Religiosity and happiness inter generation of labor in Indonesia

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Abstract

If people are religious, are they happier? This study tries to answer the preceding question and to determine the factors affecting happiness among Indonesian labor. The dummy generation variable was used to know whether Gen X, Gen Y, and baby boomers can affect happiness. Several variables were also examined related to happiness. This study can be categorized as empirical research using ordinary least squares. The data were sourced from the Indonesian Family Life Survey 2014 (IFLS5). The number of samples selected was 21,919 individuals with the criteria of individuals aged 15 years and over who worked and earned income. The data analysis technique used OLS regression to prove the factors that influence happiness. The results of the research showed that religiosity, education, ownership of assets, social, job satisfaction, and the dummy generation have a positive and significant effect on people's happiness. This study has confirmed that religiosity is a factor that can affect people's happiness. Another factor, the generation the person belongs to, also affects happiness.

Keywords: *Religiosity, Happiness, Generation, Labor*

Introduction

Numerous studies looking into happiness have been conducted since the publication of the "Easterlin Paradox" (Easterlin, 1974). This is a concept which states that satisfaction with one's life rises with average incomes, but

only up to a point, while the marginal gain in happiness declines. Happiness has become important in the field of economics because it can contribute to society. Research regarding happiness has broadened its scope, and now includes happiness in the workplace. Many studies have argued that happiness should not only be an output but also an input for increasing productivity.

Workers should feel satisfied so they are happy in their workplace. According to Oswald et al., (2015), to maximize the workers' performance, they need to feel appreciated and satisfied. This can make them happier, and consequently increase their productivity. Sharifzadeh & Almaraz (2013) said that a happy worker would be more productive than an unhappy worker would be. This is consistent with Zelenski et al., (2008) who stated that all of the happiness indicators, such as a positive effect, negative effect, job satisfaction, quality of work-life (QWL), and life satisfaction affect workers' productivity. However, "the happy-productive worker" thesis may depend on what is meant by happiness itself.

The main problem is the research gap between religiosity and happiness. The findings regarding religiosity and happiness still vary from positive effects to no effect at all. It has tried to be proven by taking working people as the object for analysis. The focus was placed on workers because they tend to have lower religiosity levels and can be stuck in their work-life. Besides, there is a possibility of a high level of stress that is reflected in job satisfaction. Other problems occurred, such as the importance of happiness while working tended to be underestimated among recent researchers (Fisher, 2010) and the carelessness of many companies regarding the workplace environment and employees' happiness (Logahan et al., 2012). Moreover, compensation is still an issue because many workers are not well paid, so that their work performance decreases. When that happens, the relationship between upper management and the employees becomes worse. Ventura (2017) mentions that bad relationships among workers create feelings of unhappiness, which can affect productivity.

Many studies have focused on religiosity and happiness in the workplace. Mehdad & Iranpour (2014) show a correlation between the components of religious beliefs that are significantly related to happiness in the workplace, while affective commitment is both a component of religious belief and happiness in the workplace. In addition to religious beliefs, religious attitudes also influence happiness in the workplace. The greater the religious attitude is, the more happiness will be owned Aghili & Kumar (2008). Various studies showed that religiosity has an important function in increasing workers' happiness. Osman-

Gani et al., (2010) found that there are several implications for managers and supervisors who try to produce changes in employees' behavior. Moreover, it is recommended that management must provide a framework by formalizing religious and spiritual practices. Some programs must be arranged to enhance organizational values and commitments that are important to the employees. In addition, Yaghoubi & Motahhari (2016) highlight that religiosity leads to happiness in the workplace and is notably related to many of the components of happiness. Religiosity with all of its dimensions can create a sense of happiness among the people in an organization. Therefore, it is important to understand the psychological conditions for employees' involvement, as well as insights into how to understand and manage the employees to improve performance.

This study aims to determine the effect of religiosity on workers' happiness in Indonesia. Also, it tries to see if several other factors affect workers' happiness, namely their education, asset ownership, helping others (social), job satisfaction, and the dummy generation. This study contributes to the literature on happiness in three ways. Firstly, we focus on workers' happiness along with the members of certain generations, such as baby boomers, Gen X, and Gen Y. Secondly, this study employs the religiosity variable, while other research has failed to discuss the religiosity of working people sufficiently. Thirdly, we use cross-tabulation between happiness and religiosity to find the pattern. These contributions can support the other literature and enrich the studies into happiness, especially in Indonesia.

Literature Review

Happiness can be defined as an attitude that involves feelings and beliefs (Veenhoven, 2009). These feelings and beliefs are viewed as the components of happiness. Others define happiness as a response to something objective, tolerant, not defensive, generous, and capable of creative problem solving with a positive mood (Seligman, 2005). It consists of past emotions, future emotions, and present emotions. Seligman (2002) explains that there are four theories associated with happiness. The first is the hedonism theory that assumes happiness is related to efforts to maximize pleasure and minimize pain. The second is the desire theory that assumes happiness is related to the fulfillment of individual desires. The fulfillment of desire can increase happiness regardless of the pleasure it generates. The third is the objective list theory that assumes happiness is achieved when the individual can meet the desired goals, i.e the fulfillment of material needs, freedom, health, education, knowledge,

and friendship. The fourth is the authentic theory that assumes happiness is associated with three things, namely a pleasant life/pleasure, a good life, and the meaning of life.

Furthermore, Seligman (2005) states that happiness is influenced by external factors such as money, marriage, one's social life, health, religion, negative emotions, education, climate, race, and gender. One of the reasons for being happy is money, which many studies have proven. In general, money is a major factor that influences happiness, especially in the middle to lower classes. Moreover, happiness is influenced by other socioeconomic and demographic factors. Many countries have conducted surveys on happiness among their people. The Central Statistics Agency of Indonesia (Badan Pusat Statistik, BPS) has formulated indicators for their happiness survey. They made the happiness indicators to measure each individual's satisfaction with 10 aspects of life, i.e., health, education, occupation, household income, family harmony, availability of free time, social relationships, condition of the house and assets, the environment, and security conditions. These aspects simultaneously reflect the level of happiness in Indonesia. The study of happiness not only takes the object of society based on demography and the social environment, but also based on employability or, in general, referred to as work.

A worker is a person who can work to produce goods or services, both to meet their own needs and those of the community (Logahan et al., 2012). Many studies reveal that improving existing human resources, especially their happiness in the workplace, will improve their performance. In this context, feeling happy can help to maintain productivity (Oswald et al., 2015). The interesting thing is the variables related to work such as job satisfaction (Weaver, 1978), and so on can affect a working person's happiness. Similarly, Ayuwat et al., (2018) clarify that happiness among workers in Thailand is influenced by nine dimensions i.e. health, knowledge, financial security, social responsibility, morality, relaxation, dedication to the community, family, and household facilities.

Fisher (2010) points out that there are three consequences of happiness in the workplace: The first is transient happiness, in which the effects of happiness in the workplace are associated with creativity, a positive mood, persistence in performance, reduction of interpersonal conflict, and enhancement of collaborative negotiation outcomes. The second is person-level happiness, where the effects of happiness are related to positive attitudes, work effectiveness, and they are often predictive of positive consequences for both employees and

organizations. The third is unit-level happiness, by which the average worker's happiness drives the business's performance, worker satisfaction, and customer satisfaction. To sum up, positive individual including happiness or attitude is related to organizationally desired outcomes.

Religiosity is a term used to refer to a person's involvement with religion, which is associated with their obedience to God. Religiosity can be defined as a view of something based on a religious viewpoint and applying those religious beliefs in everyday life (Kwon, 2003). Further, religiosity is a condition in which individuals have faith in their hearts, words, and deeds. Its purpose is to help people achieve inner peace, value, the meaning of life, and a petition to God for His blessings. According to Palit (2017), the term "religiosity" is often used in the context of a person practicing their religion. It is diffused in life to maintain harmony, mutual love, mutual respect, and appreciation.

Rakhmat (2004) describes religiosity as an illustration of religion, which is reflected in someone's obedience toward all religious norms, and in staying away from all the prohibitions. There are several types of characteristics of a person's religiosity, i.e some people believe in God and also participate in religious practices. On the other hand, some people believe in the existence of God without having a certain faith or participating in religious services. Then there are some people who doubt the existence of God, while others do not believe in the presence of God. Religion has been identified as one of the factors that can increase happiness because several studies have found a positive relationship between religiosity and happiness (Sillick et al., 2006). Mochon et al., (2011) affirm that religiosity has been associated with the level of subjective well-being. Therefore, religion or religiosity affects a person's physical and mental health. The link between religiosity and physical health is indicated by the low averages for lung disease, heart disease, and lower blood pressure. Relating to mental health, a religious individual will have a long life expectancy. Other studies also explain the correlation between religiosity and psychological well-being. If individuals have a high level of religiosity, they will have a high level of psychological happiness and traumatic experiences will have a low negative impact on them (Ellison et al., 2001). It means that religious people tend to be happier (Aghili & Kumar, 2008).

Nowadays, workplaces include four distinctive generations, and each generation brings a unique set of characteristics to the workplace. By this fact, the happiness of the people in each generation will be different. Recent studies have proven that the newer generations like Gen X and Gen Y are happier than

the baby boomers generation. Baby boomers are commonly so called because, after the Second World War, there were a billion babies born (Ensari, 2017). Their happiness in the workplace can be determined based on whether the working conditions are suitable for their characteristics. In particular, baby boomers can be defined as the hardworking generation, loyal to their workplace, and can spend hours at work, as if they live only to work. Generation X is a generation that provides loyalty to their jobs and focus. Meanwhile, Generation Y consists of people who can perform multiple tasks, have high self-confidence, and are independent (Ensari, 2017).

Intergenerational happiness is basically interrelated with people's age. Sohn (2013) argues that happiness will adjust the age cycle by forming U-shaped. A person will feel the peak of happiness at a young age, then decrease to the lowest point at the age of 40 to 50. Subsequently, it is predicted that happiness will increase again after that age. By this pattern, it is suspected that the baby boomer generation is the happiest group compared to the X and Y generations because it is considered, based on their age, that the more elderly they are the happier they become.

Methods

The data for this study were taken from the IFLS Indonesian Family Life Survey (IFLS). This ongoing longitudinal survey started collecting data on more than 22,000 individuals in 7,224 households in 1993. Subsequently, five-wave performed in 1997 (IFLS2), 1998 (IFLS2*), 2000 (IFLS3), 2007 (IFLS4), and 2014 (IFLS5). Although the survey is a longitudinal survey, this paper relied on IFLS5 because this wave has the current data on the variables of happiness (Strauss et al., 2016). The unit of analysis individual level was chosen based on three criteria including, (1) working and earning an income (2) aged between 15 and 68 years old (3) owned assets. After being combined and cleaned, the data on 21,919 respondents were analyzed. All of the respondents had diverse religions including Islam, Christian, Catholicism, Hinduism, and Buddhism. We used ordinary least squares (OLS) to prove the factors that affected happiness. OLS is a regression method that minimizes the number of error squares. OLS has been widely used by previous researchers (Landiyanto et al., 2011; Sohn, 2013, Rahayu, 2016). The happiness model function was used in the following form:

$$H = \beta_0 + \beta_1 Relig_i + \beta_2 Soc_i + \beta_3 Edu_i + \beta_4 Asset_i + \beta_5 Jobsat_i + \beta_6 Dgen_i + \varepsilon_i \quad \dots\dots\dots(1)$$

Where H denotes the happiness level of the individual, $Relig_i$ denotes the religiosity level of the individual, Edu_i denotes the length of schooling of the individual i, $Asset_i$ denotes the ownership of assets, Soc_i denotes the willingness of individual i to help others, $Jobsat_i$ denotes the satisfaction level in the workplace of the individual i, $Dgen_i$ denotes the dummy of the generation, consisting of baby boomers, Gen X, and Gen Y.

The variables in the research, which have been mentioned in the model function above are happiness, religiosity, education, assets, social, job satisfaction, and the dummy generation. Happiness was defined as an overall assessment of one's happiness reported by the respondents on a scale of 1 to 4. Happiness was assessed by the question, "Taking all things together what would you say about these days, would you say that you were happy?" This was accompanied by a 4-point scale ranging from "very unhappy" to "very happy".

Religiosity was defined as an overall subjective assessment of obedience to a religion reported by the respondents, on a scale of 1 to 4. Religiosity was assessed by the question, "How religious are you?" A 4-point scale ranging from "not religious" to "very religious" was provided. This variable describes religiosity for all the religions in Indonesia such as Islam, Christian, Catholicism, Hinduism, and Buddhism.

Education was determined by the length of schooling, which refers to the highest formal school and the grade attended by the respondents. The length of schooling criteria with the highest formal school was zero years for pre-schooling, six years for elementary school, nine years for junior high school, 12 years for senior high school, 15 years for a diploma degree, 16 years for bachelor level, 18 years for master's level, and 21 years for a doctorate.

Ownership of assets was determined by the quantity of individually own goods based on the criteria such as houses, buildings, poultry, livestock/fishponds, hard stem plants that are not used for farming or a non-farm business, vehicles, household appliances, savings, certificate of deposits/stocks, jewelry, receivables, household furniture, and utensils. These variables were classified by the type of goods ranging from 0 to 12. Someone who has many types of assets can be considered to be a person that can fulfill their needs.

Social was shown with the individual's consent or desire, in terms of helping others. This variable was assessed by the statement, "I am willing to help people in this village if they need it." A 4-point scale ranging from "strongly disagree" to "strongly agree" was provided as an answer.

Job satisfaction was defined as an overall assessment of their satisfaction in the workplace, as reported by the respondents on a scale of 1 to 4. Job satisfaction was assessed by the question, "How satisfied are you with your current job?" with a 4-point scale from "very unsatisfied" to "very satisfied."

Dummy generation was determined by each respondent's age. Grouping of the generations was determined based on The Millennial Generation Research Review, by the National Chamber Foundation (NCF), which can be seen in Table 1.

Table 1: Grouping Generation

Generation	Year Birth
GI Generation	1901-1924
Silent Generation	1925-1946
Baby Boom Generation	1946-1964
Generation X	1965-1979
Generation Y (Millennial)	1980-1999
Generation Z	2000-

Source: The Millenial Generation Research Review, NCF

Table 1 shows the division of generations by year of birth of the workforce. IFLS5 survey only used respondents aged 15 years and over so that the grouping of generations in that survey was counted from the respondents born in 1999 or earlier. The limiting of the respondent's birth to 1964 was done because those born earlier were beyond the productive age. Therefore, there were three types of generations in this study including baby boomers, Gen X, and Gen Y. The respondents' ages in this study, according to their generation are as follows: (1) baby boomers' ages ranged from 50 to 68; (2) Gen X's ages were from 35 to 49; (3) Gen Y's ages were from 15 to 34. The generation variable used was a dummy with baby boomers as the basis.

The analytical technique used in this research is descriptive analysis and regression analysis. Descriptive analysis uses a descriptive statistical table containing the minimum value, maximum value, mean, and standard deviation. This article also presents a crosstab analysis to see the relationship between the main variables. The analysis of the regression results used significance, the value of the coefficient of determination, and the direction of the relationship (positive or negative).

Results and Discussion

This study's focus was to analyze the factors that influence happiness among workers, particularly regarding the relationship between happiness and religiosity based on the generation they belong to. Table 2 shows the descriptive statistics of all the respondents.

Table 2. Descriptive statistics of analytic sample

Variable	Obs	Mean	SD	Range
Happiness	21,919	3.039965	0.4976902	1/ 4
Religiosity	21,919	2.901364	0.6932847	1/ 4
Helping Others (Social)	21,919	3.272093	0.4658832	1/ 4
Education	21,919	9.137962	4.312179	0/22
Ownership of Assets	21,919	5.053926	1.615695	0/12
Job Satisfaction	21,919	2.93403	0.572454	1/4
Generation				
Gen Y (15-34)	21,919	0.4518911	0.4976915	0/1
Gen X (35-49)	21,919	0.3564944	0.4789745	0/1
Gen Baby Boomers (50-68)	21,919	0.3564944	0.4789745	0/1

Source: IFLS

There were 29,919 observations made of respondents who matched the criteria from IFLS5. Most of the respondents had a good level of happiness marked by an average score of three. The level of religiosity was 2.9, which meant that the respondent felt religion was a part of their daily life. The average level of education completed by the respondents at a junior high level was marked by 9 years of education. The education ranged from 0 to 22 years. In general, the respondents had at least five types of assets from the 12 types listed in the IFLS. The social indicator was determined by the willingness to help others with a mean score of 3.2 (out of 4). The average respondent's satisfaction with their job was marked by a score of 2.9. Most respondents (45%) belonged to Generation Y, 35% belonged to Generation X and 20% were baby boomers.

The regression results can be seen, partially and simultaneously, to determine the effect of working per the happiness variable and the overall variable. The independent variables consisted of religiosity, education, helping

others (social), ownership of assets, job satisfaction, and the dummy generation. The dependent variable in this study is the level of individual happiness (very unhappy, unhappy, happy, very happy). The regression technique used is robust OLS regression.The regression results can be seen in Table 3.

Table 3. Results of OLS Labor Happiness

Variable	Coef	SE
Religiosity	0.0512***	0.0046
Social	0.0541***	0.0068
Education	0.0120***	0.0008
Household Asset	0.0269***	0.0020
Job Satisfaction	0.2056***	0.0056
Dummy Generation		
Gen Y (15-34)	0.0677***	0.0093
Gen X (35-49)	0.1482***	0.0094
Cons	0.0305***	
N	21,919	
R^2	0.1135	
F	400.78	
Prob > F	0.0000	

Source:IFLS2014,*p ⟍0.10;**p ⟍0.05;***p ⟍0.001

Table 3 shows that religiosity had a significant and positive effect on working people's happiness. It means that the more religious the worker is, the more likely he/she is to be happy. In line with these findings, Aghili & Kumar (2008) mention that religiosity is associated with happiness; the more religious, the greater happiness gained. Many empirical studies also find a positive relationship between religiosity and happiness (Campante & Yanagizawa-Drott, 2013; Mochon et al., 2008; Ugur, 2018). Li & Bond (2010) examined the effect of secularism on life satisfaction using World Value Survey data. The results show that low HDI countries show a consistent and negative relationship between secularism and happiness. High HDI countries show a negative relationship between secularism and happiness in waves 1 and 2 but a positive relationship in waves 3 and 4. Mehdad & Iranpour (2014) argue that workers'

religious commitment can improve morale at work, so that this is not only useful for work efficiency but it can also create a better working environment and personal satisfaction or, in the long run, happiness. Also, this religiosity is not only linked to Islam but also to all of the religions in Indonesia. ^

The education variable had a significant and positive effect on workers' happiness. Educated people are happier, as long as their investment gives them a good income. It means that the higher education the worker has, the happier he/she will be. These results are consistent with the research by Sohn (2013) and Rahayu (2016) which states that education can contribute to workers' happiness. The higher the level of education, the higher the level of happiness. Economists make education a proxy for income so that education can be said to be a determining factor for happiness through income. Sohn (2013) states that the happiness trend will increase with increasing levels of education.

Ownership of assets had a significant and positive influence on workers' happiness. Asset ownership is one source of happiness. The more assets a person has, the happier he/she becomes. These findings are consistent with research by Landiyanto et al., (2011) who said that someone who has more assets tends to be happier compared to someone with few assets. This is because people who have enough assets will feel secure. Assets have an investment function for workers, and also function as a reserve of funds when unexpected needs arise.

The variable of helping others also had significant results and positive influences on workers' happiness. It indicated that the greater the social life an individual has, the happier he/she becomes. This result agrees with Rahayu (2016) who states that goodwill in helping others will increase people's happiness. Oarga et al., (2015) also clarify that helping others is indeed an important predictor of happiness or well-being, and it has benefits for those that do.

Happiness is also associated with job satisfaction. Job satisfaction are described as very dissatisfied, dissatisfied, satisfied, very satisfied. Job satisfaction had a significant and positive effect on a worker's happiness. One of the basic steps to increase their happiness is to recognize factors such as job satisfaction. It is consistent with research from Weaver (1978) which states that job satisfaction gives a positive feeling to other aspects of a person's life, including in their work.

The dummy generation variables indicate that the working people from Gen X and Gen Y will have a significant and positive impact on their happiness, more so than those from the baby boomer's generation. In line with this, the

workers born into the X and Y generations will have other effects beyond the conditions and variables examined in this study. The influence of each variable can be proven by the t value; in this study the value of t was 0.0000.

To sum up, the effect of each variable such as religiosity, education, social, household assets, job satisfaction, dummy generation has a positive relationship with the happiness of workers. These findings can be proved by the t value of 0.0000 for each variable. Meanwhile, the regression model produced an f value of 0.0000 that indicates that religiosity, education, helping others (social), household assets, job satisfaction, and the dummy generation (Gen X and Gen Y) simultaneously have a positive and significant effect on workers' happiness. The r-squared value was 0.1135, meaning that all of the variables in the model can explain workers' happiness by 11.35% and the other 88.65% are influenced by other variables outside the model.

This research focuses on the variables of religiosity and happiness. To make sure of the regression results, we processed the data specifically for these two variables in the cross tabulation. To explain the data and answer the research questions, we split each level of happiness and the level of religiosity into two groups. The respondents who felt very unhappy or unhappy were placed into one group named Unhappy. Meanwhile, the respondents who were happy and very happy were in another group named Happy. Similar to the happiness variable, the respondents who were considered not religious or slightly religious were grouped into one group named Not Religious, while the respondents who were either religious or very religious were in another group named Religious. In particular, the religiosity level (religious and non-religious) was divided into several generations namely baby boomers, Gen X, and Gen Y to see whether any happiness differences (unhappy and happy) existed in each generation. The baby boomer's generation became the basis for the dummy generation. We made a tabulation of the percentage of respondents to see the comparison between the two variables. Table 4 below explains the result of the cross-tabulation.

Table 4 shows the relationship between the level of religiosity in generations with the level of happiness. Generation Y (people born between 1980 and 2000) seek fun as well as meaning in their workplace and want both work/life balance and personal development. If we analyzed this based on the generation, the respondents in each generation were happy, whether they were religious or not. In general, it can be said that the majority of the respondents

felt happy, with a percentage of 91.69% while the other 8.31% were unhappy. Many empirical studies also find that religious people are happier, particularly in religious places (Diener et al., 2011; Gebauer et al., 2012, 2017; Stavrova et al., 2013). The findings are in line with Sillick et al., (2006) who argued that there is no difference in happiness levels between any of the groups using different measurements of happiness. The findings suggest that religious workers are not happier than non-religious ones, if the analysis is taken from cross-tabulation. It is suspected that this is related to the questionnaire on the levels of happiness and religiosity, as self-reporting can lead to bias due to the subjective perspective. This can create bias because the respondents can give their subjective levels of happiness and religiosity.

Table 4. Results of OLS Labor Happiness

Level of Religiosity	Level of Happiness (%)	
Based on Generation	Unhappy	Happy
Religious Baby Boomers	3.97	96.03
Not Religious Baby Boomers	7.75	92.25
Religious Gen X	8.03	91.97
Not Religious Gen X	12.30	87.70
Religious Gen Y	13.90	86.10
Not Religious Gen Y	20.16	79.84
Total Average	8.31	91.69

Source:IFLS2014

An important finding from this research is that there are differences in the level of religiosity between generations. Viewing things from the percentage of the respondents who felt happy in each generation, three findings can be generated. Firstly, workers that are more religious feel happier than non-religious workers do. Secondly, there is an increasing trend of irreligious workers that feel unhappy, based on their generation. Thirdly, the happiest group of respondents was the baby boomers who claimed to be religious with 96.03%. Meanwhile, the unhappiest group of respondents belonged to Gen Y, who were not religious with a percentage of 20.16%. Research shows that you get happier with age.

Conclusion

This study has determined the factors which affect happiness among Indonesian workers by focusing on religiosity and different generations. This study confirms that religiosity remains a factor that affects happiness among working people. Moreover, other factors such as education, helping others, ownership of assets, and job satisfaction can also affect happiness. The results of this research also prove that Indonesian workers from generations X and Y are happier than those from the baby boomer generation. In general, Indonesian workers feel happy regardless of their level of religiosity. The generation analysis shows that there is an increasing trend of workers who are not religious and are unhappy due to the generation they were born into. This study suggests that employers should pay attention to their workers' religiosity and other factors such as their job satisfaction and education, etc. It is important to have a particular policy for increasing the happiness of the workers, by paying regard to the variables in this study. The policymakers in human resources management must also pay attention to the general age conditions of workers and the classification of the generations based on their ages. The limitation of this study is that it did not focus on any particular form of employment or the variables related to the workplace factors. Further research can note these omissions to undertake wider studies in the future. Future research should develop the religiosity variable not only as a very religious, religious, less religious, or non-religious claim but needs to be followed from aspects of attitude and behavior.

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