POSITIVE PSYCHOLOGY IN ISLAMIC COUNSELLING PERSPECTIVE; ANALYSIS OF THE TRILOGY OF LIFE DIMENSIONS

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Abstract: Positive Psychology in the last two decades is considered one of the most productive findings in modern psychology. Because compared to some of the previous approaches, positive psychology emphasises the positive emotional side of humans. Meanwhile, the last method discussed more pathological issues; stress, depression, and others by way of healing. In this paper, we will see the concept of positive psychology from an Islamic counselling perspective. Islamic counselling as an analysis is not intended to discredit positive psychology but to add and enrich scientific insights into Islamic counselling. The method used is library research, with deductive-inductive characteristics in the data analysis. The results of this study indicate that Islamic counselling puts forward the values of religiosity and spirituality without leaving the practical side. The trilogy that forms the basis of the positive psychology concept is a pleasant life, an engaged life, and the meaningful life in line with the goals of Islamic counselling. It's just that deepening in Islamic counselling on the concept of true happiness is not only when individuals can solve their problems or become optimistic individuals but understand the purpose of creating humans as God's creatures.

Keywords: Positive Psychology, Islamic Counselling, Life trilogy, Religion

Abstrak: Psikologi Positif pada dua decade terakhir dianggap salah satu temuan produktif dalam bidang psikologi modern. Sebab, dibandingkan dengan beberapa pendekatan terdahulu, psikologi positif lebih menekankan pada sisi emosi positif yang ada pada diri manusia. Sedangakan pendekatan terdahulu lebih banyak membahas masalah patologis; stress, dipresi, dan lain-lain dengan cara penyembuhannya. Hanya saja pada tulisan ini, akan dilihat bagaimana konsep psikologi positif perspektif konseling Islami. Penggunaan konseling Islami sebagai analisis bukan bertujuan untuk mendiskreditkan psikologi positif, melainkan menambah dan memperkaya wawasan keilmuan bagi konseling Islami itu sendiri. Metode peneltiian yang digunakan adalah penelitian pustaka, dengan ciri khas deduktif-induktif dalam analisis datanya. Hasil penelitian menunjukkan bahwa konseling Islam dalam praktisnya mengedepankan nilai-nilai relegiositas dan spriritualitas tanpa meninggalkan empiriknya. Trilogy yang menjadi dasar yakni the pleasant life, the engaged life, dan the meaningful life sejalan dengan tujuan konseling Islami. Hanya saja, pendalaman dalam konseling Islami pada konsep kebahagian yang sejati tidak hanya saat individu menyelesaikan masalahnya atau menjadi pribadi yang optimis, melainkan memahami tujuan diciptakannya manusia sebagai makhluk Tuhan.

Kata Kunci: Psikologi Positif, Konseling Islami, trilogi Kehidupan, Agama

INTRODUCTION

Positive psychology in the last two decades has been one of the breakthroughs in psychology. In fact, in 2006, Harvard University gave one lecture on positive psychology in one semester. Positive psychology became a new spirit as if responding to psychological challenges that had been ingrained for more than half a century before World War II took place. The three main goals of psychology before World War II were to: (1) cure mental illness, (2) make everyone's life more fulfilling, and (3) enhance and identify the superior side of humanity. Unfortunately, after the war, the goal of making everyone's life better and fuller seemed difficult to achieve. (Seligman, 2002a; Seligman & Csikszentmihalyi, 2000). Regardless of earlier psychology, Freud's (1933/1977) ideas about the pleasure principle, Jung's (1955) ideas about personal and spiritual wholeness, Adler's conceptualization of healthy individual struggles motivated by social interests, and Frankl's (1984) work. Find meaning in the lowest human condition, still considered unable to respond to the challenges of mental disorders, stress, depression and psychosis, which are increasingly becoming a global era (Lee Duckworth et al., 2005) and (M. E. P. Seligman & Csikszentmihalyi, 2000).

The Cognitive Behavior Therapy approach is considered unable to reduce mental disorders in America, even though it has tried the jargon of using realistic thinking (Butler & Beck, 2000). Humanistic psychology, developed by Abraham Maslow,

has yet to be able to answer several important questions related to happiness. Questions to the humanistic about What is the good life? When is the individual at his best? How can we encourage development in ourselves and others? What does it mean to be authentic? How do therapists establish personal responsibility? However, at least, the weaknesses in answering the questions above become the foundation for positive psychology to develop its research.

Positive Psychology is almost similar to Humanistic psychology. Suppose the humanistic approach assumes that humans can solve their problems independently. In that case, positive psychology looks at the strengths in humans, self-well-being, and optimization of functions that exist in themselves (M. Seligman, 2012). Seligman also said that psychology is still stuck on the shortcomings that exist in humans; therefore, positive psychology focuses on the strengths that exist in humans. In other words, if the previous approach emphasized healing, the positive psychology approach emphasizes building what is resilience. Positive psychology is oriented to the strengths of the individual. This approach believes that the power of emotions in a person can create the best in him. (Martin Seligman, 1991).

Results of research conducted by Vázquez, C., Hervás, G., Rahona, J. J., & Gómez, D. (2009). For people with a lifestyle of hedonism and a lifestyle looking for pleasure can change themselves towards a person who feels positive self-well-being. In addition, Lazarus said that positive

psychology could introduce individuals to positive emotions that are often ignored (Lazarus, 2003). Positive psychology explores positive emotions, such as happiness, kindness, humour, love, optimism, heart, and the like. In another study, the use of emotions. (Lomas & Ivtzan, 2016).

Positive psychology is a new idol in the study of modern psychology. There is even an assumption that positive psychology is like the findings of the 21st century. Then the question is whether positive psychology provides healing for those who experience mental loneliness. Research on healing therapy to date has mostly focused on the material side. That is, the solution offered by positive psychology is still temporary because everything that is material must have space and time. However, this concept created by Seligman has stimulated practitioners, psychologists and counsellors to assist counselees/clients in solving their problems. (Shoshani & Steinmetz, 2014).

Religion, as an important part of life, cannot be separated from humans. Secularism that emerged in the West, on the one hand, has a positive impact on technological development. However, on the other hand, it creates social and individual problems that still need to be resolved. Dadang Hawaii's research clearly illustrates that the arid spiritual values experienced by the West cause psychological problems in individuals. Islamic counselling as part of psychological assistance is based on religious integration and empirically tries to analyze the existence of positive psychology in overcoming the gap in human religiosity. (Frankl, 2014).

Islamic counselling is often defined as a process of assistance in the form of personal contact between individuals or groups of individuals who have difficulty in a problem with a professional officer in terms of problem-solving, self-knowledge, self-adjustment and self-direction to achieve optimal self-realization according to Islamic teachings. (Sutoyo, 2015). According to Tarmizi, Islamic Counseling is the provision of assistance to solve problems or find solutions to problems experienced by counselees with the condition of optimal religious potential and nature by using the values of Islamic teachings that can awaken the spirit within him so that humans will get encouragement and able to overcome the problems they face and will get a life that is in harmony with God's provisions and instructions, to achieve happiness in life in this world and the hereafter (Tarmizi, 2018).

Observing the problems above, this paper aims to analyze positive psychology from the perspective of Islamic counselling by focusing on studying the trilogy of life dimensions, namely the pleasant life, the engaged life, and the meaningful life. The idea of input is also an important part of this paper to strengthen the existence of positive psychology if it is to be applied in religious therapy. That is, the researcher is not an anti-Western theory because the theory produced by the West is also the

result of the interpretation of the verses of the Kauniyyah of Allah in the universe.

This research certainly has a distinction from other researchers; several previous studies have focused on connecting it with Islamic psychology, such as research on the power of gratitude in positive psychology and Qur'anic psychology (Takdir, 2017), the foundations of positive psychology in terms of Qur'anic psychology (Hude & Faizin, 2020), the concept of happiness in the version of positive psychology and Islamic psychology (Hamdan, 2016). In addition, several previous studies also focused on connecting it with the spirituality of one's life, such as research on developing the spiritual attitudes of students in schools through positive psychology (Wiguna, 2017), achieving meaningful life through positive psychology (Nurdin, 2021), achieving spirituality and happiness through psychologists positive (Martin Seligman, 1991). The focus of this research study differs from the previous one, which chose to relate it to Islamic counselling. Several studies on Islamic counselling, which are related to this research, still focus on the concept of counselling only, in contrast to this study which analyzes the side of other fields of science, namely psychology. Although both have similarities, both are different branches of science.

This research, of course, apart from contributing to the scientific treasury for academics in the fields of counselling and psychology, also makes a practical contribution to the direction of human life which does not only seek happiness through the pleasures of the world alone but also seeks pleasure through being close to the supreme creator, as expected. by Islamic counselling.

METHOD

The type of research used in this paper is library research, with a series of activities related to methods of collecting library data, reading and recording and processing research materials. Library research (library research) is research in which the object is sought with various library information such as books, scientific journals, magazines, newspapers, and documents. (Creswell, 2007). This research is different from other research requiring observation or interviews to obtain data. In this study, the data object sought by researchers is literature research on the issues raised. Researchers search for data in response to the issues raised by reading various references following. Library research is a study of the data available in the library to provide solutions or answers related to the problem being discussed. Through research, the library can provide results of what is sought through the data sources used.

The data sources that are the main references in this paper are, of course, the works of Martin E.P. Seligman and Mihaly Csikszentmihalyi: 1) Martin E.P. Seligman and M Csikszentmihalyi, "Positive Psychology, an Introduction"., 2) Martin E.P. Seligman, Authentic Happiness: Using the New Positive Psychology to Realize Your

Potential for Lasting fulfilment, 3) Martin E.P. Seligman, Steen, T. A., Park, N., & Peterson, C., "Positive psychology progress: Empirical validation of interventions"., 4) Mihaly Csikszentmihalyi, Finding Flow: The Psychology of Engagement with Everyday Life. In addition, several books on Islamic counselling are also part of the references for this book, such as Islamic counselling guidance: theory and practice by Anwar Sutoyo, Islamic Counseling: Kyai and Islamic Boarding Schools by Saiful A. Lubis, and other books related to the discussion Islamic counselling. The author can use this analysis technique to analyze the content related to what is being studied. The content in question is in the form of literature or reading material from various sources of information, such as books, magazines, newspapers, and scientific journals.

RESULT AND DISCUSSION

Martin E.P. Seligman officially founded Positive Psychology in 1998. Seligmen, who then served as President of the APA (American Psychological Association), was automatically named the father of positive psychology. The idea of positive psychology emerged when Seligman was gardening with his son. Then on winter break in 1997, he met Mihaly Csikszentmihalyi. They used this opportunity to discuss positive psychology (M. E. P. Seligman & Csikszentmihalyi, 2000), at first, psychology had three main goals: Cure mental illness, Help everyone to live more productively and meaningfully, and Identify and nurture human talent or

potential. However, after World War II, which caused grief and trauma for the entire world, various mental illnesses emerged, such as depression, stress, and trauma. (Lee Duckworth et al., 2005). Seligman has published 20 books and 200 articles on the psychology of personality and motivation. Some of his well-known books are learned optimism, what changes and what cannot, the optimistic child and authentic happiness. The book itself has become a bestseller for the USA and its surroundings. In addition, his books have been translated into 16 languages , and he has received various awards for his writings. Martin Seligman has made headlines for the New York Times, Time, and Fortune in various periods. These popular magazines focus on Seligman's theory which is directly related to everyone every day. In contrast, Martin Seligman's theory makes the world happier, more optimistic and more comfortable in various circumstances.

The Trilogy of Life Dimensions in a Positive Psychology Perspective

Seligman once said that The main characteristic of pessimists is that they tend to believe that bad events will last a long time, will ruin everything they do, and their own mistakes. Optimists with the greatest problems in the world think about misfortune oppositely. They tend to believe defeat is only a temporary setback or challenge, and its causes are limited to this one case. (Martin Seligman, 1991). Seligman's positive psychology starts from the premise that humans are happy and

psychology exists only to strengthen these positive feelings, Seligman (2002), Duckworth, Steen, Seligman, (2004). The question now is how can someone know whether he is an optimist or a pessimist? In this book, Seligman outlines the answer. According to him, elements of optimism can be guessed from how we explain events (good or bad) that happen to someone. Here one is introduced to two types of explanations, namely: (1) Permanence, people who are pessimistic always explain bad events that happen to them as something that tends to be permanent (Sarmadi, 2018). For example, the boss always blames me; or have never succeeded in becoming an entrepreneur; or I will never pass the assessment test). The words "always" or "never" are permanent, and pessimists tend to like to use that phrase (either openly or silently).

Conversely, optimistic people will view the bad events that happen to them as something temporary (for example, today my boss is in a bad mood, or my boss gets angry when I finish a report late; or I am not successful in business because I chose the wrong location. shops). Examples of temporary sentences like this make people see bad events as temporary, not permanent and can be avoided in the future. The second type of explanation is Pervasiveness. Pessimistic people tend to give generalized (pervasive) explanations for the bad events around them (for example, all the bosses here play office politics, or all the rules in this company are unfair; all the motivational books are just trash, and various sentences like that). Pervasive means that we generalize about an event or event.

On the other hand, optimistic people will give explanations that are specific (not pervasive and generalizing). For example, the boss in the finance department is doing office politics; there are regulations in the field of unfair overtime pay, or the motivational book I am reading right now could be better. Specific explanations - and not generalizations - allow us to see that not all dimensions in an event are detrimental. There must be positive gaps behind various other dimensions.

Seligman believes that positive psychology is built on three domains; the three types of life provide examples of each dimension (M. E. P. Seligman et al., 2005). The first dimension is Have a Pleasant Life (happy life). Concerns positive emotions about the past, present, and future. Positive feelings about the past include contentment, contentment, and calm. Positive emotions about the present have the bodily pleasure (immediate but momentary sensory pleasure) and complex pleasure (a pleasure that requires learning and education). Positive feelings about the future include optimism, hope, and confidence. A pleasant life is a life that maximizes positive emotions and minimizes pain and negative emotions., Seligman (2002), Duckworth, Steen, Seligman, (2004). Furthermore, he also explained that a happy life must be built on five things: 1) Establishing positive relationships with other people, 2) Full involvement, 3) Finding meaning in

everyday life, 4) Optimism but still realistic, and 5) Being a resilient person .

Having a pleasant life and getting as much pleasure as possible, maybe the way taken by the hedonists. But if this is the way we go, be careful with the hedonic treadmill trap, namely, the more we seek pleasure, the more difficult it is for us to be satisfied) and the habituation trap (boredom from having too much, for example, eating ice cream on the first lick is very delicious, but on the twentieth, we want to vomit). But at the right dose, this way can be very happy. If we look at the meaning of happiness according to Al-Ghazali, pleasure/happiness can be divided into two: *laddzah* (pleasure/satisfaction) and sa'adah (happiness). Pleasure/satisfaction is identified with one's efforts to reach the truth. Thus, the more facts he gets, the higher his satisfaction. Meanwhile, sa'adah is defined as achieving self-desire in knowing God (*ma'rifatullah*) (Hamka, 2014). So Saadah is synonymous with the highest happiness in human life. Al Ghozali wants to find a middle way between the two; namely, human life can be categorized as good if directed as a means of seeking happiness in the hereafter (Quasem & Kamil, 1988). In Islamic counselling, happiness is not only to please the body. In the Islamic concept, joy is pleasing and satisfying physically, and spiritual satisfaction is the most important element in the present life and the next life (hereafter).

The second dimension is having a Good Life/life of engagement. In Aristotle's language, it is called eudaimonia, getting involved in work, relationships or activities that make us experience "flow" (M. E. P. Seligman & Csikszentmihalyi, 2000), that is to feel absorbed in that activity, as if time has stopped moving, we don't even feel anything, because it is very solemn. 'Seligman's colleague, Mihaly Csikszentmihalyi, specifically investigated this phenomenon. And gives seven characteristics of us in a state of flow: 1) Fully involved in what we are doing (focused, concentrated, khusyu'). 2) Feeling "a sense of ecstasy" (like being outside of everyday reality), 3) Having "incredible clarity" (truly understanding what needs to be done and how to do it), 4) Realizing that the challenges of work being faced he can overcome (that the skills we have are sufficient enough to do the task), 5) Feeling "peace of heart" (no worries and feeling ourselves growing beyond our ego), 6) Absorbed by time (because you are passionate about doing and focused on "now and here", time seems to pass without being felt), and 7) Intrinsic Motivation (where feeling "flow" itself is already a gift that is quite valuable for doing work That).

Flow does not happen suddenly. According to Csikszentmihalyi, to experience flow, a person needs to concentrate, feel interested, and be excited when doing an activity. These elements need to be fulfilled at the same time for the flow to occur. In a school setting, for example, it is known that flow can occur in students if the assignments given by the teacher follow the students' abilities. School

assignments given to students should be easy enough but not too difficult either.

In Islamic counselling, flow can be interpreted as roja' (hope). Hope in Islamic studies is fundamental because this concept has a monotheistic value. Q. S. al-Ahzab/ 33:21 shows that the characteristic of human servitude to Allah is hope in Allah Through hope, one must be active in trying, have good faith in the work done and God's destiny, minimize selfish attitudes, and believe that life is a gift from God. In another verse, Q. S. Al Zumar/39:53, Allah commands humans to be optimistic about God's mercy and grace because it is considered the importance of an upbeat attitude in life, Allah Giving a warning to those who are hopeless or pessimistic as "lost people", Q. S. Al Hijr/15:56.

The third dimension is to Have A Meaningful Life/life of Contribution. a meaningful life consisting of being in and serving something greater than oneself. Baumeister & Vohs show that the "something" individuals choose to contribute varies widely. Some find meaning in their relationships with family and friends or go to church, synagogue, or mosque; others see the greatest importance in their work or a serious passion. Individuals almost always seek meaning not from one source but from many overlapping attachments. (Baumeister & Vohs, 2002). The definition of life for everyone has its variations, depending on the individual in interpreting his existence in the world. Sometimes a person feels the meaning of his life when he can help others. Sometimes the

meaning of life is when others respect him. It's just that according to Frankl, the sense of life will be felt by someone after he can reach spiritual maturity.

The third dimension (a meaningful life) conveyed by Seligman seems very close to the human cognitive area. As explained above, the meaning of life can be achieved by someone who understands their religion. For Islamic counselling, the meaningfulness of life can be achieved when a person understands the purpose for which he was created. Allah created humans not without reason. Q. S. Al Imran/3:19 states that everything created by Allah is not in vain, but only those who remember Him a lot can understand the purpose of His creation. Al Farisi said that humans in their life must have direction and purpose so that their life can be meaningful. The way to get it is to multiply Worship. (Al-Farisi, 2013)

Al-Qur'an Surah al-Dzariat/51:56. Mention that "No I (God) created the Jinn and Humans except only to worship". The concept of worship is not only in a narrow sense, such as prayer, zakat and Hajj. Worship can be interpreted broadly as horizontal worship, helping others, and doing good to relatives and neighbours. In a hadith, Rasulullah Muhamammad said, "The best of mankind is the most beneficial for humans" (Ahmad, ath-Thabrani, ad-Daruqutni.) Providing benefits to others, then the benefits will return for the good of ourselves. "If you do good, indeed you do good to yourself" (QS. Al-Isra: 7). Rasulullah SAW said, "Whoever helps his brother's needs, Allah will help his needs." (*Muttafaq*

'alaih). "Whoever eases the difficulties of a believer from various worldly problems, Allah will alleviate his difficulties on the Day of Judgment. And whoever makes it easy for someone in trouble, surely Allah will make it easy for him in this world and the hereafter "(Imam Muslim).

Positive Psychology Analysis in the perspective of Islamic Counseling

Tarmizi (2019) reveals several characteristics regarding Islamic counselling. First, the main dimension that is worked on by Islamic counselling is the spiritual/inner dimension of the individual to be able to reassure the heart to become an ideal person/human through the process of tazkiyatun nafs (soul cleansing). Second, Islamic counselling helps individuals to be able to feel a balanced life, namely between life in the world and life in the hereafter, as expressed by Saiful Akhyar Lubis. Third, Islamic guidance and counselling are only limited to "assistance", meaning that changing or not changing attitudes and behaviour in the counselee (*Musytarsyid*) does not lie in the greatness and mistakes of the counsellor (*Mursyid*) because his job is only limited to helping, conveying, and facilitating, then change behaviour depends on the guidance and willingness of the counselee. Fourth, Islamic counselling aims to place humans following the goals and functions of human beings created, which, according to Tohari Musanamar, restore human existence as caliphs with moral duties. Fifth, Islamic counselling guidance can be carried out with various services adapted to the context and circumstances

and relevant to the content presented to the counselee. Sixth, Islamic counselling is not only limited to religious issues (ukhrawi) but also relates to various material dimension activities related to human attitudes and behaviour.

Islamic counselling does not have to start from zero. That is, Islamic counselling must be moderate in accepting findings tested from the Western world. The notion that Islamic counselling must depart from Islamic sources (the Qur'an and Hadith) must be approved. However, the results of experiments and trials that leave from natural observations must also be accepted as long as they do not conflict with Islamic sources. In monotheism, God's verses are limited to qouliyyah verses (the Qur'an) and kauniyyah verses (the universe).

Al-Qur'an Surah Ali Imran/ 3: 190-191., It has been explained that the universe is a sign of the greatness of Allah. This entire universe was created by Allah as a means of understanding and finding truth. However, Allah limits people who can understand it as ulul albab. According to Muhaimin, that ulul albab is a person who has maturity in analyzing phenomena and natural processes with inductive and deductive methods (pacing), and always makes dhikr in building the benefit and happiness of all humanity. Ulul albab is a strong Muslim intellectual who has not only sharp objective analysis but also subjective. That is, being a wise scholar does not deny the results of the western theory and even add to the deficiencies that exist to achieve the common good. (Rochmawati, 2009).

In this context, positive psychology, with its three dimensions: The pleasant life, the engaged life, and the meaningful life, described above according to an Islamic counselling perspective are considered good. The emphasis is on Islamic counselling; religion is the main basis for assisting (counselling) and therapy. Lubis explains that the main goal of the Islamic counselling process is to find peace in life both in this world and in the hereafter. Ease of life in the world and the future can be achieved through efforts to always rely on Allah as a basis for behaviour so that every action that is born always gets the protection and help of Allah. That is, whatever approaches and methods are used must aim at the hope of only Allah. (Lubis, 2021).

Several studies have stated that religion plays a role in helping to overcome various psychological illnesses that have been carried out for a long time. As a result, religion has a significant role in healing and therapy. Religion and Spirituality positively correlate with coping with stress (Graham et al., 2001). Religious or spiritual background greatly influences how they assess difficult situations by offering to mean to live, providing individuals with greater control over conditions and building self-esteem (Spilka et al., 2019). Religious institutions serve as a resource clients can draw on in times of stress by providing community and a sense of identity. Other religious resources commonly used in times of stress include prayer, solitary activities, faith in God, and guidance from a clergyman, representing faith's spiritual, cognitive, behavioural, and social aspects (Hathaway & Pargament, 1990). In looking at religion and Spirituality's cross-economic impact, Koch (2008) found that religiosity is a health resource for those whose income is below the national average. Furthermore, other studies have shown that clients with psychiatric diagnoses report religion as a source of comfort and strength by providing resources to deal with stress, increase social support, and find feelings of completeness (Blando, 2006). Individuals with a healthy spiritual identity heal faster and can establish a healthy lifestyle (Lazarus, 2003). A healthy spiritual identity involves connecting to God's love, feeling self, having meaning and purpose in life, and being able to fulfil one's greatest potential (Hayek, 2012).

In a study by Graham et al. (2001), counselling religious and spiritual students showed that religion, morals, values, and society are more connected to health than spiritual practice alone. Involvement in religion has also been found to reduce the likelihood of disability in adults living in community settings in some circumstances, suggesting religiosity may play a role in helping people overcome physical disabilities (Martínez-Martí & Ruch, 2017). Departing from the arguments above, it is clear that Islamic counselling emphasizes the spirituality of counsellors and individuals in overcoming life's problems. Various psychological disorders experienced by humans, ranging from stress and depression to psychosis caused

by various factors (life attitude, economy, social relations), can be minimized by strengthening religion. Observing the positive psychology approach above, it can be considered appropriate according to Islamic counselling if it creates religious values that demand positive roja' (hope) attitudes. (Graham et al., 2001).

At the end of this discussion, for more details, the views of the two are presented in the following table:

Table 1. Comparison of Positive Psychology and Islamic Counseling
About the Trilogy of Life

Dimensions	Positive Psychology	Islamic Counseling
The Pleasant Life	A *happy life* is a life that maximizes positive emotions and minimizes pain and negative emotions.	The purpose of happiness is to please the body and to achieve spiritual satisfaction.
The Engaged Life	Engaging in a job, relationship or activity that makes a person experience flow, that is, feeling absorbed in that activity, as if time has stopped moving, a person does not even feel anything because they are very devoted.	In Islamic counselling, flow can be interpreted as *roja'* (hope). Hope in Islamic studies is fundamental because this concept has a monotheistic value within
The Meaningful Life	a meaningful life consisting of being in and serving something greater than oneself	For Islamic counselling, the meaningfulness of life can be achieved when a person understands the purpose for which he was created.

CONCLUSION

Islamic counselling does not intend to judge an approach that has been tried out and is felt to benefit the general public. However, it is more to add to the repertoire or enrich it and scientifically understand human nature, which is often separated (religion) in life. Through its three big concepts, The Pleasant Life, The Engaged Life, And The Meaningful Life, positive psychology is suitable for Islamic counselling. It is just that, in using a positive psychology approach, Islamic counsellors must be able to lead clients to true happiness. Imam Ghazali explains that seeking happiness is not only in this world but also in the hereafter. This is the middle way Imam al-Ghazali offers, namely, seeking the world's pleasures to achieve the happiness of the hereafter, where the happiness of the hereafter is the ultimate goal.

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