

National Commitment and Tolerance as a Determinants of Happiness in Social Welfare Development (Study on Religious Communities in Palopo City, South Sulawesi, Indonesia)

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Abstract

Purpose – This research aims to analyze National Commitment and Religious Tolerance as a factor in shaping people's happiness in Palopo City and analyze the comparison of happiness between the Muslim majority and Christian minority communities in Palopo City

Method – This research uses quantitative research using a questionnaire distributed to 200 respondents. Data were analyzed using SEM PLS.

Result – The research results show that national commitment and tolerance have a positive effect on people's happiness in Palopo City. Apart from that, the results of this research show that the happiness of Christian communities is higher than that of Muslim communities in Palopo City.

Implication – Policy and Governance Implications, Promoting National Commitment for Well-being: The research demonstrates that national commitment has a significant positive effect on people's happiness. This implies that government and national programs aimed at strengthening Indonesian national values (such as Pancasila and the 1945 Constitution) should be prioritized as they are foundational to fostering religious moderation and, consequently, improving community happiness levels.

Keywords : National Commitment; Tolerance; Happiness ; Social Welfare



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INTRODUCTION

Religion teaches happiness so that religious people hope for happiness in this world and the hereafter. Happiness can be realized when peace and prosperity are achieved. All of this can be felt when inter-religious communities decide to adopt religious moderation in national and state life; harmony can also be realized if knowledge, religion, and life practices are properly implemented. In this way, a happy and balanced human life will be achieved (Muhammad, 2020).

But that happiness will disappear when there is conflict that leads to radicalism. It cannot be denied that inter-ethnic conflicts and acts of violence in the name of religion still occur in several regions of Indonesia (Simarmata and et al. 2017). The series of cases of radicalism that occurred in Indonesia in the last three years are as follows:

Table 1. Series of Radicalist Cases in Indonesia in the Last Three Years

No	Year	Event Type	Date, Place
1	2021	Suicide bomb targeting a place of worship, the perpetrator died on the spot. The perpetrator was contaminated with the JAD/ISIS network	March 28 2021 at Makassar Cathedral Church
		Terrorist separatist group KST in Papua until now 2022. Example of shooting between TNI soldiers and the KST group	September 13 2021 in Kiwirok district
		Shooting of guard officers at National Police Headquarters.	March 31 2021 at National Police Headquarters
2	2020	Massacre of one family and burning of 7 houses and places of worship. The perpetrators were indicated to be terrorists headed by Ali Kalora from the East Indonesian Mujahideen	27 November 2020 in Lembantongoa, Palu Sigi, Central Sulawesi
3	2019	Syahrial Alamsyah alias Abu Rara, and his wife carried out an attack which resulted in the Coordinating	October 10 2019 in Pandeglang Banten

Minister for Political, Legal and Security Affairs Wiranto being stabbed. The perpetrator is suspected of receiving the radical teachings of ISIS

Source: https://id.wikipedia.org/wiki/Terrorisme_di_Indonesia

Conflict and feuds between groups are phenomena that occur in multicultural societies, these conflicts directly or indirectly affect the peace and happiness of the conflicting communities (Akhmadi, 2019). The conflict that occurred in Palopo City can be categorized as an inter-group conflict (Hussein & Al-Mamary, 2019). The conflict in Palopo City can be seen in the following table:

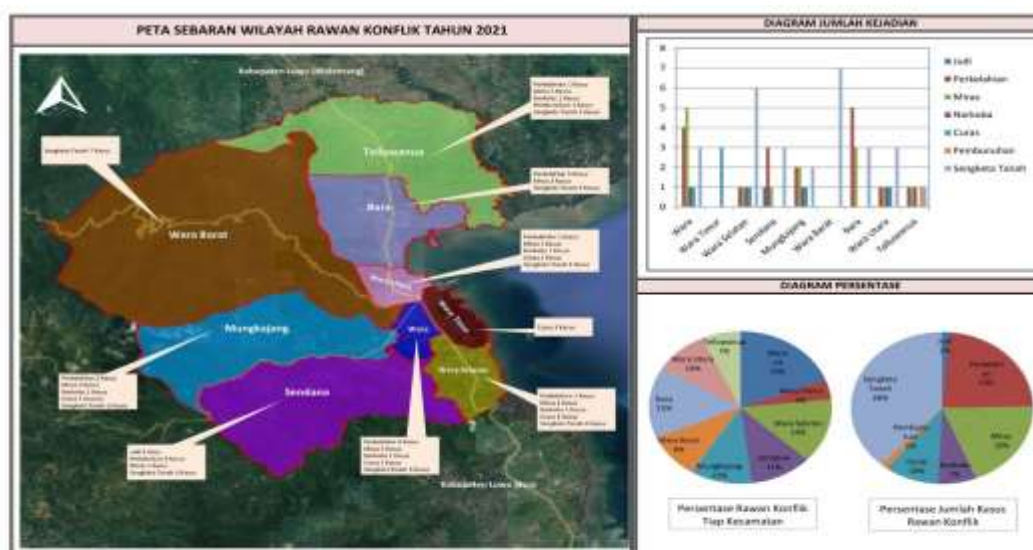
Table II Conflict in Palopo City

No	Year	Event Type	Date, Place
1	2022	The conflict caused by demonstrations resulted in one fatality	https://makassar.sindone.ws.com/read/835563/713/sinergitas-polri-tni-bersama-pemkot-palopo-redam-konflik-demo-berdarah-1658660852
	2011	Conflicts between groups often occur in the Mancani sub-district, Palopo City	https://www.merdeka.com/besar/tawuran-pemuda-di-palopo-1-tewas-dan-2-kritis.html
	2013	Youth Involvement in the Palopo City Pilkada conflict process	http://repository.unhas.ac.id/id/eprint/6598/2/19_P0205216014(FILEminimizer)..ok%201-2.pdf
	2016	Task and relationship conflicts in regional financial management in Palopo City.	https://journal.uin-alauddin.ac.id/index.php/minds/article/view/4618

Judging from the case above, radicalism occurs, and this will continue to be a process in a historical and social context because radicalism is not only explained in a socio-economic or personal context. Disputes lead to open conflict and this must be taken seriously as a major radical factor (Takeuchi et al., 2021). Conflict can also escalate and lead to unproductive outcomes and conflict can also be resolved favorably and result in a quality ending (Stipanowich, 2001).

Conflicts that result in extreme behavior will have a threatening impact on human life. Extreme religious attitudes are also a serious concern in every country, especially the Indonesian government. Extreme or more familiarly called radical behavior in the name of religion will trigger conflict, hatred, intolerance and war (Indonesian Ministry of Religion 2019). So that there is a need for conflict resolution that leads to improvement. Indonesia, for example, has developed the concept of religious moderation in responding to the radical phenomenon that occurs every year.

Figure 1. Conflict-prone points in Palopo City



Source: <https://bakesbangpol.palopokota.go.id/blog/post/peta-rawan-konflik>

National commitment and religious tolerance are important in filtering radical ideas. Tolerance can occur even though it does not involve electoral participation because internal groups can be the dominant factor (Bobyleva, 2015). Religious tolerance can return religious paradigms and practices to their essence and religious tolerance can increase human dignity and civilization (Indonesian Ministry of Religion 2019). Tolerance and national commitment are found in Pancasila so they are no longer something new, but

both must be addressed with a comprehensive understanding that strengthens Pancasila as the state philosophy (Muhammad, 2020).

Table III. Religious Tolerance Activities in Palopo City

No	Year	Event Type	Source
1	2022	Catholics from the Santo Mikael Palopo Parish carried out sharing activities at the Al-Annur, Nur-Ilahi, Opu Daeng Risaju, Ar-Rahman and Al-Muhaimin orphanages, Thursday 7 April 2022.	https://ritmee.co.id/sambut-hari-paskah-umat-katolik-paroki-santo-mikael-palopo-berbagi-ke-panti-asuhan/
	2022	The carnival of religious moderation is accompanied by the signing of understandings and agreements in order to strengthen the values of Pancasila, religious tolerance and religious moderation among religious adherents in Palopo City, including Confucianism.	https://sulsel.kemenag.go.id/region/kemenag-palopo-gelar-karnaval-merdeka-tolerance-ribuan-peert-ikut-berpartisipasi-03c8q
	2018	The church confirmed that it would not hold Sunday morning services to coincide with the Eid al-Fitr prayer service	https://www.dailymotion.com/video/x5rurma
	2022	Holistic Tolerance Makes the Construction of the Palopo Floating Mosque a Success	https://palopopos.fajar.co.id/2023/07/22/tolerance-holistik-sukseskan-pembangunan-masjid-terapung-palopo/
	2021	The administrators and spiritual members at SMA/MAN Palopo City have an insight into religious tolerance, although it cannot yet be declared completely moderate because tolerance is only limited to social interactions, not group and political tolerance.	(Saputra, 2021)

The number of places of worship recorded in the city of Palopo is 221 mosques, 59 Protestant churches, 8 Catholic churches, 1 temple and 2 monasteries (BPS Palopo City 2021). Meanwhile, the population based on religion in 2020, numbered 194,153 Muslims, 19,812 Protestants, 3,263 Catholics, 348 Hindus, 333 Buddhists (BPS Palopo City 2021). This data

explains that all religious communities exist in Palopo City and religious moderation is radiated by the existence of prayer spaces.

Religious tolerance is also found in Lontara Luwu which mentions the sentence *gauk lao tenggae* which has the meaning of loving each other and loving each other in interacting with fellow human beings despite differences in religion and ethnicity. *gauk lao tenggae* then took the form of religious moderation which was passed down from generation to generation so that religious tolerance still persists in the city of Palopo (Mustafa, 2021).

The Happiness Index value is influenced by the dimensions of satisfaction, the dimensions of feelings, and the dimensions of the meaning of life (Permatasari et al., 2018). Education, employment, household income, house condition and assets have a positive and significant effect on the people's happiness index (Yasir et al., 2022).

The 2017 South Sulawesi Happiness Index based on the results of the Happiness Level Measurement Survey (SPTK) was 71.91. The index size of each dimension that makes up the Indonesian Happiness Index is: (1) Life Satisfaction Dimension Index of 72.27, with each Personal Life Satisfaction Sub-Dimension of 66.42 and Social Life Satisfaction Sub-Dimension of 78.12; (2) The Feeling Dimension Index (Affect) is 70.63 and (3) The Meaning of Life Dimension Index (Eudaimonia) is 72.71. All indices are measured on a scale of 0-100 (BPS, 2018).

Masmuddin in his research said that communication between religious communities in Palopo is good but has not yet reached a very satisfactory condition due to a lack of dialogue between religious communities (Masmuddin, 2017). So this research is directed at finding religious moderation as a determinant of happiness.

LITERATURE REVIEW

Religious Moderation Theory

Multicultural life must be strengthened by multicultural understanding and awareness. With this awareness, we will appreciate differences, pluralism and the desire to stay in touch. An attitude of religious moderation is an acknowledgment of the existence of differences themselves. An attitude of religious moderation leads to an attitude of tolerance, appreciation/respect for differences of opinion and not imposing one's will in any form (Akhmadi, 2019). Religious moderation, a person is directed not to behave in extreme ways and not behave excessively when implementing the teachings of his religion (Indonesian Ministry of Religion 2019).

There are 2 basic principles in religious moderation, namely the existence of a fair and balanced attitude. Fairness is an attitude of positioning something in its place and implementing it well with a fast process. Meanwhile, a balanced or balanced attitude means being in the middle between two parties.

For example, a moderate person believes religion is devotion to Allah in carrying out His commands and teachings which aim to glorify humans (Indonesian Ministry of Religion 2019). People are said to be moderate if they are able to control their emotions, are able to empathize, have good morals, forgive and can be emulated. And being able to prioritize feelings over emotions, and prioritize logical thinking with reason rather than muscles. Religious moderation must also be accompanied by a virtuous attitude (Indonesian Ministry of Religion 2019).

Religious moderation in Hinduism originates from 4 (four) Yugas, namely Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. Followers of the Hindu religion, every yuga teaching is a form of moderation. Hinduism teaches that what is more important is implementing morals, namely maintaining harmonious relationships between humans and one of the causes of love and prosperity (Muhammad, 2020).

In Islam, there are 9 (nine) values that are used as values of religious moderation in Islam, namely rahamutiyah, insâniyah, 'adliyyah, mubâdalah, mashlahah, mu'âhadah wathaniyah, dusturiyah, tasâmuhiyah, and 'urfiyah (Directorate General of Islamic Guidance 2022).

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

namely a religion that is friendly and accepts local customs and culture (Indonesian Ministry of Religion 2020).

Religious moderation, namely having a vision of *Rahmatan lil'alamin*, national commitment, tolerance, fairness towards others, brotherhood, accommodation of local culture, polite and wise, innovation, creativity and independence (2021 KSKK Madrasa Team).

National Commitment

Conflicts can occur in Indonesia due to differences in ethnicity, religion, race and region. Potential for vertical conflict between the center and regions as well as horizontal conflict between various elements of society, clashes between ideology, religion, structural poverty and social inequality. The four pillars of national and state life are Pancasila, the 1945 Constitution, the Republic of Indonesia and *Bhinneka Tunggal Ika* (MPR RI, 2012) can solve various problems faced by the nation and state in order to achieve a safe, just, prosperous and prosperous society because these 4 pillars are the source of national identity (nation character), awareness of the national system (national system) (P. RI, 2016).

One effort to re-instill a sense of nationality is by upholding the values of Pancasila and the 1945 Constitution, love of the homeland, and *Bhinneka Tunggal Ika*, as a national spirit that fosters a spirit of nationality and patriotism in carrying out life in society, socially and in the state (Suhaida, 2015).

Pancasila recognizes the existence of God Almighty and respects the freedom of its people to practice religion according to their respective beliefs; 2) Recognize that everyone has the same human worth and dignity; 3) Recognizing the importance of Indonesian Unity; 4) Recognize that every citizen as a people holds sovereignty over the state; and 5) Recognizing that every citizen as a people has the right to social justice in the Republic of Indonesia, (P. RI, 2016).

Every individual is a citizen who should be able to position himself and adapt to achieve goals. National commitment is used to see the extent to which

a person's religious views, attitudes and practices have an impact on loyalty to the basic consensus of the state, especially related to the acceptance of Pancasila as the state ideology, his attitude towards challenges opposing ideologies (Fazis & Marwan, 2022).

Religious Tolerance

Tolerance is defined as the ability or willingness to tolerate different opinions or behavior (Nafisi, 2018). In essence, tolerance is a manifestation of peaceful coexistence and mutual respect among existing religions (Safei, 2020), so that tolerance is able to build unity in differences (Abdul Rahman & Mohd Khambali, 2013).

Tolerance provides space and does not interfere with other people's rights to believe, express their beliefs, and express opinions, even if these are different from what we believe. Thus, tolerance refers to an open, generous, voluntary and gentle attitude in accepting differences (Bakar, 2015; Fazis and Marwan 2022). Basically, tolerance is the ability to put oneself in an existing position in accordance with the conditions and needs of an individual's life. Individuals can adapt themselves to the environment, time, conditions and opportunities (Fazis & Marwan, 2022).

According to Michael Walzer, there are several meanings and gradations of the practice of tolerance (Walzer, 1994). At the first level, passive acceptance of differences is for the sake of peace. At the second level, the existence of other people (the others) is acknowledged but their presence does not have any meaning. At the third level there is recognition of those who are different. At the fourth level, recognizing differences but also being open to others. At the fifth level, there is recognition and openness, but also support, care for, and celebration of differences (Simarmata and et al. 2017). Tolerance is moral, policy and political (Williams, 2008)

Tolerance in Islam exists in a space that clarifies the facts of individual freedom so that their lives are civilized and ethical and allows tolerance in matters that do not violate the guidelines and conditions of its teachings (Abdul Rahman & Mohd Khambali, 2013).

Religious tolerance according to Islam is not about merging with each other's beliefs. Nor is it for exchanging beliefs between different religious groups. Tolerance here is in the sense of mu'amalah (Arianto, 2018). The component of tolerance is the existence of differences and diversity. Tolerance in the field of teachings is tolerance in beliefs and tolerance in practice, namely behavior (Nafisi, 2018).

Tolerance in Islam is a complex action, based on two foundations, namely the nature of reward and the nature of prophethood (Nafisi, 2018). Tolerance consists of religious harmony, violating religious norms; (c) working together in building society (Sila & Fakhrudin, 2020). Religious tolerance in Indonesia is based on the concept of the Cairo Declaration. This concept can be found in Article 10 which can be explained into two concepts, namely: 1) Understanding the Nature of Religious Freedom; and 2) Prohibiting Discrimination. The concept contained in Article 10 of the Cairo Declaration can be found in the 1945 Constitution Article 29 Paragraph 1 and Paragraph 2 as well as Law no. 39 of 1999 (Muharram 2020).

Happiness Theory

The determinants of happiness are divided into two variables, namely micro and macro socio-economic variables (Ribeiro & Lemos Marinho, 2017). Happiness is influenced by income, although income is known not to be an independent influence on happiness. There are other variables that influence happiness (Ribeiro & Lemos Marinho, 2017).

Happiness is a state/condition or feeling of joy/peace and peace from troublesome things.)(Language Center 2008). Happiness according to Hurlock (1997: 18) is based on fulfilling needs and hopes so that you feel satisfaction, calm and peace (Hurlock, 1997). Happiness is basically due to feelings and thoughts of pleasure and peace in life physically and mentally. The issue of happiness has become a main theme in religious moderation and is being discussed by the government, public organizations and community organizations in Indonesia.

Happiness has a goal that every human being wants to achieve. So humans look for sources of happiness. Happiness can be obtained by activities that are ethical, have religious values (Amalia et al., 2016). The Gross National Happiness Index (GNH) is based on four dimensions (economic equality and development, environmental conservation, cultural resilience and good governance) and nine sub-dimensions (income, psychological well-being, use of time, communitarian strength, health, education, ecological diversity, standard of living and good governance) (Adler, 2009).

GNH functions as a guiding philosophy for absolute monarchies based on the four pillars of Just Economic Development including environmental preservation, cultural resilience, good governance. The GNH Index has nine domains: psychological well-being, use of time, community vitality, cultural diversity and resilience, health, education, ecological diversity and resilience, living standards, and good governance (Ribeiro and Lemos Marinho 2017; Braun and Hussain, 2009).

The indicator of happiness used by the Central Statistics Agency is that happiness consists of very complex life conditions and various determinants that influence each other or are related between humans. So, assessing happiness has an operational framework consisting of 19 indicators, which consist of 3 dimensions of life, namely 1) Life satisfaction, 2) Feelings, and 3) Meaning of life. The dimensions of life satisfaction are divided into personal life satisfaction and social life satisfaction (BPS, 2017). These three dimensions are explained as follows:

- 1) Satisfaction consists of:
 - a. Personal satisfaction includes: health, education and skills, business/employment, income, home conditions, health and home facilities.
 - b. Social life satisfaction consists of; harmonization in the family, availability of time, social relationships, safe environmental conditions.
- 2) Feelings consist of; happy/cheerful/excited, feeling not worried, feeling not depressed.

- 3) The meaning of life such as life purpose, independence, adaptation, self-development, positive relationships with other people, self-acceptance.

METHOD

This research uses a survey method. The survey was carried out using the method of direct visits to the majority Muslim and minority Christian communities which were the objects of research.

The survey method is intended to see the researcher's direct connection with the population and sample. This is carried out using a questionnaire/questionnaire tool. This research aims to analyze the influence of religious moderation on the level of happiness of majority Muslims and minority Christians, based on the characteristics of the research problem, it is classified as associative research, namely; research that aims to test the relationship and influence between two or three research variables. Sugiyono explained that there are three types of relationships between these variables, namely symmetrical, causal and reciprocal relationships (Sugiyono, 2015). This research is classified as causality research.

The population in this study consisted of the entire Muslim community in Palopo City and the Christian community in Palopo City. The majority of residents in the Palopo City area are Muslim and Christianity is a minority religion. The sample was determined using purposive random sampling with certain consideration methods in determining the sample size, because the entire population selected was a Muslim minority, it can be concluded that the population can be said to be homogeneous. Sugiyono explained that if the population is homogeneous, then the sample size required is only 1% and can already represent the population (Sugiyono, 2015).

The Muslim population is 194,153 and the Christian population is 23,075 (BPS Palopo City 2021). Determining the sample uses the quota sampling technique where the quota sampling technique is a sampling technique by setting a certain number as a target that must be met in taking samples from the population, then using this number as a benchmark the researcher takes samples randomly as long as they meet the requirements as a sample from that population. The sampling quota used was to take samples from 2 large populations, namely Muslim and Christian populations. Sampling was carried out using the Solvin formula, so samples were obtained, 100 Muslims and 100 Christians.

Test the quality of the data to determine the quality of the data from the results of the questionnaire that has been given to the sample. The data quality test consists of a validity test carried out using the Karl Pearson product

moment correlation method, and a reliability test using the Cronbach's Alpha method. The classical assumption test is carried out to determine the appropriateness of the variables used consisting of: heteroscedasticity test, multicollinearity test, and normality test.

Hypothesis testing is also carried out to test the influence of the independent variable on the dependent variable, either partially or jointly, using the SEM test with Amos which includes: correlation analysis, regression analysis, significance test and coefficient of determination. Test the significance of multiple regression on the research hypothesis using the equation. Data processing was carried out using Smart PLS 4

RESULT

Based on data collected from 207 respondents collected from Muslim and Christian communities in Palopo City, it is known that the majority of respondents in this study were Muslim, namely 104 people (50.3%), while the number of Christian respondents was 103 people (49.7%). The number of respondents who filled out the questionnaire was dominated by people who work other than ASN or are self-employed such as farmers, non-workers, domestic workers, etc., namely 165 people (80%). Meanwhile, from the educational aspect, the majority of respondents in this study had a Bachelor's/Master's/S3 educational background, 108 people (52%). The following is a table with a brief overview of respondent profiles.

Table 1. Demographic Profile

Profile	Total	Percentage (%)
Religion		
Islam	104	50.3%
Christian	103	49.7%
Work		
Civil servants/ASN	12	6%
Self-employed	30	14%
Other	165	80%
Education		
S1/S2/S3	108	52%
SMA/SMK/MA	99	48%

Source: PLS SEM Data Processing

Validity and Reliability

Validity and reliability tests are prerequisites that must be carried out before carrying out SEM PLS testing. Methods that can be used are methods for assessing convergent validity, including average extracted variance (AVE), factor loadings, and reliability measures (composite reliability for this study).

Table 2. Loading, Cronbach Alpha, , composite reliability (CR), and AVE

Items	Load	CR	AVE
Organizational Commitment		0.816	0.503
Pancasila as the State ideology	0.737		
Pancasila must be understood by the public	0.771		
The 1945 Constitution is the state constitution	0.868		
The 1945 Constitution is implemented in life	0.802		
Recognize ethnic, cultural and religious differences	0.710		
Tolerance		0.979	0.617
Religion teaches religious tolerance	0.794		
Give other people the opportunity to believe	0.730		
Give other people the opportunity to carry out their worship	0.792		
Respect each other despite different religions	0.790		
Have empathy for other religions	0.856		
Feel justice between religions	0.826		
Be fair for the integrity of religion	0.855		
Happy to accept differences	0.786		
Easily adapts to other religions	0.776		
Happiness		0.816	0.501
Satisfied with current life	0.791		
Satisfied with current income	0.762		
Experience a peaceful life	0.789		
Feel happy hanging out with other people	0.784		
Have gained a life goal	0.725		
Has been useful for others	0.780		

Source: Primary Data Processing, SEM PLS (2023)

Based on this table, it is known that the validity and reliability tests of this research were carried out twice to obtain valid and reliable results. In the first test several constructs were eliminated because they were not valid and reliable. In the second test, valid and reliable constructs or variables were obtained. Based on the table above, it is known that the AVE value is more than 0.50 so it is said to be valid. Meanwhile, this construct is reliable because the composite reliability value is more than 0.70.

Hypothesis testing

Hypothesis/Paths	STDEV	t-Statistics	P-Values
National Commitment => Happiness	0.114	2,625	0.004
Tolerance => Happiness	0.118	3,969	0,000

Source: Primary Data Processing, SEM PLS (2023)

Independent Sample t test

		Levene's Test for Equality of Variances		
		F	Sig	Sig
Happiness	Equal Variance	8,603	,004	
	Assumed			.118
	Equal Variance Not			
	Assumed			.118

Source: Primary Data Processing, SPSS

Group Statistics					
	Religion	N	Mean	Std. Deviation	Std. Error Mean
Happiness	Islam	104	108.49	13,699	1,343
	Christian	103	111.17	10,593	1,044

Source: Primary Data Processing, SPSS

Based on the Levene's test table display, it is known that the F value = 8.603 ($p = 0.004$). Because the p value is less than 0.05, it can be said that there is no difference in variance in the happiness data for Muslims and Christians (equal/homogeneous data). Meanwhile, the sig (2-tailed) value is 0.118 ($0.118 > 0.05$) so it can be said that there is no significant difference in the happiness of Muslims and Christians. Apart from that, it is known that the value of Christian happiness is higher than Islamic happiness ($111.17 > 108.49$) but the difference is slight.

DISCUSSION

Based on the results of this research, it is known that national commitment has a significant effect on people's happiness in Palopo City. This means that the higher the national commitment of the people of Palopo City, the higher the level of happiness. This is because when people or individuals

have a high nationalist spirit, this will cause them to become moderate in religion (Susanto et al., 2022). Thus, being moderate in religion will bring happiness in the Islamic concept.

One form of national commitment is to love and accommodate local culture (Burga & Damopolii, 2022). This concept emphasizes that the local culture of a nation is a strong basis for implementing religious moderation (2020 RI KA), (Aksa & Nurhayati, 2020), (Habibah et al., 2022).

When people uphold the local culture that applies in society, it will create harmony and peace. This is in line with the findings (Jauhari, 2017) that non-violence will support the implementation of a sense of security and protect society from extreme and radical attitudes.

Apart from that, national commitment will trigger happiness because in the concept of nationality a country upholds the values of harmony and avoids conflict between fellow citizens. As Akhmadi's research shows, religious moderation shown in the aspect of national commitment will avoid radical behavior that can cause conflict between citizens (Akhmadi, 2019).

Meanwhile, the relationship between the tolerance variable and happiness has a significant influence. The results of this research are supported by Sabiq, Latuconsina and Rahayu who reveal that an attitude of tolerance has a positive impact on happiness (Sabiq 2020; Latuconsina, Pelupessy, and Diana Lating 2023; Rahayu 2016). It is very important to implement an attitude of tolerance in people's lives in order to achieve happiness and calm in life (PPM RI 2014). Apart from that, tolerance can break gaps so that good relationships and cooperation can be built (Syalsabiluna et al. 2023; Latuconsina, et al. 2023).

Furthermore, the application of tolerance has a positive impact on social life, such as building a spirit of nationalism, increasing a sense of brotherhood in society and making it easier for people who want to hold deliberations (Nurhadi, 2023, Frila, 2021). The teaching of tolerance is nothing more than maintaining relationships between people in achieving harmony in life (Imade, 2022). Thus, tolerance makes people aware that all people have the same rights and sovereignty in national and state life (Muhammad, 2018).

Based on the estimation results, it is known that there is no significant difference in the happiness of Muslims and Christians. This is because individual happiness will be determined by many factors such as income, marriage, living in urban areas (Rahayu, 2016) and religious people may feel more happy than non-religious people (Liu et al., 2020).

Apart from that, Friantoro's (2020) research shows that Muslim communities will easily achieve happiness if they fulfill the basic *maslahah* in

Islam. The findings of this study are supported by research results Atasoge, et al., (2021) that education, health and Gini index factors influence happiness in Indonesia.

Religion and a country's level of development play an important role in shaping prosperity and happiness. Ngamaba Research (Ngamaba & Soni, 2018) that Protestant Christians, Buddhists and Roman Catholics are happier and more satisfied with their lives than other religious groups.

Health conditions, household financial satisfaction, and freedom of choice are indicators of population happiness and well-being. Achour further found that positive attitudes, self-esteem, and respect for others, have a positive relationship with happiness and religious commitment are very important in increasing levels of happiness (Achour et al., 2017). Tekke found that religion and happiness have a small but significant relationship (Tekke et al., 2018)

The influence of religion on happiness varies based on different religious identifications. Muslims tend to be very happy compared to non-Muslims, but Christians do not rate themselves higher on the happiness scale than non-Christians (Liu et al., 2020), True happiness is related to God, personal and social so that humans can be happy when they have all three (Executed 2019).

CLOSING/CONCLUSION

Based on the research results, it was found that national commitment has a significant effect on the happiness of majority Muslims and minority Christians in Palopo City. This means that the higher the national commitment of the people of Palopo City, the higher the level of happiness. Besides that, There is no significant difference in the happiness of Muslims and Christians. Apart from that, it is known that the value of Christian happiness is higher than Islamic happiness, but the difference is slight.

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