

When Tiredness Becomes a Happiness Feeling: Islamic Boarding School Students’ Utterances in Indonesia

Siswoyo Siswoyo (1st Author)

Doctoral Program

Postgraduate Program of State University of Surabaya

A lecturer of Muhammadiyah University of Pringsewu

Lampung Indonesia

Suhartono Suhartono

Senior Lecturer in Applied Linguistics

Postgraduate Program of State University of Surabaya

Indonesia

Abstract:- A happiness which is mostly regarded as the people who have lots of money, wealth and luxurious facilities is not always correct. There are lots of people with a lack of money can feel happy. This research was to investigate the nature of happiness and utterances which were used to express happiness. The data of this research were utterances which were taken from the interview with the students of the Islamic boarding school. The informants of this research were 5 students of the Islamic boarding school who dedicate their life to “*kyai*” and his family. The finding of this research showed that the students felt happy when they could dedicate their life to “*kyai*” and his family without asking reward from them. They only expected the reward from Alloh through helping them. Most of the students used expressive utterances in expressing their happiness feeling in helping “*kyai*” and his family.

Keywords:- *Happiness, utterances, speech act, expressive, Islamic boarding school.*

I. INTRODUCTION

It is undeniable that money and luxury of life are the key for having happiness. However, having lots of money which is regarded as the main source of happiness [9] causes any problems. Many people who have much money break their family life. Marriage couple were involved in blaming each other. Lots of wives are divorced because of money [35]. Children lost their parents due to lots of money. They also have a psychological problem when they associate with their community [35]. Some people spend their money to buy the enjoyment in their life. People with high incomes buy drugs to solve their problems. There are lots of people with high prestige position cannot enjoy their lives [7].

Research about the relationship between money and happiness which had been developed since years ago revealed that happiness was determined by having luxurious cars and facilities [27]. It had been reported that happiness was limited for those who had higher education [10]. Happiness which was depended only on having lots of manufactories [26], the people’s achievement in high education, high status among the societies and work field [3]. Most of the previous

researches revealed that happiness was seen as what has been owned by the people.

The latest research revealed that happiness took place in how the people think positively, how to manage their positive emotion, how to make them in good social relationship, and income that they earned [6]. This view did not simply show that happiness was for the people who have enough facilities but also the way how to associate with their community. It had combined between internal and external happiness. The internal happiness was from the bottom of heart and the external happiness comes from outside of the self. However, the researches of happiness that are related to the students of the Islamic boarding school who dedicate most of their time have not been investigated yet.

This research is to respond to the limitation of the previous researches especially for showing the dimension of nature of happiness and the happiness utterances which were felt by the students of the Islamic boarding school in dedicating their most of the time to serve “*kyai*” (head of the Islamic boarding school) [8] and his family. Besides investigating the nature of happiness feeling, this research is also to show the happiness expression or utterances which is used by them in showing their happiness.

This research is based on the argumentation that happiness is not only reached by owning lots of money and full of luxurious life but also for those who have thankful heart. Happiness is for those who have a little money and even lack of money as well. Money can make the owner happy only if they can manage their heart. The heart has a very crucial role in making happiness. Therefore, people have to be able to manage their hearts to make them happy in their lives. This research was to investigate: (1) the nature of happiness. (2) the kinds of happiness utterances of the students of the Islamic boarding school.

II. LITERATURE REVIEW

Researches focusing on the nature of happiness and happy utterances of the students of the Islamic boarding school, especially for those who dedicate most of their time to serve “*kyai*” [8] (the head of the Islamic boarding school), is a lack of paying more attention. The existing researches have

shown that happiness could be gained by having lots of materials [27]. It had been revealed that happiness was due to the achievement that people have been reached in their life and it was also for those who could reach their higher education [10]. It was also reported that there was a relationship between happiness and increasing income [9]. Money has an important role in every aspect of people's life side. Happiness has led people to live well-being. People can enjoy their life because of having money [33].

However, in the development of people's life, the people's happiness did not only depend on having money. People can enjoy their life although they do not have a lot of money. There is a debate about happiness feeling. There was a swift paradigm from what is owned by people into what they feel. Therefore, there is a controversy to behave happiness among the people. This controversy is due to the different points of view and their paradigm in seeing happiness. The controversy of happiness is based on the view of inner and outer happiness. Happiness can be seen by the utterances which are expressed by the speaker.

A. *Concept of Happiness*

Every people want to live happily. However, it is not easy to see whether the people happy or not. Happiness is an abstract thing that only can be felt by the people themselves [17]. Every people has different feeling to behave happiness [32]. There is no exact and appropriate measurement to say the people happy or not [18]. The rich people can be happy if they have thankful heart. The poor people can be happy if they have good heart. On the contrary, the rich people cannot be happy if they cannot manage their heart. Moreover, the poor people will not be happy if they cannot see the world as well as possible. Religion leads the people how to live happily. The key is how to accept what is given by God. They always thank God for what they have. They always see the people who are under them in finance [11]. There is correlation between religion and happiness [5].

Researches which were in connection with happiness were from [16] who said that happiness could be found in a conducive family and environment with representative facilities and a healthy body. She researched the teenagers who live in an aberration area. The students of the Islamic boarding school who did fasting regularly will get happiness and positive mental in their life [24].

Happiness has a relationship with gratitude to God. The people who thank most for God, have higher happiness [11, [28]. Happiness is also about the quality of fasting. Those who have a high quality of their fasting, get happier in their heart [24]. Happiness is also found for a couple of husband's wife. They feel happy if they love each other and build good communication intensity [14].

B. *Utterances As the Happiness Expression*

When the speaker is speaking, he or she is delivering the message from the mind. This message is converted into utterances [19]. So, an utterance is the expression of the people's heart feeling that represents heart voice. In this case, happiness can be expressed by verbal and non-verbal

language. Verbal language is a message which is expressed using sounds generated by organs of speech and non-verbal language is the message which is expressed through facial movement and body language [4]. Similarly, happiness, then, can be expressed by verbal and non-verbal language. The happiness which is expressed by body language and facial expression is like a smile expression. Mostly, the smile is to show happiness feeling though not all of the smile is to show happiness. On another side, some of the people express their happiness by crying.

In expressing what is implied in the speaker's mind, he or she can use various utterances [2]. The utterance is in connection with speech acts. Speech acts can be classified into (1) locutionary act, (2) illocutionary act, (3) perlocutionary act [2, 36]. Locutionary act is the act of saying something. It is an utterance which is expressed by the speaker. An Illocutionary act is an act of doing something. An Illocutionary act is to state the action or what is meant of doing something. Meanwhile, the perlocutionary act is the utterance that has an effect or what is the effect toward the listener. For example, I broke my motorcycle which is uttered by a student who came late for the class activities not only to inform the condition of the motorcycle (locution) but also the act of apologizing (illocutionary). This act is expected to be given forgiveness from the interlocutor (perlocution) because of his or her lateness.

As the attempting to understand the meaning of utterances within the interaction, there is a speech act that is regarded as the communicative by which the speaker performs actions through utterances in a certain context [2]. Speech act theory was taken from the speech from the English philosopher named John L. Austin at Harvard University in 1955 [13]. The speaker not only utters something but also does something when he/she is uttering the utterances. This refers to Austin's statement that in which to say something is to do something or in which by saying or in saying something we are doing something [2]. The speaker not only expresses what implies in mind through words and their grammatical structures but also acts by those utterances. Speech acts can be classified into (1) declaration, (2) directive, (3) representative, (4) expressive, (5) commissive. The declaration is to change the world through the word. The representative is to talk about what the speaker believes to be the case or not. An expressive speech act is to say about the feeling of the speaker. A directive is the speech act that asks the interlocutor to perform something. The commissive is the kind of speech act that speakers use to commit themselves to future actions [36].

III. RESEARCH METHOD

The research about the happiness utterances of students of the Islamic boarding school who dedicate most of their life to help "kyai" (Head of the Islamic Boarding) was conducted in a qualitative approach which was based on the data of students' utterances in expressing happiness. The utterances were chosen based on the focus of the research namely nature of happiness and types of utterances.

A. Research Subjects

The research subjects which were used in this research were specific for the students of the Islamic boarding school who dedicate most of their time to help the head of the Islamic boarding school (*kyai*) [8] in doing his daily routine activities and his family. They help them without expecting a salary from “*kyai*” and his family. They like to do what *kyai* wants without waiting for his and his family’s instruction. Moreover, they offer the activities before they ask them to do. Three research subjects were chosen to interview. They were chosen by consideration of their jobs as the driver, massager, and cleaning service.

B. Research Instrument

In the process of collecting data, it was used interview for formulating the question. The open questions consisted of the nature of happiness among the students as the core factor in doing the job.

C. Research Procedures

The research subjects were the students of the Islamic boarding school who help “*kyai*” and his family. They were interviewed based on their awareness and readiness without any pressure from the interviewer. The interview was conducted in a relaxed situation. They were asked based on their view and experiences about happiness during their jobs to help “*kyai*” and his family.

D. Data Analysis

Data taken from the interview were classified thematically to make sure the nature of happiness and happiness utterances types during their jobs. The data were analyzed through three steps: (1) data restatement, (2) data description, (3) data interpretation. The restatement was done by referring to the quotation of the interview based on the informants' view. Data description was done to show the pattern of the data in connection with the nature of happiness and types of happiness utterances in doing their jobs. The interpretative process was done based on the individual context, social context, and institutional context that become the base of the happiness of the students. These three analysis steps were the foundation to take the conclusion.

This research used a qualitative approach to investigate the speech acts of the students of the Islamic boarding school who dedicate their life to help their head of the Islamic boarding school. It used three informants to investigate nature of happiness and the speech acts which were found in the Islamic boarding school students. They were chosen purposively due to their job to help *kyai* based on their willingness. The informants were chosen because they did the job without earning money. The data were collected through interviews. The informants were interviewed with open questions and they could answer freely. The data were the text that contains the happiness utterances text found in the interview. The data were analyzed using interpretative hermeneutic.

IV. RESULTS AND DISCUSSION

Everyone can find happiness in their own way [23]. Happiness in life can be felt differently between one and another [32]. This happiness can be felt by many people including students of the Islamic boarding school. The feeling of happiness, based on Islamic boarding school. is not only to have lots of money, wealth, and luxurious facilities. It can be seen from the utterances that were got from the students of the Islamic boarding school in expressing their happiness. The findings of this research can be classified into the nature of happiness and the utterances which showed the students happiness in doing their job during helping the head of the Islamic boarding school and his family.

A. MEANING OF HAPPINESS

The meaning of happiness for the students of the Islamic boarding school is so simple but it has deep meaning. It is not related to have more facilities in their life such as having lots of cars, money and other wealth. They do not think more about the nature of happiness as the general people think. Rather, they think that happiness is how to be able to stay and learn in the Islamic boarding school. Besides, they can live together with the head of the Islamic boarding school. The happiness utterances of the students can be found in the following utterances.

Data (1)

Indonesian Language	English Language
<i>Saya orang tidak punya. Ibu menitipkan ke pondok agar mendapatkan keberkahan hidup. Kebahagiaan itu ketika saya bisa mondok. Di pondok banyak teman dan saya dapat bangun pagi pagi. Langsung mengambil air wudlu sholat subuh dgn teman teman santri. Yang lebih penting lagi adalah ketika saya dapat menjalankan khidmat saya kepada kyai yaitu menyiapkan peralatan yang diperlukan oleh kyai ketika mau mengaji di masjid. Saya menyiapkan sepeda motor, menghidupkan sepeda motor dengan sebelumnya saya mengarahkan sepeda motor ke arah depan. Sesampai di tempat ngaji, saya menyiapkan kitab di meja ngaji. menyiapkan sandal kyai. Saya rela menjadi khodamnya kyai tanpa adanya balasan uang. Saya hanya mencari keberkahan hidup.</i>	I am not a rich man. My mother wanted me to learn and stay in the Islamic boarding school to look for the blessing of Alloh. I feel happy if I can stay in the Islamic boarding school. I have lots of friends in the Islamic boarding school, so I can get up early in the morning. I take ablution directly after getting up to do subuh prayer together with the students. The most important thing is that I can help the head of the Islamic boarding school. My jobs are to provide his equipment when he would like to teach in the mosque. I prepare a motorcycle and turn it on. After arriving in the mosque, I prepare the book on the table and also prepare his sandal. I am ready to become his servant without waiting for the reward from him (Informant 1)

Based on the happiness utterance data in (1), **I feel happy if I can stay in the Islamic boarding school**, it shows that happiness for the Islamic boarding school student who dedicates most of his time like him is not just to have lots of money. He is from the religious family. His mother wanted him to look for Alloh’s approval by not to stay at home. Although his family is not from the rich person, his mother wanted him to learn religious norm and value in order that he could be a person with the good character and conduct. She wanted him to know the meaning and nature of life. Life should be meaningful for others. Life in the world is too short to prepare the hereafter life.

After staying in the Islamic boarding school, he said that staying in the Islamic boarding school was very convenient. He could stay with many other good students in it. By gathering with more friends in the Islamic boarding school, he thought that his prayer will be better. He could do five obligatory prayers together with his friends in the mosque. Their friends would wake him up when he over slept in the night, so that he would not miss his *Subuh* prayer time. He wanted to live in peaceful situation and circumstances. The Islamic boarding school is the representative place for building good conduct and character [21]. (Ma’arif & Rofiq, 2018)

Seen from the economical background, he came from the unlucky person in getting money. It was hard to be able to stay in the Islamic boarding school if there were no people wanted to help him. He had high motivation and spirit to implement his high aim. Finally, they came to the Islamic boarding school and wanted to become the *kyai*’s servant. He felt comfortable after staying in the Islamic boarding school without payment. Generally, most people believe that happiness is in connection with money and wealth. The people are said to be happy if they have lots of money [22]. (Falah et al., 2018). The student said that happiness is how to be able to stay in the Islamic boarding school. It shows that happiness is related to heart activities.

This student is a lucky student. He can stay in the Islamic boarding school without payment. Not all of the students can stay in the Islamic boarding school. It needs more money to fulfill daily needs. Moreover, to join the modern formal education [1]. For those who are lack of money, they can stay in the Islamic boarding by helping the head of the Islamic boarding school. He helped him without expecting the reward from him. He did the jobs happily and sincerely. He did this because he only wanted to look for the approval of Alloh through helping the head of the Islamic boarding school. In the Islamic boarding school, *kyai* is a very honored person [2]. (Dhofier, 1980). The society and the students always obey what the head of the Islamic boarding school wants. They feel proud and happy if they are approached with him [29]. (Suparjo, 2018). Islamic boarding school is believed as the place to look for the blessing of life from God. There is the head of the Islamic boarding school (*kyai*) who always approaches Alloh. He is given the additional value because of his approach to Alloh. After he passed away, lots of people still come to visit his grave and to pray him to Alloh [34]. (Wasid & Mahsun, 2018).

The student is happier after being able to stay in the Islamic boarding school and helps the head of the Islamic boarding school. It can be seen in the utterance **“The most important thing is that I can help the head of the Islamic boarding school. My jobs are to provide his equipment when he would like to teach in the mosque. I prepare a motorcycle and turn it on. After arriving in the mosque, I prepare the book on the table and also prepare his sandal. I am ready to become his servant without waiting for the reward from him”**. From this utterance, it is clear that the Islamic boarding school is the place where the people will get more blessings from God. The informant does everything is to look for a blessing from God. This statement is also supported by [15] Hasanah (2018) that learning and staying in the Islamic boarding school is the place to look for the blessing of Alloh. This blessing can be seen during the Islamic boarding and after graduating from this Islamic boarding school. In this educational system, the students are taught the way how to achieve God's approval.

He believed that the head of the Islamic boarding school has a very excellent person among the people who live in the Islamic boarding school. Most people appreciate him because of his knowledge and approach to Alloh [30]. (Suteja, 2015). Lots of people including students hope to be able to live close to the head of the Islamic boarding school. They feel happy if they are asked to do something.

Another experience comes from another student at the Islamic boarding school. He told his feeling when he helped the head of the Islamic boarding school. He felt happy when he asked to help the Islamic boarding school. The following utterances are his experience.

Data (2)

Indonesian Language	English Language
<i>Saya merasa bahagia ketika saya dipanggil oleh kyai dan disuruh untuk memijitin kaki beliau. Biasanya di waktu malam kyai memanggil saya untuk dipijitin. Saya merasa santri yang sangat bahagia karena tidak semua santri mendapat kesempatan untuk dapat berdekatan dengan santri apalagi sampai dapat menyentuh badan beliau. Sesuatu banget. Saya memijit kaki kyai sampai beliau tertidur. Saya tidak berani menyudahi pijitan sebelum beliau menyuruh saya untuk berhenti. Hidup barokah itu adalah menghormati guru.</i>	I feel happy when I was called by the head of the Islamic boarding school to massage his foot. Usually, he calls me at night. I feel that I am the happiest students. He trusts me to massage him. Not all of the students have the opportunity to live to approach him. Moreover, I am asked massage to him. It is very worth it. I massage his foot until he sleeps and I do not stop the massage although he has slept. I am afraid of ending the massage before he asked me to end the massage. It should respect teachers if we want our life to be blessed by Alloh. (Research Subject 2).

The utterance data in (2) **“I feel happy when I was called by the head of the Islamic boarding school to massage his foot”** shows that the student feels happy although he was tired. He did not expect the reward and the salary from his work. Meanwhile, most people always hope for a reward from the person who asks them to do something [25]. (Mukti & Asmaroni, 2020). He was aware of his limited time to play and chat with their time. His opportunity to go with his friends is very little as well. He had to accompany the head of the Islamic boarding school whenever and wherever. He has to be ready to be called by him. Living with the honored person is the ideal of most of the students. It is a fortune to be able to live together with the head of the Islamic boarding school. Usually, only the selected and special person can live with him. The informant felt happy if he could do what is wanted by the head of the Islamic boarding school.

B. TYPES OF HAPPINESS UTTERANCES

The utterances of happiness which were taken from the informants of the students of the Islamic boarding school can be seen in the following data. Most of the informants used expressive utterances in uttering the happiness.

Data (3)

I feel happy if I can stay in the Islamic boarding school. I have lots of friends in the Islamic boarding school, so I can get up early in the morning. I take ablution directly after getting up to do *Subuh* prayer together with the students.

The utterance **“I feel happy if I can stay in the Islamic boarding school”** is locutionary act. This locutionary act is categorized into an expressive locutionary act. In this locution, the speaker expressed his feeling to the recipient or the interlocutor that he felt happy to stay in the Islamic boarding school. The speaker explained that staying in an Islamic boarding school is very convenient. The atmosphere in the Islamic boarding school is very comfortable. He can listen to the Arabic poetries that were written by old Islamic authors. This happens especially for the traditional Islamic boarding school. He cannot find happiness in the Islamic boarding school. These poetries are always read and memorized by most of the students of the Islamic boarding school in their rooms and also in the mosque [22]. (Maskur & Anto, 2018).

He felt comfortable when he was in the Islamic boarding school. The convenience of the Islamic boarding school is indicated by the existence of reciting and memorizing the Holy Qur'an. There are lots of students who memorize al-Quran. They memorize al-Qur'an surrounding Islamic boarding school. This situation makes the heart cool. They memorize al-Qur'an using their style. They recite the holy al-Quran day and night.

Besides, he can do five obligatory prayers together with their friends since *Subuh* prayer. Doing the five obligatory prayers together makes him happy. He can get lots of friends coming from many various tribes. Doing five obligatory together with friends makes him spirit in doing the prayer. He also can get more knowledge and experience by staying in the Islamic boarding school. This Islamic boarding school is categorized into a well-known place among the people. Most of the famous Islamic scholars always come to this place. They come to celebrate the annual program of the Islamic boarding school. The annual programs which are usually conducted by the Islamic boarding school are the commemoration of the late of the founder of the Islamic boarding school, the celebration of the final academic year, reciting holy Qur'an, and other annual programs.

On another side, some of the students said that staying in the Islamic boarding school is boring. This statement comes from those who do not want to study in the Islamic boarding school. They have not been able to enjoy what is the advantage of staying in the Islamic boarding school. They want to enjoy their life without any burden. They want to live free from any insistence. They do not want to live in a very high discipline [31]. (Tajiri, 2011).

Another experience of happiness utterance comes from another student of the Islamic boarding school who dedicates most of his life to helping the head of the Islamic boarding school. He is a driver of the head of the Islamic boarding school. His happiness utterance can be seen in data in (4) as follows.

Data (4)

Indonesian Language	English Language
<i>Kebahagiaan itu muncul jika saya menemani kyai dan keluarga kyai untuk bepergian ke luar kota menggunakan mobil. Saya senang banget berada di samping kyai. Saya rela untuk tidak dibayar menjadi sopirnya dalem. Saya senang ketika kyai tersenyum.</i>	I feel happy if I can accompany the head of the Islamic boarding school to go outside of the town using a car. I am very happy to go with him. I am happy to become the head of the Islamic boarding school and his family's driver. I do not look for the reward and salary from him. (Informant 3)

Based on the utterance data in (4), it reveals that the speaker used expressive utterances in expressing his happiness. He gave the information to the interlocutor that he felt happy to become the driver of the head of the Islamic boarding school. Driving a special person is an appreciation. Not all of the students can be trusted by kyai to drive him. It is only directed to the chosen student. Becoming a driver needs high energy and concentration. He did not want to look for the reward and the salary from *kyai*. What he wants is how to get approval and blessing from God through serving the Islamic boarding school as well as possible.

V. CONCLUSION

Happiness which is usually regarded as having more money, wealth, the higher position has changed. The finding of this research is different from the previous researches. This research shows that happiness can be found in the heart. The students of the Islamic boarding school who dedicate most of their time to help the head of the Islamic boarding school feel happy when they can stay in the Islamic boarding school. Moreover, if they can live approach with the head of the Islamic boarding school. Their happiness can be seen from their utterances when they were asked about the nature of happiness based on their view. In expressing the happiness utterances, the students of the Islamic boarding school used expressive utterances. They felt happy when they can do what the head of the Islamic boarding school and his family want to do.

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