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

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Abstract

The radical process continues both in historical and social contexts. Religious extreme attitudes are actions that are inconsistent with the essence of religious teachings. Filtering radical understandings can be done with the process of religious moderation. Religious moderation can increase human dignity and civilization towards happiness in the world and the hereafter

The research method used is quantitative research on research findings. the number of samples from the solvency formula is 99.9 or rounded up to 100 people with a standard error of 10%. The analysis technique used in this study is the Construct Validity analysis technique which includes Convergent validity and Discriminant validity. One important aspect of testing structural models is through Structural Equation Modeling (SEM). In Convergent Output validity can be seen through several test measures such as Confirmatory Factor Analysis (CFA), or Average Variance Extracted (AVE).

Research results found that anon-violence of 0.965, National Committee of 0.919, Tolerance of 0.910 and Cultural Adaptation of 0.932 meaning that these four factors can be used as factors forming the moderation of Muslim minority religions. Factor Assaadah is 0.817, Meaning of Life is 0.967, Happiness is 0.961 and Personal Life Satisfaction is 0.909, It means These four factors can also be used as forming factors for Muslim minority Islamic happiness in Tana Toraja. And Religious moderation of the Islamic Happiness of Minority Muslim Communities in Tana Toraja is 90.6 percent. This shows that the more moderate a person is in religion, the higher the level of happiness in the context of Islam. In addition, this research also shows that religious moderation has a correlation with Islamic happiness among Muslim communities. despite being in a minority position and it can also be said that Muslims who have a moderate attitude in religion tend to have a higher level of happiness associated with an increase in quality of life, self-confidence, and overall life satisfaction.

Keywords: Religious moderation, Islamic Happiness, Muslim Minority

INTRODUCTION

Extremism and radicalism have penetrated the world (Supriyanto 2022). Radicalist processes are ongoing both in historical and social contexts. The process of radicalization is not only fully translated only by the socio-economic or personal context, disputes, conflicts can

be openly taken seriously as the main factor of radicalization (Takeuchi, Takeuchi, and Jung 2021).

Conflicts and tensions between groups and other groups are common sights in multicultural societies that have an impact on happiness in life (Akhmadi 2019). One of the conflicts in Tana Toraja

is the rejection of halal tourism (Makhasi and Rahimadhi 2020; Tarigan and Basit 2020)

Religious extreme attitudes are actions that are not in accordance with the essence of religious teachings, both in Islam and other religious teachings. Extreme behavior in the name of religion can trigger conflict, hatred, intolerance and war (Ministry of Religion RI, 2019).

Filtering radical understandings can be done with the process of religious moderation. Moderation can occur even though it does not involve electoral participation because internal groups can become the dominant factor (Bobyleva 2015). Religious moderation can increase human dignity and civilization (Ministry of Religion RI 2019). Because religious moderation in Indonesia is contained in the state philosophy, namely Pancasila (Muhammad 2020).

It is natural for religious people to want happiness, peace and prosperity because it is their nature. Humans have a goal and that goal is happiness that comes from self-knowledge, knowledge of God and observance of Sharia (Hesiod 2019). Happiness can also be found 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 emphasized that happiness is a synthesis of knowledge, action, spirituality and physical well-being (Jalili and Ulfa 2023). Thus, good deeds, respect and a sense of peace are needed in coexistence. Happiness can be achieved 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 realized when knowledge, religion and life practices are thoroughly practiced. Thus a happy and balanced human life will be achieved (Muhammad 2020).

The determinants of happiness are divided into two categories of variables, micro and macro socioeconomic variables (Ribeiro and Lemos Marinho 2017).

Happiness is influenced by pincome although income is not the only factor that influences happiness. There are other variables that 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 fulfillment of needs and hopes so that you feel satisfaction, calm and peace (Hurlock 1997). Happiness basically because there are feelings and thoughts about the pleasures and serenity of life physically and mentally. The issue of happiness has become the main theme in religious moderation and is being discussed by the government, community organizations, and community organizations in Indonesia. so this research is directed at finding religious moderation as a determinant factor of happiness.

This research focuses on the Muslim minority area, namely Tana Toraja Based on data from the Ministry of Home Affairs in 2021, it is recorded that 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%. Most of the others are Muslim whose percentage is only 12.17%, then Hindus as much 1.71%, Buddha as much as 0.17% and Trust as much as 0.01% (BPS Tana Toraja 2020; K.RI 2021).

Tana Toraja Muslims are a Muslim minority which begs the question Are they happiness? 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 has an effect on preventing and resolving deradicalization because; a) Provide awareness of doing good, b) Prioritizing hospitality and affection c) Maintain harmony with Pancasila values, d) Able to form community harmony in

the midst of plurality and multiculturalism, e) creating inter-religious harmony (Arifinsyah, Andy, and Damanik, 2020). So that subjective welfare through the meaning of good life is influenced by religious orientation and religious orientation and the meaning of life also affects welfare (You and Lim 2019).

Faizi found that there was a significant relationship between happiness and SWB as measured by the spiritual well-being and spiritual health questionnaire. It seems that the spiritual well-being and spiritual health questionnaire are sensitive enough to assess the relationship between happiness and spiritual well-being (Feizi et al. 2020). Because the level of well-being and happiness is not only influenced by income but also the presence of a peaceful atmosphere (Claris Fisher et al. 2021; Ribeiro and Lemos Marinho 2017).

Conceptual Framework

Religious moderation

Multicultural life must be strengthened by multicultural understanding and awareness. With this awareness, we will appreciate differences, pluralism and the desire to stay in touch. the attitude of religious moderation is an acknowledgment of the existence of the difference itself. The attitude of religious moderation leads to tolerance, respect for differences of opinion and not imposing will in any form (Akhmadi 2019). Mreligious moderation, a person is directed not to behave in extremes and not to behave excessively when carrying out his religious teachings (Ministry of Religion RI 2019).

There are 2 principles in religious moderation, namely fair and balanced. Fair is an attitude of positioning something in its place and implementing it properly with a fast process. While a balanced or balanced attitude is in the middle between two parties. For example,

a moderate believes that religion is devotion to God in carrying out His commands and teachings which aim to glorify humanity (Ministry of Religion RI 2019).

People are said to be moderate if they are able to control their emotions, able to empathize, have good morals, forgive, and can be emulated. As well as being able to prioritize feelings over emotions, and prioritize logical thinking with reason rather than muscles. Religious moderation must also be accompanied by a virtuous attitude (Ministry of Religion RI 2019).

Religious moderation in Hinduism comes from 4 (four) Yugas namely Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. Followers of Hinduism, every yuga teaching is a form of moderation. Hinduism teaches that what is more important is to apply morality, namely maintaining harmonious relations between humans and one of the causes of love and well-being (Muhammad 2020).

In Islam there are 9 (nine) values that are used as religious moderation values 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 released 4 indicators of religious moderation: 1) national commitment, this is a way to assess whether we as citizens have commitment and are loyal to the Republic of Indonesia with the recognition of Pancasila as an ideology and the 1945 Constitution as the principle of nation and state. ; 2) tolerance, namely how a person has a commitment and attitude to provide opportunities and space for other people to worship according to their beliefs; 3) non-violence, namely the attitude and commitment not to carry out radical or violent actions against citizens of other countries who have different beliefs; and 4) accommodative towards local culture,

namely being religiously friendly and accepting local customs and culture (RI Ministry of Religion 2020). Religious moderation, namely having the vision of rahmatan lil'alamin, national commitment, tolerance, fairness to others, brotherhood, accommodation of local culture, polite and wise, innovative, creative and independent (KSKK Madrasa Team 2021).

Happiness in Islam

Happiness has a goal that every human being wants to achieve. So that humans look for sources of happiness. Happiness can be obtained by ethical activities, 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, standard of living and good governance) (Adler 2009)⁴

GNH serves as a guiding philosophy for absolute monarchy based on the four pillars of Equitable Economic Development including environmental preservation, cultural resilience, 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 indicator of happiness used by the Central Bureau of Statistics is that happiness consists of complex life phenomena and various determinants that influence each other or relate to each other. Thus, the assessment of happiness

has an operational framework consisting of 19 indicators, which cover 3 life dimensions, namely (1) Life Satisfaction Dimension, (2) Feeling Dimension, and (3) 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/joy/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 state of health, individual freedom, social relationships, and family relationships rather than income. Building individual capacity, family relationships, and good social relationships is the most effective way to increase happiness in society (Ericson and Vinson 2018). Satisfaction with family life and health had the greatest impact while satisfaction with income had the lowest impact on happiness and satisfaction with home had a larger impact than personal income (Milovanska-Farrington and Farrington 2022).

Happiness in Islam is true happiness. This happiness will exist for everyone in any condition, be it happy, sad, poor, prosperous, sick and healthy because true happiness is formed from one's firm belief (Al-Sheha 2013).

Miskawaih distinguishes between goodness and happiness. Where kindness is the goal for everyone in the sense that goodness is common to all humans, while happiness is for someone, not for the general public, but it depends relatively on the individual (Mustafa 1997).

Miskawaih also believes that there are two levels of happiness. First, there are humans who are bound by an object and get happiness with it, but they crave soul happiness, then they try to get it. Second, humans who break away from attachment to objects and gain happiness through the soul. The happiness of an object is not denied, but seen as a sign of God's power.

Miskawaih calls happiness in words as sa'adah which contains elements of happiness, prosperity, success, perfection, blessing, and beauty (Supeno 2013)

Al-Ghazali explained that happiness is defined as the union between knowledge, charity, spiritual and physical and happiness is born from a deep appreciation of Islam through faith and piety, understanding of beliefs and strengthening of knowledge (Yahya et al. 2020).

The Qur'an also mentions doing good to others to get happiness (QS Al-Qasas/28:77). Doing good will get a good life (QS An-Nahl / 16:97). *Following God's commands to get the goodness of life* (QSThaha/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.

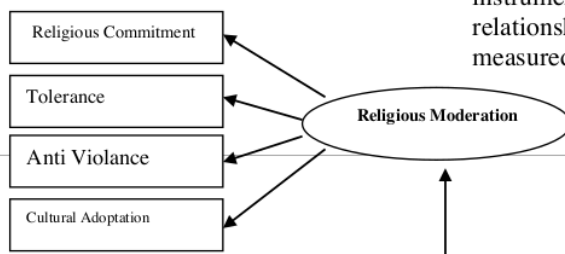
Figure 1. The Mosque Of Shiratal Mustaqiem

RESEARCH METHOD

The research method used is quantitative research. The collection method is through distributing questionnaires to the minority Muslim community in Tana Toraja. This method aims to analyze the relationship between indicators and the construct of a variable.

The population in this study is the Muslim community in Tana Toraja. Determination of the sample is done by means of purposive random sampling, so the number of samples needed is only 1% and can already represent the population (Sugiyono 2015). The Muslim population in Tana Toraja is 12.17% of the total amount which amounted to 234,002, namely 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 analysis technique 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 are correlated with the measurement results from tests or instruments that should have a positive relationship with the concept being measured.



Meanwhile Discriminant validity: aims to ensure that the measurement results do not correlate with the measurement results from tests or instruments that should not be related or have a negative relationship with the concept being measured.

One important aspect of testing structural models is through Structural Equation Modeling (SEM). In Convergent Output validity can be seen through several test measures such as Confirmatory Factor Analysis (CFA), or Average Variance Extracted (AVE).

At the CFA output, researchers can test whether the items in one factor or the same construct have a significant and positive factor load. If the factor load is significant and positive, then it can be said that the construct measurement meets convergent validity. While the AVE output is to see how much the variable in one factor can be explained by that factor. A good AVE usually has a minimum value of 0.5 or 0.6.

Discriminant Validity can be in the CFA Output on the correlation value between the factors that represent the construct. Correlations between factors representing 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 mindset in religious practice that emphasizes moderate, balanced and inclusive understanding and practice. This approach tries to avoid extremism and fundamentalism, and promotes tolerance and dialogue between different religious groups and beliefs (Ismail et al. 2021). Religious moderation is manifested in the form of National Commitment, Tolerance, Non-Violence and Cultural Adaptation. This construction is a factor forming the

Religious Moderation of Muslim minority communities in Tana Toraja.

table. 1: Overall Index of Hajj Ritual Guidance Services in Eastern Indonesia

Standardized Regression Weights: (Group number 1 - Default model)

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

Source: Amos CFA output

Referring to the table above, it can be explained that these four factors can be used as forming factors for the moderation of Muslim minority religions in Tana Toraja. The basis for decision making is the estimated loading factor value of each construct > 0.5, 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 seeks to eliminate the roots of religious problems such as radical, extreme behavior which can lead to conflicts and tensions between groups (Akhmadi 2019). Rejection of the norm (Makhasi and Rahimadhi 2020) can lead to extremes. When a community shows that it is nationalist, tolerant, and adaptable, it can be said that the community is moderate in religion (Susanto et al. 2022).

The power of religious moderation in aspects of belief, emotion, and life experience (Latifa, Fahri, and Mahida 2022). This is because extreme attitudes are contrary to religious teachings, both Islam and other religions. Extreme behavior can become 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 (Jauh¹¹2017).

Religious moderation also facilitates the community to accommodate local culture (Burga and Damopolii 2022). Indonesia, which is originally pluralistic, has quite strong cultural roots and also has social capital as a basis for religious moderation (BLDDKA RI 2021).

Cultural values of the Makassar Bugis tribe such as sipakatau, sigunakange', sipakalebbi, and sipammase. ¹¹These local cultural values are the principles of multiculturalism that are carried out with a siri ethos in people's lives that strengthen the moderation of wasatīyah religion (Burga and Damopolii 2022).

Cultural and religious values can erode differences so as to create a harmonious and harmonious life. Solidarity in society can also form a moderate nature because it is formed by social interaction, mutual cooperation (Salim 2017). The value of Ahimsa in Hindu teachings also provides an understanding that hurting others is not good and is prohibited by religion and the Shanti teachings which mean peace (Angraeni 2022).

Religion and culture are no longer to be contested because religion accommodates local culture and vice versa local culture accommodates practiced religious activities such as Maudu Lompoa, ⁵arazanji, Arrate, Anggaji Takabbala, and Korontigi also run without any hindrances and hindrances from religious organizations that are contrary to this tradition (Amiruddin et al. 2022).

Religious moderation also forms religious tolerance and recognizes ethnic and cultural differences. Tolerance is accepted because it looks positively at differences (Setyabudi 2019). Tolerance does not only focus on human ability to maintain harmony and harmony in the environment. however, tolerance is

manifested in the view that all human beings are the same, equal, there is no difference between one another (Widya Sena 2018). Tolerance is not only respecting members of other cultural or religious communities legally and politically, but also respecting their beliefs and practices as ethically valuable (Setyabudi 2019). By carrying out religious observances such as worship, devotion, loyalty to the truth and developing universal love as a form of spiritual experience, the universe will be full of peace and harmony (Widya Sena 2018). Hindu theology explains that committing violence is against the law and religion (Lestariani and Anugrah Wati 2021) and discrimination against religious minorities is contrary to basic religious norms (Setyabudi 2019).

Islamic Happiness construct

Islamic Happiness is an approach that emphasizes that happiness in life can be achieved through a correct and balanced understanding and practice of the Islamic religion. This approach states that happiness is not only about physical or material pleasures, but also involves spiritual, social, and psychological aspects.

The constructs for Muslim minority Islamic Happiness in Tana Toraja are: 1) Meaning of Life, 2) Feelings of Happiness, 3) Personal Life Satisfaction, 4) Holistic Satisfaction (Assaadah)

By applying the Islamic Happiness construct, a person is expected to be able to achieve true happiness and personal life satisfaction, feelings of happiness, meaning in life, and deep Holistic Happiness (Assadah), and to become individuals who benefit themselves and the surrounding community.

table. 1: Overall Index of Hajj Ritual Guidance Services in Eastern Indonesia

Standardized Regression Weights: (Group number 1 - Default model)

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

Source: Amos CFA output

Referring to the table above, it can be explained that these four factors can be used as forming factors for Muslim minority Islamic happiness in Tana Toraja. The basis for decision making is the estimate loading factor value of each construct > 0.5, as shown in the table for the loading factor value for Assaadah of 0.817, Meaning of Life is 0.967, Feelings of Happiness are 0.961 and Personal Life Satisfaction is 0.909. so that 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) Feelings of Happiness, 3) Personal Life Satisfaction, 4) Holistic Satisfaction (Assaadah). To analyze the contribution of each construct to the model, it can be seen in the following table:

table. 1: Overall Index of Hajj Ritual Guidance Services in Eastern Indonesia

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

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

Source: Amos CFA output

Referring to the table above, it can be explained that the coefficient of determination for each variable is used as the construct factor for religious moderation and Muslim minority Islamic happiness in Tana Toraja, for the Cultural Adaptation Factor with a value of 0.868, it can be analyzed that the cultural adaptation value gives a coefficient value of 86.8 percent, Personal Life Satisfaction Score with a Value of 0.827, it can be analyzed that the Personal Life Satisfaction value gives a coefficient value of 82.7 percent.

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

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

analyzed 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 has implications for religiosity and happiness (Rusman 2019) firmness in belief and carrying out Divine rules also has implications for faith and piety which form noble morals. Imam Gazali explained that a person's noble character and good deeds will get happiness (Yahya et al. 2020).

Religion remains a very important aspect of Indonesian life and is relevant for both individuals and society as a whole (Adriani 2020) religious practices in Islam directly affect happiness in Indonesia (Akbar 2017) including meeting Islamic needs can strengthen the influence of religious values on happiness (Amalia, Riani, and Julia 2016).

The higher the feeling of gratitude experienced by Muslims, the higher the perceived subjective well-being. This illustrates that the creation of subjective well-being is realized from a sense of gratitude within oneself (Sustainable 2021). So that religiosity has a positive relationship with life satisfaction and religiosity has a positive relationship with happiness (Rusman 2019).

Correlation of religious moderation and Islamic Happiness

As for analyzing the correlation between the Variable Moderation of religion to the Islamic Happiness of Minority Muslim Communities in Tana Toraja, it can be seen in the following table:

table. 1: Overall Index of Hajj Ritual Guidance Services in Eastern Indonesia

Correlations: (Group number 1 - Default model)

	Estimate
MB <--> IH	.906

The correlation table above shows that the estimated correlation value is 0.906. It can be analyzed that Religious moderation of the Islamic Happiness of Minority Muslim Communities in Tana Toraja is 90.6 percent. This shows that the more moderate a person is in religion, the higher the level of happiness in the context of Islam. In addition, this research also shows that religious moderation has a correlation with Islamic happiness among the community. Muslims even though they are in a minority position and it can also be said that Muslims who have a moderate attitude in religion tend to have a higher level of happiness associated with an increase in quality of life, self-confidence, and overall life satisfaction.

In addition to the above, this study also shows the ability of each indicator to be used as a factor to construct the variables of religious moderation and the Islamic Happiness Variable.

table. 1: Overall Index of Hajj Ritual Guidance Services in Eastern Indonesia

Matrices (Group number 1 - Default model)
Factor Score Weights (Group number 1 - Default model)

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

The table above shows that if each indicator is used as a construct factor of the Islamic Happiness variable, if the

correlation value of each indicator is added up, it has a correlation of 0.91 or 91 percent. Likewise, when used as an indicator of the Moderation Variable, religion has a correlation value of 0.883 or 8.3 percent. After the analysis is completed, the authors evaluate the model by testing the significance of the path coefficient and the size of the model fit.

Figure 1. The Mosque Of Shiratal Mustaqiem

Path coefficients and a measure of fit to the model

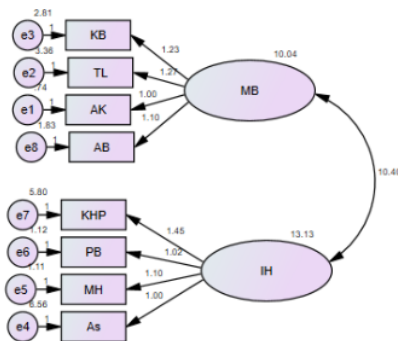


table. 1: Overall Index of Hajj Ritual Guidance Services in Eastern Indonesia

	Estimates	SE	CR	P	Label
			9	*	
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 table above 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, this means it has a significance value ≥ 0.05 . For the creation and development of models that are oriented towards theory testing, it can be seen in the following Covariance table:

table. 1: Overall Index of Hajj Ritual Guidance Services in Eastern Indonesia

Covariances: (Group number 1 - Ddefault model)

	Estimate	SE	CR	P	Label
M <-- I	10,400	1,722	6037	*	par_7

Variances: (Group number 1 - Default model)

	Estimates	SE	CR	P	Label
MB	10042	1505	6,672	**	par_8
IH	13.131	2,607	5038	**	par_9
e1	.736	.175	4,213	**	par_10
e2	3,360	.548	6.12	**	par_11

The table above shows that the Estimate value of the variable Moderation of religion to Islamic Happiness as well as Islamic Happiness to Moderation of religion is 10,400 with a significance value of ≥ 0.05 . thus this study found that the two variables are in accordance with the proposed model and can be tested quantitatively.

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 from data processing through Amos, it can be seen:

table. 1: Overall Index of Hajj Ritual Guidance Services in Eastern Indonesia

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

From the table above we can see that the modeling results show that the overall model has a good fit. Thus the results of the goodness of fit test in this study indicate that the observed data are in accordance with the theory and model. That Religious moderation of the Islamic Happiness of Minority Muslim Communities in Tana Toraja is 90.6 percent. This shows that the more moderate a person is in religion, the higher the level of happiness in the context of Islam. In addition, this research also shows that religious moderation has a correlation with Islamic happiness among Muslim communities. despite being in a minority position and it can also be said that Muslims who have a moderate attitude in 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 consisting of national commitment, tolerance, anti-violence, and cultural adaptation has been the shaper of Islamic happenings. So that religious moderation becomes an important aspect of life in society. Because religious moderation shapes

attitudes and religious behaviour (Ramdani, Nathanel, and Busro 2022). In a pluralistic society like in Indonesia, the internalization of religious moderation is to avoid misunderstandings in religion (Supriyanto 2022).

Religious moderation is in line with the five principles of maqasid syari'ah, namely freedom of religion with hifz din (prevention of extremism), hifz nafs (prevention of violence), hifz aql (access to education and freedom of expression), hifz nasab (safeguarding offspring and fulfillment of nutrition) children), and hifz mal (economic empowerment) (Hopefully 2016).

Al Ghazali explained that the soul is a spiritual element that needs to be constantly cared for and purified because it is important for human inner health to achieve happiness (Yahya et al. 2020). While Sumin develops 7 aspects that refer to Ibn Abbas's 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 studying religion, and a blessed age (SSumin et al. 2022). So that the quality of life as measured by the Human Development Index is not sufficient as an indicator of understanding happiness (Hatami, Yi, and Hall 2022).

Religion strengthens local culture, local culture strengthens religion and diversity so that traditions strengthen religion. The position of religion in the face of local traditions is not only interconnected, but also intercorroborated (J 2016). Culture respects other cultures, cultural diversity, openness, curiosity creates adaptation and integration in society (Murtiningsih and Veronika 2022). Likewise, psychological conditions, quality of life and environment have a relationship to happiness and life satisfaction (Novianti, Wungu, and Purba 2020).

The results of this study also respond to Shahama's research which found as

many as 49 studies/research found a positive relationship between happiness and religiosity in minority Muslim populations because religion is an important dimension for the lives of minority Muslims (Shahama et al. 2022). Education, income, low anxiety, not facing violence, feeling empowered, and having decisions also have a good impact on happiness (Haq, Raza, and Mahmood 2020). Not only that, culture and kinship are positively related to happiness (Izzo, Baiocco, and Pistella 2022).

CLOSING

Research results found that non-violence of 0.965, National Committee of 0.919, Tolerance of 0.910 and Cultural Adaptation of 0.932 meaning that these four factors can be used as factors forming the moderation of Muslim minority religions. Factor Assaadah is 0.817, Meaning of Life is 0.967, Happiness is 0.961 and Personal Life Satisfaction is 0.909, It means These four factors can also be used as forming factors for Muslim minority Islamic happiness in Tana Toraja. And Religious moderation of the Islamic Happiness of Minority Muslim Communities in Tana Toraja is 90.6 percent. This shows that the more moderate a person is in religion, the higher the level of happiness in the context of Islam.

In addition, this research also shows that religious moderation has a correlation with Islamic happiness among Muslim communities. despite being in a minority position and it can also be said that Muslims who have a moderate attitude in religion tend to have a higher level of happiness associated with an increase in quality of life, self-confidence, and overall life satisfaction.

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