THE AUTHENTIC HAPPINESS THE NUN HAS MUSLIM PARENTS

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ABSTRACT
This study aims to describe the authentic happiness of nuns who have Muslim parents. Respondents in this study were three nuns from the Daughters of Charity Congregation. The characteristics of the respondents are that they have entered the advanced development period and have Muslim parent background. The research uses a qualitative approach with phenomenological research methods. Based on the results and data analysis it is understood that the picture of the authentic happiness of nuns can be seen from how the religious life chosen, namely becoming a nun, is able to make nuns grateful for the life choices they live and decide to be faithful to God until the end of their lives. The feeling of gratitude arises from how the subject enjoys his calling life which he feels is full of blessings from God. The choice of monastic life which continues to be lived with the support of the family accustoms the subject to carrying out activities together with the crowd, causing the emergence of everyday attitudes that indicate the existence of a distinctive strength and personal wisdom that is displayed in the form of behavior from wisdom and knowledge, courage, humanity and love, justice, simplicity, as well as the transcendence of the subject.

Keywords: Authentic Happiness, Nun, Muslim Parents

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<thead>
<tr>
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INTRODUCTION
Happiness (2021; 2021) Each individual can get it in any form, depending on how the individual interprets it. which began to be released in 2012 by the United Nations (UN) is the World Happiness Report clear evidence, that happiness is no longer an issue that is only limited to discussing individuals but has also become a social phenomenon that is currently being paid close attention to the whole world. The Central Bureau of Statistics through the official statistics news No. 79/08/th.XX which was released on August 15 2017 states that Indonesia's happiness has increased from 2014, namely from 62.28% to 70.69%. The happiness index is measured annually using different dimensions. In 2017 life satisfaction, feelings (affect), and the meaning of life are dimensions that are measured in determining happiness.

Referring to the benchmarks of happiness carried out by the World Happiness Report and the Central Bureau of Statistics, it can be seen that happiness is still trying to be generalized by discussing the more dominant material aspects, although there are non-material aspects which are slightly mentioned as a benchmark for determining a country’s happiness. The attainment of happiness (Ben-Shahar, 2021) is still about meeting material needs whereas happiness can be realized when individuals can feel security, feel more confident, make decisions in an easy way, have fun jobs, have high tolerance, live healthier and enjoy a fulfilling life according to Briffol, this is not in line with what Seligman stated that happiness is a subjective concept, because everyone has different benchmarks, so it cannot be generalized between one and another how to get and make it happen.
Seligman said that authentic happiness (Tanzer, 2021) is a concept that refers to the positive emotions that a person feels and the positive activities that person likes, individuals who have authentic (true) happiness, namely individuals who have been able to identify and process or train basic strengths owns and carried out in everyday life. There are six characteristics that indicate that people are always happy in their lives, namely: (a) having wisdom and knowledge, (b) courage, (c) humanity and love, (d) justice, (e) simplicity, (f) transcendence. According to Seligman, one of the sources of happiness is influenced by religiosity. Religiosity (Dewi et al., 2020) is a source that is very likely to be noticed and measured as a source of happiness for individuals, especially in Indonesia, which has a religious country background, where each individual has ways and efforts to achieve happiness with their own religiosity.

Every religion has a special way of carrying out its religiosity, and religiosity to achieve happiness is chosen and carried out by one of them by a Catholic woman who decides to become a nun. Nuns (Rihana, 2020) do not see happiness from a worldly perspective, because to become a nun must go through vows of poverty, chastity, and obedience which are very far from wealth, whether material or material, even with vows of chastity, nuns do not marry for life. Becoming a nun meant not being married and not carrying out her developmental tasks. Hsin-Yuan emphasized that middle adulthood is the ideal age for marriage, which is between 20-40 years old. Women who are not married when they enter adulthood are more prone to conflict compared to adult men, but there are still Catholic women who in middle age decide not to choose marriage and remain single for life by becoming nuns and still feel happy and not ostracized by the environment surrounding. Religiosity (Gebauer & Sedikides, 2021) is the center of attention that is addressed and chosen by nuns to get happiness (Rogowska & Dolega, 2022).

Nuns are a real form of religious devotion for Catholics that is not much wanted, either by the individual or by the individual's family, because they will be considered abnormal, stupid, reject all worldly pleasures, and reject the nature of women. With such an assessment attached to nuns, many parents forbid their children to become nuns. Parents do not want their children to experience misery, because most parents think that the way of life and education experienced by nuns is considered inappropriate. Thus if the parents find out that their daughter wants to become a nun they will be tormented and will not be happy. According to Seligman, one of the factors that influence happiness is social life, one of which is social support, in this case family (Tomás et al., 2020).

The happiness felt by nuns is very different from that experienced by individuals in general, besides that in the midst of the Indonesian people's threat of inter-religious tolerance with the existence of many religious-related cases, it turns out that there are still religious people who respect and support each other in the midst of differences. Social support is a factor of happiness, in this case, social support is provided from Muslim parents for their children who decide to become nuns, which not all Catholic parents are able and willing to do, so it is very interesting to understand more deeply how authentic happiness really is, for nuns with Muslim parents. Becoming a nun with a background of Muslim parents is an interesting and extraordinary fact in the tolerance of religious life in Indonesia as stated by Father Carolus Suharyanto. MSF that if becoming a nun is a personal wish without any coercion and there is sincere blessing, there is sincere love then this is an interesting event which shows that the Indonesian nation has such extraordinary and great harmony. Based on the
description above, this study aims to find out the description of the authentic happiness of nuns with Muslim parents.

**Meaning of Nun**

Nuns are those who live in monasteries and profess the three vows (Gray et al., 2022), obedience (Violato et al., 2022) and poverty (Achtziger, 2022; Frankenhuis & Nettle, 2020). Nuns in Latin are called Nonna. Alexander (Harrison, 2022) said that a nun is a Catholic woman who focuses herself and her life on religious life in a place of worship. A nun (Antony & Robinson, 2023) is bound by the "Holy Three" which is commonly called the "Perpetual Vows" which must be fulfilled for the rest of her life (Butler & Cooper, 2021). Nuns realize that true wealth is God, thus nuns do not belittle and do not reject worldly possessions but instead use these assets as a means of building a relationship with God through the spiritual services given to them.

**The stages of becoming a nun**

Becoming a nun of course there is a period of coaching that must be lived (Padma’tsCHO, 2021). The following is the period of formation of nuns in education undertaken:

<table>
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<th>No</th>
<th>Constructi on Period</th>
<th>Time</th>
<th>Activity</th>
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<tbody>
<tr>
<td>1.</td>
<td>Aspirate</td>
<td>2 months</td>
<td>Learn about the life of Sisters and her works</td>
</tr>
<tr>
<td>2.</td>
<td>Postulates</td>
<td>1 year</td>
<td>Getting to know the Congregation, stabilizing decisions</td>
</tr>
<tr>
<td>3.</td>
<td>Novitiate</td>
<td>2 years</td>
<td>Deepen spiritual life</td>
</tr>
<tr>
<td>4.</td>
<td>junior</td>
<td>6-9 years</td>
<td>Maturation of life as a nun, deepen the mission tasks</td>
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<tr>
<td>5.</td>
<td>Advanced Build</td>
<td>For Life by carrying out the renewal of vows for the</td>
<td>Complete self-offering to God through the congregation.</td>
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</table>

Based on the information in the table above, it can be seen that becoming a nun must go through stages that are not easy and require a long time.

**RESEARCH METHODS**

This study uses a qualitative approach (Borgstede & Scholz, 2021; Frazer et al., 2023; Lester & O’Reilly, 2021; Wilhelmy & Köhler, 2022) because it aims to understand phenomena using non-numeric data. The data from this research are in the form of facts found during field research (Eifling, 2021). The research method used is phenomenology (H. Williams, 2021) because it aims to understand subjective experience from the participant's point of view. In particular, the type of phenomenological research used is Interpretative Phenomenological Analysis (IPA) (Nizza et al., 2021). The Interpretative Phenomenological Analysis (IPA) method provides an opportunity to understand how research subjects interpret their perspective (Love et al., 2020). Interpretative Phenomenological Analysis (IPA) aims to reveal in detail how participants make sense of their personal and social worlds. Furthermore, Interpretative Phenomenological Analysis (IPA) seeks to explore personal experience and emphasizes an individual's personal perception or opinion about objects or events. Interpretative Phenomenological Analysis (IPA) seeks to understand "what it looks like" from the participant's point of view to be able to stand in their position. Interpretive phenomenological research (IPA) is used because it will provide an understanding of the meaning of each subject's life experiences, in this case the authentic happiness of nuns who have Muslim parents.
In detail the dimensions used in understanding authentic happiness are as follows:

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<th>No</th>
<th>Dimensions</th>
<th>Definition</th>
<th>Sub Dimension</th>
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<tr>
<td>1</td>
<td>Wisdom and Knowledge</td>
<td>This virtue is related to cognitive abilities, namely how individuals acquire and use knowledge for good</td>
<td>1. Curiosity/interest in the world&lt;br&gt;2. Love to learn&lt;br&gt;3. Consideration/critical thinking/openness&lt;br&gt;4. Everyday ingenuity/intellect&lt;br&gt;5. Social intelligence Perspective</td>
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<td>2</td>
<td>Courage</td>
<td>Happy individuals will not be afraid when facing a threat, challenge, pain, or difficulty. To qualify for this the individual must face great suffering</td>
<td>1. Heroism&lt;br&gt;2. Perseverance / Diligent&lt;br&gt;3. Integrity</td>
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<tr>
<td>3</td>
<td>Humanity and love</td>
<td>Happy individuals are able to show positive interactions with other people, be it friends, acquaintances, family members, or other people</td>
<td>1. Kindness, Generosity&lt;br&gt;2. Loving, Loving</td>
</tr>
<tr>
<td>4</td>
<td>Justice</td>
<td>Individuals understand their position in society or</td>
<td>1. Loyalty&lt;br&gt;2. Equation&lt;br&gt;3. Leadership</td>
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RESULTS AND DISCUSSION

**Results of Subject Analysis 1**

Based on the data obtained from subject one, it can be concluded that the authentic happiness of nuns who have Muslim parents is:

- in a team, are not concerned with their own feelings, and are able to organize and oversee the course of activities within community groups
- 1. Self-control<br>2. Considerate<br>3. Modesty
- The power of emotion that reaches beyond the self to connect individuals to something greater, such as God, other people, and the future

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The existence of life satisfaction (Chew & Ang, 2023) felt by individuals through learning from existing book literature, so that what is learned is applied in real life which is characterized by the subject being able to place himself well in his environment. Not having excessive fear and anxiety, characterized by challenges not as an obstacle to work but as an effort for improvement. Individuals have good socialization with the surrounding environment, thus showing that their time is not spent for themselves but for others by giving affection which is shown through each of their services to fellow nuns in the community. Loyalty as a nun who wants to serve for life shows that individuals have loyalty to what is their choice in life.

Results of Subject Analysis 2

Based on the data obtained from subject 2, it can be concluded that the authentic happiness of nuns who have Muslim parents is:

The desire to continue learning shows that individuals are willing to continue updating knowledge to be used in everyday life. Solving problems together and not avoiding problems is a form of fearlessness shown in the subject's life. Being hurt by another person does not become the beginning of the subject's hatred towards each other, even though being hurt the subject is able to show affection by not holding grudges and behaving properly and becoming a nun until she dies, indicating that there is loyalty possessed by the subject. Serving as a leader does not make subjects powerful and arbitrary, but rather shows good leadership and is able to organize existing tasks by mingling and establishing closeness with his subordinates. The existence of self-control (Fennis, 2022; Wennerhold & Friese, 2023) is reflected in the fact that it is not easy for individuals to get angry and will think twice if they want to be angry with other people. Modesty is shown by not showing a position as a very important prestige or dignity.

The smoothness in every task and service is considered due to the inclusion of God who always makes the subject grateful for what they have experienced. Preparing all forms of his duties so that later those who replace them will not experience confusion is an optimistic outlook and planning for a good future that the subject will do. There is a religious attitude with the view that God is a true friend for the individual. Forgiveness (McCauley et al., 2022; Warsah, 2020) is shown by immediately forgiving and not wanting to think about protracted problems. Being remembered as an individual who is fun and likes to joke shows the subject's sense of humor and the enthusiasm to continue living in a monastery and never leaving God is the religious spirit shown by the subject.

Results of Subject Analysis 3

Based on the data obtained from subject two, it can be analyzed that the authentic happiness of nuns who have Muslim parents is:

Learning from other individuals is a way for subjects to hone and develop their knowledge. Ready to be placed wherever assigned to show fearlessness and anxiety possessed by the subject. There is a sense of acceptance of anyone who becomes a friend regardless of the friend's background and love for others . The loyalty that is owned is shown by not asking to be transferred by a boss before the time has come to be transferred. The existence of a good leadership (Einola & Alvesson, 2021) spirit, characterized by being able to accept the task of educating or guiding when other leaders are not willing to do it, and self-control by not getting angry easily and being able to speak carefully when something someone else does has disappointed him. Not boasting even though he has a position is modesty shown by the subject in his daily activities and life.
The subject perceives that his life is more fortunate than other individuals is a form of gratitude shown by the subject. The existence of optimism or hope for a good future is shown by the subject's concern for taking care of other individuals to improve the future of these other individuals. Believing that being a nun is a servant of God, not a servant of humans, is a belief and a form of religiosity that is adhered to by the subject. Understanding that all humans are bound to make mistakes is a way for subjects to easily forget other people's mistakes and easily forgive other individuals.

Patterns Between Subjects
Wisdom and knowledge are shown by the subject with a love of learning where the three subjects continuously learn from anywhere, if the knowledge can be learned and use the knowledge gained for the sake of service. Courage is shown by daring to take steps in every conflict and not being afraid of threats, one of which is still determined to become a nun amidst differences in family background in terms of religion. Humanity and love, shown by helping others without choosing and humbly willing to serve anyone in need. The existence of wisdom in leading shows that there is justice applied. Simplicity, being able to hold back and not easily carried away by an unpleasant atmosphere in the surrounding environment. Transcendence, shown by the three nuns with humor, is easy to forgive others, grateful for everything that is obtained in their lives, and shows an equally real religion, namely promising to be faithful to their monastic vows until death and continue to do good in service because of the passion for God that be a role model in every action taken by the three subjects.

CONCLUSION
The picture of authentic happiness among nuns with a Muslim parental background who have chosen to live a religious life. Despite not getting married, these nuns find happiness and gratitude in their chosen path and remain faithful to God throughout their lives. The support of their families and the blessings they perceive from God contribute to their feelings of gratitude and make their life's journey feel light and easy. The paragraph then highlights several key attributes displayed by these nuns:

1. Wisdom and knowledge: The nuns demonstrate a love of learning and use
the knowledge they acquire for the benefit of others, not just themselves.
2. Courage: They exhibit bravery in facing conflicts and are undeterred by criticism or threats. The decision to become a nun despite differences in family religious backgrounds serves as a reinforcement in their convent life.
3. Humanity and love: The nuns selflessly help others without discrimination, willingly serving anyone in need. They maintain good social relationships without showing favoritism.
4. Leadership and justice: The nuns display wisdom in their leadership roles, making carefully considered decisions that lead to success and new solutions that benefit everyone. They apply justice in their actions.
5. Simplicity: They possess the ability to remain unaffected by negative surroundings, showing restraint and avoiding easily getting disappointed. They reflect on their own flaws before judging others, avoiding a sense of superiority.
6. Transcendence: The nuns perceive God as a friend who accompanies and aids them in everything they do. They believe that God's intervention enables them to overcome obstacles and resolve issues.

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