Al-Ghozali and Hasan Al Bashri's Concept of Happiness to Improve Psychological Well Being

Indah Noor Mazaya Hurin'in[1], Achmad Khudori Soleh[2]
[1]Universitas Islam Negeri Maulana Malik Ibrahim, Malang
[2]Universitas Islam Negeri Maulana Malik Ibrahim, Malang

Corresponding Author: Name,   E-mail;

ABSTRACT

Humans have a goal to achieve happiness. But not all humans are able to achieve true happiness. Human behavior that can lead to true happiness by strengthening faith, piety, good deeds, etc. Al Ghazali gave the concept of how to achieve happiness by getting closer to God. In addition, the thoughts of the character Hasan Al Bashri also explain how to get happiness through zuhud, khauf and raja'. The purpose of this study was to compare how Al-Ghazali and Hasan Bashri's concept of happiness improves psychological well-being. The research method uses literature, namely research conducted by collecting data or scientific works that are literary in nature. The results of the study show that happiness in al-Ghazali's concept is divided into three: recognizing oneself, placing the heart as a leader, recognizing Allah so that one is able to reach the ma'rifat of Allah. Meanwhile, al Bahsri explains happiness through Sufism by way of zuhud' raja and khauf. Cooperation to improve well being with self-acceptance, positive relationships with others, environmental mastery and life goals.

Keywords: *Al-Ghazali, Hasan Al Bahsri, Pychological*

INTRODUCTION

Humans are the most perfect creatures of God, all the advantages that humans have are required to create happiness (Yassine dkk., 2017). Humans hope that happiness can befelt at any time regardless of time and place. They crave not only happiness in the world and the hereafter (Sweileh, 2018b). All the advantages that humans have are required to create happiness. The reality in the field is that all humans are trying their best to achieve   ppiness (Sweileh, 2018a). Humans crave not only happiness in this world and the   reafter (Setiawan dkk., 2023). Happiness is something Happiness is relative because it depends on the purpose of life. Humans who work hard to ccumulate

money, power, pursue worldly pleasures are all indicators of success hile happiness has the aim of trengthening faith, piety (Wan dkk., 2020), and righteous deeds as provisions in the future, so that this is the ultimate happiness.

Humans in Al-Ghozali's view consist of body and spirit, these two elements area nity that cannot be separated but the highest position is the spirit element (Aldjanabi dkk., 2021). Ruhani or soul consists of 4 elements, namely: qalb, spirit, lust, and aql. While in the term Al-Ghazali explains there are four terms, namely al-nafs al-hayawaniat or animal nafs (sensitive soul) in the form of desire and anger (Hartini dkk., 2022). second an-nafs al-nabiyat or angelic soul (vegetative soul), in the form of an urge to do the truth or free from animals, third an-nafs an-nathiqoh or thinking soul, in the form of an urge to sort and choose human actions realistically (Amelia dkk., 2022). Fourth, al-nafs al-insaniyat or the soul of humanity in the form of an urge to self-actualization and recognition so as to perform actions that are integrated with nafs hayawaniat, nabiyat, and nathiqoh (Ekawati dkk., 2019).

The concept of happiness according to Al-Ghazali is realized by the importance of knowing God. By being close to Allah, it will gain tranquility and happiness (Aldjanabi dkk., 2021). To be able to know Allah, we must know ourselves first (Agarwal dkk., 2022). Happy according to Al-Ghazali if we are able to conquer passions such as demons and animals that exist within us by replacing angelic nature (Wamsler dkk., 2020). The concept of happiness according to al Ghazali prioritizes final happiness but does not reject world happiness but has a balanced goal (Nawawi, 2018). The goal of happiness in the afterlife is the goal of eternal happiness.

In addition to Al-Ghozali, there is a figure who explains how the concept of (Hartini dkk., 2022)psychology in Sufism is Hasan Al-Bahsri . The concept of Hasan al Bahsri's tasawwuf teachings is zuhud towards the world (Brew & Boud, 1995), rejecting splendor, solely what we do is only directed to Allah, tawakkal, khauf and raja (Niswatin dkk., 2023). Psychologically, individuals who are zuhud always live life in simplicity either physically or mentally (Nada & Ajwan, 2023). Not excessive, always content with the favors given by Allah . In contrast to individuals who like the pleasures f the world where their lust will demand to fulfill their needs and if they are not fulfilled (Hidayat & Nurliah, 2023), they will always be happy with the blessings given by Allah. then it will cause sadness, disappointment, confusion so that it experiences mental insecurity (Sweileh, 2018b).

Some research on the concept of Sufism psychology namely Al-Ghazali Asmaya, Manawi, Ghofur, Cholis, Khusnah. Some studies that explain the teachings of Hasan al Bashri in general and compare the teachings of Hasan al-Basri with other figures Abdullah, Siti Yunaisah, Muslimin (Aspegren, 1999). In addition, some studies that explain Sufism maqom zuhud related to the soul and daily Triwahyuni, Khairunnas, Hafiun (Fitria dkk., 023). The purpose of this paper is how the concept of happiness of Al-Ghazali and Hasan al Bashri to improve psychological well being (Balaha dkk., 2021). Individuals who are able to apply the method of happiness according to Al-Ghazali and Hasan Al- Basri will have high sychological well-being because the

pursuit of the world is momentary happiness not ultimate happiness (Hamilton & Finley, 2019).

RESEARCH METHODOLOGY

The focus of this research is the concept of happiness according to Al-Ghazali and Hasan Basri to improve psychological well being (Imtinan dkk., 2023). This research is libraryresearch (Boranbayev dkk., 2021), which is research conducted by collecting data or scientific works that are literature. At this stage researchers study books, journals, previous research results that have been conducted by other researchers. The approach used in this research is qualitative research (Brew & Boud, 1995).

Descriptive qualitative research tends to use inductive analysis (Bordeleau dkk., 2021). The characteristics of qualitative research color the nature and form of the report where the process and meaning in the subject's perspective are more raised in qualitative research (Hamilton & inley, 2019).16 . The results of the research are described using interpertative analysis (Alharbi dkk., 2021). At this stage the researcher examines the concept of happiness of Al-Ghazali and Hasan Bashri to improve psychological well being (Afifah & Nasution, 2023).

RESULT AND DISCUSSION

Happiness according to Al Ghazali

Al-Ghazali divides humans into 4 parts, namely the spirit, al-nafs, al-qalb, and al-aql. 1) al-ruh in the physical sense is a substance that originates from the cavity of the heart (heart) which becomes the center and core of all the veins (blood vessels) scattered throughout the human body. 2) al-nafs is a set of despicable human traits that we must fight it (lust) and break it. Lust is a combination of the power of anger and lust in humans. 3) Al-Qalb (heart) is reflected as a mirror that reflects an image. Qalb in sensory, infinite and love. According to Al-Ghazali, the way to fill the qalb with knowledge is through the process of reading, listening, feeling, observing, researching. In addition, through uzlah, khalwat, mujahadah, muraqabah, musyahadah to emit from the qalb eternally clean knowledge. If qabl functions normally, human life will be good and in accordance with its nature . Good or bad behavior depends on the human being himself. 4) Al-aql according to Al-Ghazali is the place of knowledge. A reasonable person is one who is able to restrain and bind his lusts. Intellect in psychology means creative power, energy that is able to obtain, store and release knowledge.

Al Ghazali's thinking about happiness consists of two principles, first that happiness does not come just like that but there must be an effort to do it by carrying out certain activities in order to achieve happiness such as spiritual efforts, looking for a spiritual guide (murshid). Mujahadah is a physical or spiritual effort to subdue the passions so that the nafs is led to good deeds and draw closer to Allah. Spiritual masters help guide Muslim Sufis on their spiritual journey towards Allah. Al Ghazali asserted that without spiritual effort and spiritual teachers one will not attain happiness. The two happinesses go hand in hand. Al Ghazali explains that happiness is related to

contentment and pleasure. Pleasure is related to the nature of every potential. The pleasure of the eye is seeing an attractive object, the pleasure of the ear is listening to a melodious voice, the pleasure of lust is fulfilling sexual desires and food, the pleasure of the intellect is thinking, the pleasure of the heart is tormenting. he greatness of Allah. Al Ghazali explains that material and physical pleasures will end at death. The greatest happiness is to witness the greatness of Allah with the heart because this happiness can continue after death.

Al Ghazali explained three stages to achieve happiness, 1) recognize the nature and potential of self. Al Ghazali explained that every individual has psychological potential that is used for activities, namely the heart, intellect, and lust. Al Ghazali emphasized that to achieve happiness one must know his nature and character. If a person does not know his nature and character then how can he achieve happiness. 2) To achieve happiness, one should put the heart as the leader. Al Ghazali describes humans as a government structure so that lust should not be the ruler because it can destroy the nation, the ratio is positioned to be a meter in the government system. Ratio monitors the behavior of appetite and gives logical consideration to the heart. The ratio is not the ruler the highest leader is the heart. 3) focus attention on Allah. Al Ghazali explained that the existence of the universe comes from Allah. The heart was created as the soul's substance to witness the beauty of Allah. There is no other way to achieve happiness except to focus on Allah as the source of happiness.

Makrifatullah is the peak of human happiness because he can feel and see the events of the world hereafter which is actually knowing Allah SWT. Al-Ghazali's thinking about ma'rifatullah is the peak of human satisfaction when that knowledge is knowing about Allah. Ma'rifattullah is obtained through a very sure heart. The qalb is not the left side of a man's chest but a spiritual spark to God which is the essence of human reality. The goal of makrifat is the moral virtue of love for Allah. Knowledge is directed towards moral goals because it depends on the cleanliness and silence of the qalb. If knowledge increases, the silence of the qalb and noble morals will increase. Al-Ghazali argues that love of God is seen as knowledge. It cannot be imagined that there is love without knowledge and understanding. It is not possible to fall in love except with something one has known. And there is nothing worth loving except Allah. Therefore, whoever loves other than Allah, not because it is attributed to Allah, it is because of ignorance and deficiency towards Allah.

Al-Ghazali's thinking about ma'rifatullah is the peak of human satisfaction when that knowledge is knowing about Allah. Ma'rifattullah is obtained through a very confident heart. The qalb is not the left side of a man's chest but a spiritual spark to God which is the essence of human reality. Makrifatullah is the pinnacle of human happiness because he can feel and see the events of the world.

The real world hereafter is to know Allah SWT. The goal of makrifat is the moral virtue of love for Allah. Knowledge is directed towards moral goals because it depends on the cleanliness and silence of the qalb. If knowledge increases, the silence of the qalb and noble morals will increase. Al-Ghazali argues that love of God is seen as

knowledge. It cannot be imagined that there is love without knowledge and understanding. It is not possible to fall in love except with something one has known. And there is nothing worth loving except Allah. Therefore, whoever loves other than Allah, not because it is attributed to Allah, it is because of ignorance and deficiency towards Allah.

In Sufism individuals find happiness differently according to their level of ability. There are three levels in finding happiness: 1) the layman, by believing the news brought by people he trusts, for the early people do not need to deeply study religious issues because it will result in damage. 2) the faith of the layman at this level he gets the trust to compare, examine, examine with all the power of reason and test the truth. 3) the faith of Arifin's people (khawas) the growth of confidence after witnessing the truth itself with no wall limit anymore. Al-Ghozali in the book of kimiya al-as'saadah has a method of achieving happiness 1) knowing yourself is intended so that we understand our potential to re-examine why we were born and our purpose in this world. 2) knowing Allah is that many humans are able to contemplate themselves but have not been able to recognize Allah. 3) knowing the world, Al Ghazali explains the world is divided into three animals, plants and minerals, all three of which must be balanced so that they are always in harmony. 4) Knowing the afterlife is whatever we do in the world, there will be a reward in the afterlife. 5) spirituality in music and dance can bring us closer to God and awaken the passion of goodness. 6) muhasabah and dhikr, which is the importance of self-introspection on life accompanied by dhikr remembering Allah. 7) marriage, is a religious constitution that upholds the value of goodness.

The Concept of Happiness According to Al-Ghazali		
Getting to Know Yourself	Knowing God	Get to know Self Yourself as a Leader

Humans in Al-Ghozali's view consist of bodies and spirits, these two elements are a unity that cannot be separated but the highest position is the spirit element. Ruhani or soul consists of 4 elements, namely: qalb, spirit, ust, and aql. While in terms of Al-Ghazali explained there are four terms, namely al-nafs al-hayawaniat or animal nafs (sensitive soul) in the form of desire and anger. second an-nafs al-nabiyat or angelic soul (vegetative soul), in the form of an urge to do the truth or free from animals, third an-nafs an- nathiqoh or thinking soul, in the form of an urge to sort and choose human actions realistically. Fourth, al-nafs al-insaniyat or thesoul of humanity in the form of an urge to self-actualization and recognition so as to perform actions that are integrated with nafs hayawaniat, nabiyat, and nathiqoh.

The concept of happiness that becomes a finding according to Al Ghazali is 1) the concept of happiness is not a gift that can be obtained easily but must be sought in a certain way, individuals are expected to work hard to achieve happiness. 2) recognizing the existence of physical and material happiness but showing the existence of the highest and ultimate happiness, namely happiness in the afterlife witnessing the

greatness of Allah. 3) appetite which is considered destructive is not eliminated but must be managed properly and proportionally.

In the book of chemistry al-sa'adah happiness is when humans have been able to control their animalistic desires. Without happiness humans will become bad because they do not have awareness as creatures that depend on the most perfect substance. Al Ghazali explained that the path to happiness is through knowledge and charity. Knowledge can be used as a way to get closer to Allah so that we can view knowledge in terms of its usefulness. While the best thing is the means of knowledge, namely practicing it. Al Ghazali explained that everything has a sense of happiness. The pleasure of the heart is only felt when knowing Allah (ma'rifah Allah), everything that humans do not know, if humans know it will be happy. When man reaches the ma'rifah of Allah, he will feel happy and can't wait to witness the pleasure of Allah. There is no existence in this world that is nobler than Allah, because all the wonders that exist in this world are the work of Allah. There is no pleasure that exceeds ma'rifat. Worldly pleasures are temporary and will end with death, while the ma'rifah of Allah depends on the heart and will not disappear with death, because the heart will not be destroyed and the pleasure will increase because it is heading in the light. Al Ghazali explained that happiness can be obtained by changing the chemistry of humans not physical changes, the chemical changes in question are changes in the soul, mind, thoughts, feelings that can lead to true happiness.

Happiness according to Hasan Al-Basri

Hasan al Bashri's thinking about happiness contains an attitude to do muhasabah in order to always think about the ultimate and eternal life. Hasan al Bashri's first teaching to achieve happiness is Zuhud, according to him zuhud is a mental attitude to detach himself from dependence. owards worldly needs, more concerned with the afterlife and the pleasure of Allah based on the teachings of the Qur'an and Sunnah of the Prophet SAW. In principle, zuhud is a behavior that is not greedy for luxury, the splendor of the world, and refuses to be enslaved by wealth. The second teaching is Khauf, which is the fear of Allah's punishment because of frequent sins and neglect of Allah's commands so that feelings of anxiety arise, and worry about getting Allah's wrath. The existence of fear becomes a motivation to improve the quality of devotion to Allah. Meanwhile, the King's attitude is to expect Allah's forgiveness and his bounty.

Hasan al Bahri explained "look for pleasure and happiness in three things, namely prayer, dhikr and reading the Qur'an, if you get it then that's what you want, if you don't get it in that case then realize that the door to happiness is closed to you". In carrying out worship a servant is strengthened by fear (khauf), with fear the individual will be motivated to diligently worship, do good, prevent to commit sin. In general, fear is often considered negative, but in certain contexts fear has a positive meaning, one of which is the fear of God that brings individuals closer to him. In the psychological paradigm, khauf can cause individuals to exercise self-control so as to reduce the intensity of negative behavior. The feeling of fear of allah will make individuals careful in thinking, behaving. Therefore, the attitude of khauf will prevent individuals from

abnormal behavior that has the potential to cause psychological disorders to hinder self-development.

Raja is the hope that our good deeds will be accepted, the hope of being forgiven of

sins, the hope of being given a happy life in the world and the hereafter. In psychology optimism has a role when facing problems or facing difficult conditions, optimistic individuals will show better endurance despite having a slightly slow progress. A servant who has a king's attitude will increase motivation to worship to achieve a better life, view the problems given by God more positively. individuals with good optimism will be able to make good adjustments, be happy and improve psychological well.

he Concept of Happiness According to Hasan Al Bashri		
Zuhud	**Khauf**	**Raja**

The three teachings of Hasan al Basri's Sufism are zuhud, khauf and raja. Zuhud according to Hasan al Bashri is the rejection of all luxuries and only goes to the right path allah. Life as a zahid according to psychology is towards ultimate happiness, namely those who prioritize a more eternal and enjoyable afterlife. This zuhud nature has a function in achieving success, glory and happiness in the hereafter. he Sufis explain that Khauf is a feeling of fear of something happening to him. Individuals who have a sense of khauf will be able to control themselves to commit sinful acts. Having the nature of khauf can form a good and commendable human psychology. If the nature of khauf is attached to a Sufi then it can function as takhalli, tajalli, tahakki forming a method of prevention, treatment and guidance. Khauf is related to Raja' (optimism) raja is an optimistic mental attitude to obtain the gifts and favors of Allah. Individuals who feel optimistic about obtaining the bounty of allah are full of hope that they will get forgiveness, feel spacious, and are eager to wait for the bounty of allah. Khauf and raja become complementary forces for individuals as motivation to be optimistic and keep trying. The benefit obtained from the teachings of the happiness of Hasan al Bashri's Sufism is that when we are able to maintain simplicity and not be enslaved by material possessions being qona'ah then the individual will appear confident and able to regulate, control themselves against situations and the environment. A simple lifestyle is not an element of coercion but because we as social creatures are expected to be able to feel and appreciate the fate of others in our environment. Zuhud people always accept the sustenance given by God so that they can save themselves from the evil of the world because zuhud people are not only concerned with the interests of the world but remembering God alone.

Concept Psychological Well Being

Psychological well being is the concept of psychological well-being that individuals feel about the quality of life experienced in everyday life. Psychological well-being can be characterized by gaining happiness, life satisfaction and no signs of depression. Ryff (2015) states that signs that affect psychological well being are social support, economic status, social networks and religiosity. The principles of psychological well being are positive feelings in themselves, being able to build positive relationships with others, the ability to live independently of living conditions, the ability to control the social environment, having a life purpose. Psychological well-being lies in being stoic and brave, not having excessive fear, accepting reality. Ryff (1995) explains that there are six aspects that affect psychological well being, namely: 1) being able to accept himself with all the potential he has, 2) mastering the environment is defined by the lack of conflict and being able to make peace with the environment, 3) being positive in a positive way social, 4) having a major life goal, 5) being yourself, 6) not being dependent on others.

Psychological well-being is divided into three variants, namely, first individuals are able to optimize positive potential for life's journey so that they have positive relationships with others, can create an environment according to their needs, have the ability to make decisions. Second, individuals have a purpose in life so that they can control the influence of the social environment. Third, individuals are able to develop towards self-maturity in daily life and improve aspects of religiosity to achieve a meaningful life.

Likewise, when someone has achieved faith in getting closer to God, it is one of the achievements of psychological well being. Psychological well being in Sufism can be interpreted as a condition of faith that is able to influence individual religiosity so that it can be applied in everyday life. Psychological well being in Sufism is a tool to evaluate conditions in every aspect of life that is not only related to the welfare of the world but also the hereafter so as to balance the world and the hereafter.

Aspects *Psychological Well Being*					
Receive self yourself with everything potential	Recognize environment with positive	Be positive socially	Own life purpose	Being yourself	Optimistic undergo live

In the concept of well being, Islamic teachings are continuous, so individuals need to process to get eternal well being, namely in the afterlife. Well-being lives in a life where all one's actions and intentions are directed towards the goals of the hereafter. Well being cannot be achieved through rationality. Well being can be obtained when we are able to glorify and not doubt the existence of Allah, act in accordance with Islamic law, have a good relationship with Allah by dhikr, bertasbih, worship, reading the

Qur'an. A servant who obeys and implements Islamic law will find it easy to obtain happiness in this world and in the hereafter in accordance with Allah's promise.

A person can be said to have good psychological well being if he has three components 1) the existence of satisfaction in living life, this satisfaction is subjective to each person, 2) pleasant feelings in various conditions related to a person's positive mood, 3) the lack of unpleasant feelings this is related to negative mood as part of the environmental reaction. These three components must be balanced and related in the human life cycle. Mayansari explained that there are six aspects that affect psychological well being, namely: 1) being able to accept himself with all his potential, 2) mastering the environment means minimal conflict and being able to make peace with the environment, 3) being socially positive, 4) having a main life goal, 5) being yourself, 6) not depending on others.

Likewise, when someone has achieved faith in getting closer to God, it is one of the achievements of psychological well being. Psychological well being in Sufism can be interpreted as a condition of faith that is able to influence individual religiosity so that it can be applied in everyday life. Psychological well being in Sufism is a tool to evaluate conditions in every aspect of life that is not only related to the welfare of the world but also the hereafter so as to balance the world and the hereafter.

Happiness according to Al Ghazali and Hasan Al Bashri in his Sufism to improve well being can be compared through aspects of well being, namely: 1) being able to accept himself with all his potential, 2) mastering the environment is defined by the lack of conflict and being able to make peace with the environment, 3) being socially positive, 4) having a main life goal, 5) being yourself, 6) not depending on others37 . Muslim scholars explain that closeness to Allah can be obtained with a psychological approach, namely closeness that sees the spiritual potential that exists in humans. mahabbah is a supporting factor to improve psychological well being. The concept taught in Sufism can affect a person's psychological well being so it is not surprising that Sufis have a positive psychological well being, have inner and outer happiness, have an optimal life in developing inner potential.

CONCLUSION

The conclusion of this research is

1. Happiness in the concept of al-ghazali is divided into three recognizing oneself, placing the heart as a leader, recognizing God until it is able to reach the ma'rifatof God.

2. Happiness according to hasan al bahsri explains happiness through Sufism by way of zuhud' raja and khauf.

3. Comperation to improve well being with self-acceptance, positive relationships with others, mastery of the environment and life goals. closeness to God can be obtained with a psychological approach, namely closeness that sees the spiritual potential that exists in humans. mahabbah is a supporting factor to improve psychological well being

The limitation in this study is that the references taken are only from the book of kimiayatus sa'adah al ghozali and several journals so that it is possible to add references to further research. Recommendations for further research are expected to develop other psychological variables by combining the concept of happiness according to other Muslim figures so as to bring new knowledge and develop a scientific paradigm. This research provides several contributions to how the concept of happiness according to Al-Ghazali and Happy through the way of Sufism Hasan Al Bashri to improve psychological well being.

REFERENCES

Afifah, N., & Nasution, F. (2023). Peran Guru Bimbingan dan Konseling (BK) dalam Mengembangkan Kepercayaan Diri dan Kesejahteraan (Well Being) Siswa. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *4*(2), 368–380. https://doi.org/10.31538/munaddhomah.v4i2.458

Agarwal, S., Linh, N. T. D., & Aponte, G. J. R. (2022). Student Perception Regarding Chatbot for Counselling in Higher Education. Dalam V. E. Balas, V. K. Solanki, & R. Kumar (Ed.), *Recent Advances in Internet of Things and Machine Learning* (Vol. 215, hlm. 263–281). Springer International Publishing. https://doi.org/10.1007/978-3-030-90119-6_22

Aldjanabi, W., Dahou, A., Al-qaness, M. A. A., Elaziz, M. A., Helmi, A. M., & Damaševičius, R. (2021). Arabic Offensive and Hate Speech Detection Using a Cross-Corpora Multi-Task Learning Model. *Informatics*, *8*(4), 69. https://doi.org/10.3390/informatics8040069

Alharbi, A., Kalkatawi, M., & Taileb, M. (2021). Arabic Sentiment Analysis Using Deep Learning and Ensemble Methods. *Arabian Journal for Science and Engineering*, *46*(9), 8913–8923. https://doi.org/10.1007/s13369-021-05475-0

Amelia, A., Amri, Y., & Ali, J. (2022). How to Apply of Design Application as A Medium for Learning Arabic. *Journal International of Lingua and Technology*, *1*(1), 15–26. https://doi.org/10.55849/jiltech.v1i1.58

Aspegren, K. (1999). BEME Guide No. 2: Teaching and learning communication skills in medicine-a review with quality grading of articles. *Medical Teacher*, *21*(6), 563–570. https://doi.org/10.1080/01421599978979

Balaha, H. M., Ali, H. A., Saraya, M., & Badawy, M. (2021). A new Arabic handwritten character recognition deep learning system (AHCR-DLS). *Neural Computing and Applications*, *33*(11), 6325–6367. https://doi.org/10.1007/s00521-020-05397-2

Boranbayev, A., Baidyussenov, R., & Mazhitov, M. (2021). Development and Design of a Library Information System Intended for Automation of Processes in Higher Education Institution. Dalam K. Arai (Ed.), *Intelligent Computing* (Vol. 285, hlm. 437–445). Springer International Publishing. https://doi.org/10.1007/978-3-030-80129-8_31

Bordeleau, M., Léonard, G., Gauthier, L., Ferland, C. E., Backonja, M., Vollert, J., Marchand, S., Jackson, P., Cantin, L., & Prud'Homme, M. (2021). Classification of Qualitative Fieldnotes Collected During Quantitative Sensory Testing: A Step Towards the Development of a New Mixed Methods Approach in Pain Research. *Journal of Pain Research*, *Volume 14*, 2501–2511. https://doi.org/10.2147/JPR.S301655

Brew, A., & Boud, D. (1995). Teaching and research: Establishing the vital link with learning. *Higher Education*, *29*(3), 261–273. https://doi.org/10.1007/BF01384493

Ekawati, S., Subarudi, Budiningsih, K., Sari, G. K., & Muttaqin, M. Z. (2019). Policies affecting the implementation of REDD+ in Indonesia (cases in Papua, Riau and Central Kalimantan). *Forest Policy and Economics*, *108*, 101939. https://doi.org/10.1016/j.forpol.2019.05.025

Fitria, Y., Budi, Y. S., Damayanti, F. E., & María-José, C. (2023). Psychological Well-Being of Al-Qur'an Education School Teachers in Banyuwangi. *World Psychology*, *2*(2), 105–113. https://doi.org/10.55849/wp.v2i2.117

Hamilton, A. B., & Finley, E. P. (2019). Qualitative methods in implementation research: An introduction. *Psychiatry Research*, *280*, 112516. https://doi.org/10.1016/j.psychres.2019.112516

Hartini, S., Alie, E., & March, J. (2022). The Relationship Between Authoritarian Parenting and Aggressive Behavior of Adolescents in Nagari Bungo Tanjung. *World Psychology*, *1*(2), 18–26. https://doi.org/10.55849/wp.v1i2.98

Hidayat, R., & Nurliah, N. (2023). Semiotic Analysis of the Meaning of Social Support in the Lyrics of the Song Pelukku Untuk Pelikmu by Fiersa Besari. *Journal International of Lingua and Technology*, *2*(2), 102–124. https://doi.org/10.55849/jiltech.v2i2.459

Imtinan, G., Rahayu Z, S. P., Anindya, S., & Malin, A. (2023). The Impact of Infidelity on Children's Psychological Development. *World Psychology*, *2*(2), 114–130. https://doi.org/10.55849/wp.v2i2.156

Nada, A., & Ajwan, A. (2023). A Corpus-based Analysis of Modal Auxiliaries of William Golding's Novel "The Lord of Flies." *Journal International of Lingua and Technology*, *2*(2), 90–101. https://doi.org/10.55849/jiltech.v2i2.461

Nawawi, K. (2018). Harta Bersama Menurut Hukum Islam dan Perundang-undangan di Indonesia. *Mizan: Journal of Islamic Law*, *1*(1). https://doi.org/10.32507/mizan.v1i1.104

Niswatin, N., Damayanti, E. S., Jonathan, B., & Joshua, W. (2023). School Excellence and Acceleration Policy: A Review of Theory and Implementation. *Lingeduca: Journal of Language and Education Studies*, *2*(2), 158–173. https://doi.org/10.55849/lingeduca.v2i2.300

Setiawan, A. E., Aras, I., Andika, T. H., & Hendrawan Putri, A. I. (2023). Human Anatomi Recognition Using Augmented Reality With Marker Based Method

Tracking. *Jurnal Sisfokom (Sistem Informasi dan Komputer)*, *12*(1), 83–89. https://doi.org/10.32736/sisfokom.v12i1.1638

Sweileh, W. M. (2018a). A bibliometric analysis of global research output on health and human rights (1900–2017). *Global Health Research and Policy*, *3*(1), 30. https://doi.org/10.1186/s41256-018-0085-8

Sweileh, W. M. (2018b). Research trends on human trafficking: A bibliometric analysis using Scopus database. *Globalization and Health*, *14*(1), 106. https://doi.org/10.1186/s12992-018-0427-9

Wamsler, C., Wickenberg, B., Hanson, H., Alkan Olsson, J., Stålhammar, S., Björn, H., Falck, H., Gerell, D., Oskarsson, T., Simonsson, E., Torffvit, F., & Zelmerlow, F. (2020). Environmental and climate policy integration: Targeted strategies for overcoming barriers to nature-based solutions and climate change adaptation. *Journal of Cleaner Production*, *247*, 119154. https://doi.org/10.1016/j.jclepro.2019.119154

Wan, S., Qi, L., Xu, X., Tong, C., & Gu, Z. (2020). Deep Learning Models for Real-time Human Activity Recognition with Smartphones. *Mobile Networks and Applications*, *25*(2), 743–755. https://doi.org/10.1007/s11036-019-01445-x

Yassine, A., Singh, S., & Alamri, A. (2017). Mining Human Activity Patterns From Smart Home Big Data for Health Care Applications. *IEEE Access*, *5*, 13131–13141. https://doi.org/10.1109/ACCESS.2017.2719921