



The Portrait of Pseudo Happiness on Social Media: Formulation of Happiness Literacy Concept Based on Quran to Realize Authentic Happiness in Industry 4.0

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Abstract

Recently, the world experiences a striking process of modernization that provokes dehumanization phenomena. Consequently, modern society encounters a spiritual crisis (*azmah ruhaniyah*), primarily caused by greediness rationalism mind-set as the consequence of technology hegemony. Particularly, in the industry 4.0 revolution era, its prevalent challenge is the appearance of disruptive technology that affects almost every aspect of life, including the spiritual aspect. This spiritual crisis affects the formation of soul-sick (*qalbun saqim*). One of the examples is the pseudo happiness that has become an epidemic in various kinds of social media like WhatsApp (WA), Instagram (IG), Facebook (FB), Twitter, and so forth. Social media users share happiness content without being accompanied by their real emotions. These emotions are illustrated as pseudo happiness, which is the fake happiness acknowledged by the people. In this study, the researchers formulated happiness literacy by using the detection and education method to realize authentic happiness. The detection of pseudo happiness refers to the indicators built based on the universal values of the Quran. This idea is presented on a website named literasibahagia.or.id to ease the access of technologically literate users. The findings of this study unravel the decreasing pseudo happiness on social media, along with society's local culture usage on social media.

Keywords: pseudo happiness, happiness literacy, authentic happiness

Introduction

Recently, global industrialization has created dehumanization phenomena. These are generated by the internalization of materialism and rationalism mindset as well as the attitude that result in the conscience and identity degradation (Muhibbin & Mahfud, 2018). In this modern era, individuals start to lose universal human values, along with the deteriorating spiritual aspect due to

the unwise use of technology and the addiction toward it (Sauqi, 2010). A pathetic spiritual aspect makes humans lose their spiritual potential that will, in the future, lead to a spiritual crisis (*azmah ruhaniyah*) (Husna, 2015).

Spiritual crisis (*azmah ruhaniyah*) makes modern human experience void of meaning and sorrowful life (Sukring, Rahman, Musthan, & Saadi, 2016). The alienated soul influences the formation of soul-sick (*qalbun saqim*). One of the severe problems in the industry 4.0 revolution era that may lead to heart diseases is the widespread of pseudo happiness images in various kinds of social media, such as WhatsApp (WA), Instagram (IG), Facebook (FB), Twitter, and so forth. The pseudo happiness means showing fake happiness that is not acknowledged by the people. A study in Learnvest in 2017 found that 56% of 1.000 respondents stated that they upload their pictures on social media in order to be seen as well-established, even though they show deception and camouflage.

From the perspective of religious values, the Quran has a distinctive vision in dealing with pseudo happiness in social media. On the contrary, Allah suggests Muslims proclaim happiness and contentment they have received, as written in Quran Surah ad-Dhuha [93]:1. Interestingly, Surah Yunus [10]: 17 in the Quran, Allah prohibits Muslims to show their happiness if it is intended as deception, intending to show a perfect life.

Similar to the Quranic values mentioned above, the problem of pseudo happiness becomes essential and urgent as Indonesia has become a country with a massive number of population (106 million from 262 million population) (Triastuti, Adrianto, & Nurul, 2017). Additionally, those individuals with pseudo happiness are classified as a person who has been failed to maintain their emotion. As a consequence, their productivity decreases, including their social life and career advancement (Myers & Diener, 2018).

Based on the problems explained above, the researchers attempted to formulate the happiness literacy concept by using the detection and education method to realize authentic happiness. The first step was detecting pseudo happiness according to indicators that had been designed based on the universal values of the Quran. The second step was to educate through the antithesis exposure of pseudo happiness indicators. This idea was later presented in literasibahagia.or.id to ease the access of technologically literate users.

This study was carried out for two essential reasons. First, it is in line with the Indonesian Ministry of Education and Culture campaign to face the industry 4.0 revolution that is to realize millennial generation with emotional and spiritual intelligence that improves performance and productivity (Nasir, 2018). Second, it is also aligned with the aim of Sustainable Development Goals (SDGs) point 3, contending that one of the indicators of people's wealth and welfare is the high happiness level (Central Bureau of Statistics, 2016). Thus, The aims of this study are threefold: (1)

describing spiritual crisis (*azmah ruhaniyah*) from the soul-sick (*qalbun saqim*) in 4.0 era, (2) identifying pseudo happiness indicators based on happiness literacy study in the perspective of Quran, and (3) Formulating literasibahagia.or.id based on *qalbun salim* (healthy soul) concept to accelerate the realization of authentic happiness.

This study also captures several contributions. First, the findings may be used to develop self-potential to analyze social problems occurring in society through the inspiring universal values from the Quran. Second, the findings of this study may serve as encouraging frameworks for further investigations. Third, the findings could be used as self-reflections for societies to be wiser, more intelligent, and capable of managing their emotion in doing their activities in social media. Furthermore, the happiness literacy concept offered can be proposed as policy recommendations for the government in dealing with social behavior on social media. This pseudo happiness problems of social media, if governed correctly, may accelerate the realization of intellectually intelligence, emotionally matures, and spiritually pious society. In the end, that will quicken the productivity and the development of a country.

Theoretical Framework

Spiritual Crisis (Azmah Ruhaniyah) from Soul-Sick (Qalbun Saqim) in Industry 4.0 Revolution Era

In recent times, each part of this world has experienced the grand process of modernization, where secularity has become something definite. It is marked by the separation between society and various religious ideology and structure, together with cultural transvaluation, to obtain temporary non-transcendental through rational-pragmatic ways (Smith, 1970). Consequently, modern society encounters a spiritual crisis (*azmah ruhaniyah*) primarily caused by materialism-rationalism mindset and technology hegemony.

Furthermore, in the 4,0 industry revolution era (as the latest development of modernization), its most significant challenge is the presence of disruptive technology that affects almost every aspect of life, including the spiritual aspect. Therefore, the mental-spiritual maturity is required to keep the identity (Ministry of Research and Technology, 2018). It is in line with hadith narrated by Bukhari and Muslims that explains the strategic position of our heart will affect all of our activities.

Hadith narrated by Bukhari and Muslims: "Know that within bodies there is a blood clot. If it is good, then your entire body is also good. However, if it is broken, then your entire body is also broken. Know that blood clot is the heart" (Hadith narrated by Bukhari and Muslims).

The hadith mentioned above indicates the essential role of the heart and the suggestions to keep it from any illnesses. The soul-sick phenomenon (*qalbun saqim*) in the 4.0 era, can be seen from the pseudo image that has become widespread in social media. It can be easily identified, a society that becomes users share happiness contents without being accompanied by their real emotion. These emotions are illustrated by the researchers as the pseudo happiness, which is the fake happiness that is not acknowledged by the people.

From the perspective of normative religion, the Quran explicitly does not prohibit, it even suggests us to proclaim our happiness, as mentioned in Quran Surah ad-Dhuha [93]:11.

“But proclaim the blessings of your Lord.”

Al-Qurthubi, in *Al-Misbah's* interpretation, contended that Hasan ibn Ali ibn Abu Thalib said: “If you receive or enforce kindness, then tell that story to your trusted brother.” Sharing happiness is highly suggested if it is not accompanied by pride (*ujub*) and the desire to get praised (*sum'ah*). Quraish Shihab (2002) mentions that the ayah above can be interpreted as a suggestion to deliver happiness through written or spoken passage. On the other hand, Allah prohibits Muslims to flaunt the favor they have received to be arrogant (*riya*) in front of other people. As written in Quran Surah Yunus [10]:7, Allah prohibits humans to show their deeds, saying, and happiness if it is intended as deception. Moreover, if they intend to show if their life is happy and perfect.

Quran Surah Yunus [10]:7 proclaims: “Those who do not hope to meet Us, and are content with the worldly life, and are at ease in it, and those who pay no heed to Our signs.”

If we carefully investigate, this Ayah indicates that human cultures are established based on misleading grounds toward Allah, such as materialism and hedonism concept that see human happiness based on visual and material objects. This culture is a fallacy that will never bring authentic happiness (Lajnah Pentashihan Mushaf Alquran, 2012)

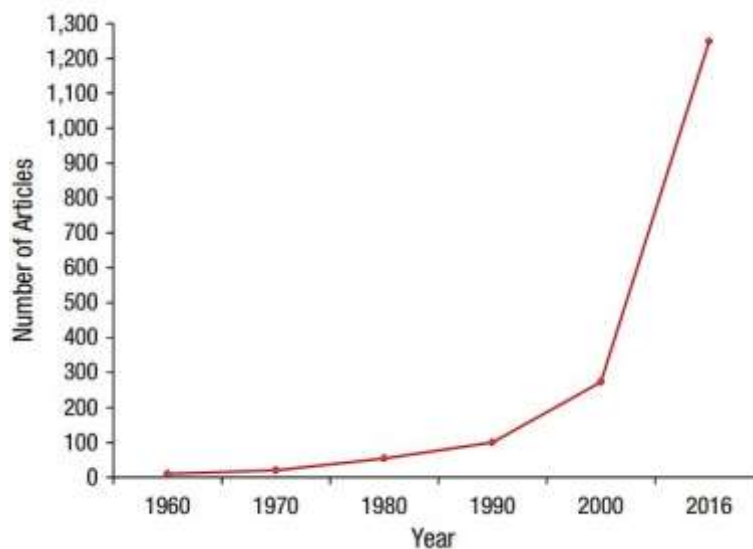
That fraudulent culture can happen on social media. Currently, social media has become a fertile field of building a desired constructed identity, as well as become the instrument of personal branding for its users. Writing a status, uploading a picture, linking a website, and sharing other people's status related to users' desired identity is part of the identity building and personal branding (Lailiyah, 2016). Identities in social media are a readily modified image of oneself. Different identity and image presented in real life and social media becomes an interesting topic to be studied. One of them is pseudo happiness in social media. The acts to show pseudo happiness image is a form of soul-sick phenomenon (*qalbun saqim*) in the 4.0 era that demands immediate and severe treatment.

Scarcity of Happiness Studies in the Religion Perspective

Studied related to happiness have been conducted these years. This is proven by the increasing number of scientific articles in reputable journals that focus on happiness (Picture 2). However, these previous researches only focus on predictors that have a role in creating happiness. There is no research that indicates the happiness indicators based on the universal values of the Quran.

Among previous studies, Clark, Frijters, & Shields (2008) conducted studies on the correlation between happiness and income. Ferrer-i-Carbonell & Gowdy (2007), Leigh & Wolfers (2006), Thoits & Hewitt (2001) conducted studies on the relationship between happiness and personal attributes (like age, gender, ethnic, and character), and Helliwell & Putnam (2004) conducted a study on the correlation between happiness and religion.

Figure 1. Number of Happiness related article per year (Myers & Diener, 2018, in PsycINFO)



Indicators of pseudo happiness explained in the previous part is one of the principles of happiness literacy. The happiness literacy concept offered by the researchers is not only focused on the detection of pseudo happiness in social media, but it also educates to realize the authentic happiness through literalsibahagia.or.id. If we search on Google, we have Sehat Jiwa (Healthy Soul) website and application (<http://sehat-jiwa.kemkes.go.id/>) from Indonesia Public Health Office. However, that website only focuses on mental illness and does not profoundly examine happiness. Globally, Project Happiness and Authentic Happiness website from Pennsylvania has slightly touched happiness in the context of positive psychology. However, it has not examined the religious values of happiness.

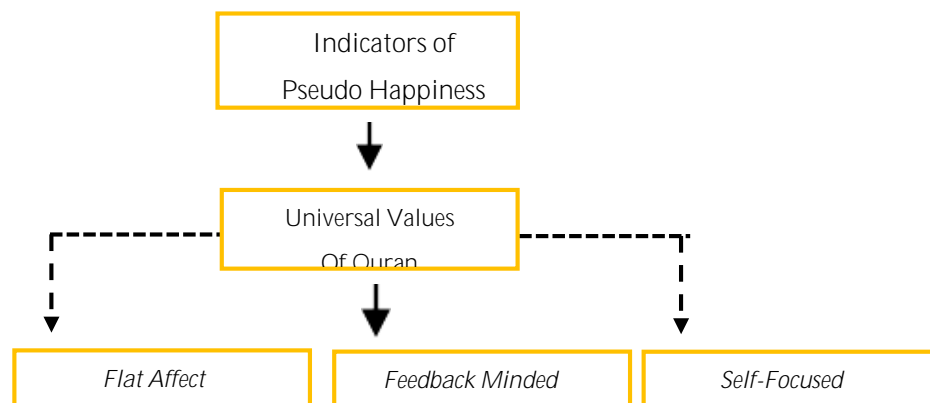
Discussion

Indicators of Pseudo Happiness Based on Happiness Literacy: Attempts to Realize Qalbun Salim (Healthy Soul) in the Industry 4.0

Aligned with Prof. Roy. F. Baumesiter's, a social psychologist from Florida State University, pseudo happiness indicates someone's fragile soul, within the religious context, it is interpreted as soul-sick (*qalbun saqim*). The fragile soul is one of the roots of various social and economic problems faced by individuals (Setiadi, 2016). Therefore, the comprehensive explanation related to the identification of pseudo happiness becomes urgent to be created as it shapes millennial generation healthy and robust mentality, both emotionally and spiritually.

Indicators of pseudo happiness were formulated based on Quran universal values and juxtaposed with current realities. Those indicators emphasize three aspects, namely (1) flat affect, (2) feedback minded, and (3) self-focused. These three aspects became the foundation of pseudo happiness and authentic happiness identification in social media.

Figure 2. Indicators of Pseudo Happiness in Social Media



Indicators of pseudo happiness in the perspective of the Quran are:

Flat Affect

Happiness is a multidimensional construction comprised of principles, namely (1) there are changes within positive effect, (2) there is a lack of negative affect, and (3) there is life satisfaction (Singh & Jha, 2008). Someone who experiences pseudo happiness will not sense a positive effect since he does not encounter authentic happiness. Additionally, positive effect represents positive emotional conditions, such as happy, contented, motivated, and so forth. (Snyder & Lopez, 2002).

Pseudo happiness identification based on the lack of changes over the positive affect was inspired by the universal value from Quran Surah 'Ali 'Imran [3]: 171 and Quran Surah al-Muthafiffin [83]:24.

Quran Surah 'Ali 'Imran [3]: 171: "They rejoice in grace from God, and bounty, and that God will not waste the reward of the faithful."

Quran Surah al-Muthafiffin [83]:24: "You will recognize on their faces the radiance of bliss."

The happiness in social media can be identified by this lack of positive affect. Someone who experiences pseudo happiness does not encounter positive emotional changes like happiness. In addition, there is also no afterglow on the face that implies positive emotion like a smile or laughter.

Feedback Minded

The second indicator used to identify pseudo happiness in social media is feedback minded. Several previous studies discover that self-esteem is the universal and essential factors related to the happiness level (Baumeister, Campbell, & Krueger, 2003; Cheng & Furnham, 2003; Taylor & Brown, 1998). **The core finding of those studies is the positive relation between someone's happiness level and self-esteem** (Baumeister et al., 2003). Besides, there is also a positive correlation between self-compassion and happiness level (Neff, Rude, & Kirkpatrick, 2007). As implied in the Quran Surah ad-Dhuha [93]: 5.

"And your Lord will give you, and you will be satisfied."

If we associate it with the pseudo happiness phenomenon in social media, someone who encounters pseudo happiness has lower self-esteem and self-compassion. Therefore, there is a need for external opinion, where he does not satisfy and ask for **another person's positive feedback** through sharing the post or contents related to his happiness.

Self-Focused

Other indicators that can be used to identify pseudo happiness is self-focused, as presented in Quran Surah ar-Ra'd [13]: 29.

Quran Surah ar-Ra'd [13]: 29: "For those who believe and do righteous deeds—for them is happiness and a beautiful return."

Some earlier studies find the positive correlation between extraversion and happiness level (Argyle, M, and HU, 1990; Furnham & Brewin, 1997), which means someone who experiences authentic happiness has extraversion and contentment toward others. In line with defense mechanism theory from Sigmund Freud, that says someone with a healthy and happy soul has a

more significant probability of accomplishing altruism and paying attention to the happiness of others.

If we refer to the people who show pseudo happiness in social media, they only focus on their happiness without paying attention to other people's happiness. Also, the happiness of others is only seen as a comparative for their happiness.

The description of the pseudo happiness indicators explained above can be seen in Table 1.

Table 1. Indicators of Pseudo Happiness

Indicators of Pseudo Happiness	Fundamental from Quran Verses and Previous Studies	Description
Flat Affect	Quran Surah 'Ali 'Imran [3]: 171 and Quran Surah al-Muthaffifin [83]: 24. Singh & Jha, 2008; Snyder & Lopez, 2002	Through this indicator, the happiness in social media can be diagnosed by the lack of positive affect. An individual with pseudo happiness does not encounter positive emotional changes like happy, and no afterglow on the face implies positive emotion like smile or laughter.
Feedback Minded	Quran Surah ad-Dhuha [93]: 5 Baumeister, Campbell, & Krueger, 2003; Cheng & Furnham, 2003; Taylor & Brown, 1998; Neff, Rude, & Kirkpatrick, 2007.	Individual who encounters pseudo happiness have lower self-esteem and self-compassion. Thus, he needs external feedback.
Self-Focused	Quran Surah ar-Ra'd [13]: 29 Argyle, M, and HU, 1990; Furnham & Brewin, 1997	Someone who experiences pseudo happiness in social media only focuses on his happiness without paying attention to the condition of others. Additionally, the happiness of others is only seen as a comparative for their happiness.

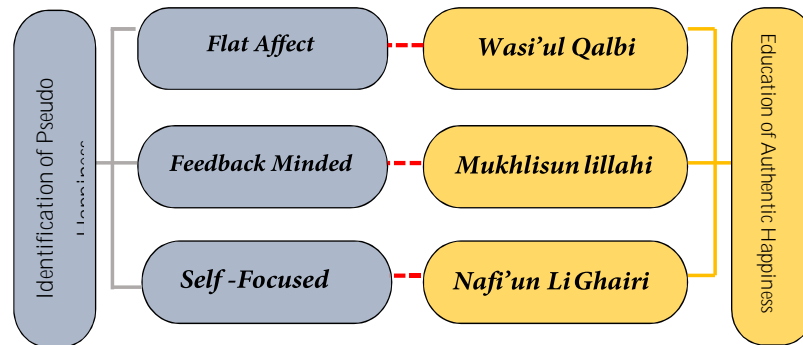
Happiness Literacy Website, an Effort to Realize Authentic Happiness

The idea formulated in this study was the happiness literacy concept. According to the Indonesian Dictionary (2008), literacy means individual ability to process knowledge and information to be a life skill. Thus, happiness literacy attempts to distribute happiness related information and knowledge for the benefits of people.

The happiness literacy concept comprises of three main aspects, namely (1) identification, (2) education, and (3) authentic happiness. Identification is an initial step required to know someone's happiness level. Education, as the second step, explains the value of authentic happiness, which is the antithesis of pseudo happiness. Those authentic happiness values are *wasi'ul qalb* (bighearted), *mukhlisun lillahi* (self-surrender), and *nafi'un li ghairi* (beneficial for others). Through literasibahagia.or.id, authentic happiness values are displayed from two perspectives, Quran and

positive psychology perspectives. The researchers believe that the internalization of those values accelerates the realization of a healthy soul (*qalbun salim*).

Figure 3. Diagram of Happiness Literacy Platform



Considering the massive number of Indonesia potential users (143,26 million or 54,7% from its total population in 2017) (APJII, 2018), the researchers detected a significant opportunity for the development of the happiness literacy website. There are five features on this literasibahagia.or.id. The first feature is Beranda (Homepage) that contains all headlines of the website. Its second feature is Deteksi (Detection), containing a questionnaire to assess someone's happiness level. The third is Edukasi (Education) that explains authentic happiness from the Quran and a positive psychology perspective. The fourth is Berbagi (Share), and it allows users to shares their experience related happiness. The fifth is Tentang (About), consisting of additional information about the website and the developer team.



Figure 4. Display of Home (Section 1)



Figure 5. Display of Home (Section 2)

Figure 6. Display of Home (Section 3)



The platform of literasibahagia.or.id is very strategic to educate society in order to be wiser and more thoughtful in using social media. This website can be utilized for the following objectives. First, it indicates someone's happiness level. This indication aims to describe someone's happiness level based on the answers to the questionnaire. The questions within that questionnaire are the indicators of pseudo happiness that have been explained before. Those answers are summarized and analyzed to obtain the happiness level.

Second, it illustrates the authentic happiness from the perspective of the Quran. Education on authentic happiness consists of articles and explanations on the fundamental knowledge and information related to authentic happiness from the perspective of the Quran and positive psychology. This aims to portray the characteristics of and struggles to achieve authentic happiness.

The potential stakeholders who can support the creation of this idea are government, education practitioner, and developer team. The government, together with the Indonesian Psychological Association, examines and validates the formulated indicators. Second, education practitioners socialize literasibahagia.or.id in schools or through other media since most of the social media users are teenagers. Third, the developer team has a role in designing the website that has been planned by the researchers.

For the implementation of this idea, the government cooperates with the Indonesian Psychological Association to examine and validates the formulated indicators of pseudo happiness. The researchers cooperate with the developer team to create literasibahagia.or.id based on the design that has been created previously. Education practitioners help the implementation and socialization process of the website. Society, especially the millennial generation, are expected to understand and use the literasibahagia.or.id that designed to avoid pseudo happiness in social media.

Conclusion

The researchers formulated the happiness literacy concept, by using detection and education method to realize authentic happiness. The identification of pseudo happiness offered refers to the indicators formulated based on the universal values of the Quran, which are flat affect, feedback minded, and self-focused. In addition, the education aspect explains the antithesis of pseudo happiness, namely, *wasi'ul qalb* (bighearted), *mukhlisun lillahi* (self-surrender), and *nafi'un li ghairi* (beneficial for others). This idea is presented in literasibahagia.or.id. Thus it is easily accessible for technologically literate users.

The implementation of this idea was done in several steps. First, the formulation of pseudo happiness indicators from the perspective of Quran. Second, the creation of literasibahagia.or.id, so that it can be accessible for society. Third, society utilizes literasibahagia.or.id to comprehend the pseudo happiness in social media indicators in order to be more thoughtful in using social media and avoid pseudo happiness.

The literasibahagia.or.id is expected to educate society on the indicators of pseudo happiness behaviors in social media and attempts to create authentic happiness understanding. The expected result from the usage of literasibahagia.or.id is the decreasing image of pseudo happiness in social media, along with the increasing level of thoughtfulness in using social media.

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