



**INTRODUCTION TO
PSYCHOLOGY OF RELIGION :
A NEW FRONTIER APPROACH
IN INDONESIA**



**A Proceeding of
The International Conference
on Spirituality**

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PREFACE

Global crisis as a consequence of globalization has been affecting human life tremendously, both individually and collectively. Millions people suffer from various kinds of mental illness, because of unemployment, broken marriage and relationship, hopeless future, meaningless life, and other life situations. People seek for something to hold on, to depend on, and to rely on. They search for meaning in life in the midst of uncertain life situation in the world. Material possessions, fame, large social-networks, as well as high position do not bring happiness or joy in their life.

This book addresses the relationships between Spirituality and Positive Psychology as an indicative of new stream of communication between psychology and religion. Spirituality and Positive psychology argue that positive interventions can supplement traditional interventions to relieve suffering, which ultimately bring about happiness, especially in facing the global crisis and uncertain world. In the millennial issue of *The American Psychologist*, Seligman and Csikszentmihalyi (2000) stated that Positive Psychology is the study of the relations among enabling conditions, individual strengths and institutions. We wish to broaden and to deepen the exploration by addressing the issue of how spiritual traditions can both absorb and contribute to some important concepts that have emerged from positive psychology, such as: gratitude, happiness, hope, forgiveness, and love.

Through this book, we seek to investigate whether spirituality especially that built upon religious values can be clearly considered as one of the "enabling institutions" of positive psychology. This conference will answer such questions: Are there any unresolved conflicts between psychology and spirituality that proponents of positive psychology may be overlooking? Does such a psychological approach lead at times to confusion? Are all the questions really new? This conference raises and attempts to explore these concerns, drawing on the central issues, implicitly and explicitly, involved with positive psychology's interface with spirituality, and presenting a post-modern way of casting the modern question: How does science relate to religion? And, further how does reason relate to faith?

There have been increasing research evidences which show association between religious involvement with better physical health, better mental health, and longer survival for chronic illnesses. This introduction is attempted to review the potential implementation of psychology of religion approach in any problems in Indonesia. People in Indonesia from any religious orientation consider alternative approaches such as religious approach when dealing with stress, illness or health problems, and any kind life problems. These approaches include: group prayer, confession, and religious services attendance, supernatural and traditional or alternative approach. However, there is a lack of studies about psychology of religion and daily life particular to Indonesian context which internationally published. Therefore, a better understanding about the psychology of religion itself, its relation to life problems, and how to conduct the research on it is needed. Consequently, there is a need for more studies on psychology of religion interventions which contextual with the Indonesian social system and cultural background. The author suggests a need for establishing a Center for Psychology of Religion to conduct research projects and psychological services (e.g., counseling and educational program); and to build sponsorship foundations to finance the research and services activities. Since the research projects and services will be conducted in the universities in Indonesia, collaborating with national and international institutions, the center will be a new frontier that gives a great deal of impact in developing integration between life

problems, psychological, and religious approaches for better treatment of the individuals with life problems.

The study of religion and its association with human nature will be a promising for psychological research in Indonesia. Research evidences show association between religiosity with better life and facing daily stressors (about 1000 quantitative studies reporting positive findings; Koenig, 2008). Religion and collective culture play an important part in daily life in Indonesia (Lippman & Keith, 2008; Smet, et al., 1999) even when facing life problems. Religion has positive as well as negative impact to overcome the problems (Pargament, 2002). Therefore it is need to identify existing research on psychology of religion (psychology related to religion) and life problems particularly in Indonesia. There is a lack of studies about psychology of religion and health in Indonesia. Religion or religiosity is seen as a sensitive issue and separated with science. Some researchers have not viewed religion optimistically and still categorize it as a passive form of coping or just an avoidance (palliative) strategy. Lack of motivation to do research because of internal and external factors is still as a problem here.

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TABLE OF CONTENTS

Preface (i)

Table of Contents (iii)

Improving Spirituality among Adolescents to Prevent Aggressive Behavior in Adolescents' Prison

A.M. Diponegoro (1)

Contribution of Religious Belief on Happiness among Muslims

Diana Elifida (9)

Using the Trilogy of Character of Noble Human Being to Achieve a Better Life: A Life that is Full of Material as well as Spiritual Happiness in this World and hereafter

H. Engkoewara, H.Danny Meirawan (18)

Developing Intrapersonal and Interpersonal Skills on Guidance and Counseling Teachers to Increase Happiness and Satisfaction

Jenny Lukito Setiawan (27)

The Journey of Personal Reflection to Achieve Personal Development

Jenny Lukito Setiawan (36)

Spirituality and Physical Exercise

Nitya Wismaningsih, Kundawiratri (44)

Religiosity and Spirituality as Two Sides of The Same Coin: An Integrated Concept Based on Christian Perspective

Livia Yulhawati (47)

The Elements of Spiritual Development

Robert O. Rajagukguk (59)

Religiosity and Marital Adjustment among Long Distance Marriage

Rr.Indah Ria Sulistyawati (85)

Trauma Recovery: The Role of Discovering the Meaning

Theresia Indira Shanti, Saurna Inehla Christina Hutapea (94)

Regularity of Daily Praying and Emotion Regulation Ability in Elderly Coronary Heart Disease Muslim Patients

Rodiana Hanisah Siregar, Ikhwaniifa (102)

IMPROVING SPIRITUALITY AMONG ADOLESCENTS TO PREVENT AGGRESSIVE BEHAVIOR IN ADOLESCENTS' PRISON

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Abstract

The lethal fighting spaces in suburban and rural youth that peaked in the late 2000s in Indonesia have had a significant impact on communities that may have previously felt insulated from youth violence as well as on the nation as a whole. Some researchers have concluded, however, more comprehensive in scope. This research explores selected spiritual value factors that research has indicated may play an important protective role in strengthening resilience in young people and minimizing at-risk behavior that may be associated with adolescents' violence in Indonesia.

A number of researchers have found that adolescents who score high on measures of spirituality or religiosity are less likely than their peers to engage in violent or other antisocial behavior (Bonds & Corsyn, 2003). Spirituality, defined by Kelly (1995) as a personal affirmation of a transcendent connectedness in the Universe. In this research, we review the professional literature regarding selected spiritual factors as they pertain to adolescents and at-risk behavior and consider these factors, might use these factors to treat the youth violence either in prison or in community. We use these factors to treat the adolescents from different places in Jawa Tengah, who were sentenced more than 3 months in Kutawaja adolescents' prison. Result: there was the important role of spirituality toward aggressive behavior in prison.

Keywords: spirituality; aggressive behavior; prison

Aggressive adolescents represent a complex problem in Indonesia. However, aggressive behavior often continues to be a problem within the youth, and is a regular cause of premature termination of juvenile prison. The result is that adolescents who engage in aggressive behavior often get transferred to a different therapeutic setting such as juvenile prison. Aggressive behavior is a threat to other adolescents in the prison or alike in community. Moreover, this type of behavior evokes feelings of fear, anger or impotence in prison workers.

A crucial question therefore is: What is an adequate approach to the treatment of adolescents who engage in aggressive behavior? The approaches covered in some literatures are largely based on cognitive-behavioral theories (Kazdin, 1997; Spence, 1994; Wilde, 1996). Such theories emphasize cognitive restructuring and the need to improve social skills and impulse control in children and adolescents.

Similar approaches are found in the Netherlands (Leebet, Slot, & Sergeant, 2001; Orobio de Castro, 2001) and Indonesia (Hafidh and Diponegoro, 2009). Following an analysis of various approaches to the treatment of aggressive behavior in Modern man is neglecting the spiritual development of children. A spiritual attitude to life acts as cement to bind members of a family of human being together.

Van der Ploeg and Scholte (1997) conclude that programs based on a cognitive-behavioral approach appear most successful in reducing aggressive behavior (Scholte, 1997). Modern man is neglecting the spiritual development of children. A spiritual attitude to life

acts as cement to bind members of a family together. Good family life acts as a springboard for people to attain greater heights, *loucy*.

An awareness of the important role of spirituality is growing within the education system. Prayers on and the inclusion of religious works as literature in some public school curricula are occurring, adolescents are seeking for personal identity to give meaning to their lives in the fast-paced world of the 21st century. School counselors have often been reticent to discuss religious or spiritual issues with their adolescents in keeping with the constitutional principles of the separation of church and state. With the advent of character education, a renewal of the importance of values has been reintroduced into public schools and integrating spirituality into counseling practice and programs may provide troubled youth with renewed respect for themselves and others.

The purpose of this article is to discuss the importance of spirituality in prison counseling and to link adolescents spirituality to the reduction of adolescents aggressive behavior and facilitation of a culture of respect. The principal faith traditions in the Indonesia contribute to the issues involved in promoting conflict resolution and violence prevention in community. Spiritual development in children and youth set the tone for adolescents tolerance and respect of others. Juvenile Prison counselor program and training standards are surveyed to determine if spirituality is included. A review of the research on violence and prevention techniques and programs provides the background for school counselor intervention. Finally, suggestions for integrating spirituality into counseling practice and programs to enhance violence prevention are examined.

Historical choice in a new millennium

Entering a new millennium, many people in rich countries the world face a historical choice. Standing alone on the pinnacle of economic and political leadership, they can continue to increase in material wealth while ignoring the human needs of their people and of the people on the rest of the planet. Such a course is likely to lead to increasing selfishness, alienation between the more and the less fortunate, and eventually to chaos and despair (Seligman, 1998). At this juncture, psychology can play an enormously important role. Psychologists can articulate a vision of the good life that is empirically sound and, at the same time, understandable and attractive. Psychologists can show the world what actions lead to well-being, to positive individuals, to flourishing communities, and to a just society. Ideally, psychology should be able to help document what kind of families result in the healthiest children, what work environments support the greatest satisfaction among workers, students and what policies result in the strongest civic commitment. Yet psychologists have scant knowledge of what makes life worth living. For although psychology has come to understand quite a bit about how people survive and endure under conditions of adversity, psychologists know very little about how normal people flourish under more benign conditions (Seligman, 1999). There are two fundamental missions of psychology—making the lives of all people better and nurturing “genius”—were all but forgotten (Seligman & Csikszentmihalyi, 2000). If it were indeed true that depression is caused by bad events, then Americans today, especially young Americans, should be a very happy group. But the reality is that a sea change has taken place in the mental health of young Americans over the last 40 years. The most recent data show that there is more than 10 times as much serious depression now as decades ago. Worse, depression is now a disorder of the early teenage years rather than a disorder that starts in middle age, a situation that comprises the single largest change in the modern demographics of mental illness. And that, was believed to be the major paradox of the late 20th century (Myers, 2001). Preventing holds as much promise for serving as a buffer against mental illness as does human strength. But psychology's focus on the negative has left people knowing too little about the many instances of growth, mastery, drive, and character building that can develop out of painful life events. In Myers's search he

found that negative emotions increased positive emotions by a 14-to-1 ratio (even greater than the 7-to-1 margin by which treatment exceeded prevention) (Myers, 1995). Seligman and Myers (2001) mentioned that one of the important factors that could prevent aggressive behavior is faith, believe in God, closeness to God or religiosity (Myers, 1995). Spirituality throughout history has become healing and building human inner strength tradition. Humans have suffered ill and sought healing. In response, the two healing traditions-spiritual and medicine-historically have joined hands in caring for the sick. These efforts were often conducted by the same person; the spiritual leader was also the healer. Maimonides was a twelfth-century rabbi and a renowned physician. Hospitals, which were first established in monasteries then spread by missionaries, Jeremy Kark and his colleagues (1996) compared the death rates for 1990 Israelis either in one of 11 religiously orthodox or in one of 11 matched, nonreligious collective settlements (kibbutz communities). The researchers reported that over a 16-year period, "belonging to a religious collective was associated with a strong protective effect" not explained by age or economic differences. In every age group, those belonging to the religious communities were about half as likely as their nonreligious counterparts to have died. This is roughly comparable to the gender difference in mortality. (In every age group, 64 British and 60 American women die for every 100 men. However, several new studies find the religiosity-longevity correlation among men alone and even more strongly among women (McCullough & others, 2006). One study that followed 5286 Californians over 28 years found that, after controlling for age, gender, ethnicity, and education, frequent religious attendees were 36 percent less likely to have died in any year. According to Diener et al., (1999) all of the research concerning religion and positive behavior in preventing negative behavior such aggression mostly conducted in non Islam religions. How about Islam? Is Islam enhance prevent aggressive behavior like any other religions that has been explored? This future research direction is appropriate to be proposed especially in Indonesia which Islam has the largest followers. Just like in other parts of the world, the youth in Indonesia has many similar problems. So, it is appropriate too to conduct such research in the youth. There are many places for Juvenile prisons in Indonesia. One of them is Juvenile Prison in Kutoarjo, the only juvenile prison in central Java

Statement of the Problem

The problem that will be reviewed in this research focuses on the correlation of spirituality and aggressive behavior in Juvenile prison Kutoarjo. students.

Objective of the Study

The objective of the study is to find out the effect of spirituality on aggressive behavior, especially in the case of Juvenile prison in Kutoarjo

Significance of the study

The study is expected to provide answers on the hypothesis being formulated, also also hopefully bring certain benefits for related parties, such as:

1. Academicians, this study can be used especially in the development of social and educational psychology in improving the juvenile prison system.
2. Practitioners, hopefully the result of the study can be used as one of the references on the importance of the impact of spirituality on aggressive behavior which is the important part of mental health and an aspect of quality of life.
3. Possibility bureaucrats, either the executives using the legislatives, considering that spirituality is one of important aspect to prevent aggressive behavior and.
4. Especially for the institution being studied. Hopefully this study can be used as a reference in determining juvenile policy related to the improvement of tranquility and quality of life of their adolescents.

Spirituality and aggressive behavior

The earliest studies in this area were conducted at the societal level, such as investigations into the relationship between religious involvement and aggregate rates of suicide and other forms of social problems. At individual level of analysis, researchers tend to relate religiosity to individual's well-being and perceptions of life quality (Ellison, 1991). The literature suggests that spirituality may lower aggressive behavior the following ways:

1. Through social integration and support. It has been suggested that places of worship provide settings and opportunities for social interaction between people who share similar values (Myers, in press). Therefore, members of religious communities may enjoy larger and more reliable and supportive informal social networks (Ellison, 1991). Religious communities may also promote norms regarding personal lifestyles, such as interpersonal and familial relationships, and health behaviours, which could enhance an individual's subjective happiness (Ellison, 1991).

2. Through personal relationship with a divine other. Fowler (1989) pointed out that people might develop divine relationships in a quest for solace and guidance. This relationship may make major crises more manageable through personal partnership with a more powerful force (Ellison, 1991). Research has suggested that people are particularly likely to turn to religion when confronting and serious health disabilities (Myers, 2000). Moreover, a belief in and commitment to divine relationships allow people to attribute responsibility for especially difficult life events to a divine presence (McCullough et al., 2000). Myers (1999) also suggested that the main contribution of a divine relationship and personal well being may be indirect, by deepening the sense of orderliness and predictability of events, and by giving life problems new religious meanings. Studies have reported a positive relationship between religiosity and Happiness. When demographic factors (such as race and educational level) are controlled for, religiosity or religious activities are often cited as among the most significant predictors of life satisfaction (Ellison, 1991). Specifically, positive relationships have been found between religious commitment and life satisfaction, and between religious affiliation and life satisfaction. Islam as Abrahamic religion teaches its followers to have a good relationship to kin, parents, neighbors beside to feel that Allah always near them. Islam is based on knowledge and Islam places a high value towards the acquisition of knowledge. The emphasis of knowledge in Islam is evident from the two main sources of our reference, that is, the Al-Quran and the traditions (or the sunnah) of Prophet Muhammad S.A.W. The importance of reading as a means of acquiring knowledge was clearly illustrated in the first divine revelation to Prophet Muhammad (S.A.W) who was an illiterate. Allah affirms that reading is the key that allows mankind to gain knowledge through His words in Surah al- 'Alaq (96), verse 1-3 : "Read! In the Name of Your Lord, Who has created, Has created man from a clot, Read! And your Lord is the Most Generous, Who has taught by the pen, Has taught man that which he knew not." Seeking knowledge is compulsory upon each Muslim and Muslimah. Prophet Muhammad S.A.W. said in one famous hadith regarding this: To seek knowledge is obligatory upon Muslim and Muslimat. Each individual Muslim or Muslimah must strive to acquire as much knowledge in as many fields as possible. This is to allow him to lead his life well as required by Islam. At the same time, the knowledge he acquired will benefit the society in which he lives in. Islam acknowledges the importance of knowledge and honors those who pursue it. This is recorded in Surah Ali Imran verse 18. Allah says: "Allah bears witness that there is none worthy of worship but He, And the angels, and those having knowledge (also give this witness). (He is always) maintaining His creation in justice. He is the All-Mighty, the All-Wise." Islam encourages its followers to seek as much knowledge as possible within their physical and mental capacity. Islam does not confine this pursuit to only religious knowledge but to whichever areas that benefit the individual Muslim as well as his community in this world and the Hereafter. But as Muslims, they are expected to acquire the most basic religious

knowledge especially those concerning our religious obligations. Unless this basic condition is met, then they are just performing rituals without understanding why they do so. For example a worker should know what is required by a worker before he begins a particular task. Surely there must be an objective that he wants to achieve upon completion of the task. And normally, he will want to complete it in the best and efficient manner possible. For this to be realized the worker must be equipped with the relevant skills and knowledge related to the task he need to perform. A task cannot be successfully completed without a clear focus and direction. And only knowledge can provide the focus to drive towards the desired direction. The same is true for our religious obligations. We all are aware that we are created in this world by Allah as His servants with a purpose and a mission. In the case of salat for example, Muslims do not just perform the sequential physical actions but more importantly, they know what is the objective of salat and they understand the recitations they made in their salat. They must realize that the recitations contain praises to the Almighty that represents our submission to Him. Only when they understand their recitations, will they then appreciate both the physical and spiritual aspects of salat. Muslims need to realize that every good deed is a form of religious obligation. This is unique to Islam because it teaches human that religious obligations are not confined to just the five pillars of Islam. In fact, the obligations encompass a very wide scope ranging from our utterance, their actions, even their feelings and thoughts. Allah compensates all these favorably as long as they do not go against the boundaries set by Islam. Included among these good deeds are helping fellow mankind, upholding justice and supporting a noble cause. If Muslims consciously perform such deeds in accordance with Islamic values to show the beauty of Islam to others, then such act too is considered as a religious obligation. If Islam advocates compassion to its followers, then we should be the first to be compassionate towards others. If Islam advocates tolerance, again as Muslims, they should be among the first practitioners of this virtue in their daily lives and in their dealings with fellow mankind especially with the non-Muslims. Nevertheless, in manifesting these Islamic values in their daily lives, we still need to be guided by the appropriate Islamic Laws. Again, this calls for an in-depth understanding and knowledge of such laws. The religious obligations performed with knowledge are those that are of quality. And as Muslims, they definitely cannot just look at the quantity of those obligations fulfilled without due attention to the quality as well. Even if we manage to carry out a significant number of those obligations without insisting a certain acceptable standard, the finished product will not be of any value nor will it able to attract any attention. Such items will find no takers even when they are put on offer. Here are some proofs from Al-Quran and sunnah that showed the important of knowledge and why it could enhance muslim's subjective well being and lower the negative behaviors. Allah (s.w.t. Most Exalted) Says: Are those who are learned equal to the (illiterate) ? (Quran) 29 :9 The learned among His servants fear Allah most (Quran) 35: 18. Say, Allah is sufficient as a witness between me and you and those who have got knowledge of the Quran (13: 43). But those who had been granted knowledge said: Alas for you, the reward of Allah is best for those who believe and do good - Quran 28: 80. These parables We set forth for men and none understands them except the learned (Quran 29: 42). If they had only referred it to the Apostle and to those charged with authority among them, those of them who would investigate it would have know it (Quran 4: 93). Allah thus made knowledge dependent upon their efforts. In the practical religion, Allah commands have been placed upon the investigation of the learned and their rank with the Prophets for propagation of Allah's commands. Allah (s.w.t. Most Exalted) Says: O the children of Adam! I have sent down to you raiment to cover your shame and adornment to you, but the raiment of piety is best - Quran 7: 25. I have sent to them a book and with knowledge I explained it in detail, a guide and a mercy to all who believe -Quran 7: 52. Whatever is in heavens and the earth seeks forgiveness for the learned. So the angels of heaven and earth remain busy in seeking

forgiveness for the learned and they remain busy with themselves. What can be greater than this rank? The Prophet said 'Wisdom increases the honor of the noble and exalts a servant as high as to raise him to the level of kings.' From this tradition, it is understood that even in this world the fruits of learning can be enjoyed. This is also true that the Hereafter is better and more lasting than this world. The Prophet said: The best of the people is a believing learned man who does good when sought for, and when the people keep away from him, he also keeps away from them. Belief is without dress and its dress is Allah's fear, its ornament is shame and its fruit is knowledge. He said: The learned and the warriors are nearest to the rank of Prophethood. -The learned have been sent for which the Prophet were sent. They are guides to the people and the warriors wage war in the path of Allah (s.w.t. Most Exalted) The best part of your religion is its content and the best worship is (the acquisition of) religious knowledge. The Holy Prophet (sallallahu alaihi wasallimu) Whoever has been given the Quran and thinks that any one (i.e. Allah) has been given something better, he has degraded what Allah (s.w.t. Most Exalted) has exalted. Allah (s.w.t. Most Exalted) Says: If a party from every band of them remained behind, they could devote themselves to the religion (Quran - 9 :121) If you know not, then ask those who have got knowledge of the Book (Quran 16: 41). The Holy Prophet (sallallahu alaihi wasallimu) If a man seeks the path of acquiring knowledge, Allah (s.w.t. Most Exalted) guides him to a path leading to Paradise. If a man learns a chapter of knowledge, it is better than the world and its contents, such knowledge even if it be in China. To seek knowledge is compulsory on every Muslim, male and female.

The Factor of Prison

As it is described previously, coming into prison means far away or separate from parent and lives like in the boarding house for a long time. In fact, how long adolescents stay in prison is various. Although the formal stage of them must be completed at least three years, but for the case of prison is necessary to be considered in the research. According to some observations, the religiosity in prison is lower than outside prison but could prevent aggressive behavior. In the previous findings many religious activities influence happiness. Prison's treatment also gives additional knowledge.

Hypothesis

Based on literature review, hypothesis of this research can be formulated as follows:

1. There is a positive effect of Spirituality toward aggressive behavior among adolescents in prison

III. Method

The research about happiness of student will be done quantitatively to examine research hypothesis. The independent variables is Spirituality, the dependent variables are adolescents' aggressive behavior. The techniques of statistical analysis, which are used in this research, are analysis of t test to test hypothesis. The number of the subjects are 28 adolescents who stay in prison. They are all male. Data collection methods, which are used in this research, are questionnaires and scales. The questionnaires are used to ask self-identity, such as sex and the residence. The scales are used to describe prisoner's adolescent's aggressive behavior and their religious activity. The scales that writer made, expected to obtain understanding of various processes of the research target.

Result

2. There is a positive effect between modern's adolescent's Spirituality achievement to adolescent's aggressive behavior

Discussion

A study on spirituality, which is the most important component of life quality and mental health, has been conducted in different kind of adult subjects, but for children and youth are still rare. There are also variables influencing or relating to spirituality, such as individual values, religious orientations, life goal and involvement in religious activities. Results of this study indicate a support on implementation of models of flow and top-down theories in Islamic teaching with subject of adolescents. Flow theory can be used as a model to account for and lower aggressive behavior in community. The result indicates that there was positive relation between involvement in religious activities and mastering religious knowledge with adolescent's aggressive behavior and happiness. In order to account for and improve their happiness and lower aggressive behavior, it is necessary to consider factors of student involvement in religious activities and mastering religious knowledge. In this context, the result describes that cognitive factor (mastering religious knowledge) and behavioral factor (involvement in religious activities) played a determining role in improving youth conditions to enhance their quality of life. The other result indicates that factor of religious activities had greater role to improve happiness than mastering religious knowledge though both factors are important. It indicates that in the results of students, religious activities were important as taught in Islamic teaching that doing religious commands is also important after mastering its teaching. Religious activity in this study, are visit, contact kin, care of others, being good toward neighbor, and respect parent and teachers. Further, result of standardized test that administered fairly and its benefits were known by youth would influence positively on youth subjective well being.

Conclusion

Based on data analysis and discussion it can be made some conclusion as follows. Spirituality has positive effect toward adolescents' aggressive behavior

Suggestion

Considering findings in this study and discussion relating to the result, it can be proposed following suggestions: Based on the result that there are positive relationship between religious Activities or their spirituality educational experts and practitioners should consider, use and develop religious activities and mastering religious knowledge as factors determining quality of life of the most important component in increasing adolescent's quality of life and preventing the adolescents' aggressive behavior.

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CONTRIBUTION OF RELIGIOUS BELIEF ON HAPPINESS AMONG MUSLEMS

Diana Dinda

UIN Sultan Syarif Kasim Riau

Abstract

Happiness is a psychological state which is expected by humans. They will do anything to pursue happiness. Many researcher have been carried out to define happiness and to find factors which determine happiness. Some ulama' argued that happiness can be achieved by keeping their faith in God (Allah), especially in God's predestination. This study was aimed to find correlation between religious belief and happiness among muslims. The concept of religious belief is focused on patient (*sakawat*), fully accept (*ridho*), and grateful (*syukur*).

The subjects were 168 adult muslims lived in Pekanbaru. The data of happiness were collected by 4 items of Subjective Happiness Scale (SHS). The SHS was developed by Lyubomirsky and Lepper (1999). While the data of religious belief was collected by Religious Belief Scale (RBS), consist of 18 items. Alpha coefficient of SHS was 0.840 and the RBS' was 0.862. Product moment analyze was used to test the hypothesis.

Result showed that there was positive correlation between happiness and religious belief among Muslims ($r=0.451$; $p<0.005$). Other findings in this research will be discussed.

Keywords: religious belief, happiness

Happiness is a state which is universally expected by human across the world. People will pursue their happiness in many ways. It becomes hope and prayer people give to each other in their relationship.

Generally, happiness is related to positive feeling, and the other side the negative ones are to unhappiness (Seligman, 2002). Myers & Diener (1995) used the term subjective well-being (SWB) to describe happiness. According to Myers & Diener, happiness includes the quantity of positive feelings and thoughts. People with high SWB score have general feeling that many areas of their life are satisfy.

People have their own criterion of happiness. Some assume that live in moderate style is a standard of happiness. Diener et al (1993) found income has positive correlation with subjective well-being. Study on samples of homeless people in America (California and Portland) and India (Calcutta) showed that the average scores of life satisfaction among American homeless were below average. Besides, the samples showed high score in negative affects (Diener-Diener & Diener, 2006).

However, human being is not merely the matter of properties. People find that being rich is not able solve many problems. Besides, the human problems can not be compensated only by success in work, career, or popularity. Instead of reaching happiness, we sometimes found that wealth, popularity, and success lead individuals to suffering. According to Prans (2006), when material, power, popularity, and success become a goal, then the happiness will become a thackle.

Jung ever gave signal about the source of mental illness. Based on his patients experiences, he said that mental illness is because of their heart was away from their religion doctrines. They lost something that religion gave to the adherences whose faith. They got recovery by being back to the doctrines (cited Kakhanat, 2007). Research by Pokora & Pardison (cited Myers & Diener, 1995) showed that religious people reported higher happiness and life satisfaction than the less religious ones. The same with Seligman (2002),

that religion fills up humans with hope and create the meaning of life. The religious ones were happier and more satisfy in life.

Happiness has been the main purpose of human being. For Muslims, keeping their faith will lead them to happiness. In Islamic doctrines, based on Al-Qur'an and Hadiths, many suggestions and prohibitions are aimed to get prosperity and salvation in the world and the afterlife. Applying the doctrines regularly, accompanied by total comprehension and acceptance of God's predestination brings people to subjective experience which in turn will give positive effect for them.

Since 1967, Watson (cited Seligman, 2002) had given signal about correlation between happiness and religiosity. One explanation he concluded from some judgments related to firm beliefs. Happiness and life satisfaction will increase if someone gets sense of the direction of what one wants to pursue and what the important things in one's life. Many people reach happiness in religion.

Happiness

The terms of happiness and subjective well-being (SWB) are interchangeably and refer to the same meaning (Diener et al, 1993; Diener & Diener, 1996; Lyubomirsky, 2001). Happiness refer to individuals evaluation about life, including cognitive aspect which is reflected by appraisal of life satisfaction, and the affective one which is showed by pleasant and unpleasant emotion reaction.

The early researchers on SWB have been focused on the facet of happiness based on a single self-report item asking respondents "How do you feel about your life as a whole?". However, recent measures of SWB contained multiple items. For example, The Positive and Negative Affects Scale (PANAS) measures both positive and negative affects and Life Satisfaction Scale (LSS). Recent focus on SWB has been on when and why people are happy and on what the processes are that influence the SWB (Diener, 2000).

Diener (1984) concluded 3 categories in defining happiness. The first definition is based on external criteria, such as virtue and holiness. Normative definition of happiness is to have some desirable qualities. Happiness is looked by the observer's frame. The second definition of happiness has been focused on the questions of what lead persons to evaluate their lives in positive terms. Shin & Johnson (cited Diener, 1984) defined happiness as a global assessment of person's quality of life according to his own criteria. The third definition comes closest to the way the term is used in everyday discourse, as denoting a preponderance of positive affect over negative affect.

In common sense, happiness is defined as a combination of intensity and frequency of pleasant emotions. Thus, feeling pleasant emotions most of time and infrequently experiencing unpleasant emotions is sufficient for high report of happiness (Diener, 2000). Contradict to this common sense in defining happiness, Diener et al (1991) how much of the time a person experiences pleasant emotions is a better predictor than unpleasant emotions of how happy a person would be.

Happiness is not how life treats us the way, but the way we do something to our life. Thus, the key of happiness is on the way we response everything (Khawari, 2000). Supporting this sense, Darul Wathan Team Study and Al-Qareni (2005) suggested that happiness is something meaningful; it can not be seen, measured by price, restricted by property, nor paid by money. Happiness is what a person feels of purity of the soul, tranquility, and relaxed. It leaves from the inside with feeling and emotion seeing the bright side of life (Al-Qareni, 2003).

To understand happiness, it is necessary to realize the personal power and virtues. Happiness comes from that personal power and virtues is closest to authenticity and will lead to authentic life (Seligman, 2002).

Subjective Happiness

Prior researches found that happy people looked their life in more positive way which promoted happiness. If they were asked to remember life events, they were inclined to evaluate them as pleasant (Isidori & Lyubomirsky, in press). Diener & Seligman (2002) carried out a research on 222 students of University of Illinois. They found that the happy group reported they mood were never be on the top of the 10-point scale. The happy group at least occasionally reported unhappiness or neutral moods. But, they rarely reported negative moods.

Happiness is a subjective feeling. Subjective happiness is a subjective evaluation of whether one is a happy or unhappy person (Lyubomirsky, 2001). According to Venboren (cited Power & Dalgleish, 1997) happiness is a degree in which person evaluates one's whole quality of life as pleasant. However, happiness is not merely sum of pleasant things; it is a cognitive construct coming from individual's experiences. Lyubomirsky (2001), supporting Venboren, argued that to understand why some people are happier than others, we have to understand the cognitive and motivational process that maintaining or enhancing both happiness and transient mood.

Religion Belief

Al-Farooq said that human is a homo-religious, the creature whose consciousness is centered on God presence. So that that need of religion will always be exist in human being. Religion, according to Jung, is a dependency and submission to irrational forces. Martineau suggested a more neutral definition of religion; it is a faith to god who is alive, whose spirit and will to control universe, whose moral relationship to humans (cited Kulkarni, 2003). Because having a religion or believing in God is a necessity, in a normal situation every human being has to bring religious doctrines into reality (Nashori, 1997).

A Religion involves practices, beliefs, and rituals related to sacred, where the sacred is that which relates to the mystical, supernatural, or God in Western religious traditions, or to Ultimate Truth or Reality in Eastern traditions. Religion is often organized and practiced within a community, but it can also be practiced alone and in private. Religion is rooted in an established tradition that arises out of a group of people with common beliefs and practices concerning the sacred (Koenig, 2008).

Glock (cited Jalaluddin, 2000) suggested religiosity as a total function of human mind including belief, feeling, and behavior which is consciously and seriously directed toward the doctrines of their religion. Religiosity is influenced by what people know about the doctrines and the effect of applying them. According to Glock & Stark, there are five dimensions of religiosity, namely intellectual, experience, consequential, ritual, and ideology.

In Islam, the adherents' faith is in the form six pillars of faith, namely belief in Allah, the angels, the messengers, the holy books, the afterlife, and the God's predestination. The capability to cope with and to get recovery from disappointments, to be fully accept one's fate, and to keep the good expectation of Allah's will, are the forms of Muslim's belief in Allah' predestination. The three reflect patient (*sabdur*), fully accepts (*ridha*), and grateful (*qadar*). To be faith to Allah would stabilize one's soul, which in turn could bring satisfaction and happiness (Najati, 2004).

Patient

God created sky and earth in six days. He shows human that everything in the universe is the result of a process. Patient is to have firmness and energy in dealing with burdens and challenges while keeping good expectation, to be able to give tolerance in process which takes times, to be persistent and optimistic in coping with obstacles, and to

control one's behavior in facing distress (Tannura, 2001; Najati, 2004). Patience will bring happiness (Al-Qarni, 2006).

To patient is not necessarily fatalism as if there were nothing to do to make change. To be patient is related to the future. As Allah says in the holy Koran, the adherents to be patient and be sure of what Allah promises to (Al-Mu'minin/The believer: 55). The promise has essence of time and future. It means that being patience is a psychic function related to expectation of time and effort to make something come into reality (Tannura, 2001).

Fully Accept (Ridho)

To prepare mind in facing reality and accept what person obtains are a part of one's belief that whatever one gets in this world should be fully accepted. To fully accept is to be strong and calm in accepting Allah's predestination, as well as keeping good expectation to Allah (Haddad, 1993). If the results are not of expectation, one could relieve disappointment by seeing the picture of the godliness. On the contrary, if the result is more than what has been expected, one will not lose the equilibrium (Tannura, 2001).

The attitude of accepting the presents from Allah without comparing it to what others have got will bring comfort and happiness into one's soul. On the contrary, not accept the presents will lead one into anger, restlessness, and suffering (Najati, 2004).

Grateful (Syukur)

Grateful is to understand and realize that all of the gifts people have is from Allah (Haddad, 1993). The believers are ones who can sense and feel happy about whatever Allah gives to them, and thanks to Allah. In Hadis told by Syaikhun & Tirmidzi, Rasulullah SAW ordered his intimate friends to always look down on the lower social status individuals in order to enhance gratitude to Allah (Najati, 2004).

There are many verses in the holy Koran related to tranquility and happiness. Besides, Islamic doctrines ask the believers to think of Allah, to do kindness, to prevent disavowal, and to avoid damaging actions. All of these religious practices will lead to happiness (Jalaluddin, 2003). Contribution of religiosity to happiness has been proved by many studies. Reviewing to 160 studies, Koenigs (2009) concluded that religious faith predicts happiness. This is because it creates purpose in life.

This hypothesis on this research was there is positive correlation between religious belief and happiness among adult Muslims.

Method

Variables. This research examined correlation between religious belief as independent variable and happiness as dependent variable. Religious belief is a belief of a Muslim to Allah's predestination, reflected in three dimensions, namely patient, fully accept, and grateful. Happiness is the feeling inside as a positive perception of one's life, reflected in score of Subjective Happiness Scale (SHS) developed by Lyubomirsky & Lepper (1999).

Subject. The subjects are adult Muslims (N=168) live in Pekanbaru, Riau Province, Indonesia.

Instruments. The data were measured using two scales, The Religious Belief Scale (RBS) and The Subjective Happiness Scale (SHS). The RBS explored patient, fully accept, and grateful dimensions. Especially for grateful dimension, some items adopted The Gratitude Questionnaire-Six Items Form by McCullough et al. Using unannounced rating method, The RBS contains 18 items with five alternative options of answer, namely strongly appropriate, appropriate, moderately appropriate, not appropriate, and strongly inappropriate. Item-total correlations are between 0.294-0.636 and the Alpha's coefficient of reliability is 0.8428.

The SHS revealed individuals global happiness containing 4 items. The first two items ask respondents to characterize themselves using absolute ratings -ranging from a very unhappy person (score=1) to a very happy person (score=7) and relative to their peers - ranging from much less happy (1) and much more happy (7), respectively. The third and the fourth items respectively characterize happy people and unhappy people, and ask respondents to what extent each characterization describes them (not at all=1 to a great deal=7). This non-multi-dimensional scale allows respondents to define happiness for themselves (Lyubomirsky & Lepper, 1999).

Research on Muslim adults in Pekanbaru (N=41) showed that using internal consistency, the item-total correlation was between 0.532-0.824 and the Cronbach's Alpha coefficient of reliability was 0.840 (Elfala, 2007). Studies on high school students, adult community, and retired adults in United States of America and Russia, showed high internal consistency with the Alpha coefficient of reliabilities were ranging from 0.85 to 0.95 (Lyubomirsky, 2001).

Data Analysis. Data analysis used Pearson correlation processed in SPSS for Windows Version 16. Partial correlation and regression analysis were conducted for additional information.

Result

Descriptive statistical analysis was done to each variable (see table 1). Table 1 shows that the respondents' empirical mean score of religious belief (mean=67.32) were higher than the hypothetical one (mean=54) as well as the empirical mean score of happiness (mean=19.83) were higher than the hypothetical one (mean=16).

Table 1: Descriptive statistical analysis summary

Variable	N	Empirical Mean	Hypothetical Mean	Standard of Deviation
Keyakinan religius	168	67,32	54	1,792
Kebahagiaan	168	19,83	16	4,333

Pearson correlation was used to test the hypothesis. The result showed that coefficient of correlation (*r*) was 0.401 (N=168; *p*=0.000). It means that the hypothesis is supported by the data; there is significantly positive correlation between religious belief and happiness among adult Muslims sample. The stronger the religious belief is, the higher the happiness would be. The contribution of religious belief to happiness was 16.08% (*Rsq*= 0.160801).

The result was supported by the correlation of each aspect of religious belief (patient, fully accept, and grateful) to happiness. The summary of Pearson correlation of each aspect to happiness can be seen in Table 2. According to Table 2, each aspect of religious belief correlated with happiness significantly. The strongest correlation was showed in correlation between grateful and happiness (*r*=0.379; *p*=0.000).

Table 2: Pearson correlation between each aspect of religious belief n happiness

Aspect	N	r	Sigs.
patient	168	0.305**	0.000
fully accept	168	0.367**	0.000
grateful	168	0.379**	0.000

** correlation is significant at the 0.01 level (2-tailed) dependent variable: SHS score

However, the correlation coefficient of each aspect of religious belief and happiness was below the correlation coefficient of religious belief and happiness. This result showed that each aspect gave its contribution to each other in influencing happiness. This result was supported by partial correlation (see Table 3). The significant correlation was showed only between grateful and happiness ($r=0.189$; $p=0.017$).

Table 3: Partial correlation between each aspect of religious belief & happiness

Control variables	Aspect	N	r	Sign.
Fully accept & grateful	patient	168	0.011	0.885
Patient & grateful	fully accept	168	0.143	0.063
Patient & fully accept	grateful	168	0.189*	0.017

* correlation is significant at the 0.05 level (2-tailed) dependent variable: SHS score

The regression analysis using stepwise model showed the rather same result (see Table 4). Using stepwise model, the regression value by entering grateful aspect was 0.379 ($F=27.808$; $p=0.000$). The value increased when the fully accept aspect was entered ($R=0.412$; $F=16.842$; $p=0.000$). The result did not change if the patient aspect was entered. Thus, the patient aspect gave the lowest contribution to happiness compared with fully accept and grateful.

Table 4: Summary of Regression Analysis with stepwise model

Predictors	R	Rsq	F	Sign.
grateful	0.379	0.143	27.808	0.000
fully accept & grateful	0.412	0.170	16.842	0.000

Dependent variable: SHS score

Discussion

Data analysis showed that there was positive correlation between religious belief and happiness among Moslem samples ($r=0.401$; $p=0.000$). This study gave some results. The first one, the more the respondent's religious belief is the more happiness one would be. On the contrary, the less the respondent's religious belief is the less happiness one would be. In this study, contribution of religious belief to happiness was 16.08%.

The second, the three aspects of religious belief correlated with happiness simultaneously. It means that the more patience, fully acceptance, and gratitude the respondent is, the more happiness one would be; and the contrary. The third, partially the fully accept and grateful aspects give the more significant contribution to happiness compared with the patient aspect. The patient one did not give significant contribution to happiness partially. This study supports prior assumption that happiness related to religious belief. As Al-Qurni (2006) said that happiness is raised from the soul due to the soul brings the feeling and emotion which are the bright side of the one's life.

The strong religious belief has important role in individual's life. The faith to God's will be a foundation that makes individual able to cope with life burden as well as release distressed due to unexpected results. To give faith and to get closer to Allah are the important factors for mental health. Fully acceptance to Allah's predetermination -*qadha & qadar*- will save individual from anxiety which in turn leads to happiness, comfort, calm, and tranquility (Tasmara, 2001; Najati, 2007).

The present study is consistent to prior researchers. Clark (2007) found that religious behavior has a positive impact; people are happier in more religious regions. Supporting Clark, Kocayryn (2009) indicated that the religious people reported the more life satisfaction.

although it would be effective in religious nations. Furthermore, religiosity correlated positively to happiness in adults as well as its religious belief aspect to happiness (Elifida, 2007).

Spilka, Shaver, and Kirkpatrick (cited in Schafer, 1997) also explained that religious experience give cognitive framework in understanding and accepting stressful events in one's life so that it will decrease dangerous emotional and physical impacts. Rotter's social learning theory explained how religiosity and spirituality influence stress. Some researchers referred to this theory found that, at the certain extent, religious belief and practices, spirituality, or both of them, give understanding of meaning and purpose. Those will empower individual with feeling that one can control waffling (cited in Schafer, 2007).

One of aspect of religious belief is to be patient of Allah predestination. Being patient will help individual to take a lesson from every life event. An Allah says that after the hardship there will be an ease (Al-Qur'an, Ch. Al-Insyrah: 7). Al-Qasbi (2004) explained that patience is a spirit to break hopelessness, to fight against failure, and to get solution to every difficult problem.

The other part of religious belief is to fully accept of Allah's predestination of individual's life. Accepting everything that is far from expectation will help individual to overcome disappointment. On the contrary, if the result is more than what individual expect for, it will not make one lose equilibrium, moreover, it will lead to gratitude (Tasmara, 2004).

To give positive meaning and grateful will cast a fear aside. Expressing gratitude is to add comprehension and understanding to good experiences in the past and to rewrite the past history accompanied with forgiveness will decrease the bitterness of life due to bad experiences (Seligman, 2002). McCullough (cited in Sheldon & Lyubomirsky, 2006) found that expressing gratitude inhibited envy, bitterness, angry, and grief.

This research found that religious belief give 16.8% contribution to happiness among Muslim samples. Thus, there are some other factors influencing happiness. Research on Muslim adults showed that dimension of consequential and experience of religiosity correlated to happiness (Elifida, 2007). Research also found that positive and negative affects as a reflection of happiness is influenced by healthy personality (Nova, 2008).

The present research has some limitation. Firstly, religious belief scale composed in this research need to be rearranged in order to get more valid scale with higher item-total correlation. This scale still included items below standard 0.3 of item-total coefficient of correlation, although the reliability coefficient is upper 0.8.

The second one, as the preliminary study, this research tried to explore the patient, fully accept, and grateful aspect of religious belief in adults, especially among Muslims. Each aspect was revealed in quantitative method. We need further research to explore the more specific dimensions of those aspects.

Another limitation regard to generalization. A little amount of respondents, whose religion is Islam, should not be subjected to larger population. It is necessary to be careful to make more general conclusion.

Conclusion and Suggestions

The present research proves that religious belief gives positive contribution to happiness among adult Muslims. The contribution of religious belief to happiness is 16.88%, increasing religious belief improves happiness. Among the patient, the fully accept, and the grateful aspects, the latest one has strongest correlation to happiness.

According the above results, the author suggests to rearrange and to modify the items of each aspect of religious belief scale before further using. Later research need to explore other factors to predict happiness both among Muslims and Non-Muslims.

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