Integrative Happiness Model: Spiritual Aspects as the Local Content of Indonesian Happiness

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Abstract: Happiness has been influenced by culture and it is important to find out the model of happiness from a culture. The model to be tested of Indonesian people is hypothesized as an integrative model of happiness, which is formed by three dimensions: hedonia, eudaimonia and spiritual. The goal is to prove the integrative model of happiness as a model of Indonesian happiness with spirituality as the local content. Data were collected through questionnaires from 750 people who were selected by random cluster technique in Jakarta, Bogor, Depok, Tangerang, and Bekasi. Furthermore, data were statistically processed using the structural equation model. The result proved that the structural model fit with empirical data. This revealed that for Indonesian people, happiness is integrative consisted of hedonia, eudaimonia, and spiritual dimension. In this research, spirituality is proven built by 4 indicators, closeness to God, patience, gratitude and sincere. Later, also proved that hedonia, eudaimonia and spirituality are related to each other. From this model, it is found there are 13 indicators that make up the model of integrative happiness and some of them give more contribution to this model, there are: have emotional balanced (hedonia); self-acceptance (eudaimonia) and act patiently in life (spiritual).

Keywords: integrative happiness, spirituality, Hedonia, eudaimonia, Indonesia

I INTRODUCTION

The benefits of studies about happiness for humankind has been highly recognized. Findings from numerous researchers showed that happiness contributed positively for humankind, such as better function in daily living [1]; created peak performance [2]; higher commitment to organization [3]; and helps prevent diseases and longevity [4]. Even though studies about happiness are abundant, it is complicated to formulate happiness. The debate about its formula is still on going, for example Immanuel Kant who said "the concept of happiness is such an indeterminate one that even though

everyone wishes to attain happiness, yet he can never say definetely and consistently what it is that he really wishes and wills" [5]. Until now the concept of happiness is referred to two popular concepts, hedonia and eudaimonia. Hedonia was used by Diener [6] to build the theory of Subjective Well Being (SWB) which uses life satisfaction and emotion stability as the benchmark, on the other side, eudaimonia was used by Ryff [2] to compose the theory of Psychological Well Being (PWB) which uses actualization of psychological function as the benchmark.

In order to find common meaning about happiness, researcher made preliminary study, used social representation approach from Moskovici [7] asked 50 persons (20 employees and 30 master's degree students) to write the meaning of happiness. The result of this process is then validated by asking another 100 persons to assess how much they agree about the items revealed. Based on the process, common meaning of happiness is then concluded by these terms: joy, peaceful life, positive feeling, achievements, assist and support others, make others happy, life balance, purpose in life, closeness to God, sincere (ikhlas), patience (sabar), and gratefulness (bersyukur).

This preliminary result showed that the meaning of happiness comprises both hedonia and eudaimonia. Nevertheless, there is some expressions which not contained in those perspectives. Expressions such as closeness to God, gratefulness, sincere and patience indicated that there is another perspective in interprets happiness. Paloutzian [8] argued that closeness to God is seen as the core of spirituality which theologically oriented. Related to spiritual aspect, Fontana [9] adduced that spirituality is one of basic human needs. This aspect is proven influence human behaviour [10]. Yet, spirituality has been neglected in psychology studies conducted before the twentieth century [11], even though, in 1951, Allport has revealed the importance of spirituality in psychology studies [12].

Then a question arises, if spirituality is important in human life, is it necessary to put it as part of the

meaning of happiness? Argyle [11] doubted the connection between spirituality-religious and happiness. Compton [2] also concluded that the connection of both concepts is still inconsistent. As there is a pros and cons in the concept of putting spirituality into the meaning of happiness, it is necessary to conduct a study to prove empirically that the meaning of happiness among Indonesians is integrative, which includes *hedonia*, eudaimonia and spirituality.

II. INTEGRATIVE MODEL OF HAPPINESS

Philosophically, happiness is seen as a noble concept because it was put as the main goal of human life. Therefore, its concept supposed to encompass entire human dimension, or multidimensional. Ideally, happiness should reflect human as an intelligent, emotional, social and spiritual being. Thus, the effort to interpret happiness should involving those objects: gratification of life experiences (hedonia), actualization of positive potency (eudaimonia), and the relationship to God (spiritual). Spilka [13] revealed that there are three kinds of spiritualities, such as: God-oriented spirituality; world-oriented spirituality dan people-orented spirituality. The research was used God oriented spirituality which based on theological thinking, or related to faith, with considering that religion has important role for Indonesians. Emmon and Paloutzian [8] explained that happiness on spiritual context (spiritual wellbeing) covers two main areas, such as the closeness to God and having a meaningful life.

Why spiritual aspect (theological oriented spirituality) need to be considered when interpreting happiness for Indonesians? Historical reviews showed that the important aspect that influence the evolution of Indonesians culture was their faith since the feudal period, colonial period and todays era. It is not surprising that religion (Islam in particular) affects most of Indonesians behavior. Moreover, Allport [12] explained that spiritual is the fundamental aspect that motivates man which was being grown by mental structure as the integral part of personality. Therefore, it could be said that psychologically, the role of spiritual aspect has been acknowledged on human behavior.

In relation with preliminary studies which resulted on the happiness interpretation such as 'close to God', 'patience', 'gratefulness' and 'sincere'. These terms could be associated to spiritual wellbeing. One's lifestyle that based on patience, gratefulness and sincere have brought them to happiness. The ones who are patient could control themselves, whereas the ones who are always grateful could accept their circumstances, and the ones who are sincere has a mechanism to overcome their life pressure. Thus, it can be said that spiritual dimension of happiness will be seen through the individual's consistency of living with patience, gratefulness and sincerity.

As the link between hedonia and eudaimonia have been empirically proven [14], how about their connection to spiritual dimension? Theoretically, it could be stated that the aspect being measured by spiritual wellbeing, i.e. the closeness to God, is assumed related to positive emotion (SWB). Individuals who are close to God would be calm, optimistic, and tough. An SWB research in Oman proved that happiness in Islamic context is hedonic [15]. Yet, Emmon and Paloutzian [8] said that closeness to God made the individual feel meaningfulness in his life. Having a purpose in life is one of the dimensions in PWB. So, it was assumed that spiritual wellbeing is also connected with PWB.

Based on the analysis, a hypothesis is formed: "Integrative happiness model is formed by hedonia dimension (represented by subjected wellbeing); eudaimonia dimension (represented by psychological wellbeing) and spiritual dimension" (was formulated based on social representation in the preliminary study). The model is illustrated in Figure 1.
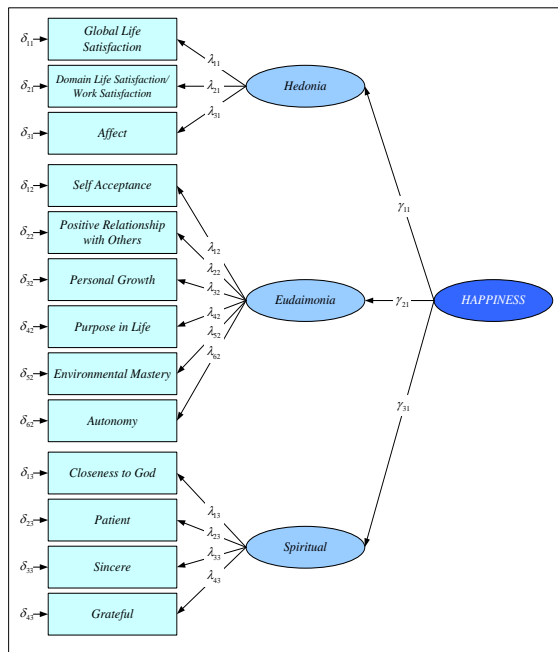
Figure 1. Integrative happiness model

III. METHOD

A. Participants

The sample of this study was comprised of 750 adults who live in Jakarta, Bogor, Depok, Tangerang and Bekasi. 377 participants worked in any kind of services companies (banking, insurance, property) and 373 participants worked in manufactures companies (automotive, food and beverage, pharmacy). This included 82,1% men and 17,9% women. Participant age range from 19 years to 54 years with average age of 34,46 years. Education level of paticipants were university level (53,5%) and high school level (46,5%).

B. Measurement

Integrative happiness was measured by three kinds of scales. Researcher made modification to some items in hedonia and eudaimonia scales to adjust with participant condition. In this research, hedonia part of happiness was measured by subjective wellbeing scales from Diener with total 32 items, comprised three sub scales; First, Global Life Satisfaction sub scale, comprised 5 items (no modification item); second, Domain Life Satisfaction sub scale, comprised 9 items (in this study it was measured through job satisfaction). Job satisfaction sub scale was formulated based on

Spector concept of job satisfaction, measured payment, job condition, career, leadership and co-workers support. Global life satisfaction and domain life satisfaction sub scales were constructed in Likert model with four alternative responses from agree to not agree. Later 18 items measured affects (9 items measured positive and 9 items measured negative affects) this sub scale referred to PANAS model, but the items were constructed based on focus group discussion. Eudaimonia dimension was measured by psychological wellbeing scale from Ryff with total 30 items, measuring six dimensions of PWB.

In order to measure spiritual dimension of happiness, researcher made scale based on focus group discussion involving 30 peoples (five groups) with considered those people knew a lot about the meaning of closeness to God; sincere, gratitude and patience from their religion point of view to determine the relevant items for measuring indicators of spiritual dimension of happiness. For intance, item "Feel God always grant my prayers" (closeness to God); "When buying a ticket stay abreast the queue although it takes a long time" (patience); "Had enough with all you have, do not envy the success of others" (gratitude); "Want to get a compliment when helping others" (negative item for measuring sincere). Spiritual happiness was constructed with Likert model. This scale ranging from strongly agree to strongly not agree. Data were accounted and analysed using SPSS and Lisrel.

To test the model, Confirmatory Factor Analysis (CFA) was carried out to the data using Lisrel. The calculation was divided into 2 steps; First, CFA was tested to each dimension, to obtain the significant score of which each dimension is formed from its statements. Second, CFA was tested to the integrative happiness model to prove that integrative happiness is formed by hedonia, eudaimonia and spirituality.

C. Result

CFA calculation of integrative happiness dimensions is shown on Table 1.

Each dimension is fit with the empirical data. This means that hedonia is proven to be formed by global life satisfaction, domain life satisfaction and affect with loading factors are around 0.39-0.77; two items were discarded because of low score of loading factor (below 0.3). Moreover, eudaimonia is proven to be formed by six indicators, such as self-acceptance; environmental mastery; personal growth; positive relationship with others; otonomy and purpose in life. There were 30 items on this

Table 1. Fit statistics of measurement model of integrative happiness dimensions

No	Dimension	Chi square, df & p	RMR	GFI	RMSEA	AGFI
1	Hedonia	414.32; df=382; p =0.12	0.04	0,97	0,01	0,95
2	Eudaimonia	349.30; df=319; p =0.12	0,03	0,97	0,01	0,95
3	Spiritual	217.17; df=193; p =0.12	0,03	0,98	0,01	0,96

scale with loading factors between 0.33-0.88. Spirituality is proven to be formed by 4 indicators, such as closeness to God; sincere (ikhlas), gratitude (bersyukur) and patient (sabar), there were 24 items with loading factors between 0.36-0.68.

Correlation among the integrative happiness indicators were shown on below table. Those correlations showed that most of the indicators were related, even though the numbers were not significant enough. This means that the indicators were interrelated, yet distinctive and not redundant for measuring the related dimensions.

The next step was testing the model which was formed by 3 dimensions: hedonia, eudaimonia and spirituality. The result showed that the model fits the empirical data (Chi-Square=42.19; df=34; p-value=0.16; RMSEA=0.02; RMR=0.02; GFI=0.99; AGFI=0.98). Based on these results, it can be stated that the hypotheses are accepted. This research proved that happiness among Indonesians is not only formed by emotion aspects, life satisfaction (hedonia), and potency realization but also spiritual aspect. In this case, closeness to God, gratitude, patience and sincere are proven as the indicator that reflected how deep their happiness is. Figure 2 shows the complete measurement of integrative happiness model.

Based on the loading factor scores shown at Figure 2, eudaimonia has the most significant score compared to the other aspects, hedonia or spirituality. This showed that eudaimonia has bigger role in forming integrative happiness. Nevertheless, of all indicators, these four indicators have the highest loading factor scores, which are affect (hedonia dimension); purpose in life and self acceptance (eudaimonia dimension); and patience (spiritual dimension).

There is a significant correlation between spirituality and hedonia (r = 0.24; p< 0.05), there is also a significant correlation between spiritual and eudaimonia (r = 0.68; p < 0.05), and between hedonia and eudaimonia (r = 0,47; p< 0,05).

IV. DISCUSSION

This research proved that happiness among Indonesians is integrative, covers hedonia, eudaimonia and spirituality dimensions. Specifically, those who are happy experience these aspects such as emotion stability, having life purposes, accepting their own shortcomings and strengths, and growing a patient habit. These indicators are dominant aspects in forming integrative happiness and be the distinctive findings which need to be more studied to research about integrative happiness. It is also proven that spirituality has an important role in forming

Table 2. Matrix correlation amongs indicators of integrative happiness.

|		1	2	3	4	5	6	7	8	9	10	11	12	13
1	Hed_GLS	1,00	**0,56****	0,39**	0,12**	**0,49****	0,11**	0,36**	0,12**	0,14**	0,12**	0,16**	0,04	0,19**
2	hed_DLS_	**0,56****	1,00	0,40**	0,13**	**0,41****	0,15**	0,28**	0,11**	0,07	0,06	0,24**	0,07	0,14**
3	Hed_Affect	0,39**	0,40**	1,00	0,26**	**0,45****	0,39**	0,39**	**0,46****	0,10**	0,24**	**0,53****	0,21**	0,31**
4	edmn pg	0,12**	0,13**	0,26**	1,00	**0,45****	0,29**	0,40**	0,29**	0,14**	**0,42****	0,28**	0,20**	0,26**
5	edmn Pil	**0,49****	**0,41****	**0,45****	**0,45****	1,00	0,31**	**0,56****	0,32**	0,25**	0,30**	0,28**	0,09*	0,27**
6	edmn Pr	0,11**	0,15**	0,39**	0,29**	0,31**	1,00	0,37**	0,40**	0,06	0,26**	0,32**	0,18**	0,19**
7	edmn SA	0,36**	0,28**	0,39**	0,40**	**0,56****	0,37**	1,00	0,21**	0,29**	0,26**	0,24**	0,03	0,23**
8	edmn EM	0,12**	0,11**	0,46**	0,29**	0,32**	0,40**	0,21**	1,00	0,07	0,29**	0,37**	0,24**	0,21**
9	edmn Aut	0,14**	0,07	0,10**	0,14**	0,25**	0,06	0,29**	0,07	1,00	0,21**	0,10**	-0,01	0,09**
10	Sprt CtG	0,12**	0,06	0,24**	0,42**	0,30**	0,26**	0,26**	0,29**	0,21**	1,00	0,24**	0,16**	0,34**
11	Sprt - patient	0,16**	0,24**	**0,53****	0,28**	0,28**	0,32**	0,24**	0,37**	0,10**	0,24**	1,00	0,37**	0,36**
12	Sprtl - sinc	0,04	0,07	0,21**	0,20**	0,09**	0,18**	0,03	0,24**	-0,01	0,16**	0,37**	1,00	0,22**
13	Sprtl - gratr	0,19**	0,14**	0,31**	0,26**	0,27**	0,19**	0,23**	0,21**	0,09**	0,34**	0,36**	0,22**	1,00
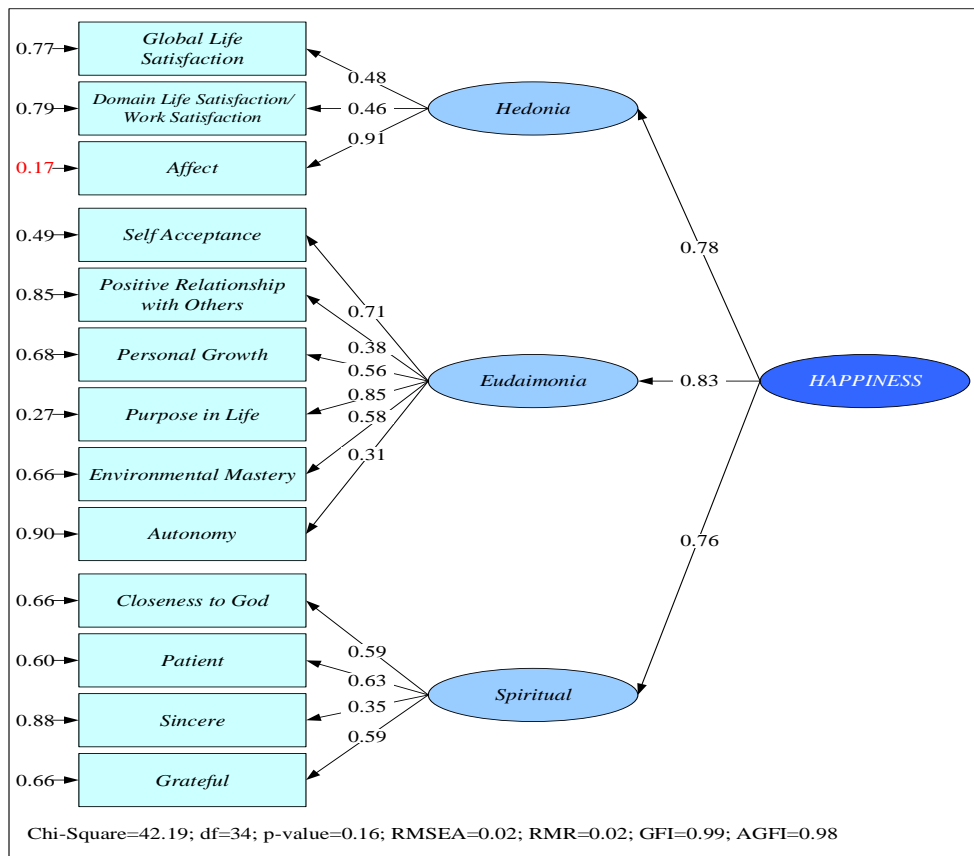
Figure 2. The measurement model of integrative happiness.

happiness. Reviewed from the indicators, patience gratitude also has significant contribution for the model. The small amount of sincere role needs to be more studied. However, it is assumed that sincerity concept, which comes from the scripture, is still not yet be understood as expected. Therefore, its manifest on daily life is still not significant, even though being said oftentimes. From the observation and interviews conducted, the understanding of sincere still limited only on advices to do so. Patience, on the other hand, is easier to conduct and agreed upon, so does gratitude. Regardless, these three aspects are proven to form spiritual happiness and become the dimension which significantly contributed for integrative happiness.

Closeness to God as spiritual happiness indicator seems need a separate study, considering a big social bias on responding the measurement aspect. Most participants gave strong intensity (very close to their God) on the scale. However, it is suspected that answers are bias since there is a concern when giving a low score intensity (away from God) since it will give them a bad perception. That bias is

has more contribution than sincere, moreover, closely related to the strong role of religion in Indonesians daily life, so that closeness to God is regarded as a compulsion, not as an appreciation of spiritual experiences.

Moreover, hedonia, eudaimonia and spiritual, are proven related to one another and significantly forming happiness. Therefore, happiness should have been being interpreted from those aspects, and use them as its benchmarks. Related to the fourth aspects which dominantly act as the roles, integrative happiness accentuates satisfaction in life experiences both in general and at work. Those satisfactions will be expressed through positive emotion rather than the negative ones. Satisfactions and emotion stability are being resulted through sincerity, self-acceptance and having the purpose of life. Related to the relationship among the dimensions, spirituality has bigger connection to eudaimonia, than eudaimonia to hedonia. This implies that sincere, gratitude and patience are closely related to eudaimonia indicators. The causal connection is not yet being done in this research;

however, it is assumed that spirituality could improve the effectiveness of positive individual potency actuality.

V. CONCLUSIONS

This research proves that happiness for Indonesians is not only oriented to hedonia or eudaimonia but also spiritual. These three aspects together form happiness so that the suitable happiness model for Indonesians is the integrative happiness model. In more detail, happiness could be achieved when a person has a purpose in life, emotional balance, accepting himself and behave patiently in living life.

The spiritual aspects that are revealed to play role in happiness are closeness to God, gratitude, patient and sincere. Among these four aspects, patience is proven to play a greater role in forming happiness while sincerity is shown to be lower than other aspects of forming happiness. These findings still require a more in-depth study to find out the role of each aspect of happiness. For further research it is recommended to explore the implementation of gratitude, patience and sincerity in various areas of life such as social, organizational and educational fields. Future research is expected to reveal the extent to which spiritual aspects play a role in improving the quality of human life.

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