

Religiosity, Forgiveness, and Subjective Well-Being Among Adolescents in Yogyakarta

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Abstract

The adolescent is essential in human life. Usually, people who succeed in this period will flourish in their life. One crucial aspect of an adolescent is happiness. Happiness will make someone relax, responsible for his individual experience and his community. This research aims to understand the relationship between religiosity, forgiveness, and subjective well-being. The forgiveness was studied because the adolescents find difficulties to practice forgiveness in his community. This study examines the relationship between Islamic religiosity and forgiveness with subjective well being. Forgiveness was investigated in this study. This research uses a quantitative approach to canonical data analysis. In this study, Respondents were students of class XI at one of the favorite Aliyah State Madrasahs in Yogyakarta. Class XI consists of eight classes with 207 students, then 130 samples were taken proportionally in each class. The results showed that the canonical loading of the dependent variable was 0.869 (life satisfaction) and 0.845 (affect). While, the canonical loading of an independent variable is 0.821 (forgiveness) and 0.756 (Islamic religiosity). From these results, it was concluded that there was a positive and significant mutual relationship between Islamic religiosity and forgiveness with the subjective well-being (satisfaction of life and affect).

Keywords: *adolescents, subjective well-being, affect, life satisfaction, forgiveness, Islamic religiosity*

1. Introduction

Teenagers are a crucial period in the span of human life. Success through this period well will significantly affect the development of the next period. Changes in life that are very fast today, of course, also affect the development of adolescents. Santrock said that today's youth have more significant challenges with adolescents of earlier eras [1].

The challenges of adolescents today are very complex, both related to relationships with others, especially peers. Friendship is essential in teenagers' lives and generally gives them positive results, such as security and social support, and opportunities to develop emotionally and socially. However, the friction of thought and behavior is also unavoidable, especially with widening freedom. As a result, various kinds of conflicts occur in adolescents that can damage their welfare. Therefore, self-management is essential to regulate emotions and open the space for forgiveness for people who hurt him, as Wal said [2] that forgiveness can increase subjective well-being.

Religiosity is also an essential aspect of an adolescent's positive affect or happiness. Religious people, according to Bomhoff [3] have a unique way of accepting the situation at hand, so that their hearts become peaceful and happier. Happiness is not only measured by the amount of income or material. Happiness for religious people can be obtained

through many activities in religious organizations, [4] giving infaq to people who are weaker and so forth. Sacrifices for religious activities are believed to be rewarded in the next life [5]. Therefore, religious people are always calm and happier. However, religious people do not have to accept the resignation of the situation at hand passively. Religious people must have intensive activities because this activity can also be achieved happiness [6].

This study discusses the relationship between Islamic religiosity and forgiveness to the subjective well-being of adolescents, which is developed into two variables of life satisfaction and affect. How is Islamic religiosity and forgiveness have a significant influence on life satisfaction and change on adolescents?

2. Methodology

This research uses a quantitative approach with a survey method. This study involved teenage students in one of the favorite madrasa in Yogyakarta. The adolescent students studied were in class XI consisting of 8 classes, totaling 207 people. From this population, a sample of 130 people was taken with the sampling technique using random cluster sampling.

Data collection uses a scale developed with self-report techniques. The subjective well-being scale consists of two scales, namely the affect scale and the life satisfaction scale. The affect scale is adapted and developed from the PANAS scale (Positive Affect and Negative Affect Schedule) compiled by Watson et al. [7]. The breadth of life scale was adapted and developed from the SWLS (Satisfaction with Life Scale) scale compiled by Diener [8], [9] and modified by Gilman [10]. As for the forgiveness scale, it was adapted and developed from the HFS (The Heartland Forgiveness Scale) scale compiled by Thomson et al. [11]. While, the scale of Islamic religiosity was adapted and developed from the scale of the MRPI (Moslem Religiosity Personality Inventory) compiled by Kraus [12].

The canonical analysis technique will be used to find out the relationship between Islamic religiosity and forgiveness with the affect and life satisfaction. Before the canonical analysis is carried out, the data must meet the prerequisite tests, including normality test, linearity test, and multicollinearity test. This canonical analysis technique is chosen because the independent variable and the dependent variable are more than one variable.

3. Results and Discussion

3.1. Results

A prerequisite test is performed before a canonical analysis is shown on the results of the data collected. This prerequisite test is essential because the canonical test can be carried out if the data meets the prerequisite test.

3.1.1. Test results for normality of each research variable

They are testing the normality of data distribution using the Kolmogorov-Smirnov goodness of fit test (K-SZ) technique. The rule used to determine whether or not the data distribution is normal is if $p > 0.05$, the distribution is declared normal. The results of the distribution normality test are seen in Table 1, where all the tested variable data are normally distributed.

Table 1. Summary of the results of the distributions normality test

Variable	N	K-S	P	SIG	Output
Affect	105	0,151	0,047	p>0.05	Normal
Life satisfaction	105	0,200	0,076	p>0.05	Normal
Islamic religiosity	105	0,200	0,074	p>0.05	Normal
Forgiveness	105	0,197	0,068	p>0.05	Normal

3.1.2. Linearity test results

The linearity test of the relationship in this study used the F-test. The linearity test criterion applies a significance level of 5%. Linearity tests include Islamic religiosity, forgiveness, life satisfaction (satisfaction), and affect. The results of the complete analysis can be seen in Table 2, where all the tested variable data are linearly related.

Table 2. Summary of the result of the analysis of the linearity relationship test

Variable	F	Sig	Significance	Output
Affect * Islamic religiosity	9,776	0,002	P<0.05	Linear
Affect * Forgiveness	11,178	0,001	P<0.05	Linear
Life satisfaction * Islamic religiosity	9,878	0,002	P<0.05	Linear
Life satisfaction * Forgiveness	12,403	0,001	P<0.05	Linear

3.1.3. Multicollinearity test results

The multicollinearity test is intended to find out whether there is a strong correlation between the independent variables. If there is a correlation, then there is a multicollinearity problem. A good canonical correlation model should not correlate with independent variables. Free variable multicollinearity testing uses the multicollinearity test contained in the SPSS program. The rule used to determine the absence of multicollinearity is if the tolerance value approaches one and the VIF is around 1. The results of the multicollinearity test can be seen in Table 3.

Table 3. Summary of the result of multicollinearity test analysis

Variable	Tolerance	Information	VIF	Output
Islamic religiosity	0,939	Nearing 1	1,065	Approximately 1
Forgiveness	0,939	Nearing 1	1,065	Approximately 1

In the coefficient section seen for the two independent variables, the VIF number is around 1 (for example, 1.065). Likewise, the tolerance value is close to 1 (as for the variable of religious behavior is 0.939). Thus it can be concluded that the model does not have a multicollinearity problem (MULTIKO), so the hypothesis can be continued.

3.1.4. Canonical analysis

In this correlation, there are two dependent variables, namely life satisfaction and affect, and two independent variables, namely forgiveness, and Islamic religiosity. If the smallest number is taken, there is a two that will form two canonical functions, as shown in Table 4.

Table 4. Canonical correlation of function 1 and function 2

Root No.	Percent	Cumulative Percent	Canonical Correlation
1	99,96037	99,96	0,45534
2	0,03963	100,00	0,01018

Table 4 shows the two canonical functions in the Root No. section. The canonical correlation number for function 1 is 0.45534, and for function 2 is 0.01018. Next, in Table 5, the results of the canonical function significance test are shown. Canonical function 1 is significant, and canonical function 2 is not significant.

Table 5. Testing the significance of the canonical function

Roots No.	Wilks L.	F hypothesis	Db	Galat Db	Sig of F
1 TO 2	0,79258	6,22436	4,00	202,00	0,000
2 TO 2	0,99990	0,01058	1,00	102,00	0,918

Table 5 shows the Sig of F column that tests the significance of canonical functions showing the function 1 significant number is 0,000, while for function 2, the significant number is 0.918. From these results, it appears that the significant amount of function 1 is far below 0.05 so that function 1 individually is significant, and can be further processed. While function 2, because the significant number is now above 0.05, then function 2 individually is considered unable to be processed further [13]. If tested together with the four procedures can be seen in Table 6.

Table 6. Multivariate significance test result

Test Name	Score	F	Error Db	Significant
Pillais	0,20744	5,90188	204	0,000
Hottelings	0,26167	6,54185	200	0,000
Wilks	0,79258	6,22436	202	0,000
Roys	0,20734			

Based on Table 6, we can see that the significance number (Sig of F) for all three procedures is below 0.05 (i.e., 0,000). Thus, if combined, canonical function 1 and canonical function 2 will be significant and can be further processed. There seems to be a difference between individual and collective testing. For this reason, it can be seen in the canonical correlation figures in the first table, with the function 1 canonic correlation number is 0.45534, while the canonical correlation function 2 is 0.01018. Function 1 has a higher canonical correlation number so that analysis for function 1 can be continued, and function 2 can be issued for further analysis. Thus, only function 1 will be analyzed further because besides being individually significant and together, they also have a high Canonical Correlation rate [13].

To find out the canonical correlation can be seen from two ways, namely canonical weights and canonical loading, which are summarized in the following table.

3.1.4.1. Canonical weights

Table 7. The result of the calculation of the canonical weights for the dependent variates

Standardized Canonical Coefficients for DEPENDENT Variables		
Variable	Function No.	
	1	2
Life satisfaction	.60564	-.95764
Affect	.56038	.98482

Table 8. The result of the calculation of the canonical weights for the independent variates

Standardized Canonical Coefficients for COVARIATES		
COVARIATE	CAN. VAR.	
	1	2
Forgiveness	.67571	-.77994
Islamic religiosity	.58900	.84733

3.1.4.2. Canonical loading

Table 9. The result of the canonical loading calculation for the dependent variates

Correlations between DEPENDENT and Canonical Variables		
Variable	Function No.	
	1	2
Life satisfaction	.86915	-.49456
Affect	.84516	.53451

Table 10. The canonical loading calculation result for independent variates

Correlations between COVARIATES and Canonical Variables		
COVARIATE	CAN. VAR.	
	1	2
Forgiveness	.82111	-.57078
Islamic religiosity	.75580	.65480

Based on the summary of the canonical correlation results above, namely only by paying attention to function 1, it can be concluded that each variable has a strong correlation with other variables. For the dependent variable canonical loading numbers of 0.869 (life satisfaction) and 0.845 (for affect). As for the independent variable, the canonical name of loadings is 0.821 (for forgiveness) and 0.756 (for Islamic religiosity).

3.2. Discussion

Diener termed happiness with subjective well-being. The term subjective well-being is more prevalent in scientific terms than happiness. Therefore, in this study, the word research also uses the subjective well-being term. The subjective well-being has a broad scope of the study, so the development of variables must be made into life satisfaction and affect. According to Beauchamp et al., subjective well-being is determined by three things: a) what does someone have? b) what can a person do with what he has? c) how does one feel about what he has and what he can do? [14]. Beauchamp's opinion implies that the subjective well being is predicted from the satisfaction of life and feeling (affect).

Before this, there were many studies linking life satisfaction with the acquisition of wealth and wealth. One's satisfaction in life is indeed influenced by the amount of wealth a person has. Schalembier's study explained that a person's income is very influential on the subjective well being. High or low income enough to predict one's well-being [15]. However, this study contradicts Burton's research stating that there is no relationship between income and the economy with the subjective well being [16].

In contrast, the results of this study indicate that the variables of Islamic religiosity and forgiveness together influence the life satisfaction and affect of the adolescents studied. The dynamics of these variables affect each other between one variable with another variable can be described in the following description.

3.2.1. Islamic religiosity influences subjective well-being

Islamic religiosity, according to Kraus, has the most critical dimension, namely its relationship with faith. Belief in religious teachings can give the spirit and strength to its adherents to live life with the value of loyalty that will color their behavior [12]. Haney's research shows that religious components are strong contributors to physical and mental well-being throughout life. Religious people will be happier than non-religious people [17].

Islam teaches people that God will always watch over His people and will favor those who are ever devoted. Taqwa, in the little sense, is to follow all of Allah's commands and stay away from all of Allah's prohibitions. While in Islam, Allah forbids drinking alcohol, for example, Muslims who avoid drinking alcohol are happy [18].

Islam also tells its people to pray silently with others. Wealth owned by Muslims is not solely their property, but in the treasure, there is another person's share. Therefore, Muslim people who are pious will undoubtedly be happy and happy if they make a lot. Giving alms is spending his wealth for the benefit of others. This is reinforced research by Akinin et al., which states that religious people who spend wealth for others will be happier [19].

According to Islamic teachings that giving alms can reject disasters in the form of sadness and disease. Islamic teachings also state that the sorrow experienced by a person if lived sincerely will be rewarded. For this reason, several studies have shown that religious people do not show pain even though they have to endure pain, [20] and religion can help overcome difficulties [3]. Islam also teaches that suffering in the world will be rewarded for happiness in the hereafter [5]. Thus, people who have Islamic religiosity will build good social relations.

People who have high Islamic religiosity will be able to build a great social life, from the lowest social life to the full social life. The most inferior social life is reflected in happy family life (sakinah). Happy families will have a high level of happiness. This is consistent with previous research, which states that satisfaction with family increases SWB [10], [20]. Building a family to be sure is not easy. Family members must respect each other and be able to regulate emotions [21]. The skill to control emotions into positive emotions is one part of Islamic teachings. All family members who build positive emotions have an impact on welfare in the family. To develop positive emotions in the family, can be through providing free time to be with family [22]. Families that are cared for will feel honored and happy.

A more extensive social life is lived in a community where a person lives. People who have high Islamic religiosity also have an excellent social experience. Religious people will keep social norms as long as they do not conflict with Islamic teachings. Stavrova said that social norms are a substantial element in improving subjective well-being [23]. In the community environment, social norms are inclusive, especially among teenagers. Meanwhile, adolescents following their development will penetrate a broader social level.

3.2.2. Forgiveness affects subjective well-being

Friendship for teenagers is essential. Friendship generally gives them positive results, such as security and social support, and opportunities to develop emotionally and socially [2]. Following the characteristics of adolescents, they want activities outside of nature-based. Nature has its allure for teens, as Gagliardi's research resulted in the environment being a source of healing for sick people [24]. Teenagers also usually tend to do activities together in groups [6]. Teenagers who have many good friends and can move with them will get good subjective well-being [25].

Meanwhile, vigorous adolescent activity with friends and the environment formed requires a controlled emotional response. Grosse et al. emphasized the importance of managing emotions for adolescents [26]. Similar studies were conducted by Ludwig, who stated how important emotional regulation is to someone [27]. This emotional management is essential because broad adolescent relationships will always appear in sharp differences. At this time, an open heart is needed and accepts variances that fall into one aspect of forgiveness [28]. Neal Krause et al. said that forgiving others tends to improve psychological well-being, and has a more substantial effect.

Islam strongly emphasizes this point, where forgiveness is more critical than reprisal. Muslims are encouraged to apologize to those who are guilty. This is following one of God's attributes in *Asmaul Husna*. A similar study is Egan's research, which states that theologians strongly recommend forgiving people for prosperity [29].

From the results of this study, it can be suggested how important it is to improve Islamic religiosity and forgiveness for Muslim youth. This study proves that these two variables significantly affect the subjective well-being of adolescents. The subjective well-being of adolescents is essential because SWB can influence academic achievement. This premise is corroborated by the results of Datu et al.'s research [30], which states that subjective well-being is closely related to academic success. Also, educational and religious strengthening is significant, because both of these things are also very influential on subjective well-being for someone [31].

4. Conclusion

Subjective well-being achieved by the Muslim youth to gain life satisfaction and affects the well through increased religiosity and spread forgiveness. High religiosity teenager closer to God so that his life is filled with a sense of optimism. A teenager who easily forgives others, his heart becomes loose so that there is no burden against him. Likewise, adolescents who get life satisfaction and positive affect will easily forgive. Teenagers who have life satisfaction and positive affect will always thank God so that their religiosity and forgiveness will increase. This is evidenced by canonical analysis results, where the canonical loading of the dependent variable is 0.869 (life satisfaction) and 0.845 (affect). Meanwhile, the canonical rate of loading the independent variable is 0.821 (forgiveness) and 0.756 (Islamic religiosity). From Canonical loading can be seen clearly if there is a positive and significant reciprocal relationship between the independent variables (Islamic religiosity and forgiveness) with the dependent variable (subjective well-being, that is, life satisfaction and affect).

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