

RELIGIOUS ACTIVITY: AN ALTERNATIVE TO ACHIEVE HAPPINESS IN LATER LIFE

Santi Sulandari,
Mei Wijayanti,
Ria Dessy Pornama Sari

ABSTRACT

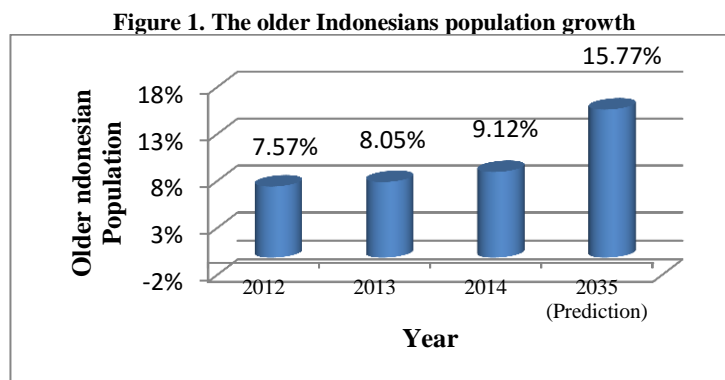
The population of older people in Indonesia increases from year to year. This issue raises problems associated with older people well-being. One of the factors that can determine their well-being is a happy feeling. Religiosity, one of which is manifested in the involvement of religious activities, contributes to the happiness of the older people. Therefore, researchers were interested in finding out more about the religious activity that was engaged by Muslim older people in Solo and how the activity could bring happiness to older people. In this study, religious activity referred to two of six religious dimensions developed by Menouar and Stiftung (2014). A qualitative approach was used in this study using in-depth interviews and six participants were involved. The criteria for participants included: the Muslim older people aged 60 years and older; engaged in religious activity, at least one of the following dimensions: central religious duties and/or religious knowledge; and live in Solo. Thematic analysis was used to identify the themes with the help of NVIVO11 software. The results of this study described that religious activity that was done by the participants included: ritual prayers/Shalah (obligatory and sunnah), fasting (obligatory and sunnah), reciting the Qur'an and learning Hadith, religious gathering, pray, donating to some types of religious charities (Shodaqoh, Infaq, and Zakat), Dhikr, and Hajj. The participants stated that these activities were able to bring happiness through the acquisition of tranquility, motivation to engage in activity, feeling pleased, and being closer to Allah.

Keywords: Activity, happiness, religious

BACKGROUND

Individuals will experience different stages of development that interrelated and cannot be repeated. The last stage of human development is old age. Being old is not an option, but it is a final stage of life that will inevitably be experienced by most individuals. Hurlock (1999) stressed that this stage is characterized by the changes of physical, psychological and social functions.

The population of older Indonesians is increasing gradually. In 2012, a survey that was done by Badan Pusat Statistik (BPS, 2012), showed that the population aged 60 and over was about 7.57%. This percentage went up to 8.05% in 2013 (BPS, 2013b). The population growth was still continuing in 2014 to 9.12% (BPS, 2014). BPS (2013a) also projected that in 2035, the proportion of older people will reach to 15.77% of the total population.



The increase of older people population raises issues that need to be addressed. As stated by Suadirman (2011), older people might face various problems related to their age and development such as, economic problems (decreasing their productivity and/or retirement); social problems (family, community, and/or coworkers); health problems; psychological problems (lack of confident, loneliness, anxiety, worry, fear, post power syndrome, powerlessness, uselessness, and unhappiness). Older people have less capacity to optimally engage in any activity since they tend to be depressed in dealing with problems arise in later life (Laksmna,2013; Suardiman, 2011). Candra (2012) mentioned that older people suffer from depression are 1-5% of the older population. This number increase to 13,5% on older people with the health problems.

Essentially, every individual have a desire to be happy and satisfied in life. There are various ways that could be done by older people to obtain the happiness. One of those ways is by participating in religious activity. Hakim (2003) explained that people's

attention to religiosity will increase in line with aging. Hakim added even though the older people physical ability is decreasing, but they are more engaged in religious activity. Moreover, Ai and Branco (in Sulandari, 2014) stated that religiosity is important for older people life. Sulandari (2014) also highlighted that older people who feel closer to their God, will be happier in every condition.

Religiosity, one of the alternatives, can be manifested in religious activity. Religious activity have positive effect on older people, as revealed by Strawbridge, et al. (in Sulandari, 2014) that engaging in religious activity could help the older people to live longer, enhance their physical and mental health, strengthen their social relationship, and maintain their stable and happy marriage. Furthermore, research that was conducted by Francis, Yablon, and Robbins (2014) stressed that those who were active in religious activity would be happier than those who were not.

Engaging regularly in religious activity can facilitate the older people to acquire and maintain their happiness. The objective of this study is to describe more about various religious activities that are involved by Muslim older people in Solo and how those activities could bring happiness to older people.

According to KBBI [Kamus Besar Bahasa Indonesia] (2016), activity is defined as state of being in action or an activity. Moreover, religion is interpreted as thing that related to human spirituality, which is a form of faith or belief that must be held to and respected (Hawi, 2014). Religious activity that is participated by an individual can be in various types, depending on respective religions of the individuals. This study focused more on religious activity in Muslim older people, because the majority of Indonesia's population is Muslim with a percentage of 88.1% of the 205 million residents (Indrawan, 2015).

Tumanggor (2014) explained that the practice of religiosity in Islam can be implemented through internal based practice, such as: faith and moral and external based practice, such as: Shahada, Dhikr, recite Qur'an, pray, Shalah, Zakat, fasting, Hajj and Umrah, dutiful to parents, help the orphans and the poor by giving some financial supports, be equitable, do good thing and prevent from negative behaviors. Menouar and Stiftung (2014) revealed that the existence of five dimensions of Muslim religiosity consist of basic religiosity, central religious duties, religious experience, religious knowledge, and orthopraxis. Based on the five dimensions that have been mentioned by Menouar and Stiftung, there were two dimensions that were categorized as religious activities in this research, dimension of the central religious duties and dimension of religious knowledge. Dimension of central religious duties includes obedience in religious activity and different activities of worship as Muslims, which consists of five pillars of Islam and some additional prayer or norms, such as: Umrah and eating Khalal food. Furthermore, the dimension of religious knowledge covers one's understanding of the content or the value of the Qur'an and Hadith, and life of the Messenger of Allah, the Prophet Muhammad, as well as understanding Islam in general.

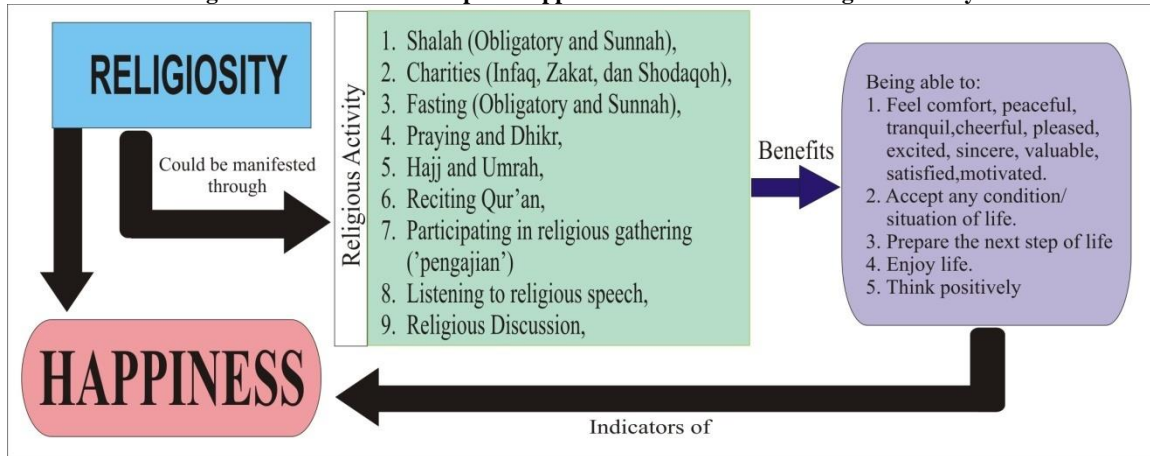
It has been proven that religious activity provides psychological benefits. Participating in religious activity could help the older people to understand and accept his condition in any situation as described by Sulandari (2014). Cain et al. (2017) noted that for many Muslims, religious activity help them to experience as a sense of closeness to God. Adams (2014) also explained that someone who engages in religious activities would experience happier feeling than those who do not.

Salary and Shaiery (2013) mentioned that happiness is a term, which is used by individuals to evaluate their lives. Evaluation could be applied in general forms (life satisfaction or happy feeling), specific forms (marriage or a job), or in the form of an emotional feeling that is experienced by them. The meaning of happiness is when a person is able to receive and enjoy the state they are going through (Mustafa, 2008). Carr (in Mardiah, 2011) explained that happiness is a positive situation within the individual where there is contentment, tranquility and a desire to live. In line with that statement, Seligman (2002) defined happiness as a positive emotion that is perceived by someone on the events of the past, present, and future. Happiness could be indicated in several states, such as: relieve, tranquility, happy, calm, carefree, comfortable, happy and peaceful heart; excited; self-acceptance; and enjoy the life they live (Herusatoto, 2008; Hurlock, 1999; Seligman, 2002).

A research that had been conducted by Sarpitaningtyas (2012) showed that the older people motivation in participating religious activities, included: a need to find peace, comfort, and happiness. Moreover, Jivraj et al. (2014) explained that poor health and widowhood in later life decrease the older people well-being. Vanhoutte (2014) stressed that older people who feel satisfied in their life will be autonomous in control and pursue development. Satisfaction is often similar to happiness and good mental health. A study by Shkolnik et al. (2001) found that the older people with higher level of life satisfaction have higher function level. This study also stressed that the religious subjects have better health than those who are not. They further concluded that faith and religious activity provided the older people a feeling of personal well-being and general satisfaction. Furthermore, Sirojammuniro (2015) mentioned in her study that the feelings of thankfulness to God that arose from praying could cause a happy feeling to the older people. Ibnu Qayyim Al-Jauziyah (1998) argued that a person who expresses feelings of love and longing to God through the words of Dhikr, then his heart will be happy and tranquil. Mayasari (2014) explained that the embodiment of Islamic religiosity could contribute directly towards happiness, or indirectly through provision of meaning and purpose in one's life.

Psychological state, that come from religious activity engagement, lead to happiness in the individual. However, most of the research about the relationship between religious activity and happiness has been carried out in Western societies. Similar research in Indonesia is very sparse. Therefore, the current research is particularly important because cultural differences between Western societies and Indonesia may result in different findings and implications for well-being promotion in Indonesia. Based on the data above, the research question is developed as, "What are kinds of religious activity that were engaged by Muslim older people in Solo and how such activities could lead to happiness to the older people?". The result of this study could be used as references for religious leaders, practitioners and researchers in facilitating Muslim older people to obtain happiness.

Figure 2. Theoretical concept of happiness which come from religious activity



The remaining section of this paper will discuss about the research method, result, discussion, and conclusion.

METHOD

Qualitative approach was used in this study. This approach helped the researcher to understand and describe the life meanings of individuals which related to the phenomenon that was studying. The phenomenon was the older Indonesians happiness that was acquired from engaging in religious activity.

Research participants

Six participants were involved in this study. Purposive sampling was used to recruit the participants. The participants characteristics were the Muslim older people aged 60 years and older; engaged in religious activity, at least one of the following dimensions: central religious duties and/or religious knowledge; and live in Solo.

Data collection

The data collection used in-depth interview. Guide interview was developed prior to the study to help the researchers conducted semi-structure interview. The interview was administered in Indonesian and/or Javanese, depend on the languages that is usually used by the participants.

Data Analysis

Thematic analysis was used to identify the themes with the help of NVIVO11 software. The transcripts were in Indonesian and/or Javanese. The researchers translated the quotations that were belonging to the identified themes.

RESULT

Based on the research data, the results of this study were categorized into: the variety of religious activities that were engaged by participants; and the happiness of Muslim older Indonesians who engaged in religious activity.

The variety of religious activity

The religious activity that were participated by the participants, included: ritual prayers/Shalah (obligatory and sunnah), fasting (obligatory and sunnah), reciting the Qur'an and Hadits, religious gathering/'pengajian', pray (asking for blessings and guidance from Allah), donating in some types of religious charities (Shodaqoh, Infaq, and Zakat), Dhikr, and Hajj. Some of the participants engaged in same types of religious activity but some were not. The table below summarizes the variety of religious activities that were engaged by the participants.

Table 1. Religious activity that was engaged by the participants

No	P	Sex	Age	Religious Activity
1	SH	W	63	<ul style="list-style-type: none"> • Participating in religious gathering/'pengajian' • Reciting Al-Qur'an • Learning Hadiths • Fasting (obligatory and sunnah) • Pray • Shalah (obligatory and sunnah) • Types of charities (Shodaqoh, Infaq, and Zakat) • Hajj
2	PA	W	62	<ul style="list-style-type: none"> • Participating in religious gathering/'pengajian' • Pray • Types of charities (Shodaqoh,

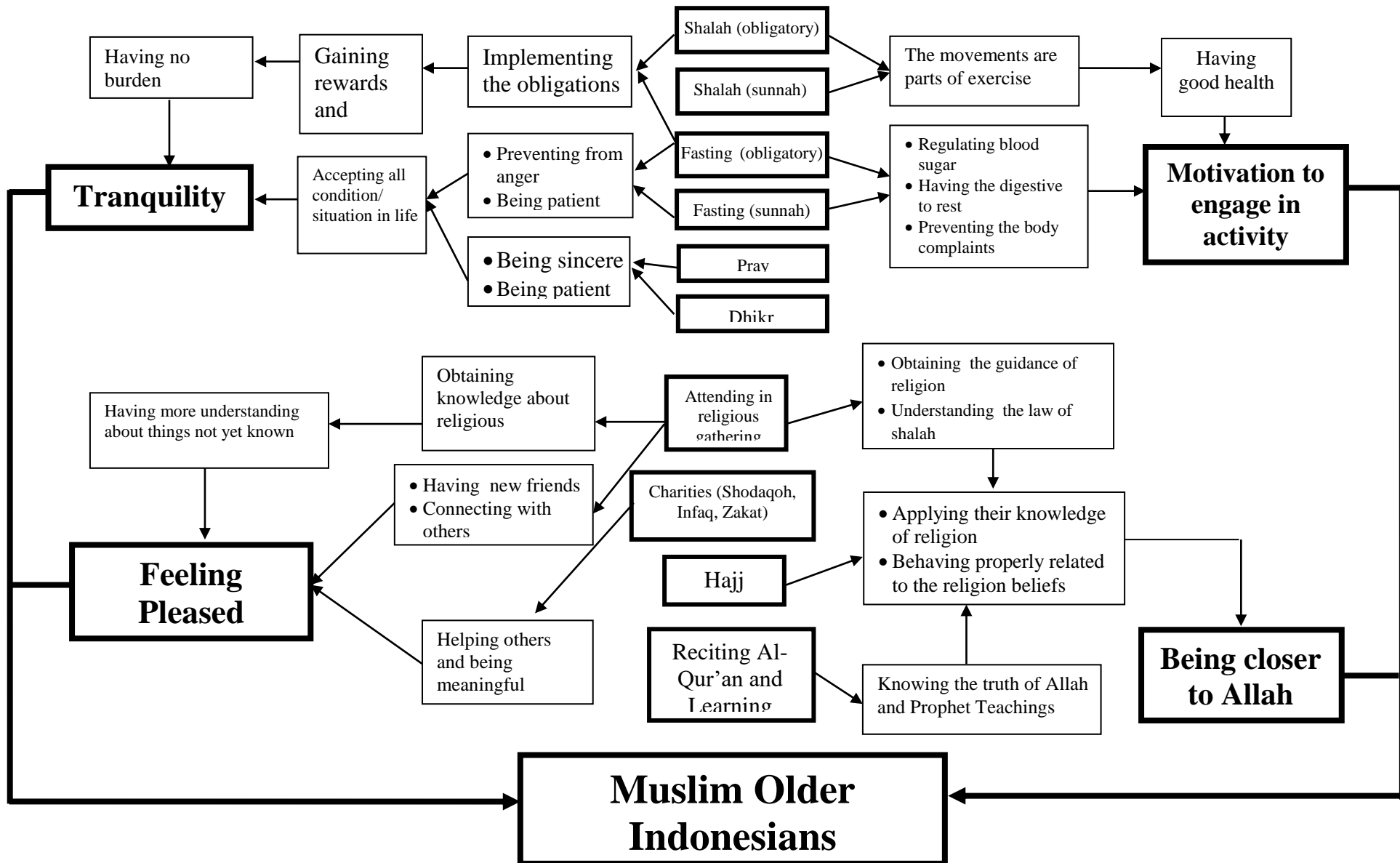
				<ul style="list-style-type: none"> • Fasting (obligatory) • Shalah (obligatory and sunnah) 	Infaq, and Zakat)
3	JU	M	70	<ul style="list-style-type: none"> • Participating in religious gathering/ 'pengajian' • Reciting Al-Qur'an • Learning Hadiths • Fasting (obligatory and sunnah) • Pray 	<ul style="list-style-type: none"> • Shalah (obligatory and sunnah) • Types of charities (Shodaqoh, Infaq, and Zakat) • Hajj • Dhikr
4	HF	M	63	<ul style="list-style-type: none"> • Participating in religious gathering/ 'pengajian' • Reciting Al-Qur'an • Learning Hadiths • Fasting (obligatory and sunnah) • Pray 	<ul style="list-style-type: none"> • Shalah (obligatory and sunnah) • Types of charities (Shodaqoh, Infaq, and Zakat) • Hajj
5	MI	W	61	<ul style="list-style-type: none"> • Participating in religious gathering/ 'pengajian' • Fasting (obligatory and sunnah) • Shalah (obligatory and sunnah) • Pray 	<ul style="list-style-type: none"> • Types of charities (Shodaqoh, Infaq, and Zakat) • Hajj
6	SE	W	85	<ul style="list-style-type: none"> • Participating in religious gathering/ 'pengajian' • Reciting Al-Qur'an • Fasting (obligatory and sunnah) • Shalah (obligatory and sunnah) 	<ul style="list-style-type: none"> • Pray • Types of charities (Shodaqoh, Infaq, and Zakat) • Hajj

*) P: Participants; M: Male; W: Women

The happiness of Muslim older Indonesians who engaged in religious activity

Generally, the result of this study can be categorized into four main themes: tranquility, motivation to engage in activity, feeling pleased, and being closer to Allah. Those four factors helped the participants to obtain happiness. The process of acquiring happiness through religious activity engagement is visualized in figure 3.

Figure 3. Religious activity leads to Muslim older Indonesians happiness



Moreover, the description of each theme (tranquility, motivation to engage in activity, feeling pleased, and being closer to Allah), is explained below:

Tranquility

A Muslim has an obligation to follow Allah's command. Religious activity, such as Shalah and fasting, has been done by six informants as something that should be done and should not be abandoned. In addition, they believed that they would receive rewards and blessing from Allah after completing the obligations. They felt uncomfortable, confused, and like had a burden when they did not fulfill the obligations.

"Hopefully, [I] always being able to do [Shalah] as it is a must." [P1]

"Shalah is an obligation for us as a Muslim, it is also one of the pillars of Islam that we should do." [P2]

"Yeah, it [Shalah] is to gain more rewards." [P3]

". . . to perform the main obligation [Shalah] as commended by Allah." [P4]

"It is like has less onus . . . When I go out and it comes to time for Shalah, I will feel uncomfortable [if not doing the prayer soon]. Sometimes, when I go out and do not bring 'mukenah' [loose cloth that is wore to cover most of the body parts], I will come back home as fast as possible." [P5]

"When I have not performed Shalah, it feels like there is a burden. I feel satisfied and relieved [after performing Shalah]. It is because, for example, when the time to Shalah dhuhur comes and I have not done it, I will feel guilty and confuse." [P6]

Another benefit that could be gained by fasting is preventing the participants from anger and accept their current condition. In addition to obligatory Fasting, four participants also performed sunnah Fasting. Fasting (both obligatory and sunnah) was believed could help the participants to prevent from anger. The participants also stated that they were able to accept all conditions or circumstances they were in. Furthermore, religious activity such as pray and Dhikr were able to accommodate participants to be more patient and sincere in life. Those kinds of benefits brought the participants to tranquil state.

"[The benefit of Fasting] preventing from anger, for example, when saw something dirty and untidy usually I get angry but by Fasting it help me to calm down . . . After that, I am peaceful since I feel as I have no sins from leaving my duty. I also feel more patient in facing any situation." [P5]

"[Dhikr] can bring contentment/peacefulness." [P3]

Motivation to engage in activity

Four participants stated that by involving in religious activity such as Fasting and shalah could help to maintain their health condition. Participants, who did Fasting, believed it could put the digestion on rest, therefore the older people felt healthier. In addition to Fasting, the movements in Shalah, included: standing up straight, bowing (with a perfectly straight spine), raising both hands, standing up straight after bowing, prostrating themselves (putting hands, knees, toes, and forehead on the floor), sitting after prostration, and turning the head to the right and to the left to the fullest degree possible, were categorized as a part of exercise which help to keep them being in a good health.

Being physically healthy motivated them to do any activity, include; daily activities and other activities.

"[Fasting] more comfortable and healthier since my digestion can have some rest. I also have diabetes so when I am Fasting it can help to control my blood sugar." [P1]

"It feels like the cholesterol just gone, as well as the gout is gone because of fasting." [P3]

"[Fasting] make me healthy. I usually experience gastric pains, but when I am fasting there is no pain. Fasting also encourages me, for example, when I am fasting I get my work finished quicker, so when it is time for Shalah tarawih [kinds of sunnah prayer during Ramadan] I can perform it, thus it motivates me to do other prayers" [P2]

"It [fasting] is one of our ways to give attention to our health. The body organs work continues all the times. When we fast, they are resting. Then, we can be healthy again. Actually Shalah can be an exercise, too." [P4]

Feeling pleased

Engaging in 'pengajian' [religious gathering] provided advantages to the participants to be pleased and able to maintain their relationship with existing friends or make new friends). The other religious activities that were able to make the participants feel pleased is donating in form of Shodaqoh, Infaq, and Zakat. They claimed that they felt happy when they could help others.

"Happy, really happy, I am happy and I realize that I still have less understanding on the religious knowledge. When I am participating in 'pengajian' I obtain many new information or knowledge from the religious leaders. And I feel really happy with that. If I still have chances and I am still healthy, I will always join 'pengajian'. [through 'pengajian'] I can meet my friends . . . I hope I can contribute to others, I feel happy when I can donate [Shodaqoh, Infaq, and Zakat]. I also pray that I will regularly be able to share what I have" [P1]

"Yeah, feel happy, because we gain knowledge, make new friends [the advantage of pengajian]. Having many advantages [by participating in 'pengajian']." [P6]

Being closer to Allah

Religious activities such as reciting the Qur'an and learning Hadith were carried out by two participants. The participants mentioned that those activities provided knowledge or information as our guidance to live, what is good (to do) and what is bad (not to do). Additionally, the participants claimed that they were able to obtain the truths related to the Prophet's sayings. The

knowledge that has been gained through those activities motivated them to apply it in everyday life. When they were able to carry out the things that are recommended by their religion, the older people felt closer to Allah.

"One of those [the Prophet's sayings] is to do Shodaqoh in a time we have the things to share as well as when we have little to share. We have to strive to do it in any condition. So, I try, I really want to use my time as useful as possible." [P1]

"After performing Hajj, I started to understand [learn to understand the meanings of Qur'an]. There are rules about the things that should not be done. We also have duties to let people know about the things that could not be done and what should we do as Muslim." [P4]

Moreover, they mentioned that by performing Hajj, the participants were trying to implement the religious knowledge that they received and did the good things to others. One participant of the four participants who had performed Hajj, also stated that the status of hajj [usually, in Indonesia a man who performed Hajj will be called Hajj followed by his name] drove him to behave properly in order to avoid a negative image in his society. By performing Hajj, participants felt grateful with what Allah had bestowed upon them and it facilitated them to be closer to Allah.

"I obtained many advantages, for example: in our society when someone have done Hajj, people will think that he or she have more faith so he or she should behave properly otherwise they will talk negatively about him or her. Aside from that, I also be worried and feel guilty if I do something wrong that Allah forbade . . . Therefore, I always try to behave properly and be a better person in every next day. " [P5]

DISCUSSION

Based on the research findings showed that the religious activity that was engaged by the participants, included: ritual prayer/Shalah (obligatory and sunnah); fasting (obligatory and sunnah); reciting the Qur'an and learning Hadiths, religious gathering, pray, various types of religious charities (Shodaqoh, Infaq, and Zakat), Dhikr, and Hajj. In relation with those activities, there were four kinds of religious activity (Dhikr, Shodaqoh, Infaq, and Zakat) that were not included to the dimension of central religious duties and religious knowledge (Menouar & Stiftung, 2014). Nevertheless, Suardiman (2011) and Daradjat (1983) stated that Dhikr, Shodaqoh, Infaq, and Zakat were parts of religious activities. Moreover, there was a criteria from the central religious dimension related to the rule to eat Khalal food and do not take any Kharam food but it did not appropriate with the definition of religious activities that had been previously specified in this study.

Religious activity is one of the factors that able to influence individual psychological state. Hanzaee, Attar, and Alikhan (2011) argued that religion is a part within the individual that could contribute to values, attitudes, and habits in one's lifestyle. Participants in this current study explained that they wanted to have a better life by doing activities that bring them closer to Allah. As stated by Jahja (2011) that religion is a relationship between the individuals and his God which help the individuals to obtain happiness and pleasure in life. In line with that opinion, Safara, Bhatia and Dezhkam (2011) also mentioned that religiosity in the form of activities will lead in to more happiness in a person. Moreover, the participants in this current study stated that after participating in religious activities they felt the tranquility, happiness, closer to Allah, and motivated to engage in other activities. Those feelings are able to contribute either directly or indirectly to happiness (Al-Jauziyah, 1998; Mayasari, 2014; Sarpitaningtyas, 2012).

The discussion of this study is divided into two main themes, namely: the tranquility and motivation to engage in activities; and feeling pleased and being closer to Allah.

Tranquility and motivation to engage in activities

The results of this study indicated that both Salah as obligatory and sunnah was able to bring tranquility to the older people. Sarpitaningtyas (2012) also mentioned that religious activity, such as Salah lead to feelings of comfort and peace for them who practiced it. Moreover, this study found that Salah was not only bring tranquility to the participants but also nourish the body and soul so they were motivated to carry out day-to-day activities. This result is supported Sari's (2015) studied on the effect of the movements in Salah against low back pain (LPB) Myogenic. Sari found that older people who practice Salah everyday could protect themselves from LPB Myogenic four times better that those who were not. Another study by Cahyani (2014) noted that the movements in Salah that are practiced properly by the older people who have a history of hypertension can lower or stabilize blood pressure. However, both studies have lack attention on exploring the effects of the Salah movements to motivate the older people to engage in other activities as found in this current study.

Furthermore, religious activity, such as fasting (obligatory or sunnah) can also provide tranquility to the participants. In addition to tranquility, fasting recognized by the participants was able to prevent them from anger and accept their any condition. Participants also believed that fasting can nourish their body and soul. They stated that fasting was able to accommodate the digestion to rest, regulate blood sugar, and reduce complaints of gastric pains; therefore, they were motivated to carry out other activities. Another study also showed the same findings as Firmansyah (2015) found that fasting improves the digestive system and reduces complaints of the stomach, especially the bowel. However, Firmansyah's study has less depth-discussion about the benefits of fasting that is associated with motivation to engage in activities.

Besides fasting, praying and Dhikr could also lead the participants to accept their current condition. Therefore, they would feel peaceful in life because they felt more sincere and patient in dealing with any situation. A study by Ristiawan (2014) showed that praying and Dhikr propose benefits, such as: feelings of calmness help to accept their current situation, and being grateful.

Feeling pleased and being closer to Allah

This current study showed that religious gathering such as 'pengajian' was able to make the participants feeling pleased and facilitate them to feel closer to Allah. Engaging in 'pengajian', the participants gain benefits, such as: obtaining new knowledge related to their religion; maintaining their existing relationship and make new friends; obtaining an understanding of the things not known before related to the religion rules; and receiving guidance to behave properly. In addition, most of the participants stated that they could be more aware of the rule of Shalah, so that they can carry out the obligations of Shalah accordance with the guidance. Those advantages help the participants to feel pleased an closer to Allah. As noted by Suardiman (2011) that 'pengajian' is one of the activities which provide more knowledge related to religion, as well as religious gathering that strengthen the participants social relationship.

Furthermore, Shodaqoh, Infaq, and Zakat, were claimed by participants, could made them happy since they were able to help others and have more meanings in life. This result showed that helping others is able to gain the feeling of happiness. Different from a study by Anik, Aknin, Norton and Dunn (2009) which mentioned that a happy person will give something more to others and the person who receive will feel happy as well while in this current study, the participants felt happy because they could contribute to others.

Hajj as well as reciting Qur'an and learning on Hadith were believed by the participants could facilitate them to feel closer to Allah. Participating in religious activity helped them to obtain the truth about the guidance of lives as recommended by the Prophet Muhammad. Therefore, they practiced their knowledge in daily livings. A study on Hajj participants from Palestine by Clingingsmith, Khwaja, and Kremer (2009) showed that Performing Hajj could enhance their feelings of peace, equality, harmonious relations among religious people. Besides that, it also increased the practice of ritual players, such as Shalah and fasting. Moreover, Zulaiha (2014) mentioned that reciting Qur'an influences someone's spiritual intelligence, specifically the sincerity aspect whilts, in this current research, the sincerity was obtain from religious activities, such as Shalah (obligatory and sunnah), fasting (obligatory and sunnah), pray, and Zhikr.

Cain et al. (2017) also noted that religious practices provide a sense of closeness to God. This current research, specified that religious activity that helped the older people to feel closer to God were attending religious activity, doing charities, Hajj as well as reciting Qur'an and learning on Hadith.

CONCLUSION

The results above could be concluded that religious activity could lead to happiness in Muslim older Indonesians through the acquisition of tranquility, motivation to engage in activity, feeling pleased, and being closer to Allah.

The acquisition of tranquility could be achieved through religious activity, such as Shalah (obligatory and sunnah); fasting (obligatory and sunnah); praying; and Zhikr. The participants have confirmed that the state of being tranquil brings happiness to them and they could accept their current condition. Another benefit, being motivated to engage in more activities, was gained by engaging in Shalah and fasting which provided a sense of happiness to the older people.

Moreover, The Muslim older Indonesians who participated in 'pengajian' and some kinds of charities such as Shodaqoh, Infaq, and Zakat gained important benefit, such as obtaining knowledge that could be implemented in daily livings and feeling more meaningful by helping others which led them to feel pleased. Muslim older Indonesians also felt closer to Allah by involving in those religious activity, as well as, Reciting Qur'an, Learning on hadith, 'pengajian', and Hajj. Those two advantages (being pleased & being closer to Allah) provide happiness to the older people.

Participants also stressed that in any condition related to their health, financial, emotion, or social as long as they engaged in religious activity, they would feel happy. Engaging in religious activity was believed by the participants that it provided many advantages that led them to the happiness in later life.

Acknowledging the important advantages of engaging in religious activity, it is recommended for the older people to maintain their religious activity. The types of activities are various so they could do the obligatory ones as they are compulsory and choose the other activities that related to their ability so it will not be a burden the supports from family and communities are also needed to facilitate the older people to involve in religious activity. For the next research is suggested to give more attention to the motives of older Indonesian in engaging in religious activity. Therefore, we can help the older Indonesians who do not engage in religious activity to increase their motivation. Additionally, the researcher also considered the limitation of the study was this result may not being able to be generalized to all Muslim older Indonesians since it only covered limited number of participants. However this current research was able to provide comprehensive knowledge related to the kind of religious activity that participated by the Muslim older Indonesians and how those activities led to happiness in Muslim older Indonesians.

REFERENCES

- Adams, C. (2014, Desember 25). Religious people much happier and have more life satisfaction than others. *Daily Mail*. Retrieved from <http://dailymail.co.uk>
- Al-Jauziyah, I. Q. (1998). *Madarijus Salikin (Pendakian Menuju Allah)*. Jakarta: Pustaka Al-Kautsar.

- Anik, L., Akin, L. B., Norton, M. I., & Dunn, E. W. (2009). Feeling good about giving: The benefits (and costs) of self-interested charitable behavior. *Working Paper 10-012*
- Badan Pusat Statistik [BPS]. (2012). *Statistik penduduk lanjut usia 2012*. Jakarta: Badan Pusat Statistik.
- Badan Pusat Statistik [BPS]. (2013a). *Proyeksi penduduk Indonesia 2010-2035*. Jakarta: Badan Pusat Statistik.
- Badan Pusat Statistik [BPS]. (2013b). *Statistik penduduk lanjut usia 2013*. Jakarta: Badan Pusat Statistik.
- Badan Pusat Statistik [BPS]. (2014). *Statistik penduduk lanjut usia 2014*. Jakarta: Badan Pusat Statistik.
- Cahyani, H. F. (2014). *Hubungan Sholat terhadap Tekanan Darah pada Pasien Hipertensi di Posbindu Anggrek Kelurahan Cempaka Putih Kecamatan Ciputat Timur* (Skripsi, unpublished). Fakultas Kedokteran dan Ilmu Kesehatan Universitas Islam Negeri Syarif Hidayatullah, Jakarta.
- Cain, K.M., Schiro, I.N., Gregory, W., Westberg, L. M., Lee, S. R., Boyle, C. D. (2017) Muslim American adolescents' explanations of changing religious practices: Cultural tools in cultural contexts. *British Journal of Developmental Psychology*, DOI:10.1111/bjdp.12176
- Candra, A. (2012, April 9). Kesehatan jiwa lansia. *Kompas*. Retrieved from <http://kompas.com>
- Clingingsmith, D., Khwaja, A. I., & Kremer, M. (2009). Estimating the impact of the Hall: Religion and tolerance in Islam's global gathering. *Quarterly Journal of Economics*, 124 (3): 1133-1170
- Daradjat, Z. (1983). *Ilmu Fiqh*. Jakarta: Direktorat Pembinaan Perguruan Tinggi Agama Islam
- Firmansyah, M. A. (2015). Pengaruh Puasa Ramadhan pada Beberapa Kondisi Kesehatan. *CDK-230*, 42 (7), 510-515.
- Francis, L. J., Yablon, Y. B., & Robbins, M. (2014). Religion and happiness: A study among female undergraduate students in Israel. *International Journal of Jewish Education Research (IJJER)*, 7, 77-92.
- Hakim, N. (2003). *Lanjut Usia dan Kecerdasan Ruhani: Menuju Individu yang Khusnul Khotimah*. Solo: Buku Kenangan Asosiasi Psikologi Islam (API).
- Hanzaee K. H., Attar, M. M., & Alikhan F. (2011). Investigating the effect of gender role attitude on the relationship between dimensions of religiosity and new product adoption intention. *World Applied Sciences Journal*, 13(6), 1527-1536.
- Hawi, A. (2014). *Seluk Beluk Ilmu Jiwa Agama*. Jakarta: PT. Raja Grafindo Persada.
- Herusatoto, B. (2008). *Simbolisme Jawa*. Yogyakarta: Ombak Yogyakarta.
- Hurlock, E. B. (1999). *Psikologi Perkembangan: Suatu Pendekatan Sepanjang Rentang Kehidupan*. Jakarta: Penerbit Erlangga
- Indrawan, A. (2015, Mei 27). Inilah 10 negara dengan populasi Muslim terbesar di dunia. *Republika*. Retrieved from <http://khazanah.republika.co.id/berita/dunia-islam/islam-nusantara/15/05/27/noywh5-inilah-10-negara-dengan-populasi-muslim-terbesar-di-dunia>
- Jahja, Y. (2011). *Psikologi Perkembangan*. Jakarta: Kencana Prenada Media Group
- Jivraj, S., Nazroo, J., Vanhoutte, B., & Chandola, T. (2014). Aging and subjective well-being in later life. *Journals of Gerontology, Series B: Psychological Sciences and Social Sciences*, 69(6), 930-941, doi:10.1093/geronb/gbu006.
- Kamus Besar Bahasa Indonesia (KBBI). (2016). Kamus Besar Bahasa Indonesia (KBBI). Retrieved from <http://kbbi.web.id/>
- Laksmiana, G. (2013, Oktober 8). Tetap sehat di usia lanjut. *Suara Merdeka*. Retrieved from <http://suaramerdeka.com>
- Mardiah, I. (2011). *Pengaruh Religiusitas dan Family Support Terhadap Happiness pada Lansia di Panti Werdha* (Skripsi, unpublished). Faculty of Psychology, Universitas Islam Negeri Syarif Hidayatullah, Yogyakarta.
- Mayasari, R. (2014). Religiusitas Islam dan kebahagiaan (Sebuah telaah dengan perspektif psikologi). *Jurnal Al-Munzir*, 7(2), 81-100
- Menouar, E. Y. & Stiftung, B. (2014). The five dimensions of Muslim religiosity: Results of an empirical study. *Methods, Data, Analyses Journal*, 8(1), 53-78. doi: 10.12758/mda.2014.003
- Mustofa, B. (2008). *Quantum Kebahagiaan*. Surakarta: Indiva Pustaka
- QSR International. (2016). *NVivo qualitative data analysis software: Version 11*. QSR International Pty Ltd.
- Ristiawan, E. (2014). *Bimbingan Rohani Islam melalui Metode Do'a dan Dzikir bagi Penderita Stres di Panti Sosial Bina Insan Bangun Daya 2 Cipayung* (Skripsi, unpublished). Fakultas Ilmu Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif Hidayatullah, Jakarta.
- Safara, M., Bhatia, M. S., & Dezhkam, M. (2011). Test norms of happiness of students of tehran university. *Delhi Psychiatry Journal*, 14(2), 293-301. Retrieved from <http://medind.ni.in/daa/t11/i2daa11i2p293.pdf>
- Salary, S., & Shaieri, M. R. (2013). Study of the relationship between happiness and dimensions of psychosis, neurosis, and personality extraversion. *Procedia-Social and Behavioral Sciences*, 84, 1143-1148. doi: 10.1016/j.sbspro.2013.06.716
- Sari, R. N. (2015). *Hubungan Gerakan Sholat dengan Keluhan Nyeri Punggung Bawah Myogenik pada Wanita Lanjut Usia* (Skripsi, unpublished). Faculty of Health Science, Universitas Muhammadiyah Surakarta, Surakarta
- Sarpitaningtyas, M. A. (2012). *Motivasi Lansia Melakukan Aktivitas Keagamaan dalam Mengisi Hari Tua di Dusun Dukuh Desa Mandisari Kec. Parakan Kab. Temanggung Tahun 2012* (Skripsi tidak diterbitkan). Fakultas Tarbiyah Sekolah Tinggi Agama Islam Negeri (STAIN) Salatiga, Salatiga.
- Seligman, M. E. (2002). *Authentic Happiness*. Bandung: PT. Mizan Pustaka.
- Shkolnik, T., Weiner, C., Malik, L., Festinger, Y. (2001). The effect of Jewish religiosity of elderly Israelis on their life satisfaction, health, function and activity. *Journal of Cross-Cultural Gerontology*, 16: 201-219, 2001.
- Sirojammuniro, A. (2015). *Kebahagiaan pada Lanjut Usia yang Tidak Bekerja* (Skripsi, unpublished). Faculty of Psychology, Universitas Muhammadiyah Surakarta, Surakarta.
- Suardiman, S. P. (2011). *Psikologi Usia Lanjut*. Yogyakarta: Gajah Mada University Press.
- Sulandari, S. (2014). *Older Indonesians' Perceptions of The Facilitators of And Barriers to Optimising Their Physical Activity and Social Engagement* (Minor thesis, unpublished). Australian Institute for Primary care and Ageing La Trobe University, Australia.
- Tumanggor, R. (2014). *Ilmu Jiwa Agama*. Jakarta: Kencana.
- Vanhoutte, B. (2014). The multidimensional structure of subjective well-being in later life. *Population Ageing*, 7: page 1-20, DOI 10.1007/s12062-014-9092-9

Zulaiha, S. (2014). *Pengaruh Tadarus Al-Qur'an terhadap Kecerdasan Spiritual (Ikhlas) di SDIT MTA Gemolong Kabupaten Sragen Tahun 2014/2015* (Skripsi, unpublished). Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Surakarta, Surakarta

Santi Sulandari,
Faculty of Psychology,
Universitas Muhammadiyah Surakarta, Indonesia,
ss280@ums.ac.id,

Mei Wijayanti,
Faculty of Psychology,
Universitas Muhammadiyah Surakarta, Indonesia,
meiwijayanti285@gmail.com,

Ria Dessy Pornama Sari,
Faculty of Psychology,
Universitas Muhammadiyah Surakarta, Indonesia,
riadessy@gmail.com,