feelings of emptiness and existential void. (Okan & Eksi, 2017, p. 145)

Finally, positive relationships with others are also an essential dimension of achieving psychological well-being. Warm and trusting interpersonal relationships are a central part of mental health and are considered a sign of maturity. (Ryff, 1989, p. 1071) This concept is related to Jung's *individuation* theory, where self-development involves the ability to build deep and empathetic relationships. (Odde & Vestergaard, 2021, p. 304).

## 2.2. The Zuhd Model of Sheikh Nawawwi Al-Bantani

As Zainuddin Al-Razi explains, the word *zuhd* in Arabic, which consists of the letters zai, ha, and dal, is interpreted as an antonym for love. (Al-Razi, 1999, p. 137) Meaning This is also what Khalil Ahmad mentioned. (Al-Zubaidi, 1965, p. 257) Ali al-Fayaumi adds that *zuhd* also means leave or reject something, (Al-Fayoumi, n.d., p. 257) This is in line with Ibn Faris's opinion. (Faris, 1979, p. 30) Apart from that, Ibn Sidah explains that *zuhd* practices have meaning as the opposite of greed toward the world, especially in a religious context. (Sidah, 2000, p. 228) Thus, the term *zuhd* has three main meanings: dislike, rejection, and greed for something.

Draft *zuhd* in Islam is divided into two parts. First, the related definition with objective *zuhd*. In this section, *zuhd* is defined as mental and spiritual conditions involving satisfaction towards Allah (rida), belief in Him (tawakkul), and hope towards the world (qisar al-amal). (Kinberg, 1985, pp. 31–35) In a way, Zahid is aware of his attachment to the world and finds calm in accepting everything that happens as God's decree. (Al-Makki, 2005, p. 446) Attitude This also reflects that he is not affected by the worldly case.

Imam Ahmad defines *zuhd* as the attitude of owning A little wishful thinking related to the world. They see the world only as temporary, reducing attention towards him. (Al-Jauzi, 1996, p. 221) Likewise Sufyan Al-Tsauri. (Fairuzabadi, 1996, p. 139) Abu Sulaiman Al-Darani expands on this by giving meaning to *zuhd* as leaving something that can distract somebody from remembering Allah. (Fairuzabadi, 1996, p. 139) Al-Junaidi also conveyed a similar message: *zuhd* means a little thinking about the world and erasing its influence from the heart, making the heart fully focused on the afterlife. (Kinberg, 1985, p. 36)

Ibn Mubarak defined *zuhd* as a shape of trust full in God accompanied by the love of poverty, reflecting the attitude of someone who doesn't look for luxury worldly again. *Zuhd* is also defined as satisfaction, the opposite of a full world of desire and greed. The world is also said to be something distracting from God (Al-Makki, 2005, pp. 419–420)

Al-Ghazali interprets *zuhd* as more global. He means it as a changing trend from something good to something better, from the world to the afterlife. In his explanation, Al-Ghazali said that *zuhd* over the world means diverting love from the world to the afterlife, which is more valuable. (Al-Ghazali, n.d., pp. 216–217) Al-Ghazali's views on *zuhd* Were followed by Al-Dhimyati, who also views *zuhd* as a purification process heart from attachment to the worldly. (Al-Dimyati, n.d., p. 20)

*Second*, the definition shows steps for reaching the objective. *Zuhd* does not always mean rejecting property ownership, but it is more an attitude of heart not bound by worldly. (Awidhah, n.d., p. 120) A Zahid still experiences world life, but he sees this world as temporary and unworthy of excessive pursuit. He focuses more on life after death, so he only takes enough from the world to be alive. (Al-Makki, 2005, p. 444) This can also understood as a balance between undergoing world life in general and prioritising a spiritual relationship with God.

Fethullah Gulen, one of the contemporary Sufi scholars, describes *zuhd* as leaving the world with pleasure and resistance to physical trends. (Gulen, 2015) Meanwhile, Ibn Mas'ud stated that *zuhd* left the world because of his humiliation compared to the afterlife. (Al-Ghazali, n.d., p. 219) In Ibn Abbas's view, *zuhd* occurs when the heart is not attached to things in the world and does not expect what's missing. (Al-Baihaqi, 1996, p. 61)

Then, according to Zaki Ibrahim, *zuhd* is a condition Where somebody puts the world only in his hands, not in his heart. Thus, Zaki Ibrahim described that a Zahid is not one who doesn't enjoy the

world but still takes things that are permitted by Allah as long as case no to block it from God. (Ibrahim, n.d., p. 26)

Sheikh Nawawi Al-Bantani define *zuhd* is:

الزهد هو أن لا يكون بما في أيدي الناس أوثق منه بما عند الله وليس الزهد هو ترك الحلال وإضاعة المال (Al-Jawi, n.d.-a, p. 15)

This means that *zuhd* Sheikh Nawawi's perspective is the attitude in which a person realizes that everything that humans own is no more reliable than what is on the side of Allah. According to him, *zuhd* is not about leaving things that are halal or wasting property but about feeling enough with the sustenance that God has given and what he has not expected in other people's fortune. (Al-Jawi, n.d.-a, p. 15) From this understanding, we can conclude that Sheikh Nawawi is included in the Sufi cleric group first, which means *zuhd*, a form of pleasure and trust in what God has given.

Shaykh Nawawi structured the concept of *maqāmāt* in the form of nine wills called 'The Way of the Guardians' (*Ṭarīq Al-Auliya*), which are designed to bring one closer to Allah. (Al-Jawi, n.d.-c, p. 14) These wills begin with repentance and end with using time. Six will include qanaah, *zuhd*, studying shariah knowledge, following the Prophet's sunnah, tawakkal, ikhlas, and uzlah. (Hasan, 2022, pp. 17–22) *Zuhd* includes the first three stages of the nine wills that must be passed.

As it is the majority of Sufi scholars place repentance as a level of early *authority*. (Erwin, 2023, p. 900) *zuhd* is also considered important for achieving closeness to God, as described by Abu Nasr Al-Sarraj, (Nasr, 2020, p. 146) Al-Al-Qusyairi, (Subakir, 2021, p. 52) and Al-Ghazali in various authorities. (Fasya, 2022, p. 163) Sheikh Nawawi classified the patience of the *zuhd* as between the patience of those who repent and the Siddiqi, with being patient in *zuhd* interpreted as satisfaction against what is owned (Al-Jawi, 1907, p. 33)

In the level of *zuhd*, Sheikh Nawawi stated that the highest level is to consider the world to have no value so that a zahid does not feel happy or sad about the world. For a Zahid, the world is just supplies for obedience to God and centralizing attention to the afterlife. (Al-Jawi, n.d.-c, p. 20) View This in tune with Al-Ghazali, who also illustrates peak *zuhd* as leaving the world for a better afterlife. (Al-Ghazali, n.d., p. 226) Abdul Qadir Al-Jailani agreed, dividing *zuhd* into two levels: *zuhd haqiqi*, where a person truly leaves the world, and Shaykh Nawawi also divides *zuhd* based on the object of abandonment. *Firstly*, the *zuhd* of the arifin means limiting oneself to lawful things as needed. This form of *zuhd* is the core of Sheikh Nawawi's teachings. *Secondly*, the *zuhd* of the common people means abandoning everything forbidden, which is an obligation for everyone. (Al-Jawi, n.d.-f, p. 14) This division is similar to Imam Ahmad Bin Hanbal's view. However, Imam Ahmad divides it into three levels by adding the *zuhd* of specialised people (*al-Khawās*) as the second level, the same as the *zuhd* of the arifins in Sheikh Nawawi's division. The peak of *zuhd*, in Imam Ahmad's view, is to abandon everything that can divert or distance oneself from Allah. (Al-Jauzi, 1996, p. 14) Thus, it can concluded that Sheikh Nawawi's thoughts on *zuhd* are in line with classical Sufi scholars, which emphasizes the continuity of their knowledge and ideas.

Furthermore, Shaykh Nawawi explains that *zuhd* is one of the branches of patience, a big concept covering many aspects of morals. Patience, in simple terms, is divided into two. *Firstly*, physical patience is defined as steadfastness in bearing physical burdens, either through action or emotionally. *Secondly*, psychological patience includes many branches, such as iffah, which is the patience in restraining desires, and qanaah, which is the patience in accepting small sustenance. *Zuhd* falls under this second branch, which means patience in the face of excessive desires. (Al-Jawi, n.d.-f, p. 14) In other words, *zuhd* is a condition in which a person only takes something enough without going beyond the limit. Explanation This, in line with Al-Ghazali's view, emphasizes that Being patient is half of faith. From here, we can conclude that Al-Ghazali inspired Sheikh Nawawi to describe *zuhd*.

Sheikh Nawawi explains that one of the objectives of the main *zuhd* is to protect oneself from various emerging diseases, which can have consequences for the love of the world and reduce sincerity in charity. Diseases mentioned include riya, desire for attention from others, and greed for worldly pleasures. (Al-Jawi, n.d.-b, p. 61) Therefore, *zuhd* plays a role in maintaining the perfection of the practice from worldly influences that have the potential to damage it.

Shaykh Nawawi also emphasised that love of the world is the source of all mistakes. When a person loves the world too much, he risks being doubted, leading to makruh or haram. On the other hand, *zuhd*, as opposed to the love of the world, can help one avoid the source of error and lead to goodness. (Al-Jawi, n.d.-d, p. 84) Ibn Mas'ud added that whoever is filled with the love of the world will be afflicted with three things. The suffering that never ends, greed that never reaches, and wishful thinking that never reaches. (Al-Ghazi, 2011, p. 394)

Furthermore, Shaykh Nawawi explained that *zuhd* brings peace of mind and body. In contrast, the love of the world will only prolong sadness and anxiety, like a drunkard or a drowning person who never finds a way out. (Al-Jawi, n.d.-c, pp. 21–22) According to him, those who seek tranquillity through greed will not find it; they will instead find it in an attitude of *zuhd* towards the world. (Al-Jawi, n.d.-e, p. 73) In short, *zuhd* aims to protect a person from the sources of error and help them achieve tranquillity.

Shaykh Nawawi explains that a person who reaches the level of *zuhd* has three main signs. *Firstly*, they do not feel happy when they gain something, nor are they anxious or sad when they lose it. On the contrary, they feel sad when they gain wealth and happy when they lose it. *Secondly*, they are always consistent and are not affected by praise or criticism. These two characteristics illustrate a *zuhd* attitude towards wealth and position. *Third*, their happiness comes only from obedience to Allah. (Al-Jawi, n.d.-c, p. 21) Therefore, the person who wants to achieve *zuhd* must empty his heart of worldly affairs and fill his heart with obedience to Allah.

Shaykh Nawawi gives many instructions on how to reach the state of *zuhd*. He mentions several ways to achieve *zuhd*, one of which is through the words of Ibrahim bin Adham. When asked how he achieved *zuhd*, Ibrahim bin Adham replied that three things helped him. *Firstly*, the realisation that the grave is lonely and he has no companion. *Secondly*, the realisation is that the road to the Hereafter is very long, and he has no provisions. *Third*, the realisation that Allah is the judge who will adjudicate, yet he has no defence. (Al-Jawi, n.d.-e, p. 14) From this, achieving *zuhd* involves three aspects: remembering death and the grave, realising that the afterlife is long and eternal, and remembering the day of reckoning, where Allah will reward the deeds of every creature.

In addition, Sheikh Nawawi also conveyed concrete steps to achieve *zuhd*, one of which was by mentioning five habits related to *zuhd*, namely believing in Allah, doing good to creatures, being sincere in charity, resisting injustice, and being content with what you have or qanaah. (Al-Jawi, n.d.-e, p. 40) Sheikh Nawawi also emphasised the importance of leaving everything that is forbidden, both large and small, and carrying out all easy and difficult obligations. (Al-Jawi, n.d.-e, p. 15) Even Sufis agree to leave things that are doubtful about their halal and haram status. (Supriadi, 2020, p. 238)

Sheikh Nawawi also recommends sitting with zahids, as this will enhance *zuhd*. He also warned against associating with greedy people, which he likened to deadly poison. (Al-Jawi, n.d.-d, p. 92) From this description, it can be concluded that four important elements are formed in the spirituality of those who walk on the path of *zuhd*: awareness of the transience of this world, focus on the hereafter, tawakal and surrender to Allah, and trying to do things following Sharia and avoid what is contrary to it, including those who violate it.

### 2.3. Zuhd in Growing Psychological Well-Being

The conclusion from the above description shows that the concept of *zuhd*, according to Nawawi al-Bantani, contains several main components that act as mechanisms for building psychological well-being. *First is the Perception of the Divine*; for a Zahid, everything given by Allah, be it in the form of abundant sustenance or the form of simplicity, is always seen as the best for them. (Ihsan, 2002, p. 38) This view reflects a deep belief that everything happens by Allah's will and plan and that whatever is received is part of His compassion and wisdom.

Believing in Divine support in one's life affects self-acceptance, an important construct in psychological well-being. (Bingöl & Batık, 2018, p. 68) Self-acceptance involves not only recognising one's positive attributes but also acknowledging and embracing one's flaws and limitations. (Wang et

al., 2023, p. 4) This holistic view of self-acceptance will later significantly affect an individual's ability to face life's challenges with a balanced perspective. (Kvitsiani et al., 2019, p. 87)

The model of *zuhd* proposed by Sheikh Nawawi emphasises that everything given by Allah to His servants is the best, beyond anything owned by humans. (Al-Jawi, n.d.-a, p. 16) This perspective is in line with the concept of self-acceptance in the psychological well-being concept developed by Ryff. Self-acceptance involves recognition and acceptance of one's good and bad qualities and having positive feelings toward the past. (Ryff, 1989, p. 1071) According to Sheikh Nawawi, an individual who has internalised the principles of *zuhd* will achieve a stable level of happiness and be able to accept all situations, be they abundance or loss, as a manifestation of divine decree.

*Second*, orientation towards the hereafter and closeness to Allah. A Zahid will view the world as something mortal and low, so worldly pressures will not easily affect it. (Ihsan et al., 2021, pp. 129–130) This component will undoubtedly play a significant role in building environmental mastery, one of the vital dimensions of Ryff's concept of psychological well-being. (Ryff & Keyes, 1995, p. 720) Shaykh Nawawi conveyed the idea of *zuhd* by emphasising that the afterlife has a much higher value than the world, as also affirmed by Al-Ghazali, who described the comparison between the two as being like pottery and gems. (Al-Ghazali, n.d., p. 225) An individual who practices the principle of *zuhd* will see the world as something ephemeral and lowly. (Al-Jawi, n.d.-c, p. 21) With this view, individuals will be better able to direct their behaviour and environment in accordance with spiritual values and the ultimate goal.

Furthermore, genuine happiness for a Zahid comes from obedience to Allah. (Al-Jawi, n.d.-c, p. 21) These two aspects not only strengthen an individual's inner peace but also enhance his ability to control his surroundings. Furthermore, Sheikh Nawawi proposes that one of the steps towards *zuhd* is *qanaah* or avoiding excess in everything, (Al-Jawi, n.d.-e, p. 40) which in turn plays an important role in establishing an individual's dominance over his environment.

In addition to contributing to environmental mastery, *zuhd* also provides purpose in life, which is a crucial dimension of psychological well-being. (Wahyudi et al., 2020, p. 152) Viktor Frankl, in his theory of logotherapy, emphasises that individuals who lack meaning in their lives tend to experience an existential void, which in turn makes them vulnerable to stress and depression. (Okan & Eksi, 2017, p. 145) *Zuhd*, as Sheikh Nawawi describes, directs one's focus on the afterlife and attempts to get closer to Allah. (Al-Jawi, n.d.-c, p. 21) As such, *zuhd* provides not only a strong framework of meaning but also a clear purpose in life, which is an important foundation in building psychological well-being.

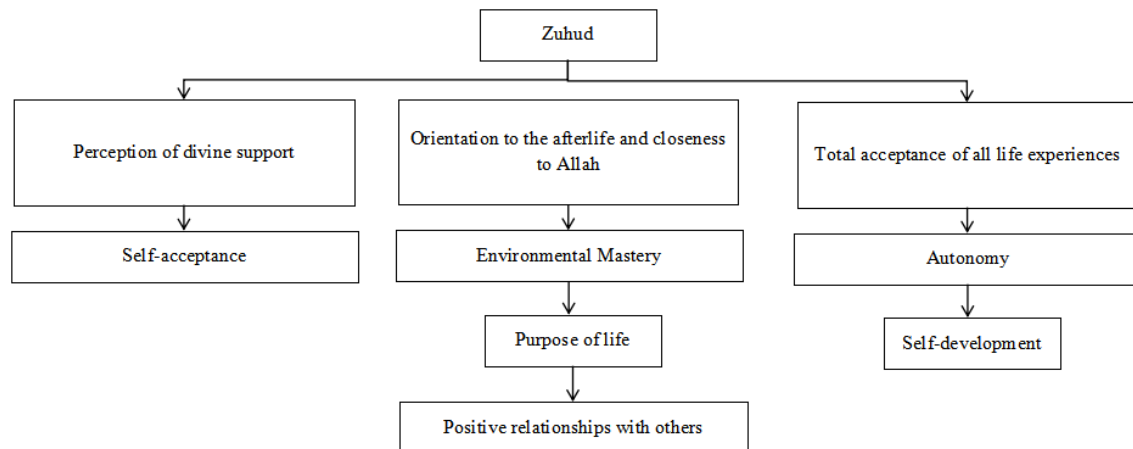
Next, the *zuhd* described by Shaykh Nawawi is closely related to positive relationships with others. A Zahid who is orientated towards the hereafter and closeness to Allah tends to build healthy and harmonious interpersonal relationships. This is due to their ability not to be attached to worldly expectations, which can reduce the potential for conflict in social interactions. (Al-Jawi, n.d.-c, p. 21) In addition, within the framework of *zuhd* taught by Sheikh Nawawi, there is an emphasis on the importance of getting used to doing good to others and staying away from haram things that Allah has forbidden. (Al-Jawi, n.d.-e, p. 40) These two aspects further strengthen a person's positive relationship with their environment, which in turn has an impact on improving psychological well-being.

Third, total acceptance of all forms of life experience. For a Zahid, every event, be it happiness or suffering, is accepted graciously as part of God's will. They believe that everything that happens is the best divine decree for them. (Kinberg, 1985, pp. 31–32) The three components of *zuhd* described above show similarities with the three components of faith identified by Manning. (Manning, 2014, p. 352)

Acceptance of all life experiences can be linked to the dimension of self-development in the context of psychological well-being. A Zahid who accepts every decree of Allah gracefully tends to see every difficulty as an opportunity to get closer to Allah. For them, every experience is not only accepted sincerely but also utilised as a means to achieve spiritual heights. (Arroisi & Indah, 2023, p. 86) This attitude reflects a constructive view towards personal and spiritual growth.

Furthermore, this attitude of acceptance also illustrates Zahid's strong sense of autonomy. They are able to make decisions independently and live their lives in accordance with their values, without

depending on external influences or pressures. (Al-Jawi, n.d.-c, p. 21) As such, they enjoy the internal freedom to live in harmony with religious values, ultimately strengthening their psychological well-being.



### 3. Conclusions

This research shows that the concept of zuhd developed by Sheikh Nawawi Al-Bantani has significant relevance in shaping individual psychological well-being. Zuhd, which focuses on absolute trust in Allah and acceptance of all His decrees, offers a strong spiritual foundation for individuals to face life's challenges. By placing the primary orientation on the hereafter, the concept helps individuals not to get caught up in temporary worldly pleasures, thus being able to achieve inner calm and psychological stability.

Furthermore, this study found that the practice of zuhd is in accordance with the six dimensions of psychological well-being proposed by Ryff, namely autonomy, environmental mastery, self-acceptance, self-growth, positive relationships with others, and life purpose. Through the practice of zuhd, individuals can increase self-acceptance by embracing shortcomings and limitations as part of the Divine decree. In addition, the goal-orientation of the afterlife helps individuals to be more focused in managing their environment, while the avoidance of excessive worldly matters supports the creation of healthy and harmonious relationships with others.

Overall, integrating the concept of zuhd with daily life can be an effective strategy for achieving more stable and meaningful psychological well-being. Zuhd not only provides a deep spiritual framework but also a clear purpose in life, which in turn strengthens psychological resilience to life's stresses and pressures. Therefore, understanding and applying the concept of zuhd in the context of psychological well-being can help individuals achieve a more balanced life.

These findings open up opportunities for the development of psychological interventions that integrate classical spiritual wisdom with modern psychological approaches. This has the potential to revolutionise the way we understand and address mental health issues, especially in the context of an increasingly complex and diverse society. As such, Al-Bantani's concept of zuhd is relevant not only as a spiritual teaching but also as a practical instrument for improving quality of life and psychological well-being in the modern era.

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