

The role of intrapersonal communication in the implementation of qurban at Raodatul Abadi Mosque

Peran Komunikasi Intrapersonal dalam Pelaksanaan Kurban di Masjid Raodatul Abadi

Diva Paradiva^{1*}, Asniar Karnianti², Arianda³ 

^{1,2}Institut Agama Islam Negeri Bone, Indonesia

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ABSTRAK

Penelitian ini bertujuan untuk mengungkap peran komunikasi intrapersonal dalam pelaksanaan ibadah kurban di Masjid Raodatul Abadi. Komunikasi intrapersonal, sebagai proses berpikir, merasakan, dan menimbang dalam diri seseorang, memegang peran penting dalam membentuk keputusan spiritual, termasuk dalam berkurban. Melalui pendekatan kualitatif deskriptif, data diperoleh melalui observasi langsung dan wawancara dengan panitia serta jamaah. Hasil penelitian menunjukkan bahwa proses pengambilan keputusan untuk berkurban dipengaruhi oleh faktor internal seperti niat, rasa tanggung jawab spiritual, pengalaman emosional, serta refleksi terhadap kondisi sosial. Tindakan berkurban bukan hanya wujud ketaatan, tetapi juga hasil dari pertarungan batin dan dialog personal yang mendalam. Lingkungan masjid, ceramah keagamaan, dan contoh dari sesama jamaah turut memperkuat proses komunikasi intrapersonal tersebut. Penelitian ini menyimpulkan bahwa ibadah kurban merupakan praktik keagamaan yang melibatkan sinergi antara refleksi pribadi dan dinamika sosial keagamaan.

ABSTRACT

This study aims to explore the role of intrapersonal communication in the implementation of the qurban ritual at Raodatul Abadi Mosque. Intrapersonal communication, as an internal process of thinking, feeling, and self-reflection, plays a significant role in shaping individual spiritual decisions, including the intention to perform qurban. Using a descriptive qualitative approach, data were collected through direct observation and

interviews with committee members and congregation participants. The findings indicate that the decision-making process is influenced by internal factors such as intention, spiritual responsibility, emotional experiences, and social awareness. Qurban is not merely an act of obedience but also the outcome of deep personal reflection and internal dialogue. The mosque environment, religious sermons, and community interactions serve as external stimuli that enhance this internal process. The study concludes that qurban is a religious practice shaped by the synergy between personal reflection and communal religious dynamics.

1. INTRODUCTION

Qurbani worship is a form of ritual worship of Muslims that has high spiritual, social, and symbolic value. The implementation of qurbani is not only the slaughter of animals, but also contains the meaning of obedience, sacrifice, and concern for others. Behind this physical activity, there is a psychological dimension that is closely related to the process of making a person's decision to sacrifice. This dimension is often not directly visible, but plays an important role in encouraging or hindering the implementation of qurbani, i.e. intrapersonal communication. This communication involves internal conversations, ethical considerations, and spiritual reflection that occurs in individuals (Mulyana, 2016).

Intrapersonal communication is the process of communicating with oneself which includes thinking, weighing, feeling, and making decisions. In religious contexts such as qurbani, this

*Corresponding author

E-mail addresses: divaparadiva25@gmail.com (Diva Faradiva)*

E-mail addresses: asniarkarnianti@gmail.com (Asniar Karnianti)

E-mail addresses: ariandaira17@gmail.com (Arianda)

communication plays a very important role in shaping the motivation for worship, considering financial ability, and strengthening the intention to sacrifice. Individuals consider not only the rational aspect, but also the moral and spiritual values they believe in. According to DeVito (2019), intrapersonal communication is the starting point for human behavior, including religious actions. Therefore, it is important to trace how this role of communication manifests itself in people's religious practices.

Intrapersonal communication in a religious context also reflects the depth of the individual's relationship with God. In Islam, intention is the main requirement in every worship, including qurbani. This intention arises from an inner process that is invisible to others, but determines whether or not a charity is legitimate. The process of reflecting, asking yourself, and weighing between ego and sacrifice is part of an internal spiritual dialogue. As emphasized by Jalaluddin (2016), intrapersonal communication becomes a contemplative space where a person strengthens beliefs, strengthens determination, and arranges the intention to carry out religious commandments sincerely.

Mosques as spiritual and social centers also have an important role in stimulating intrapersonal communication. Lectures, sermons, and other religious activities that take place in mosques often trigger reflection in worshippers. At the Raodatul Abadi Mosque, activities leading up to Eid al-Adha such as recitation and discussions around qurbani provide a stimulus for individuals to do self-reflection. In this religious atmosphere, the people reflect on the blessings of sustenance, social responsibility, and the meaning of sacrifice. This shows that intrapersonal communication is influenced by a spiritual environment that builds an inner atmosphere conducive to religious decision-making (Zamzami, 2022).

In the fast-paced and pragmatic modern era, worship practices such as qurbani are often faced with challenges in the form of prioritizing the needs of life. Many individuals experience a dilemma between meeting family needs and carrying out sacrificial worship. This dilemma becomes a form of intrapersonal communication crisis, where individuals must choose based on beliefs and values they believe. This process of inner dialogue reflects the importance of spiritual awareness in making decisions. Therefore, intrapersonal communication can be an indicator of the depth of one's faith, as explained by Nurdin and Azwar (2020), that the quality of a Muslim's inner communication correlates with his spiritual steadfastness and the quality of his charity.

The implementation of qurbani at the Raodatul Abadi Mosque every year shows fluctuating participation. Although economically the surrounding community is classified as capable, not all individuals feel ready or called to sacrifice. This condition opens up a space for study on the role of intrapersonal communication in influencing the decision to sacrifice. Phenomena such as doubt, family considerations, and inner conflicts between the desire to sacrifice and other needs are strong indicators that the inner communication process plays a big role (Rakhmat, 2017). In this context, qurbani becomes more than just a religious obligation, but also a spiritual decision that goes through a long process of contemplation.

The Raodatul Abadi Mosque as a worship room and center for community social activities is an ideal place to explore the dynamics of intrapersonal communication in the implementation of qurban. The mosque is not only a place to carry out worship, but also an arena for the formation of meaning, the delivery of values, and the strengthening of intentions. In it, individuals often experience inner turmoil influenced by sermons, religious discussions, and social influences from fellow worshippers. This phenomenon shows that the decision to sacrifice is not only rational, but also very personal and emotional (Hamid, 2021).

Most previous research has placed more emphasis on the social and economic aspects of qurbani, such as meat distribution, animal management, or community participation in general. However, not many have explored the internal side of the individual decision-making process, especially from the perspective of intrapersonal communication. In fact, understanding this aspect is important to build a da'wah approach that touches the psychological side of the ummah, especially in encouraging awareness and sincerity in sacrificing (Latif & Nur, 2020). The study of communication in the realm of worship also makes a great contribution to enriching the understanding of the relationship between faith and behavior.

This research is important because it can open new horizons in understanding the practice of worship, especially qurban, through a communication approach. The intrapersonal communication approach helps to see how one weighs between wants, obligations, and abilities, within the framework of religious values. In complex social conditions like today, where the demands of life are increasing, inner communication is the key in determining whether a person is spiritually and emotionally ready to carry out the sacrificial worship (Susanto, 2018). Thus, this analysis is not only academically important, but also has practical implications in the development of the people.

This research is also important in an effort to understand the characteristics of Muslims in the local environment such as the Raodatul Abadi Mosque. The mosque environment is inhabited by a heterogeneous community in terms of socio-economy, but they have similarities in carrying out religious traditions. By understanding how each individual processes intrapersonally before sacrificing, we can delve deeper into the cultural values, traditions, and outlook of the local community. In this context, intrapersonal communication is not only personal, but also reflects the social structure and collective values that live in society (Rahman, 2019).

In addition, an understanding of the role of intrapersonal communication in qurbani can also be the basis for designing da'wah strategies or religious education that touch more on the personal aspects of the people. Strategies that only emphasize the postulates or rules of sharia without touching the psychological aspect, are often less effective in arousing sincere awareness and intentions. Therefore, an approach that considers individual inner processes and contemplation needs to be developed by dai and mosque managers in conveying religious messages (Hafidz, 2023).

With this background, this study aims to describe and analyze how intrapersonal communication affects the decision-making process of individuals in sacrificing at the Raodatul Abadi Mosque. The focus of this study is not only on outward behaviors such as participation in qurbani, but also on the inner dynamics that precede it. By using a qualitative approach, this research is expected to be able to reveal the deep meaning of qurbani as an expression of an individual's spiritual communication with himself and with his God.

Finally, this study is expected to make a theoretical contribution to the development of communication science, especially in the realm of religious communication. Intrapersonal communication as one of the most basic and profound types of communication is often overlooked in the study of Islamic communication. In fact, it is precisely from this communication that the basis for real religious action emerges. By highlighting the implementation of qurbani through the lens of inner communication, this research is expected to be able to enrich the academic perspective and provide practical guidance for da'wah movers in fostering the ummah in a more personal way and touching the deepest psychological aspects.

2. METHOD

This study uses a descriptive qualitative approach to uncover the role of intrapersonal communication in the implementation of qurbani at the Raodatul Abadi Mosque. The qualitative approach was chosen because it allows researchers to explore the deep meaning of the individual's subjective experiences, specifically the thought processes and inner reflections that occur before a person decides to make a sacrifice. According to Creswell (2016), this approach is particularly suitable when researchers want to understand phenomena in a natural context and from the perspective of the participants themselves. Thus, this study does not aim to generalize, but rather to understand contextually and deeply how intrapersonal communication shapes individual religious decisions.

The data collection technique was carried out through in-depth interviews with worshippers of the Raodatul Abadi Mosque who actively participated or had doubts about sacrificing. The interviews were conducted directly and semi-structured, in order to allow the speakers to speak freely while still directing the discussion according to the focus of the research. In addition to interviews, the researcher also conducted participatory observations on activities leading up to the implementation of qurban, such as Eid al-Adha lectures, community discussions, and the distribution of sacrificial animals. This observation is important to understand the social and religious context that shapes the inner dialogue of the congregation. As revealed by Miles, Huberman, and Saldaña (2018), triangulating data from various sources increases the validity and reliability of qualitative data.

In analyzing the data, the researcher used thematic analysis techniques to identify patterns of intrapersonal communication that emerged from the respondents' narratives. The analysis stage is carried out by transcribing interview data, coding, theme identification, and interpretation. This analysis aims to find the main themes related to intentions, inner reflection, internal conflicts, and moral considerations in the decision to sacrifice. In accordance with the opinion of Braun and Clarke (2019), thematic analysis allows researchers to understand the relationship between personal experience and the social meaning of intrapersonal communication processes. The results of this analysis are then presented narratively and interpretively to capture psychological nuances that are not explicitly visible.

3. RESULT AND DISCUSSION

The implementation of the sacrificial service at the Raodatul Abadi Mosque this year reflects the process of religious communication which is not only social, but also very personal, especially in the aspect of intrapersonal communication of the worshippers. Based on the results of observations and interviews, it is known that there were 20 cows slaughtered on Eid al-Adha. The cutting site is divided into two places: around the mosque area and a large field that serves to accommodate a larger volume of activities as well as wider distribution. This separation of locations also provides ease of regulating the flow of pilgrims and the meat distribution process.

The person in charge of the activity, Mr. H. Sulaiman and Mr. Fadli Fattah, said that the division of this location was decided through joint deliberation for the sake of efficiency. "If everything is centered in the mosque, I am worried that it is too crowded and disorderly. With two places, the community can be more organized and the committee is also helped," said Mr. H. Sulaiman. In this context, strong interpersonal communication between the committee is the basis of effective qurbani management, while conversely, intrapersonal communication of the pilgrims plays its own role in making decisions to sacrifice.

According to Mr. Fadli Fattah, although the price of cattle has increased this year, the enthusiasm of the pilgrims has not decreased. "There were those who were hesitant at first, but eventually joined a joint venture of seven people and one cow. Usually they are silent first, then a week before D-day, they come to declare their readiness," he explained. This phenomenon shows how intrapersonal communication processes such as thinking, weighing, and feeling, take place intensely before making a decision. Many pilgrims previously felt that they were not financially ready, but after reflecting and comparing with previous years, they finally decided to participate in the sacrifice.

One of the worshippers, Mr. Rauf, a small trader in the market, said, "At first I thought I couldn't afford it, but I said to myself, it's not about being able, it's about intention. I gathered slowly, thank God I was able to join the sacrifice of seven people." This statement shows how self-dialogue encourages the process of positive affirmation. He underwent a process of inner negotiation between economic reality and spiritual desires, until finally he came up with a decision that he believed to be right.

Another form of intrapersonal communication is seen in female pilgrims. Mrs. Nurlia, a honorary teacher, admitted that she had not participated in the sacrifice for two years due to children's school fees. However, this year he decided to return to sacrifice. "I feel, why haven't I participated for a long time. There is guilt. So I set it aside little by little since the month of Rajab," he said. The decision emerged from deep personal reflection, showing how intrapersonal communication can form a high sense of spiritual responsibility.

In addition, the religious atmosphere created ahead of Eid al-Adha at the Raodatul Abadi Mosque also affects the inner reflection process of the worshippers. The lectures delivered every night during the last 10 days of Dzulhijjah provide a space for reflection for many worshippers. Some of them even stated that the content of the lecture was a 'gentle blow' to their hearts. As expressed by Mr. Andi, "When the ustaz said 'if not now, when?', I immediately gasped. I went home, talked to my wife, and we decided to participate in qurbani this year."

From a communication perspective, all of these phenomena reflect that qurbani is not only physical or transactional worship, but also the result of complex psychological and spiritual processes. Intrapersonal communication plays an important role in forming beliefs, breaking down doubts, and strengthening intentions. In this context, the existence of mosques as a social and spiritual space makes an important contribution in stimulating the internal communication process of the people.

Apart from the terms of personal intentions and readiness, intrapersonal communication is also seen in the way pilgrims respond to social dynamics around qurbani. Several speakers said that they felt "uncomfortable" if they did not participate this year, especially if they regularly participated the previous year. In this case, intrapersonal communication does not only contain reflection on faith, but also an evaluation of social positions in the community. Mr. Arman, one of the residents who participated in the qurbani for the first time, stated, "I think, if every year I only see other people sacrificing, when will I also give? It's uncomfortable to just be a spectator." This suggests that moral and existential considerations are integrated in the process of personal thinking.

Another interesting aspect is how previous sacrificial experiences can strengthen the faith of the following years. A number of respondents said that the feeling of calm and happiness after performing the sacrifice is an inner reminder that encourages them to repeat the action. Sartika's mother said, "After I participated in qurbani last year, my heart seemed calmer. I don't feel like it's too hard to leave that fortune, because I know it's going to come back in another way." These positive emotions are then stored in affective memory, becoming part of intrapersonal communication when faced with the decision to sacrifice the following year.

On the other hand, some pilgrims said that fear is also part of the intrapersonal communication they experience. Not afraid of reduced sustenance, but fear of not getting the same opportunity in the future. "I'm afraid, if not this year, maybe next year I'll be sick, or my livelihood will be difficult. So I instilled in myself: while I can, I have to do it," said Mr. Idris. This reflection suggests that intrapersonal communication can arise from a sense of spiritual urgency, not just from a positive emotional state.

Strong intrapersonal communication can also inspire others through tangible actions. Mr. Fadli Fattah revealed that some pilgrims initially did not intend to sacrifice, but changed their minds after seeing their neighbors who had a simpler economy actually contributed. "They said, 'If he can do it, why can't I?' Now sometimes it is not because of *da'wah*, but because of a moment of silent reflection in their hearts," he explained. Here, it can be seen that social action can be a stimulus that triggers inner dialogue and creates a spiritual domino effect in society.

The role of mosques as a center for the formation of community spirituality also cannot be ignored. Activities such as light discussions after prayers, public announcements from the committee, to the delivery of thematic sermons, all provide verbal and nonverbal stimuli that encourage the creation of a space for inner reflection. Even in simple moments such as witnessing the process of slaughtering sacrificial animals, some worshippers said that they were "silent and moved" to more seriously explore the meaning of the worship. In other words, the religious atmosphere created by the community is able to strengthen the intensity of an individual's intrapersonal communication.

The implementation of qurbani at the Raodatul Abadi Mosque is an illustration of how religious rituals are not only an annual administrative activity, but also a space for spiritual actualization that is very personal. Through the experience of intrapersonal communication—thinking, feeling, weighing, and deciding—each individual finds room to grow religiously. What seems simple on the surface, such as depositing sacrificial money, actually holds a long process of inner battle, reflection on values, and the search for meaning that is multi-layered. Therefore, intrapersonal communication deserves to be placed as an important element in the study of religious practices based on social practices.

Finally, the implementation of qurbani at the Raodatul Abadi Mosque shows the synergy between social structures (committees, mosques, communities) and personal dynamics (reflections, emotions, personal decisions). Good management of the committee, regular spiritual formation, and active involvement of the congregation are proof that intrapersonal communication is not only a problem within oneself, but is also influenced by the environment that supports the spiritual process itself.

The tracking of the main theme of the thematic analysis revealed that the intention to sacrifice emerged as a starting point for the inner dialogue of the congregation. The majority of participants described this initial stage as a process of self-talk about financial ability, sincerity, and social benefits of qurbani. They weigh between "should" versus "can" before confirming a decision. This is in line with the spiritual motivation model that places intention as a trigger for prosocial behavior (Ridwan, 2024).

The second theme is the intrapersonal conflict between family needs and worship obligations. Fixed income respondents said it was easier to dispel doubt, while informal workers faced "inner voices" that conflicted with daily economic priorities and spiritual impulses. These findings reinforce the concept of cognitive dissonance in religious practice, which is psychological tension that encourages the search for justification or behavioral adjustment (Abdillah, 2021).

Third, the role of the mosque environment stimulus has been proven to moderate inner dialogue. Eid al-Adha sermons, thematic recitations, and invitation-to-sacrifice posters give rise to "aha moments" that trigger intrapersonal reevaluation. Some participants called the lecture on the social reward of qurbani a "sentilan" that calmed their nervousness. This supports Yusuf's (2020) finding that public religious messages can strengthen spiritual self-efficacy.

Fourth, positive post-urbanization emotions (relief, gratitude, pride) strengthen their cognitive schema to return to urbanization in the following year. This mechanism is in accordance with the framework of anticipated emotion in prosocial behavior: pleasant affective experiences become key memories that are accessed in subsequent decision-making (Setyawan, 2019).

Fifth, a pattern of "sharing the blessing" emerges: pilgrims who are already determined to sacrifice actually stimulate the intrapersonal of others through personal experiences. Informal dialogue in the mosque foyer became a means of vicarious experience that transmitted the belief that sacrificing was "not as hard as it seems." This mechanism shows the close link between intrapersonal and interpersonal communication within religious communities.

Sixth, family support plays a dual role as a reinforcement or inhibitor of intention. Couples or parents who emphasize the urgency of other supports may delay the decision, while families who encourage "grateful sustenance" accelerate the process of self-affirmation. This phenomenon confirms

the premise of Qadri (2018) that intrapersonal communication always takes place in the network of the nearest social norms.

Seventh, the analysis shows a shift in motivation from mere sharia obligations to self-transcendence. Participants revealed that they felt "closer to God" and "felt worthy of sharing" after calculating the sufficiency of sustenance. It is this transcendence that then suppresses value conflicts and fosters sustainable inner satisfaction.

Finally, researchers found that personal da'wah strategies, for example, one-on-one consultations with imams are more effective in triggering inner reflection than mass invitations. When pilgrims are able to verbalize their doubts, they receive theological clarification as well as emotional support, accelerating the reconciliation between belief and action. These findings enrich the discourse that intrapersonal communication is effectively fostered through empathetic and contextual religious dialogue.

4. CONCLUSION

The implementation of the sacrificial service at the Raodatul Abadi Mosque shows that intrapersonal communication has a very important role in shaping the intention and decision of the pilgrims to sacrifice. The process of inner reflection experienced by each individual is the basis for strengthening sincerity and readiness, both financially and spiritually. Communication in this self is not only in the form of simple dialogue, but complex psychological negotiations between religious values, economic conditions, and social responsibility.

In addition, the social and religious environment factors in the mosque make a significant contribution to strengthening the intrapersonal communication process. Sermons, lectures, and interactions with other committees and congregations create a stimulus that helps congregations reflect on their intentions, thereby increasing motivation and confidence. The existence of two sacrificial slaughter locations also supports an orderly and efficient implementation, so that pilgrims feel more comfortable and motivated to participate.

Post-urbanization positive emotional experiences such as gratitude, pride, and calmness also strengthen the motivation to sacrifice in the following years. This confirms that intrapersonal communication does not stop at the decision-making stage, but continues as a process of evaluation and deep spiritual learning. These positive emotions build affective memories that serve as strong internal drivers.

Furthermore, the role of family and the social environment also affect the course of intrapersonal communication. Support or obstacles from those closest to you can be the subject of inner dialogue that affects the final decision of the pilgrim. Communication that occurs within individuals always takes place in a social context, so interpersonal interactions and community norms remain important factors in religious practices such as qurbani.

Overall, this study underscores that the performance of qurbani is not just a physical ritual, but a spiritual process that involves intense intrapersonal communication. The Raodatul Abadi Mosque acts as a social and spiritual space that supports the formation of this inner dialogue. Therefore, understanding and facilitating intrapersonal communication can be key in increasing the participation and meaning of qurbani worship in the future.

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