

# Social Piety and Patience Toward the Advance of Nature- Loving Students

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## Social Piety and Patience Toward the Advance of Nature-Loving Students

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### ABSTRACT

Mapala, or *Mahasiswa Pencinta Alam* (Nature-Loving Students), is an official student organization in various higher education institutions. Mapala frequently engage in social activities aimed at preserving nature and its contents. This study aim to determine the influence of social piety and patience on flourishing among nature-loving students. Data collection employed non-probability convenience sampling, in which the respondents were selected based on availability. The respondents in this study were 223 active students and members of Mapala organizations across universities in Indonesia. Data analysis was performed using Structural Equation Modeling (SEM) with the Partial Least Squares (PLS) method, utilizing SmartPLS 3.0 M3 software. The study revealed a statistically significant positive relationship between patience and flourishing, as evidenced by a p-value of 0.000 and a t-value of 9.202. In addition, the level of social piety had a positive and substantial impact on flourishing, as proven by a p-value of 0.020 (less than 0.05) and a t-value of 2.337. These results indicate that patience and social piety are key factors contributing to flourishing among Mapala students.

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## INTRODUCTION

The student organization of Mahasiswa Pencinta Alam or Mapala (Nature-Loving Students) began by establishing the Perkumpulan Pecinta Alam (Nature Lovers Association) on October 18, 1953, by a group of Indonesian students. The organization was comprised of students who shared a positive and pure interest in the same hobby. The goal of this association was to expand and enhance students' love for nature and its contents. Mapala's objective was to restore idealism among students, fostering a genuine and wholehearted love for nature, the motherland, and the people of Indonesia (Organisasi Pecinta Alam Ganendra Giri, 2023). The code of ethics for Mapala was pronounced during the 4th National Gathering of Nature Lovers in January 1974, which consists of the following principles: "Indonesian Nature Lovers members are aware that nature and its contents are creations of the Almighty God. As Indonesian citizens, the members are conscious of their responsibilities towards God, the nation, and the homeland. The organization acknowledges that all nature lovers members are brothers and sisters, united by their love for nature as a divine gift."

The nature-loving community in Pangkajene and Kepulauan Regency plays a crucial role in preserving the environment through community education, clean-up campaigns, energy conservation, and tree planting. (Aswandi & Manda, 2023). The Mapala in Krakatau organizes the Gema Merah Putih (GMP) activity, a cross-country competition to introduce the beauty of Indonesia's natural landscapes and enhance nationalism. This activity indirectly contributes to the development of individual nationalism. As part of the efforts to uphold nationalism among the younger generation, Mapala Krakatau organizes the Roro Jonggrang tradition, which includes engaging in horticulture, maintaining religious sites, distributing resources, and providing assistance when necessary (Honora et al., 2022). The description of prosocial behavior among nature-loving students is evident through voluntary assistance, providing assistance in emergencies, offering psychological support, and spontaneous aid (Parahita & Yuwono, 2023). Social piety refers to the virtuous conduct exhibited in interactions with friends and active participation in the community (Alam et al., 2022). Social piety is described as the various forms of benevolence shown toward all individuals (Isti'anah & Rosyidah, 2019).

A study conducted by Das et al. (2018) found that individuals with high levels of spirituality have a close relationship with God. Spirituality resides in the brain's limbic system, which is the brain's emotional center, consisting of positive emotions, social connections, and community development. The limbic system guides humans toward compassion, care for others, forgiveness, and selfless love (Vaillant, 2008). Human beings desire meaning in their actions (Zohar & Marshall, 2001). One of the things that students can do to flourish is to join schools or university organizations such as the Nature Loving Association or Mapala. The Mapala organization typically engages in mountain climbing and other social activities, allowing students to find life's purpose. The highest and

most meaningful sense is when individuals experience sustained happiness. Spirituality is a driving factor that plays a significant role in achieving a flourishing life for individuals (McEntee et al., 2013).

According to Tuck and Anderson (2014), it is essential to note that one contributing factor to flourishing is spirituality and religion. By engaging in spirituality and religiosity, individuals can establish a beneficial connection with their mental and physical well-being, resulting in a feeling of safety when confronted with challenges. The concept of spirituality cannot be separated from the concepts of religion and religiosity (Risky et al., 2018). Religion can guide individuals in navigating life and controlling their emotions (Rahmania et al., 2019). The teachings of religions in Indonesia contain the value of patience from a psychological perspective (Subandi, 2011). Being a nature lover requires strong physical and mental health to face the challenges that arise during their expeditions patiently. Therefore, nature-loving students are believed to possess patience, which leads to high self-control and various positive aspects in their lives, particularly those related to nature and the social environment (Saputra, 2017). Patience is actively interpreted as a process that can assist individuals in facing existing challenges (Hidayat et al., 2023).

Flourishing is the state of living a fulfilling and purposeful life, achieved through engaging in meaningful activities and cultivating high-quality friendships (Fowers & Owenz, 2010). The term "flourishing" is also associated with psychological well-being, encompassing six dimensions that indicate a healthy and positive individual. These dimensions are self-acceptance, personal growth, purpose in life, environmental mastery, autonomy, and positive relationships with others (Ryff, 1989). Flourishing represents the pinnacle of well-being, as it encompasses not just happiness but also ensures that one's psychological and social dimensions are functioning effectively (Mulyono, 2022).

Meanwhile, social piety reflects ritual piety by demonstrating humanistic and prophetic values in social life (Suredah, 2020). Istiqomah (2019) developed a construct validity test for measuring social piety as an instrument utilized in this research. According to the study, there is a correlation between the theory of prosocial behavior and the perspectives of the Islamic concept regarding piety and humans as conscious beings acting as the *Khalifah* of God. Wibowo (2019) conducted a study involving 300 Islamic high school students in the former Surakarta Residency as respondents. The study aimed to explore the ritual and social piety categories among students and identify differences based on gender. The research found that both genders exhibited good levels of ritual and social piety, with significant differences.

Furthermore, the relationships between various well-being components among young adults in 10 countries have been previously studied. The findings identify positive correlations among all components except for financial stability, emphasizing the importance of happiness, life satisfaction, and meaning (Bahiroh et al., 2019). This systemic perspective enhances the understanding of

well-being and strategies supporting overall individual well-being (Höltge et al., 2023). Human well-being, also known as human flourishing, involves a state of complete and intrinsic fulfillment. However, this concept also encompasses interpersonal interactions through social relationships (Afiatin et al., 2023).

A study investigated the concept of happiness and Islamic practices within the banking sector in Pakistan, involving 500 employees from Pakistan's top nine reputable banks. The research findings indicate that *taqwa*, which includes Islamic spiritual practices and social responsibility, positively impacts employee happiness (Maham & Bhatti, 2019). *Taqwa* is often associated with spiritual and moral awareness and adherence to religious values in individual decision-making and behavior (Robinson-Bertoni, 2017; Nuriman et al., 2024). Furthermore, previous research evaluated the influence of *taqwa* (consciousness of God) and gratitude (gratitude to God) on emotional intelligence among Muslim populations in Malaysia. The results suggest that the presence of *taqwa* and gratitude positively impacts emotional intelligence. Furthermore, individuals with *taqwa* and gratitude demonstrate a higher level of self-emotional assessment compared to those who do not possess these qualities. When embraced, *taqwa* can enhance empathy, thereby improving emotional competence and intelligence (Wahab et al., 2024).

Patience and authentic happiness have a positive correlation (Halimah et al., 2019). Patience indirectly affects hedonic well-being by increasing pleasure or happiness and reducing negative emotions through the facilitation of goal achievement, enhancement of positive emotions, and overall life satisfaction. The assessment of patience is linked to evaluations of life satisfaction and depression among the study participants (Schnitker, 2012). While the concept of flourishing has garnered considerable attention from Western researchers, there has been limited exploration of this concept in relation to social piety and patience. Therefore, further investigation is needed. The present study aims to assess the influence of social piety and patience on flourishing among students who have a love for nature.

## METHODS

The study employed non-probability convenience sampling, selecting respondents based on convenience and availability (Creswell, 2022). According to Roscoe, an appropriate sample size for research ranges between 30 and 500 individuals (Widya, 2018). The participants of this study consist of 223 students who are all members of nature-loving student organizations in Indonesia. The research was conducted using a quantitative design.

### Data Analysis Methods

The current quantitative study uses the structural equation modeling (SEM) analysis method, specifically the Partial Least Squares (PLS) approach, using smartPLS 3.0 M3 software. The SEM technique is the recommended analysis for a statistical model with multiple dependent variables (Jogiyanto, 2019). The

smartPLS 3.0 M3 software was developed by the Institute of Operation Management and Organization, University of Hamburg, Germany (Ghozali & Latan, 2015). This study uses the outer model structural model to assess validity and reliability (Sarwono & Narimawati, 2015). In addition, a reflective measurement model is utilized for second-order constructs within the Partial Least Squares (PLS) framework using a two-stage approach, where the dimensions of the constructs are transformed into latent scores as indicators of higher-level constructs. During the measurement model or outer model testing phase, the validity and reliability of the constructs are examined. The validity testing procedure involves assessing convergent validity and discriminant validity. One evaluation for the outer model in SEM-PLS is reliability testing. Latent variables are considered reliable if the values of Cronbach's alpha and composite reliability exceed 0.6, with the average variance extracted (AVE) surpassing 0.5 (Sarwono & Narimawati, 2015).

### Measurement Instruments

#### *Social Piety Scale*

The Social Piety Scale used in this study was developed by Istiqomah (2019). The measurement instrument for social piety consists of seven dimensions: 1) social solidarity, 2) tolerance, 3) mutuality/cooperation, 4) moderation (*al-I'tidal*), 5) stability (*al-Tsabat*), 6) helping others, and 7) honesty.

#### *Patience Scale*

The patience scale utilized in this research is based on The Three-Factor Patience Questionnaire (3-FPQ) developed by Schnitker (2012). The scale measures patience in dealing with situational problems, including interpersonal patience, life hardship patience, and daily hassles patience. The scale employs a Likert-type response format. The patience scale has been adapted into the Indonesian language by Islam and Hidayat (2023).

#### *Flourishing Scale*

The flourishing scale utilized in this study is based on the fundamental flourish theory developed by Seligman (2022) and adapted into the Indonesian version by Mulyono (2022). This scale consists of five aspects: positive emotion, engagement, positive relationships, meaning of life, and accomplishment.

## RESULTS AND DISCUSSION

The validity test started with convergent validity testing, involving the evaluation of factor loading. The factor loadings of the first stage can be observed in Figure 1, while the outer loading of all indicators is displayed in Table 1.

Table 1. Outer Loading All Indicators

Variables	Dimension	Indicator	First order	
Social Piety	Solidarity	SO1	0.822	
		SO2	0.793	
		<b>SO3</b>	<b>0.169</b>	
		<sup>25</sup> 4	0.751	
	Cooperation	<b>KS1</b>	<b>0.660</b>	
		<b>KS2</b>	<b>0.774</b>	
		<b>KS3</b>	<b>0.571</b>	
		<b>KS4</b>	<b>0.750</b>	
		<b>KS5</b>	<b>-0.071</b>	
	Tolerance	<b>TO1</b>	<b>0.372</b>	
		<b>TO2</b>	<b>-0.296</b>	
		<b>TO3</b>	<b>0.945</b>	
	Fair and Balanced	AD1	0.751	
		AD2	0.669	
		AD3	0.762	
		AD4	0.794	
		AD5	0.825	
		Considering the general welfare	ME1	0.763
			ME2	0.714
			<b>ME3</b>	<b>0.608</b>
Helping		<b>MN1</b>	<b>0.124</b>	
		MN2	0.746	
		MN3	0.871	
		MN4	0.799	
Honesty	KJ1	0.718		
	KJ2	0.747		
	KJ3	0.768		
<sup>24</sup> Patience	Interpersonal patience	IP1	0.722	
		IP2	0.802	
		<b>IP3</b>	<b>-0.073</b>	
		IP4	0.668	
		IP5	0.827	
	Life hardship patience	LHP1	0.635	
		LHP2	0.862	
		LHP3	0.877	
	Daily hassles patience	DHP1	0.767	
		DHP2	0.889	
<b>DHP3</b>	<b>-0.171</b>			
Flourishing	Positive Emotions	EP1	0.877	
		EP2	0.908	
		EP3	0.870	
	Attachment	KT1	0.855	
		KT2	-0.321	
		KT3	0.762	
	Positive Relationships	HP1	0.870	
		HP2	0.859	
	Meaningfulness of Life	KH1	0.833	
		KH2	0.859	
		KH3	0.890	

Variables	Dimension	Indicator	First order
	Achievement	PN1	0.838
		PN2	0.828
		PN3	0.760

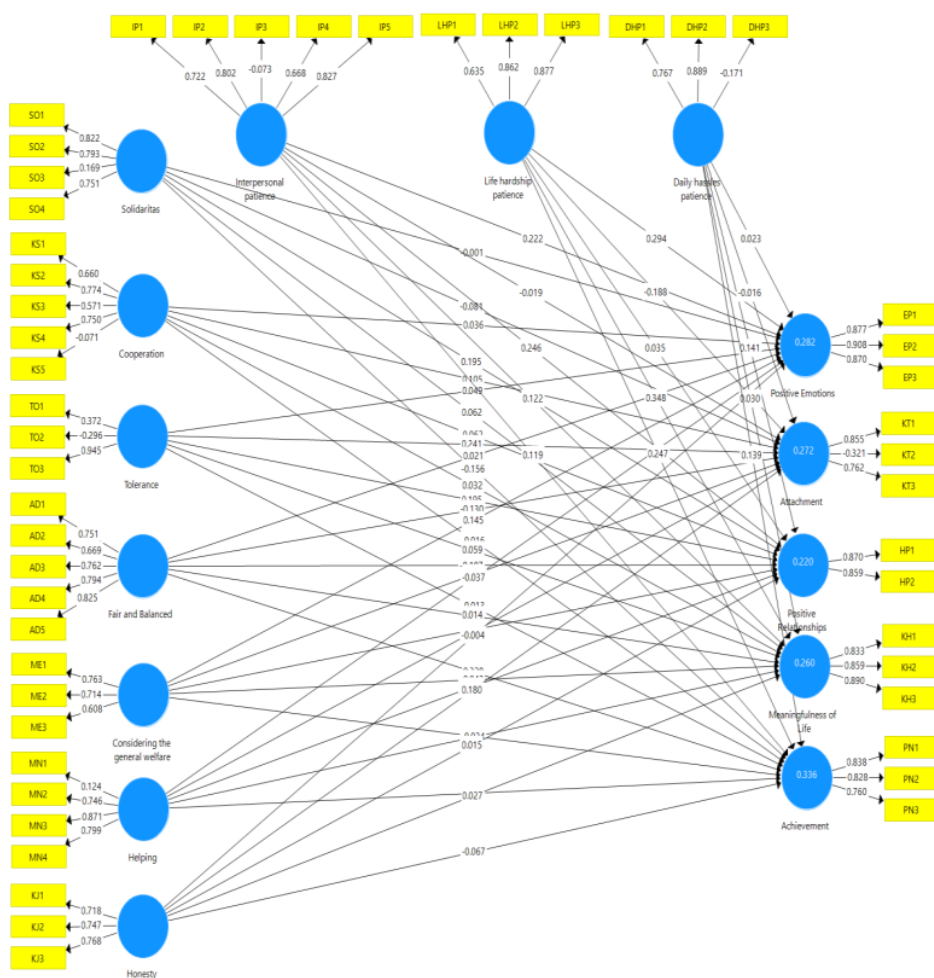


Figure 1. Loading Factor Stage 1

Table 1 shows several items with outer loading values below 0.5 that need to be removed (S03, K03, K05, T01, T02, MN1, IP3, DHP3, and KT2 indicators). Meanwhile, ME3 and TO3 should be discarded due to their low AVE values. The loading factors obtained after removing these indicators are illustrated in Figure 2.



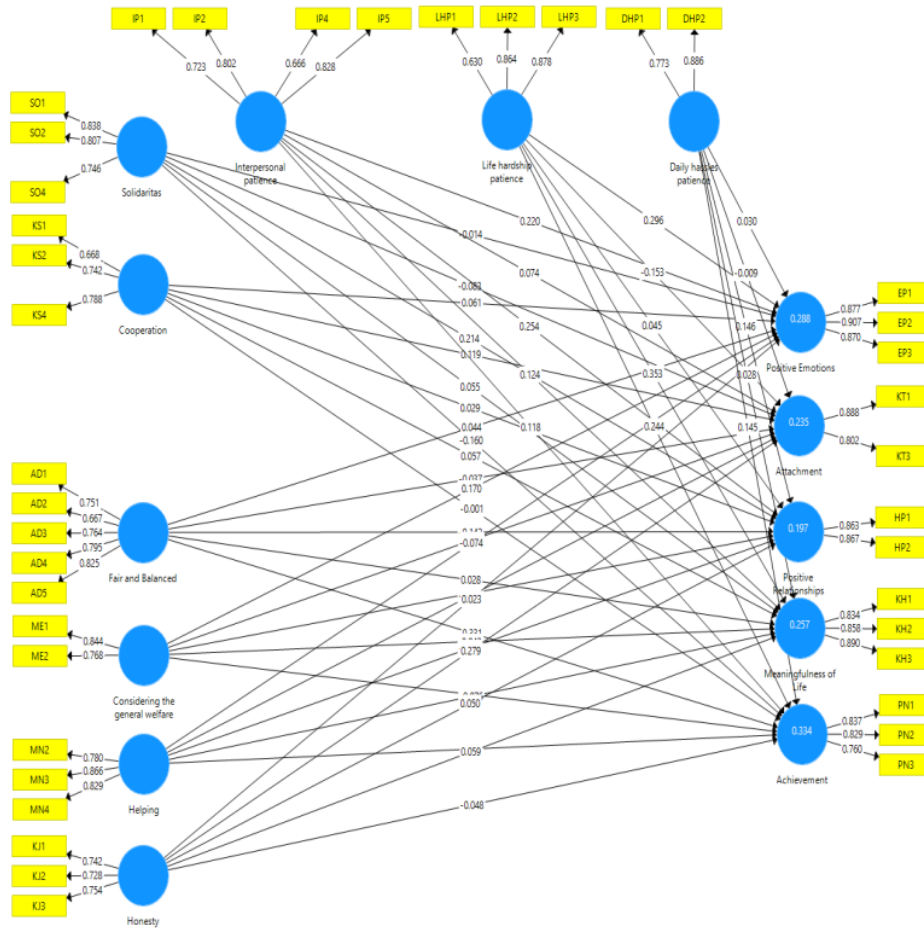


Figure 2. Loading Factor Stage 1 Elimination

The procedure for testing validity includes conducting convergent validity testing, which involves examining the factor loadings (Table 2). The findings indicate that the factor loadings of each indicator are more than 0.5, satisfying the criteria for construct validity. Indicators with factor loadings below 0.5 are eliminated from the model as they do not meet the criteria (Chin, 1998 in Ghozali, 2013). Furthermore, the criterion evaluated in the reflective model is internal consistency reliability. Cronbach's alpha measures internal consistency, which estimates reliability based on the intercorrelations among the observed indicator variables (Hair et al., 2013). Table 3 presents the Cronbach's alpha scores for each dimension. Most Cronbach's alpha values are above 0.6, indicating good internal consistency. However, there were eight dimensions with Cronbach's alpha values below 0.6. These values are still acceptable since Cronbach's alpha estimates are sensitive to the number of items.

Table 2. Outer Loading All Indicators

Variables	Dimension	Indicator	First order
Social Piety	Solidarity	SO1	0.838
		SO2	0.807
		SO4	0.746
	Cooperation	KS1	0.668
		KS2	0.742
		KS4	0.788
	Fair and Balanced	AD1	0.751
		AD2	0.667
		AD3	0.764
		AD4	0.795
		AD5	0.825
	Considering the general welfare	ME1	0.844
		ME2	0.768
	Helping	MN2	0.780
		MN3	0.866
		MN4	0.829
	Honesty	KJ1	0.742
		KJ2	0.728
KJ3		0.754	
Patience	Interpersonal patience	IP1	0.723
		IP2	0.802
		IP4	0.666
		IP5	0.828
	Life hardship patience	LHP1	0.630
		LHP2	0.864
		LHP3	0.878
	Daily hassles patience	DHP1	0.773
		DHP2	0.886
Flourishing	Positive Emotions	EP1	0.877
		EP2	0.907
		EP3	0.870
	Attachment	KT1	0.888
		KT3	0.802
	Positive Relationships	HP1	0.863
		HP2	0.867
	Meaningfulness of Life	KH1	0.834
		KH2	0.858
KH3		0.890	
Achievement	PN1	0.837	
	PN2	0.829	
	PN3	0.760	

Furthermore, the composite reliability values exceed the threshold of 0.6. Composite dependability is measured on a scale of 0 to 1, where higher numbers indicate greater levels of reliability. It is commonly understood to have the same meaning as Cronbach's alpha. In exploratory research, composite reliability scores ranging from 0.60 to 0.70 are considered acceptable (Hair et al., 2013). Convergent validity refers to indicators representing the underlying latent variables and is evaluated through Average Variance Extracted (AVE), which should reach a minimum of 0.5. This value reflects the adequate convergent validity of the latent variables, as they represent more than half of the variance in their indicators (Hair et al., 2013). The AVE values can be observed in Table 3, where all dimensions have AVE values above 0.5.

Table 3. Construct Validity and Reliability

	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Achievement	0.736	0.740	0.851	0.655
Attachment	0.609	0.636	0.834	0.716
Considering the general welfare	0.467	0.476	0.788	0.651
Cooperation	0.590	0.610	0.778	0.540
Daily hassles patience	0.562	0.598	0.817	0.691
Fair and Balanced	0.822	0.830	0.873	0.581
Helping	0.774	0.816	0.865	0.682
Honesty	0.603	0.601	0.786	0.550
Interpersonal patience	0.749	0.751	0.842	0.574
Life hardship patience	0.714	0.769	0.838	0.638
Meaningfulness of Life	0.825	0.830	0.896	0.741
Positive Emotions	0.861	0.863	0.915	0.783
Positive Relationships	0.662	0.662	0.855	0.747
Solidarities	0.715	0.715	0.840	0.636

The aspects of considering the general welfare, cooperation, daily hassles, and patience include Cronbach's alpha values below 0.5, indicating that they are considered unreliable. Meanwhile, other parameters have Cronbach's alpha values above 0.6, indicating good reliability. All aspects have composite reliability values above 0.7 and AVE value above 0.5, meeting the criteria.

Discriminant validity refers to the extent to which a construct can be distinguished from other constructs based on empirical evidence. Discriminant validity essentially signifies that a construct exhibits distinct attributes and phenomena not represented by other constructs in the model (Hair et al., 2013). Cross-loading values and the Fornell and Larcker method can be employed to evaluate the discriminant validity of social piety, patience, and flourishing scales (Table 4).

Table 4. Cross Loading Indicator

	PN	KT	ME	KS	DHP	AD	MN	KJ	IP	LHP	KH	EP	HP	SO
AD1	0.219	-0.011	0.095	0.599	0.059	0.751	0.427	0.454	0.092	0.079	0.106	0.082	0.042	0.715
AD2	0.345	-0.032	0.035	0.418	0.156	0.667	0.489	0.441	0.238	0.213	0.201	0.194	0.148	0.488
AD3	0.232	0.041	0.030	0.697	0.198	0.764	0.545	0.546	0.273	0.257	0.153	0.175	0.100	0.656
AD4	0.325	0.023	0.179	0.537	0.188	0.795	0.378	0.463	0.306	0.256	0.271	0.220	0.132	0.598
AD5	0.264	-0.014	0.068	0.619	0.157	0.825	0.538	0.574	0.254	0.228	0.193	0.146	0.137	0.749
DHP1	0.264	0.038	0.065	0.094	0.773	0.138	0.136	0.157	0.393	0.387	0.212	0.196	0.227	0.099
DHP2	0.375	-0.097	-0.030	0.189	0.886	0.203	0.244	0.229	0.443	0.471	0.274	0.296	0.256	0.154
EP1	0.402	0.092	0.148	0.223	0.252	0.212	0.174	0.208	0.417	0.384	0.610	0.877	0.387	0.146
EP2	0.493	-0.020	0.180	0.172	0.268	0.186	0.143	0.204	0.376	0.451	0.613	0.907	0.385	0.131
EP3	0.433	0.089	0.228	0.132	0.283	0.209	0.127	0.182	0.359	0.374	0.650	0.870	0.361	0.168
HP1	0.249	0.239	0.257	0.095	0.183	0.110	0.030	0.149	0.281	0.155	0.299	0.335	0.863	0.138
HP2	0.319	0.096	0.097	0.171	0.319	0.162	0.147	0.163	0.335	0.301	0.418	0.403	0.867	0.176
IP1	0.253	0.033	0.116	0.205	0.255	0.151	0.144	0.209	0.723	0.344	0.221	0.335	0.285	0.120
IP2	0.348	-0.069	-0.019	0.209	0.454	0.265	0.357	0.286	0.802	0.493	0.302	0.321	0.239	0.237
IP4	0.362	-0.022	0.027	0.175	0.337	0.289	0.295	0.274	0.666	0.478	0.359	0.342	0.186	0.221
IP5	0.326	0.030	0.045	0.235	0.459	0.262	0.262	0.292	0.828	0.516	0.286	0.315	0.368	0.211
KH1	0.516	-0.060	0.030	0.200	0.247	0.266	0.184	0.194	0.300	0.380	0.834	0.558	0.335	0.242
KH2	0.457	0.087	0.124	0.166	0.228	0.158	0.137	0.192	0.316	0.399	0.858	0.629	0.379	0.139
KH3	0.556	0.050	0.066	0.218	0.286	0.243	0.224	0.261	0.386	0.430	0.890	0.632	0.359	0.181
KJ1	0.223	0.261	0.257	0.451	0.143	0.365	0.265	0.742	0.216	0.170	0.187	0.186	0.191	0.327
KJ2	0.190	-0.101	-0.119	0.510	0.141	0.559	0.657	0.728	0.237	0.239	0.215	0.158	0.057	0.538
KJ3	0.246	0.003	0.082	0.446	0.248	0.567	0.699	0.754	0.343	0.254	0.164	0.149	0.127	0.518
KS1	0.162	0.037	0.124	0.668	0.154	0.663	0.381	0.432	0.150	0.129	0.110	0.111	0.094	0.670
KS2	0.245	-0.047	-0.024	0.742	0.135	0.677	0.476	0.494	0.163	0.183	0.139	0.149	0.006	0.589
KS4	0.207	0.116	0.087	0.788	0.117	0.390	0.407	0.467	0.263	0.154	0.224	0.168	0.203	0.372
KT1	-0.042	0.888	0.337	0.104	-0.021	0.049	-0.118	0.145	0.017	-0.138	0.087	0.054	0.190	0.007
KT3	-0.142	0.802	0.335	-0.015	-0.066	-0.060	-0.138	0.021	-0.042	-0.047	-0.051	0.045	0.132	-0.069
LHP1	0.296	-0.203	-0.132	0.182	0.379	0.148	0.286	0.250	0.309	0.630	0.240	0.202	0.101	0.111
LHP2	0.462	-0.030	0.127	0.153	0.485	0.286	0.231	0.218	0.552	0.864	0.386	0.395	0.284	0.188
LHP3	0.375	-0.093	0.023	0.184	0.391	0.233	0.290	0.247	0.557	0.878	0.463	0.450	0.215	0.168
ME1	0.031	0.374	0.844	0.010	0.006	-0.020	-0.083	0.048	-0.036	-0.002	0.073	0.133	0.178	0.000
ME2	0.041	0.256	0.768	0.137	0.014	0.224	-0.009	0.179	0.138	0.061	0.064	0.212	0.151	0.131
MN2	0.229	-0.129	-0.141	0.451	0.181	0.430	0.780	0.534	0.245	0.253	0.101	0.052	0.006	0.468
MN3	0.318	-0.088	0.028	0.497	0.185	0.631	0.866	0.626	0.355	0.315	0.262	0.199	0.129	0.619
MN4	0.284	-0.166	-0.085	0.457	0.223	0.441	0.829	0.534	0.256	0.232	0.125	0.126	0.089	0.437
PN1	0.837	-0.112	0.055	0.206	0.313	0.276	0.248	0.234	0.340	0.443	0.594	0.475	0.327	0.213
PN2	0.829	-0.022	0.050	0.247	0.358	0.362	0.305	0.252	0.350	0.367	0.445	0.345	0.279	0.251
PN3	0.760	-0.118	0.000	0.222	0.276	0.278	0.276	0.239	0.354	0.353	0.400	0.402	0.187	0.161
SO1	0.246	-0.022	0.080	0.606	0.128	0.745	0.535	0.493	0.246	0.182	0.133	0.142	0.147	0.838
SO2	0.206	-0.070	-0.004	0.583	0.041	0.732	0.469	0.415	0.116	0.119	0.151	0.110	0.067	0.807
SO4	0.169	0.010	0.087	0.479	0.184	0.515	0.485	0.512	0.249	0.168	0.226	0.142	0.202	0.746

Discriminant validity evaluation is observed through the correlation between a latent variable and its respective indicators, which should be higher than the correlation with other latent variables. The result indicates that the latent variable is better at predicting its indicators than other latent variables. Based on Table 4, the discriminant validity demonstrates that the loading factor values for each latent variable and its corresponding indicators do not have the highest loading values compared to other latent variables' loading values. Hence, each latent variable satisfies good discriminant validity criteria (Hair et al., 2013).

The Fornell-Larcker criterion is used to assess the discriminant validity of constructs in research. According to this criterion, the Fornell-Larcker values should be less than 1.00 to meet acceptable discriminant validity (Hair et al., 2013). Table 5 indicates that the Fornell-Larcker values are less than 1 for all evaluated constructs. Therefore, it can be concluded that all constructs have acceptable discriminant validity.

Table 5. Fornell-Larcker Criterion

	PN	KT	ME	KS	DHP	AD	MN	KJ	IP	LHP	KH	EP	HP	SO
PN	0.810													
KT	-0.101	0.846												
ME	0.044	0.395	0.807											
KS	0.278	0.061	0.084	0.735										
DHP	0.392	-0.048	0.012	0.178	0.831									
AD	0.379	0.002	0.113	0.739	0.209	0.762								
MN	0.342	-0.149	-0.061	0.567	0.236	0.623	0.826							
KJ	0.299	0.107	0.133	0.628	0.237	0.650	0.688	0.742						
IP	0.429	-0.010	0.053	0.273	0.503	0.324	0.355	0.353	0.758					
LHP	0.479	-0.116	0.033	0.210	0.520	0.286	0.327	0.290	0.611	0.799				
KH	0.593	0.032	0.085	0.227	0.296	0.259	0.213	0.252	0.390	0.469	0.861			
EP	0.501	0.059	0.209	0.199	0.302	0.228	0.167	0.224	0.434	0.456	0.705	0.885		
HP	0.329	0.193	0.204	0.154	0.291	0.158	0.103	0.180	0.357	0.264	0.415	0.427	0.865	
SO	0.259	-0.030	0.074	0.695	0.156	0.826	0.626	0.601	0.264	0.199	0.216	0.167	0.182	0.798

Figure 3 shows the second stage of the PLS algorithm. It is evident that attachment and considering the general welfare aspects have low outer loading values; thus, they must be eliminated from the model.

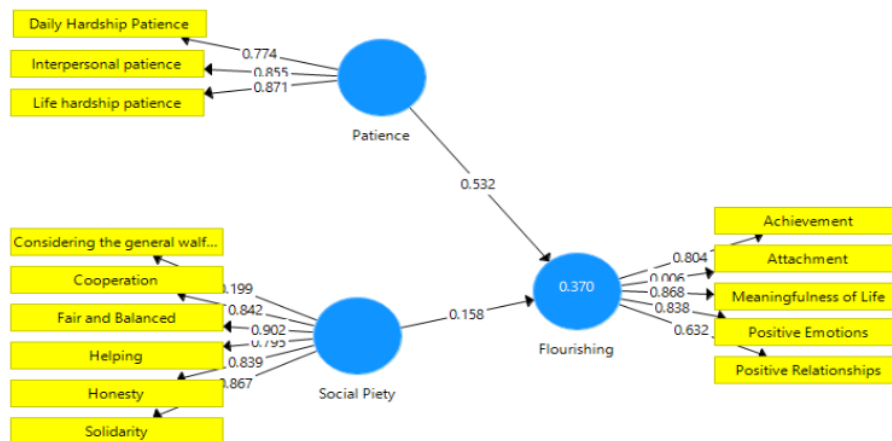


Figure 3. PLS Algorithm Stage 2

The results obtained from bootstrapping are displayed in Figure 4. Path coefficients were obtained through the PLS algorithm and bootstrapping was used to assess the significance of the path coefficients. The bootstrapping results

indicated that all path coefficients are statistically significant, with p-values of 0.000 at the significance level.

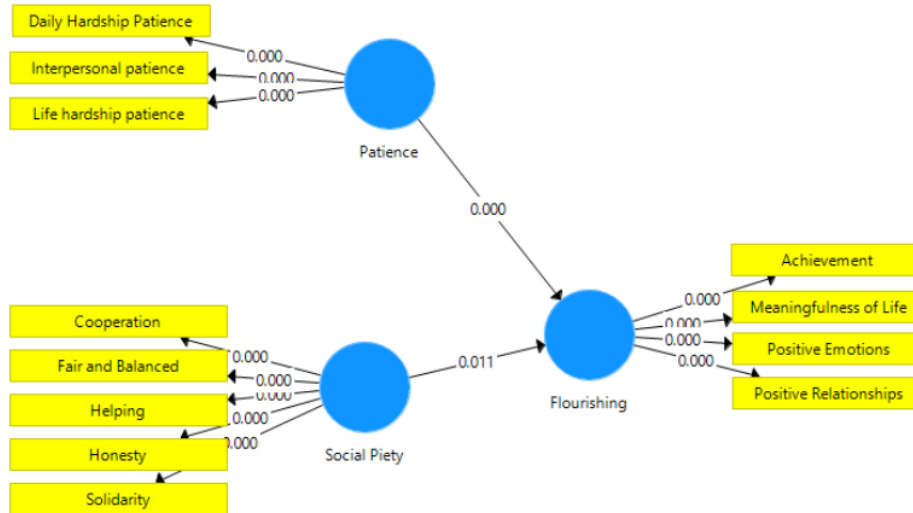


Figure 4. Bootstrapping Stage 2

Table 6 illustrates that patience positively and significantly affects flourishing, with a p-value of 0.000 ( $< 0.05$ ) and a t-value of 9.860. Furthermore, social piety has a positive and significant effect on flourishing, with a p-value of 0.011 ( $< 0.05$ ) and a t-value of 2.551.

Table 6. Direct Effect Path Analysis for Hypothesis-Testing

	Original Sample	Sample Mean (M)	Standard Deviation	T Statistics	P Values
Patience -> Flourishing	0.534	0.537	0.054	9.860	0.000
Social piety -> Flourishing	0.145	0.147	0.057	2.551	0.011

## DISCUSSION

The present study discovered that patience has a substantial and beneficial impact on flourishing. Moreover, adherence to social piety substantially benefits the overall well-being of individuals within the Mapala community. Martin Seligman introduced the concept of authentic happiness as a fundamental concept in positive psychology, consisting of three components: positive emotions, engagement, and meaning in life. This concept was later updated to the concept of complex well-being, or the highest level of well-being, known as flourishing. Thus, flourishing is an expansion of the concepts of happiness and well-being (Putri & Hidayat, 2024). Flourishing is synonymous with high levels of mental well-being and symbolizes mental health (Effendy, 2016).

The concept of flourishing<sup>34</sup> is closely related to other well-being variables, namely emotional, subjective, psychological, and social well-being (Sekarini et al., 2020). In this study, flourishing is defined as a positive and sacred passion demonstrated by members of the Mapala, leading to an unwavering love for the homeland, even if it means sacrificing lives for Indonesia. According to the research conducted by Pritchard et al. (2020)<sup>26</sup> in a meta-analysis study on the relationship<sup>13</sup> between individuals and nature with eudemonic well-being, it was found that individuals who are more connected with nature tend to have higher levels of eudemonic well-being, and specifically experience better personal growth. This well-being refers to the happiness or satisfaction achieved through self-actualization and meaningful life goals.

Patience can facilitate the flourishing of mothers attending religious studies. The contribution of<sup>12</sup> patience variable in explaining flourishing is 9.9% (Putri & Hidayat, 2024). Academic hardiness, self-control, resilience, and self-acceptance significantly influence the level of patience in Islamic psychology (Hidayat et al., 2024). Kardjono (2010) explains that stable emotional control is a manifestation of patience in individuals' attitudes or behaviors. With the skill of patience, individuals become wiser and more careful in their actions and deeds. Emotional balance is a manifestation of patience in attitudes and behaviors (Ernadewita & Rosdialena, 2019). Patience is an individual's ability to control oneself (Subandi, 2011). Individuals who can control themselves are believed to have emotional balance and good coping abilities, making them capable of overcoming various situations, even the most difficult ones. Individuals with such abilities are considered to have high success rates (Akin & Akin, 2015; Jafari, 2020). Furthermore, physical and mental health are vital to success (Butler & Kern, 2016).

The influence of patience on social piety among members of Mapala aligns with previous research. There is a mediating role for despair between social connectedness and flourishing, indicating that social connectedness and despair are significant determinants of flourishing (Eraslan-Capan, 2016). According to Sarhindi (201), many attitudes reflect social responsibility, including social piety. Social piety aligns with universal morality and local wisdom in Indonesia, such as mutual assistance, tolerance, respect, cooperation, politeness, honesty, integrity, fulfilling obligations, and accommodating rights (Suud et al., 2022). These attitudes correlate with social ideals in Islam and Pancasila, such as egalitarianism, peace, protection of human rights, and social justice. The first Pancasila is "Ketuhanan Yang Maha Esa," which translates to the citizens' belief in the One and Only God as its spiritual-moral foundation. The principle is an attitude of devotion integrated with culture, which is how to implement belief in God (belief dimension) into diverse socio-cultural relationships in Indonesia (orthopraxis dimension). Social piety is usually reflected through faith testimony in the heart, spoken words, and ritual actions, and it is measured through the development of public facilities that everyone can enjoy (Romadhon, 2020).

Social piety emulates the nature of divinity and becomes behavioral ethics (Ghazali, 2019). Sukino (2018) explains that genuine happiness is essentially the goal of human life, and flourishing is a combination of the concepts of happiness and well-being. Flourishing is the highest form of well-being in an individual's life, so flourishing individuals are believed to obtain various external and internal benefits. Members of Mapala can flourish by participating in the activities of the Mapala organization if patient behavior and social piety are accompanied.

This study's limitation lies in using a flourishing scale based on a Western perspective. To optimize the findings of this research, future researchers need to consider utilizing a flourishing scale that adopts an Islamic perspective. Flourishing from a Western perspective can be applied to various aspects of human life, such as marriage, interpersonal relationships, academics, and individual developmental tasks (Sekarini et al., 2020). To ensure that the findings of this research are holistic and reflect the values of both science and Islam, future researchers should consider employing a flourishing scale that adopts an Islamic perspective. Within the Islamic framework, flourishing involves instilling divine values into every endeavor, where work is regarded as a form of worship imbued with intrinsic worth. Furthermore, through this perspective, individuals can derive wisdom from experiences and express gratitude for the blessings bestowed by Allah SWT (Marsha et al., 2022). Therefore, a flourishing scale based on an Islamic perspective will provide a more comprehensive and profound understanding in future research contexts.

The present research is intended to support Mapala organizations by enhancing understanding of the positive values held by nature-loving students, such as patience, solidarity, tolerance, environmental awareness, social engagement, and flourishing. The study found that patience and social piety significantly and positively influence flourishing (Abdillah et al., 2022). Therefore, nature-loving students who achieve flourishing play a crucial role as agents of change by promoting genuine nationalism and patriotism in their love for their homeland. Despite facing limitations in student life, their patience in preserving the environment and prioritizing social concern contributes significantly to the field of education for both Indonesian society and the global community. Therefore, further research on Mapala is also recommended to better support them, in line with the guidelines of official student organizations in higher education institutions as regulated in the Indonesian Minister of Education and Culture Decree No. 155/U/1998, as part of a more holistic campus life that integrates faith and Taqwa, often known in the Indonesian educational world as IMTAQ (*Iman & Taqwa*).

## CONCLUSION

The current study concludes that patience significantly and positively impacts flourishing. Social piety also shows a similar effect on the flourishing of Mapala members. This finding represents a novel element in Islamic educational



psychology, indicating that social piety and patience are fundamental to the psychological well-being of university students. The findings are consistent with the teachings of the Qur'an, namely Surah Ali Imran, verse 200, which highlights the significance of patience, strengthening one's patience, dedication to following Allah's guidance, and devoutness, all of which contribute to success. This study's limitation lies in using a quantitative approach, which may not fully capture the nuances and complexities of individuals' subjective experiences related to patience, social piety, and flourishing. Qualitative research is believed to provide deeper insights. Future research should link social piety and patience with other variables related to flourishing, such as subjective well-being, positive well-being, and authentic happiness.

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