
The Reality of the Altruistic Values of the Founder of the Mentari Hati Foundation Towards People with Schizophrenia (A Phenomenological Study of Mr. Dh, Founder of the Mentari Hati Foundation in Tasikmalaya City)

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ABSTRACT

KEYWORDS

Altruism, Schizophrenia, Social Rehabilitation, Social Values, Mentari Hati Foundation.

The phenomenon of mental disorders, especially schizophrenia, is still a serious problem in society because it is often accompanied by negative stigma, discrimination, and inhumane treatment of sufferers. This condition encourages the emergence of social concern from certain individuals who seek to help the rehabilitation and recovery process of patients. This study aims to analyze the reality of the values of altruism owned by Mr. DH as the founder of the Mentari Hati Foundation in Tasikmalaya City in caring for and accompanying people with schizophrenia. The research uses a qualitative approach with a descriptive method through field research. Data collection techniques were carried out through active participatory observation, in-depth interviews, and documentation studies on foundation activities and life experiences of research subjects. The main data source comes from Pak DH as the founder of the foundation, while supporting data is obtained from close informants such as family and volunteers as well as documents related to the foundation. Data analysis is carried out through the stages of data reduction, data presentation, and descriptive conclusions. The results of the study showed that Mr. DH's social actions represented strong altruism values, which were reflected in empathy for schizophrenia, belief in social justice, internal self-control, and low egocentric attitudes. These values encourage him to devote himself to rehabilitation activities without expecting material rewards. This research confirms that altruism can be an important basis in building humane social service practices for people with mental disorders.

INTRODUCTION

The serious global conversation about schizophrenia remains inversely proportional to the reality occurring today. People who experience schizophrenia still receive unpleasant treatment, such as ostracism, physical violence, and confinement, which are often reported in print and mass media. Moreover, a negative stigma is perpetuated by some people, labeling them as “crazy” or “possessed.” Psychiatric disorders, especially schizophrenia, have become a serious topic of discussion worldwide, including in Indonesia (Indonesia, 2016; Laila & Asmarany, 2015; Nurajizah, 2017). This disorder can affect anyone—both men and women—typically emerging from adolescence to adulthood. The official website of the World Health Organization (WHO) states that there are 21 million people experiencing schizophrenia worldwide, with approximately 12 million men and around 9 million women affected (Adzкия, 2019). Meanwhile, according to Riskesdas data from 2013, the prevalence of severe mental

disorders (schizophrenia) reached 400,000 people, or about 1.7 per 1,000 population (Al-Jauziyah, 1998). This number can increase over time, as reflected in data published by beritatarag.id. In Indonesia, by 2018, the proportion of households with members experiencing schizophrenia reached 6.7 per 1,000 population (Arifin, 2015).

Looking at the phenomenon above, there are individuals who feel concerned and called to dedicate themselves to caring for and rehabilitating people with schizophrenia (Sakinah, 2018; Son, 2019). Mr. DH is one such individual. He established a social and mental rehabilitation foundation that remains active in supporting the recovery of people with schizophrenia, namely the Mentari Hati Foundation, located in Tasikmalaya. This foundation was initiated in 2007 by Mr. DH and his wife to help people affected by psychiatric disorders, particularly schizophrenia.

In brief, this foundation began when Pak DH saw a person with schizophrenia searching for food in a garbage can at a restaurant in Sukabumi. The food being consumed was extremely dirty and infested with maggots (Organization, 2018; Taufik, 2012; Utami, 2013). Witnessing this, he bought proper food—rice and side dishes—gave it to the individual, took away the contaminated food, and disposed of it. This incident moved him to dedicate himself to helping people affected by schizophrenia (Baron & Byrne, 2005).

What interested the researcher is that Mr. DH and his fellow volunteers do not possess formal training in handling people with schizophrenia. Instead, they are guided by compassion and the motto “humanizing humans,” engaging individuals through care, empathy, and conversation as they would with anyone else. This approach forms part of their therapeutic practice, even though it appears simple. Mr. DH carries out these efforts without expecting anything in return. He is aware of the risks involved and finds fulfillment in the act itself.

It is rare in modern life to find individuals willing to sacrifice their own interests for the sake of others. Mr. DH resigned from his previous job and became an entrepreneur in order to focus on rehabilitating and caring for people with schizophrenia, even those outside his immediate environment. Despite lacking a background in clinical psychology, he continues this work with sincerity and without expecting rewards, even while acknowledging the personal costs in time, wealth, and energy. Another example of altruistic action is seen in the 2019 Kick Andy Heroes award recipient, Budi Laksono, a physician who, since 1996, has traveled to remote villages to educate communities about the importance of latrines in addressing sanitation issues. His actions were similarly driven by a deep personal calling.

In Islam, what Pak DH practices is known as *al-itsar*, a noble act of prioritizing others over oneself. This term implies a willingness to sacrifice personal interests to fulfill the needs of others. He demonstrates a readiness to sacrifice his wealth and even himself for the welfare and safety of others. A Sufi scholar, Ibn Qayyim Al-Jauziyah (1998), explains *al-itsar* by contrasting it with *atsarah*, as follows:

“*Al-itsar* is an attitude that prioritizes the interests of others and responds to the call of generosity. A person who possesses this attitude is called a *mu'tsir*. Meanwhile, *atsarah* is an attitude of disregarding others' needs, prioritizing one's own interests, and responding to miserliness. A person with this attitude is called *bakhil*.” (Frager, 2015).

Prioritizing others is considered a noble behavior in Islam, rooted in generosity and compassion. This perspective is reinforced by Robert Frager, who explains that individuals who truly prioritize others are able to see and hear with deep awareness, understanding others'

needs with wisdom and empathy. Such individuals give without expecting anything in return (Hana, 2008).

Meanwhile, from the perspective of social psychology, the concept of *al-itsar* is closely related to altruism. Daniel Batson, (2008) defines altruism in contrast to egoism, stating that “altruism is a motivational state with the ultimate goal of increasing another’s welfare, whereas egoism is aimed at increasing one’s own welfare.” (Kamilah & Erlyani, 2017) Altruistic actions are constructive and contribute positively to the lives of others. Thus, altruism can be understood through three key ideas: loving others as oneself, engaging in behavior that enhances others’ survival at a personal cost, and self-sacrifice for the benefit of others.

An altruistic individual is characterized by the ability to suppress self-centered tendencies and instead foster a sense of collective concern in social interactions. Such behavior transcends differences in ethnicity, race, culture, language, nationality, and religion. Altruistic motivation arises internally, shaped by personal values, attitudes, experiences, and cognitive processes, which are then manifested in actions to help those in need.

According to Batson, as cited in Baron and Byrne, there are five characteristics underlying altruistic behavior: empathy, belief in a just world, an internal locus of control, low egocentrism, and social responsibility. First, empathy serves as the emotional foundation that enables individuals to feel what others experience. Second, belief in a just world leads individuals to assume that good actions will be rewarded and wrongdoing will be punished, motivating them to help others. Third, social responsibility reflects the belief that individuals are accountable for helping those in need. Fourth, an internal locus of control indicates that altruistic motivation comes from within the individual rather than external pressures. Fifth, low egocentrism refers to prioritizing others’ needs above one’s own.

Based on the explanation above, the researcher is interested in conducting a more in-depth study on the altruistic characteristics demonstrated by Mr. DH as the founder of the Mentari Hati Foundation.

METHOD

In this study, a descriptive method with qualitative data was used. This approach aimed to describe the research subject based on field findings, presenting facts and characteristics systematically and accurately. It was applied to understand the subject and object of the study, including individuals and institutions, as they appeared naturally in the field (Sarwono, 2006; Sugiyono, 2015).

The data collected addressed the research questions concerning the subjective and objective reality of altruistic values, as reflected in the characteristics demonstrated by Mr. DH as the founder of the Mentari Hati Foundation. The study focused on three main aspects of altruism: belief in a just world, internal locus of control, and low egocentrism.

The data sources were divided into primary and secondary sources. Primary data were obtained directly from the field, particularly from Mr. DH as the main subject and founder of the Mentari Hati Foundation. Secondary data were used to support and strengthen the primary data and were obtained through literature such as journals, scientific articles, relevant previous studies, and documents related to the foundation’s activities. In addition, the study involved supporting informants, namely Mrs. ASJ (the wife of Mr. DH) and Mr. AM (a long-term

volunteer at the foundation). These informants were selected using a snowball sampling technique, based on their closeness to and understanding of the subject's life and activities.

Data collection was carried out using three main techniques: participatory observation, in-depth interviews, and documentation. Participatory observation involved directly observing Mr. DH's activities, including his interactions with people with schizophrenia, family members, and volunteers, as well as general activities at the foundation. In-depth interviews were conducted to obtain comprehensive information regarding the altruistic values demonstrated by Mr. DH. The interviews followed a structured set of topics prepared as research guidelines and explored not only factual information but also experiences, emotions, and motivations. Documentation techniques were also used to complement the data, including reviewing personal records, the foundation's profile, and other relevant documents.

The data obtained were analyzed using qualitative descriptive analysis. The analysis process involved organizing and interpreting the data in relation to the research problem to produce meaningful conclusions. This process followed three stages: data reduction, data presentation, and conclusion drawing. Data reduction involved selecting and focusing on relevant information to provide a clearer understanding of the research subject. The data were then presented in a narrative form to facilitate interpretation. Finally, conclusions were drawn and verified throughout the research process to ensure they were supported by sufficient empirical evidence.

RESULT AND DISCUSSION

This research was conducted at the Mentari Hati Foundation with the main subject DH as the founder of the foundation and two supporting informants. Data was obtained through in-depth interviews, observations, and documentation. The results of the study showed that DH's altruistic behavior was formed from life experiences, religious values, and strong social interactions in the context of rehabilitation of schizophrenic patients.

Empathic

DH is very sad about the conditions experienced by people with mental disorders, especially schizophrenia disorders, even before establishing the foundation. DH said that there was a feeling of sadness in DH, but it was only limited to pity or pity. This changed during the incident in Sukabumi. From these events, thoughts of the incident always come to mind and the desire to help and even want to take care of people with schizophrenia arises.

"Before establishing the Ang Foundation? My feelings before were not so much as they are now, as if they were only limited to compassion. Because at that time I was still working and focused on the work I was doing. Everything changed, after the events in Sukabumi at that time, I immediately felt called to help and even take care of it." (DH. AA.53.30072019).

Then, DH said that there was a process of contemplation first in him before engaging in his current activities. The process of contemplation is carried out by looking at the past as a young man and the assumption that DH or his family has the same fate as people with schizophrenia and there is no one to help, how he will feel.

DH's determination and plans faced various obstacles. Among them were the refusal when they first brought the patient to the DH house which was carried out by the surrounding environment, and even the refusal made by residents around the Cilembang terminal. DH said that the reason for the refusal was because he was afraid that people with schizophrenia would

bother them and damage the belongings they had. DH solved this by socializing it to the residents door to door, and ensuring that the person with schizophrenia was under supervision. Another way DH socializes schizophrenia patients is by inviting patients to go around the foundation area and help the surrounding community who are doing activities, such as helping to lift material items, sweeping and cleaning the yard along the way, and then cleaning the cemetery area near the foundation.

"There are also many cons and pros. The first time was in 2007, at that time I accommodated five people and took them to a house in the Kadulu area. At that time, the surrounding environment, such as Mr. RT, Mr. RW, local residents complained to me. They object or are afraid of the existence of disturbing people. They are afraid of being bullied, they are afraid of being bullied, and so on. When we moved to the Cilembang Terminal, there were also complaints to us. That's natural, because they don't understand how people with mental disorders are."

"The way I convince them is like that, right? First of all, I want to make it clear to the people around me that I want to make sure that I don't have to go through the hassle of having to go door-to-door. Secondly, we and the management here invite our brothers and sisters here to go out, sometimes we invite them to clean the environment around the foundation, participate in cleaning the cemetery area, and even some are still building it, we help by lifting the material items. What is its function for? To train their social functions and also socialize to the community that they help and do good, so as to give understanding to the local residents and say, 'ohh it turns out that it doesn't bother, oohh it turns out that they help us' that's it." (DH. AC.08.29072019).

According to DH, when he first established the foundation, even to this day, there are always people who sneer at his determination and intentions. DH has feelings of irritation as a human being, but DH chooses to channel it into positive energy to be more passionate in caring for people with schizophrenia. DH respects the opinion of the person who sneers, then ignores the sneer, because DH only wants to focus on taking care of it and does not want to dissolve in insults and sneers.

Social Responsibility

DH said that helping is our obligation to help others who need help. Although, in helping it is not comprehensive, the most important thing is that we want to try and reduce the burden suffered by those who help.

"I think it's going to be mandatory. Helping is our obligation to help others who need help. By helping at least, we have tried to lessen the burden that others are suffering. (DH. BA.44.30072019).

In establishing the Mentari Hati Foundation, DH's goal is only to help people with schizophrenia who are abandoned on the street, as well as to treat and rehabilitate them. Even though it was a bit difficult in total, DH kept trying. According to him, the most important recovery is that patients are able to take care of themselves, such as body hygiene and have begun to be confident, then able to remember the name and address of their residence.

Belief on a Justice World

DH feels sad about the stigma in some circles of society regarding people with schizophrenia who receive unpleasant treatment, in the form of being insulted and ostracized. DH regretted the attitude of this phenomenon and argued that people with schizophrenia are

just like humans in general who should be treated like humans. For this reason, DH perceives people with schizophrenia as people who need attention and affection, because whatever causes them to be like that is based on loneliness in their soul.

"Oh, the stigma? I am deeply saddened by what is happening to the people who are suffering from mental illness. Moreover, they receive unpleasant treatment, such as being ostracized, avoided, shunned, and even expelled from their hometowns. In fact, they are also the same human as us, the only difference is their fate. As I explained, they are also human beings that we must treat like human beings too."

Locus of Control Internal

DH said establishing a foundation and caring for people with schizophrenia was a desire from within that was then realized. Then, DH emphasized that the initial motive that became the basis for the action was a call to the heart, after the incident of seeing people with schizophrenia in Sukabumi.

"Hahaha... Obviously, this action is based on my experience that was resounding and then immediately realized." (DH. DA.26.29072019)54

"My motivation in doing all this, the most important thing is the call of the heart. At first, everything is done from within. The incident in Sukabumi really knocked on the heart. We are always on the go, and we want to help and care for our brothers and sisters who are suffering from mental illness on the streets. Moreover, there is support from the bojo who is also extraordinary" (DH. DA.03.29072019).

This is strengthened by two significant others who state that the call of the heart and belief in Allah Swt., are the key to DH to establish this Mentari Hati Foundation, as follows:

"Of course the deck. What has been the determination and intention from the past until now is the initiative or soul calling that is felt. There is no element of coercion or follow-up from others... Haha." (ASJ. WD.35.30072019). "Papah just wants to be useful to others, that's all." "From DH's story to my father, the idea and action of first establishing this foundation was an initiative of DH who was still working at PLN at that time." (AM. WD.65.31072019)58

In doing this action, DH sometimes felt tired and desperate. DH has also been carried away with sad emotions while caring for people with schizophrenia. According to DH, these feelings are indeed natural because they are human, but DH does not dissolve in those feelings. DH turns these feelings into a strong motivation to get excited again and channel them into positive activities. This brings a positive influence on his personality to be calmer.

Altruism is not the same as prosocial behavior even though it has the same meaning in terms of performing helpful behavior. The difference between the two lies in the concept of motivation that encourages a person to provide help and the benefits of trying to provide help. Prosocial behavior is defined as the behavior of providing help to others by prospering them with two possibilities, namely expecting rewards or not expecting rewards. Meanwhile, altruism is the motivation of helpers to provide help for the welfare of others without expecting anything in return.

From the results of the research conducted by the researcher, the attitudes and actions possessed by the subjects are included in the category of altruism. This can be seen from incident after incident from the beginning of 2007 until now. In conducting this study, the researcher found that five aspects of altruism characteristics were owned by DH as the founder of the Mentari Foundation, each of which will be discussed as follows:

Emphatic

As explained by Daniel Batson in his theory The Hypothesis of empathy-altruism. This theory explains that a person can perform altruistic actions because he is able to understand the needs, expectations, and goals that others want to achieve. Altruistic individuals have the ability to put themselves in the eyes of others, have tolerance and socialization with others, and have a desire to help others. Altruistic people seek to respond to the needs of others, both emotionally and with real actions. So it can be interpreted that empathy is an individual's affective appreciation to understand when seeing the feelings or suffering of others, then respond to it by having a desire to socialize a help to people who need help, even if they only observe it.

The results obtained in this study, an empathetic attitude is the beginning of the subject in establishing the Mentari Hati Foundation. The subject felt sad about what people with schizophrenia experienced in Sukabumi, specifically located across from the restaurant. Initially, there was an observation process carried out by the subject by looking at the condition of the person with schizophrenia, such as tattered clothes, very messy hair, and doing an activity. From these observations emerged a curiosity that existed in him to approach people with schizophrenia. The subject's affective appearance arises when the subject is shocked to see a person with schizophrenia looking for food in a dump and the food is full of maggots. Then, the subject responds to the situation by giving a rice wrapper along with side dishes and throwing away the food held by the person with schizophrenia.

Social responsibility

A person who is altruistic and empathetic tends to view help as an obligation, besides the individual understands in social norms that helping is mandatory. An altruistic person will accept the norm with an open mind and be more likely to provide help than an individual who refuses responsibility because it does not suit him. The subject views that helping others is an obligation to be done. Help is an important and meaningful action for the person being helped. Subjects believe that caring for and rehabilitating people with schizophrenia is an obligation and feel that they have that responsibility.

The subject takes the view that helping means alleviating or even removing the suffering experienced by others. The subject feels that helping is an obligation to help and ease the burden of the person who needs help. The obligation referred to by the subject is awareness to meet all the needs needed by people with schizophrenia, such as clothing needs, food needs, and board needs. The subject is aware of the consequences that will be received by him, namely the loss of time, energy, and material possessions. Then, strive or maximize the good and minimize the bad. This affects the subject's goal in establishing the foundation, which is to only help people with schizophrenia who are abandoned on the streets. At the same time, take care of and rehabilitate them with maximum effort.

A person who has responsibility will see everything as voluntary. Volunteerism is an action that is done to the extent of wanting to help others without any hope of reward. As Daniel Batson said, individuals who perform acts of volunteerism will attribute their goals to the achievements of others. The interests of others are seen as the top priority over their own interests, even altruistic people who ignore their own interests.

Belief on a justice world

Altruistic people believe in long-term justice in the world. This is motivated by belief and belief in the saying that 'what you plant, one day you will reap'. This saying is the result of the norms that have developed in society that has become accustomed to it. Which means that every deed that an individual does will affect the results he will reap in the future. In religious teachings, people who do good deeds will get a positive reward in the form of rewards in the future, and vice versa, people who do bad deeds will get punishment. In altruism, they believe that the individual who gives help means that he has done something right and will benefit from what he has done. The subject believes that caring for and rehabilitating people with schizophrenia is an act that has good value. The subject believes that the benefits he gets are a gift given by Allah SWT., because the only one who has the right to repay is Allah SWT. The most important thing for the subject is to perform all these actions with a calm, happy, and sincere heart. Thus, there appears in the subject there is no fear of losing sustenance, because of belief in Allah SWT., which makes difficulties an ease.

This is closely related to the values embraced by the subjects explored by the researcher, namely patience, honesty, and tawakal (SAJUTA). Subjects believe that every action has its own risks and in each step taken will encounter fluctuating life dynamics that must be taken by individuals by being patient in dealing with various situations. Then, in performing every action, the subject believes that under any circumstances, whether ease or difficulty, it must be done honestly. Honesty, according to the subject, is the main key in building a trust, both vertically and horizontally. Trust, in social norms, has an invaluable 'price', because individuals will exchange ideas after trust. For this reason, an honest individual has a better quality in his life, meaning that he has taken positive actions and believes in what is in him. The last is tawakal, the subject believes that all the efforts that have been made must be handed back to Allah Swt., because everything that is done only comes from one purpose, which is to expect the pleasure of Allah SWT.

Locus of Control Internal

The locus of control is an individual's awareness of control within himself and his belief in the motivation that drives him to do something. In psychological theory, the locus of control is divided into two sources, namely the locus of internal control and the locus of external control. First, the locus of internal control is the locus of control that encourages individuals to perform an action that comes from within him and he believes that success is an influence within himself. Meanwhile, the external control locus is an individual's belief that the source of motivation comes from outside or the surrounding environment.

The researcher delved deeper into the source of the subject's motivation in caring for and rehabilitating people with schizophrenia. The results of this study revealed that the subject did this from an impulse in himself or his soul calling. This is based on his experience which is closely related to the beginning of the events in Sukabumi. Apparently, this event not only triggered a correlation between affective and cognitive aspects which started from an empathetic attitude by seeing and paying attention to people with schizophrenia, but the process made the subject always think and resulted in a desire to treat and rehabilitate. The subject helps without any element, the impulse comes from the call of the heart. The subject does help because there is a will that comes from the subject's heart. Compassion and inability to see what people with schizophrenia are experiencing on the streets.

Low of egocentris

Low ego in the discussion of altruism has an important point. E.g., the low self-esteem possessed by an altruistic person will lead him to dislike things that are competitive and individual. They will like things that are cooperative with others and share with each other in doing help. In fact, he will put the interests of others above his own interests. An altruistic person realizes that in doing macro-scale help, he is not able to do help alone, then invites the people around him to help and there is no element of coercion in inviting him. He is always open to new things and opens up horizons of insight by receiving input that is relevant to what he is doing. Furthermore, the altruistic individual will share the knowledge he has.

In treating and rehabilitating people with schizophrenia who number more than hundreds, the subject is aware of his inability to take care of himself. The subject feels incapable of doing it alone. Then, the subject invites the people around him to take care of and rehabilitate. There is no element of coercion carried out by the subject, because each individual has a different desire and determination and the subject is aware of it.

On the other hand, the subject accepts and is very open to the desire of the people around him to join as volunteers at the Mentari Hati Foundation. The management at the Mentari Hati Foundation is not entirely the result of the subject's invitation. There are also administrators who take the initiative to visit the subject and ask permission to become administrators. In addition, there are also administrators who were previously patients treated at the foundation. The subject is very open to this and feels very helped by the presence of the administrators at the Mentari Hati Foundation.

Overall, the five characteristics of altruism possessed by the subjects (empathic, social responsibility, belief in a justice world, locus of internal control, and low of egocentric) were influenced by the presence of empathy at the beginning of the establishment of the Mentari Hati Foundation, when meeting people with schizophrenia in Sukabumi. The event makes the subject ringing in his mind, which is characterized by the appearance of memories stored in the subject's subconscious and then realized into the subject's conscious realm. This process is called self-reflection and introspection. Social feelings mixed with memories of the past give rise to strong empathy and then there is a desire to help which is the call of the soul.

Empathy is a source of motivation that encourages subjects to act altruistically and understand the suffering of others even if they are just looking at or paying attention. In fact, the subjects remove all the suffering experienced and help displaced people with schizophrenia by caring for and rehabilitating them. This is relevant to the theory of the empathy-altruism hypothesis proposed by Daniel Batson. Altruistic help is very possible when it is caused by the empathy possessed by an altruistic person. This help encourages individuals to perform help even if there is no blood relationship between individuals.

CONCLUSION

The findings showed that DH exhibited five core characteristics of altruism—empathy, social responsibility, belief in a just world, an internal locus of control, and low egocentrism—shaped by his personal values, religious beliefs, and life experiences. His empathy toward individuals with schizophrenia was translated into concrete action through the establishment of a foundation, while his strong moral commitment motivated him to help others without expecting rewards. His ability to regulate emotions, collaborate with others, and remain open

to support indicated that his altruistic behavior was both internally driven and externally sustained. In the context of modern life, where individualism is increasingly dominant, maintaining such altruistic values remains essential, and continued support from the community and government is needed to strengthen the impact of similar initiatives. Future research should further explore the relationship between religious understanding and altruistic behavior, as well as incorporate more in-depth data collection and longer research durations to enhance the robustness of findings.

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