

ALTRUISM AT ONE-DAY-ONE-THOUSAND ALMS COMMUNITY IN BENGKULU CITY

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Abstract

The problem in this study lies in how altruism is promoted by the one day-one thousand Alms Community (Komunitas Sedekah Seribu Sehari) in Bengkulu City. This study attempts to elucidate the altruistic behavior of this Community. This study is a qualitative research with phenomenology approach. The purposive sampling was used for the selection of key informants consisting of the Alms Community members in Bengkulu City. Data collection techniques were carried out through: interviews, observation, and documentation. The research findings indicate that three out of six informants stated that they did not expect anything from their activities except for positive emotions such as happiness, joyfulness, comfort, and cheerfulness. They only hope for the blessing of Allah (God), and reciprocation is the right of Allah. They have high empathy and used to help others. Meanwhile, the other three informants expressed the same thing and did not expect a reward from the person whom they had helped. However, they believe that Allah will repay their good deeds one day in an unexpected way. Based on this, the six informants exhibit purely altruistic behavior with an indication of a sense of empathy like helping others voluntarily without any expectations of reward. The one day-one thousand Alms Com-

munity is more likely to behave altruistically towards their relatives where the six informants stated that they prioritized their closest people first to be assisted, such as fathers, mothers, siblings, husbands, and other families personally. This assistance takes various forms according to people who need assistance, such as energy, morale, time, thoughts, and material assistance. Then, they do help others who need help

Keywords: altruism, community, one day-one thousand Alms Community

Abstrak

Persoalan dalam skripsi ini adalah bagaimana altruisme pada Komunitas Sedekah Seribu Sehari di Kota Bengkulu. Adapun tujuan penelitian ini adalah untuk mendeskripsikan perilaku altruisme pada Komunitas Sedekah Seribu Sehari di Kota Bengkulu. Penelitian ini merupakan penelitian kualitatif-fenomenologi. Teknik pemilihan informan yang digunakan adalah purposive sampling, terdiri dari 6 orang anggota Komunitas Sedekah Seribu Sehari di Kota Bengkulu. Teknik pengumpulan data dalam penelitian ini menggunakan; wawancara, observasi dan dokumentasi. Hasil penelitian Komunitas Sedekah Seribu yaitu Tiga dari enam informan menyatakan bahwa mereka tidak mengharapkan apapun dari kegiatan yang mereka lakukan kecuali emosi yang positif seperti rasa bahagia, senang, riang, dan gembira. Mereka hanya mengharap ridho Allah SWT, dan urusan balasan adalah hak Allah SWT. Mereka mempunyai empati yang tinggi dan sudah menjadi kebiasaan membantu orang lain. Sedangkan tiga lainnya menyatakan hal yang sama tidak mengharap balasan dari orang yang telah dibantu. Namun, mereka meyakini bahwa Allah SWT akan membalas perbuatan baik mereka suatu saat nanti dengan cara yang tidak terduga. Berdasarkan hal tersebut, keenam informan memiliki altruisme yang tinggi dengan dibuktikan adanya rasa empati, membantu orang lain secara sukarela tanpa motif untuk mendapatkan balasan apapun. Komunitas Sedekah Seribu Sehari termasuk dalam bentuk altruisme kerabat. Di mana keenam informan menyatakan lebih memprioritaskan orang terdekat terlebih dahulu untuk dibantu, seperti ayah, ibu, saudara, suami dan keluarga yang lain secara personal. Bantuan tersebut berbagai bentuk sesuai kebutuhan dari orang yang memerlukan bantuan seperti bantuan tenaga, moril, waktu, pikiran, dan materil. Kemudian, barulah mereka membantu orang lain yang membutuhkan pertolongan

Kata Kunci : Altruisme, Komunitas, Komunitas Sedekah Seribu Sehari

A. Introduction

Humans beings are essentially conscious and recognise personal necessities. Those both individual and social being have certain basic needs. To fulfill those needs, people cannot live without others, and one must interact with others or the community in general. In other word, individuals may engage in tructing actions with an intention to promote collaborative relationships. As social beings, they require each other and mutually establish strong relations to live their life.¹

Regarding the issues, every individual has different ways to meet these needs and one of which can be done through helping and assisting other people. For helping other people, there are three reasons. The first reason, there are norms within society where every member of a society has an obligation to help people according to social responsibility norm. The second reason is *a cost analysis* which Darley and Latane's opinion in 1970 asserted that one is willing to help other people after comparing its cost and reward. The higher the reward is, the greater a person's willingness to help is. The third reason is moods and feelings. In this poin, when a person feels happy, there is a tendency for him not to pay attention to himself and he can see the needs of others. The next category is sympathy. This feeling means a sense of pity for others who suffer disaster.²

Referencing to the third reason as a result of helping others and underlying the person's psychological state, which provides assistance, this behavior is more precisely called altruism. Altruism is a voluntary act carried out by a person or group to help others without expecting anything in return.³ One of the striking examples

¹ Dedi Hantono and Diananta Prमितasari, 'Aspek Perilaku Manusia Sebagai Makhluk Individu Dan Sosial Pada Ruang Terbuka Publik', *Nature: National Academic Journal of Architecture*, vol. 5, no. 2 (2018), p. 86.

² Sugeng Sejati, *Psikologi Sosial Suatu Pengantar* (Yogyakarta: Teras, 2012), pp. 186–7.

³ Linda Tri Sulawati, 'Perilaku altruis melawan organisasi Abda di Tinjau dari tingkat EQ dan SQ', *Jurnal psikologi Integratif*, vol. 5, no. 2 (2017), p. 143. prevents them from performing their role as agent of change ang agent of control in the middle of society. Mainstreaming IQ as an indicator of intelligence and succes contributes to the occurrence of student apathy behavior. To counteract the phenomenon, need positive psychology-based research to though the excavation of prososial values, especially altruism and promote it among strudents. Researchers use mix method approach with sequensial explanatory aimed to test and understand the role of emotional intelligence and spiritual intelligence to build altruis behavior, especially in organization Aku berada di

is a community in Bengkulu City, which is called one-day-one-thousand. Every week this community provides charity (alms) to people in need, such as free meals, sharing Takjil, and alms of money which is to distribute for people with disabilities and the needy, which they call “surprise money.”

Mostly, the members of the one-day-one-thousand community are women and they look enthusiastic in undertaking every activity which they always hold activities every week, where they sometimes take up a lot of time and energy. Nonetheless, they constantly enjoy and still do not feel bored and keep on helping anyone who deserves to help. As homemakers, they have to take care of the family and children and also they still manage to spare some time to do good deeds to those needy. This goodness is part of the altruism category which is to prioritize others’ people interest over personal interest or putting personal affairs as the second priority.

The researcher investigated previous relevant research. Yessy Amalia’s research conducted a research entitled “Subjective Well-Being on Surakarta Alms Troops Community Members.”⁴ Other researcher, Fandi Fuad Mirza published his research entitled “The Effect of Alms on Business Development (Study case on Participants of the Mosque-Based Muamalat Micro Business Community) (KUM3) at KJKS BMT An-Najah Wiradesa”.⁵ Then, Tazkiyatus Sakinah does her research entitled “Altruism on Indonesian Red Cross (PMI) Volunteer.”⁶ These three researchers are significantly correlated with our study. The first and second research discuss alms, while the third study discusses altruism. The first research findings showed: 1) Subjective well-being can be found in the informant among the members in Surakarta Alms Troops Community, 2) the factors influencing the emergence of subjective well-being in the informant is supports from the family and surrounding neighborhood. The second research reveals the result of the determinant coefficient

jalan Allah (AbdA

⁴ Yessy Amalia, *Subjective Well-Being Pada Anggota Komunitas Laskar, Skripsi Sarjana*. (Surakarta: Fakultas Psikologi Universitas Muhammadiyah Surakarta., 2016).

⁵ Fandi Fuad Mirza, *Pengaruh Perilaku Sedekah Terhadap Perkembangan Usaha (Studi Kasus Peserta Komunitas Usaha Mikro Muamalat Berbasis Masjid (KUM3) Di KJKS BMT An-Najah Wiradesa)*. *Skripsi Sarjana* (Semarang: Fakultas Syariah Institut Agama Islam Negeri Walisongo Semarang, 2013).

⁶ Tazkiyatus Sakinah, *Altruisme pada Relawan Palang Merah Indonesia (PMI)*, *Skripsi Sarjana* (Surabaya: Fakultas Psikologi dan Kesehatan UIN Sunan Ampel, 2018).

by 0.76. which means 76% of the action is correlated to business development. Meanwhile, 24% is probably caused by other factors outside the model. Later on, the third research indicates the characteristics of Altruism in PMI volunteers. These traits reflect various forms of altruism during the process for accomplishing tasks in volunteer environments. The behaviors reflected in the volunteers during the mentoring process illustrate the five characteristics of altruistic behavior such as empathy, belief in world justice, social responsibility, self-control, weak ego.

Sorokin defines altruism as:

*“The action that produces and maintains the physical and/or psychological good of others. It is formed by love and empathy, and in its extreme form may require the free sacrifice of self for another”.*⁷

To put it simply, altruism constitutes, “The act generates and maintains physical and or other’s psychological well-being. These deeds are made by love and empathy and require free self-sacrifice for other people in the most extreme form”. Altruistic behavior is, i.e., a voluntary act carried out by a person or group of people to help others without expecting anything in return.⁸

According to Taylor, Peplau, and Sears, Altruism is a voluntary behavior by a person or group to help others without expecting anything in return unless they had given a good deed. Meanwhile, Bierhoff, Klein, and Kramp, an individual altruistic characteristic is having an empathy self-concept, believing the world as it is, having social responsibility, having weak egocentrism, and possessing an *internal locus of control*.⁹ Based on Sarwono and Meinarno, quoted

⁷ Robertus Robet, *Altruisme, Solidaritas, dan Kebijakan Sosial*, vol. 18, no. 1 (2013), pp. 3–4.

⁸ Sulawati, ‘Perilaku altruis relawan organisasi Abda di Tinjau dari tingkat EQ dan SQ’, p. 143. prevents them from performing their role as agent of change and agent of control in the middle of society. Mainstreaming IQ as an indicator of intelligence and success contributes to the occurrence of student apathy behavior. To counteract the phenomenon, need positive psychology-based research to though the excavation of prosocial values, especially altruism and promote it among students. Researchers use mix method approach with sequential explanatory aimed to test and understand the role of emotional intelligence and spiritual intelligence to build altruistic behavior, especially in organization Aku berada di jalan Allah (Abda)

⁹ Khoirun Nisfil Laila and Anugriaty Indah Asmarany, ‘Altruisme Pada Relawan Perempuan Yang Mengajar Anak Berkebutuhan Khusus Di Yayasan Anak Jalanan Bina Insan Mandiri’, *Jurnal Psikologi*, vol. 8, no. 1 (2015), p. 3. we have taken a comprehensive approach to classify all components of the yeast NPC (nucleoporins)

by Komaruddin and Khoirudin, two factors influence altruism, e.g., internal and situational factors.¹⁰ The internal factor or the influencing factor within oneself is divided into five parts, including: 1) mood, 2) character, 3) gender, 4) resident, and 5) parenting. Meanwhile, the situational factor or the influencing factor from outside of a person is divided into six parts. They are: 1) bystander, 2) attraction, 3) Attribution to victims, 4) role model, 5) time pressure, and 6) the nature of the victim's needs.

In terms of form, altruism is divided into two, e.g., kin and reciprocal.¹¹ Kin altruism is a form of altruism that tends to kinship ties within a family or group. This prioritizes individual interests over those who are emotional bond. Meanwhile, reciprocal altruism focuses on the expectation of what has been done. The point is that what has been given will get a reward even if the reward is not from the person receiving the gift. In addition, the expectation of such a reward places more emphasis on non-material moral aspects such as the enjoyment obtained after helping others or good acknowledgment from the surrounding environment.

In Islam's perspective, the terminology of *Qurban*, *Ihsan*, *infaq*, and *shadaqah* is a breakdown of the indicators that can be drawn on altruism. Islamic teachings tell a lot about the Prophets regarding their struggle to defend humankind until the end of their lives. This principle is also seen in the early generations of Islam which the Qur'an describes to defeat their personal interests even though they are living in hardship. Such an attitude is called *Itsar 'ala al-Nafs*, ignoring personal interests, and fighting for the welfare of others.¹²

Altruism is also affirmed in Islam teachings which are called *Itsar*. According to Abdullah Nasih' Ulwan in *Tarbiyah al-aulad fi Al-Islam*, *Itsar* tends to establish the deeds to prioritize others rather than personal interest. When this *Itsar* is merely dedicated to expect Allah's Mercy, it can be a strong proof of a straight faith, pure intention, and holy soul. At the same time, this action is also one of

¹⁰ Komaruddin Hidayat and Khoiruddin Bashori, *Psikologi Sosial Aku, Kami, dan Kita* (Jakarta: Erlangga, 2016), pp. 163–6.

¹¹ Robet, *Altruisme, Solidaritas, dan Kebijakan Sosial*, pp. 7–8.

¹² Fina Hidayati, 'Konsep Altruisme dalam Perspektif Ajaran Agama Islam (ITSAR)', *Psikoislamika : Jurnal Psikologi dan Psikologi Islam*, vol. 13, no. 1 (2016), p. 59.

the most significant supporting factors for creating social solidarity and goodness for Adam's descendants.¹³

The definition of community from the sociological perspective is always used interchangeably with groups, even though the community itself is the group within society. The community is always connected with the social system concept because the community is always taken as a type or specific characteristic of the social interaction which will form a social system within society.¹⁴

A community is a local group where people carry out all their activities in life. In detail, Hillery, Jonassen, Wills in Horton, and Hunt's Book of Sociology asserted that the community covers: (1) a group of people living in (2) specific region by having (3) work division functioning specifically and interdependently and (4) having social-cultural system arranging its members, (5) who have an awareness of unity and a sense of belonging, and (6) able to collaborate in an orderly way.¹⁵

Whatever the definition of community is, the essential element in a community is the presence of informal or spontaneous interactions between individuals within the community. Additionally, the community has a clear, harmonious, egalitarian orientation, and has the attitude of mutual sharing for values and life.¹⁶

This research focuses on altruism behavior in a one-day-one-thousand alms community in Bengkulu City. The objective research is describing altruism behavior in one-day-one-thousand alms community in Bengkulu City. The paper adds the counseling for social develop to the scientific knowledge in social psychology and social community. Moreover, this research can be taken as study material, insight enrichment, additional references, and scientific counseling and psychology.

¹³ Miftahul Jannah, *Konsep Altruisme dalam Perspektif AL-Qur'an Kajian Integratif Antara Islam da Psikologi*, Tesis (Malang: Program Magister Studi Ilmu Agama Islam Pascasarjana Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016), p. 39.

¹⁴ Alo Liliweri, *Sosiologi & Komunikasi Organisasi* (Jakarta: Bumi Aksara, 2014), p. 17.

¹⁵ Paul B. Horton and Chaster L. Hunt, *Sosiologi* (Jakarta: Erlangga, 1986), p. 129.

¹⁶ Nelly Marhayati, *Strategi Pelestarian Budaya Pada Komunitas Tabut di Bengkulu* (Palembang: NoerFikri, 2019), p. 37.

B. METHOD

This research method is qualitative research with phenomenological approach. Bogdan and Taylor asserts that qualitative research is one of the research procedures which produces descriptive data in the form of speech or writing and behavior of people who are observed.¹⁷ This data is to illustrate the portray of research object.¹⁸ Phenomenological approach is to explain or reveal the meaning of concepts or phenomena of experience on the basis of consciousness that occurs in some individuals. This research is conducted in natural setting, so there are no limits in interpreting or understanding of the phenomenon being studied.¹⁹

The technique of research subjects were selected using purposive sampling that determines the group of participants who become informants according to selected criteria relevant to specific research problems.²⁰ The informants consist of six mothers of members of the one-day-one-thousand Alms Community in Bengkulu City as illustrated in the following table.

Table 1. Informants' Profile

No.	Name	Gender	Age	Education	Status
1.	Min Hayati	Female	32	Senior High School	Regional Coordinator
2.	Tita Nur Rohma	Female	31	Senior High School	Secretary and Treasurer
3.	Diana Aprilianti	Female	34	Bachelor of Communication	Survey Team Leader
4.	Meri Diane Fransiska	Female	40	Bachelor of Accounting	Admin
5	Sri Eka Darlena	Female	43	Senior High School	Admin
6	Yeri Nova Agrianti	Female	31	Bachelor's Degree	Admin

The data collection techniques in this study were conducted

¹⁷ V. Wiratna Sujarweni, *Metodologi Penelitian* (Yogyakarta: Pustaka Baru Press, 2014), pp. 19–20.

¹⁸ Sugiyono, *Metode Penelitian Manajemen Pendekatan: Kuantitatif Kualitatif Kombinasi (Mixed Methods) Penelitian Tindakan (Action Research) Penelitian Evaluasi* (Bandung: Alfabeta, 2013), p. 26.

¹⁹ Juliansyah Noor, *Metodologi Penelitian: Skripsi, Tesis, Desertasi, Karya Ilmiah* (Jakarta: Kencana, 2012), p. 36.

²⁰ Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, 2nd edition (Jakarta: Prenada Media Group, 2014), p. 107.

through interviews, observations and documentation. Data validity techniques used triangulation which included four things: (1) methodological triangulation, (2) researcher triangulation (if research is carried out with groups), (3) data triangulation which uses multiple data sources, and (4) theory triangulation.²¹

The study used triangulation methods which combine several methods of data collection such as in-depth interviews, moderate participatory observation, and document research. This method aimed to cover up between one method and another method and complete the weaknesses of each method so that the data obtained in the field can be optimal accuracy.

C. RESULT AND DISCUSSION

Based on the data gathered by the researcher from the interview with six informants in the one-day-one-thousand Alms Community, research findings are showed in the following illustration:

1. Internal Altruism

Internal altruism is a type of altruism that occurs in an individual based on the encouragement within oneself. Tita says, “What I get from giving is specific satisfaction and holy serenity in my heart. Moreover, I get a reward and hope to get Allah’s blessings. In regard with this, I strongly believe that I do not feel any losses at all; even my family supports me. Even if someone else says I am showing off, *Riyya*, wannabe. Well, I do not care, I am just not listening and I am not fragile. The important thing is that I keep my straight intentions and keep doing it. Usually, before being active in giving charity, I felt like the most unfortunate person. However, After giving alms to deserving people, I feel that there are still many more unfortunate people than me, but they do not complain. They make me more grateful, and my heart is easy to feel sorry for people who are less fortunate, always want to help people like them”.

In line with this, Nana says, “I get a mental diversion, what I mean is, it raises my enthusiasm in living life as well as a treatment for psychiatric disorders. Back then, I did not much care about the people around me. However, now I am more sensitive and gladly

²¹ Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2007), p. 235.

give charity. Now I know better, be sensitive to those who deserve to gain and who do not deserve. Maybe it is also called a gift, and I just can tell by looking at the person and the way he talks”.

The researchers also interview Mimin as the regional coordinator of the one-day-one-thousand alms community in Bengkulu. Mimin’s statement as the regional coordinator of one-day-one-thousand alms community in Bengkulu is that “By giving charity, I feel happy seeing other people happy, and can be useful by helping others, feel satisfied mentally, and also I will get a good reward too. I also do not feel aggrieved at all even though I do not get paid, I do not get a salary, even though I also feel fatigued, but still, I do not feel aggrieved. God calls to help others and I feel sad for others’ pain and also feel dejected because I cannot help them sooner. When I cannot participate in an activity, it makes me sad even though I can monitor via WhatsApp. I also hope for those who are sick and encounter financial hardship will get recover soon, and what we provide can be useful, and hopefully, it will be a blessing”.

The other informant, Eka, also explains, “I feel healthy; previously I had vertigo; I had been treated with expensive drugs but often relapsed and did not get better. Now that the disease has gone, we often held exhausting activities in the community and we do not get enough sleep and food sometimes. However, I enjoy the community, so my vertigo is now gone. I feel that it was the effect of my charity routine activity. I also did not feel aggrieved at all, and I felt pleased to leave my job for the sake of others. Under the hot sun, we sell clothes without any reward, the money collected is useful to help others. I feel contented and not tired. I also feel better now. Before I just covered my *Aurat*, now I have adopted Islamic dress, conforming to sharia. Even though you know what I am now, I am not afraid to give. While we can give, just give. We also need the help from others because I feel that if I were in their position, I would need others’ people help. I feel sad, when I cannot go to the charity and at the moment that only a few members participate in the event. There was a time when only Mimin who do the survey alone. As I had a job to do, I requested permission from my husband to help and he allowed me. I also have rent a car using my personal money for the community, and I did not take money from one day-one thousand alms community. I really withdraw the money from my pocket”.

Furthermore, Informant Meri states, “It is my habit for giving charity. I did not expect anything in return, and I want to get lessons in life, life experience, and discovery in my life. Although I do feel fatigued, perhaps there is no coercion, so I do not feel any aggrieved at all. I would gladly give alms, and our principle is to ease others. Allah will ease our affairs. I do not feel any hardship even though I have to feed orphans. Even if it is tiring, we keep our spirits high. When we see others’ misery, I feel amazed and sorry to witness the persons’ strength. Sometimes, after the event finished, I seldom weep in my car when remembering their pain”.

In the last part, the researcher had interviewed the members who are actively participating in field activities. In this session, the writer interviews one day-one thousand alms community member who on standby at a decent clothes bazaar (PLP) belongs to the community. Yeri, one of the members, says the following; “By giving charity, one will avoid heart and physical disease either physically or mentally. Besides, it will expedite sustenance. Charity is not aggrieving because it calms the heart. I am not actively involved in the field because I am more focused on the secretariat’s bazaar, selling decent usable clothing gained from donors. This bazaar is the biggest source of funds for the one day-one thousand Alms Community. I used to open a free restaurant in Panorama. Now it is closed not because of bankruptcy or loss but the food is mostly taken by well-off people, many of whom are impoverished. It can be said that the activity is not on target anymore. That is why it stops temporarily, and now we focus on this bazaar”.

Given the data gathered by the researchers from the interview process to six informants, the study conducts triangulation method by interviewing the informants’ families and field observation. The informants consist of six people who have internal altruistic behavior. Those informants state that they do not feel aggrieved, although fatigued and exhausted. They also say that they did not expect any reward or compliment from another human. They only expect Allah mercy and His blessings. Additionally, the six informants have high sympathy feelings toward others. Moreover, Nana felt much more sensitive than before. They express sadness, admiration, share in the suffering of others, and are also more grateful for the blessings they have now and Allah had given to them.

2. Situational Altruism

Situational altruism is influenced by situational factors such as bystander, attractiveness, attribution to the victim, role model, the urgency of time, and the nature of the victim's needs. In the following transcript, the researcher conducted interviews regarding altruism due to situational factors. Interview to Tita, she said, "Initially, I saw Noy (Regional Coordinator of one day-one thousand alms Community in Bengkulu) and Atika, who was still in Ketahun, ask more questions and eventually became interested in joining. In my experience, if I meet people in need, I will inform them that we just attempt to help through making proposals to share other people. Direct helping is difficult because our family's economy has enough income. Right now, there is a friend in the community who is sick, we help him and other people who need the same help. So we help both of them. I actually do not have role models or any specific criteria for those who will help, and the important thing is that someone is sincere to help. That is enough. We also go down to the field to help flood victims."

In response to this, Nana, the informant says, "I think the role model is Baim Wong. He became the role model for charity, and we only see positive things and ignore the negatives sides from the guy like Baim Wong. Now it is hard to participate in activities because of Covid-19 and it is hard to arrange a schedule to participate in activities due to the demand of work. I hope I can always join the activities. We also cover each other. For me, one day-one thousand Alms Community is a place to rectify myself".

Another the informant, Mimin says, "At first, I just join my friend, her name is Nely, she is still around and active. Some members are office workers in the one-day-one-thousand Alms Community, so it is not easy to participate in the activity. They only donate their alms (money or cash items). If I see the needy, I pray that May Allah bless you with a good health, wealth and prosperity in your life. Also Allah always provides sustenance to you and then, of course, I help that person. Whenever any community's member friends need our help, we are gladly helping, without neglecting others as what here it is now. We still can manage it, and suddenly there is always a way to do it. I once met a person who was physically disabled, but he did not beg or anything. I gave what was available at the time. If there

was money, I gave him money. If there was food, I gave him food, what was there at that time, that is the point. My role model is the Prophet Muhammad and also my mother. Now, if I have spare time, I join the activity in the one-day-one-thousand alms community. I work from eight to five, Monday till Friday except on Saturday and Sunday”.

Later on, the researcher interviewed another informant, Eka. She asserted that “There is an influence from other people through seeing friends and intention to join in and giving charity. If I meet someone in need, I will help. If I can aid with the funds, we give them. We ought to work hard to search for donations, and if we cannot handle it, we can ask for help from the one day-one thousand alms community. We help a community member first. This is a ridiculous, we help other people, but we do not help our friends. We can share it with other people who also need it if we can. I am amazed to see people who do not beg even though they are physically or mentally disabled. If they want to be helped, they will be helped. I was also amazed to see my neighbor collect small change, and he also did not count it, even if he actually has a low-income household. So how come we do not want to give charity. I also always spare sometimes at least once a week for charity activity at the school in one day-one thousand alms community”.

Meri, an informant, also explains, “For me, it is basically a call from the heart to share in terms of spending time, thoughts, and energy for the one-day-one-thousand alms community. Initially, I joined Noy and participated with this alms community. We also help the recipients with support, as much as we can. Their sense is similar with what we have experienced. If anyone needs help, no one is prioritized. We will help all of them. I once saw a physically disabled person, but he was still selling at a red light. Then I told my son that I said son quickly gives it to that person before he leaves. I was touched to see it. My role model is Rasulullah, friends, and family, and they are all models. If we have free time, we can participate”.

Lastly, the researcher interviewed Yeri, the other informant. She says, “Alhamdulillah, I have a husband who agrees with me, so my husband supports a wide range of activities such as stopping using usury money, opening a bazaar, and participating in one-day-one-thousand alms community. I also used to prepare food free

because I was concerned about seeing people who could not afford it”.

Based on the observations and interview results, there is an environmental factors influencing people in giving alms, such as supporting from family, surrounding friends, and husband. In addition, this community offers flexible schedule. It can be seen that during observations Eka and Tita were more active in going to the field because they were housewives who had less time pressure. While the other members who have jobs engage passively in the field because they have much free time. They are rarely involved in activities. Furthermore, attractiveness to human care factors also affected the six informants joining activities. Those stated that they wanted to know who would be helped and deserved to be helped or not. In a one-day-one-thousand alms community, when a member's friend is sick and other people also need help, this community will help both at the same time, and it goes without any problems. Tita stated that she did not have a particular role model, while Nana stated that her exemplary is Baim Wong, Meri, and Yeri and Mimin stated that their role model is Rasulullah and his family.

3. Types of Altruism

There are of two types of altruism: (1) kin and (2) reciprocal altruism. Kin altruism is given to kinship or relatives with blood ties such as nephew, auntie, and others. Meanwhile, reciprocal altruism is propagated on the basis of helping others. When we help others, others will also help us even if the those are not the people whom we help. The following is the interview to determine the type of altruism of the one-day-one-thousand alms community.

Based on the interview, Tita explains, “By giving charity, the family becomes more peaceful, keeps doing good deeds, we give charity, it has nothing to do with humans, it has to do with Allah. We should not be complaining and more grateful for all the enjoyment that Allah gave to us. We feel Allah simplifies our affairs”. Nana, the informant, also expresses that “It makes peaceful, happy, and also change an old bad habit into a better one. Back then, I used to wear tight and sexy clothes, and now my clothes are all covering me, alhamdulillah. I even resigned from my work and made hijab design on my own. We just have to keep on doing good deeds. Allah will

reward us. We are not easily stressed even though there are many personal burdens. I am often helped by other people who are not known, and I feel that it is sustenance from Allah". Eka also reveals that she once had helped her relatives at the hospital. He expressed, "I prioritize the closest people in helping, the relatives, but once I helped with a little money and energy. I am sure that every good deed will be rewarded by Allah, in time, when it happens, sure it will".

Mimin also expresses in an interview that she gets many positive impacts. Mimin also expresses, "I often invite relatives and nephews to eat and treat them. I also feel happy, more mature, more grateful, and often wander aimlessly. Now activities are more aimed at useful activities such as surveys, distributing basic food, rice, leisurely stroll. I am often assisted by unknown people, such as when a motorbike breaks down in the middle of a Sawangan, runs out of gas, suddenly someone buys gas. That is one of them, maybe the effect of often giving alms, I feel that way, but the important thing is to be sincere in helping". Meri also utters a similar statement in her interview. Meri says, "Definitely, moreover we just give all to Allah, by Allah's Name, surely Allah will repay all the goodness, sharing makes me excited."

It is different with Meri, and Yeri did not expect anything in return. Yeri only expects blessing from Allah. She says she did not expect the same reward from the people they helped or others. Yeri explains, "I only give to expect mercy from Allah SWT, for the reward, its Allah to decide. So it is like this, if we give, let us say to A, then when we are in trouble, A does not help us. Hence, we will be disappointed if we expect a reply. Nevertheless, if our intentions are straight only for the sake of Allah, then we will not be disappointed. I also give alms based on the call of my heart, what is clear, if I can help, then I will help especially my relatives".

Based on the interview results above, this study found that the six informants had kinship altruism. This outcome is proven through interviews or observations that they prioritize sharing with relatives, family, and closest people first and then others. The types of alms are sharing food and drinks, treating, helping with labor, providing moral support, and helping with funds. Meanwhile, the three informants, Eka, Meri, and Mimin, are also included in reciprocal altruism.

In their interviews, the three informants have similar statements, pointing out that they perceive that every good deed of charity will be rewarded by Allah with other goodness, directly or indirectly, in unexpected ways.

D. CONCLUSION

Based on the research findings, the study concludes that altruism on one-day-one-thousand alms community in Bengkulu City is stated in the following illustrations. Three of the six informants stated that they did not expect anything from the activities, except positive emotions such as feeling happy, joy, pleased, and enjoyment. They only expect Allah mercy, and the reward is Allah's prerogative rights. They have high empathy and are accustomed to helping other people. Meanwhile, the other three informants say the same expression in which they did not expect a reward from the recipient. Nonetheless, they believe Allah will reward their good deeds someday in unexpected ways. Based on those reasons, all six informants have altruistic behavior, and it is proven with their feeling of empathy like helping others voluntarily without motive to gain any reward from others whatsoever.

Based on the research findings in relating to altruism on one-day-one-thousand alms community in Bengkulu City, there are a few suggestions from the researcher which can be taken as consideration and input to the concerned parties.

1. To one day-one thousand alms community in Bengkulu City, they should speed up the legalization process to get legal protection for the sake of safety and comfort to perform the activities and so that no one else dares to misuse the name of one-day-one-thousand alms community for personal gain.
2. To BKI Study Program students, all should know about the importance of having altruism. For prospective counselors and students in general, it would be better to create a college-based one-day-one-thousand alms community either on local campus (IAIN Bengkulu) or regional campus (Universities in Bengkulu) under the auspices of the one day-one thousand Alms Community of Bengkulu City.

3. To the people out there, they should utilize the one day-one thousand Alms Community's service for their good and more importantly, they do not take advantage for personal interest.

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