

Virtual Preaching : Analysis Of Happiness In Ustadz Fakhruddin Faiz's Philosophy Reciting On The Youtube Platform

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Abstract: The consequences of a moral crisis could be very diverse and could have a broad negative impact on individuals, society, and even the nation as a whole. It was important to take the moral crisis seriously and develop strong efforts to strengthen moral values, ethics and integrity in the lives of individuals and society. In Era 4.0 everything was digital, apart from the negative impacts there were also positive things that could be utilized, one of which was learning religion from Virtual Da'wah on various platforms, Youtube for example. This research was a qualitative research with a content analysis approach. The results of this study were that Ustadz Faiz provides virtual da'wah studies with the theme "happiness", this had a positive impact on various groups seeing the current situation of many people who needed advice and religious motivation. In conclusion, achieving happiness involves self-understanding, emotional management, life balance, and finding meaning and purpose in life that was in accordance with individual values and preferences. In accordance with what was taught by earlier philosophers.

Keywords: Da'wa, Virtual, Happiness, Philosophy, Fakhruddin Faiz

A. INTRODUCTION

Era 4.0 is a time when AI is increasingly integrated in various aspects of life. AI is used in automation systems, machine learning, voice and facial recognition, data analysis, decision making, and more. This technology improves efficiency, predictive ability, and human interaction with digital systems. Automation and technological developments can replace human work and cause socio-economic inequality. A moral crisis arises when society is not ready to cope with these impacts, including income inequality, structural unemployment and skills gaps. There needs to be moral awareness and proper regulation to deal with emerging ethical challenges.¹

A moral crisis results in a happiness crisis. There are several factors that can cause people to experience a happiness crisis in today's world. However, it is important to remember that every individual has a unique experience and the causes of happiness crises can vary from one individual to another. Among the causative factors are pressure and stress, social isolation, social dissatisfaction and comparison, lack of time and life balance, uncertainty and change (economic, political, and environmental).²

Maintaining balance and mental stability is very important to overcome this, one of which is increasing self-awareness through various ways, be it consulting a psychiatrist, religious leader, or other. Religion for example. For many people, religion and spirituality can play an important role in the search for happiness and provide moral guidance, meaning in life, and emotional comfort. Religion can provide several benefits

¹Iswan dan Herwina, "Penguatan Pendidikan Karakter Perspektif Islam dalam Era Millennial IR 4.0", *Prosiding Semnas Pendidikan Era Revolusi UMJ*, 2018, h. 32.

²MA. Achlami HS, "Tasawuf Sosial dan Solusi Krisis Moral", *Ijtima'iyya*, Vol. 8, No. 1, Februari (2015), h. 91.

that can contribute to one's happiness as a guide that can provide meaning and purpose in life. Social support, inner peace and sincerity, ethics and moral values.

Discussions related to self-awareness are often discussed in psychological studies, but deeper than that the study of self-awareness can be foreseen through aspects of philosophical studies. There are various schools and philosophies of happiness that have been proposed by philosophers and thinkers throughout history. The philosophy of happiness tries to understand the nature of happiness, how to achieve it, and what makes life meaningful. Some examples of the philosophy of happiness are; Hedonism, Eudaimonia, Utilitarianism, simple philosophy of life, and transcendentalism.³

In Islam itself, the Koran as the holy book in the Islamic religion, contains a rich view of human happiness and welfare such as closeness to Allah, justice and kindness, patience and testing, gratitude, compassion and generosity. The Qur'an teaches the importance of maintaining a balance between worldly life and spiritual life, and prioritizing moral values in an effort to achieve true happiness.⁴ Actually, the era of digitalization does not always have a negative impact, this era also has a significant positive impact on various aspects of human life, including easy access to information. People can learn many things without having to spend a lot of material and effort. Like studying or deepening knowledge.

Departing from this, the author will provide an explanation regarding how to be happy which has been taught by one of the leading philosopher activists, namely Ustadz Dr. Fakhruddin Faiz (hereinafter referred to as "Ustadz Faiz" through virtual learning of Philosophy on the Youtube platform. This study aims to provide various kinds of happy alternatives that have been offered by previous figures that can be followed and studied to overcome moral crises and happiness, especially face the challenges of life in the current era of digitalization.

B. RESEARCH METHOD

Virtual da'wah: an analysis of happiness in reciting the philosophy of Ustadz Fakhruddin Faiz on the YouTube platform in research explaining the pattern of happiness described by Ustadz Fakhruddin Faiz (hereinafter referred to as Ustadz Faiz) through one of the digital media, namely the YouTube platform. From the explanation above raises several formulations, namely; 1) What kind of concept of happiness is offered by Ustadz Faiz? 2) What is the goal he wants to achieve in the study?

This research uses a qualitative approach in which data is collected through literature study. Literature study was carried out in relation to studies related to this theme. The collected literature is then read, studied, and reduced in a way that is summarized and focused on the object of the problem to be discussed and answered. The

³Zainal B. Septiansyah dan Muhammad Ghalib, "Konsepsi Utilitarianisme dalam Filsafat Hukum dan Implementasinya di Indonesia", *Ijtihad: Jurnal Hukum Islam dan Pranata Sosial*, Vol. 34, No. 1, Juni (2018), h. 31.

⁴Khairul Hamim, "Kebahagiaan dalam Perspektif al-Qur'an dan Filsafat", *Tasamuh*, Vol. 13, No. 2, Juni (2016), h. 136.

collected data is then categorized according to the data categorization, then reduced, interpreted, and analyzed using content analysis techniques.

C. RESULTS AND DISCUSSION

1. Happiness: Discuss Philosophy and Sufism

a. Philosophy Talks About Happiness

The meaning of happiness is a feeling condition or state in which a person feels satisfied, happy, and has a deep feeling of satisfaction. Happiness is often associated with a positive emotional state, inner contentment, and satisfying life circumstances. The problem of happiness is a topic that will always be hot to discuss because it is individualistic, happiness is defined differently according to the experiences and perceptions of each individual. There are various views on happiness from both Greek philosophers and Eastern philosophers. According to Socrates, happiness or eudaimonia can be achieved through wisdom and moral development. Socrates argued that true happiness depends not only on physical satisfaction or material accomplishments, but on a good state of mind and intellectual enlightenment. For Socrates, wisdom is a state of deep knowledge and understanding of human nature, meaningful life, and true moral principles. In Socrates' view, wisdom is the path to happiness because it enables a person to live wisely, understand correct moral values, and make the right decisions in everyday life.⁵

In addition, Socrates also associated happiness with the concept of moral perfection. For him, happiness can only be achieved through self-improvement and deep moral goodness. He believes that humans who behave well, are honest, just, and wise will achieve true happiness, because moral goodness brings inner satisfaction and deeper well-being. In Socrates' dialogue with his student, Plato, the concept of happiness is also related to self-knowledge and the acquisition of wisdom. Socrates put forward the principle of "Know Yourself" which shows the importance of deep self-understanding and reflection on life's values.⁶

Thus, for Socrates, happiness is not mere achievement of desires and short-term satisfaction, but a process of self-development that involves a deep understanding of moral values and true principles of life. In a good state of mind, with wisdom and moral perfection, man can attain true happiness.

Al-Kindi, a 9th century Muslim philosopher, had a unique view of happiness. For Al-Kindi, happiness is the achievement of the ultimate human goal, which is closely related to understanding and relationship with Allah (God) as well as the fulfillment of human spiritual potential. Al-Kindi argues that true happiness lies in deep knowledge of the truth and existence of Allah. He views that humans must seek divine wisdom, knowledge, and truth to achieve happiness. Al-Kindi

⁵Muhammad Hatta, *Alam Pikiran Yunani* (Jakarta: Tutamas Indonesia, 1980), h. 83

⁶Ahmad Tibry, *Konsep Bahagia Hamka: Solusi Alternatif Manusia Modern* (Padang: IAIN-IB Press, 2006), h. 51

said that humans can achieve true happiness through spiritual self-development and awareness of transcendent aspects of life.⁷

For Al-Kindi, the attainment of happiness is also related to the development of the intellect and a deep understanding of the universe and the meaning of life. He believed that humans have intellectual potential that can be used to seek knowledge and understanding of higher aspects of truth. In addition, Al-Kindi considers moral goodness as an important factor in achieving happiness. For Al-Kindi, moral kindness and wisdom in acting according to ethical values and religious principles help individuals achieve inner peace and harmony with oneself, others, and Allah.⁸

In Al-Kindi's view, happiness is not mere material gain or worldly pleasures, but spiritual attainment and deep knowledge of divine truth. Through spiritual self-development, knowledge of God, and moral goodness, humans can achieve true and lasting happiness.

b. One of the Keys to Happiness: Sufism

In the Sufism tradition, which is a branch of mysticism in Islam, the concept of happiness or happiness has a deep spiritual dimension. Sufism teaches that true happiness is found through an intimate and direct relationship with Allah and purification of the soul. The concepts taught in Sufism are closely related to individual experience and cannot be fully explained through words. They are more than theoretical concepts, but refer to deep and personal spiritual experiences. Sufism teaches that true happiness is found through an intense and transformational spiritual journey towards Allah. Knowing Allah and being close to Him is the culmination of all happiness. There is no more beautiful makrifat than Makrifat to Allah.⁹

According to al-Ghazali, true happiness lies in achieving inner peace and a close relationship with Allah. He believed that true happiness was not to be found in the attainment of the material world or short-term pleasures, but only in spiritual attainment and closeness to the Creator. For al-Ghazali, happiness does not depend on external or material conditions, but lies in closeness to Allah and awareness of the meaning and purpose of life. He views that true happiness is found only in a deep spiritual journey, which involves knowledge, charity, and earnest effort in self-control.¹⁰ Al-Ghazali's view of happiness emphasizes the importance of the spiritual dimension in human life and the satisfaction of the soul as a source of true happiness.

⁷Maulana Hakim, Radea Yuli A. Hambali, "Konsep Kebahagiaan Perspektif Filsuf Muslim (Al-Farabi dan Al-Kindi), *Gunung Djati Conference Series*, Volume 19 (2023), h. 835.

⁸Mustain, Etika dan Ajaran Moral Filsafat Islam: Pemikiran Para Filosof Muslim tentang Kebahagiaan, *Ulumuna Jurnal Studi Keislaman*, Volume 17 Nomor 1 Juni (2013), h. 195

⁹Mustofa Bisri, *Metode Tasawuf al-Ghazali* (Surabaya: al-Miftah, 2007), h. 53-54

¹⁰Al-Ghazali, *Kimia' al-Sa'adah: Kimia Ruhani untuk Kebahagiaan Abadi*, Terj. Dedi Slamet Riyadi dan Fauzi Bahreisy (Jakarta: Zaman, T.th), h. 100

c. Transpersonal Psychology and Happiness Concept

In essence, everyone wants happiness. However, happiness does not just happen. The concept of happiness is related to the desire to have a meaningful life. Meaning in life is the key to happiness.¹¹ The concept of happiness in transpersonal psychology involves a spiritual dimension that transcends individual and ego boundaries. Transpersonal psychology considers that true happiness can be found through a broader conscious experience, deep self-development, and an understanding of the true nature of human beings. Transpersonal psychology views happiness as an individualistic journey and is heavily influenced by spiritual and transpersonal dimensions. It emphasizes the importance of expansive conscious experience, fulfillment of full potential, and service to others in attaining true happiness. From a psychological approach, there are several factors that support the creation of peace of mind for humans. According to Abraham Maslow as quoted by Jamaluddin Ancok that "if a human being cannot fulfill his life needs, he will experience mental disorders".¹²

2. Learning Religion Through Virtual-Digital Media

Studying religion through digital media can be an effective and practical way to gain religious knowledge, connect with religious communities, and deepen spiritual understanding.

Through its artificial mechanism, the virtual world can indeed offer a new ritual space that combines digital elements with spiritual or religious experiences. In this context, virtual rituals refer to practices carried out online or through digital platforms with the aim of creating a spiritual or religious experience. Some examples of virtual rituals that can be found in this context include:¹³

a) Online Religious Activities: Various religious organizations and places of worship have utilized technology to provide religious services virtually. This can include the live transmission of religious services, sermons, lectures, or discussions via platforms such as video streaming, web conferencing, or social media.

b) Virtual Meditation and Contemplation: Digital platforms may also provide guided meditations, breathing exercises or contemplation which can be followed via audio or video. This allows individuals to take time for personal reflection and quiet their minds in a virtual environment.

c) Ritual Activities in Virtual Worlds: There is also the development of virtual ritual spaces, where individuals can participate in ceremonies, celebrations or rituals by using avatars or digital representations of themselves. It enables people to engage in rituals and social interactions centered on virtual experiences.

¹¹Bastaman, H.D, *Logoterapi: Psikologi untuk Menemukan Makna Hidup dan Meraih Hidup Bermakna* (Jakarta: Rajawali Pers, 2007), h. 67

¹²Jamaluddin Ancok, *Psikologi Islami Solusi Islam atas Problem-Problem Psikologi*, (Yogyakarta: Pustaka Pelajar, 1995), h. 92.

¹³Yasraf Amir Piliang, *Bayang-bayang Tuhan: Agama dan Imajinasi* (Bandung: Mizan, 2011), h. 285.

In the world of virtuality, there are several social phenomena and religious rituals that occur through the activities carried out by today's internet users. Some examples are online worship and prayer activities. Many people use the internet and digital platforms to participate in religious activities such as praying, reading the Qur'an, and praying. They can follow worship guides, watch religious lectures, or interact with scholars through livestreaming or video conferencing. Furthermore, virtual religious communities, internet users can form virtual religious communities through discussion forums, social media groups, or special applications. They share religious thoughts, experiences, and understandings, and provide spiritual support and encouragement to one another.¹⁴

Then there is online religious education: The Internet provides widespread access to religious education resources such as online courses, webinars, and interactive learning platforms. People can increase their religious knowledge, learn about sacred texts, or explore certain aspects of religion through digitally provided materials. In the virtual world, there are also religious celebrations and festivals that are held online. For example, during important religious moments such as Eid al-Fitr, Christmas or other religious celebrations, internet users can take part in special events, music concerts, lectures or sharing activities that are broadcast live via digital platforms. There are also specially designed rituals or meditation practices to be carried out through apps or websites. This can include guided meditations, breathing exercises, or spiritual practices that are accessed and followed through virtual experiences.¹⁵

In some discussion circles or futuristic views, there are predictions that Islamic religious rituals will develop in an artificial environment that is more complex than the real world. This kind of technological development is still in the exploration and development stage. Its application in a religious context still requires in-depth consideration of sensitive ethical, spiritual and religious aspects. In addition, it is important to remember that while artificial environments can provide engaging and immersive experiences, the most rewarding religious experiences often occur through real physical and social interactions with the surrounding community and environment. Physical presence and mutual support between worshipers and religious practitioners have a strong value and influence in religious experiences.¹⁶

The development of technology and the internet has provided new possibilities for how to participate in religious activities. However, it should be remembered that virtual experiences do not always replace in-person experiences and social interactions in religious contexts. It is important to strike a balance

¹⁴Rulli Nasrullah, *Khalayak Media; Identitas, Ideologi, dan Perilaku Pada Era Digital*, (Bandung: Simbiosis Rekatama Media, 2018), h. 11.

¹⁵Rulli Nasrullah, *Media Sosial; Perspektif Komunikasi, Budaya, dan Sositoteknologi*, (Bandung: Simbiosis Rekatama Media, 2016), h. 88.

¹⁶A. Hannan, "Cyberspace Dan Populisme Islam Di Kalangan Netizen: Studi Kasus Pada Akun Media Sosial Felix Siauw", *Jurnal Sosiologi Reflektif*, Vol. 15, No. 02, h. 224.

between the use of technology and real involvement in community and traditional religious practices.

3. Achieving Happiness: Virtual Koran with Ustadz Fakhruddin Faiz

Online philosophy study is a phenomenon in which individuals study and discuss philosophy through an online platform. This allows for greater access and flexibility in taking philosophy lessons, participating in discussions, and sharing thoughts with like-minded people around the world. Some of the hallmarks of the online philosophy study phenomenon include the advantage of greater accessibility to learning resources and materials, flexibility of time and place, and the opportunity to interact with a variety of people from various backgrounds. However, keep in mind that online philosophy recitation does not replace the importance of direct interaction with lecturers or philosophy experts who can provide direct guidance and direction. In addition, discussion and reflection in the physical and social environment also has an important value in deep understanding of philosophy.¹⁷ The basis of this research is YouTube videos presented by Ustadz Fakhruddin Faiz (Ustadz Faiz) who provide material exposures through philosophy studies held at the General Sudirman Mosque, Yogyakarta. The mosque is located in the Gejayan area, Colombo, Sleman, Yogyakarta.¹⁸

Of the many themes in Ustadz Faiz's philosophical recitation, the theme discussed specifically in this research is the concept of "happiness". Ustadz faiz asked about his lecture. What is happiness? Can we learn it? Is happiness natural? Can we make ourselves happy?, who and why are people happy?, what makes us happy?. People who are always looking for happiness tend to find it difficult to find it. To find happiness, we must be able to predict what will make us happy, but that's not easy, why?

- a) Habituation: we easily get used to new things so that any difference in consequence is not as big as we think.
- b) Set point: we have an innate level of happiness that doesn't change much, and this makes us over-estimate the influence of the environment/new things.
- c) The influence of current conditions, for example shopping when hungry.
- d) It's hard to understand the emotional immune system, not knowing how far it can withstand the difficulties that will be experienced.
- e) It's hard to understand the 'big picture', if you experience failure in life, that's just one of the many aspects of life.

The statements above refer to several aspects related to happiness. Here are.¹⁹

¹⁷Youtube "Ngaji Filsafat" MJS Channel, diakses pada 10 April 2023

¹⁸Fejrian Yazdajird Iwanebel, "Gerakan Keagamaan Dan Identitas Kultural Masjid Jendral Sudirman Yogyakarta" *IBDA: Jurnal Kajian Islam Dan Budaya*, Vol. 17 No. 1 (2019), h. 173–94.

¹⁹Ros Mayasari, "Religiusitas Islam dan Kebahagiaan (Sebuah Telaah dengan Perspektif Psikologi)", *al-Munzir*, Vol. 7, No. 2, November (2014), h. 90.

Habituation: This refers to our tendency to get used to new things over time. At first, a change or new experience may provide intense happiness or excitement, but over time, the effect may lessen as we become used to it. In this context, one tends to underestimate how much the change will impact happiness. **Set point:** refers to a relatively stable level of innate happiness for each individual. Despite a change in environment or life situation, the level of happiness tends to return to a relatively constant set point. This means that environmental influences or new events may not have a significant long-term impact on a person's happiness. **Influence of current conditions:** This statement highlights how present circumstances, such as feeling hungry while shopping, can influence a person's decisions and perceptions. In these situations, decisions may be driven by temporary impulses or desires, rather than reflecting long-term happiness. For example, a person may tend to buy more food or things he doesn't need when he is hungry.

Difficulty understanding the emotional immune system: This statement refers to a person's difficulty in predicting the extent to which he or she will survive or face emotional difficulties. Sometimes he may not realize how strong he really is in overcoming the challenges and difficulties that arise in life. This can make a person worry or worry unduly about their own ability to cope with the situation.

Hard to understand the 'big picture': This emphasizes the importance of seeing life as a whole, not just focusing on one failure or lack in life. Sometimes, when someone experiences failure or difficulty in one aspect of life, one tends to magnify its importance and forget that there are many other positive aspects in life. Having a broader perspective and paying attention to the whole picture can help you stay optimistic and maintain happiness.

In order to achieve true happiness, it's important to become aware of these factors and develop a deeper understanding of oneself, one's needs, and what really makes one happy. This can involve managing expectations, adjusting attitudes to change, and focusing on deeper and more sustainable long-term happiness.

Furthermore, Ustadz Faiz explained several concepts related to happiness. **Hedonism:** Aristippus, primacy is seeking "the good", "the good" is the pleasure of "hedone". Human reason (ratio) must maximize pleasure and minimize distress. Pleasure is bodily (movement in the body). There was "Rough Motion", which caused as much displeasure as pain. There is "Smooth Motion", which is pleasurable and "No Motion", which is a neutral state like sleep. Pleasure is actual, meaning that pleasure occurs now and here. Pleasure is not a past or a future. According to him, the past is only a memory of pleasure (things that have gone) and the future is unclear. The limit of pleasure is self-control, knowing one's limits and capacities.²⁰

²⁰Youtube "Ngaji Filsafat" MJS Channel, diakses pada 10 April 2023.

Hedonism is a philosophical view that emphasizes sensory satisfaction and enjoyment as the ultimate goal of life. Aristippus, an ancient Greek philosopher who lived in the 4th century BC, is known as one of the founders of hedonism. According to Aristippus, happiness lies in achieving pleasure and avoiding suffering. He argues that sensual and material pleasures are things that need to be enjoyed directly. Aristippus promoted the view that seeking pleasure and satisfaction in life is natural and should be the main goal of the individual.

However, it is important to note that Aristippus' approach to hedonism differs slightly from the forms of hedonism espoused by other philosophers. Aristippus views pleasure in a balanced and sustainable manner, by maintaining self-control and avoiding excessive pleasure which can cause addiction or long-term suffering. For Aristippus, happiness is not solely about physical or material satisfaction, but also involves intellectual and emotional satisfaction. He believes that wisdom, self-control, and freedom from dependence on external things are the keys to achieving sustainable happiness.

Although Aristippus prioritizes personal satisfaction and enjoyment, his approach does not ignore ethical aspects. He emphasized the importance of practicing virtue and maintaining healthy relationships with others in achieving happiness. For him, happiness is not only about personal enjoyment, but also involves social harmony and a meaningful life. Aristippus' approach to hedonism has contributed to the understanding of happiness and the purpose of human life. However, this view also has criticisms and contradictions, especially from a point of view that emphasizes ethical values, long-term satisfaction, and a deeper happiness that is not only centered on physical pleasure alone.

Hedonism: Epicurus, that which is good is that which brings pleasure and that which is bad is that which produces displeasure. Epicurus strongly emphasized wisdom (Phronesis). A wise person is someone who can weigh the choice of pleasure or pain. People who can limit their needs so that by limiting themselves, they will achieve satisfaction. People who can avoid excessive actions. People who can consider the positive and negative aspects to achieve long-term pleasure and draw closer to ataraxia.

Life Purpose: "Ataraxia" is a calm soul, freedom from worry, and a state of balance. Happy life: simple life. The Epicureans distinguished between necessary natural desires (such as eating) and unnecessary natural desires (such as good food), and vain desires such as excessive wealth and the limited gratification of which leads to the greatest pleasure.

Hedonism: Utilitarianism (J.S. Mill and Jeremy Bentham), the good is that which is useful, beneficial, and profitable. What is evil is that which is useless, useless, and harmful. One should act in such a way as to promote the greatest happiness of the greatest number of people. An action is morally justified if it produces more good than evil, compared to what might be done under the same

circumstances. The teaching that the principle of greatest utility should be a criterion in ethical matters.

Eudaimonism, means having a good daimon and what is meant by daimon is the soul. It is a view of life that regards happiness as the goal of all human actions. Happiness in question is not only limited to subjective feelings such as pleasure or joy as an emotional aspect, but is more profound and objective concerning the development of all aspects of humanity of an individual (moral, social, emotional, spiritual aspects).²¹

Eudaimonism: Socrates, the purpose of human life is to gain happiness. Happiness can be obtained by virtue (arate), to know what and how to arate, must be by way of knowledge (episteme). So virtue (arate) is knowledge (episteme). The most valuable knowledge is knowledge about oneself. Ustadz Faiz quotes Socrates' words: "good food, beautiful clothes and all the luxuries, that's what you call happiness, but I believe a situation where people don't expect anything is the highest happiness".²²

Eudaimonism: Plato, happiness is obtained from the fulfillment of the three elements of the soul, namely reason, spirit, and lust. The three elements of the soul depend on the dominating element. If the three elements of the soul are regulated by reason, humans will get the highest happiness. Pleasure and happiness are not the satisfaction of the desire to live in the world (sensory), but the pleasure and happiness of the two worlds, namely the sensory world and the world of ideas. According to Plato, the real world is the world of ideas. A just person is always happy, even though disaster befalls him and far from delicacy. The four main virtues include; wisdom, courage, self-awareness, justice.

Eudaimonism: Aristotle, the source of happiness is reason. Happiness is understanding who you are, realizing your potential and talents, taking advantage of those talents and potential for yourself and others, living life in a 'moderate' way. Eudaimonism: Zeno (Stoa), the key to happiness is self-discipline. Humans cannot control life (fatalism), but can control their own behavior. Happiness can be obtained by learning to put aside desires and adjust to pain and suffering.

Existential happiness: Nietzsche, happiness is the fulfillment of desires and desires. That desire and desire cannot be regulated let alone destroyed. Even the wish to annihilate that wish is a wish as well. Desire and desire creates tension and that tension can actually provide pleasure in the short term, as well as happiness in the long term. The journey to make a wish come true is a challenge. People need challenges in their lives, so they can continue to grow. In the process he will feel happy.²³

Weak humans, happiness is the same as the peace of mind that arises from the harmony of life. strong man, happiness is the same as affirming the human

²¹Youtube "Ngaji Filsafat" MJS Channel, diakses pada 10 April 2023

²²Youtube "Ngaji Filsafat" MJS Channel, diakses pada 10 April 2023

²³Youtube "Ngaji Filsafat" MJS Channel, diakses pada 10 April 2023

impulses in man including the urge to master, freedom, and self-affirmation. Spiritual Happiness, what makes humans happy? Lord. According to ST. Thomas Aquinas, good relationship with God, living in goodness and living by reason and revelation. What is kindness? Everything that brings closer to God, such as faith, love of neighbor, justice, and others.

D. CONCLUSION

Virtual da'wah conducted by Ustadz Fakhruddin Faiz on the Youtube Platform can be watched by all ages. He explained the materials related to "Ngaji" in detail and in detail. The conclusion from happiness is that happiness is a goal or achievement desired by many people in their life. Happiness can be interpreted as a positive feeling, satisfaction, and deep well-being that is felt by someone. This is a condition in which individuals feel happy, satisfied, and feel life has meaning and purpose. It is important to note that happiness cannot always be achieved constantly or in the same form for every individual. It is a dynamic process involving emotional management, self-satisfaction, life balance, and finding personal meaning and purpose in life.

In conclusion, happiness is a state of mind, feeling, and deep well-being that is desired by many people. This is a combination of internal and external factors that are subjective and can vary for each individual. Achieving happiness involves self-understanding, emotional management, life balance, and finding meaning and purpose in life that is in accordance with individual values and preferences.

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