
| RESEARCH ARTICLE

Is Positive Psychology New to Muslims? A Thematic Analysis of Well-Being Concepts in Islamic Teachings

Abdenbi El Harrath

Laboratory of Applied Linguistics and Artificial Intelligence, School of Arts and Humanities, Moulay Ismail University, Meknes, Morocco

Corresponding Author: Abdenbi El Harrath, **E-mail:** a.elharrath@edu.umi.ac.ma

| ABSTRACT

Positive psychology, a recent trend in psychology, suggests that well-being and human flourishing can be enhanced through distinct yet interconnected pathways. The field introduces the PERMA model, which includes five key components of well-being: positive emotions, engagement, relationships, meaning, and accomplishment. A large body of research supports the effectiveness of positive psychology interventions across healthcare, workplaces, and education. However, research is predominantly focused on Western cultures, with increasing demands for non-Western adaptation to be crucial for maximum effectiveness. In this article, we pose a central question: Is positive psychology truly new to Muslims? This paper demonstrates that core positive psychology concepts have long been present in Islamic teachings. It argues that positive psychology is more about reframing than inventing. Using textual thematic analysis, this research compares core positive psychology constructs with Qur'anic verses and the sayings of Prophet Muhammad, "Hadith." The analysis shows that all major positive psychology concepts are not foreign to Islam, as they are emphasised in the Qur'an, Hadith, or both. These results have important pedagogical implications for practice, including integrating positive psychology without cultural dissonance and affirming Muslim learners' identities.

| KEYWORDS

Islamic teachings, PERMA model, positive psychology, cultural dissonance, learner identity

| ARTICLE INFORMATION

ACCEPTED: 01 July 2026

PUBLISHED: 15 August 2026

DOI: 10.32996/jpbs.2026.6.2.2

1. Introduction

Psychology, as we know it, has long neglected positive human functioning, concentrating only on reducing negative emotions and behaviours. Its goal was to identify and address negative human experiences such as anxiety, depression, and suffering (Seligman, 2011). In 1998, Martin Seligman introduced positive psychology, a new field in psychology, in a speech to the American Psychological Association. The field was considered to represent an abrupt shift in psychology, moving the conventional emphasis from treating dysfunction and human suffering to understanding what constitutes human well-being (Gable & Haidt, 2005; Schrank et al., 2014). This shift was justified by the need to understand both human suffering and happiness, as well as the interventions that reduce suffering and increase happiness (Seligman et al., 2005). Seligman et al. (2005) argue that positive psychology, as a new field, aims to complement rather than replace prior understandings of human functioning. The field has enormous potential to contribute to our understanding of everyday human functioning.

By focusing on strengths, well-being, and flourishing, positive psychology soon found its way into education as part of a school-based reform agenda. The first bridge was Seligman et al.'s (2009) proposal for "positive education". Positive education is defined as education that develops both traditional skills and well-being, and was first illustrated by the Geelong Grammar School experiment, in which the whole school was trained in well-being skills (Norrish, 2015). From there, positive psychology spread in schools through whole-school well-being, social-emotional learning, character strengths, and resilience programmes

Copyright: © 2026 the Author(s). This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC-BY) 4.0 license (<https://creativecommons.org/licenses/by/4.0/>). Published by Al-Kindi Centre for Research and Development, London, United Kingdom.

(White et al., 2017). However, critics noted that many positive education ingredients already existed in prior educational and psychological traditions and that the process is a rebranding and consolidation of existing ideas around wellbeing (Kristjánsson, 2012).

Following that, positive psychology interventions have been implemented in educational settings at different levels, including teaching it as a separate course, integrating it into content courses, and implementing it as a whole-school program (Norris et al., 2013; Seligman et al., 2009). Several systematic reviews have shown significant benefits of school-based positive psychology interventions for increasing students' well-being and academic achievement (Waters, 2011) and for reducing psychological distress and increasing self-esteem, optimism, and self-efficacy (Carrozzino et al., 2019).

However, positive psychology is criticised for being culturally dissonant because it offers a universal model of the self and the good life. Critics argue that concepts such as self-fulfilment, autonomy, and personal achievement are treated as culturally neutral within positive psychology (van Zyl et al., 2024). A sharper criticism went further, describing the field as ethnocentric or even as a disguised ideology of individualism (Kubokawa & Ottaway, 2009). A restrained line of criticism suggests that culture is not entirely absent but is underdeveloped and insufficiently integrated into positive psychology. Lomas (2015) argues that positive psychology has become more culturally nuanced than critics claim, yet it still needs an explicit cross-cultural framework.

Several researchers highlighted the risk of using positive psychology interventions without cross-cultural adaptation. Schick et al. (2021) note that positive psychology interventions were mostly developed and tested among WEIRD samples and using them in different cultural contexts may affect engagement, acceptability, and effectiveness. Systematic reviews and meta-analyses have suggested that the risk associated with the lack of cross-cultural adaptation of positive psychology interventions is threefold. First, language, metaphors, and assumptions hinder individuals' engagement and acceptability, and ultimately the effectiveness of positive psychology interventions, when these interventions do not align with local values and religious norms (Hendriks et al., 2018; Taylor, 2019). Second, risk is also associated with measures of constructs such as happiness, strengths, and well-being that were defined and developed in a Western cultural context, increasing the likelihood of type 3 error, in which interventions may be effective or ineffective for the wrong reason (Capielo et al., 2014). Third, Western-developed interventions reinforce Western ideas rather than respecting local values, which may "distort the outlooks" of non-individualistic cultures (Capielo et al., 2014; Christopher & Hickenbottom, 2008).

Although positive psychology became a formally recognised discipline within late-twentieth-century psychology, its core narratives have often overlooked earlier contributions to the study of human well-being. Proponents of positive psychology have been criticised for underutilising humanistic psychology during the field's inception (Downey & Chang, 2014; Rich, 2001). Froh (2004) argued that the key components of positive psychology are not new but date back at least to William James. In the same vein, Strümpfer (2005) documented about 40 forerunners across the first eight decades of the twentieth century who contributed to what he termed "psychofortology", an alternative designation for positive psychology. Recently, Maurer and Daukantaitė (2020) stated that after 20 years that "it is now generally acknowledged that humanistic psychology is the theoretical predecessor of positive psychology in terms of holistic growth theories" (p. 1). Generally, positive psychology, at its inception, deliberately distanced itself from humanistic psychology before recognizing its contributions.

The field also paid little attention to earlier philosophical, religious and cultural traditions that had long addressed human flourishing and well-being. Positive psychology explicitly draws on Aristotelian-Thomistic virtue ethics (Ims, 2017), while distancing itself from religiously grounded ethical frameworks that have addressed comparable conceptions of flourishing, well-being, and the good life (Watts et al., 2006). Schnitker and Emmons (2017) also note that researchers "have not always shared insights" between psychology of religion and positive psychology, and "neglected to fully engage theological and philosophical perspectives" (p. 239). Watts et al. (2006) further argued that positive psychology should be "pursued in dialogue with" religious traditions rather than replace them. This study aims to trace the elements of the PERMA model of well-being, positive emotions, engagement, meaning, positive relationships, and accomplishment, in Islamic teachings. The focus will be on sacred texts, the Qur'an and the Hadith, to highlight the PERMA elements in Islamic teachings.

2. Literature Review

Islam encompasses all aspects of life, including personal, spiritual, economic, social, and political. Muslim scholars have long addressed these different areas, and personal growth and happiness are no exception. Among these scholars are Al-Farabi and Al-Ghazali, great Muslim philosophers who wrote treatises on happiness. According to Muslim thinkers, true happiness can be achieved by cultivating a profound spiritual connection and adhering to Islamic principles (Kassymbayev & Ibrahim, 2021). For example, Al-Farabi thought that individuals can achieve true happiness by attaining true wisdom and establishing a profound connection with their God. For him, happiness is variable, with the highest degree being the happiness of the afterlife (Kassymbayev & Ibrahim, 2021). According to Al-Ghazali, happiness is attained when people align their knowledge, deeds,

spirituality, and physical well-being with their faith and moral principles (Jalili & Ulfa, 2023). Therefore, long before its modern scientific framing, happiness had already been a central concern among Muslim thinkers.

Several studies have examined core principles of positive psychology within Islamic teachings. Khodayarifard et al. (2016), using qualitative content analysis and hermeneutic interpretation of sacred texts, discovered that positive psychology in Islamic teachings focuses on "Tawakkul" (trust in God), gratitude, a positive perception of human nature, divine benevolence, and the universal man, with an optimistic perspective on human growth and relationships. In a qualitative literature review of eight studies, Diponegoro et al. (2025) emphasize "hikmah" (wisdom) as derived from the Qur'an and Hadith and its intersections with the core tenets of positive psychology in promoting holistic well-being. Similarly, Siregar and Kunci (2023) connect the trilogy that forms the basis of positive psychology, pleasant life, engaged life, and meaningful life, to the goals of Islamic counselling by emphasizing religiosity and spirituality to understand humans' purpose as God's creatures. Moreover, Abdullah (2014) explored the relationship between Islamic virtue ethics and the principles of positive psychology, suggesting a harmonious relationship between them. They conclude that integrating Islamic virtue ethics with modern positive psychology can serve as a guide for emotional management and personal development.

3. Theoretical Framework

At the inception of positive psychology, the terms happiness and well-being were used interchangeably. At this stage, positive psychology was guided by the Theory of Authentic Happiness (Seligman, 2002). This theory originated from a tripartite approach to happiness: positive emotions, engagement, and meaning (Seligman, 2002). Seligman (2011) later suggested that the term happiness refers only to subjective well-being and shifted his focus to well-being. According to Diener (1984), subjective well-being is the term commonly used to assess individual happiness. This shift from prioritizing happiness to emphasizing well-being led to the development of Well-being Theory, an alternative to the Theory of Authentic Happiness. Seligman (2011) posited that this theory comprises five distinct components. These are positive emotions, engagement, and meaning, elements of the earlier Theory of Authentic Happiness, and positive relationships and accomplishment, collectively remembered as PERMA. According to Forgeard et al. (2011), these five elements work together to form a cohesive framework for predicting the thriving and success of groups, communities, organizations, and nations. It is necessary to define and discuss these elements here, as they form the themes of analysis in this study.

3.1. Positive Emotions

The first element in the PERMA model of well-being is positive emotions. Positive emotions represent what Seligman et al. (2009) termed 'pleasant life'. The Broaden-and-Build Theory (Fredrickson, 2001) is one of the most-cited research-based models of positive emotions. Fredrickson (2001) stated that "positive emotions—such as joy, interest, contentment, love, and the like—are moments in which they are not plagued by negative emotions—such as anxiety, sadness, anger, and despair" (p. 218). In other words, positive emotions are characterized by their capacity to stand on their own, unaffected by negative feelings. These positive states allow the mind to experience moments free from the complications of adversity and negativity.

Positive emotions strongly indicate well-being and flourishing, and individuals can deliberately cultivate or acquire them (Fredrickson, 2001). More importantly, positive emotions could counteract the harmful impacts of negative emotions and foster resilience (Tugade & Fredrickson, 2004). Moreover, Fredrickson (2010) postulates that positive emotions "share the ability to broaden people's momentary thought-action repertoires and build their enduring personal resources, ranging from physical and intellectual resources to social and psychological resources" (p. 219). Essentially, experiencing positive emotions encourages broad and adaptive thinking. Several studies have found that positive emotions positively affect social, occupational, physical, personal, and psychological aspects of participants' lives (Lyubomirsky et al., 2005).

3.2 Engagement

Engagement, like positive emotions, is subjectively assessed (Seligman, 2002, 2011). It is described as "a psychological state in which individuals report being absorbed by and focused on what they are doing" (Forgeard et al., 2011, p. 84). Seligman et al. (2009) suggest that engagement is similar to Csikszentmihalyi's (1990) concept of 'flow', a state of absorption and satisfaction experienced when engaging in inherently motivating tasks. (Bakker, 2005) regarded 'flow' as the highest state of engagement, in which individuals become fully immersed, concentrated, and energized. Kelders (2019) conceptualized engagement as consisting of three components: behaviour, cognition, and affect. Based on this conceptualization, three interrelated types of engagement can be identified: behavioural, cognitive and affective engagement. Behavioural engagement involves participation and positive conduct, cognitive engagement involves self-regulation and recognising the value of the task, and affective engagement involves dedication, pride, and enthusiasm (Kelders, 2019).

3.3 Relationships

Throughout his career as a cofounder of positive psychology, Christopher Peterson stressed the idea that 'other people matter' to highlight the essential role of positive relationships in human well-being, even in individualistic cultures (Donaldson et al., 2020). The element of relationships is defined within the foundational PERMA framework as "feeling socially integrated by caring and being supported by others" (Young, 2016). Research has identified several key elements of positive relationships, including social support, trust, interaction, positive emotion, motivation, closeness, understanding, and others (Ooi & Hashim, 2018). Gable & Maisel (2021) argued that, in positive psychology, positive relationships are defined by the presence of positive processes, such as positive emotions, intimacy, growth in self-concept, and sharing positive events, rather than by the absence of negative processes, such as conflict, rejection, and criticism. Building on the idea that humans are fundamentally social beings, positive psychology has consistently highlighted that positive relationships are pivotal to human well-being (Seligman, 2011). The inclusion of positive relationships in the PERMA model was justified by the idea that "people are motivated to seek out and maintain positive relationships even when it brings none of the other elements [positive emotions and engagement]" (Seligman, 2010, p. 234).

3.4 Meaning

Another key element of human well-being is the pursuit of meaning and purpose in life. Crumbaugh and Maholick (1964) provided a simple definition of meaning as the feeling that one's life is significant. Seligman (2011) described meaning as "belonging to and serving something that you believe is bigger than the self" (p.11). A positive sense of meaning involves recognizing the benefits of an important cause and engaging in all that promotes it (Norrish et al., 2013). Wong (2011) proposed the PURE model, which includes four essential elements without which life would lack meaning: purpose, understanding, responsible action, and enjoyment/evaluation. Several social structures promote a sense of meaning and purpose, including family, religion, science, politics, workplaces, legal systems, communities, and charitable endeavours (Seligman, 2011). Meaning gives individuals a vision of their lives that helps them find a sense of direction and clarity (Ryff & Keyes, 1995). The inclusion of meaning in the PERMA model of well-being is justified in three different ways: it is often pursued for its intrinsic value, it can be defined and measured separately from other elements, and above all, it enhances well-being (Seligman, 2011).

3.5 Accomplishment

The last element in the PERMA model is accomplishment or achievement. Accomplishment received robust support as a distinct measurable component of well-being. Several large-scale studies confirmed its operationalization and psychometric properties as a notably robust element of the model. (Butler & Kern, 2016; Kern et al., 2015; Kovich, 2020). Norrish et al. (2013, p. 153) defined accomplishment within the PERMA model as "the development of individual potential through striving for and achieving meaningful outcomes, and involves the capacity to work towards valued goals, the motivation to persist despite challenges and setbacks, and the achievement of competence and success in important life domains." This definition emphasizes the importance of unlocking personal potential by pursuing meaningful goals and overcoming challenges through achieving competence and success.

According to Seligman (2011), accomplishment both supports and is supported by the other components of well-being. This leads to "a bi-directional relationship between flourishing and positive accomplishment" (Norrish et al., 2013, p. 153). Positive accomplishments contribute to what Seligman (2011) called 'the achieving life,' which he defined as "a life dedicated to accomplishment for the sake of accomplishment, in its extended form" (p 14). Norrish et al. (2013) argued that both internal and external factors participate in achieving positive accomplishments such as self-efficacy (Bandura, 1994), intrinsic motivation (Ryan & Deci, 2000b), praise (Mueller & Dweck, 1998), hope (Snyder, 2002), positive engagement (Akey, 2006), character strength (Peterson & Park, 2006), and optimism (Scheier & Carver, 1985).

4. Methodology

This study adopts a qualitative, conceptual approach using thematic textual analysis to explore the principles of positive psychology in Islamic primary sources, the Qur'an and selected authentic hadith collections. Thematic textual analysis is a qualitative method for identifying and interpreting patterns of meaning (themes) in written or visual texts (Clarke & Braun, 2017). This investigation uses deductive thematic analysis as a theory-driven qualitative method, in which pre-existing codes from an established framework are applied to textual data. The five elements of Seligman's (2011) PERMA model serve as analytical themes to examine primary Islamic sources. The analysis process entails identifying, categorising, and analysing relevant Qur'anic verses and prophetic traditions through a hermeneutical reading of the sacred texts.

4.1. Sampling Procedure

This study draws on both primary and secondary sources to examine the presence of positive psychology principles in Islamic teachings. The foundational Islamic texts, the Qur'an and the authentic collections of prophetic traditions, serve as the primary sources for analysis. In analysing prophetic traditions, the focus is on the two widely recognised canonical Hadith collections,

Sahih Al-Bukhari and Sahih Muslim. For illustrative purposes, English translations of the Qur'an (Abdel Haleem, 2021), Sahih Al-Bukhari (Bukhārī & Khan, 1979), and Sahih Muslim (SIDDIQUI, 2020) are used throughout this study. These primary sources provide raw data and first-hand evidence of positive psychology principles in Islamic teachings.

On the other hand, this study uses secondary sources to interpret, discuss, and contextualise primary-source texts. For this purpose and to ensure understanding of the Islamic texts under analysis, a range of secondary sources, such as Qur'anic exegesis (tafsir) and contemporary Islamic scholarship, is consulted. In addition, this study builds on the foundational works of positive psychology by Martin Seligman and his colleagues.

4.2 Thematic Coding

Guided by the PERMA model of well-being, this study uses deductive thematic analysis. Accordingly, a set of themes and related subthemes (figure 1) was identified and used as a coding scheme for analysis. Relevant Qur'anic verses and prophetic traditions were then examined within this framework of the predetermined themes and subthemes.

Table 1: Themes and Subthemes of analysis.

Themes	Subthemes
Positive Emotions	Joy
	Gratitude
	Contentment
	Hope
Engagement	Positive conduct
	Self-regulation
	Enthusiasm
Relationships	Emotional support
	Financial support
	Belonging
	Cooperation
Meaning	Spirituality
	Serving others
	Contributing to society
	Moral commitment
Accomplishments	Mastery
	Perseverance
	Personal growth

5. Results

5.1 Theme 1: Positive Emotions

The concepts of joy (*farah*), gratitude (*shukr*), contentment (*qana'a*), and hope (*rāja'*) represent essential positive emotional states within Islamic teachings. Analysis of scriptural sources demonstrates that these emotions are consistently promoted in both the Qur'an and prophetic traditions. Joy is explicitly encouraged in the verse, "Say [Prophet], In God's grace and mercy let them rejoice: these are better than all they accumulate." (Qur'an 10:58). Prophetic traditions further reinforce emotional well-being by advocating protection from negative emotions such as anxiety and grief (Sahih Al-Bukhari 6369). This integrative approach to fostering positive emotions while mitigating negative ones aligns with Fredrickson's (2001) Broaden-and-Build theory, which posits that cultivating positive emotions enhances well-being and reduces negative emotions.

Gratitude is strongly emphasized in Islam and is directly linked to the increase of blessings, as stated: "If you are thankful, I will give you more" (Qur'an 14:7). The hadith, "He who does not thank the people is not thankful to Allah" (Sunan Abi Dawud 4811), expands gratitude from a purely spiritual act to a social behavior, establishing it as both an internal disposition and an external practice. Consequently, gratitude, a central concept in positive psychology, is firmly rooted in Islamic teachings, where it is associated with divine accountability and reward.

In Islam, sustained gratitude directed toward the divine cultivates contentment. Contentment is defined as satisfaction with one's possessions, regardless of their quantity. The Prophet stated, "Wealth is not in having many possessions, but rather (true) wealth is feeling sufficiency in the soul" (Sahih al-Bukhari 6446). This perspective frames contentment as a blessing that fosters inner satisfaction and gratitude, rather than a continual desire for more: "your Lord is sure to give you so much that you will be well satisfied." (Qur'an 93:5). Islamic teachings guide individuals toward contentment by encouraging them to avoid envy: "and do

not gaze longingly at what We have given some of them to enjoy, the finery of this present life: We test them through this, but the provision of your Lord is better and more lasting." (Qur'an 20:131). Similarly, the Prophet advised, "Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for that is better-suited that you do not disparage Allah's favours." Collectively, these teachings not only promote contentment but also address and remove psychological barriers to its attainment.

Islam promotes hope (*raja'*) as a foundational spiritual state, grounded in trust in Allah's mercy. Hope is characterized by optimism and the expectation of positive outcomes, particularly during adversity. This is emphasized in Qur'anic verses such as, "So truly where there is hardship there is also ease" (Qur'an 94:5) and "Do not lose heart or despair— if you are true believers you have the upper hand" (Qur'an 3:139). In Islamic teachings, hope is conceptualized through two primary components: 'tawakkul' (trust in Allah during hardship and anticipation of relief) and 'husn al-zan biLLah' (maintaining a positive view of Allah). These dimensions are exemplified in the hadith, "I am as My servant expects Me to be, and I am with him when he remembers Me" (Sahih al-Bukhari 7405).

The Qur'an and prophetic traditions actively encourage the cultivation of joy, gratitude, contentment, and hope. These positive emotions are developed in a balanced and intentional manner to guide individuals toward inner stability and spiritual fulfillment. Together, they underpin a flourishing life grounded in faith, ethical conduct, and heightened awareness of the divine.

5.2 Theme 2: Engagement

Engagement, as defined in the PERMA model of well-being, involves active participation in meaningful activities and is characterized by focus, dedication, and intrinsic motivation. Thematic analysis reveals that positive conduct, self-regulation, and enthusiasm are emphasized in Qur'anic verses and prophetic traditions, demonstrating that Islam advocates for a model of purposeful action.

The first subtheme, positive conduct, is established through the Qur'anic directive: "God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you, so that you may take heed." (Qur'an 16:90), which frames righteous conduct (*Amal Salih*) as a divine mandate. The hadith, "The best among you are those with the best manners and character" (Sahih al-Bukhari 6029), further reinforces positive conduct as a standard of excellence. In Islamic teachings, engagement encompasses not only activity but also morally guided actions, with excellence in character serving as a central component of meaningful participation in life.

Self-regulation, defined as self-control (*mujahadat al-nafs*), is a critical prerequisite for sustained engagement in Islam. The verse, "who restrain their anger and pardon people" (Qur'an 3:134), emphasizes self-control, particularly during moments of anger, and encourages forgiveness toward those who provoke it. The hadith, "The strong man is not one who wrestles well, but the strong man is one who controls himself when he is in a fit of rage" (Sahih Muslim 2609a), redefines strength as the capacity for self-control during anger. These teachings position self-regulation as a central aspect of Islamic behavior, aligning with psychological perspectives that regard self-regulation as essential for social functioning and effective engagement.

The third subtheme, enthusiasm, is emphasized in the Qur'anic exhortation: "race to do good deeds" (Qur'an 2:148), which encourages proactive pursuit of actions that benefit both individuals and society. This message is reinforced by the prophetic hadith, "cherish that which gives you benefit and seek help from Allah and do not lose heart" (Sahih Muslim 2664). In Islam, enthusiasm is conceptualized not merely as emotional excitement but as a sustained commitment to beneficial actions. The Islamic framework thus presents engagement as an active process that integrates personal effort with reliance on Allah (*tawakkul*).

5.3 Theme 3: Relationships

Positive relationships are essential for human well-being and are strongly emphasized in Islamic teachings. Islam consistently promotes unity, mutual emotional and financial support, and cooperation to reinforce social bonds. Emotional and financial support are presented as complementary aspects of positive relationships. The Qur'anic concept of brotherhood (*ukhuwwa*), as articulated in the verse, "The believers are brothers" (Qur'an 49:10), underscores emotional support. Prophetic traditions further reinforce this by encouraging kindness, compassion, and empathy, as illustrated in the hadith, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness and fever with it" (Sahih al-Bukhari 6011). The analogy of believers as one body highlights the unity fostered through emotional support.

Financial support for those in need is embodied in "Zakāt" (alms) and "Sadaqah" (charity). While "Sadaqah" is voluntary, "Zakāt", one of the five pillars of Islam, mandates charitable giving not only as a social responsibility but also as an act of worship. It is

frequently mentioned in the Qur'an alongside prayer: "Keep up the prayer and pay the prescribed alms." (Qur'an 2:110). The hadith, "He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection ..." (Sahih Muslim 2699a), exemplifies compassion through tangible actions that alleviate financial hardship. Collectively, these subthemes demonstrate that social support in Islam is manifested through both emotional care and concrete acts of giving, thereby promoting individual and communal well-being.

The third subtheme, belonging, represents a crucial aspect of positive relationships in the Islamic framework, emphasizing unity and social cohesion. Analysis of Qur'anic verses and prophetic traditions indicates that belonging is regarded as a collective spiritual obligation rather than an individual preference. The Qur'anic directive, "Hold fast to God's rope all together; do not split into factions." (Qur'an 3:103), establishes unity as a foundational principle and encourages adherence to divine guidance. Additionally, the verse, "The believers are brothers, so make peace between your two brothers" (Qur'an 49:10), frames belonging in terms of brotherhood and underscores the necessity of maintaining social harmony through deliberate effort.

Prophetic traditions vividly illustrate the concept of belonging, as in the hadith, "A believer to another believer is like a building whose different parts enforce each other." The Prophet then clasped his hands with the fingers interlaced while making this statement (Sahih al-Bukhari 2446). This metaphor demonstrates that, just as a building derives stability from the mutual support of its components, individual stability is sustained through the collective strength of the community. Another hadith (Sahih al-Bukhari 5988) directly links belonging to kinship ties (*silat ar-rahm*), which are intrinsically connected to the divine. The Arabic term "*ar-rahm*" is derived from Allah's name "*Ar-Rahman*," indicating that maintaining positive relationships is an expression of spiritual guidance.

The subtheme of cooperation represents the highest form of belonging and social unity, achieved through shared moral and social objectives. Analysis indicates that cooperation in Islam is both an ethical obligation and a means to promote communal well-being. The Qur'an explicitly encourages cooperation: "help one another to do what is right and good; do not help one another towards sin and hostility" (Qur'an 5:2), emphasizing actions that uphold moral integrity and social good. Cooperation is normatively guided, requiring collective efforts to align with ethical principles. Prophetic tradition further reinforces this, as in the hadith: "...Allah is at the back of a servant so long as the servant is at the back of his brother..." (Sahih Muslim 2699a). Cooperation is thus both socially advantageous and spiritually rewarding, as it is associated with divine support. This reciprocal process, in which human cooperation invites divine facilitation, is deeply embedded in Islamic teachings and is regarded as both a moral responsibility and a pathway to individual and communal flourishing.

5.4 Theme 4: Meaning

Meaning in life constitutes a fundamental aspect of human well-being. Within the PERMA model, meaning is realized through purposeful activity and alignment with higher values. This theme encompasses four subthemes: spirituality, serving others, contributing to society, and moral commitment. Spirituality signifies the individual's connection with the divine, serving as a primary source of purpose and well-being. The Qur'an directly associates spirituality with emotional tranquillity: "truly it is in the remembrance of God that hearts find peace" (Qur'an 13:28). Additionally, the verse, "I created jinn and mankind only to worship Me" (Qur'an 51:56), broadens spirituality to include all aspects of human life beyond ritual acts. Thus, Islam situates human existence within a spiritual framework that offers a stable foundation for constructing meaning.

Similarly, prophetic traditions emphasize the reciprocal relationship between humans and the divine, framing spirituality as a mutual orientation of love. This is articulated in the hadith, "Whoever loves to meet Allah, Allah loves to meet him; and whoever hates to meet Allah, Allah hates to meet him" (Sahih al-Bukhari 6508). This mutuality elevates spirituality to a relational engagement, where the divine response reflects human inclination. Islamic teachings thus present spirituality as multidimensional: it is a source of inner peace, a framework for ultimate purpose, and a lived relationship with the divine. In this context, spirituality is central to the believer's life, shaping both individual and communal well-being.

In positive psychology, serving others is recognized as a primary pathway to meaning in life. The Qur'anic verse, "Be good to your parents, to relatives, to orphans, to the needy, to neighbours near and far, to travellers in need, and to your slaves" (Qur'an 4:36), demonstrates that worship of Allah is inseparable from ethical responsibility toward others. The scope of service extends from one's parents to strangers and travellers. This verse bridges the vertical dimension of worship with the horizontal dimension of social responsibility in the believer's life.

Prophetic traditions further reinforce the importance of serving others, as in the hadith, "Whoever fulfils the needs of his brother, Allah will fulfil his needs" (Sahih al-Bukhari 6951). This underscores the link between altruistic acts and divine reward, emphasizing that such actions are recognized and reciprocated by Allah. Serving others is therefore strongly advocated in both the Qur'an and prophetic tradition, establishing it as a moral obligation and a source of profound existential meaning. In Islamic

teachings, meaning is thus derived not only from individual pursuits but also from active contributions to the well-being of others.

Contributing to society is identified as a central source of meaning in Islamic teachings. This subtheme reflects a multidimensional perspective, rooted in collective moral purpose, prosocial engagement, and lasting social impact. The Qur'anic verse, "you are the best community singled out for people: you order what is right, forbid what is wrong, and believe in God" (Qur'an 3:110), establishes a framework for collective moral purpose, linking the Muslim community's excellence to its service to humanity. Thus, meaning is constructed at the level of collective moral purpose rather than through individual projects. In positive psychology, this corresponds to the idea that meaning arises from belonging to and serving a cause greater than oneself (Seligman, 2011).

The prosocial aspect of this subtheme is illustrated in the hadith reported in Sahih al-Bukhari (2989), which broadens the concept of "sadaqa" (charity) to encompass a variety of everyday actions, such as judging justly and removing obstacles from the road. Consequently, contributing to society is not limited to major, formal acts but also includes routine, intentional behaviors. This democratization of goodness suggests that all individuals can contribute to society through small, purposeful actions that benefit others.

Additionally, the hadith, "When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious child, who prays for him (for the deceased)" (Sahih Muslim 1631), underscores the temporal dimension of societal contribution. This teaching extends an individual's impact beyond their lifetime, enabling continued social benefit after death.

Moral commitment constitutes another foundational source of meaning within the Islamic framework of well-being. The Qur'an and prophetic teachings converge on two subthemes: moral commitment as the standard of human worth and ethical character as a visible practice. Morality in Islam is thus not an abstract concept but a practical pathway to achieving meaning and well-being. The verse, "In God's eyes, the most honoured of you are the ones most mindful of Him" (Qur'an 49:13), identifies righteousness (taqwa) as the primary criterion for distinguishing individuals. Human value is therefore determined not by external factors such as wealth, status, or lineage, but by an internal moral orientation characterized by moral awareness and accountability before Allah. Within the PERMA framework, this suggests that meaning is derived from a higher moral order that transcends individual preferences.

In prophetic traditions, inner righteousness (taqwa) is translated into character (akhlaq), representing the observable expression of moral orientation. The hadith, "The best among you are the best in character" (Sahih Al-Bukhari 6035), affirms that excellence is attained not solely through belief but through consistent moral conduct in daily interactions. Islamic teachings thus connect the inner spiritual state to outward behavior, with good character serving as the visible manifestation of spiritual integrity. This integration indicates that meaning is realized through enduring moral commitment that influences all aspects of an individual's life, including their relationship with Allah and their interactions with others.

5.5 Theme 5: Accomplishment

Accomplishment is conceptualized as a multidimensional process encompassing mastery, perseverance, and personal growth. Within the Islamic framework, accomplishment is redefined to include not only external achievements but also morally guided, effort-based, and spiritually oriented self-development.

Mastery is a central aspect of accomplishment, facilitating excellence through intellectual and epistemic development. This is articulated in the Qur'anic verse, "Say, 'How can those who know be equal to those who do not know?'" (Qur'an 39:9). The hadith, "...he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him..." (Sahih Muslim 2699a), further reinforces this theme. In this context, knowledge is portrayed as a purposeful journey facilitated by divine support. Thus, mastery in Islam is not only a cognitive achievement but also a meaningful pursuit in which effort is aligned with divine reward.

Perseverance is recognised in Islamic teachings as a vital prerequisite for achieving success. The Qur'anic verse, "You who believe, seek help through steadfastness and prayer, for God is with the steadfast." (Qur'an 2:153), introduces "sabr" (steadfastness) as a means of attaining divine proximity and support. Another verse, "Do people think they will be left alone after saying 'We believe' without being put to the test?" (Qur'an 29:2), underscores that adversity is an inherent aspect of the journey toward accomplishment and should be anticipated.

The hadith in Sahih Al-Bukhari, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that" (5641, 5642), further develops the concept of perseverance in Islam. This hadith attributes redemptive value to adversity, indicating that even minor hardships result in spiritual purification. Therefore, perseverance in Islam is understood as a mechanism of accomplishment defined not by ease or immediate success, but by the ability to persist with patience and faith amid adversity.

In positive psychology, personal growth is recognized as essential to well-being, equipping individuals to navigate both anticipated and unforeseen challenges. Islamic teachings similarly foreground personal growth as an intentional, dynamic process involving continuous self-initiative, effort, reliance on divine support, and holistic development. The Qur'anic verse, "God will raise up, by many degrees, those of you who believe and those who have been given knowledge" (Qur'an 58:11), suggests a hierarchical model of development, elevating true believers and those with knowledge. Conversely, the verse, "God does not change the condition of a people [for the worse] unless they change what is in themselves" (Qur'an 13:11), affirms the role of human agency. Thus, the Qur'an frames personal growth as a sustained journey, guided by knowledge and perseverance, to achieve both worldly competence and divine fulfillment.

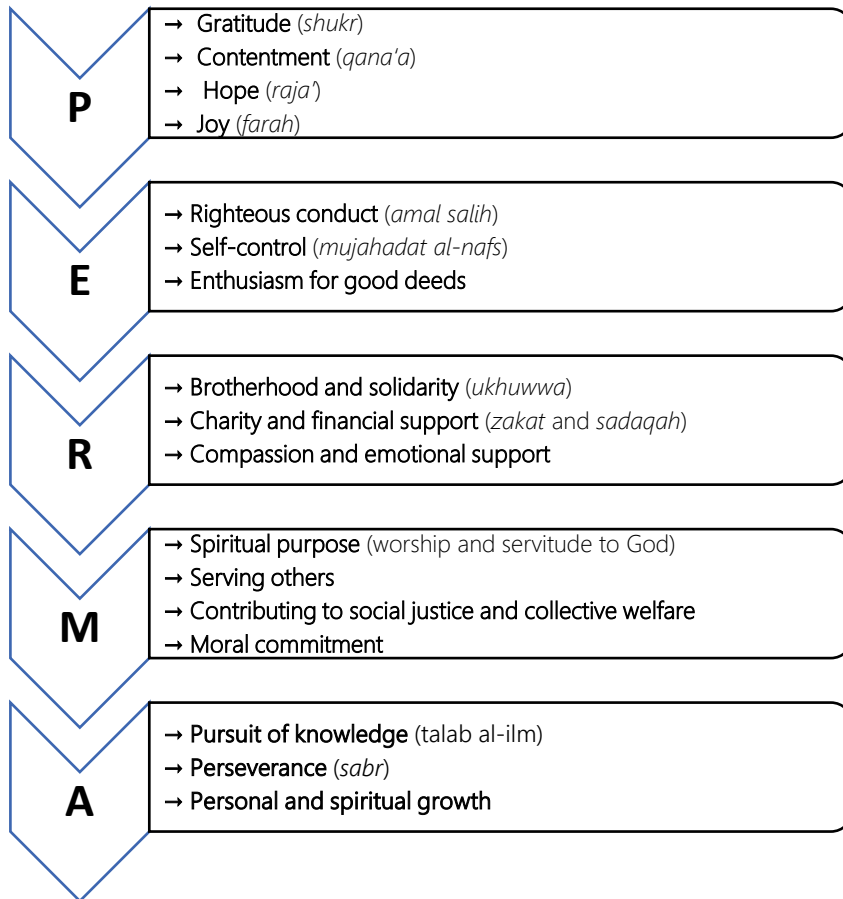
Prophetic traditions further reinforce personal development, as in the hadith reported in Sahih Muslim: "A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart ..." (2664). This hadith advocates for personal growth in both physical and psychological strength, proactive pursuit of beneficial outcomes, and reliance on Allah without passivity.

6. Discussion

This study addresses whether positive psychology is genuinely novel to Muslims by examining how the five elements of the PERMA model are reflected in Islamic teachings. To explore this, the five PERMA elements guided the thematic textual analysis of the Qur'an and prophetic traditions. Subthemes were identified within each PERMA element using well-being theory. Thematic analysis demonstrates that the five PERMA elements—core to positive psychology—are firmly grounded in Islamic teachings, as found in the Qur'an and hadith. This evidence shows that positive psychology principles align directly with established Islamic moral and spiritual values, indicating that these core ideas are not new to Muslim intellectual traditions.

This study reveals significant conceptual parallels between Seligman's (2011) PERMA model and Islamic teachings found in the Qur'an and prophetic traditions. Figure 2 presents an integrative framework that aligns the PERMA elements with Islamic principles and illustrates how these interconnected values can enhance psychological, social, and spiritual well-being within the Islamic context.

Figure 2. An integrated Islamic well-being model



6.1 Strengths and Limitations of the study

The present study has several notable strengths. A key strength of this study is its effort to address a cultural gap by situating the PERMA model within the Islamic framework. The study responds to calls for culturally relevant and inclusive approaches to well-being by contextualizing positive psychology beyond its predominantly Western foundations. Additionally, this study adopts the PERMA model as a well-established theoretical framework, enabling a systematic comparison between positive psychology principles and Islamic teaching. Another strength of this study is its reliance on primary Islamic sources, the Qur'an and the Hadith, which enhances the authenticity and credibility of the findings.

Despite these strengths, several limitations of this study need to be acknowledged. First, this study is conceptual in nature and relies exclusively on thematic textual analysis. Therefore, it does not provide evidence on the effectiveness of integrating positive psychology interventions in the Islamic educational context. Second, the identification and interpretation of relevant Qur'anic verses and Hadiths are based on the researcher's judgement, which may introduce interpretive subjectivity. Third, this study does not include the perspectives of Muslim learners, educators, or psychologists, whose views could further enhance the applicability of the current findings. Future research could complement this conceptual analysis with empirical investigations into the effectiveness of integrating positive psychology interventions in the Islamic educational context. It could also explore Muslim learners' and practitioners' perceptions of positive psychology constructs.

6.2 Implications for Pedagogical Practice

The findings of this study have important pedagogical implications for educational practice, specifically for the Islamic educational context. First, the strong alignment between positive psychology principles and Islamic teachings suggests that positive psychology can be integrated into educational contexts without cultural or religious dissonance. This study revealed that the key positive psychology principles, positive emotions, engagement, relationships, meaning and accomplishments, are deeply embedded in Islamic ethical and spiritual traditions. Therefore, educators can implement positive psychology interventions for Muslim learners in culturally meaningful ways to support well-being and other related positive outcomes.

Second, integrating culturally congruent well-being principles may affirm Muslim learners' identity. This can be achieved by allowing learners to perceive positive psychology as a framework that resonates with their own religious and cultural moral values, rather than as an external foreign framework. This alignment may enhance learner engagement and receptiveness to positive psychology interventions, leading to better well-being-related outcomes.

Funding: This research received no external funding.

Conflicts of Interest: The authors declare no conflict of interest.

Publisher's Note: All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

References

- [1] Abdullah, F. (2014, September 1). *Virtues and character development in Islamic ethics and positive psychology*. <https://www.semanticscholar.org/paper/Virtues-and-character-development-in-Islamic-ethics-Abdullah/4a1e985a4182d72ea4e43c781e1d2c2b4d7d484c>
- [2] Akey, T. (2006). *School Context, Student Attitudes and Behavior, and Academic Achievement: An Exploratory Analysis*.
- [3] Bakker, A. B. (2005). Flow among music teachers and their students: The crossover of peak experiences. *Journal of Vocational Behavior*, 66(1), 26.
- [4] Bandura, A. (1994). *Self-efficacy*. In: V. S. Ramachandran (red.), *Encyclopedia of human behavior* (vol. s.). New York: Academic Press. [https://www.semanticscholar.org/paper/Self-efficacy.-I%3A-V.-S.-Ramachandran-\(red.\)%2C-of-s.-Bandura/00dee52a4d1d98e48ed052af174e2e8bcad71563](https://www.semanticscholar.org/paper/Self-efficacy.-I%3A-V.-S.-Ramachandran-(red.)%2C-of-s.-Bandura/00dee52a4d1d98e48ed052af174e2e8bcad71563)
- [5] Butler, J., & Kern, M. L. (2016). The PERMA-Profler: A brief multidimensional measure of flourishing. *International Journal of Wellbeing*, 6(3), Article 3. <https://doi.org/10.5502/ijw.v6i3.526>
- [6] Capielo, C., Mann, L., Nevels, B., & Delgado-Romero, E. (2014). Multicultural Considerations in Measurement and Classification of Positive Psychology. In J. Teramoto Pedrotti & L. M. Edwards (Eds.), *Perspectives on the Intersection of Multiculturalism and Positive Psychology* (pp. 31–44). Springer Netherlands. https://doi.org/10.1007/978-94-017-8654-6_3
- [7] Carrozzino, D., Costabile, A., Patierno, C., Settineri, S., & Fulcheri, M. (2019). Clinical Psychology in School and Educational Settings: Emerging Trends. *Mediterranean Journal of Clinical Psychology*, Vol 7, No 1 (2019). <https://doi.org/10.6092/2282-1619/2019.7.2138>
- [8] Christopher, J. C., & Hickinbottom, S. (2008). Positive Psychology, Ethnocentrism, and the Disguised Ideology of Individualism. *Theory & Psychology*, 18(5), 563–589. <https://doi.org/10.1177/0959354308093396>
- [9] Crumbaugh, J. C., & Maholick, L. T. (1964). AN EXPERIMENTAL STUDY IN EXISTENTIALISM: THE PSYCHOMETRIC APPROACH TO FRANKL'S CONCEPT OF NOOGENIC NEUROSIS. *Journal of Clinical Psychology*, 20, 200–207. [https://doi.org/10.1002/1097-4679\(196404\)20:2%3C200::aid-jclp2270200203%3E3.0.co;2-u](https://doi.org/10.1002/1097-4679(196404)20:2%3C200::aid-jclp2270200203%3E3.0.co;2-u)
- [10] Csikszentmihalyi, M. (1990). *Flow: The Psychology of Optimal Experience*.
- [11] Diener, E. (1984). Subjective well-being. *Psychological Bulletin*, 95(3), 542–575. <https://doi.org/10.1037/0033-2909.95.3.542>
- [12] Diponegoro, A., Khasanah, F. N., Septiasih, A., Hanifah, H., Ayuningrum, O., Suryani, S., & Nengsih, T. (2025). Integrating the Islamic concept of hikmah and positive psychology for holistic well-being: A literature review. *Empathy: Jurnal Fakultas Psikologi*, 8, 1–21. <https://doi.org/10.12928/empathy.v8i1.30872>
- [13] Donaldson, S. I., Csikszentmihalyi, M., & Nakamura, J. (2020). *Positive Psychological Science: Improving Everyday Life, Well-being, Work, Education, and Societies Across the Globe*. Routledge.
- [14] Downey, C. A., & Chang, E. C. (2014). *History of Cultural Context in Positive Psychology: We Finally Come to the Start of the Journey* (J. Teramoto Pedrotti & L. M. Edwards, Eds.; Vol. 7, pp. 3–16). Springer Netherlands. https://doi.org/10.1007/978-94-017-8654-6_1
- [15] Forgeard, M., Eranda, J., Kern, M., & Seligman, M. (2011). Doing the Right Thing: Measuring Well-Being for Public Policy. *International Journal of Wellbeing*, 1. <https://doi.org/10.5502/ijw.v1i1.15>
- [16] Fredrickson, B. (2001). The Role of Positive Emotions in Positive Psychology. *The American Psychologist*, 56, 218–226. <https://doi.org/10.1037/0003-066X.56.3.218>
- [17] Fredrickson, B. (2010). *Positivity: Groundbreaking Research to Release Your Inner Optimist and Thrive*. Oneworld.
- [18] Froh, J. (2004). The History of Positive Psychology: Truth Be Told. *The Psychologist*, 16.
- [19] Gable, S., & Haidt, J. (2005). What (and Why) Is Positive Psychology? *Review of General Psychology*, 9. <https://doi.org/10.1037/1089-2680.9.2.103>
- [20] Gable, S. L., & Maisel, N. C. (2021). Positive Processes in Close Relationships. In C. R. Snyder, S. J. Lopez, L. M. Edwards, & S. C. Marques (Eds.), *The Oxford Handbook of Positive Psychology* (p. 0). Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780199396511.013.35>
- [21] Hendriks, T., Schotanus-Dijkstra, M., Hassankhan, A., Graafsma, T. G. T., Bohlmeijer, E., & Jong, J. de. (2018). The efficacy of positive psychological interventions from non-western countries: A systematic review and meta-analysis. *International Journal of Wellbeing*, 8(1). <https://doi.org/10.5502/ijw.v8i1.711>
- [22] Ims, K. J. (2017). *Happiness and Human Flourishing* (P. Rona & L. Zsolnai, Eds.; Vol. 1, pp. 79–93). Springer International Publishing. https://doi.org/10.1007/978-3-319-53291-2_7
- [23] Jalili, I., & Ulfa, F. (2023). AN ANALYSIS OF AL-GHAZALI'S THOUGHT ON HAPPINESS THROUGH HIS BOOK: THE ALCHEMY OF HAPPINESS. *Psikis: Jurnal Psikologi Islami*, 9. <https://doi.org/10.19109/psikis.v9i1.16263>
- [24] Kassymbayev, K., & Ibrahim, A. (2021). THE THE CONCEPT OF "HAPPINESS" IN THE WORKS OF AL-FARABI AND THE RELIGIONS OF ISLAM. *Adam Alemi*, 90, 133–141. <https://doi.org/10.48010/2021.4/1999-5849.14>
- [25] Kelders, S. M. (2019). Design for Engagement of Online Positive Psychology Interventions. In L. E. Van Zyl & S. Rothmann (Eds.), *Positive Psychological Intervention Design and Protocols for Multi-Cultural Contexts* (pp. 297–313). Springer International Publishing. https://doi.org/10.1007/978-3-030-20020-6_13

- [26] Kern, M., Waters, L., Adler, A., & White, M. (2015). A multidimensional approach to measuring well-being in students: Application of the PERMA framework. *The Journal of Positive Psychology*, 10, 262–271. <https://doi.org/10.1080/17439760.2014.936962>
- [27] Khodayarifard, M., Ghobari-Bonab, B., Akbari-Zardkhaneh, S., Zandi, S., Zamanpour, E., & Derakhshan, M. (2016). Positive psychology from Islamic perspective. *International Journal of Behavioral Sciences*. <https://www.semanticscholar.org/paper/Positive-psychology-from-Islamic-perspective-Khodayarifard-Ghobari-Bonab/b17eb89116b3390c4945ea5a3c06a3770af36822>
- [28] Kovich, M. K. (2020). *Application of the PERMA Model of Well-being to Undergraduate Students*. 12328391 Bytes. <https://doi.org/10.25394/PGS.12250376.V1>
- [29] Kristjánsson, K. (2012). Positive Psychology and Positive Education: Old Wine in New Bottles? *Educational Psychologist*, 47, 86–105. <https://doi.org/10.1080/00461520.2011.610678>
- [30] Lomas, T. (2015). Positive cross-cultural psychology: Exploring similarity and difference in constructions and experiences of wellbeing. *International Journal of Wellbeing*, 5(4). <https://doi.org/10.5502/ijw.v5i4.437>
- [31] Lyubomirsky, S., King, L., & Diener, E. (2005). The benefits of frequent positive affect: Does happiness lead to success? *Psychological Bulletin*, 131(6), 803–855. <https://doi.org/10.1037/0033-2909.131.6.803>
- [32] Maurer, M. M., & Daukantaitė, D. (2020). Revisiting the Organismic Valuing Process Theory of Personal Growth: A Theoretical Review of Rogers and Its Connection to Positive Psychology. *Frontiers in Psychology*, 11. <https://doi.org/10.3389/fpsyg.2020.01706>
- [33] Mueller, C., & Dweck, C. (1998). Praise for Intelligence Can Undermine Children's Motivation and Performance. *Journal of Personality and Social Psychology*, 75, 33–52. <https://doi.org/10.1037/0022-3514.75.1.33>
- [34] Norrish, J., Williams, P., O'Connor, M., & Robinson, J. (2013). An applied framework for Positive Education. *International Journal of Wellbeing*, 3.
- [35] Ooi, S. H., & Mohd. Hashim, I. H. (2018). Elements of positive relationships among Facebook users. *Malaysian Journal of Society and Space*, 14(4). <https://doi.org/10.17576/geo-2018-1404-20>
- [36] Peterson, C., & Park, N. (2006). Character strengths in organizations. *Journal of Organizational Behavior*, 27(8), 1149–1154. <https://doi.org/10.1002/job.398>
- [37] Rich, G. J. (2001). Positive Psychology: An Introduction. *Journal of Humanistic Psychology*, 41(1), 8–12. <https://doi.org/10.1177/0022167801411002>
- [38] Ryan, R., & Deci, E. (2000). Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being. *The American Psychologist*, 55, 68–78. <https://doi.org/10.1037/0003-066X.55.1.68>
- [39] Ryff, C., & Keyes, C. (1995). The Structure of Psychological Well-Being Revisited. *Journal of Personality and Social Psychology*, 69, 719–727. <https://doi.org/10.1037/0022-3514.69.4.719>
- [40] Scheier, M. F., & Carver, C. S. (1985). Optimism, coping, and health: Assessment and implications of generalized outcome expectancies. *Health Psychology: Official Journal of the Division of Health Psychology, American Psychological Association*, 4(3), 219–247. <https://doi.org/10.1037//0278-6133.4.3.219>
- [41] Schick, M. R., Kirk-Provencher, K. T., Goldstein, S. C., Nalven, T., & Spillane, N. S. (2021). A Framework for the Adaptation of Positive Psychological Interventions to North American Indigenous Populations. *Prevention Science*, 22(7), 913–922. <https://doi.org/10.1007/s11121-021-01282-z>
- [42] Schnitker, S. A., & Emmons, R. A. (2017). The psychology of virtue: Integrating positive psychology and the psychology of religion. *Psychology of Religion and Spirituality*, 9(3), 239–241. <https://doi.org/10.1037/rel0000133>
- [43] Schrank, B., Brownell, T., Tylee, A., & Slade, M. (2014). Positive psychology: An approach to supporting recovery in mental illness. *East Asian Archives of Psychiatry*, 24, 95–103.
- [44] Seligman, M. (2010). *Positive Psychology & Positive Interventions*.
- [45] Seligman, M. E. P. (2002). *Authentic happiness: Using the new positive psychology to realize your potential for lasting fulfillment* (pp. xiv, 321). Free Press.
- [46] Seligman, M. E. P. (2011). *Flourish: A visionary new understanding of happiness and well-being* (pp. xii, 349). Free Press.
- [47] Seligman, M. E. P., Ernst, R. M., Gillham, J., Reivich, K., & Linkins, M. (2009). Positive education: Positive psychology and classroom interventions. *Oxford Review of Education*, 35(3), 293–311. <https://doi.org/10.1080/03054980902934563>
- [48] Seligman, M., Steen, T., Park, N., & Peterson, C. (2005). Positive Psychology Progress: Empirical Validation of Interventions. *The American Psychologist*, 60, 410–421. <https://doi.org/10.1037/0003-066X.60.5.410>
- [49] SIDDIQI, A. H. (2020). *Translation of Sahih Muslim*. Amazon Digital Services LLC - Kdp.
- [50] Siregar, A., & Kuncu, K. (2023). *POSITIVE PSYCHOLOGY IN ISLAMIC COUNSELLING PERSPECTIVE; ANALYSIS OF THE TRILOGY OF LIFE DIMENSIONS*. <https://www.semanticscholar.org/paper/POSITIVE-PSYCHOLOGY-IN-ISLAMIC-COUNSELLING-ANALYSIS-Siregar-Kunci/9041e50da4bb60500b423d979771a0f87da52712>
- [51] Snyder, C. (2002). Hope theory: Rainbows in the mind. *Psychological Inquiry*, 13, 249–275. https://doi.org/10.1207/S15327965PLI1304_01
- [52] Strümpfer, D. J. W. (2005). Standing on the Shoulders of Giants: Notes on Early Positive Psychology (Psychofortology). *South African Journal of Psychology*, 35(1), 21–45. <https://doi.org/10.1177/008124630503500102>
- [53] Taylor, K. (2019, April 12). *What Can Western Psychology Offer To Non-Western Cultures? A Non-Western Perspective On Clinical Psychology*. <https://www.semanticscholar.org/paper/What-Can-Western-Psychology-Offer-To-Non-Western-A-Taylor/5bd61a59c6a9893d0b55e77aa63ff2d5973ac044>
- [54] Tugade, M. M., & Fredrickson, B. L. (2004). Resilient Individuals Use Positive Emotions to Bounce Back From Negative Emotional Experiences. *Journal of Personality and Social Psychology*, 86(2), 320–333. <https://doi.org/10.1037/0022-3514.86.2.320>
- [55] Waters, L. (2011). A Review of School-Based Positive Psychology Interventions. *Australian Journal of Educational and Developmental Psychology*, 28, 75. <https://doi.org/10.1375/aedp.28.2.75>
- [56] Watts, F., Dutton, K., & Gulliford, L. (2006). Human spiritual qualities: Integrating psychology and religion. *Mental Health, Religion & Culture*, 9(3), 277–289. <https://doi.org/10.1080/13694670600615524>

- [57] White, M., Loton, D., Slemp, G., & Murray, S. (2017). *Part I: Education - Overview*. <https://www.semanticscholar.org/paper/Part-I-%3A-Education-Overview-White-Loton/84b1d28efc5a505073bbfe431a4fe3d0de773f23>
- [58] Wong, P. (2011, July 5). Positive Psychology of Meaning in Life & Well-Being. *Dr. Paul Wong*. <http://www.drpaulwong.com/the-positive-psychology-of-meaning-in-life-and-well-being/>
- [59] Young, J. (2016). *What is Positive Psychology?* (pp. 15–32). <https://doi.org/10.1002/9781118938003.ch2>