



## **The Role of the Millennial Community in Achieving True Happiness**

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**Abstract:** Being happy is a desire that anyone in this world has, including the millennial generation. The millennial generation has a positive influence on the progress of the nation, this is evidenced by the many young people who contribute to politics, economics and other fields. However, there are still many problems faced by the younger generation, ranging from problems of experience, strong mentality and good environment. This can be seen from the rise of suicides and mental illnesses as evidence of the implications of the modern world being a challenge for the younger generation. This research aims to find out how the concept of gratitude of the millennial community in achieving happiness to give birth to a generation of fighters. The research conducted is descriptive qualitative using literature studies and describing the results of previous research in order to obtain additional discussion for analysis of the discussion. The results of this study explain that gratitude is a very important teaching in religion, so that dhikr and worship are the implementation of gratitude to God in accordance with the Qur'an and hadith. As a servant of God, gratitude is not a compulsion but a necessity that is lived with a sense of happiness. Happiness is created and sought by doing good and being in a good community.

**Keywords:** gratitude concept, millennial generation, happiness.

### **▪ INTRODUCTION**

Happiness is an interesting topic to discuss, so many of us ask what its nature is and what paths are taken to reach happiness. This discussion has thousands of views and opinions related to it (Prabowo & Laksmiwati, 2020). And in this modern era, the issue of happiness is starting to become a hot discussion, many people think that happiness is obtained with pleasure and ease of life facilities. (Ibrahim Hamad Al-Qu'ayid, 2004). With the ease of these facilities humans will get perfect happiness, but unfortunately it is all far from the truth. The rise of suicides and mental illnesses is proof that the implications of technology do not necessarily provide happiness and tranquility for youth but rather the opposite. (Diri et al., 2022). Whereas the Qur'an has provided clear guidelines on how we can be happy by staying on the right path (Sholihah, 2014). According to Ibrahim Hamad Al-Qu'ayid in his book guide to a happy and successful life, a good life is a life that is able to provide tranquility and peace and is pleased with the decree of Allah SWT. Thus, researchers want to discuss the psychology of gratitude to achieve true happiness from the perspective of qur'ani psychology and positive psychology (Ibrahim Hamad Al-Qu'ayid, 2004).

Allah SWT has bestowed its blessings on all creatures on this earth, and the teaching of the human obligation to be grateful for what Allah has assigned to each of them. Making gratitude a very important teaching in Islam, so that in the Qur'an and Hadith gratitude is mentioned along with dhikr and worship of Allah. (Ghozali, n.d.).

“So remember Me, and I will remember you. Give thanks to Me and do not disobey Me.” (Al-Baqarah/2:152). “I have not created jinn and humans except to worship Me.” (Az-Zariyat/51:56)

The difficulty of practicing gratitude perfectly, always encourages us to continue asking for help from Allah SWT. Without His help, our gratitude to Allah may only be formal and verbal (Rijal et al., 2019). Thus the Prophet Muhammad SAW taught and also encouraged his people to ask for help from Allah SWT to always remember (dhikr) to Allah, always be grateful and worship with perfect worship.

If humans have realized their limitations, this requires humans to be conscious of dependence on Allah SWT and remembering how much love and affection Allah gives to His creatures. Thus it can encourage us to always be grateful for what Allah has assigned to each of His creatures. In the book *Ihya' 'Ulum ad-Din*, Imam Ghazali explains the essence of gratitude and the steps to realize it in daily life very carefully and in detail. Al-Ghazali is of the opinion that gratitude includes knowledge and deeds (Ghazali, 1995).

Knowledge is the favors bestowed by the giver of favors. And charity is the treatment of what makes the goal favorable to the giver of favors. Charity here is related to three things: the heart, the tongue and our physical body (Syaputra, 2017). Without first knowing what Allah likes and hates, it is impossible for us to fulfill the obligation of gratitude or avoid kufr. This can be distinguished by two ways that can be taken, the first is information that comes from *shara'* such as verses and hadiths and from stories, the second is from the eyes of the heart (*basirah al-qalb*) such as reasoning efforts by taking lessons to get wisdom from what Allah has created. (Komaru Zaman & Lilis Amaliya Bahari, 2023).

Practicing gratitude is not easy and takes practice. It is not easy to practice this perfect form of gratitude and realize the importance of God's help. Without God's help, our gratitude to God may only be formal and verbal. For this reason, Prophet Muhammad (SAW) taught his people to always pray for divine help (*Iana*) to remember God, be grateful for His favors, and worship properly. (Komaru Zaman & Lilis Amaliya Bahari, 2023). It can be concluded that a person who knows and understands the wisdom of what Allah has created with what is in the universe, he will be able to carry out the task of gratitude properly and correctly according to his circumstances. This gratitude is not only shown to God alone, but can be done to fellow humans such as by saying thank you in Indonesian for the form of gratitude for the favors we have received (Mahfud, 2014).

Expressing gratitude can also strengthen human relations, in addition to encouraging those who do good to continue to do good with sincerity and assume that what they do can benefit others. With gratitude, humans can feel the perfection and increase of blessings (Rahayu & Setiawati, 2019). This research tries to discuss the concept of gratitude for the younger generation in achieving happiness. This aims to achieve the nation's target of creating a golden generation in the future.

## ▪ METHOD

### Research Design

This study utilized a qualitative descriptive approach, primarily relying on library research methods (Hadi, 1990). Library research involves systematically gathering, analyzing, and synthesizing information from existing sources like books, journals, and other academic materials. The design was selected to investigate gratitude's role in promoting happiness within the millennial community. By adopting a qualitative approach, the study offered a deeper exploration of theoretical and empirical perspectives

on gratitude, framed within the contexts of Qur'anic psychology and positive psychology. Its descriptive nature ensured a clear, detailed presentation of the concepts, aligning with the research objectives.

### **Search Strategy**

The literature search combined digital and manual methods to ensure broad and thorough coverage of relevant materials. Digital searches included academic platforms such as Google Scholar, PubMed, ResearchGate, institutional repositories, and specialized journals. Search terms like “gratitude,” “millennial generation,” “happiness,” “Qur'anic psychology,” and “positive psychology” were used in various combinations. Boolean operators and advanced filters further refined the results. Manual searches in university libraries supplemented this, incorporating classic works and foundational texts, such as those by Al-Ghazali and contemporary Islamic scholars, essential for contextualizing gratitude within an Islamic framework.

### **Inclusion and Exclusion Criteria**

Inclusion criteria includes publications addressing gratitude within psychological or Islamic contexts. Studies exploring the link between gratitude and happiness, particularly among millennials. Materials published in peer-reviewed journals, academic books, or institutional reports. Literature available in English, Indonesian, or Arabic to ensure accessibility and relevance. Moreover, exclusion criteria includes works not directly focused on gratitude or happiness. Publications lacking academic or theological rigor. Non-academic sources, such as blogs or anecdotal content. This systematic process ensured that the selected materials were credible, relevant, and aligned with the study's objectives.

### **Data Analysis**

Thematic analysis was employed to identify recurring themes and patterns surrounding gratitude and its influence on happiness. The analysis involved several stages: becoming familiar with the data, generating codes, identifying and reviewing themes, refining them, and presenting the findings. Key themes included the spiritual aspects of gratitude, its psychological benefits, and its role in fostering social bonds. Insights from Qur'anic teachings were compared with findings from positive psychology to offer a well-rounded understanding of gratitude's multifaceted impact. To ensure validity and reliability, findings were cross-verified using triangulation. This involved comparing classical texts, contemporary studies, and empirical research to build a comprehensive perspective. This rigorous approach enabled the study to develop nuanced insights into how gratitude, both as a personal and communal practice, contributes to happiness, especially within the millennial demographic.

## **▪ RESULT AND DISCUSSION**

### **The Concept of Happiness in the Perspective of Qur'anic Psychology**

According to E.N Kosasih in his book “Towards Happiness in Old Age” the meaning of the word “Happy” is different from the word “Happi”. Happiness is abstract and cannot be touched and felt. Therefore, happiness is closely related to the psychology concerned (Kosasih, 2002).

Happiness studied in the verses of the Qur'an begins with the identification of the terms of happiness in the Qur'an and the character of happy people. In addition, happiness

is also a pleasure for humans, which is *ma'rifatullah* (pleasure of Allah) (Rusdi, 2016). Enjoyment and happiness according to each person's feelings. If the delights of the eye are only those that are seen by the naked eye and heard by the ear, it is different from the pleasure of the heart which is *ma'rifat* to Allah (Kosasih, 2002).

The implementation of gratitude is not just expressing it with words, but also how these words are realized in daily actions in the form of using the gifts received in accordance with the wishes of the giver of favors, namely Allah. And gratitude can also be interpreted as the realization of the blessings obtained according to Islamic norms (Firdaus, 2019).

### **Characteristics of a Happy Person**

Happiness can be achieved for anyone who wants to try to achieve it by devoting energy in worshiping away from what is prohibited as well as towards an attitude of *zuhud* and his attraction is getting stronger, that is the real meaning of love (Hidayati, 2016). So it can be concluded that the characteristics and criteria of a happy person are people who are dominated by their love for Allah SWT. Because people whose hearts are dominated by their love for Allah will look happier by getting calm, compared to people who are not dominated by their love for the Almighty Creator (Hidayati, 2016).

Humans are caliphs whose duty is to preserve life in this world. In addition, humans are tasked with carrying out the mandate they have with a sense of happiness and gratitude to God (Deden Hilmansah & Komarudin, 2024). Humans have an obligation to create a society that maintains a good relationship with God, strives for a harmonious social life, and preserves religion, spirituality, and culture. To achieve this goal, God revealed the Qur'an as a guide in various issues such as *aqidah*, *sharia*, and morals for the happiness of life in this world and the hereafter (Salamuddin, 2017).

### **The Source of Happiness**

In Imroatus Sholihah's writing, she wrote about the sources of human happiness written by Anwar Sanusi, namely (Sholihah, 2014): *Intellect*, perfect Intellect, with the existence of knowledge. Because knowledge makes humans understand and understand and facilitate life in the world. Also a form of gratitude and appreciation of his faith in the Almighty. Justice puts things in their portions. With harmony and order will make a person feel happiness. Courage is courageous in upholding justice, daring to admit one's own mistakes and the strengths of others. *Iffah* (maintaining self-honour) by continuing to get closer to Allah and always *tawadhu'* the happiness of life will terrace if we continue to try to get closer to Allah SWT. *Body or physical body* includes physically and mentally healthy, have physical and mental strength, physically beautiful, and longevity *Social factors* includes wealth and property (Maulana, 2023), family, and popularity. *Guidance from God*, god's guidance Allah's support, Allah's help, Allah's guidance is of three kinds, including: Understanding the good path, increased knowledge and experience, There is guidance reserved for prophets and messengers. *Happy Hereafter*, this is the ultimate happiness, when the life of this world ends and is replaced by the life of the hereafter (Sholihah, 2014). According to 'Aidh Al-Qarni there are several sources of happiness, including: Good deeds, It means: "Whoever does virtue, whether male or female, while he is a believer, indeed, We will surely give him a good life) and We will reward him with a better reward than what they always do." (An-Nahl 16:97), *Righteous wife*, It means: "And, those who say, "O our Lord, grant us the eye coolers of our spouses and descendants and make us leaders for the righteous." (Al-Furqan 25:74). *Good Morality*,

It means: "Do not let your hands be bound on your neck (miserly) and do not stretch them excessively because later you will be reprehensible and regretful" (Al- Isra'/17:29).

### **The Concept of Happiness from the Perspective of Positive Psychology**

Positive psychology is the scientific study of optimal human functioning, with the aim of being able to discover and encourage the factors that allow the growth and development of individuals, communities and societies (Effendy, 2016). The scope of positive psychology is subjective positivity (Firmansah, 2023). That is, constructive thinking about oneself and the future, such as optimism and hope, as well as feelings of energy or positive effects of an emotion, such as joy and laughter. Positive Psychology focuses on individuals for feelings of love and reaction, open-mindedness, courage, honesty, justice, wisdom, character development and self-potential as well as the drive to pursue excellence.

According to Diener, Scollon and Lucas, the term Subjective well-being (SWB) or quality of life is a balance between the opportunities or limitations of a person's life, which is the result of the process of interaction between individuals and their environment (Ed Diener, Richard E. Lucas, 2009). Diener explained Aristotle's opinion that happiness comes from the word happy which means feeling good, having fun, having a good time or something that makes the heart happy. Meanwhile, according to him, happy people are those who have good birth, good health, good look, and goodness.

The word "happiness" attracts more listeners than the word "well-being" because it brings the mind directly to the focus of his thoughts. Apart from Aristotle, Diener quoted from Martien E.P Seligmen who gave three reasons not to use the term "happiness". The first word "happiness" is used for the expression happiness thus eliminating all meaning (in positive psychology research). Second, the word "happiness" is often associated with the words "cherfull" and "smiling good", which can give rise to uncertain meanings. Third, the word "happiness" is a monistic concept, as Aristotle said that the word "happiness" is something that we pursue or obtain for ourselves. So the seligmen's opinion is that the term "well-being" is better (Ed Diener, Richard E. Lucas, 2009).

SWB reflects the extent to which people think and feel that their lives are going well. And now, SWB is developing to be able to understand the cultural dimension, especially religion from the point of view of sharia maqashid and also maslahah which has great implications for individual happiness (Rahman et al., 2017).

### **Characteristics of a Happy Person**

Yudhawati cited the development of Martien Seligmen regarding character which is one of the main pillars to achieve happiness, namely the concept of virtues which is the character of every human being. Character that indicates the existence of morality that can distinguish between good and bad. To get to virtues, you can go through various unique routes such as strengths. Seligmen researches that there are twenty-four strengths and *six virtues* that are universal (Yudhawati, 2018). Among them: *Six virtues* includes courage, humanity, transcendence, temperance, justice, wisdom and knowledge. *Twenty-four strengths*, bravery, persistence, integrity, vitality, love, kindness, social intelligence, gratitude, hope, behaviours, spirituality, self-regulation, prudence, modesty, forgiveness and mercy, leadership, fairness, citizenship, perspectives, love of learning, open mindedness, curiosity, creativity, and appreciation.

### Aspects of Happiness

This aspect is divided into two, namely life satisfaction as a cognitive aspect and happiness as an affective aspect. This is the idea according to Diener and Oishi, and the following is the explanation: *Cognitive aspects*, This evaluation is done when a person makes a conscious evaluation and assesses their satisfaction with life as a whole or evaluative judgments about specific aspects of life such as job satisfaction, interests and relationships. *Affective Aspect*, An individual's reaction to events that exist in life that includes pleasant emotions and unpleasant emotions. The affective aspect of SWB is divided into two, namely: Positive affect, which is a pleasant emotion part of SWB that an individual experiences as a reaction that arises in the individual himself, because his life goes according to what he wants and a negative affective of unpleasant moods and emotions that arise as a negative reaction to events experienced by individuals in their lives, health and the environment (Ed Diener, Richard E. Lucas, 2009).

### ▪ CONCLUSION

From the explanation above, it can be concluded that the implementation of gratitude for life is very important in Islam, so that in the Qur'an and Hadith gratitude is said to go hand in hand with dhikr and worship to Allah. Happiness can be achieved for anyone who tries to achieve it by devoting their energy to worship and staying away from what is forbidden. In addition, the criteria for a happy person are people who are controlled by their love for Allah SWT. Because a person whose heart has been dominated by his love for Allah will look happier and find peace, compared to a person whose love for Allah is not dominated.

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