The Role of Religiousness on Authentic Happiness Through the Mediator of Optimism Among Middle-Aged Female Sanitation Workers

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Abstract
Achieving happiness in middle adulthood varies for everyone, with some feeling unhappy or stagnant during this phase. Two approaches to achieving happiness are hedonism and eudaimonia. This research aims to understand the role of religiosity in authentic happiness through the mediator of optimism. The study employed a quantitative descriptive method with 204 middle-aged women who work as sanitation workers in East Jakarta as subjects. Structural Equation Modelling (SEM) was used to empirically test a theoretical model depicting the direct or indirect influence of three variables. The results supported all four hypotheses: religiosity influences optimism, religiosity has an effect on authentic happiness, optimism has an effect on authentic happiness, and religiosity affects authentic happiness through the mediator of optimism. Therefore, the testing of these hypotheses showed a significant impact.
Keywords: Authentic Happiness, Religiosity, Optimism, Mediator, Middle-Aged

Introduction
The middle adulthood stage represents the peak of individual maturity, known as the "generativity versus stagnation" phase (Erikson, 1998). During this phase, individuals are capable of being wise, nurturing grandchildren, and carrying no burden from past life experiences. They are able to live peacefully and accept all changes, including those that come with aging and its limitations. This applies not only to individuals with successful past lives but also to those who have faced significant psychological and emotional challenges. Many experts assert that middle adulthood is a happy age, achievable for those who have accomplished the developmental tasks at each stage of life, as development is an ongoing process. Middle adulthood should ideally represent the pinnacle of individual happiness because individuals have learned to interpret life events, focusing on the positive aspects of past, present, and

future experiences (Hurlock, 2007; Shaffer & Kipp, 2010). However, this is not attainable for individuals who have not achieved developmental tasks and may experience stagnation. Feelings of disappointment, regret, uncontrolled emotions, and a sense of demandingness due to dissatisfaction with past life experiences can lead to lifelong unhappiness.

Happiness is defined by various scholars from different perspectives, generally categorized into two types: hedonic happiness, based on material possessions, achievements, and worldly pleasures like alcohol consumption; and eudaimonic happiness, rooted in building and nurturing inner potentials to evoke positive emotions in life (Seligman, 2002). Happiness, termed "authentic happiness" by Seligman (2003), involves an individual's ability to cultivate and maintain positive qualities within themselves, such as wisdom, gratitude, and forgiveness. This concept allows individuals to reinterpret unpleasant events positively, leading to a life filled with positive emotions. Authentic happiness is influenced by various factors, including character strengths that give rise to virtues (Peterson & Seligman, 2004).

This research focuses on two factors: optimism and religiosity. Optimism, as a moderator variable, pertains to a belief that the future will be better and positive (Scheier et al., 2002; Schneider, 2001). It is based on explanatory style, developed by Seligman (2006), and influenced by factors such as satisfaction with past and current life, peace with all circumstances, and religious attitudes. Religiosity is defined as an individual's belief in and adherence to their religion, encompassing various dimensions such as knowledge, beliefs, public and private religious practices, and religious experiences (Glock & Stark, 1966).

Based on the aforementioned points, the research question is: "Does the theoretical model stating that religiosity's role in authentic happiness, mediated by optimism, align with empirical data?"

Research Methodology
This study is quantitative research aimed at examining the hierarchical relationship among three variables. The research subjects are middle-aged women working as sanitation workers in the East Jakarta Regional Government, totalling 204 individuals. The sampling technique employed is convenience sampling due to the limited data availability within the neighbourhoods of the East Jakarta Regional Government. This method is deemed appropriate as per (Sugiyono, 2019). The instruments used are adaptations and modifications of three different instruments. The Authentic Happiness Inventory (AHI) developed by Seligman (2002) is utilized to measure happiness. Optimism is assessed based on aspects developed by Seligman (2006), and religiosity is measured using The Centrality of Religiosity Scale (CRS) developed by (Huber, 2012). A Likert scale is employed for measurement.
This research utilizes Partial Least Squares Structural Equation Modelling (PLS-SEM), which is a predictive modelling approach within Structural Equation Modelling. PLS is considered a powerful analysis method as it does not rely heavily on assumptions such as normal data distribution or large sample sizes (Hermawan & Hasibuan, 2016; Siswoyo, 2017).

Significant of Research
Based on the formulation of the problem, the purpose of this study is to test the theoretical model of the role of religiousness and towards authentic happiness with optimistic mediators. In addition to testing the theoretical model, it also empirically tests the truth of the

relationship between all exogenous variables and endogenous variables directly and indirectly and empirically tests the truth of the direct relationship between the mediator and the endogenous variable.

The results of the study can expand and enrich the development of theories related to educational psychology, especially the field of positive psychology studies. This is because positive psychology is indeed a useful theory in terms of developing the passion and enthusiasm of students including individuals in adulthood. In addition, the results of the study are expected to provide good input for policy makers in leading, deciding policies related to middle-aged women who are married and have children. Women who play dual roles have quite a lot of internal conflict. So, it requires consideration of human values so that women who play dual roles do not reduce the importance of their role as mothers when working outside.

Compliance with Ethical Standards
The research was conducted with ethical approval from the Social Research Ethics Committee of Universitas Muhammadiyah Prof. DR. HAMKA (UHAMKA) with No Number:49/F.03.01/2023, in accordance with the regulation of the Ministry of Research and Technology, decree No. 25/M/Kp/III/2013 on research ethics, and the regulation from the Indonesian Institute of Science, decree No. 06/E/2013 on research ethics. All respondents involved in this study have also completed written informed consent as evidence of their agreement to participate in the research. This informed consent includes an explanation of the research procedures, data protection, and possible risks.

Results
The PLS structural model analysis was carried out in several stages.

SEM Model Development
The theoretical model developed in the initial stage will be illustrated in a Structural Equation Modeling (SEM) diagram, facilitating the visualization of the causal relationships to be tested. In this diagram, relationships between constructs will be represented by arrows. Straight arrows indicate a direct causal relationship between one construct and another (Agus, 2015; Hafiez, 2013).
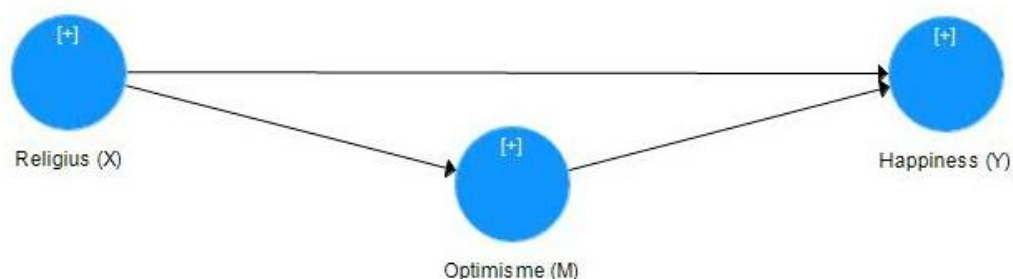

Figure 1
Model of Causal Relationships Between Variables

Uji Inner Model

Inner model or structural model testing is carried out to see the values of R Square, Q2, GoF, and test the influence between variables.

R-Square Analysis

This analysis aims to determine the percentage of variability in the endogenous construct explained by variability in the exogenous constructs. The analysis also assesses the goodness of fit of the structural equation model. A higher R-square value indicates that the exogenous variables can better explain the variability in the endogenous variable, thereby indicating a better structural equation model.

The R-square value for the Happiness variable is 0.373. This R-square value means that 37.3% of the variability in the construct of authentic happiness is explained by the variability in the constructs of religiosity and optimism, while the remaining percentage is explained by other unexamined variables. According to Chin (1998) cited in Ghozali and Latan (2015:81), R2 values of 0.67, 0.33, and 0.19 suggest a strong, moderate, and weak model, respectively. Therefore, the influence can be considered moderate.

The R-square value for the Optimism variable is 0.237. This R-square value indicates that 23.7% of the variability in the construct of Optimism is explained by the variability in the construct of Religiosity, while the rest is explained by other unexamined variables. According to Chin (1998) cited in Ghozali and Latan (2015:81), an R2 value of 0.67, 0.33, and 0.19 suggest a strong, moderate, and weak model, respectively. Therefore, the influence can be considered weak.

Effect size (f^2)

This equation is used to determine whether latent endogenous variables are strongly influenced by latent exogenous variables. The results show:
1. The f-square value for Optimism on Happiness is 0.225, indicating a relatively large effect.
2. The f-square value for Religiosity on Happiness is 0.090, indicating a relatively small effect.
3. The f-square value for Religiosity on Optimism is 0.311, indicating a relatively large effect.

These f-square values assess the impact or strength of the relationships between the latent variables in the model. A higher f-square value suggests a stronger influence of the exogenous variable on the endogenous variable.

Predictive Relevance (Q^2)

Q2 is also known as Stone-Geisser. This test is conducted to demonstrate the predictive capability of the model when the value is above 0. The results show Q2 values of 0.103 and 0.029. Because these values are above 0, the model has "predictive relevance."

Goodness of Fit Index (GoF)

The model fit testing was conducted by examining the estimation output of Smart PLS for the SRMR value. From the output, it is evident that the SRMR value is 0.082, indicating that the model is adequate and meets the criteria for goodness of fit.

Hypothesis Testing (Influence between variables)

In this hypothesis testing stage, analyse conducted whether there is a significant influence between independent variables and dependent variables.

The hypotheses are tested by examining the path coefficients, which indicate the parameter coefficients and the significance value of the t-statistic. The significance of the estimated parameters provides information about the relationships between the research variables. The threshold for rejecting or accepting the proposed hypotheses is a probability of 0.05.

The table below presents the estimation output for testing the structural model:

Table 1
Hypothesis Testing based on Path Coefficient

Path Coefficients

	Mean, STDEV, T-Values, P-Values	Confidence Intervals	Confidence Intervals Bias Corrected	Samples	
	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
Optimisme (M) -> Happiness (Y)	0.430	0.456	0.072	5.980	0.000
Religius (X) -> Happiness (Y)	0.272	0.267	0.064	4.236	0.000
Religius (X) -> Optimisme (M)	0.487	0.508	0.062	7.842	0.000

Source: Data processed with SmartPLS, 2024

Hypothesis test results can be tabulated as follows

Tabel 2
Direct Effect Hypothesis Test Results

Hypothesis		Std Coefficient value	T Statistic	P-value	Remark
H$_1$	Religious → Optimism	0,487	7,842	0,000	Influential
H$_2$	Religious → Happiness	0,272	4,236	0,000	Influential
H$_3$	Optimism → Happiness	0,430	5,980	0,000	Influential

The results of the tabulation can be described as follows.

a.   Religiousness influences optimism. This is because the t statistic value is > 1.96 (7.842 > 1.96) or P value < 0.05 (0.000 < 0.05), so Ho is rejected, and Ha is accepted. A positive coefficient value of 0.487 means that the influence is positive, that is, if religiousness increases, optimism also increases.

b.   Religion influences authentic happiness. This is because the t statistic value is > 1.96 (4.236 > 1.96) or P value < 0.05 (0.000 < 0.05), so Ho is rejected, and Ha is accepted. A positive coefficient value of 0.272 means that the influence is positive, that is, if religiousness increases, happiness will also increase.

c.   Optimism influences authentic happiness. This is because the t statistic value is > 1.96 (5.980 > 1.96) or P value < 0.05 (0.000 < 0.05), so Ho is rejected, and Ha is accepted. A positive coefficient value of 0.430 means that the influence is positive, that is, if optimism increases, authentic happiness will also increase.

Test the Effect of Mediating Variables (Indirect Effect Test)

Hypothesis formulation for the influence of the mediating variable (no influence direct) is H$_a$: religion influences authentic happiness through optimistic. The results of the mediation effect

test can be seen in the Indirect Effect output, if the P value is less than 0.05 then the independent variable influences the dependent variable through the mediation variable. The results on the output can be tabulated in the table as follows.

Tabel 3
Indirect Effect Hypothesis Test Results

Hypothesis		Std Coefficient Value	T Statistic	P-value	Remark
H4	Religious → Optimism → Happiness	0,209	5,273	0,000	Mediating

Source: Data processed with SmartPLS, 2024

To test the influence of the mediator variable, the results obtained were that religion had an effect on authentic happiness through the optimistic mediator. This is based on the indirect effect test which obtained a P value of less than 0.05 (0.000 < 0.05).

Discussion
The Influence of Religion on Optimism (Hypothesis 1)
Based on the research findings, it is known that religiosity influences optimism. In this case, an increase in religiosity leads to increased optimism, and vice versa. The level of religiosity a person possesses can impact their life expectancy. The higher someone's level of religiosity, the higher their life expectancy, which in turn increases optimism about the future (Mayasari, 2014). Christopher's research (2005) on religion and optimism towards biotechnology in the United States showed that religiosity can influence optimistic attitudes through a medium. Similarly, in studies exploring the relationship between social support, racism, religiosity, and optimism Mattis et al (2004), it was found that a close relationship with God, which is an indicator of religiosity, fosters optimistic attitudes. Additionally, social support, a predictor of optimism, is quite significant.

The influence of religion on authentic happiness (Hypothesis 2)
Based on the research findings, it is known that religiosity influences happiness. This means that an increase in religiosity leads to increased happiness, and vice versa. This finding is supported by several studies, including Pontoh (2015) and Routledge (cited in Yorulmaz, 2016). The religion one adheres to impacts the sense of happiness within an individual, although sometimes hindered by social support. Religious individuals tend to be happier compared to non-religious individuals. The more religious practices one engages in, the higher their level of happiness. Additionally, religion can reduce the level of depression experienced by individuals (Lewis and Cruise, 2006). In the Islamic view, genuine happiness must be grounded in religion (Risky et al., 2018).

The Influence of Optimism on Authentic Happiness (Hypothesis 3)
Based on the research findings, it is known that optimism influences happiness. Therefore, as optimism increases, happiness also increases and vice versa. This is supported by a study conducted in India on working women, which found that these women had the highest scores in happiness and also exhibited the highest scores in optimism (Gorsy & Panwar, 2016). Another study on optimism and subjective well-being (SWB) among middle-aged women in

Sweden and Lithuania showed stability in optimism and SWB among women in both countries, despite some minor numerical differences (Daukantaitė & Zukauskienė, 2011).

The Influence of Religion on Happiness through Optimistic Mediators (Hypothesis 4)

Based on the research findings, it is known that religiosity influences authentic happiness through the mediator of optimism. This is based on the indirect effect test, where the obtained p-value is less than 0.05 (0.000 < 0.05). A study conducted in Malang on the relationship between religiosity, optimism, social support, and psychological well-being (PWB) revealed a strong linear relationship among religiosity, optimism, social support, and PWB (Ihamuddin et al., 2017). This indicates that these three variables have a strong interrelationship with each other.

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