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# **A Counseling Service for developing the Qana'ah Attitude of Millennial Generation in Attaining Happiness**

## **Abstract**

The research objective is a trial to create group counseling services with self-acceptance techniques to develop qana'ah attitudes in realizing the happiness of the millennial generation. The inability to meet the needs of a consumptive, hedonistic, and competitive lifestyle is the cause of problems such as social anxiety, frustration, boredom, depression, and feelings of emptiness that lead to unhappiness. Qana'ah in this case is self-acceptance of what Allah has given with sufficient gratitude. The result of this paper is to offer group guidance and counseling using self-acceptance techniques to develop a qana'ah attitude. Positive self-acceptance will be able to create happiness.

Keywords: Qana'ah, Happiness, Millennial Generation

## **Abstrak**

Tujuan penelitian adalah mencoba membuat layanan konseling kelompok dengan teknik penerimaan diri untuk mengembangkan sikap qonaah dalam mewujudkan kebahagiaan generasi milenial. Ketidaksanggupan dalam memenuhi kebutuhan gaya hidup yang konsumtif, hedonisme dan kompetitif menjadi penyebab masalah seperti kecemasan sosial, frustrasi, kebosanan, depresi dan perasaan hampa tidak bahagia. Qonaah dalam hal ini adalah penerimaan diri terhadap apa yang telah diberikan Allah dengan rasa cukup (bersyukur). Hasil tulisan ini adalah memberikan penawaran berupa bimbingan dan konseling kelompok dengan menggunakan teknik penerimaan diri untuk mengembangkan sikap qonaah. Penerimaan diri yang positif akan mampu mewujudkan kebahagiaan.

Kata kunci : Qonaah, Kebahagiaan, Generasi Milenial

## **Introduction**

Nowadays, technological advances create an interesting phenomenon in people's lives, namely the development of an instantaneous lifestyle in the midst of a global culture. In the process, a new generation was born, commonly known as the gadget generation. This term is caused by the impact of the unstoppable flow of globalization, so that the gadget generation is a sign of the emergence of the millennial generation (H. Ali & Purwandi, 2017). The word, "gadget", is more accurately defined as a piece of equipment, which means the generation that lives side by side and uses information technology equipment. As if this technology equipment could not be separated from their lives. In the other word, the

millennial generation is a generation of information technology users who make themselves easier to find information by just accessing the internet.

According to the 2017 National Socio-Economic Survey, millennials are the largest population group, namely 33.7% or around 88 million (Budiati dkk., 2018, hlm. 23). Most of them live in urban areas (Budiati dkk., 2018), for example in DKI Jakarta, the percentage of young population reaches 40% (H. Ali & Purwandi, 2016). Generally, rural communities have begun to shift to urban communities. This shift has an impact on changes in culture, social values, behavior and people's mindset. The traditional values are being faded away by urban culture, people who are grouped into individual societies, which used to be simple at the first, become a consumptive society, the traditional mindset has been starting to open up and modern (Budiati dkk., 2018).

Millennials who grow up in the midst of strong technological developments make their attitudes and behavior influenced by gedge and the internet. They tend to prioritize the use of technology such as gedge which can spend 1-6 hours a day or nearly 40 hours per week to access the internet. (H. Ali & Purwandi, 2017). In addition, the tendency for their moral identity to prioritize musical tastes, trendy lifestyles, and the pursuit of pleasure (being hedonistic), make them become consumptive or have high purchasing power. In religious life, the millennial generation tends to be individualistic and puts material above everything else (Putu & Ketut, 2017).

Material fulfillment makes life more competitive among millennial generations. They struggled to the best of their ability, even continuing to work indefinitely. This tendency makes it difficult for them to determine what actions should be done and what actions are right. This case results in frustration that in the end, there is no interest, reduced ability to make decisions or take initiatives, and feelings of unhappiness because life feels empty. The health foundation study states that the millennial generation is an unhappy and less healthy generation than the previous generation. Even millennials aged 20 to 30 have a lot of difficulties from home to work

(Juniman, t.t.). Their struggle to obtain material, of course, is to meet their needs, but the lack of fulfillment of needs can make them restless, filled with anxiety, unsettled and unhappy in life.

Happiness is something that is relatively in accordance with the goals of the person who is looking for it, because a happiness is a feeling of pleasure that is achieved according to the wishes and needs of each person. The problem is how people have to interpret this word happy appropriately, so that with the right concept people can choose the best way to achieve it, especially in this modern era. Modernization with all the offered products has brought great benefits to human life. However, one thing that brought a worry for many people who have experienced the negative impact of modern life patterns is a crisis in human spirituality. Nata predicts that humans will tend to act freely by ignoring spiritual, moral, and religious foundations (Nata, 2018). The ethos of materialism, consumerism, and focus on technology makes children lose awareness of their primary life.

One of the efforts to maintain the positive aspect of modernism and fill the gaps in it is to interpret Islam more fully and comprehensively by strengthening Islamic spirituality. Millennials view religion as a very important aspect, because they believe that religion is important for carrying out daily life (Naja, 2018). The World Gallup Poll survey also found that 92% of individuals in thirty-two developing countries stated the importance of religion in their daily lives. (Firmansyah, 2018). A number of studies delineate that religious / spiritual attitudes have better health and adapt quickly to problems compared to those who are less religious / spiritual, and spiritual-religious can affect mental and physical health (Koenig, 2012). In the other hand, one of ways to get happiness is by studying religion / spirituality.

Jalaludin in his book states that religion is one of the factors for self-control, religion is absolutely needed as a certainty of norms and demands for a healthy and right life. Religion is a psychological necessity, because living by a set of rules, morals, ethics, and spiritual values can make the

mental state balanced, healthy, and make the soul peaceful. (Jalaluddin, 2004). The teachings of all religions, including Islam, teach to prioritize faith which leads to: having an attitude of receiving with gratitude and pleasure known as qana'ah. The form of qana'ah attitude is that someone feels sufficient, not greedy, and not jealous of other people's sustenance and seeking sustenance in a lawful way. With this attitude, a person will feel satisfied, calm, and sufficient with what he has. The attitude of qana'ah is often unstable, many individuals in modern times are impatient to accept life's problems to despair.

Qana'ah is one of the teachings of Sufism, where this teaching can be a solution and therapy or psychotherapy for modern-day problems. Using the dimensions of religion and spirituality in psychotherapy appropriately can provide change, hope and enlightenment in the individual (Firmansyah, 2018). Developing a qana'ah attitude is able to overcome anxiety of inability to meet needs, worry about other people's judgments, worry about the future, worry about not being able to solve problems, and worry about not being able to meet family needs (Nuraeni, 2019). So that the teachings of Sufism such as qana'ah can be a way or solution to solve problems and get happiness.

A happy individual is an individual who feels satisfied with his lives and rarely feels unpleasant emotions such as sadness or anger. To know a happy individual, we can ask him to explain his feelings about himself and the environment. In the psychology aspect related to the happiness, it is known as well being. According to Carol D. Ryff, people who are happy and have life satisfaction are characterized by the absence of depressive symptoms and can lead a positive life. Furthermore, it is explained that the individu who happy and having a positive pyschology is characterized by: self-acceptance, positive relationships with others, independence, ability to achieve life goals, ability to develop potential, and control of the environment (Keyes dkk., 2002).

In this case, the use of counseling services is needed to develop a qana'ah attitude in attaining happiness. According to Ali, basically the

qana'ah attitude is representative of acceptance and satisfaction with what is owned and achieved. Qana'ah also acts as a means of dealing with social and environmental problems (M. F. Ali, 2014). Counseling service will focus on increasing self-acceptance of the millennial generation. Research by Nuryono states that narrative counseling is effective in increasing student self-acceptance (Nuryono, 2012). There is an effect of increasing understanding of qana'ah values through group guidance with group discussion techniques on increasing self-esteem (Ani, 2016). This step provides an opportunity to develop the potential to avoid life's crises by maintaining a spiritual basis so that life becomes balanced, because life is a process of maintaining the purity of the heart from bad deeds (immorality).

Counseling service as a method of developing the qana'ah attitude of the millennial generation is a process of providing professional assistance which is characterized by a continuous process with systematic steps to an individual or groups of people. In the other word, a person can understand himself and independently be able to alleviate the problem. Likewise that person can run a harmonious life, namely happiness in this world and in the hereafter. This step refers to the objectives of Islamic counseling, namely the effort to manifest the individual as a whole human being in order to achieve world and lasting happiness (Faqih, 2001). In the end, the purpose of the counseling service is to help create a happy life.

## **RESULTS AND DISCUSSIONS**

Happiness is a positive emotion which sometimes the form of it can only be seen through explicit expression. Mayasari stated that individuals who have high happiness are characterized by life satisfaction, avoid unpleasant emotions such as sadness and anger. Conversely, the unhappy people are prone to dissatisfied with what they get, feel unhappy, irritable and worry constantly (Mayasari, 2014). According to Dinner, based on research in (Franken, 2002) found that happy people have a lot of positive emotions and few negative emotions, have and are involved in enjoyable

activities, and are satisfied with their lives (Rahardjo, 2007). In addition, Carol D. Ryff said that people who are happy and have life satisfaction are characterized by the absence of depressive symptoms and can lead a positive life (Keyes dkk., 2002). In official Bahasa Indonesia dictionary, for example, the joy of a feeling is that there is pleasure and peace of life both physically and mentally. The happiness can be so subjective and different for each individual, it is influenced by the goals and indicators to be achieved and pursued.

In human efforts to achieve happiness, they often encounter obstacles, even mistakenly distinguishing between obtaining pleasure and happiness. Therefore, many humans are found trapped in pleasure that does not give a feeling of happiness. Especially in the midst of the current development of globalization which has an effect on the rapid shift in the values of life and has an impact and change on humans. This shift has an impact on changes in culture, social values, behavior and people's mindset. Traditional values are slowly being eroded by urban culture, communities that are grouped into individual societies, which used to be simple have become consumptive societies. In this case, the traditional mindsets of the people are starting to open up and modern (Budiati dkk., 2018). As the impact of that, people today also face increasingly diverse problems, including educational, economic, social, family and environmental demands, along with the desire to increase self-achievement.

The generation that has grown up in the midst of the current development of technological globalization is called as millennial generation. Millennial is a generation of a group in productive age and become consumers who dominate the market nowadays (H. Ali & Purwandi, 2016). As the given data of BPS (*Badan Pusat Statistik*), The number of millennial generation in Indonesia aged 17-37 is 81 million (Budiati dkk., 2018). Millennial generation is recognized as a unique generation, especially proficiency in using technology. The term "millennial" was coined by two American historians and writers, namely William

Strauss and Neil Howe, named millennium generation because they felt the development of technology and the year turn of the millennium (Rifai, 2018). The proficiency in using technology has become a characteristic of the millennial generation due to the emergence of more rapid technology such as smartphones, the internet and social networks (social media) that affect the way of thinking, behavior and values.

Millennials who grow up in the midst of the strong current of technological developments, make their attitudes and behavior much influenced by gadget and the internet. They tend to emphasize the use of technology such as gadget, in a day it can spend 1-6 hours or nearly 40 hours per week to access the internet (H. Ali & Purwandi, 2017). Furthermore, Bernardi in his research also stated that internet usage of the generation is up to 40 hours per week. The differences were found in the reasons for the purpose of accessing the internet. Women tend to spend a lot of time chatting (talk to people), while men play games (Bernardi & Pallanti, 2009).

The amount of time which is spent by accessing the internet turns out to have a bad impact on their psychology. Research conducted by Bambang describes the problems faced by the millennial generation, 80% face gadget addiction, so they cannot focus on studying, disturbed emotions, addicted to pornography, tend to in contact with promiscuity. Furthermore, Bernardi also found that excessive internet use leads to increased social anxiety, feelings of emptiness, boredom, depressed mood, strong irritability, sleep deprivation (Bernardi & Pallanti, 2009). This means that the serious problems experienced by the millennial generation are related to communication technology, addiction to this gadget certainly affects behavior. So it is no wonder, the easy access to information through gadgets can be an indicator of why the millennial generation is falling for pornography and promiscuity.

Millennials have a tendency for their moral identity to prioritize musical tastes, and trendy lifestyles and pursue enjoyment (hedonism), high consumption or purchasing power. In religious life, the millennial



generation tends to be individualistic and puts material above everything else (Putu & Ketut, 2017). The millennial generation tends to be proud of a freedom lifestyle, individualism, a lifestyle of pursuing pleasure (hedonism), as well as unrealistic visions and being idealistic. Bambang Suryadi pointed out the salient characteristics of the millennial generation, namely individualistic attitude and easily bored, ego-centric, being different and impatient (Bambang, 2015). Ali and Purwandi also stated that the middle class millennials are an individualist society and place material above everything (H. Ali & Purwandi, 2017). This behavior makes them indifferent individuals with their religious life. They are more likely to look for concepts that match their individualistic characteristics. This situation will certainly have implications for the future of their religious life.

When a desire cannot be fulfilled, it can cause many problems. Material fulfillment makes life more competitive and create a struggling attitude to give all efforts, even to continue working indefinitely. This tendency makes it difficult for people to determine what actions should be done and what actions are right. This case results a frustration which ultimately eliminates an interest, is reduced ability to make decisions or take initiatives, and creates the feelings of unhappiness because life feels empty. The health foundation study states that the millennial generation is an unhappy and less healthy generation than the previous generation. Even millennials aged 20 to 30 have a lot of difficulties from home to work (Juniman, t.t.). Their struggle to obtain material is of course to meet their needs, because the lack of fulfillment toward the needs can make them restless, filled with anxiety and uneasiness and unhappiness in living life.

Modern individuals are encouraged to enhance themselves and strengthen the foundations of their psychological condition with activities of religious value. Spirituality in religious activities can be seen from the actions and behavior in daily life. Mayasari explained that spirituality is an important factor influencing individual religiousness. Spiritual what is meant is an experience of closeness to God, can lead to obedience to His

commands and stay away from His prohibitions (ritual aspects and consequences) (Mayasari, 2014). Tiliouine, Cummins and Davern in their research revealed that religiosity is a factor that affects well being (happiness / welfare), and shows a strong positive relationship where religiosity provides (Tiliouine dkk., 2009). This means that the attitude of Islamic teachings in daily behavior gives hope and fills individuals for their future and realizes a meaningful life.

Naja explained that the millennial generation views religion as something very important, because they believe that religion is an important thing for everyday life (Naja, 2018). The World Gallup Poll survey also found that 92% of individuals in thirty-two developing countries stated the importance of religion in their daily lives. (Firmansyah, 2018). Jalaludin stated that religion is a factor which is capable of self-control, religion is absolutely needed as the assurance of norms and demands for a healthy and good life. Religion is a psychological necessity, because living by a set of rules, moral, ethical and spiritual values can make a balanced, healthy and peaceful mental state (Jalaluddin, 2004). A number of studies show that someone who is religious / spiritual has better health and adapts quickly to problems compared to those who are less religious / spiritual and spiritual-religious itself can affect mental and physical health (Koenig, 2012). In the other word, one of ways to obtain happiness is by instilling religious / spiritual values in life.

The weak level of spirituality of the millennial generation is the source of wrong behavior, especially for those who live in big cities often become addicts to drugs, tended to have bad relationships and free lifestyle, they get pleasure but are not happy. Nata predicts that humans will tend to act freely by ignoring spiritual, moral, and religious foundations (Nata, 2018). The ethos of materialism, consumerism and focus on technology have made children lose their primary life.

Rakhmat in his interpretation of happiness explains the steps in achieving happiness in the world and the hereafter, those are doing good

deeds, believing that behind difficulties there must be ease, gratitude, pleasure and trust in the event of a disaster, apologizing for the mistakes of others, avoiding prejudice, avoiding the habit of getting angry when facing the problem of being hit by something, developing zuhud and qana'ah attitudes so that worldly desires can be reduced (Rakhmat, 2010). One of the positive attitudes that must be had in modern times in achieving happiness is the attitude of qana'ah. From this attitude, it can be a motivation to continue to be grateful and be patient with the situation at hand.

Hamka explained that qana'ah is a filter in human life, so that human is motivated not to tabzir (wasteful). Qana'ah also functions as a stabilizer and dynamics for a Muslim's life (Hamka, 2015). As a stabilizer, a person will always be graceful, at ease, feel rich and well off, free from greed, because in essence wealth and poverty lie in the heart, not in the assets they have. Meanwhile, as a dynamist, it is that someone has inner strength that always encourages to achieve progress in life based on independence by depending on Allah SWT.

In language, qana'ah means receiving enough, while in terminology, qana'ah is receiving enough for the given sustenance and bestowed by Allah SWT, this can avoid feeling less or greedy. Amin Syukur stated that qana'ah is to accept freely his sustenance, accompanied by an active attitude to keep on trying, even if he gets something in less amount, he will feel enough for what Allah has given him (Syukur, 2012). The form of qana'ah is a feeling of being sufficient for His sustenance, not being acquisitive and being greedy, not being jealous of what other people have and not being greedy by justifying any means of seeking wealth. The qana'ah attitude that develops within the individual will implement a feeling of satisfaction, calm and sufficient with what he currently has, and his mind is not jealous of other people's sustenance. (Hamka, 2015, hlm. 268).

Hamka in his book Modern Sufism explains that there are five things that must be conducted and implemented in order to achieve a qana'ah

attitude, namely: accepting willingly what we have, asking Allah for an appropriate addition and doing an effort, patiently accepting God's provisions, putting trust in Allah, disinterested by the deception toward what the world shows (Hamka, 2015). Hamka's perspective becomes a controller for modern humans or the millennial generation in order to differentiate between wants and needs. Furthermore, Hamka explained that qana'ah is simplicity, which means that the development of this increasingly advanced technology is not the main goal but as a forum to be closer to Allah SWT.

Gamayanti said that the study of qana'ah is about self-acceptance (Gamayanti, 2016), Likewise, Kusumaningsih said that people who cannot accept their strengths and weaknesses will make those individuals hate themselves and start to keep away from qana'ah attitudes (Kusumaningsih, 2017). Furthermore, Carol D. Ryff stated that one of indicators to indicate a happy person is marked by self-acceptance. The number of demands in life makes an individual unable to meet the demands, which makes him feel unhappy. According to Ali, basically the qana'ah attitude is representative of the acceptance and satisfaction of what is owned and achieved. Qana'ah also acts as a means of dealing with social and environmental problems (M. F. Ali, 2014).

As the stated problems above, it is necessary to develop a qana'ah attitude, because developing a qana'ah attitude is able to overcome the anxiety of being unable to meet needs, worry about other people's judgments, worry about the future, worry about not being able to solve problems, and worry about not being able to meet family needs (Nuraeni, 2019). Based on a research of Saputro, the results state that the higher the qana'ah attitude, the higher the level of life satisfaction and reduce stress (Saputro dkk., 2017). Syauqi Abdillah even stated that a lack of qana'ah attitudes towards individuals can lead to anxiety and fear (Zein, 2017). Ali said that there are two aspects that can build qana'ah, namely a good life (hayatan thayyibah) and a willingness to accept (pleased) (M. F. Ali, 2014).

Syafi'ah in (Rahmadani dkk., 2019) states that consumptive behavior causes a person to experience anxiety and a feeling of dissatisfaction with life. Happy individuals are individuals who feel satisfied with their lives and rarely feel unpleasant emotions such as sadness or anger. The results of research by Rahmadani et al. shows that there is an influence of qana'ah on consumptive behavior, if the qana'ah attitude is high, the consumptive behavior will decrease. The nature of qana'ah has an influence in controlling not to behave excessively or consumptive behavior (Rahmadani dkk., 2019).

The results of that research indicate that qana'ah is a form of psychotherapy in Islam. Psychotherapy is believed to be an alternative to solve life matters or problems. Firmansyah stated that psychotherapy utilizes religious and spiritual dimensions appropriately so that it can provide hope for change and enlightenment in individuals. Abu Tauhid in Jalaluddin explains that religious guidance is an effort to develop and guide individuals optimally in dealing with problems that occur within them according to Islamic teachings, in this case, the teachings are useful for themselves, environment, and society (Jalaluddin, 2004). In addition, Faqih explained that Islamic Religious Guidance is a process of assistance so that individual religious life is in harmony with Allah's instructions and provisions, So Individu can achieve the happiness of life in the world and the hereafter (Faqih, 2001).

Several studies have also explained that Islamic religious guidance with appropriate material that people's needs can strengthen self-acceptance (Ilma, 2019). Furthermore, Komariah stated that Islamic guidance and counseling was effective in increasing self-acceptance (Komariah, 2019). Some of the research results above show that Islamic guidance and counseling is effective in helping individuals overcome their problems. This is in accordance with the objectives of this program, which is to help individuals manifest themselves as whole humans, in order to achieve happiness in life in this world and the hereafter (Faqih, 2001).

The process of providing assistance is not only individual, but it can also be applied in a group format. One type of Counseling Guidance services that can be used is group guidance and group counseling. Types of group guidance and group counseling services are able to create good relationships between group members, improve communication skills, trigger an understanding of various situations and environmental conditions, as well as develop attitudes. Samsul Munir explained that individual attitudes and values were easier to develop through group guidance (Amin, 2010). Nuryono stated that narrative counseling was effective in increasing students' self-acceptance (Nuryono, 2012). Counseling services will focus on increasing self-acceptance of the millennial generation.

The implementation of group guidance and group counseling can use a variety of approaches and techniques. Several studies have shown effective results, such as the results of Ani's research that group counseling with group discussion techniques provides increased qana'ah values and self-esteem (Ani, 2016). The research of Sitorus also found that group guidance services with the play-method can increase self-acceptance, and it is hoped that teachers will be able to implement these services (Sitorus dkk., 2019).

The research of Hasanah, group counseling with the approach of "Rational Emotive Behavior" or cognitive techniques can increase student self-acceptance (Hasanah, 2018). In addition, Putri explained that the Javanese culture-based reality group counseling such as "Nrimo ing Pandum" and "Sapa gawe akan nganggo", can be used in an effort to increase self-acceptance (Putri, 2018). Glasser (1998) argues that the reality therapy and the choice of theory can be applied both individually and in groups to anyone with psychological problems in a cultural context (Putri, 2018). As Heryadi research results, individual reality counseling can increase students' low self-acceptance (Heriyadi, 2013).

Based on some of the findings above, as an effort to develop the qana'ah attitude of the millennial generation in creating a sense of

happiness, the author tries to offer types of group guidance and group counseling services that can be used as methods or approaches to develop self-acceptance (Qana'ah). Group guidance and group counseling are two types of Counseling Guidance services that are carried out in a group atmosphere characterized by the development and creation of group dynamics, the counselor as the group leader and the client as a group member. The group service process includes a process of disclosing and understanding problems, tracing the causes of problems, seeking solutions to problems and conducting evaluations and follow-ups that can be applied in everyday life effectively. Service orientation is to maintain and develop qana'ah attitudes. The concept of qana'ah is used as the material basis for the services provided, so that a person gets an understanding that a qana'ah attitude can create happiness in the midst of a life that is full of competition.

The steps for creating Group Guidance and Counseling Guidance in developing qana'ah attitudes in the millennial generation are the same as those used in counseling services in general. According to Prayitno, the implementation of group guidance and counseling services can be carried out in four stages as follows; the stage of formation, transition, main activity and closing or the last step (Prayitno & dkk, 2017). The difference is only in the emphasis on the techniques used at the activity stage, which is in accordance with the objectives. The steps to apply the technique from beginning until the self-acceptance process (qonaah) is complete, namely:

- a. Identification of cases. It is a step to determine the symptoms and causes of problems faced by clients, both visible and invisible symptoms, so it requires deepening by carrying out the counseling process in disclosing it.
- b. Diagnosis. It refers to taking steps and making conclusions about the causes of client problems obtained through the previous counseling process (identification). So the diagnosis will get a conclusion such as:

- 1) The initial cause of problems faced by clients,
  - 2) The development of the problem since it arose until now,
  - 3) The Specific complaints that are felt (whether it continues to grow or decrease),
  - 4) Other factors that can affect the increase in client problems.
- c. Prognosis. It is the steps to determine the action to be given based on the cause of the problem and the factors. The steps for developing a qana'ah attitude are carried out in accordance with Leo Babauta<sup>1</sup> technique about self-acceptance. At each stage, the client will be asked to (1) create a comfortable position, (2) be able focus and concentration, (3) take a breathe slowly and regularly, (4) to be relax or meditation
- d. Treatment. It is a step in the implementation of assistance according to prognostic steps. The implementation of this technique takes into account the suitability of the problem, the client's situation, and the environmental situation and other factors, so that the treatment process runs as expected. In the implementation of Group Guidance and Counseling Guidance aims

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\* Leo Babauta shared eight self-acceptance techniques, in which application can be added to the foundation of Islamic values, namely Al-Qur'an and hadith and the following eight techniques of self-acceptance: (1) "**Relaxing awareness training**" (contemplating what is on your mind and feeling and then welcome to express what you think and feel), (2) "**Welcome, what you pay attention to**" (after thoughts and feelings), feelings arise, then at this stage it is directed to learn how to respond to thoughts and feelings in moderation), (3) "**Letting go of self-assessments**" (inviting to avoid and discard negative judgments about oneself and comparing oneself with others, can be helped through dhikr, trust and be pleased with Allah's provisions), (4) "**Thank you technique session**" (inviting to think about what has been gained gratefully), (5) "**Loving and forgiving oneself**" (believing that what has been done is an effort that has been fought, even though there are still shortcomings and mistakes then give forgiveness to yourself). (6) "**Learning from all parts**" (inviting clients to believe, whatever is gained, both good and bad experiences, is something that should be learned and is able to find good values that bring happiness), (7) "**Separating from emotions**" (encouraging clients to let go of negative emotions, believing that it is not a part of themselves that should be followed, and (8) "**Sharing to someone**" (talking to people about hidden emotions and thoughts (with parents, siblings, teachers, friends, spouses, etc.), can help better understand oneself.



to train clients to develop qana'ah attitudes starting from self-acceptance by changing their psychological state, especially their emotions and thoughts. In practice, the counselor gives instructions to the client, and the client follows these instructions. In accordance with the steps in the prognosis such as sitting comfortably and relax, taking a breath, continuing to reflect on what you feel and think (while spelling, the verses of Al-Qur'an, prayers, etc.) continue to be done, it is based on the Leo Babauta technique above.

- e. Evaluation and Follow Up. This is a step to review and assess the extent to which the results of the counseling process have been effective and can solve someone's problem. The counselor continues to monitor the client's further progress.

Qana'ah is concerned with heart attitude or mental attitude. As Hamka said, qana'ah has two meanings, namely Zuhud and mental health (Hamka, 2015). Mental health is good due to in life it is filled with relief, pleasure, patience for facing the given problems, gratitude for the received blessings. So that people can avoid tense of fear, excessive sadness because people should believe that Allah's gift is the best, realizing that all will have rewards at the end. Therefore, Al-Ghazali explained that developing a qana'ah attitude requires a training with strong patience. In nafsiology, calm and tranquility can be manifested by training and education to change these behaviors.

## **CONCLUSION**

Technological advances have led to interesting phenomena in the life of millennial generations today. This development triggers many perceived problems which result in psychological, educational, health, social and occupational changes, along with demands for self-development. The inability to meet needs results in frustration, loss of interest, lack of initiative, unstablity and anxiety, feelings of sadness, depression, loneliness, hopelessness and feelings of emptiness or unhappiness. The

Efforts to overcome and avoid these problems are to obtain happiness by instilling gratitude for what has been obtained, namely by developing a qana'ah attitude or self-acceptance. The applied counseling services are group guidance and counseling services with four stages, namely formation, transition, activity and closure with steps that apply techniques from before until the self-acceptance process (qana'ah) is complete, namely: problem identification, prognosis diagnosis, treatment, evaluation and follow-up.

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