



Happiness reconstruction through islamic guidelines in blinds in The Muslim Blinds of Indonesia (ITMI) Central Java

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Abstract

Blind experience various psychological conditions that need attention, such as feeling inferior, hopeless, and useless so that it affects the level of happiness. The main purpose of this study is to determine the process of reconstruction of happiness in blind people through Islamic guidance. This research uses a qualitative method with a phenomenological approach; the process of data analysis uses the Interpretative Phenomenological Analysis technique. The subjects of the study were the blind who were members of ITMI (Indonesian Muslim Blind Association) and actively in Islamic guidance. The process of selecting subjects uses a purposive sampling method. The results showed that Islamic guidance had a positive influence in the process of reconstructing the happiness of the blind. Various processes of cognition and affection can be explored well during the process of Islamic guidance. The process of reconstructing happiness in the blind people goes through six stages, beginning with the stage of negative emotional conditions such as despair and anxiety, feeling isolated from the social environment, and then undertaking the process of finding meaning in life and reconstructing happiness.

Keywords: reconstruction of happiness; happiness, islamic guidance; blind

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Abstrak

Individu dengan tunanetra seringkali mengalami berbagai kondisi psikologis yang perlu mendapat perhatian, seperti merasa rendah diri, merasa putus asa, merasa tidak berguna sehingga berpengaruh pada tingkat kebahagiaannya. Tujuan utama dari penelitian ini adalah untuk mengetahui proses rekonstruksi kebahagiaan pada penyandang tunanetra melalui bimbingan islami. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologis, proses analisis data menggunakan teknik *Interpretative Phenomenological Analysis*. Subjek penelitian adalah tunanetra yang tergabung sebagai anggota ITMI (Ikatan Tunanetra Muslim Indonesia) dan aktif mengikuti bimbingan islami. Proses pemilihan subjek menggunakan metode *purposive* sampling. Hasil penelitian menunjukkan bahwa bimbingan islami memberikan pengaruh yang positif dalam proses rekonstruksi kebahagiaan individu dengan tunanetra. Berbagai proses kognisi dan afeksi dapat terekplorasi dengan baik selama proses bimbingan Islami. Proses rekonstruksi kebahagiaan pada tunanetra melalui enam tahapan, berawal dari tahap kondisi emosi yang negatif seperti putus asa dan kecemasan, perasaan terisolasi dari lingkungan sosial, hingga kemudian melakukan proses penemuan makna hidup dan merekonstruksi kembali kebahagiaannya.

Kata kunci: rekonstruksi kebahagiaan; kebahagiaan; bimbingan islami; tunanetra

Introduction

Humans are created not with perfection but with their respective strengths and weaknesses. Some have expertise in one field and have weaknesses in another; all complementing each other. Likewise, with the physical conditions that have been predestined, in general, normal humans are equipped with five senses that function to feel and interact with the surrounding environment. Nevertheless, some individuals are destined not to have these five senses perfectly. One of them is blind who lacks the function of the sense of sight. According to the data from the Ministry of Health in 2020, the number of blind people in Indonesia was around 1.5% of the total population, which is in the range of 3,750,000 people with blind people in Indonesia. This certainly needs serious study and attention.

Blindness is a condition experienced by someone having obstacles to the functioning of vision caused by damage or not functioning properly of the organ of vision (Sulthon, 2016). Briefly, blind condition is felt like a heavy burden and affects all patterns and activities of one's life. According to a research conducted by Mambela (2018), individuals with visual impairments experience a variety of emotional disorders that occur due to limited activity. This emotional disturbance

increasingly accumulates and is worsened when not getting special and intensive treatment. As a result, the accumulation of negative emotions have an impact on personality conditions, such as negative attitudes toward them, isolating themselves from social environment, inferiority, feeling inadequate and not useful.

Every individual is said to have psychological well-being when they feel happiness. Happiness here is not just a short happy emotion, but a psychological condition when individuals feel various positive emotions and low negative emotions such as feelings of sadness, laughter, despair, and so forth. This happiness will also help individuals to be more optimistic in living their lives and to increase the ability of individuals to manage various pressures and obstacles in their lives, including in managing stress (Papalia & Feldman, 2002).

Visual impairment is not free from negative public opinion. There are some negative assumptions associated with blindness, such as the assumption that they are weak, helpless, and need to be pitied. In other words, people with visual impairments get a negative stigma or perception from the public about their situation. An imbalance between the ability to carry out social roles and expectations further increases the condition of negative emotions in blind individuals, unhappy feelings, and even apathetic thoughts or aggressive behaviors.

The matters related to the psychological conditions above then become a *concern* for ITMI (Indonesian Muslim Blind Association) in Central Java to conduct Islamic guidance for individuals with visual impairments (Muslim) in Central Java. The existence of the blind in the community is the time to be a promoter of an inclusive culture that provides space to play a role in providing benefits in it and not vice versa, becoming a burden and set aside their existence. This means that a culture of inclusion must begin by shaping the perceptions of blind people with their shortcomings, special methods that cannot be compared to people in general, particularly in the reconstruction of happiness for them. If this method can be fulfilled, the distance from the blind from the condition of frustration and low self-esteem can be realized. Furthermore, if this can work well, even the blind will be able to achieve the piety of individuals who do not only rise from adversity but are also able to provide roles and benefits to the surrounding community.

The research conducted by Harimukthi and Kartika (2014) was supported by the research conducted by Brebabama and Ratih (2016) providing an overview of the psychological well-being or happiness of blind individuals. In their research, it is explained that blind individuals experience different psychological dynamics. Some experienced a decrease in happiness and some other with high level of happiness. This study qualitatively explains the various factors that affect the happiness of the blind, including social support, the meaning of life, and coping stress of each individual.

The other research conducted by Aisyah (2014) describes the processes and strategies of counseling guidance in blind individuals. This studies illustrate that Islamic guidance contributes effectively in overcoming various psychological problems of the blind. For example, this psychological problem could help blind individuals to accept their condition, to evaluate a variety of negative emotions, and to improve the development of blind individuals.

Previous studies focused on assessing happiness or on counseling guidance, this study focused on finding out how the process of happiness reconstruction in blind individuals with Islamic guidance methods. This happiness reconstruction study needs to be carried out to provide an overview of the process of finding happiness in the blind so that it can contribute to various guidance and counseling programs for the blind group and facilitate in exploring psychological constructs to improve the psychological well-being of the blind.

Research Method

This study used qualitative research method with a phenomenological approach. This phenomenological approach was chosen to reveal a phenomenon in depth; the reconstruction of happiness in the process of Islamic guidance on the blind but also aimed at discovering the psychological meanings of various life events of the research subjects. The data analysis used in this study was *Interpretative Phenomenological Analysis* (IPA) (Smith, Flowers & Larkin, 2009). The purpose of using the IPA analysis technique is to better involve research subjects actively in interpreting various experiences and events in their lives. The process of the IPA analysis in this study was facilitated because it was combined

with Islamic guidance and used the principles of phenomenology and hermeneutics (Taylor in Pietkiewicz & Smith, 2012).

The subjects in this study were two people with a subject selection sampling technique using *purposive* sampling that is the selection of respondents or research subjects based on certain considerations. These considerations included: 1) The individuals who were blind or had vision loss in both eyes, 2) those experiencing *late blind* or the blindness suffered not from birth or when entering adulthood, 3) those who were the members of ITMI (Indonesian Muslim Blind Association), 4). those undergoing Islamic guidance program.

The data collection technique used a semi-structured observation and interview method. Some of the main questions in the interview method included: "What is the subjective experience of the subject when experiencing blindness?", "What are the feelings felt by the subject during blindness?", "What is the Islamic guidance process that the subject did and the impact on the subject?" , "What is the coping stress strategy for the subject?" and "What is the process of searching for the meaning of life by the subject?". From the results of the exploration of these general questions, the data analysis from the interview transcript was then carried out, followed by coding and horizationalizing the interview results. The final step was conducting a description and discussion by the theory of the stages of happiness construction and phenomena experienced by the subjects.

Results and Discussion

1. Subject Identification

The two persons of the research subjects were the members of ITMI. ITMI is a blind association established in 1967 in Bandung. Both research subjects were under predetermined subject criteria. Both had a high school education, Muslim. The first subject had the certainty of diagnosis as blind at the age of 18 years, and the second subject was at the age of 21 years. When joined as ITMI members, both subjects played an active role in following the Islamic guidance process.

2. Overview of Biological, Psychological and Social Conditions of the Subject

In revealing the dynamics of a person's life, it cannot be separated between the biological, psychological, and social conditions of the subject. WHO explains that "the perfect healthy state in physical, mental or social, not only free from disease or weakness/disability". From this definition, it is clear that the concept of health and maximum well-being is not only related to physical conditions alone, but also from psychological and social conditions.

The results of extracting data from the two subjects obtained the concept that the subjects experienced a transition process due to visual disturbances, so this became a very serious problem for the two research subjects. It was caused by the impact of limitations, and even visual impairment was felt to be very significant by the subjects because visual stimuli are very vital for the life of each individual, especially in the process of absorbing information and communication. There were many arising obstacles, including reduced mobility, difficulty receiving information from various objects and subjects, inability to read and write, difficulties in social interaction, and difficulty in carrying out independence in daily activities.

In the concept of biology, disabilities can be categorized as physically sick conditions. The development of science and technology, inventions to overcome various body disabilities continue to be carried out. This resulted in the public's view of disability starting to open up. Various tools for blind people are also starting to be found. The biomedical concept (Freund, 1991) explains that, basically, diseases including disabilities are in a certain part of the body and can be reduced to disruption of body functions both biochemically and neurophysiologically because human body part is a special agent that can be identified. Body is considered a machine that needs to be regulated and controlled. Based on this, biologically, the concept of physical disability is considered to exist and as something independent free from the influence of the beliefs of each individual and society on the disability alone.

In the view of psychology, a person's thoughts and feelings will affect the person's physical condition. It is related to health behavior, how to maintain health,

and how to optimize other abilities when one physical ability disappears or decreases. In addition, psychological conditions are also related to a person's beliefs about his feelings about the physical conditions he feels. The inability to see whether it will lead to a prolonged feeling of hopelessness or not that can lead to psychological problems and even new physical disorders, or vice versa, creates motivation to further optimize other abilities in him.

The results of the interviews from the two subjects obtained the data that at the beginning of the diagnosis as blind, both the first and the second subjects, experienced various psychological disorders. The emergence of fear and helplessness in the subjects raised various other disorders caused by stress or, in psychology, it is called psychosomatic. The psychosomatic disorders that appeared were indigestion, headaches, reduced hearing which was felt by one of the subjects. As time goes by in the process of acceptance in adaptation, these various psychological disorders gradually disappeared.

Socially, social support and social environment greatly influence the subjects. In the concept of sociology, social acceptance of someone as a person experiencing disabilities is known as *sickness*. Blind individuals who are socially viewed as *sickness* will be socially accepted and tolerated when they let go of certain responsibilities, roles, or habits when they are healthy because of their health (Notosoedirdjo, 2007). Physical inability in this social concept is related to the emerging special roles as a result of the inability, including the emergence of new roles and responsibilities. Both subjects explained that, because of their disability, they felt a great social consequence. The various stigmas they received included an exaggerated response from the social environment that the subject felt. For example, the subjects felt that they were only burdens to the social environment resulting in unstable emotional condition in the subjects.

The participation of the subjects in the blind community had a very positive effect. Positive social support in the community could help the subject to be more positive in giving meaning to his life. The blind community also provided guidance and training to the subjects related to new abilities that they could develop despite their physical limitations. In this community, they also began to feel that they can actualize themselves in an appropriate environment. This enthusiasm to keep

actualizing can increase emotional maturity and self-disclosure to the subject (Putri, 2007).

3. Implementation Islamic Guidance to the Blind

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Islamic guidance can be defined as an effort to provide assistance to a person or group of people experiencing physical and mental difficulties in carrying out their life tasks using a religious approach by generating the power of inner vibration/faith in the context of the teachings of Islam to encourage them to overcome the problems faced (Mubasyaroh, 2014).

In its implementation, Islamic guidance process in the blind is conducted in two types of activities, i.e.:

a. Teleconference-based Islamic Guidance

One concept of Islamic guidance held by ITMI of Central Java is to use the concept of teleconference-based guidance. The pattern of implementation is carried out two to three times a week. The system takes turns conveying Islamic themes and also specifically bringing in (via telephone) competent sources. In the meetings, they were divided into: first, discussing sharia; second, discussing morals; third, the meeting discussing faith and occasionally religious social development in Indonesia.

b. Implementation of Joint Activity-based Islamic Guidance

The concept of Islamic guidance is based on shared activities, a certain momentum, or event. For this activity, the members were usually brought together in a joint activity within one year carried out two to three times. These activities were usually carried out in Ramadhan Islamic boarding schools (in collaboration with Masjid Jami 'Jatisari Mijen in Semarang and the Sahabat Mata Community), year-end sports week (held every end of December and in collaboration with the Sahabat Mata Community), and thematic activities facilitated by the Central Java Government (usually through the Social Service).

In application, the guidance through this joint activity also included several aspects of guidance, physical and mental guidances, which is to foster devotion to

God Almighty and the realization of the client's will and ability in order to restore self-esteem, self-confidence, and emotional stability to create personal maturity.

4. Islamic Guidance as a Media for the Reconstruction of Happiness for the Blind

Islamic guidance activities carried out by the research subjects had very significant benefits for them. This can be seen from various sides. From the individual's side as blind individuals, in the research, it turned out that many felt a sense of calm and happiness after participating in this program. Even those experiencing shock due to blindness could finally escape depression because of such Islamic guidance because it is not an easy matter for blind people who used to have normal vision to experience blindness. The blindness they experience can be caused by many things, such as glaucoma, accidents, pinched hopes, and so on. This means that the existence of Islamic guidance carried out by ITMI of Central Java was able to provide enormous motivation so that they could rise from adversity.

From a family perspective, through this Islamic guidance activity the subjects felt that they have experienced changes in social context. Those who initially felt marginalized finally had a place to open up and socialize. In addition, through this Islamic guidance program they were even able to produce various proud achievements. As well as being a source of pride, this program also really promoted their morale. Then, it is not surprising that so many families of the ITMI members of Central Java were very enthusiastic about accompanying their families during joint activities, such as Ramadhan Islamic boarding schools, sports week, and so on.

Happiness is not something static of the same level and quality. Each individual is gifted with the ability by God to determine the level of happiness. This is where the task of each individual is to synergize between cognition and affection in order to jointly provide a positive interpretation of every life event. Happiness is not only in the form of attaining a temporary subjective state, but it can come in many ways (Seligman, 2004). Therefore, it is possible for individuals to increase and even reconstruct their happiness in order to last a long time. Supporting this opinion,

James illustrates that how to seek, maintain, and restore happiness is an ulterior motive that most people have all the time (Myers, 2010).

Several cognitive processes that can help the reconstruction of happiness in the blind during the Islamic guidance process included:

a. Increasing the efficacies of coping and control.

The efficacy of coping cannot be separated from the concept of stress (Passer, 2008). It is not uncommon in our society to see that stress is a negative condition, a psychological disturbance, and it is not uncommon to even think that stress is an unnatural or insane condition. Basically, stress is something that is very natural, common, and difficult to avoid in our lives. We can analogize this stress with an alarm that warns us of imminent danger. Stress is a state or condition that occurs when there is a failure of interactional relationship between people experiencing stress with things considered stressful (stressors), in which it is resulting in the individual concerned seeing a mismatch between the condition or situation with his biological, psychological and social resource systems.

When faced with a diagnosis of having a physical disability or visual impairment, it becomes a stressor for the subject. One of the most influential assessments is whether the individual has sufficient abilities or skills to manage the stressor at hand or not. In this Islamic guidance, each individual is assisted to have coping efficacy with various understandings and religious applications. The term coping in various literatures has two connotations; the first connotation is coping as a way of dealing with pressure. The second connotation is coping which suggests a way to deal with a painful, threatening, and challenging condition when an automatic response (a routine response) can no longer be used. Based on the concepts of coping, we may say that coping efficacy is a belief or trust an individual has to be able to manage stressors properly; whether the individual is sure that he can overcome various things happened to him that will cause stress, or on the contrary, the individual does not have the confidence to deal with and manage the sources of stress that occur.

The other cognitive competence that can be explored in Islamic guidance is the locus of control, which is the thought of how much control owned by individuals in

determining their own destiny (Robbins, 2007). There are two divisions in the concept of locus of control; internal and external locus of control. In the external locus of control, how much confidence individuals have in determining their fate is influenced by environmental factors, while the individuals who have an internal locus of control believe that they are responsible for what happens to their life, and not just feel helpless. In the cognitive process that helps the happiness of heart, it was more on the development of the internal locus of control of the subjects. When a person believes that he is in control of solving life's problems and in God's existence as a determinant of good and bad destinies, he will maximize all the potential that exists to overcome every event in his life. This exploration of locus of control, either indirectly or indirectly, was obtained by the subjects in the process of Islamic guidance.

b. Optimism and positive attitude.

Beliefs about how something will end can play an important role in dealing with stressors (Passer, 2008). A person who has an optimistic attitude, when faced with a source of stress, has the belief that all events in his life, including events that are not expected can be resolved properly and provide a lot of good in the future. When the optimism of the subjects could be awakened in the process of Islamic guidance, the subject had a lower risk of anxiety and depression when facing stressors, including those related to their visual impairment. They will assess the stressors that appear as a means of potential growth and stress reduction (Snyder, 2007).

Positive attitude always goes hand in hand with optimism. The subject's belief in a good future will be the drive or driving force to maximize all other potentials they have in carrying out various activities and challenges in life. We can also say that this positive attitude will help the subjects in adjusting and directing behavior in dealing with various life problems, including adjusting to body deficiencies.

c. Discovery of meaning.

According to humanist psychologists (Passer & Smith, 2008), humans need to find meaning in their lives and the psychological benefits of all their life events. Passer and Smith also state that humans can find personal meaning through their

spiritual beliefs. The spiritual beliefs that this individual has will help him understand that there is a power outside him that provides various wisdoms in every life event that can help in dealing with crises that occur in his life.

In addition to the three cognitive processes above, to be able to reconstruct their happiness, individuals also need to manage their emotional state. Regarding emotional experiences, Seligman formulated three positive emotions based on their time orientation (Seligman, 2004); positive emotions aimed at the past, present and future. When individuals have these three positive emotions, they will experience a pleasant life. However, a good life also depends on the effective use of positive emotions equipped with the ability to magnify positive emotions. The dynamics of increasing positive emotions experienced by the subjects during Islamic guidance were as follows:

a. Positive emotions in the past.

These positive emotions were aimed at the past, such as contentment, peace and pride. A lack of understanding and appreciation of past events and overemphasizing bad events are two things that can reduce calm and relief. In the process of Islamic guidance, the subjects were directed and helped to increase feelings of satisfaction and gratitude for various gifts in the past and relief to forgive and not lament bad events in the past, so that relief, pride, and satisfaction would be created.

b. Positive emotions aimed at the present

The positive emotions are physical enjoyment (eg delicious food, doing hobbies) and higher pleasures, such as pleasure, joy, and comfort. Outward pleasure comes from the senses such as the taste of food and sexual sensations, whereas higher enjoyment is caused by the events which are more complex and require more intelligence so as to give rise to feelings such as pleasure, joy, and excitement. This Islamic guidance also directed the subjects to continue to be grateful for the various blessings given by Allah, including being grateful for the pleasure of food, health, and other pleasures, so that positive emotions could be felt after completing these activities.

c. Positive emotions aimed at the future

The positive emotions are optimism, hope, confidence (trust), and belief (faith). The positive emotions in the future depend on how the individual sees his future. These positive emotions about the future could be explored during the Islamic guidance process by learning to recognize and resist the pessimistic thoughts that sometimes come

5. Psychological Dynamics of Happiness Reconstruction in the Blind

Based on the explanation above, Islamic guidance for the members of ITMI Central Java was proven to play a role in elevating the morale of its members, who in fact are blind from various criteria and backgrounds. However, if explored further, one of the most important aspects of these activities is the reconstruction of happiness which in turn has a positive impact on them. This is what made one of the important factors in the reconstruction of happiness in which their quality of life and ability to control stress. In fact, stress is the biggest condition when these blind people are unable to face their 'different' conditions as persons with disabilities.

The greatest hope for blind people is to have the ability to manage their stress so that it remains optimal and positive; also recognized as stress coping. Stress coping is one of the stages in the reconstruction towards emotional well-being or the reconstruction of happiness experienced by blind people after receiving a diagnosis (LeMaistre, 1999). The process of cognition and affection education carried out during the Islamic guidance as described above could help the subjects develop a reconstruction of happiness. The process of reconstruction of happiness experienced by the subjects in general can be concluded in the following six stages:

a. Self-acceptance stage

When the subjects were diagnosed as blind, automatically the conditions of cognition, emotion and physiology did not have the readiness and strategies to overcome these problems, so it was not uncommon for them to feel and realize that they were experiencing confusion, disorientation, feeling lost, and fear caused by the image of an inability for the future. The focus of the subject's attention to

their blindness often made them less able to respond to others well. This probably happened because the subjects were in an internal conflict where they had to prepare themselves to accept the disease.

In the first stage, the Islamic guidance focused on accepting physical conditions, namely blindness. The reconstruction of happiness is not something that can be easily obtained immediately, but can be increased by paying attention to factors such as the range of happiness, the environment, to factors under conscious control. Seligman (2004) states that each individual has a personal range for levels of positive (as well as negative) feelings, and that range can represent inherited aspects of general happiness. In other words, happiness is influenced by the setpoint of happiness with hereditary in nature (Schimoff, 2008). However, this setpoint may be increased by adopting new habits that can increase happiness so that the hereditary nature of happiness does not limit individuals to increase their average happiness.

Various new habits learned during the process of the Islamic guidance included aiming at this acceptance process to be a very helpful stage in stabilizing the subject's happiness range. This range of happiness is like a controlling force, which will propel the blind individuals towards happiness or vice versa towards unhappiness. On the other hand, in this study, the subjects showed a fairly fast adaptation process to overcome their helplessness. It was also explained that in the period of about eight weeks after the adaptation process went well, they actually felt happy feelings more often than they were down. Even the subjects showed an increase in life satisfaction from the calamities experienced. Therefore, it can be concluded that each of us has a personal range for the level of emotion or feeling and this level is one of the aspects of happiness that is passed down. Then, if we do not fight the genetic drive urge, our happiness will probably remain lower than when we try to resist the urge.

b. Isolation Stage

Isolation stage is a stage in which there is anxiety about the future which can then interfere with the patient's self-image and also with their social relationships. A relationship in the social environment, including family, work, and community, is

one of the most important things for every individual. This social relationship is closely related to intimate relationships (Coyne, JC & Downey, G. , 1991). Many people argue that a relationship in family or in a social environment that experiences many problems and cracks is considered to have more impact on stress and even one's health than a relationship that is not intimate or even rarely involved in social relationships. Based on this, when there is a quite extreme and significant change in the case of blind people, it will automatically affect their self-concept and self-confidence with their social environment. This will affect their social relationships as well.

The isolation stage, such as shutting down and worrying about the future can be reduced or even disappeared with the presence of social support. Regarding the view that social support can affect health, many parties agree with this. However, until recently studies in psychology continue to find out which side of this social relationship can have an influence on the reconstruction of one's happiness. One easily accepted theory is that there is a significant influence between social relations and stress, which we all know, that stress is an intermediate variable on health conditions and levels of happiness (Smet, 1994). High social support can be seen from the perception that someone in their social environment will help. In addition, individuals with high social support also have more ability to manage and change their stressors, for example by telling stories with friends, family or partners, or simply reducing stress by doing various fun activities in their social environment.

c. Emotional anticlimactic stage

The third stage is anger and despair that result from the lack of power to resist fate, so they tend to interpret what is happening as punishment for the mistakes that have been done and the feeling of helplessness. With regard to emotions, emotional feelings are generated by the actions of our bodies, but identifying each emotion will never be separated from cognition. For example, feelings such as anxiety or fear are strongly associated with cerebral cortex activity (Knyazef in Kalat, 2010). However, the reaction from this part of the brain is still influenced by how a person feels about his disease. When there is an event, our assessment or perception of the incident contributes to our emotional feelings.

d. Reconstruction Stage

At this stage, individuals feel that they are still functioning, valuable and useful, begin to feel physically stronger or have more time to develop new life skills and strive to improve their quality of life.

e. Temporary depression stage

In this fifth stage, when they think back to their previous life, before they experienced disabilities, the nostalgia and grief can lead them to sadness and hopelessness which then becomes temporarily depressed. Frequently, this happens because of past regrets, such as regrets about past life styles, or other regrets.

f. Rediscovery stage.

At this stage, there is a rediscovery of owned values of life. What is important for individuals is to realize that changes in lifestyle and skills must be made so that there will be individual growth and the formation of new choices through new meanings. This meaning of life will bring out a spirit that can cognitively guide a person in determining good life goals. He can see the good side of the events in his life. In addition, it can direct someone to have a life goal and high aspirations. This positive perception of good things in the future can increase life satisfaction (Diener & Oishi, 1997) so that the heart becomes calm and is not burdened by negative things in the past and in the future.

Not all blind individuals develop all the above stages of reconstruction, but these stages of reconstruction can help individuals manage their cognition, emotions and behavior so that they can support all the work of the body to optimize resistance to the disabilities experienced. Then, the process of finding happiness is also easier.

Conclusion

Based on the explanation of the research results above, the main research questions obtained the following conclusions: 1). Blind individuals experience a quite high level of stress at the start of a diagnosis related to their visual impairment. This level of stress and emotional instability ultimately lowers their

level of happiness. 2). Social support, including community support, has a very positive influence on research subjects. 3) The process of Islamic guidance can contribute significantly to the reconstruction of the subject's happiness. This can be seen from the cognitive processes in the form of coping with stress, increased feelings of optimism and the discovery of the meaning of life that can be explored properly during the process of Islamic guidance. Positive emotions also began to re-emerge when following Islamic guidance. 4) The process of reconstruction of happiness experienced by the subjects includes six stages; post-diagnosis stress, isolation, reconstruction, temporary depression, and finally the discovery of the values of life they have. This process takes place intensively and is proven to be able to provide good benefits for the research subjects.

The next research development on blind individuals needs to examine more in social support factors, especially family and community supports. This needs to be done by considering the importance of a family who always accompanies and provides moral-material support for blind individuals to survive, even revive in the face of life.

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