
THE CONCEPT OF HAPPINESS IN GIVING ALMS ACCORDING TO THE QUR'AN FROM A RELIGIOUS PSYCHOLOGY PERSPECTIVE

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ABSTRACT

The path to achieving happiness in life of each individual has its own uniqueness and way. Many feel happy but there is still a sense of anxiety in their hearts, happy simply because the happiness they get is not the ultimate happiness. In Islam, the real happiness is the happiness of *ma'rifatullah*. One way to get it is by giving alms to others in need. Happiness is achieved by abstinence from various physical pleasures. Those who have attained a high level of holiness are the ones who obtain good fortune and happiness. In the following research, researcher used a type of literature study (library research) with a qualitative descriptive analysis approach. While the data sources in this research are secondary data sources. The result of this research is that to achieve real happiness, humans can establish a good relationship with the Creator, one of which is by giving alms with the intention of *lillah* (because of Allah) not because they want to be seen or known by others. According to religious psychology, a person can achieve true happiness by getting closer to Allah such as self-muhasabah, being grateful for what is given by the Creator, and giving alms to others.

Keywords: Happiness, Almsgiving, Psychology of religion

INTERPRETASI BAHAGIA DALAM BERSEDEKAH MENURUT AL-QUR'AN (DITINJAU DARI PERSPEKTIF PSIKOLOGI AGAMA)

ABSTRAK

Jalan untuk meraih kebahagiaan hidup setiap individu memiliki keunikan dan caranya masing-masing. Banyak yang merasa bahagia namun masih ada rasa gelisah dalam hati, bahagia semata karena bahagia yang mereka dapatkan bukanlah bahagia yang hakiki. Dalam Islam, kebahagiaan yang sebenarnya adalah kebahagiaan *ma'rifatullah*. Salah satu cara untuk mendapatkannya adalah dengan memberikan sedekah kepada orang lain yang membutuhkan. Kebahagiaan itu diraih dengan pantangan diri dari berbagai kenikmatan fisik. Orang-orang yang telah sampai pada tingkat kesucian tinggi ialah orang yang mendapatkan keberuntungan dan kebahagiaan. Dalam penelitian berikut, peneliti menggunakan jenis penelitian studi kepustakaan dengan pendekatan analisis deskriptif kualitatif. Sedangkan sumber data pada penelitian ini adalah sumber data sekunder. Hasil dari penelitian ini adalah untuk mencapai bahagia yang sesungguhnya, manusia dapat menjalin hubungan baik dengan Sang Pencipta, salah satunya dengan memberikan sedekah dengan niat *lillah* (karena Allah) bukan karena ingin dilihat atau diketahui oleh orang lain. Menurut psikologi agama, seseorang dapat meraih kebahagiaan yang hakiki dengan mendekatkan diri kepada Allah seperti muhasabah diri, bersyukur terhadap apa yang diberikan oleh Sang Pencipta, dan memberi sedekah kepada orang lain.

Kata Kunci: Kebahagiaan, Bersedekah, Psikologi Agama.

Introduction

Life in the world is a place to find provisions for life in the hereafter. Humans with all their strengths and weaknesses strive to achieve the main goal they want, which is happiness (Albab, 2020). Humans are the most perfect creatures of God and the highest degree. Allah has given humans the reason as an advantage over all His creatures so that humans can think, analyse, distinguish between good and bad, and feel everything around them (Rochmani, 2022). Achieving happiness is the most desired and coveted thing for everyone in carrying out life in general. Humans strive for happiness in every activity, with the hope that happiness can be felt forever without any barriers that limit it, both individually and in groups. Happiness is the nature of every human being. In order to be happy for a long time, humans must be able to detect and assess the good flow of life so that they can stay away from negative emotions in themselves (Azzahro, Putri, and Argasiam, 2023).

Problems in the twists and turns of life are a seasoning that will arise every day, be it activities that have become aspects of daily life or how to deal with these problems that result in the mental health of each individual. In achieving happiness, each individual has their own different way. Islam teaches that one of the ways to achieve happiness is by giving alms is by giving alms or giving a little of your possessions to others (Pradiansyah, 2008). In general, the Indonesian people in giving alms, infaq, and zakat are still lacking (Setianagara, 2019). So logically, the problem that arises in Indonesian society is that even though there are the largest number of Muslims in the world, it is undeniable that there are a large number of poor and even unemployed people. Whereas a normatively it has been explained in the Qur'an that Muslims are encourage to do certain practices prescribed by Allah, namely sharing with others by issuing infaq, zakat, and shadaqoh (Gofur and Erawati, 2020).

Based on the explanation above, researcher is interested in researching in more detail. In this study, researcher will explain the concept of happiness which is the highest peak result in giving alms from perspective of Islamic psychology. How the person gets happiness by giving alms to others. How charity plays a role increasing everyone's happiness. And what is the relationship that exists between alms and the concept of happiness. So that there are many benefits and privileges that will be felt by the perpetrator.

Research Method

The research method used in analysing data is a qualitative method with library research, which is research on a particular object by reading some literature, analysing, and recording appropriate reading

material from various accurate and clear references such as books, journals, documents, dictionaries, encyclopedias or other references that are relevant to the subject matter of research and discussion (Irsan, Jamal and Fahmi, 2023).

In taking a literature study, it is carried out with various literature references and has a relationship to the theme or discussion under study as a basis for obtaining the subject matter in increasing the researcher's knowledge on the theoretical basis used (Arroisi, Mulyana and Da'i, 2023). In choosing primary and secondary reading sources, researchers are selective and careful because some references cannot be made into references that are relevant to the discussion of this research. For this reason, to produce good writing and good research, researchers must be able to distinguish literature by being observant, focused, diligent, and diligent in collecting the data.

Based on the nature of the problem, the design (method) of this research is descriptive analytical research. So that in writing research, the data described from this way of writing is sought to provide a clear picture of interpretation in its writing. So that readers can read this research correctly and have a good understanding. Meanwhile, the stages that must be passed are collecting data then analysing and then reducing the data. Reduction is done in order to process the data needed with data that is not needed (Naan and Nurfaejri, 2022). This research also uses a psychological approach method that intends to look for the relationship or influence of religion on the psychology of religious adherents or vice versa, namely the influence of the psychology of adherents on their religious beliefs (Zarkasyi, 2016).

Discussion

The Concept of Happiness

In expressing the meaning of happiness, researchers want to provide meaning from various perspectives, both western and eastern (Islamic) perspectives. According to the Big Indonesian Dictionary, the meaning of the word happy is a feeling of pleasure, calmness, and freedom from all that is troublesome (Pusat Bahasa Departemen Pendidikan Nasional, 2008). In the Oxford English dictionary, happy means happiness as "Good fortune or luck in a life of in particular affair; success, prosperity". The meaning of happiness is something that is conditional, outside humans, and temporal (Arroisi and Sari, 2020).

Happiness is a state or feeling of calm in life, feeling pleasure that is both physical and mental. In the Arabic Dictionary, the meaning of happiness is sa'adah which means the opposite of misery (Al-Fairuzabadi, no date). According to the Qur'an, the word sa'ada which alludes to happiness there are two

verses, which have a context about the hereafter. The verse explains about two groups of people in the afterlife will be divided into two, namely miserable and happy. The difference between these two groups is that miserable are those who enter hell and remain in it, while happy are those who enter heaven and remain in it.

Revealed in the Qur'an, the meaning of happiness besides the word *sa'adah*, there is also the word *hayah thayyibah* which means a good life. A good life is a life that makes a person useful for others. And the meaning of *hayah thayyibah* has five meanings, as said by the mufassirs and companions afterwards, namely halal sustenance, *qanaah* (contentment), guidance from Allah Swt and getting His *taufiq*, heaven, and happiness (Al-Qurthubi, no date). Thus, happiness is not a feeling of pleasure over a material thing alone but the mind becomes the main trigger of true happiness.

Many verses of the Qur'an are found that show the importance of monotheism for human life, so that from monotheism it can lead humans to the path of safety and happiness. Allah will give His mercy and compassion in the form of happiness or salvation and torment or poverty. One way to obtain salvation and happiness in life is by *tawhidullah* which is used as a view of human life (Arroisi, 2019). By achieving satisfaction with what Allah gives to His servants, getting sustenance or seeking halal sustenance can affect the mentality and life of every human being. A Muslim who gets guidance and *taufiq* from Allah will feel extraordinary calm in carrying out worship and obedience to Allah. So it cannot be denied that a Muslim who has not felt peace in his soul when worshipping or being close to Allah then he has not received true happiness.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوَةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Meaning:

Whoever does righteous deeds, whether male or female, while believing, We will surely give him a good life and We will surely reward him with a better reward than what he has done.

A Muslim scholar named Naquib al-Attas said that happiness arises from obedience to God and following His guidance, which is based on certainty of the final truth and is implemented in deeds with full awareness and is well received by the spiritual cognitive organ, namely the heart (Al-Attas, 1995). According to Aristotle, happiness is the goal of human life. If humans have reached this goal, then there are no more desires that humans want to achieve.

Martin Seligman's view of happiness etymologically is "a state of well-being and contentment". The term goes back to eudaimonia preached by Aristotle. The word comes from the Greek language, which consists of the words "eu" meaning "good" or "well-being" and "daimon" meaning "spirit" or "minor deity". Aristotle explains that eudaimonia is a human state that has the highest good (arete), which is achieved by internally and externally good behaviour (morality).

Happiness according to Plato's thought can be shown through the soul. The soul consists of three parts, namely the will, passion, and reason. With the will, we are able to control the passions, while the intellect helps manage the time when we have to fulfil or restrain the passions. So, happiness can be achieved when these three elements are balanced. According to Aristotle, happiness is a pleasure that will be achieved by each person according to their own will.

Positive psychologists reveal that humans will be more meaningful in life if their positive side can be optimally developed. The positive side is positive emotions, namely happiness, gratitude for the blessings given by God and others (Yudhawati, 2018). Happiness does not have a monotonous meaning. Sometimes certain people can feel happy because of a trivial thing, something that is considered happy by someone, not necessarily so for others. Happiness is a pleasure achieved by each individual according to their own will.

Al-Ghazali's view of being happy if one can achieve two things, namely if one has reached *ma'rifatullah* or knows about Allah, and *ma'rifatu al-nafs* or knows one's own identity. This will be achieved if a person strengthens his tawhid to Allah and devotion to Him in accordance with his nature, and also *tazkiyatu al-nafs* from all bad deeds and sin (Arroisi, 2021). In exploring happiness, Al-Ghazali analysed the soul and then compiled from it the concept of *tazkiyatun nafs* as a regularly designed path to achieve peace of mind by carrying out an activity accompanied by worship according to what is believed in Islam, which includes *mujahadah*, *muhasabatu an-nafs*, *riyadah* which can be done by every Muslim (Zulkarnain, 2019).

Happiness can only be felt by people who fear Allah, while people who are negligent and not pious will not be able to feel the true nature of happiness in their lives, even though the reality of individuals in public looks like the happiest person because they have everything. Happiness is a sense of human satisfaction because it gets something from the results of its work (success).

The feeling of happiness in terms of giving or sharing behaviour concludes that giving something (money) to others can activate the brain related to pleasure and reward. People who work as volunteers

are also shown to increase pleasure and reduce anxiety in their lives (Julistia and Safuwani, 2021). By giving a kindness to others is a form of our concern for fellow human beings that can provide happiness for the giver, and even improve their health. The essence of a person getting a sense of happiness, that happiness can be obtained when a person feels satisfied, grateful, gives wisely and cultivates his soul (Lu, 2001). In Islam, happiness should not only be achieved by humans in life in the world, but more importantly for life in the hereafter after the world ends. To get happiness (in this world and in the hereafter), humans must first purify their faith or beliefs and be devoted to the Creator of this nature, namely Allah SWT.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning:

Those who believe and their hearts are calmed by the remembrance of Allah.

Remember, it is only with the remembrance of Allah that the heart is at ease.

Happiness can be felt when we give alms to anyone. However, the happiness of almsgiving is not seen from the wealth given by others, but from the psychological intensity that arises in a person. The concept of a good identity is one that describes his true identity as an individual who has a mental, feeling, and totality of thoughts that are mutually sustainable and has an authentic and accurate ideal standard (Arroisi, 2022). If someone benefits others and others also benefit themselves, then there will be positive energy in a person who is always present in the scope of his life so as to create meaningful happiness for himself and others. Encouragement from others towards a person and the influence of the environment is one of the factors that support individuals to have a positive attitude.

The Role of Almsgiving from the Perspective of Religious Psychology

The meaning of alms is taken from the Arabic word (الصدقة) which comes from the word صدق which means honest or true. So in other words it is different from lying, because lying does not have the power of truth and is wrong. The word Shadaqo lexically means in accordance with words and reality. As explained in the Qur'an Surah Al-Isra verse 80, namely:

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا

Meaning:

And say: "O my Lord, bring me in righteously and bring me out righteously and grant me from Your side a helping hand.

However, if the word *shadaqo* is given the additional letter ta at the beginning of the word, the sentence *tashaddaqo* is formed, which means giving alms. The meaning of the word can be found in Surah Al-Maidah verse 45, namely:

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذْنَ بِالْأَذْنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَن تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ

Meaning:

And We have ordained for them therein (the Torah) that the soul shall be recompensed with the soul, the eye with the eye, the nose with the nose, the ear with the ear, the tooth with the tooth, and the wound shall have its *qishaash*. Whoever waives his (right to *qishash*), then waiving that right (becomes) a penance for him. Whoever does not decide a case according to what Allah has revealed, then they are the wrongdoers.

Sadaqah means something that is given with the intention of expecting Allah's pleasure in every action. However, for the operational definition, charity is defined as giving something to the poor or anyone who is entitled to receive it. In addition, alms can be interpreted as a gift given to others voluntarily and spontaneously without time and amount limits, namely hoping for rewards alone (Firdaus, 2017). Because by giving alms, a Muslim's heart feels happy by seeing other happy. Giving alms is a form of fairness because it does not look at social status but gives to anyone in need. Almsgiving is the awareness of every human being to help fellow humans regardless of degree, ethnicity, or religion and awareness as a servant of Allah who hopes for His pleasure and a form of submission to Him.

The impact of almsgiving can be felt by the person who gives alms after giving alms such as feeling happier, calmer, inner satisfaction or moved (Djabir, Ali and Jeandry, 2021). But it does not rule out the possibility that people who give alms will feel more miserable, regretful, even anxious because has the wrong intention in giving alms, namely to be seen by others if he is good or what is known as *riya*.

Problems in life are both a test and a reward for the mistakes one has made. Almsgiving can be a way out of the problems we get. It can also prevent disasters and disasters that interfere with the reality of life that is in front of us. Almsgiving is so instrumental in the peace of one's soul that anyone who likes it can be addicted to doing it (Himawan and Suriana, 2013). By giving alms to others, we can get the blessings of life and abundant sustenance from Allah SWT.

As explained in the Qur'an that charity done openly by a Muslim is good, but it is even better if the charity is given secretly. If charity is given in secret to the poor and needy, then it is better for the person who practices it. And Allah will erase his sins, Allah knows everything that His servants do. Explained in the Qur'an letter al-Baqarah verse 271 as follows:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning:

If you show your charity, it is very good. And if you conceal it and give it to the poor, then concealing is better for you. And Allah will expiate from you some of your wrongs; and Allah knows what you do.

So important is the value of alms for a Muslim, so the prophet Muhammad SAW encouraged every Muslim to give alms in his life. Because there are many virtues and obligations in the practice of alms that have been taught by the Prophet can be a guide to Islamic teachings and social life (Didin, 2004). By giving alms can prevent someone from doing evil and vile deeds. The virtue of those who spend their wealth during the day and night, both secretly and openly, is that they will have peace of mind and not feel sad (Katsir, 1419). The basis for the Sunnah of charity is the words of the Prophet Muhammad (peace and blessings of Allah be upon him), which means: "A man's sins are (many) on his family and neighbours, and their expiation is prayer and charity" (Al-Bukhari, 1414).

A person who gives in charity and does so secretly, so that it is as if his left hand does not know what he has given in charity with his right hand (Al-Bukhari, 1414). Ibn Hajar al-Asqalani (may Allah have mercy on him) explained: "With regard to charity, the scholars are unanimously agreed that it is not permissible to withdraw it after the recipient has received it" (Al-Asqalani, 1379). Our gratitude for the things that happen to us fosters positive emotions such as good health, peace, determination, motivation and pleasure. Gratitude helps us to *optimise* our mental health and reduce our stress. Gratitude is a psychological reaction that shows the individual strength of every human being (Mujidin, Nahdhoh Millati and Husnul Khotimah Rustam, 2021). Because gratitude is a factor that affects human happiness. Difficulties sometimes become obstacles to progress and feel happy, but smart individuals are able to turn them into a challenge to become a better individual.

Almsgiving to anyone without expecting anything and whenever the alms are done must be known by Allah Swt, so it is obligatory for those who issue alms to intend only for Allah not because they want

to be seen. The essence of man is *qalb*. Humans were created by Allah with a soft heart. So, the issue of the heart is an important issue for every human being. Humans can recognise their god with their heart, not with their limbs. With the heart, one can realise something that does not make sense and is out of place (Wahid, 2022).

Among the psychological values contained is in almsgiving there is motivation for the perpetrator of almsgiving to always *husnuzan* to Allah. The thoughts cause by consumptive behaviour if left without a solution will have an impact on the psychological side of humans themselves, which raises feelings such as envy and negative thoughts that judge. Modern psychology only predicts, controls, and explains human behavior. In contrast, Islamic psychology explains, predicts, controls, and directs to obtain the pleasure of Allah.

The happiness of life according to al-Farabi requires adequate knowledge. And that knowledge can be obtained through education and teaching. So everyone should continue to strive to gain knowledge and look for ways that can lead him to goodness (Arroisi, 2022). Knowledge is an important means to understand precisely about human nature. The happiness of every person cannot be separated from close relationship between the soul and the body. By increasing spiritual activities, ultimate happiness will be achieved easily. To make the soul clean and away from the ungodly things that damage the self physically and mentally. If a person is able to know and recognise the causes and effects that make him sad or sick and is able to eliminate them, happiness will be immediately obtained without any restrictions. Happiness is not an attempt to achieve worldly and sensory desires, but a rational achievement in thinking about the nature of something about the truth.

Conclusion

The overall meaning of happiness is to feel happy about a situation experienced by someone. Happiness can grow in a person so that it causes behaviour that makes him cheerful in his life. One of the factors that can make someone happy is giving alms to anyone without any strings attached, and sincerely without asking or expecting anything in return. According to religious psychology, the highest happiness is the happiness of *ma'rifatullah* because it exceeds all worldly happiness. Happiness is done with the mind that he can reflect and be able to understand his surroundings well. Happiness is a necessity for all humans. According to Westerners, the meaning of happiness is position and wealth, while in Islam happiness is obtained through approaching oneself to Allah through karamah, knowledge, and peace of

mind. Basically humans are social creatures who need other people in their lives. Always endeavour to bring positive energy within by living life and enjoying it with gratitude for what is given.

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