

DEVELOPMENT OF HAPPINESS SUFISM SCALE USING CONFIRMATORY FACTOR ANALYSIS

Ernawati¹, Arikhah², Afyanti Nur Widyaningsih³, Fasih Anggit Purnami⁴

¹ernawati_stat@walisongo.ac.id

^{1,2,3,4}UIN Walisongo Semarang, Indonesia

ABSTRACT

Some research related to the concept of happiness is still conducted with a Western psychological approach, or known as psychological well-being. Some instruments or measures are developed conceptually and operationally from positivistic psychology. These approaches are still general, so they are sometimes unable to fully explain aspects of happiness in communities with certain cultural values, such as religiosity, because they ignore aspects of spirituality. As a result, psychological theories related to the concept of happiness are not very appropriate when applied in a societal context or elsewhere, because the concept of happiness itself is considered to be value-biased. For example, religious values certainly differ in how they view the concept of happiness, so that the measurement results become invalid and unreliable when used in Islamic communities with strong characteristics of the Sufi tradition. Meanwhile, there has been little research on the attainment of happiness, which is approached in an Islamic (deductive) way, through understanding oneself, God, the world and the hereafter. This research examines the concept of happiness discussed by one of the Sufi figures, Al-Ghazali, namely Kimiyatus Sa'adah. This research carried out the construction of Al-Ghazali's Sufi happiness and then quantitatively tested the validity and reliability using the Confirmatory Factor Analysis (CFA) method. This construction results in Sufism happiness being composed of 3 aspects, including: knowledge about yourself, placing your heart as your leader, and knowledge of God. The instrument was distributed to 93 students of Sufism and Psychotherapy at UIN Walisongo Semarang, and the results showed that there were 26 items that met the valid criteria, consisting of: aspect 1 (knowledge about yourself) is measured with 9 statement items, aspect 2 (placing your heart as your leader) is measured with 7 statement items, and aspect 3 (knowledge of God) is measured with 10 statement items. Based on the reliability criteria, both internal reliability and composite reliability, it can be said that the construct model formed meets the reliability assumptions.

Keywords: Confirmatory Factor Analysis, Kimiyatus Sa'adah, Al-Ghazali's Sufism Happiness, Validity Test, Reliability Test

A. INTRODUCTION

Actually, the concept of happiness has been studied and interpreted in various ways from the past until now, especially in recent years, it has become a topic of much discussion. This is supported by data released by the World Database of Happiness, Veenhoven, which contains research data on the theme of happiness that has been carried out, showing that as of August 2020, more than 15,921 bibliographic publications, 16,491 empirical studies and 1,507 are measurement studies in the field of happiness (Veenhoven, 2020).

Some research related to the concept of happiness is still being conducted with a western psychological approach or known as psychological well-being. Some instruments or measuring instruments are developed conceptually and operationally from positivistic psychology. One of the figures of positive psychology, Seligman suggests that happiness has three dimensions that can be cultivated: the Pleasant Life, the Good Life, and the Meaningful Life (M. Seligman, 2021). The measurements or instruments that have been carried out are still general, so sometimes they are unable to comprehensively explain aspects of happiness in communities with certain cultural values, such as

religiosity, because they ignore aspects of spirituality. As a result, psychological theories related to the concept of happiness are not very appropriate when applied in a societal context or other area because the concept of happiness itself is considered to be value-biased. Cultural bias, for example, in religious values, is certainly different in viewing the concept of happiness, so that the measurement results become invalid and unreliable if used in Islamic communities with strong characteristics of the Sufism tradition (Marwing, 2018).

Some research on mental well-being tends to focus on happiness as an outside-in process influenced by wealth, social status, and need satisfaction, but still ignores inside-out factors. In fact, by experiencing inside-out factors, humans can understand and develop their understanding of happiness, and choose certain values to adhere to. Recognizing the existence of inside-out factors will determine the extent to which the meaning of spirituality or transcendence becomes an important factor for a culture. Unlike western societies which are morally plural, in Islamic culture, spirituality and religion are intertwined in an individual's understanding and experience of life in general, and happiness in particular. As the current review shows, happiness for many Muslims is defined based on the Islamic worldview, and transcends this world. Transcendence, spirituality, mystical experiences, and observing religious rituals and obligations are essential in Muslims' understanding of concepts such as happiness and the good life (Joshallow, 2012). Western conceptualizations of positive functioning cannot be generalized to Muslim populations. In Islamic teachings, the concept of happiness is related to two realities, namely the world and the afterlife. In fact, according to Sufism, true happiness is obtained when someone is close to God. Conceptual differences in interpreting happiness will certainly make research related to happiness inaccurate because the measuring instruments are based on substantively different concepts (Marwing, 2018).

Previous studies on measuring happiness through instruments, both those carried out by various researchers in the world and in Indonesia, were mostly dominated by the view that happiness is a psychological aspect that is approached by trying to make positive emotions meaningful and happy so that the orientation of happiness can be interpreted authentically and subjective (inductive) (Al-Qur'any, 2018).

Meanwhile, there has not been much research related to achieving happiness that is approached in an Islamic (deductive) manner through understanding oneself, God, the world and the hereafter. The Sufism aspect of happiness consist of Islamic society, especially in Indonesia, which is steeped in the teachings of Sufism, it should apply this concept of happiness which is widely discussed in Al-Ghazali's books, one of which is *Kimiyatus Sa'adah*.

This research was conducted on teenagers, especially students of the Sufism and Psychotherapy Study Program at UIN Walisongo Semarang. Students are in the adolescent phase which in psychological studies is placed as a transition period from child to adult (Arnett, 1999) This transition period is closely related to the search for self-identity. In the stage of searching for self-identity, teenagers are faced with a psychosocial moratorium situation, namely a gap between a sense of security in childhood and a sense of identity exploration in adolescence, so that this conflict can cause teenagers to experience an identity crisis (Lestari Anugrahwati & Sri Wiraswati, 2020). Apart from that, in this phase, teenagers are the ones who are at fault in determining their life path. On the one hand, teenagers yearn for freedom but in fact, they are still shackled, teenagers are required to act maturely but are still dependent on other people, for example parents. In such a situation, teenagers will find it difficult to achieve happiness in their lives

(Wahidin, 2017). Adolescents who are poorly adjusted tend to be unhappy throughout early adolescence. In fact, happiness during adolescence has an important role in fostering an optimistic attitude, self-confidence, a sense of joy, cheerfulness, and comfort (M. E. P. Seligman, 2002).

The consideration of the research subjects, namely students of the Sufism and Psychotherapy Study Program at UIN Walisongo Semarang, is because it is in accordance with the vision, the mission, and the goals of educational institutions. Apart from being required to have professional academic capacity, they are also required to have good moral character. Therefore, apart from providing religious education according to the curriculum of each study program, UIN Walisongo also seeks to integrate the philosophy of unity of knowledge and the internalization of local wisdom values. Thus, it is hoped that students who will graduate will not only have professional academic abilities but also have good morals. Good morals can be achieved in various ways, one of which is by learning Sufism. In one of the study programs, namely the Sufism and Psychotherapy Study Program, many discuss the teachings of Sufism, for example the Sufism of Happiness which refers to the Book of Kimiyatus Sa'adah by Al-Ghazali. It is hoped that Sufism psychotherapy students can interpret happiness not only from a psychological perspective but also from a Sufism perspective. Based on this description, these students will be used as research subjects. Using the Confirmatory Factor Analysis approach, this study examined the reliability and validity of Al-Ghazali's Sufism Happiness construct among students enrolled in UIN Walisongo Semarang's Sufism and Psychotherapy Study Program.

B. RESEARCH METHODS

This research uses quantitative method. The research approach used is confirmatory factor analysis (CFA), which aims to find or confirm a number of indicator variables that form a variable that cannot be measured directly based on existing theory (Widarjono, 2020). The Kimiyatus al-Sa'adah book and several books by Imam Al-Ghazali serve as the primary sources of reference data. At the same time, additional support or reinforcement is books or research journals that examine the ideas and concepts of Imam Al-Ghazali. As well as a process of harmonizing research results, researchers took several opinions from psychological figures that were similar to the ideas put forward by Imam al-Ghazali.

Research variable is Sufism happiness which is based on Al-Ghazali's theory indicating that happiness is at the heart of a servant's turning away from worldly attachments to face Allah. Happiness begins with knowledge about oneself which ends in knowledge of Allah. Happiness can be achieved by having 3 components or stages of happiness, including: knowledge about yourself, placing your heart as your leader, and knowledge of God.

The population in this study was all students of the Sufism and Psychotherapy Study Program at Faculty of Ushuluddin dan Humaniora, UIN Walisongo Semarang, especially those who had studied or taken courses on happiness Sufism. The sample used for research was 93 respondents.

The data analysis method was carried out using a quantitative method, namely confirmatory factor analysis (CFA) to test the validity and reliability of forming latent variables based on indicators in existing theories or previous research. In confirmatory factor analysis (CFA), the variable that cannot be measured directly (unobservable), in this case, the Al-Ghazali's happiness Sufism, is called a construct or latent variable. From the variable construction of Sufism happiness, which consists of 3 aspects, namely:

knowledge about yourself, placing your heart as your leader, and knowledge of God. These aspects will form several indicators of the latent variable of Sufism happiness. An overview of the construction of Sufism happiness using the CFA model is shown in Figure 1.

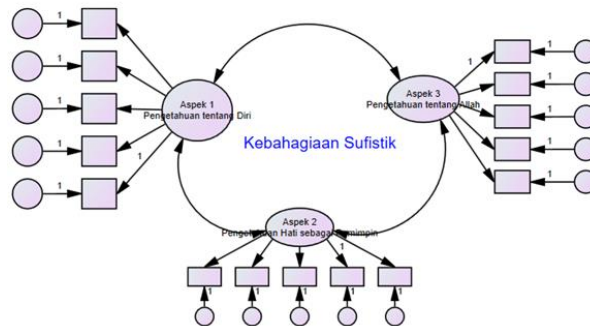


Figure 1. Construction of Sufism Happiness Using the CFA Model

The research flow for modifying measuring instruments is as shown in Figure 2 below.

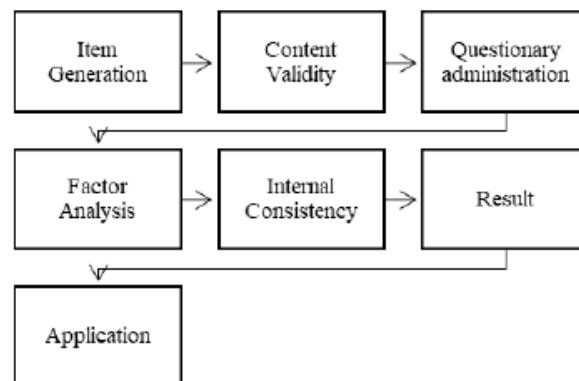


Figure 2. Steps for Modifying Measuring Instruments

C. RESULTS AND DISCUSSION

The measuring instrument constructed in this research is Al-Ghazali's Sufism Happiness, which is discussed in the book *Kimiyatus Sa'adah*. Based on the sample of behavior to be measured, this measuring instrument is a type of typical performance test, where the performance being measured represents the individual's typical character and tends to react consciously or unconsciously to the particular situation being faced (Cronbach, 1970). A typical performance test does not contain right and wrong answers because it measures the feelings, interests, and attitudes of each individual.

This measuring instrument is carried out using the following stages:

1. Selecting theoretical concepts

The concept related to happiness in this research uses the concept of *sa'adah*, written by Al-Ghazali in his book. The concept of happiness is taken from the definition of *sa'adah* in the book *kimiyatus sa'adah*, translated by K.H Hasan Bisri. Apart from that, the theoretical concept of happiness was also determined through discussions with Sufism experts as lecturers teaching the Sufism and Happiness course in the Sufism and Psychotherapy study program, as well as several studies discussing the book *Kimiyatus Sa'adah*, which is available online. In addition, theoretical reviews were obtained from several journal and book sources that are relevant to Al-Ghazali's concept of happiness.

2. Find and collect aspects of behavior

Referring to the definition of happiness in *kimiyatus sa'adah*, it can be approached from several aspects, including: knowledge about yourself, placing your heart as your leader, and knowledge of God.

3. Creating Behavioral Indicators

Based on the behavioral aspects formed, the next step is to create behavioral indicators for each aspect.

4. Creating a scale grid

The construction of measuring instruments in the first to third stages produces a table form that contains behavioral aspects (knowledge about yourself, placing your heart as your leader, and knowledge of God) along with their respective indicators in the form of a scale grid or blueprint, which is presented in Table 1 below.

Table 1 The Blueprint of the Sufism Happiness Scale

Aspect	Core component of indicators
Aspect 1	Describe self-image, the purpose, and the origins of creation.
	Understand the location of your misery and happiness.
	Understanding your own potential (in case <i>syahwat</i>).
	Understanding your own potential (in case <i>gadhab</i>)
	Understanding your own potential (in case ' <i>ilmu</i>)
Aspect 2	Understand the position of passion, reason, and heart.
	Recognizing the need for the heart to remain independent of reason and worldly desires.
	Recognizing the heart's forces
	Practicing <i>mujahadah</i> to restrain passion and rage
	Let go of your grudges to prevent your heart from narrowing.
	Be generous for a peaceful life
	Awareness not to brag
Aspect 3	Realizing the absence of humans before
	Realizing human helplessness
	Understand the strengths and weaknesses of the body
	Understanding how desire functions within the soul
	Know and determine essential goals
	Knowing the divine nature of Allah
	Realizing how all wonders and beauty are under the control of Allah's understanding.
	Knowing God's kindness, love, and support is a never-ending process.
	Awareness that God's scenario is the best.
	Consciousness of worship and <i>dhikr</i> for Allah

5. Validity of Examination

Three types of validity exist: content validity, criterion-related validity, and construct validity.

6. Item Writing to Readability Test

At this step, several previously created items can have their sentences changed so that respondents can easily understand the item sentences in accordance with the researcher's measurement objectives.

7. Item Analysis and Selection

Analysis and selection of items is one of the important things for both compiling and developing measuring instruments. Items that have been arranged into a blueprint follow appropriate writing rules. These items need to be read again carefully so that there are no items whose content is not relevant to the indicator.

8. Trial of Al-Ghazali's Sufism Happiness Measuring Instrument

Testing research measuring instruments as a first step before collecting actual research data. The first trial was carried out on 30 respondents, namely Sufism and Psychotherapy Students at UIN Walisongo Semarang. The trial data was then analyzed using Pearson correlation to determine which indicators could accurately measure the research variables with the results shown in Table 2 below.

Table 2 Validity Test on Trial Data

Aspect	Statement Item Number	
	Valid	Invalid
1	1,5,7,9,10, 12,13,16,17, 18,19,20,21, 22	2,3,4,6,8,11,14,15
2	27,28,29,30,33,36,37,38,42,43,44,46,47,48	23,24,25,26,31,32,34,35,39,40,41,45
3	54,55,56,57,58,59,60,61,63,65,66,67,68,70,71,73,74	49,50,51,52,53,62,64,69,72
N	45 item	29 item

9. Validity Test of the Sufism Happiness Measuring Instrument (CFA method)

The validity test in this section includes part of Construct Validity, which is analyzed using Confirmatory Factor Analysis (CFA) method. Previously, valid statement items in the questionnaire had been tested for Criterion-Related Validity.

The research respondents were 93 students of Sufism and psychotherapy at UIN Walisongo Semarang. The data that has been collected is then carried out through confirmatory factor analysis (CFA) to confirm the theory of the Sufism happiness construct that was formed. The following is an initial depiction of the path diagram for the 45 valid items show in Figure 3.

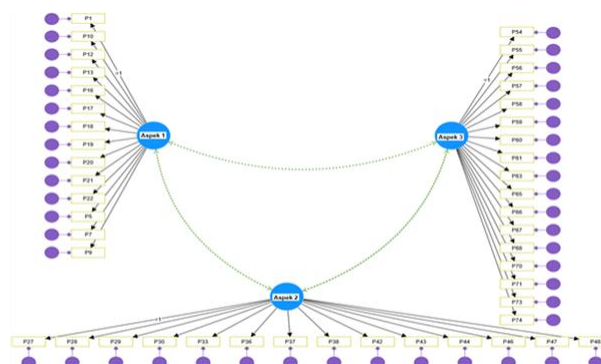


Figure 3. CFA Path Diagram on Sufism Happiness Variable (Initial).

The path diagram in Figure 3 above is an initial depiction of the 45 items that are valid at the relationship criterion validity stage. The next step is to carry out construct validity by running and eliminating items that have a factor loading value of <0.60 , because these items are considered invalid. From this process, 26 items were obtained

with factor loading values > 0.60 , so it was concluded that 26 items were valid. This is illustrated in Figure 4 below.

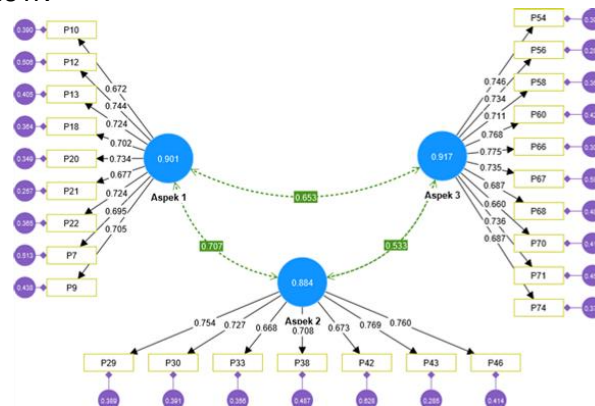


Figure 4. CFA Running Path Diagram Results on 26 Items.

After the CFA model, according to Figure 4, is formed, the next step is to determine the goodness or suitability of the model (goodness of fit). This is to ensure that the CFA model determined is in accordance with the theoretical goodness of the model criteria. If the model meets the criteria for model goodness, then the CFA model of the subjective happiness variable, as measured by these 3 aspects, can be said to be good. The results of the model goodness-of-fit test are shown in Table 3 below.

Table 3. *Goodness of Fit CFA Analysis in Stage II Sufism Happiness Variable*

No	Goodness of fit criteria	Output Value	Result
1	RMSEA $< 0,08$	0,076	Fit
2	RMSR $< 0,08$	0,070	Fit
3	CFI $> 0,90$	0,881	Not fit
4	TLI $> 0,90$	0,870	Not fit

From Table 3 above, it is known that the CFA model has an RMSEA = 0.076 and an RMSR = 0.070, so these criteria (RMSEA and RMSR) have met the goodness of the model because they are less than 0.08. However, the CFI and TLI criteria of the model are said to be inappropriate because it is less than 0.90, namely the CFI = 0.881 and TLI = 0.870. Because the two criteria are not met, it can be concluded that the model is not suitable (the model does not fit), so modifications need to be made based on the value of the modification indices. Modify the CFA model by correlating indicator errors from the order of the largest values until a CFA model is obtained that meets the criteria. In this research, 12 modifications were carried out which are presented in Table 4 below.

Table 4. *Correlation values for 12 modification indices*

Model Modification	Correlation values
e-P56 \leftrightarrow e- P58	17,914
e-P54 \leftrightarrow e-P56	13,792
e-P29 \leftrightarrow e- P30	11,146
e-P12 \leftrightarrow e- P29	9,286
e-P54 \leftrightarrow e- P10	9,054
e-P7 \leftrightarrow e- P10	8,160
e-P9 \leftrightarrow e- P10	8,145
e-P7 \leftrightarrow e- P30	8,037
e-P12 \leftrightarrow e- P38	6,746
e-P18 \leftrightarrow e- P38	6,654
e-P66 \leftrightarrow e- P71	6,578
e-P68 \leftrightarrow e- P70	5,981

Modify the model by adding a 2-way correlation symbol to the error, for example e-P56 ↔ e-P58, then adding a correlation symbol to error items P56 and P58, and so on, according to the list shown in Table 4. The results of the modifications to the 12 indices above can be seen in The output results from stage III can be seen in Figure 5 below.

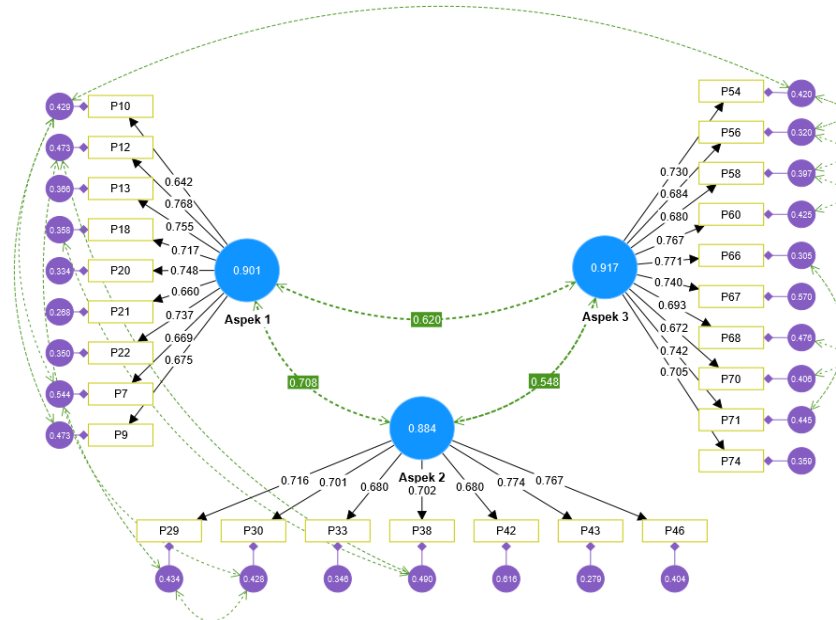


Figure 5. The results of the 26-item Modified CFA Running Path Diagram

Table 5. Goodness of Fit CFA Analysis in Stage III Sufism Happiness Variable

No	Goodness of fit criteria	Output Value	Result
1	RMSEA < 0,08	0,048	fit
2	RMSR < 0,08	0,067	fit
3	CFI > 0,90	0,954	fit
4	TLI > 0,90	0,948	fit

Table 5 is the output obtained from the results of modifications based on the modification indices that have been carried out, giving the results that the RMSEA value is 0.048 and the RMSR value is 0.067, so both meet the model suitability criteria because they are less than 0.80. Likewise, the values CFI=0.954 and TLI=0.948, both of which are more than 0.90, thus meeting the model suitability criteria. Based on the four criteria for model suitability, it can be said that the CFA model carried out at this stage is appropriate.

In the next analysis, after the model obtained is appropriate (model fit), it is necessary to look at the validity of the question items or indicators. As for the evaluation of the measurement model, it can be indicated from two sides, namely in testing validity and reliability. An item or indicator in the model is said to be valid, meaning that the item can measure the variable it wants to measure

The validity testing in the model is divided into convergent validity and discriminant validity, as follows:

- *Convergent Validity*, can be achieved when all items in the measurement model are statistically significant (t value > 1.96) or p-value < α (0.05). Items must also meet the criteria for a loading factor > 0.60. In addition, convergent validity can also be verified

by calculating the average variance extracted (AVE) for each construct. Criteria for AVE value ≥ 0.50 to achieve validity.

- *Discriminant validity* to find out whether the construct formed has sufficient discriminant value. This validity shows that the measurement model of a construct is free from unnecessary items. Another requirement for discriminant validity is that the correlation between exogenous constructs must not exceed 0.85 (Awang, 2012). Discriminant validity can be seen from the heterotrait-monotrait ratio (HTMT) and Fornell-Larcker criterion values.

10. Reliability Test of the Sufism Happiness Measuring Instrument

According to Awang (2012), reliability testing is intended to determine the extent of the reliability of the measurement model in measuring the intended variable construct. Assessment of the reliability of the measurement model can be carried out using the following criteria:

- *Internal Reliability* shows how strong the integration of measurement items is in measuring each construct. This reliability is achieved when the Cronbach's alpha value is > 0.7
- *Composite Reliability* atau keandalan komposit demonstrated the reliability and internal consistency of the latent construct. A CR value > 0.6 is required to achieve composite reliability of a construct.

knowledge of self, knowledge of the heart as a leader, and knowledge of God

Table 6. Output Results of Construct Reliability

	Cronbach's (standardized)	alpha	Composite reliability (rho c)
knowledge about yourself (Aspect 1)	0,901		0,890
placing your heart as your leader (Aspect 2)	0,884		0,870
knowledge of God (Aspect 3)	0,917		0,898

Table 6 shows that each aspect has a Cronbach's Alpha value, namely aspect 1 of 0.901, aspect 2 of 0.884, and aspect 3 of 0.917. These values have met the criteria for a Cronbach's alpha value > 0.7 . Likewise, the criteria for a CR value > 0.6 have been fulfilled for each aspect with a CR value, namely aspect 1 of 0.890, aspect 2 of 0.870, and aspect 3 of 0.898. Based on these criteria, it can be said that the construct model formed has met the reliability assumptions, both internal reliability and composite reliability.

11. Final Compilation of Measuring Instrument

Briefly, the analysis process that has been carried out and explained above begins with the construction of a measuring instrument for the Sufism happiness variable, then a goodness of fit test is carried out on the model formed until a model that is fit is obtained. Then, validity and reliability tests were carried out on the model that had been formed. Based on this, the discussion carried out in this section refers to the CFA model which has fulfilled the assumptions of goodness of fit, validity test and reliability test on the construction of the Sufistic happiness variable which is explained by 3 aspects and 26 statement indicator items, consisting of: aspect 1 (knowledge about yourself) is measured with 9 statement items, aspect 2 (placing your heart as your leader) is measured with 7 statement items, and aspect 3 (knowledge of God) is measured with 10 statement items.

Aspect 1 (knowledge about yourself) consists of nine statement items, including P7, P9, P10, P12, P13, P18, P20, P21, and P22. This can be described in the following path diagram in Figure 6.

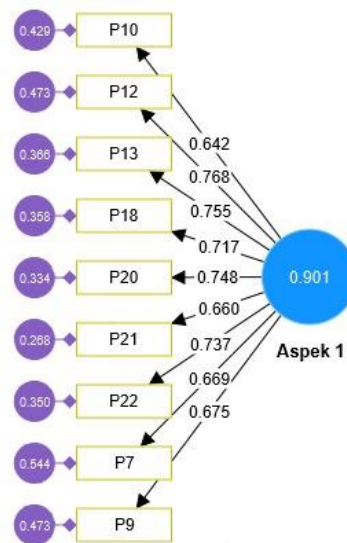


Figure 6. Path Diagram of Aspect 1 (knowledge about yourself)

Based on Figure 6 above, it is known that the factor loading value of the question items measuring aspect 1 (knowledge about yourself) is valid. The first strongest item in this aspect is item P12 with a loading factor value of 0.768, which means the correlation of this item with aspect 1 is 0.768. P12 is an indicator statement regarding self-description, the purpose of being created, and the origins of human creation.

This is supported by research conducted by (Zubaidillah, 2018), who found that humans can achieve perfection by realizing the primordial nature (original nature) that exists within them. This trait is associated with the sacred and originates from God (ruh). Thus, this primordial nature makes humans aware of their origins and knows what must be done to become perfect human beings. Apart from that, in the Qur'an, there is an appeal for humans to pay attention to their creation, in accordance with the letter Aṭ-Ṭāriq [86]:5

“So let man observe from what he was created.” Aṭ-Ṭāriq [86]:5

Apart from that, humans must be aware of human existence on earth, that humans are given the mandate to play a dual role as servants of Allah and caliphs on earth, where both must walk in balance, both in a vertical relationship to the creator (habl min Allah) and horizontally to fellow humans. (habl min al nas) as well as other creatures on earth. Apart from that, humans must be aware of human existence on earth, that humans are given the mandate to play a dual role as servants of Allah and caliphs on earth, where both must walk in balance, both in a vertical relationship to the creator (habl min Allah) and horizontally to fellow humans. (habl min al nas) as well as other creatures on earth (Abdullah, 2017). Being aware of human existence means that humans in the corridor are able to recognize themselves, which will be a way to recognize God.

The item with the lowest loading factor value in aspect 1 (knowledge about yourself) is P10 of 0.642, meaning this item has the lowest correlation compared to other items in aspect 1. This P10 item is a description of the indicator of recognizing one's

potential through knowledge, one of which is by recognizing God's creation and being broad-minded. In this case, P12 wants to measure the function of the organs in the body.

Item P12 is based on the fact that humans have the ability to think, speak, reflect or ponder and learn wisdom, as well as *'ilm* (knowledge) to become creatures that are different from other creatures. This is in accordance with the interpretation of Az-Zuhaili (2013) according to Q.S at-Tin (96) verse 4. Fitriani et al. (2021) conducted a study that there are many verses in the Qur'an that discuss the creation of humans, including verses about embryology which explain that the creation of humans occurred from several stages in the embryological aspect. These verses from the Qur'an are, for example, (Q. S al-Hajj (22): 5) and (Q. S al-Mu'minun (23): 14. Verses related to human creation can be a medium for human learning and reflection on the power of Allah SWT, namely by knowing the description of the process of human development phase from within the womb.

As for aspect 2 (placing your heart as your leader), it consists of 7 statement items, including: P29, P30, P33, P38, P42, P43, and P46, which are described in the path diagram in Figure 7 below.

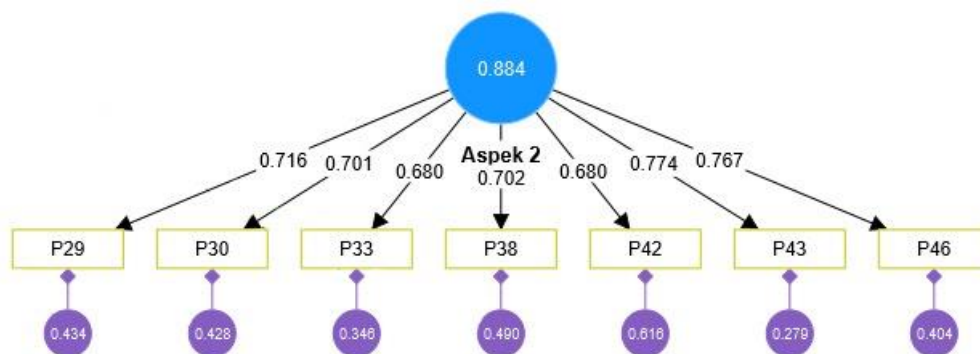


Figure 7. Path Diagram of Aspect 2 (placing your heart as your leader)

Based on Figure 7 above, it is known that the factor loading value of the question item is valid for measuring aspect 2 (placing your heart as your leader). The first strongest item in this aspect is item P43 with a loading factor value of 0.774, which means the correlation of this item with aspect 2 is 0.774. Item P43 is an indicator of a statement regarding the role of the heart in achieving peace in life, namely by being tolerant, for example, keeping negative emotions and other negative things that tend to destroy life's peace. According to a study by Zubaidillah (2017) people who are tolerant usually have a clean heart, so they are able to maximally suppress the bad tendencies that exist within them, such as feelings of revenge, envy or envy, hatred and so on. Faith and piety reside in a clean heart and a person who is tolerant.

In the book entitled " Berdamai dengan takdir: seni meredam stress, merawat batin, dan memahami kehidupan agar lebih bahagia" by Adams (2019), it is studied that being open-minded is closely related to the attitude of accepting every if of God with full confidence, where if someone is. Open-minded when If his wish has not come true, it will make someone's life calmer. Not only does being calmer, a sense of openness can make a person introspective, where introspection can make a person know more deeply about themselves, especially their strengths and weaknesses. This means that it can be said that aspect 2 (placing your heart as your leader)

has a correlation or is related to aspect 1(knowledge about yourself). By statistical analysis, it is proven in Figure 4 that the correlation between aspect 1 and aspect 2 is 0.708, including a strong correlation.

The item with the lowest loading factor value in aspect 2 (placing your heart as your leader) is P42 of 0.680. Item P42 is an explanation of the indicators of not being narrow-minded if you avoid being vindictive. This is in line with a study conducted by Solahuddin (2021) that the state or condition of the heart has a big influence on happiness, because the heart is a source of happiness and suffering. The characteristics of a happy person can be reflected in the state of their heart. In Al-Ghazali's thinking, the path that can be taken to happiness is to achieve excellence in the heart and soul. Because true happiness is not only achieved in physical things, but happiness is achieved through a clean soul and heart (Martin & Hambali, 2023). There are many efforts that can be made to achieve a clean heart. Fauzi (2019) conducted a study where, according to Al-Ghazali, there are several stages that must be passed in order for the heart to be clean, namely repentance (*taubah*), patience (*sabr*), asceticism (*zuhud*), trust (*tawakkal*), love (*mahabbah*), and sincerity or willingness (*ikhlas*). Based on this description, one way to make the heart happy is to implement these stages.

Aspect 3 (knowledge of God)), consists of 10 statement items including: P54, P56, P58, P60, P66, P67, P68, P70, P71, and P74, which are shown in Figure 8 below.

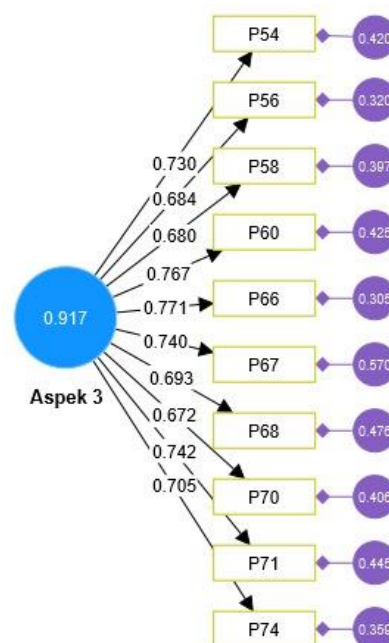


Figure 8. Path Diagram of Aspect 3 (knowledge of God)

In Figure 8 above, it is known that the factor loading value of question items is valid for measuring aspect 3 (knowledge of God). The first strongest item in this aspect is item P66 with a loading factor value of 0.771, which means the correlation of this item with aspect 3 is 0.771. Item P66 is an indicator of a statement related to knowledge of God by knowing and determining humans' essential goals in life. In the context of human's vertical relationship with God, human is God's servant. Meanwhile, in the context of horizontal relationships with others and the universe, humans are Caliphs. Therefore, it can be said that the purpose of human life is to fulfill servitude and devotion to Allah Ta'ala, while the role of humans on earth is as leaders in this universe. Humans should

realize the essential purpose of life, namely something more meaningful and essential, namely faith in Allah SWT as the essential purpose of life. This consciousness is what differentiates humans from animals. Humans are not just physical creatures who live, eat, drink, mate, until they finally die, as experienced by animals. Humans must differentiate themselves from animals, by realizing where they came from, and what phase they are currently in, and where humans will go next. If humans realize this, then humans can find the essential purpose of their lives.

The item with the lowest loading factor value in aspect 3 (knowledge about Allah) is P70 out of 0.672. Item P70 is a description of the indicators of knowledge about God which can be achieved by understanding God's tenderness, compassion and never-ending help in human life. From this understanding, a person's attitude will emerge. For example, the success achieved is not solely due to hard work and effort, but thanks to God's help. After working hard, reciting dhikr and praying, we hand over the success or failure of a business and surrender the final decision to Allah. If God's decision is in accordance with the efforts made, then you are required to be grateful for it. However, if it turns out that God's decision is not as expected, then you must be patient and steadfast in facing it. (Saifulloh, 2010).

D. CONCLUSION

From the analysis and discussion carried out, it was concluded that the 26 items formed and analyzed using confirmatory factor analysis (CFA) had met the validity and reliability tests. The aspects and indicators formed include:

- a. Aspect 1 (knowledge about yourself) consists of nine statement items, including P7, P9, P10, P12, P13, P18, P20, P21, and P22
- b. Aspect 2 (placing your heart as your leader) consists of seven statement items, including P29, P30, P33, P38, P42, P43, and P46.
- c. Aspect 3 (knowledge of God) consists of ten statement items, including: P54, P56, P58, P60, P66, P67, P68, P70, P71, and P74.

REFERENCE

- Abdullah, D. (2017). Konsep Manusia dalam Al-Qur'an (Telaah Kritis tentang Makna dan Eksistensi). *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan*, 6(2), 331–344.
- Adams, S. (2019). *Berdamai Dengan Takdir: Seni meredam stres, merawat batin, dan memahami kehidupan agar lebih bahagia*. Psikologi Corner.
- Al-Qur'any, I. (2018). *Kebahagiaan Ditinjau dari Psikologi dan Islam: Telaah Pemikiran Seligman dan Al-Ghazali (Studi Komparatif)*.
- Arnett, J. J. (1999). *Adolescent Storm and Stress, Reconsidered*.
- Awang, Z. (2012). Validating The Measurement Model: CFA. In *A Handbook of Structural Equation Model using AMOS* (2nd ed., pp. 54–73). Universiti Teknologi MARA Press.
- Az-Zuhaili, W. (2013). *Tafsir Al-Munir Jilid 15* (1st ed.). Gema Insani.
- Cronbach, L. J. (1970). *Essentials of Psychological Testing* (3rd ed.). Harper and Row.
- Fauzi, M. (2019). *Filsafat Kebahagiaan Menurut Al-Ghazali*.
- Fitriani, F., Heryana, E., Raihan, R., Lutfiah, W., & Darmalaksana, W. (2021). Proses Penciptaan Manusia Perspektif Al-Qur'an dan Kontekstualitasnya dengan Ilmu Pengetahuan Sains: Kajian Kesehatan Reproduksi. *Jurnal Riset Agama*, 1(3), 30–44. <https://doi.org/10.15575/jra.v1i3.15120>
- Joshanloo, M. (2012). A Comparison of Western and Islamic Conceptions of Happiness. *Journal of Happiness Studies*, 14(6), 1857–1874. <https://doi.org/10.1007/s10902-012-9406-7>
- Lestari Anugrahwati, K., & Sri Wiraswati, A. A. K. (2020). Pentingnya Penerimaan Diri Bagi Remaja Panti Asuhan Islam. *Jurnal Intervensi Psikologi (JIP)*, 12(2), 107–122. <https://doi.org/10.20885/intervensipsikologi.vol12.iss2.art4>

- Martin, E., & Hambali, R. Y. A. (2023). Teologi Kebahagiaan menurut Al-Ghazali (Kajian terhadap Kitab Kimiyatus Sa'adah). *Jurnal Riset Agama*, 3(1), 17–32. <https://doi.org/10.15575/jra.v3i1.19318>
- Marwing, A. (2018). Pengembangan Al-Ghazali's Sufism Happiness Inventory (ASHI):Sebuah Pengukuran Kebahagiaan Sufi. *TSAQAFAH*, 14(2), 263. <https://doi.org/10.21111/tsaqafah.v14i2.2367>
- Saifulloh, M. (2010). Etos Kerja dalam Perspektif Islam. *Jurnal Sosial Humaniora (JSH)*, 3(1).
- Seligman, M. (2021, April). *Authentic Happiness*. The Trustees of the University of Pennsylvania.
- Seligman, M. E. P. (2002). Positive psychology, positive prevention, and positive therapy. In C. R. Snyder & S. J. Lopez (Eds.), *Handbook of positive psychology*. Oxford University Press.
- Solahuddin, J. (2021). *Kebahagiaan Menurut Al-Ghazali dan Martin Seligman*.
- Veenhoven, R. (2020, August 1). *World Database of Happiness Archive of Research Findings on Subjective Enjoyment of Life*. Erasmus University Rotterdam.
- Wahidin. (2017). Spritiualitas dan Happiness Pada Remaja Akhir serta Implikasinya dalam Layanan Bimbingan dan Konseling. *Journal of Innovative Counseling: Theory, Practice & Research*, 1(1), 57–66. http://journal.umtas.ac.id/index.php/innovative_counseling
- Widarjono, A. (2020). *Analisis Multiavriat Terapan dengan Program SPSS, AMOS, dan SMARTPLS* (2nd ed.). UPP STIM YKPN.
- Zubaidillah. (2018). *Konsep Manusia Sempurna Perspektif Seyyed Hossein Nasr*.
- Zubaidillah, M. H. (2017). Nilai-Nilai Pendidikan Adversity Quotient pada Cerita Nabi Mûsâ dalam Al-Qur'an. *Jurnal Ilmiah Al QALAM*, 11(24).