THE RELATIONSHIP BETWEEN RELIGION AND HAPPINESS IN ADOLESCENTS LIVING IN COTTAGES AL-KENANIYAH ISLAMIC BOARDING SCHOOL

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ABSTRACT

Adolescents at Islamic boarding schools usually have a higher level of religiosity compared to adolescents in general. This research was conducted to find out the relationship between religiosity and happiness in teenagers living at the Al-Kenaniyah Islamic boarding school. The research subjects consisted of 90 respondents. The results of the Pearson correlation test show a value of 0.700 with a significance level of 0.000 ($p<0.05$). Based on this research, the level of religiosity of teenagers living at the Al-Kenaniyah Islamic Boarding School is in the high category with an empirical mean of 62.70. Meanwhile, the happiness level of teenagers living at the Al-Kenaniyah Islamic Boarding School is in the medium category with an empirical mean of 124.58. This research shows that the higher the religiosity, the higher the level of happiness felt by teenagers living at the Al-Kenaniyah Islamic Boarding School.

Keywords: Religiosity, Happiness, Al-Kenaniyah Islamic Boarding School.

INTRODUCTION

Adolescence is a process that goes through a series of changes in it. Changes that occur both from within (internal) and from outside (external) include changes in the attitudes of parents and other family members, plus changes in relationships with the environment and peers. Hurlock (1980) views adolescence as an age that creates fear. There are many assumptions about teenagers that have valuable meaning, but unfortunately many of them are also negative. Cultural stereotypes believe that teenagers are children who are untidy, untrustworthy, and prone to destructive or deviant behavior. So adults must guide and supervise teenagers' lives, and be sympathetic to normal teenage behavior.

Geertz (1981) stated that one of the causes of the moral crisis in teenagers is the result of the erosion of religious values in teenagers' daily lives. In fact, religious teachings are actually an appropriate alternative for controlling deviant behavior for teenagers. Formally, teenagers learn about religion through educational institutions. One of the educational institutions in Indonesia is an Islamic educational institution or often called a boarding school (Natzir & Wulandari, 2013). Islamic boarding school is a place of education and teaching that emphasizes Islamic religious studies and is supported by a dormitory as a permanent residence for students (Qomar, 2006). Students at Islamic boarding schools are known as santri. Life at an Islamic boarding school is very different from educational life at a public school. Santri are required to live in Islamic boarding school dormitories (Geertz, 1981). Every day, students have a pre-arranged schedule of activities, from waking up to going back to sleep, arranged in such a way that no time is wasted.

In Islamic boarding schools, students are faced with the condition of being able to face various things that can trigger problems in their lives in the Islamic boarding school environment, as well as being able to get through difficult periods in life by relying on their own abilities. So a student must be able to protect himself from various stress problems that may occur in the Islamic boarding school environment during his education. In an effort to deal with problems in Islamic boarding schools, students will gain experiences, both experiences that give rise to positive emotions or negative emotions, which will then influence the students' level of happiness (Halim & Atmoko, 2005).

Happiness is a very important factor and is the ultimate goal in life. According to Soleimani and Tebyanian (2011), the benefits of happiness in the educational environment will increase students' learning motivation and will indirectly influence their effectiveness in the learning process. Apart from that, santri Fredrickson (in Carr, 2004) added that positive emotions which are part of happiness play a role in personal growth and development. Seligman (2005) provides a description of individuals who achieve authentic happiness, namely individuals who can identify and process or train their abilities. Then, you can use these abilities in everyday life, whether in work, love, play or parenting.

Basya (2006) states that happiness is found in obedience to Allah, love of others, helping the poor, treating the injured, helping the fallen, and feeding the hungry. One of the factors that influences happiness is religiosity (Seligman, 2005). Furthermore, Seligman and Argy (in Raymond & Crystal, 2005) revealed that greater happiness appears in people who have a high level of religiosity. Religious people are happier and more satisfied with life, because understanding religion is considered to provide hope for the future and create meaning in life for humans. According to Pasiak (2012), religiosity has several aspects, namely belief, religious worship or practice, and experience or morals. Aspects of belief will influence an individual's perspective based on the dogma or faith they believe in. In the context of life, Pasiak (2012) added that the aspect of belief will influence the way each individual views all stimuli they receive, including positive and negative events. The individual's perspective will tend to surrender/accept the stimulus and in the next stage will create feelings of gratitude and thankfulness.

Based on the phenomenon of adolescence which is full of a series of changes and developments that require adjustments, especially towards morals and life values, as well as the relationship between happiness and religiosity, researchers are interested in studying the relationship between religiosity and happiness in adolescents.

METHOD

This research was carried out from April 5 2019 to April 8 2019 on teenagers at the Al-Kenaniyah Foundation who lived in Islamic boarding schools. The number of samples was 90 respondents who were Al-Kenaniyah Madrasah Aliyah (MA) students and lived at the Al-Kenaniyah Islamic Boarding School. After the data was collected, the researcher then coded and processed the data using SPSS version 22.

This research uses an unused try out method, namely the researcher distributes the data twice, the first time to test validity, item discrimination and reliability. After conducting trials and showing good reliability, the researcher then began collecting the second data. The researcher first improved the questionnaire by deleting items that were not good.

The measuring instrument used in this research is a scale consisting of a happiness scale and a religiosity scale. In measuring happiness, researchers used the Oxford Happiness Questionnaire (OHQ) measuring instrument which was compiled and developed by Argyle and Hills (2002) based on aspects of happiness according to Argyle, Martin and Crossland (in Zuraidha, 2012). Meanwhile, to measure religiosity, researchers used the Islamic Behavioral Religiosity Scale (IBRS) measuring instrument which was compiled and developed by Youssef et al (2011) based on the components of religiosity according to Ji and Ibrahim (in Youssef, Kortam and Bassiouny, 2011).

The OHQ measuring instrument has good validity and reliability. OHQ consists of 23 items which were analyzed and 1 item was dropped, namely the correlation coefficient was less than 0.3. So researchers used 22 items for research. Meanwhile, the IBRS measuring instrument consists of 33 items which were analyzed and 2 items were dropped, namely the correlation coefficient was less than 0.3. So researchers used 31 items for research.

RESULTS

The item discrimination power test on the Oxford Happiness Questionnaire is carried out using the corrected item-total item correlation. The item is said to be good if the coefficient value is ≥ 0.300 (Azwar, 2012). Item discrimination power testing was carried out once. The test consisted of 23 items which were analyzed and the results obtained were 22 items were good and 1 item was declared invalid, so it could be stated that there were 22 good items which had a total item correlation range of between 0.368 to 0.794. Then, the Islamic Behavioral Religiosity Scale item discrimination power test was carried out using corrected item-total item correlation, an item was said to be good if the coefficient value was ≥ 0.300 (Azwar, 2012). Item discrimination power testing was carried out once. The test consisted of 33 items which were analyzed and obtained results of 31 good items and 2 items declared invalid, so it can be stated that there were 31 good items which had a total item correlation range between 0.309 to 0.607.

Based on the reliability testing of the Oxford Happiness Questionnaire, a reliability coefficient value of 0.932 was obtained, consisting of 23 items and there was 1 item with a correlation coefficient of less than 0.3, so the researcher discarded this item because it was considered to have low item discrimination power. After that, a reliability value of 0.937 was obtained for 22 good items. Meanwhile, testing the reliability of the Islamic Behavioral Religiosity Scale had a reliability value of 0.910, consisting of 33 items and there were 2 items with a correlation coefficient of less than 0.3, so the researcher discarded these items because they were considered to have low item discrimination power. After that, 31 good items were obtained with a reliability value of 0.912.

Furthermore, in the normality test on the happiness scale, it was discovered that the data was normally distributed with a significance value of 0.053. From the results of the linearity test, a significance value of 0.041 was obtained, which is smaller than 0.05, so it can be concluded that there is a linear relationship between religiosity and happiness. This research uses Pearson Product Moment correlation analysis with bivariate correlation techniques. This analysis was carried out to test the extent of the relationship between two variables. This hypothesis test obtained results with a correlation coefficient value of $r = 0.543$ with a significance value of 0.000. These results indicate that there is a positive relationship between religiosity and happiness. The higher a person's religiosity, the higher the level of happiness they have. The hypothesis which states that there is a relationship between religiosity and happiness in teenagers living at the Al-Kenaniyah Islamic Boarding School can be accepted. Through data

analysis carried out using descriptive statistical testing, the mean empirical (ME) value for the happiness scale was 110.04 and the empirical standard deviation was 18.3, while for the religiosity scale it was 142.53 and the empirical standard deviation was 20.6.

DISCUSSION

This research tested whether or not there was a relationship between religiosity and the level of happiness in teenagers living at the Al-Kenaniyah Islamic Boarding School. Based on the hypothesis test carried out, the results obtained were a significance value of 0.000 ($p<0.01$), therefore the hypothesis that there was a relationship between religiosity and the level of happiness in teenagers living at the Al-Kenaniyah Islamic Boarding School was accepted. The results of the Pearson correlation test show a value of 0.543, which means there is a positive relationship between religiosity and the level of happiness in teenagers living at the Al-Kenaniyah Islamic Boarding School. Ancok and Suroso (2001) revealed that religiosity is manifested in various aspects of human life, including ritual behavior (worship) and all other activities that are driven by supernatural forces. Raymond and Crystal (2005) added that religiosity is related to formal beliefs, collective practice, and religious institutions. This can be interpreted as meaning that religiosity will become more visible in individual behavior if there is a forum or place that collectively tries to educate and train them. Based on the dimensions of religiosity proposed by Glock and Stark (1974), it can be related to the religiosity of teenagers living at the Al-Kenaniyah Islamic Boarding School, for example on the dimension of belief, where this dimension can be aligned with faith. In this phase, teenagers are provided with religious knowledge about belief in Allah SWT, angels, Prophets and Apostles, belief in the Koran and hadith, about the existence of heaven and hell, as well as the destiny of qadha and qadar. Then in the dimension of religious practice, this dimension includes obedience behavior and things that show commitment to the religion one adheres to. This dimension of religious practice can be aligned with sharia or refers to religious actions carried out by its adherents. For example, praying 5 times a day, reading the Koran, fasting is obligatory and sunnah, giving zakat, giving alms and others. Then in the experiential dimension, this dimension is related to religious experience, the feelings and sensations that a person experiences. Unstable emotional situations in adolescents usually influence both positive and negative behavior. With religious direction, it can certainly help teenagers to overcome the problems and conflicts they are facing. This can be an experience for teenagers to develop positive emotions. Furthermore, in the dimension of religious knowledge, this dimension refers to the expectation that religious people have at least some knowledge regarding the basics of beliefs, holy books and commonly practiced traditions. A situation that helps the process of religious knowledge in adolescents is the development of religious emotions, a situation of religious sensitivity becomes an encouragement to study religion seriously. Finally, in the practice or consequence dimension, this dimension refers to the degree to which Muslims behave motivated by the teachings of their religion, namely how individuals relate to fellow humans. In a person's Islam, this dimension includes behavior like helping, working together, upholding justice and truth, being honest, forgiving and protecting the environment.

Based on the empirical mean results on the religiosity scale, a value of 142.53 was obtained which is in the very high category. Teenagers who live at the Al-Kenaniyah Islamic Boarding School have very high religiosity which is the result of special components outside the dimensions of religiosity. The existence of Islamic boarding schools has quite a big influence on the formation of students' personalities, so that Islamic boarding schools must be able to determine policies in order to create students' personalities that are in accordance with the personality in the Al-Qur'an. In the activities at the Al-Kenaniyah Islamic Boarding School,

there are activities that are attempted to create and build the religious attitudes and values of the students who participate. Based on the empirical mean results on the happiness scale, a result of 110.04 was obtained which is in the high category. Happiness is not only needed for adults, but also for teenagers who are still looking for their identity. Psychologically, teenagers' emotions are starting to stabilize and their thinking is starting to mature. In religious activities, teenagers have begun to involve themselves in religious activities. Adolescents can already differentiate between religion as a teaching and humans as its adherents (Yusuf, 2004). For teenagers who live at the Al-Kenaniyah Islamic Boarding School, the activities carried out have a very good aim, namely to bring teenagers closer to the Creator, train teenagers to practice religious knowledge in everyday life and to prevent teenagers from negative behavior. These things can also provide happiness and calm for teenagers in living their lives.

CONCLUSION

Based on the results of research that has been conducted empirically, it can be concluded that there is a positive relationship between religiosity and the level of happiness in teenagers living at the Al-Kenaniyah Islamic Boarding School. The results of the Pearson correlation test show a value of 0.700 with a significance level of 0.000 ($p<0.05$). Based on this research, the level of religiosity of teenagers living at the Al-Kenaniyah Islamic Boarding School is in the high category with an empirical mean of 62.70. Meanwhile, the happiness level of teenagers living at the Al-Kenaniyah Islamic Boarding School is in the medium category with an empirical mean of 124.58. This research shows that the higher the religiosity, the higher the level of happiness felt by teenagers living at the Al-Kenaniyah Islamic Boarding School.

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