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happiness, and he  
understood its  
essence better and  
more clearly than  
anyone since.

According to Aristotle,  
happiness is not  
about well-being, but  
instead a lasting state

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of contentment, which should be the ultimate goal of human life.

We become happy through finding a purpose, realizing our potential, and modifying our behavior to become the best version of ourselves. With these objectives in mind, Aristotle developed a humane program for

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becoming a happy person, which has stood the test of time, comprising much of what today we associate with the good life: meaning, creativity, and positivity. Most importantly, Aristotle understood happiness as available to the vast majority us, but only, crucially, if we

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decide to apply  
ourselves to its  
creation--and he led  
by example. As Hall  
writes, "If you believe  
that the goal of  
human life is to  
maximize happiness,  
then you are a  
budding Aristotelian."  
In expert yet vibrant  
modern language,  
Hall lays out the crux  
of Aristotle's thinking,

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population in the  
world, Indonesia  
exists on the  
periphery of an  
Islamic world  
centered around the  
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approaches the  
problem of  
interpreting the  
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Islam by considering the ways personal relationships, public discourse, and matters of religious self-understanding guide two groups of Indonesians who actually travel to the Arabian Peninsula—labor migrants and Mecca pilgrims—in becoming physically mobile and

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making their mobility meaningful. This concept, which Lücking calls "guided mobility," reveals that changes in Indonesian Islamic traditions are grounded in domestic social constellations and calls claims of outward Arab influence in Indonesia into question. With

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