

## THE INTEGRATED STUDY BETWEEN SUFISM AND STOICISM PHILOSOPHY: AN EFFORT TO OBTAIN HAPPINESS IN THE CONTEMPORARY ERA

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### ABSTRAK

Kebahagiaan merupakan perasaan yang normalnya menjadi dambaan setiap orang yang bermental sehat. Namun demikian, perjalanan setiap orang dalam menggapai kebahagiaan dalam hidup tidak selalu berjalan mulus. Di era digital yang serba terbuka dan masif ini, filter manusia terhadap paparan dunia maya semakin sedikit. Banyak orang yang menghabiskan sebagian waktunya di media sosial. Begitu mudah orang-orang saling melihat dan membandingkan kehidupan satu sama lain. Sikap membandingkan hidup ini menjadi problematik karena dapat membuat seseorang tidak mensyukuri nikmat dan bahkan jika dibiarkan terus-menerus akan menjadikan seseorang tidak menerima ketetapan Allah atas hidupnya dan hidup orang lain. Jika seseorang tidak menerima ketetapan Allah maka akan timbul perasaan tidak bahagia. Penelitian ini bertujuan untuk mengkaji bagaimana mewujudkan kebahagiaan melalui proses penyucian jiwa dalam disiplin ilmu Tasawuf yang dibantu oleh konsep stoikisme dalam disiplin ilmu Filsafat. Kebahagiaan sendiri dalam perspektif Tasawuf terletak pada kebahagiaan hati yang berasal dari dalam diri seseorang dan hanya bisa dirasakan setelah melalui proses penyucian jiwa. Penelitian ini merupakan penelitian *library research* di mana dalam menganalisis peneliti menggunakan metode analisis integratif. Adapun hasil temuan penelitian ini adalah nilai stoikisme jika dijalankan maka dapat memudahkan proses penyucian jiwa (*tazkiyah al-nafs*) seseorang yang dilalui melalui 2 tahapan yakni *takhalli* dan *tahalli*. Teori penyucian jiwa dengan nilai stoikisme dalam filsafat jika diterapkan secara integratif berpotensi lebih memudahkan seseorang memperoleh kebahagiaan batin yang berasal dari dalam.

**Kata kunci:** Penyucian Jiwa, Stoikisme, Kebahagiaan

### ABSTRACT

*Happiness is a feeling that normally becomes the dream of every healthy person. However, everyone's journey to pursue happiness does not always run smoothly. In this massive digital era, human's filter for exposure to cyberspace becomes fewer and fewer. Many people spend some of their time on social media. It's so easy for people to look at and compare each other's life. Comparing life could be*

*problematic because it can make someone not be grateful for what he has and even if it is allowed to continue, it will make someone not accept Allah's decree towards his life and other's life. If someone does not accept Allah's decree then unhappiness feeling will arise. This research aims to realize happiness through the process of soul purifying in Sufism assisted by the concept of stoicism in Philosophy. Happiness itself in Sufism perspective lies in the happiness of one's heart which comes from within and it can only be felt after going through the process of purifying the soul. This research is a library research where in analyzing the researchers uses an integrative analysis method. The result of the research is that the value of stoicism, if implemented, can ease the process of purifying one's soul (tazkiyah al-nafs) which goes through 2 stages, namely takhalli and tahalli. The theory of soul purification with the value of stoicism in philosophy, if applied in an integrative manner, has the potential to make someone easier to obtain inner happiness that comes from within.*

**Keywords:** Soul Purification, Stoicism, Happiness

## INTRODUCTION

Happiness is a feeling that everyone always dreams of. The issue of happiness itself has been the main theme of discussion among writers, religionists and philosophers for centuries (Fuad, 2015). Everyone's measure of happiness is different. One of them comes from internal things that exist within a person. In other words, instead of looking for happiness outside himself, a person looks for happiness from what he has and from what is within himself (as long as it is something he can control). As for individuals who depend on external things for their happiness - whether events, situations, behavior and other people's actions towards them - they will easily experience sadness or disappointment. The reason is because these external things are beyond one's control and can happen beyond individual expectations.

In social reality, the phenomenon of individuals who depend on external things for their happiness can be explained from the individual's position in the midst of the development of information technology. In this open and massive digital era, human filters for exposure to cyberspace are becoming fewer and fewer. Many people spend some of their time on social media. This is based on the Statista site reported by Agnes Z. Yonatan where Indonesia is in the fourth largest internet user country in the world with a total of 212.9 million users. BPS (Indonesian Statistics) revealed that Indonesia's population in 2022 will be 275 million people, which means 77% of Indonesia's population has used the internet (Yonatan, 2023). On social media, people can freely display their daily lives or activities so that it is very easy for people to see each other and even compare each other's lives regardless of whether what is displayed on social media is in accordance with reality or not.

This attitude of comparing life is problematic because it can make a person not be grateful for blessings and even if allowed to continue, it will make a person not accept God's decrees for his life and the lives of other people. If someone does not accept God's decree then feelings of unhappiness will arise. Apart from that, feelings of envy and envy can arise in people who are not happy with God's decrees for other people's lives. Of course, these two despicable traits will become a spiritual obstacle for a servant to get closer to Allah SWT. and gain happiness. The relationship between the process of getting closer to the discipline of Sufism called *tazkiyah al-nafs* and happiness will be explained further in the discussion in this research. The narrative that explains the relationship between *tazkiyah al-nafs* and happiness convinces the academic world that the discipline of Sufism is still relevant in the current era because happiness is one of the things that is always sought and is a dream for everyone. Therefore, it is very important to raise the focus of the problem into scientific research.

God's decree on individuals is actually something that is beyond a person's control because God's decree is completely God's prerogative. What is within a person's control is the area of endeavor where a person can try their best to achieve what they want. However, the final result is the domain of Allah SWT. and is beyond human control.

This research aims to realize happiness through the process of purifying the soul in the discipline of Sufism which is assisted by the concept of stoicism in the discipline of Philosophy. Happiness itself in the Sufism perspective lies in the happiness of the heart which comes from within a person and can only be felt after going through the process of purifying the soul. This research is a library research study where in analyzing the researcher uses an integrative analysis method. In this research, researchers use an approach that helps researchers to collect research data that is relevant to the research objectives. For example, using a Sufistic approach to make it easier for researchers to analyze and find solutions to the focus of the problem so that it is in accordance with the research objectives. Apart from the Sufistic approach, researchers also use a philosophical approach with the Stoicism version of the concept of happiness to help solve problems, namely strengthening *tazkiyah al-nafs process* to obtain happiness. In this approach, researchers use methods that are appropriate to the research object (Nazir, 2017) and research objectives.

To emphasize the novelty of this research, the researcher includes at least four previous research titles that are relevant to the focus of the discussion, namely: *First*, research entitled "Happiness from Al-Ghazali's Perspective" written by Jarman Arroisi. This research resulted in the conclusion that according to al-Ghazali, happiness can be obtained by someone if they have reached the level of *ma'rifah Allah* (knowing Allah). To reach *Allah's ma'rifah*, a person must

first go through the stage of knowing oneself (Arroisi, 2019) . The difference between the research written by Jarman and this research is that the researcher used the Stoicism concept of happiness in addition to the Sufism perspective concept of happiness, one of which can be represented by Al-Ghazali.

*Second, Mohammad Nurul Asror's* writing entitled "The Concept of Happiness According to Marcus Aurelius and Imam Al-Ghazali (Comparative Study in Meditations and Kimiya Al-Sa'adah) ". This research emphasizes several differences between the two figures, one of which is that the point of emphasis in Marcus Aurelius' happiness is reason, because he always prioritizes clarity of thought. Meanwhile, for Al-Ghazali, the emphasis on happiness is the heart. Because the element within oneself that can achieve *ma'rifatullah* is the heart, while the role of reason is not as big as the heart (Asror, 2023). What differentiates Mohammad Nurul Asror's research from this research is that this research integrates the philosophical theories of Stoicism and Sufism to achieve happiness.

*Third, journal article* written by M. Ahim Sulthan Nuruddaroini and Midi HS. entitled "Integration of the Concept of Happiness from the Psychological Well-Being Perspective and Sa'adah (Comparative Study between Western and Islamic Concepts)". The research results show that there are several similarities between *psychological well-being* and *sa'adah* that is, they both create a feeling of happiness, prosperity and peace in a person's soul. The difference lies in the method aspect. *Psychological well-being* emphasizes cognitive-rational aspects, while *sa'adah* is spiritual-transcendent based (Nuruddaroini & Midi, 2021). Although the journal article was written by M. Ahim Sulthan Nuruddaroini and Midi HS. with this research both examining the integration of the concept of happiness, there is a difference, namely the theory that is the basis of the concept of happiness.

## DISCUSSION

### Getting to Know Tazkiyah Al-Nafs in Sufism and Stoicism Philosophy

Etymologically, the term *tazkiyah al-nafs* consists of two words, namely *tazkiyah* and *al-nafs*. *Tazkiyah* comes from the word *zakka*, which means purification or cleansing. The word *tazkiyah* has the connotation of cleansing something that is immaterial, for example, cleaning the mind from dirty thoughts or cleansing oneself from the desires of anger and lust. Meanwhile, the definition of *al-nafs* is the soul, namely the soul that is *latif* (gentle), *spiritual* (immaterial), and *rabbani*. This kind of soul is the essence of human beings. So, etymologically, *tazkiyah al-nafs* means "purification of the soul" (Azyumardi Azra, 2018).

*Tazkiyah al-nafs* is a process of purifying or clearing the heart so that the light from Allah can penetrate. This view is based on the argument that the heart is like glass, while sin and ugliness are like stains that contaminate the clarity of the glass. From this it can be understood that *tazkiyah al-nafs* is the process of purifying inner impurities or the process of eliminating bad qualities that hinder the soul in connecting with Him, to then fill it with praiseworthy qualities, and heal the soul, so that life becomes meaningful, both in relationship with Him. God, with oneself, and with fellow human beings (Azyumardi Azra, 2018).

*Tazkiyah al-nafs* occupies an essential position in Sufism activities. This issue has become an important agenda for Sufis, both classical and contemporary Sufis (Azyumardi Azra, 2018). The reason *tazkiyah al-nafs* occupies a crucial position is because the big agenda of Sufism is to get closer to Allah SWT. and there is no other way to get to Him other than by purifying the heart or soul.

*Tazkiyah al-nafs* is related to morals, psychology, and efforts to approach Allah SWT. Because Allah, the Most Holy, can be approached by people with holy souls too. Therefore, the level of closeness (*qurb*), recognition (*ma'rifah*), and love (*mahabbah*) of humans towards Him depends on the purity of their souls. (Azra & Et.al, 2018). From this explanation, it can be understood how crucial the purification of the soul is because the purity of the soul really determines the level of human closeness, *ma'rifah* and love for Allah SWT. Apart from that, it is also human nature to long to return to Allah SWT. This is because the human *spirit* was created from *the Divine spirit*, so it is natural for the human *spirit* to feel longing and always want to return to Allah SWT (Sofyan & Inayanti, 2023). So there is no longer any reason for humans not to purify themselves because they are weak creatures, have a need to worship God, and always long for their Origin (Allah).

In the Al-Quran there are several verses that talk about the purification of the soul, one of which is in QS. Al-Syam verses 7-9 which means: *"And for the sake of the soul and its perfection (its creation). So Allah inspired to that soul (the path) of wickedness and piety. Truly fortunate are those who purify their souls. And the loss is to those who pollute it."*

This verse talks about the perfection of the creation of human *nafs* and the potential given in it. Because of the perfection of the creation of *the nafs*, humans are called upon by Allah SWT. to preserve and purify it. The call to purify the soul is clearly understood from the verse: *"qad aflaha man zakkaaha"* (QS. Al-Syam: 9) (Azra & Et.al, 2018). The word *aflaha* is taken from the word *al-falh* which means to divide. From here, the farmer was named *al-fallah* because he hoed to break up the ground and then planted seeds. The seeds planted by farmers grow the fruit they hope for. From here it seems that someone who gets what is expected is

called *falah* and this of course gives birth to happiness which is also one of the meanings of *al-falah* (Quraish, 2016).

*Nafs* are truly lucky by obeying Allah SWT. and do good deeds. And the meaning of "*zakkaaha*" is to repair it and cleanse it of sins (Azra & Et.al, 2018). This commentator's opinion emphasizes that humans are subjects who purify their souls (Azra & Et.al, 2018). Because of the individual's position as a subject in the *tazkiyah al-nafs process*, the individual must play an active role and have a strong determination to start and undergo the *tazkiyah al-nafs process*.

Humans are two-dimensional creatures, namely the physical and spiritual dimensions. What makes humans holy is the human *spirit* which comes from *the Divine spirit*, but when the human *spirit* is still in the world, *the spirit* is confined in the body (Al-Habsyi, 2010) and humans are subject to physical needs such as eating and drinking. This demand for physical needs that must be met is sometimes excessive and makes humans lowly and impure. This is the reason why the human soul needs to be purified.

There are at least two steps that must be taken in order to purify the soul, namely *takhalli* and *tahlli*. What is meant by these two stages is:

*Takhalli* is the first step that must be taken by someone who is determined to purify their soul. *Takhalli* means emptying oneself of despicable behavior) (Badrudin, 2015). One of the reprehensible morals that has the greatest influence on the emergence of other bad morals is dependence on worldly delights (Solihin & Anwar, 2019). In more detail, at this stage, control is carried out on the parent of bad traits such as love of the world, uncontrollable anger, greed, excess sexual desire, envy, revenge, excessive talk, snobbery, love of influence, arrogance, and so on. These qualities are called the disgusting nature of *al-madzmumah (khaba'its fi al-nafs)* and therefore become a disease of the heart (*amrad al-qulub*) which can damage (the nature of *al-muhlikah*) the human soul (Azra & Et.al, 2018).

*Tahalli* is filling the soul with commendable morals) (Badrudin, 2015). This stage is carried out after the soul is emptied of bad morals. Once empty of bad things, the soul must immediately be filled with good things as a replacement (Solihin & Anwar, 2019).

If the soul is clean from dirty qualities and filled with praiseworthy qualities, it will be easy to develop divine morals in humans (Azra & Et.al, 2018). This is what Sufis often refer to as "*al-takhalluq bi akhlaq Allah*" ("having morals in the names of Allah"). *Takhalluq* here does not mean actively imitating the characteristics of Allah because this task is beyond human ability, but rather denying our own characteristics and affirming the characteristics of Allah that already exist in us even in potential form (Zuhri, 2010). A soul that has divine morals is called

Al-Ghazali a soul that has *ma'rifah* and is filled with love ( *mahabbah* ) for Allah (Azra & Et.al, 2018).

Purification of the soul and perfection can be strived for continuously. The more often a person cleanses and decorates his soul, the closer he gets to *ma'rifah* (Azra & Et.al, 2018). What is meant by *ma'rifah* is true knowledge that is obtained directly (experientially) by the 'wise man and therefore brings certainty to those who experience it and provides deep knowledge and understanding of what he knows (Kartanegara, 2009). The meaning of bringing certainty to those who experience it is that someone who has *ma'rifah* will gain knowledge that is not mixed with doubt or knowledge that reaches the level of absolute confidence (Kanafi, 2009).

Sheikh Amin Al-Kurdi in *Tanwirul Qulub* quoted by Zulkifli and Sentot emphasized:

*"Know that self-knowledge is an important matter for every individual. Because indeed, whoever knows himself, he will surely know his Lord. By knowing his lowly, weak and mortal self, he can know his God who is noble, powerful and eternal. Whoever is ignorant of himself is also ignorant of his Lord."*(Zulkifli & Santoso, 2013)

Humans who have cleansed their hearts are like transparent glass that receives Divine light and when this light shines on the glass (heart), the Divine light will be very clear. The bestowal of Divine light upon human hearts that are ready to receive it is what the Sufis call " *mukasyafah* " (revelation) or " *musyahadah* " (witnessing) (Kartanegara, 2009). However, what needs to be remembered is that *ma'rifat* cannot be fully achieved by humans. In the final stage everything depends on the mercy of Allah SWT. Humans can only make preparations ( *isti'dad* ) by cleansing themselves of all sins and other mental illnesses or despicable morals (Kartanegara, 2009). What is included in the preparatory area in relation to *tazkiyah al-nafs* is the *takhalli stage* (emptying oneself of despicable qualities) and *tahalli* (filling oneself with praiseworthy qualities).

Stoicism is a school of thought founded in Athens by Zeno of Kition, around 300 BC. The name "Stoa" refers to the four-poster porch where Zeno gave lessons (Wiramihardja, 2018). In relation to all the earlier figures of the Stoic school, we are faced with the fact that only a few fragments of their works have survived. Only Seneca, Epictetus, and Marcus Aurelius are figures from the first and second centuries AD whose works have survived completely (Russel, 2007).

In contrast to pre-Socratic philosophers whose center of thought was nature or Classical philosophers who focused their attention on humans, Hellenistic philosophy, including Stoicism, focused on practical issues around ethics: What is the purpose of my life? How can I

achieve that goal? What should I do and what should I avoid? (Tjahjadi, 2004). Another reference says that the emphasis of learning stoicism is how people should regulate their behavior so that they can live happily in a life together (Wiramihardja, 2018).

According to stoicism, the universe from within is determined by "logos" which means ratio. Thus natural events are determined and cannot be avoided. The human soul is part of the logos so it is able to know the universe. Humans can live happily and wisely if they follow their rationality so that they master their desires and control themselves perfectly (Wiramihardja, 2018). The philosophy of Stoicism also emphasizes that humans are able to differentiate between things that can be controlled and those that cannot be controlled (Fajrin et al., 2022). This control system is used to achieve happiness in life.

According to Marcus Aurelius, happiness can be achieved if a person lives in harmony with nature. This means that the person always aligns his ratios with the natural ratios (determinations). Throughout his life, Marcus Aurelius always prioritized clear thoughts over negative emotions, as he wrote in *Meditations*, so that he could always think positively and accept everything that happened in his life and could achieve happiness through it (Asror, 2023). From this it can be understood that reason or ratio is used as a tool to achieve happiness.

If you look at the book *Meditations*, there are three key teachings from Marcus Aurelius so that someone can live happily. *First*, by living in harmony with nature. *Second*, by living life by focusing on things that are within one's control, not outside one's control. *Third*, by maintaining the quality of your thoughts and ensuring that you prioritize reason over lust by controlling negative emotions (Asror, 2023).

### **The Relevance of Tazkiyah Al-Nafs to Happiness**

*Tazkiyah al-nafs* is related to the purpose of human life, namely to obtain physical and spiritual happiness. This happiness is the perfection of the soul and the perfection of the soul itself depends on its purity. What hinders the perfection of the soul are the stains left by bad qualities. Human nature is pure, but after occupying the body, he becomes influenced by the demands of the body. For those who want to achieve perfection of soul and harmonious relationship with Allah SWT, the path to take is *tazkiyah al-nafs*. So in general, the aim of *tazkiyah al-nafs* is to obtain purity and perfection of the soul so that it can have harmonious relationships with Allah, with fellow humans and with other Allah's creatures (Azra & Et.al, 2018). According to Ibn Qayyim, the relationship of purification of the soul with happiness is like a mirror in which there is a law of causality (cause and effect). The more the mirror of the



heart is cleansed of the rust of sin, the image of His Throne will become clearer and more visible, so that it leads to ma'rifatullah (Ihsan et al., 2021).

*Tazkiyah al-nafs* which is conceptualized by Sufis has several exigencies, one of which is mentioned above, namely as an activity that brings happiness to humans. As for heart disease (*amrad al-qulub*) it can eliminate the happiness of life in the afterlife, just as physical illness can eliminate happiness in the world. Happiness is impossible to achieve except by purifying the soul so that it turns away from material or worldly things that hinder the happiness of knowing Allah SWT (Azra & Et.al, 2018).

The relationship between *tazkiyah al-nafs* and happiness can be explained in more detail by describing *the maqam* (spiritual levels) that individuals need to go through when undergoing the *tazkiyah al-nafs process*. One of *the maqamat* that a person must pass in order to *tazkiyah al-nafs* is *ridha*. According to Al-Ghazali, pleasure is related to love. If you love Allah SWT. has been embedded in a person's heart, then this love will create a feeling of longing or joy for all the deeds of Allah SWT. This is for two reasons: *first*, love can eliminate the pain or injury that befell someone, *second*, someone may feel pain for what happened to them, but they feel happy about it (Kartanegara, 2009). Thus, a person who is pleased does not mean he never feels pain, but he is pleased or happy with the fate that befalls him, be it good or bad because all fate comes from the One he loves, namely Allah SWT. Everything that comes from God is good.

In the chapter discussing pleasure in the book *Ihya' Ulum Al-Din* by Imam Al-Ghazali, quoted by Ubaidillah Achmad, it is explained that a person must let go of the conditions they are experiencing and facing. This process is something that must be enjoyed and grateful for as a high gift from Allah SWT. If someone has not reached the realization of pleasure, then he will have difficulty finding happiness. On the other hand, if someone is happy with all the gifts and enjoys the abilities and profession he is pursuing, then he will easily feel happiness. So, the true happiness from Imam Al-Ghazali's perspective lies in his attitude of willingness to Allah and in the abilities he has pursued (Achmad, 2015).

Many studies have been conducted that discuss the relationship between pleasure or self-acceptance and happiness. One of them is research conducted by Ine Lestiani on the relationship between self-acceptance and happiness in employees. It is explained that the hypothesis proposed this research is accepted, that is, it exists very significant relationship between self-acceptance and happiness in employee (Lestiani, 2016).

From the description above it is known that *tazkiyah al-nafs* can create happiness. Happiness in question is not measured by worldly things but rather in the form of feelings of

pleasure (willingness) and enjoying all the conditions of life that are experienced and faced. Being happy and enjoying the life you live is part of accepting the destiny that God has assigned to individuals. Considering that the life problems faced by humans are so complex, especially when they grow up and take on responsibilities, of course a person needs time, attention and struggle which is not easy until a person can finally accept the conditions they are experiencing.

### **Integrative Efforts of Sufism and Stoicism Philosophy to Obtain Happiness**

*According to Mujiburrahman, integration means uniting different elements, which means that the integration study should be dynamic. The connection between Modern Sciences and Islamic Studies is expected to fill, enrich, renew, or criticize one another (Mujiburrahman, 2017). In relation to this research, the disciplines that are integrated are Sufism and Philosophy, particularly Stoicism Philosophy. In an attempt to overcome research's problems and obtain happiness, both disciplines work together by filling one another using integration theory between tazkiyah al-nafs in Sufism and stoicism in Philosophy. However, the basis of this integrative study is using the theory of tazkiyah al-nafs which is supported by the theory of Stoicism.*

*Tazkiyah al-nafs is an attempt to treat mental illness ( asqam al-nufus ) after knowing the causes (Azra & Et.al, 2018). In other words, according to researchers, efforts to purify the soul will be effective and significant if it is preceded by identifying the causes of certain liver diseases. Therefore, it is logical that in the process of tazkiyah al-nafs, the stage of emptying oneself of despicable qualities ( takhalli ) takes precedence over the stage of filling oneself with praiseworthy qualities ( tahalli ).*

The focus of the problem in this research is the attitude of someone who likes to compare their life with the lives of other people. This attitude can make a person not be grateful for blessings and even if allowed to continue, it will make a person not accept God's decrees for his life and the lives of other people. If someone does not accept God's decree then feelings of unhappiness will arise. Even worse, feelings of envy and envy (hasad) can arise in people like this.

Hasad is the source of many mental illnesses that are very dangerous to human health. The heart of a person with hasad will always feel sad, troubled, anxious and suffering. Every time you see the blessings of Allah SWT. over the person he is jealous of, he will feel difficult and so on (Muzakkir, 2019). Hasad means he hates what Allah has ordained. Because, hate the blessings of Allah SWT. giving it to others means hating the provisions of Allah SWT

(Muzakkir, 2019). From this it can be understood that sadness which is the opposite of happiness is the result of greed or envy.

The cause of a person's greed is love of the world or a person's tendency towards the delights of the world. The love of this world is one of the mother of bad qualities (Azra & Et.al, 2018). This means that the parent of a bad character is a bad character that gives birth to other bad traits. If one wants to get rid of the bad character at the *takhalli stage*, then one must first get rid of the main bad character, namely love of the world. After that, just get rid of greed or jealousy towards other people's enjoyment.

Al-Ghazali's perspective in the book *Raudlah Al-Thalibin wa 'Umdah Al-Salikin* as quoted by Ubaidillah emphasizes that sadness and human mental problems occur due to the impact of humans' inability to control their will and behavior in the midst of life in this world (Achmad, 2015). As explained above, the cause of *hasad* is love of the world. This worldly love is a form of human inability to control their worldly desires.

At the *tahalli stage* or filling oneself with good qualities, the philosophy of Stoicism offers the concept of a dichotomy of control where a person is asked to think clearly to sort and choose which things can be controlled and which cannot be controlled. From this it can be understood that Stoicism philosophy emphasizes the use of reason to achieve happiness. The use of reason to support the process of purifying the soul is permitted in Sufism. This is because reason is one of the spiritual entities that is also discussed in Sufism. The task of reason is to distinguish between good and bad. In relation to the *tazkiyah al-nafs process*, the task of reason is to help the heart to become clean and holy by applying the principles of Stoicism philosophy which are in line with the principles of Sufism.

In the context of the focus of the research problem, the enjoyment that other people get is part of the destiny assigned to Allah SWT. to that person. Allah SWT's decree. over other people's lives is something beyond an individual's control, therefore a person cannot do anything against Allah's decree because it is Allah SWT's decree. is His prerogative. The part that can be controlled is our reaction when faced with the pleasure or fate of other people, whether we choose to compare ourselves or shift our focus to internal things or the gifts of life that we have. Controlling your attitude by being happy with the fate of other people, because everything that happens in this world happens according to His will, both your own life and the lives of others.

Ridha or acceptance of the destiny that Allah has given to other people can also be overcome by refocusing on internal things within oneself. Focus on Allah SWT. have the best

scenario for each servant. Everyone has been given their own fortune and problems. Moreover, as long as it is embedded in the heart that everything is given by Allah SWT. is good, then someone will feel happy because the one who gives fate is the one he loves. A person's willingness to accept what God has outlined is supported by Stoicism thinking that to achieve happiness, reason must be in line with the provisions of nature, in this context these are the provisions of Allah SWT.

## CONCLUSION

There is a meeting point between Sufism and Stoicism philosophy where both disciplines share concepts of happiness. Therefore, in this research, the two of them work together to overcome the problem of sadness caused by someone who is passionate about other people's pleasure or destiny. The basis for solving research problems is the process of *tazkiyah al-nafs* (purification of the soul) which is a big agenda of Sufism scholarship. The philosophy of Stoicism has the concept that life must be in harmony with nature to obtain happiness. The concept of happiness in Stoicism strengthens a person's *tazkiyah al-nafs process* in order to eliminate the nature of greed or envy towards other people's lives. At the *takhalli stage* (emptying oneself of despicable qualities), a person must first eliminate the parent of bad qualities of *hasad*, namely love of the world. After the love of the world is removed from within, a person enters the *tahalli stage* (filling oneself with good qualities). In this second stage, a person fills himself with the praiseworthy quality, namely pleasure. The process of filling this contentment stage is assisted by the concept of stoicism where a person, with a clear mind, separates things that can be controlled from those that cannot be controlled. In the context of research problems, the enjoyment or fate of other people is the domain of Allah SWT. which is beyond the individual's control. Meanwhile, the individual's reaction to other people's fate is within the individual's control. Individuals can choose to accept other people's fate because their own lives and everyone else's lives run according to His will. To strengthen the process of achieving happiness, a person should not focus on the enjoyment of other people but rather focus within themselves, accepting whatever is given by Allah SWT. as the best and be grateful for whatever you have.

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