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Insān al-Muttaqīn: a Qur'anic Character Model From the Perspective of QS. [3]: 133–136 and Perma Martin Seligman

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Abstract. Human life in the era of globalization faces serious challenges in the form of a moral crisis and a loss of values, particularly among the younger generation. This phenomenon highlights the urgency of formulating an ideal character model that is not only normative but also psychologically and contextually relevant. This study aims to reconceptualize the character of Insān al-Muttaqīn through the integration of Qur'anic values in QS. [3]: 133-136 with the PERMA framework of positive psychology developed by Martin Seligman. This research employs a qualitative approach with a library-based research design utilizing conceptual-integrative analysis. Primary data were obtained from the exegesis al-Munīr by Wahbah al-Zuhaili and al-Mishbāḥ by M. Quraish Shihab, as well as positive psychology literature, which were then analyzed using content analysis, thematic coding, and integrative analysis techniques. The results indicate that QS. [3]: 133-136 presents a character model that integrates normative and psychological dimensions, encompassing spiritual orientation (taqwa and maghfirah), emotional regulation (restraining anger, forgiving), moral consciousness (taubat), and social commitment (giving charity and practicing ihsan). Integration with the PERMA model reveals that Qur'anic values are not only consistent with but also transcend the concept of flourishing in positive psychology by adding more comprehensive moral, spiritual, and eschatological dimensions. Unlike PERMA, which focuses on subjective well-being, the Qur'an offers a framework of well-being that is transcendent in nature and oriented toward a balance between this world and the hereafter. Based on these findings, this study formulates a conceptual model titled "Insān Muttaqīn Flourishing," which consists of four main dimensions: spiritual, psychological, social, and self-actualization. This model emphasizes that ideal character is determined not only by positive emotions and achievements but also by spiritual depth, self-regulation, the quality of social relationships, and a meaningful life orientation. Thus, this study makes a theoretical contribution by developing a character model based on the critical integration of divine revelation and modern psychology, while also offering a more holistic well-being paradigm to address the challenges of contemporary life.
Keywords: Insān Muttaqīn, Character, Qur'anic, PERMA

Abstrak. *Kehidupan manusia di era globalisasi menghadapi tantangan serius berupa krisis moral dan hilangnya nilai-nilai, terutama di kalangan generasi muda. Fenomena ini menyoroti urgensi merumuskan model karakter ideal yang tidak hanya bersifat normatif, tetapi juga relevan secara psikologis dan kontekstual. Penelitian ini bertujuan untuk merekonseptualisasi karakter Insān al-Muttaqīn melalui integrasi nilai-nilai Al-Qur'an dalam QS. [3]: 133-136 dengan kerangka kerja PERMA dalam psikologi positif yang dikembangkan oleh Martin Seligman. Penelitian ini menggunakan pendekatan kualitatif dengan desain penelitian berbasis pustaka yang memanfaatkan analisis konseptual-integratif. Data primer diperoleh dari tafsir al-Munīr karya Wahbah al-Zuhaili dan al-Mishbāḥ karya M. Quraish Shihab, serta literatur psikologi positif, yang kemudian dianalisis menggunakan teknik analisis isi, pengkodean tematik, dan analisis integratif. Hasil penelitian menunjukkan bahwa QS. [3]: 133-136 menyajikan model karakter yang mengintegrasikan dimensi normatif dan psikologis, yang mencakup orientasi spiritual (takwa dan maghfirah), regulasi emosi (menahan amarah, memaafkan), kesadaran moral (taubat), dan komitmen sosial (berzakat dan berihsan). Integrasi dengan model PERMA menunjukkan bahwa nilai-nilai Al-Qur'an tidak hanya konsisten, tetapi juga melampaui konsep "flourishing" dalam psikologi positif dengan menambahkan dimensi moral, spiritual, dan eskatologis yang lebih komprehensif. Berbeda dengan PERMA yang berfokus pada kesejahteraan subjektif, Al-Qur'an menawarkan kerangka kerja kesejahteraan yang bersifat transenden dan berorientasi pada keseimbangan antara dunia dan akhirat. Berdasarkan temuan-temuan ini, penelitian ini merumuskan model konseptual berjudul "Insān Muttaqīn Flourishing," yang terdiri dari empat dimensi utama: spiritual, psikologis, sosial, dan aktualisasi diri. Model ini*

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menekankan bahwa karakter ideal tidak hanya ditentukan oleh emosi positif dan pencapaian, tetapi juga oleh kedalaman spiritual, pengaturan diri, kualitas hubungan sosial, dan orientasi hidup yang bermakna. Dengan demikian, penelitian ini memberikan kontribusi teoretis melalui pengembangan model karakter yang didasarkan pada integrasi kritis antara wahyu ilahi dan psikologi modern, sekaligus menawarkan paradigma kesejahteraan yang lebih holistik untuk menghadapi tantangan kehidupan kontemporer.
***Kata kunci**: Insān Muttaqīn, Karakter, Al-Qur'an, PERMA*

INTRODUCTION

Human life in the era of globalization has had a serious impact on the fabric of society, both sociologically and psychologically (Anandari, 2025). The phenomenon of a moral crisis among the younger generation, coupled with an environment that is insufficient as a venue for social control, has led to the emergence of character traits that are inconsistent with the nature with which Allah SWT created them (Fatima et al., 2025). Human beings, who should be living their lives in accordance with the purpose for which they were created, are instead violating the rules established by their Creator due to the moral crisis plaguing them (Adrian Saputra et al., 2025). Drug abuse, a habit of getting drunk, the rise of online gambling-often fueled by all sorts of promotions promising lucrative winnings and early marriage due to pregnancy out of wedlock (Hasan et al., 2026), as well as the proliferation of dance trends on social media that erode women's sense of modesty and dignity, serving as clear evidence of the importance of ideal role models in contemporary life (Hirlan & Mukminah, 2026).

From the perspective of modern psychology, a discussion of character can be found in the theory of positive psychology proposed by Martin Seligman (Wirani & Ramli, 2025). The theory of positive psychology is built on three pillars: positive emotions, positive individual traits, and positive institutions. The combination of these three pillars gave rise to a concept called PERMA, or the well-being model, developed by Martin Seligman. The well-being model includes various indicators: positive emotions, engagement, relationships, meaning, and accomplishment. (Seligman, 2002). PAccording to Martin Seligman, the combination of these five components will lead to the ultimate outcome of flourishing (a psychologically meaningful life).

The PERMA model is grounded in six core virtues, namely: First, wisdom (wisdom in thinking and processing knowledge), characterized by: creativity, a strong sense of curiosity, critical thinking, a love of knowledge, and wisdom in interpreting life. Second, courage, characterized by: perseverance in one's activities, honesty in speech, and enthusiasm in living life. Third, humanity, characterized by: living with compassion, a heart committed to goodness, and possessing social intelligence. Fourth, justice, characterized by: working well with others, acting fairly, and being the best leader for oneself. Fifth, temperance, characterized by: being forgiving, humble, cautious in living life, and possessing self-control. Sixth, transcendence (spirituality or meaning), characterized by: appreciating beauty, cultivating a habit of gratitude, and possessing an optimistic spirit (Peterson & Seligman, 2004). The Qur'an, as a guide for Muslims in living their lives—both in terms of worship and social interactions (Heriah Fitria & Alwizar, 2025)—contains teachings that are kāmil (perfect), mutakāmil (complete), syāmil (universal), shālih likulli zamān wa makān (appropriate for all times and places), teachings that are tsābit (firm), tawāzun (moderate), and ijabiyyah (always having a positive impact), and discusses the model of ideal character in QS. [3]: 133–136. This

can be seen from a series of discussions in these verses, ranging from the rewards for those who possess a religious character to the characteristics of such a character.

Considering the theory of positive psychology proposed by Martin Seligman, which focuses solely on the psychological realm without addressing spiritual aspects and overemphasizes the positive aspects of human nature without discussing other aspects such as the potential for error or negative energy this article presents an integration of QS. [3]: 133-136, which contains a series of discussions on the virtuous character of the muttaqīn, particularly in the contemporary exegesis al-Munīr fi al-Aqīdah wa al-Syarī'ah wal al-Minhāj by Wahbah al-Zuhaili and the exegesis al-Mishbāh by M. Quraish Shihab. The selection of these two exegetical works is not only due to their contemporary relevance but also because the al-Adabī wa al-Ijtimā'i (social and cultural) approach-supported by linguistic analysis and fiqh al-Hayat as presented by Wahbah al-Zuhaili is evident in the exegesis al-Munīr, making this work highly relevant to contemporary society. Therefore, conducting a critical integration between the PERMA model and the spiritual-psychological aspects found in QS. [3]: 133-136 is certainly very important, given that religion, with the holy book as a guide, provides solutions to various problems in human life (Hadziq et al., 2025).

Not only that, but given the reality of research to date—which has mostly treated the Qur'an merely as a means of legitimizing the psychological theories presented—such as the study conducted by Laila Astutin and Bashori in 2025 titled "A Semantic Study of Tawakkal in the Qur'an: Its Relevance to the Concepts of Coping and Psychological Resilience." The results of this study merely illustrate the alignment between the concept of tawakkal and religious coping (Astuti & Bashori, 2025). A study conducted by Nurusshobah and Akhmad Aidil Fitra in 2025 titled: "Mental Health and Spirituality: How Do Qur'anic Concepts Address Psychological Crises in the Contemporary Era?" The results of this study are similar to those of the study conducted by Astuti and Bashori; however, Nurusshobah and Akhmad Aidil Fitra did not limit their focus to the concept of tawakkal but also introduced other concepts, such as dhikr, sabr, and syukur, in relation to psychological and emotional management in the contemporary era (Nurusshobah & Akhmad Aidil Fitra, 2025). Additionally, a study conducted by Silvia Mariana et al. in 2026 titled: "The Concept of Emotional Regulation in the Qur'an: A Thematic Exegesis Study and Its Integration with Psychology." The findings of this study indicate that the Qur'an presents cognitive emotional regulation through faith in God, attention regulation through spiritual practices, response regulation through the control of emotional expression, and introduces a unique foundation for spiritually-based emotional regulation that places the relationship with God at the center of emotional management (Mariana et al., 2026).

In light of the novelty of the ideas presented in this article, several research questions have been formulated to explore them comprehensively, namely: First, how are verses [3]: 133–136 interpreted in the exegetical works *al-Munīr fi al-'Aqīdah wal-Syarī'ah wa al-Minhāj* and *al-Mishbāh*? Second, how is the critical integration between the interpretation of QS. [3]: 133–136 and Martin Seligman's PERMA model carried out? Third, how is the reconceptualization of Insān Muttaqīn in the contemporary era derived from this critical integration? Therefore, the purpose of this article is to identify a reconceptualization of Insān Muttaqīn resulting from the critical integration of QS. [3]: 133–136 and the PERMA model

within positive psychology theory, so that it may serve as a foundation for character development in the contemporary era.

This article was written using a qualitative research method with a library research design grounded in integrative conceptual analysis-specifically, linking the Qur'anic values found in Surah [3]: 133–136 with the theory of positive psychology proposed by Martin Seligman, particularly the PERMA model. The primary data sources are the exegetical works Munīr fi al-'Aqīdah wal al-Syarī'ah wa al-Minhāj and al-Mishbāh, which were used to interpret QS. [3]: 133-136, as well as the book-Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment by Martin Sligman to explore the theory of positive psychology, while the secondary data sources consist of all literature discussing the subject of this study.

The data collection technique used was documentation, following these steps: First, identify QS [3]: 133–136 from the books Munīr fi al-'Aqīdah wal al-Syarī'ah wa al-Minhāj and al-Mishbāh. Second, classify the character traits found in QS. [3]: 133–136. Third, examine these traits using Martin Seligman's PERMA model, and fourth, combine both sources to develop a reconceptualization model. After collecting the data, content analysis was used to identify the character concepts. Next, thematic coding was performed to group the character traits into main themes. Finally, an integrative critical analysis was conducted on the findings from the exegesis and the PERMA model within the framework of positive psychology theory to arrive at a reconceptualization of Insān Muttaqīn. This integration was carried out through four analytical stages: identification, categorization, dialogue-integration, and model construction.

RESULTS AND DISCUSSION

Interpretation of QS. [3]: 133–136 in the Book Tafsir al-Munīr fi al-'Aqīdah wal-Syarī'ah wa al-Minhāj and al-Mishbāh

Allah SWT says:

۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ١٣٣ ٱلَّذِينَ
يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤
وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ
وَلَمۡ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمۡ يَعۡلَمُونَ ١٣٥ أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغۡفِرَةٞ مِّن رَّبِّهِمۡ وَجَنَّٰتٞ تَجۡرِي مِن
تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَنِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ ١٣٦

" *Hasten toward the forgiveness of your Lord and the Paradise as vast as the heavens and the earth, which has been prepared for the righteous—those who give in charity, whether in times of plenty or hardship; those who restrain their anger; and those who forgive others. Allah loves those who do good. Likewise, there are those who, when they commit an evil deed or wrong themselves, immediately remember Allah and seek forgiveness for their sins. Who else can forgive sins except Allah? Nor do they persist in what they have done—those sins—while they are fully aware of it. Their reward is forgiveness from their Lord and gardens*

beneath which rivers flow. They will abide therein forever. (That is) the best of rewards for those who do good deeds."

Wahbah al-Zuhaili interprets QS. [3]: 133 by explaining that "wa sāri'ū ila maghfirah" is a command from Allah SWT to humanity to hasten toward forgiveness by performing righteous deeds, the reward for which is a paradise as vast as the heavens and the earth (Al-Zuhaili, 2013). Meanwhile, M. Quraish Shihab interprets it by emphasizing that everyone should elevate the quality of their supplications for forgiveness from Allah SWT which initially focused only on acknowledging sins toward performing deeds that will lead Allah SWT to forgive the mistakes that have been committed. Thus, it is for those possessing such qualities that Allah SWT has prepared a paradise as vast as the heavens and the earth. In this verse, we can observe a difference in interpretation Wahbah al-Zuhaili places greater emphasis on the normative aspect, whereas M. Quraish Shihab emphasizes the aspect of psychological maturity (Shihab, 2002).

In QS. [3]: 134–135, Wahbah al-Zuhaili interprets these verses as a discussion of the characteristics of the righteous, namely: giving charity in times of plenty and in times of need, controlling one's anger, forgiving others' mistakes, repaying evil with good, and seeking forgiveness from Allah SWT for one's own mistakes. According to him, charity is included among the characteristics of the pious for two reasons: first, as a form of compassion toward those in need, and second, as evidence of piety toward Allah SWT. Restraining anger is considered a characteristic of the pious because holding back anger when one is capable of retaliating is a noble way of life, especially given the use of the word al-Ghaidz in that verse, which indicates that the anger is not displayed but rather kept within the heart. This differs from the use of the word "al-Ghadhab," which refers to anger that is openly displayed. Granting forgiveness by treating those who have erred with the utmost kindness is evidence of broad-mindedness, a sharp intellect, and strong resolve. Seeking forgiveness for sins committed depends on the nature of the offense. If the offense is against Allah SWT, it can be done by regretting the act and repenting to Allah SWT, while strengthening one's resolve not to repeat it. However, if the wrongdoing involves the rights of fellow human beings, then apologizing and seeking the forgiveness of the person who has been wronged is one of the steps toward seeking forgiveness from Allah SWT (Al-Zuhaili, 2013).

Examining the interpretation of this verse from M. Quraish Shihab's exegesis, it is essentially the same; however, M. Quraish Shihab's interpretation adds a psychological discussion by dividing humanity into three groups along with their respective levels and revealing just how realistically the Qur'an portrays aspects of human life, namely: First, al-Kādzhimīn is interpreted as "full" or "sealed tightly." This symbolizes that suppressing anger is not due to an inability to retaliate in fact, the mind still contemplates retaliation but rather, the person chooses not to act on that impulse. Second, al'Āfin, derived from the word al-'Afn, which means to forgive or to erase. Thus, forgiving others can be interpreted as erasing the traces of pain in the heart caused by others' mistakes. At the first level, a person merely restrains their anger; their heart is still pained and filled with suffering. However, at this second level, they eliminate the pain that once lingered in their heart, as if nothing had ever happened in their life. Therefore, this second process must be accompanied by a firm resolve not to allow that pain to be repeated a second time. Third, al-Muhsinīn or those who do more

than simply restrain their anger or forgive others are those beloved by Allah SWT: they are the ones who respond to others' mistreatment with kindness.

In Surah [3]: 135, He reveals a facet of human negative emotions that can lead to wrongdoing; in fact, the word used is fāhisyah, which is defined as a vile act or a major sin, such as adultery, murder, and corruption. This serves as a lesson for humanity: no one is forever sinless; at times a person is righteous, and at other times they sin. However, the best among those who sin are those who recognize their actions, seek forgiveness from Allah SWT, and vow to themselves never to repeat them. Therefore, the meaning of repentance in QS. [3]: 135 is having awareness of the wrongdoing committed in the sense that one is conscious of the sin committed a state of mind that resolves not to repeat past mistakes, and performing good deeds that bring one closer to Allah SWT (Shihab, 2002).

Finally, regarding QS. [3]: 136, Wahbah al-Zuhaili interprets it by explaining that for those who are sincere in doing good deeds and repenting, Allah SWT has prepared great rewards and forgiveness for them (Al-Zuhaili, 2013). Meanwhile, M. Quraish Shihab interprets this verse by explaining that Allah SWT will grant forgiveness, protection, and Paradise to those who hasten to seek Allah SWT's forgiveness by giving charity in His path, restraining anger, forgiving the mistakes of others, practicing ihsan, and seeking forgiveness for their own wrongdoings—both before Allah SWT and for wrongs committed against fellow human beings (Shihab, 2002).

Looking at the existing interpretations of QS. [3]: 133–136, three important points can be concluded: First, Wahbah al-Zuhili's interpretation of QS. [3]: 133–136 addresses only the normative aspect, whereas M. Quraish Shihab addresses both the normative and psychological aspects. Second, Allah SWT, in QS. [3]: 133–136, reveals the reality of human life: people do not always do good, but sometimes commit evil; and the best among those who commit evil are those who repent and hasten toward His forgiveness by performing good deeds. Third, this interpretation also serves as a rebuttal to Martin Sligman's ideas in positive psychology, which view humans solely from their positive aspects.

A Critical Integration of the Interpretation of QS. [3]: 133–136 and Martin Seligman's PERMA Model

An interpretation of QS. [3]: 133–136 reveals a comprehensive framework of values, encompassing both religious norms and the human psychological condition. These findings form the basis for the critical integration in this article. In fact, upon closer examination, the values contained in QS. [3]: 133–136 are not only consistent with the PERMA model developed by Martin Seligman but also go beyond it in terms of various meanings and value orientations.

Wahbah al-Zuhaili's interpretation of QS. [3]:133 emphasizes the normative aspect—namely, the command to hasten toward Allah SWT's forgiveness by performing righteous deeds (Al-Zuhaili, 2013). Meanwhile, M. Quraish Shihab adds a psychological dimension: the transformation of human consciousness from merely recalling sins to taking active steps toward self-improvement (Shihab, 2002). Viewed through the PERMA model, this interpretation encompasses the "meaning" aspect, indicating that the purpose of life is not merely worldly but is also directed toward transcendental goals such as forgiveness and paradise as expressions of His pleasure (Filah et al., 2025). Thus, the meaning of life in QS. [3]:

133–136 is more absolute and stable compared to the concept of meaning in the PERMA model, which tends to be subjective (Fikri et al., 2024).

Furthermore, in QS. [3]:134, traits such as: restraining one's emotions (al-kādzimīn al-ghaidzha), forgiving (al-'āfīn), and practicing ihsan (al-muḥsinīn) indicate a process involved in emotional regulation. The positive emotion framework in the PERMA module views positive emotions as a state that must be pursued in order to achieve well-being. However, the Qur'an actually indicates that positive emotions are the result of a profound process of self-control (Nurlaila & Alif, 2025). M. Quraish Shihab's interpretation even outlines three psychological levels: restraining emotions, healing emotional wounds, and responding with kindness. This indicates that the Qur'an offers a more transformative approach than mere emotional regulation (Shihab, 2002).

In terms of engagement, giving charity—whether in times of plenty or scarcity—demonstrates a form of involvement that is not dependent on emotional states. Unlike the concept of "flow" in psychology, which is often associated with enjoyable activities (Akbar et al., 2025), the Qur'an emphasizes engagement rooted in values and spiritual commitment. Thus, engagement from a Qur'anic perspective is more stable and less situational. Meanwhile, the "relationships" aspect in the PERMA model can be found in the practices of giving charity and forgiveness. However, the difference lies in their orientation. While in psychology, social relationships aim to improve individual well-being, in the Qur'an, social relationships have dimensions of worship and moral responsibility. These relationships are not only horizontal between human beings but also vertical with Allah SWT (Hafid et al., 2025).

In QS. [3]:135, the Qur'an introduces a dimension not explicitly addressed in the PERMA model, namely the acknowledgment of human error and the mechanism of repentance. This verse affirms that humans are not always in an ideal state but possess the potential to commit grave sins (fāḥisyah). As humans are inherently prone to error, weakness, and negligence, they are certainly highly susceptible to committing such sins (Mohammed Zabidi et al., 2026). However, humanity's strength lies in its ability to recognize mistakes, seek forgiveness from Allah SWT, and commit to not repeating them (Rawzalgina & Hadi, 2025). In this regard, the concept of "accomplishment" in the PERMA model is not merely understood as external achievement; rather, in the Qur'an, it is expanded to encompass moral and spiritual achievement. The culmination of this entire sequence is found in QS. [3]:136, which promises forgiveness and paradise for those who consistently uphold these values. This demonstrates that well-being, from the Qur'an's perspective, does not stop at worldly psychological aspects but extends into the eschatological dimension.

Based on this integration, it can be concluded that the interpretation of QS. 3:133–136 has several advantages over the PERMA model. First, the Qur'an takes a more realistic view of human nature by acknowledging the existence of negative aspects while also providing a mechanism for redemption through repentance. Second, positive emotions in the Qur'an are rooted in moral values, not merely subjective experiences. Third, the meaning of life in the Qur'an is transcendent and not relative. Fourth, there is a consistency of values that does not depend on external conditions. Fifth, the Qur'an offers an integration between worldly happiness and salvation in the hereafter. Thus, QS. [3]: 133–136 can not only be integrated with Martin Seligman's theory but also provides a more comprehensive framework for understanding human well-being. If positive psychology aims to achieve psychological

flourishing, then the Qur'an offers a more holistic concept of well-being, namely psychological, moral, spiritual, and eschatological well-being.

The Flourishing of the Muttaqīn: A Model of Ideal Character in the Contemporary Era

Based on the integration of findings from QS. [3]: 133–136 and Positive Psychology, a conceptual model known as "Insan Muttaqīn Flourishing" can be formulated. This model depicts the ideal human being as an individual who develops holistically through four main dimensions. First, the spiritual dimension serves as the core, encompassing taqwa, tawakal, and ikhlas. This dimension serves as the central orientation of life, providing existential meaning and moral direction for all human activities. From this perspective, well-being is measured not only in worldly terms but also in relation to one's vertical connection with God. In this dimension, humans are driven to live in accordance with the purpose for which they were created by Allah SWT—namely, to worship Him, as mentioned in QS. [51]: 56 (Nainggolan et al., 2025). Furthermore, practicing piety, tawakal, and sincerity will maximize the external locus of control in a more positive direction to avoid despair (Hamjah & Juli, 2025).

Second, the psychological dimension (self-system), which encompasses emotional regulation skills such as patience, gratitude, and contentment (qanaah) combined with a growth mindset, as well as resilience. This dimension indicates that the muttaqīn are not individuals free from problems, but rather those capable of managing life's pressures in an adaptive and constructive manner. This is what Allah SWT explains in QS. [2]: 45 and [2]: 153–157 regarding seeking help from Allah SWT by being patient and performing prayer in the face of all forms of adversity that Allah SWT bestows upon His servants. Patience and performing prayers are acts beloved by Allah SWT, which bring peace of mind (Sunki Mahmud Sulthon & Syamsurizal Yazid, 2025).

Third, the social dimension (relational system), which is reflected in empathy, altruism, and the capacity for forgiveness. This dimension emphasizes that an individual's piety cannot be separated from the quality of their social relationships. The muttaqīn serve as agents of goodness who strengthen social cohesion and build a just civilization. The Qur'an explains this in several verses, such as: Surah [3]: 92, which explains Allah SWT's command to give in charity from one's cherished wealth; Surah [2]: 267–268 regarding the prohibition against giving in charity from wealth one dislikes; and Surah [9]: 103 regarding the function of charity as a means of purifying oneself and one's wealth. Therefore, fundamentally, the social piety practiced by an individual will return to them in the form of genuine happiness (Rahmah & Sunhaji, 2025).

Fourth, the dimension of self-actualization (performance system), which encompasses productivity, competence, and achievement. This indicates that spirituality in Islam does not isolate one from the world but rather encourages individuals to achieve optimal performance as a form of worship. This dimension stems from the assumption that piety, from the Qur'an's perspective, is not a passive, individual spiritual state detached from social life, but rather a moral-spiritual force that should be transformed into concrete action. Quran [3]:133–136 shows that the character of the pious (al-muttaqīn) does not stop at inner awareness but is manifested through concrete behavior: giving charity in times of plenty and scarcity, restraining anger, forgiving others, practicing ihsān, acknowledging one's mistakes, seeking

forgiveness, and refraining from sinful behavior. Thus, piety has a performative dimension because a person's spiritual qualities are reflected in the quality of their actions and contributions.

This argument becomes even stronger when linked to the concept of "achievement" in positive psychology. Within Martin Seligman's PERMA framework, "accomplishment" is a key component of well-being because humans have an innate drive to achieve goals, develop their capabilities, complete tasks, and experience success. However, the Qur'anic perspective offers a corrective to interpretations of "achievement" that are overly focused on material outcomes or individual success. In the concept of Insān al-Muttaqīn, achievement is not solely determined by the height of one's position, wealth, productivity, or accomplishments, but by the extent to which one's abilities are channeled into deeds that are valuable, beneficial, and aligned with the orientation of piety.

Overall, this model affirms that the muttaqīn are not only morally good individuals, but also psychologically healthy, socially productive, and possess a profound sense of purpose in life. In this regard, Allah SWT has described in Surah [28]:77 that the world is a place to seek provisions for happiness in this life and the hereafter, and in Surah [13]:11 that Allah SWT will change a servant's fate if that servant desires to change it themselves, and in Surah [39]:53 regarding the prohibition against despair and the importance of always remaining optimistic about the forgiveness granted by Allah SWT (Imasakin, 2026).

CONCLUSION

The integration of Qur'anic values and positive psychology has given rise to the "Insan Muttaqīn Flourishing" model as a concept of ideal character in the contemporary era. This model asserts that outstanding individuals are those who develop holistically across four dimensions: spiritual, psychological, social, and self-actualization. From this perspective, success is measured not only by worldly achievements but also by the quality of one's relationship with God, self-management skills, social contributions, and readiness for the afterlife. Thus, this concept presents a more comprehensive paradigm of well-being—one that balances this world and the hereafter—and is relevant for addressing the challenges of modern life.

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