

THE FORMING FACTORS OF RELIGIOUS MODERATION AND ISLAMIC HAPPINESS OF THE MUSLIM MINORITY IN TANA TORAJA

Muh Ruslan Abdullah

State Institute for Islamic Studies, Palopo

Jl. Agatis, Palopo, Indonesia

Email: muh_ruslanabdullah@iainpalopo.ac.id

Muh. Rasbi

State Institute for Islamic Studies, Palopo

Jl. Agatis, Palopo, Indonesia

Email: muh_rasbi@iainpalopo.ac.id

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Abstract

This research aims to analyse the factors that form religious moderation, as well as those that form the happiness of Muslim minorities, and the correlation between religious moderation and Islamic happiness. This research is quantitative research with 100 respondents. The analysis technique used is the construct validity analysis technique, including convergent and discriminant validity. The Structural Equation Modeling (SEM) is used to test the structural model. In the Convergent Output, the validity can be ascertained using specific test measures such as Confirmatory Factor Analysis (CFA) or Average Variance Extracted (AVE). The research results show that 1) statistically, the factors that form religious moderation among Muslim minorities are non-violence, national commitment, tolerance, and cultural adaptation. 2) Assaadah, the meaning of life, feelings of happiness, and personal life satisfaction, could also be used to form Islamic happiness for minority Muslims in Tana Toraja. 3) There was a correlation between religious moderation and Muslim happiness in minority areas.

Keywords: *islamic happiness, muslim minority, religious moderation*

INTRODUCTION

Extremism and radicalism have become pervasive globally (Supriyanto, 2022). Radical processes are continuous in both historical and social contexts. The radicalisation process cannot only be fully interpreted through socio-economic or personal context but disputes and conflicts can be openly considered as the main factor of radicalisation (Takeuchi, Takeuchi, and Jung, 2021).

Conflicts and tensions between one group and another are common in multicultural societies and impact life happiness (Akhmadi, 2019). One of the conflicts in Tana Toraja is the rejection of halal tourism (Makhasi and Rahimadhi, 2020; Tarigan and Basit, 2020).

Religious extremist attitudes are not in line with the fundamental teachings of any

religion, including Islam. The use of religion as an excuse for extreme behaviour can lead to conflict, hatred, intolerance, and war (Ministry of Religion RI, 2019).

Filtering radical understandings is possible through the process of religious moderation. Moderation can emerge without electoral participation because internal groups can become the dominant factor (Bobyleva, 2015). Religious moderation can enhance human dignity and civilisation (Ministry of Religion RI 2019) because religious moderation in Indonesia is implicit in the state philosophy, Pancasila (Muhammad, 2020).

Religious individuals naturally seek happiness, peace, and prosperity, as it is intrinsic to their nature. Their goal is to achieve happiness through self-knowledge, knowledge of God, and adherence to Sharia (Hesiod, 2019). The term happiness is also

present in the Qur'an al Sa'ada, which means people who are blessed or made happy (al-Qur'an, (11): 108) and happy (al-Qur'an, (11): 105).

Al-Ghazali emphasised that happiness is a synthesis of knowledge, action, spirituality, and physical well-being (Jalili and Ulfa, 2023). Coexistence requires acts of kindness, respect, and a sense of peace. Happiness comes when an attitude of religious moderation is implemented in the life of the nation and state because, theoretically, harmony and happiness in life can be realised when knowledge, religion, and life practices are thoroughly practised. In this way, people can achieve a happy and balanced life (Muhammad, 2020).

The determinants of happiness are divided into two categories of variables: micro and macro socioeconomic variables (Ribeiro and Lemos Marinho, 2017). While income may affect happiness, it is not the only factor influencing happiness. Other variables also influence happiness (Ribeiro and Lemos Marinho, 2017).

Happiness is a state or feeling of peace of mind (free from all that is troublesome) (Language Center, 2008). Happiness according to Hurlock (1997: 18) is based on the fulfilment of needs and hopes so that one feels satisfaction, calm, and peace (Hurlock, 1997). It results from positive emotions and thoughts about the physical and mental pleasures and peacefulness of life. The issue of happiness has become the main theme in religious moderation and is being discussed by the government, communities, and community organisations in Indonesia; therefore, this research aimed at finding religious moderation as a determinant factor of happiness.

Literature Review

This research focuses on the Muslim minority area, namely Tana Toraja. Based on data from the Ministry of Home Affairs in 2021, the majority of Tana Toraja's population adheres to Christianity, the percentage of which reaches 85.94%, of which the percentage of Protestants reaches 69.49%, and the percentage of Catholics reaches 16.45%. The Muslim population amounts to 12.17%, followed by Hindus (1.71%), Buddhists (0.17%), and People of

Kepercayaan (other faiths) (0.01%) (BPS Tana Toraja 2020; K.RI 2021).

Tana Toraja Muslims are a Muslim minority, and the question is whether they are happy. This study examines whether the concept of religious moderation is a factor in the happiness of minority Muslims in Tana Toraja. Arifinsyah explained that religious moderation affects preventing and resolving deradicalisation because it: a) provides awareness of doing good, b) prioritises hospitality and affection, c) maintains harmony with Pancasila values, d) can form community amidst plurality and multiculturalism, e) creates inter-religious harmony (Arifinsyah, Andy, and Damanik, 2020). Thus, subjective welfare through the meaning of a good life is influenced by religious orientation, and religious orientation and the meaning of life also affect welfare (You and Lim, 2019).

Feizi discovered a significant correlation between happiness and SWB as measured by the spiritual well-being and spiritual health questionnaire. The spiritual well-being and spiritual health questionnaire appears sensitive enough to evaluate the correlation between happiness and spiritual well-being (Feizi et al., 2020). It is because the level of well-being and happiness is not only influenced by income but also by the presence of a peaceful atmosphere (Claris Fisher et al., 2021; Ribeiro and Lemos Marinho, 2017). This research aims to know the construct of religious moderation, the construct of Islamic happiness, and the correlation between religious moderation and Islamic happiness.

Conceptual Framework

Religious moderation

Multi-cultural life should be strengthened by multi-cultural understanding and awareness. With this awareness, there will be an appreciation of differences, pluralism, and a desire to stay in touch. The attitude of religious moderation is an acknowledgement of the existence of difference itself. Religious moderation promotes tolerance, respect for differences of opinion, and the non-imposition of will in any form (Akhmadi, 2019). In religious moderation, a person is advised not to behave extremely and excessively in carrying out the

religious teachings (Ministry of Religion RI, 2019).

There are two principles to religious moderation: fairness and balance. Fairness is an attitude of positioning something in its place and implementing it properly with a quick process. While, a balanced or balanced attitude is in the middle between two parties. For instance, a moderate sees religion as a devotion to God through carrying out His teachings and commands, ultimately seeking to uplift humanity (Ministry of Religion RI, 2019).

A moderate person can control their emotions, is empathetic, has good morals, is forgiving, and is a role model. Additionally, they prioritise feelings over emotions and reason over muscle. Moreover, religious moderation should come with a virtuous attitude (Ministry of Religion RI, 2019).

In Hinduism, religious moderation comes from 4 (four) Yugas, namely Satya Yuga, Treta Yuga, Dwapara Yuga, and Kali Yuga. For followers of Hinduism, each yuga is a form of moderation. Hinduism teaches that morality, maintaining harmonious relationships between human beings and one that causes love and happiness, is more important (Muhammad, 2020).

In Islam, there are 9 (nine) values used as the values of religious moderation in Islam, namely rahamutiyah, insâniyah, 'adliyyah, mubâdalah, mashlahah, mu'âhadah wathaniyah, dusturiyah, tasâmuhiyah and 'urfiyah (Directorate General of Islamic Guidance, 2022). The Minister of Religion of the Republic of Indonesia has identified four indicators of religious moderation. 1) National commitment is a means of evaluating the level of loyalty and dedication that Indonesian citizens have towards the Republic of Indonesia, with the acknowledgement of Pancasila as an ideology and the 1945 Constitution as the principle of the nation and the state; 2) Tolerance refers to a person's commitment and attitude to provide opportunities and space for others to practice their own beliefs. 3) Nonviolence refers to a person's attitude and commitment to refrain from radical or violent actions against citizens of other countries with different beliefs. 4) Accommodation of local culture refers to a person's religious friendliness and acceptance of local customs and culture. (RI Ministry of Religion, 2020). Religious moderation,

encompassing the vision of rahmatan lil'alam, commitment to our nation, tolerance, fairness towards others, brotherhood, accommodation of local culture, polite and wise, innovative, creative, and independent (KSKK Madrasa Team, 2021).

Happiness in Islam

Happiness is a goal that every human being wants to achieve. So that humans look for sources of happiness. Happiness can be obtained through ethical activities, and having religious values (Amalia, Riani, and Julia, 2016). Happiness is strongly associated with goal attainment, productivity, mental health and suicide risk (Milovanska-Farrington and Farrington, 2022).

The Gross National Happiness Index (GNH) is based on four dimensions (equality and economic development, environmental sustainability, cultural resilience and good governance) and nine sub-dimensions (income, psychological well-being, use of time, communitarian power, health, education, ecological diversity, the standard of living and good governance (Adler, 2009).

GNH serves as a guiding philosophy for absolute monarchy based on the four pillars of Equitable Economic Development including environmental preservation, cultural resilience, and good governance, the GNH Index has nine domains: psychological well-being, use of time, community vitality, cultural diversity and resilience, health, Education, ecological diversity and resilience, living standards, and good governance (Braun and Hussain, 2009).

The Central Bureau of Statistics uses an objective criterion for assessing happiness. This criterion is based on the fact that happiness comprises complex life phenomena and various determinants that influence or are related to each other. Therefore, the assessment includes 19 indicators covering three dimensions of life, namely (1) the Life Satisfaction Dimension, (2) the Feelings Dimension, and (3) the Life Meaning Dimension (BPS, 2017).

The three dimensions mentioned above can be explained as follows:

- 1) Satisfaction consists of:
 - a. Personal satisfaction includes health, education and skills, business/work, income, housing conditions, health and home facilities,

- b. Social life satisfaction consists of; harmonization in the family, time availability, social relations, environmental conditions, security conditions
- 2) Feelings consist of; Feelings of joy, feelings of not worrying, feelings of not being depressed
- 3) The meaning of life consists of; life goals, independence, mastery of the environment, self-development, positive relationships with others, self-acceptance.

Life satisfaction and happiness are determined by health, personal freedom, social relationships, and family relationships rather than income. Building personal capacity, healthy family relationships, and strong social relationships is the most effective way to increase societal happiness (Ericson and Vinson, 2018). Satisfaction with family life and health had the most significant influence, while satisfaction with income had the least impact on happiness. Notably, satisfaction with home had a greater impact than personal income (Milovanska-Farrington and Farrington, 2022).

Happiness in Islam is true happiness. This happiness will exist for everyone in every condition, whether happy, sad, poor, wealthy, sick, or healthy because true happiness is formed from one's firm faith (Al-Sheha, 2013). Miskawaih distinguishes between kindness and happiness. Kindness is the goal for everyone in the sense that goodness is common to all people, while happiness is for someone, not for the general public, but it is relatively dependent on the individual (Mustafa, 1997).

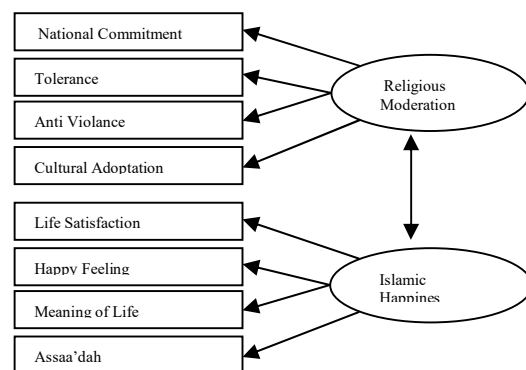
Miskawaih posits that there exist two tiers of happiness. Firstly, some people are attached to an object and get happiness from it, but they yearn for the soul's happiness and try to get it. Secondly, some people break away from the attachment to objects and gain happiness through the soul. Although an object's happiness is not denied, it is seen as a sign of God's power. Miskawai'h refers to happiness as sa'adah, which contains elements of happiness, prosperity, success, perfection, blessing, and beauty (Supeno, 2013).

Al-Ghazali defined happiness as the amalgamation of knowledge, charity, spirituality, and physicality. It stems from a profound comprehension of Islam through

faith and piety, understanding of beliefs, and knowledge enhancement (Yahya et al., 2020).

The Qur'an also mentions doing good to others leads to the attainment of happiness (QS. Al-Qasas (28:77). Doing good will yield a good life (QS.An-Nahl (16:97). *Following God's commands to get the goodness of life* (QS.Thaha (20:123). Being grateful for himself is the key to happiness (QS.Lukman (31: 2) and whoever is grateful will be added to the favors (QS.Ibrahim (14:7). Happiness in Islam can be explained by the favors obtained, gratitude, carrying out God's commands and doing good deeds.

Figure 1. Conceptual Framework



RESEARCH METHOD

The research method is quantitative research. The data were collected through the distribution of questionnaires to the Muslim minority community in Tana Toraja. The purpose of this method was to examine the relationship between indicators and the construct of a variable.

The sample in this study is the Muslim community in Tana Toraja. The sample was determined using purposive random sampling, so the number of samples needed is only 1% and can already represent the population (Sugiyono, 2015). The Muslim community in Tana Toraja accounted for 12.17% of the total population of 234,002, or 34,173 people, so the number of samples from the Solvin formula is 99.9 or rounded up to 100 people with a standard error of 10%.

The technique of analysis used in this study is the construct validity analysis technique, which includes convergent validity and discriminant validity. Convergent validity is used to ensure that the measurement results correlate with the measurement results of tests or instruments that should have a positive relationship with the concept being measured.

Meanwhile, discriminant validity ensures that the measurement results do not correlate with the results of tests or irrelevant instruments or are negatively related to the measured concept.

One crucial factor in evaluating structural models is the use of Structural Equation Modelling (SEM). Convergent Output validity can be confirmed through various test measurements such as Confirmatory Factor Analysis (CFA) or Average Variance Extracted (AVE).

CFA output allows researchers to determine if the items are in a specific factor or demonstrate a significant and positive factor load. If the factor load is significant and positive, then the construct measurement satisfies convergent validity. The AVE output measures how much a factor can explain the variable in that factor. A good AVE score typically has a minimum value of 0.5 or 0.6.

Discriminant validity may appear in the CFA output on the correlation value between the factors representing the construct. The correlations between the factors that represent different constructs should be lower than correlations between factors within the same construct.

DISCUSSION

Construction of Religious Moderation

The construction of religious moderation is an approach or way of thinking about religious practice that emphasises moderate, balanced, and inclusive understanding and practice. This approach aims to avoid extremism and fundamentalism and promotes tolerance and dialogue between different religious groups and beliefs (Ismail et al., 2021). National commitment, tolerance, non-violence, and cultural adaptation are some manifestations of religious moderation. This construction is a factor forming the religious moderation of Muslim minority communities in Tana Toraja (Table 1).

Table. 1: Standardised Regression Weights:
(Group number 1 – Default model)

			Estimates
AK	←-	MB	.965
KB	←-	MB	.919
TL	←-	MB	.910
AB	←-	MB	.932

Source: Amos CFA output

The above table shows that these four factors are useful as forming factors for the moderation of Muslim minority religions in Tana Toraja. The decision-making process is based on estimated loading factor values > 0.5 for each construct, as shown in the table for the loading factor value for anti-violence of 0.965, national commitment of 0.919, tolerance of 0.910, and cultural adaptation of 0.932.

Religious moderation aims to eradicate the underlying issues of religious problems, such as radical and extreme behaviour, which can lead to conflicts and tensions between groups (Akhmadi, 2019). Deviating from established norms (Makhasi and Rahimadhi, 2020) can result in extremity. A community can be considered moderate in religion when it exhibits nationalism, tolerance, and adaptability (Susanto et al., 2022).

The power of religious moderation is in aspects of belief, emotion, and life experience (Latifa, Fahri, and Mahida, 2022). It is due to extreme attitudes against religious teachings, both in Islam and in other religions. Extreme behaviour can result in conflict, hatred, intolerance, and war (Ministry of Religion RI, 2019). Non-violence requires the creation of a sense of security and peace that protects all elements of society (Jauhari, 2017).

Religious moderation encourages the accommodation of local culture within the community (Burga and Damopolii, 2022). Indonesia, which is inherently pluralistic, possesses quite strong cultural roots and keeps social capital as a basis for religious moderation (BLDDKA RI, 2021).

The cultural values of the Makassar Bugis tribe, such as sipakatau, sigunakange', sipakalebbi and sipammase. These local cultural values are the principles of multiculturalism carried out with a Siri ethos in people's lives that strengthen the moderation of the wasatīyah religion (Burga and Damopolii, 2022).

Cultural and religious values can erode differences to create a harmonious and peaceful life. Solidarity within society can also form a moderate nature, as it is formed through social interaction and cooperation (Salim, 2017). The Hindu principle of Ahimsa also emphasises the importance of non-violence and peace, as outlined in religious

teachings and the concept of Shanti (Angraeni, 2022).

Religion and culture are no longer subjects of contestation as local culture accommodates religion and vice versa; local culture accommodates religious activities. These activities, including Maudu Lompoa, Barazanji, Arrate, Anggaji Takabbala, and Korontigi exist without any hindrance or interference from religious organisations that oppose this tradition (Amiruddin et al., 2022).

Religious moderation fosters religious tolerance while also acknowledging ethnic and cultural distinctions. Tolerance is accepted because it looks positively at differences (Setyabudi, 2019). Tolerance, however, extends beyond merely enabling human capacity to maintain harmony within the environment. Instead, it is rooted in the belief that all human beings are the same, equal, and without differences from one another (Widya Sena, 2018). Tolerance involves not only legally and politically respecting members of other cultural or religious communities but also acknowledging their beliefs and practices as ethically valuable (Setyabudi, 2019). Engaging in religious observances, such as worship, devotion, loyalty to the truth, and developing universal love as a form of spiritual experience, can promote peace and harmony in the universe (Widya Sena, 2018). According to Hindu theology, committing violence goes against both the law and religion (Lestariani and Anugrah Wati, 2021) and discriminating against religious minorities opposes fundamental religious norms (Setyabudi, 2019).

Islamic Happiness construct

Islamic Happiness is an approach that emphasises that Happiness comes from a correct and balanced understanding and practice of the Islamic religion. This approach posits that attaining Happiness is not only limited to physical or material pleasures but also encompasses spiritual, social, and psychological aspects.

The components of Islamic Happiness for the Muslim minority in Tana Toraja are as follows: 1) The Meaning of Life, 2) Happiness, 3) Personal Life Satisfaction, and 4) Holistic Satisfaction (Assaadah).

Through the Islamic construct of Happiness, a person is expected to achieve

true Happiness and personal life satisfaction, feelings of Happiness, meaning of life, and deep holistic Happiness (assadah), and to become individuals who benefit themselves and the surrounding community. (Table 2)

Table. 2: Standardised Regression Weights: (Group number 1 - Default model)

			Estimates
US	<---	IH	.817
MH	<---	IH	.967
PB	<---	IH	.961
KHP	<---	IH	.909

Source: Amos CFA output

In the above table, the four factors can be used as forming factors for the Islamic happiness of the Muslim minority in Tana Toraja. The decision is based on the estimated loading factor value of each construct > 0.5 , as shown in the table for the loading factor value for Assaadah is 0.817, Meaning of Life is 0.967, Feelings of Happiness is 0.961, and Personal Life Satisfaction is 0.909. Thus, from this table, the author can construct the forming factors of Islamic happiness for Muslim minorities in Tana Toraja, namely 1) Meaning of Life, 2) Happiness, 3) Personal Life Satisfaction, and 4) Holistic Satisfaction (Assaadah). The following table can be reference to analyse the contribution of each construct to the model, table 3:

Table. 3: Squared Multiple Correlations: (Group number 1 - Default model)

	Estimates
AB	.868
KHP	.827
PB	.924
MH	.935
US	.667
KB	.844
TL	.829
AK	.932

Source: Amos CFA output

The above table shows the coefficient of determination as the construct factor for religious moderation and Muslim minority Islamic happiness in Tana Toraja for each variable. The Cultural Adaptation Factor has a value of 0.868, indicating that the cultural adaptation value corresponds to a coefficient value of 86.8 percent. Similarly, the Personal Life Satisfaction Score has a value of 0.827, and the Personal Life Satisfaction value

correlates to a coefficient value of 82.7 percent.

The value of Feelings of Happiness with a Value of 0.924 can be analysed as the value of Feelings of Happiness gives a coefficient value of 92.4 percent. The value of Meaning of Life with a value of 0.935, then it can be analysed that the value of Meaning of Life gives a coefficient value of 93.5 percent. Holistic Satisfaction Value with a Value of 0.667, then it can be analysed that it gives a coefficient value of 66.7 percent. Holistic Satisfaction Value with a Value of 0.844, it can be analysed that the National Commitment value provides a coefficient of 84.4 percent. Tolerance value with a value of 0.829, it can be analysed that the tolerance value gives a coefficient value of 82.9 percent.

The value of Anti-Violence is 0.932, it can be analysed that the value of Anti-Violence gives a coefficient of 93.2 percent. It can be analysed that the Tolerance value gives a coefficient value of 82.9 percent. The value of Anti-Violence is 0.932, it can be analysed that the value of Anti-Violence gives a coefficient of 93.2 percent. It can be analysed that the Tolerance value provides a coefficient of 82.9 percent. The value of Anti-Violence is 0.932, it can be interpreted that the value of Anti-Violence gives a coefficient of 93.2 percent.

Happy people have the potential to make other people happy. With a happy attitude, a person will avoid communalism and violence (Burn, 2017). The high meaningfulness of life is also marked by high religious tolerance (Supardi and Silvia, 2020).

Religion based on self-control and self-regulation for adherents of religion affects religiosity and happiness (Rusman 2019) Strength of faith and carrying out divine rules also affect faith and piety, which form noble morals. According to Imam Ghazali, an individual's virtuous character and good deeds lead to happiness (Yahya et al., 2020).

Religion is a very significant aspect of Indonesian life and is relevant to both individuals and society as a whole (Adriani, 2020). Religious practices in Islam have a direct impact on happiness in Indonesia (Akbar, 2017) and fulfilling Islamic needs can strengthen the influence of religious values on happiness (Amalia, Riani, and Julia, 2016).

The greater the sense of gratitude felt by Muslims, the higher their subjective well-being. It shows that the creation of subjective well-being arises from a sense of gratitude within oneself. Thus, religiosity correlates positively with life satisfaction and happiness (Rusman, 2019).

Correlation of religious moderation and Islamic Happiness

Regarding the analysis of the correlation between the variable Moderation of Religion and the Islamic Happiness of the Muslim minority communities in Tana Toraja, it can be seen in the following table 4:

Table. 4: Correlations: (Group number 1 - Default model)

		Estimates
MB	<-->	IH
		.906

The table above indicates an estimated correlation value of 0.906. The data reveals a 90.6% correlation between religious moderation and Islamic happiness amongst the Muslim minority in Tana Toraja. Therefore, it shows that the more moderate a person is in religion, the higher the level of happiness in the context of Islam. Furthermore, this research also shows that religious moderation correlates with Islamic happiness in the community. Muslims, despite being in a minority position, and it may also be said that Muslims who are moderate in their religious attitudes tend to have higher levels of happiness, associated with an increase in quality of life, self-confidence and overall life satisfaction.

Additionally, this study also shows the ability of each indicator to serve as a factor in the construction of the religious moderation variable and the Islamic happiness variable.

Table. 5: Matrices (Group number 1 - Default model) Factor Score Weights (Group number 1 - Default model)

	AB	KHP	PB	MH	US	KB	TL	AK
IH	.025	.086	.314	.341	.053	.018	.016	.057
MB	.170	.011	.038	.042	.006	.124	.107	.385

The above table shows that when each indicator is used as a construct factor of the Islamic Happiness variable, it has a correlation of 0.91, or 91 percent when the correlation value of each indicator is summed. Similarly, when functioning as a measure of the Moderation Variable, religion shows a correlation value of 0.883 or 8.3 percent. Following the completion of the analysis, the authors evaluate the model by testing the significance of the path coefficient and the size of the model fit.

Figure 2. Path coefficients and a measure of fit to the model

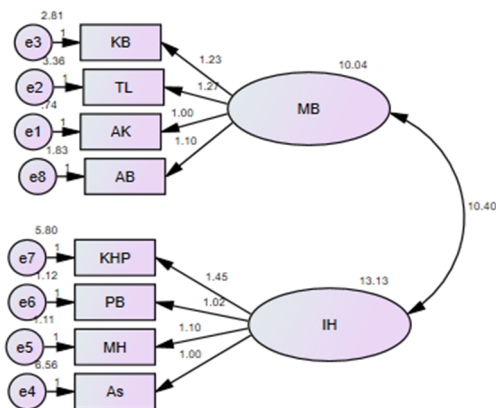


Table. 6: Variances: (Group number 1 - Default model)

	Estimates	SE	CR	P	Label
MB	10042	1,505	6,672	***	par_8
IH	13.131	2,607	5038	***	par_9
e1	.736	.175	4,213	***	par_10
e2	3,360	.548	6,129	***	par_11
e3	2,815	.469	6,000	***	par_12
e4	6,563	.967	6,783	***	par_13
e5	1,114	.266	4,180	***	par_14
e6	1,118	.244	4,582	***	par_15
e7	5,800	.933	6,219	***	par_16
e8	1829	.320	5,724	***	par_17

The above table shows that each indicator when used as a variable construct, can become an indicator construct of both variables; the basis for decision-making can be seen in the P column, which has a *** sign, indicating a significance value ≥ 0.05 . The following Covariance table can be taken as a reference for creating and developing theory-testing models:

Table. 7: Covariances: (Group number 1 - Default model)

		Estimates	SE	CR	P	Label
MB	<--> IH	10,400	1,722	6037	**	par_7

The above table shows that the estimated value of the variable moderation of religion on Islamic happiness, as well as Islamic happiness on moderation of religion, is 10,400 with a significance value ≥ 0.05 . Thus, this study found that the two variables are in accordance with the proposed model and can be quantitatively tested.

To measure the suitability of the proposed model. Some of the indexes proposed are:

Probability ≥ 0.05
 CMIN/DF ≤ 2.00
 GFI ≥ 0.90
 AGFI ≥ 0.90
 TLI ≥ 0.90
 CFI ≥ 0.90
 RMSEA ≤ 0.08

From the results obtained via Amos data processing, it can be seen that:

Table. 8: Data Processing Through Amos

Parameter	Precondition	Mark	Results
probability	≥ 0.05	0.157	fit
CMIN/DF	≤ 2.00	1,921	fit
GF	≥ 0.90	0.966	fit
AGFI	≥ 0.90	0.928	fit
TLI	≥ 0.90	0.938	fit
CFI	≥ 0.90	0.954	fit
RMSEA	≤ 0.08	0.016	fit

Based on the above table, the modelling results show that the overall model fits well. Additionally, the results of the goodness of fit test in this study indicate that the observed data are compatible with the theory and the model.

Thus, the religious moderation of Islamic happiness of the Muslim minority communities in Tana Toraja is 90.6 percent. It implies that greater religious moderation leads to increased happiness levels within the context of Islam. Additionally, this study also shows that religious moderation has a correlation with Islamic happiness among Muslim communities despite being in a minority position. Furthermore, Muslims with a

moderate attitude toward religion tend to have a higher level of happiness, associated with an increase in quality of life, self-confidence and overall life satisfaction.

Religious moderation, comprising national commitment, tolerance, anti-violence and cultural adaptation, has defined Islamic practice. Thus, religious moderation becomes an important aspect of society because it characterises attitudes and religious behaviour (Ramdani, Nathanel, and Busro, 2022). In Indonesia, a pluralistic society, the internalisation of religious moderation is to avoid misunderstandings in religion (Supriyanto, 2022).

Religious moderation aligns with the five principles of *maqasid syari'ah*, namely religious freedom with *hifz din* (prevention of extremism), *hifz nafs* (prevention of violence), *hifz aql* (access to education and freedom of expression), *hifz nasab* (protection of offspring and fulfilment of children's nutrition) and *hifz mal* (economic empowerment) (Hopefully 2016).

Al Ghazali explained that the soul is a spiritual element that needs to be constantly nurtured and purified because human inner health needs to achieve happiness (Yahya et al., 2020). Sumin develops seven aspects that refer to Ibn Abbas' concept of happiness, which consists of 7 aspects: a grateful heart, a good partner, filial children, a conducive environment, wealth or sustenance obtained lawfully, enthusiasm or sincerity in religious study, and a blessed age (SSumin et al., 2022). Therefore, relying on the Human Development Index's estimation of quality of life would be insufficient as an indicator for understanding happiness (Hatami, Yi, and Hall, 2022).

Religion strengthens local culture, local culture reinforces religion and diversity, and thus traditions strengthen religion. The positioning of religion concerning local traditions is not simply

interconnected but also intercorroborated (Jubba, 2016). Culture respects other cultures, and cultural diversity, openness, and curiosity create adaptation and integration in society (Murtiningsih and Veronika, 2022). Similarly, psychological states, quality of life and environment are related to happiness and life satisfaction (Novianti, Wungu, and Purba, 2020).

The results of this study also respond to Shahama's research, which found that as many as 49 studies/researches found a positive relationship between happiness and religiosity in Muslim minority populations, as religion is an important dimension in the lives of Muslim minorities (Shahama et al., 2022). Other factors that have a positive impact on happiness include education, income, low anxiety, not being exposed to violence, feeling empowered and having decisions also affect happiness in a good way (Haq, Raza, and Mahmood, 2020). Moreover, culture and kinship positively correlate with happiness (Izzo, Baiocco, and Pistella, 2022).

CLOSING

Afterall, it can be concluded that factors forming religious moderation for minority Muslims are non-violence, national commitment, tolerance, and adaptation. Meanwhile, factors forming Islamic happiness for muslim minorities in Toraja are the meaning of life, feelings of happiness, *Assaadah*, and personal life satisfaction. Thus, religious moderation correlates with Islamic happiness in Tana Toraja's Muslim community.

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