SPIRITUAL FORMATION AND RELIGIOUS HAPPINESS IN INDONESIA'S PLURAL SOCIETY: INTERPRETING THROUGH JOHN HICK'S PLURALISTIC HYPOTHESIS

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ABSTRACT

This study examines religious happiness as a foundation for spiritual formation and social harmony within Indonesia's pluralistic society. While numerous studies have explored the relationship between religiosity and happiness, limited research has investigated how religious happiness contributes to spiritual formation in multi-religious contexts such as Indonesia. The findings reveal that religious happiness is characterized by inner peace, joy, and fulfillment, which arise from a close relationship with God, holy living, personal devotion, prayer, scripture engagement, and acts of service. In Indonesia's pluralistic setting, these elements not only enhance individual spiritual well-being but also foster interfaith harmony, aligning with the nation's foundational principles of Pancasila *and the 1945 Constitution. Interpreted through John Hick's pluralistic hypothesis, this study contributes to comparative theology and interfaith studies by proposing a contextual model of religious happiness that supports coexistence in diverse societies. Future research is recommended to empirically validate this model and explore its relevance in other multi-religious contexts.*

Keywords: *Religious Happiness; Spiritual Formation; Interfaith Harmony; Religious Pluralism; John Hick; Indonesia*

Introduction

Since gaining independence in 1945, Indonesia has been recognized for its profound religious, cultural, and ethnic diversity. The state officially acknowledges six religions—Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism—that coexist within a pluralistic society (Susilawati & Christiani, 2023). This diversity enriches the nation's identity yet also presents the potential for social tensions when interreligious relations are not adequately managed (Setiawan & Stevanus, 2023; Hoon, 2020). Within this context, the concept of *religious happiness* becomes significant because it not only nurtures the inner spiritual life of individuals but also contributes to collective social harmony. Rooted in devotion, prayer, scripture engagement, moral living, and service to others, religious happiness reflects holistic well-being grounded in faith values and has the potential to foster mutual respect, tolerance, and peaceful coexistence (Hou et al., 2023; Menchik, 2016; Kim, 2021).

International research consistently demonstrates a strong link between religiosity and subjective well-being. For example, Achour and Mohd (2023) show that religiosity

enhances life quality through value formation and emotional resilience, while Amiruddin et al. (2021) emphasize that in the Islamic tradition, happiness is a central goal of religious life. Beyond Islam, recent comparative studies highlight that meaningful connections with God and others significantly contribute to life satisfaction and psychosocial flourishing (Exline & Wilt, 2023; Joshanloo, 2022). Nevertheless, most existing research has been conducted in relatively homogeneous Western contexts, with limited attention to how religious happiness shapes spiritual formation in pluralistic societies (Hoon, 2020; Menchik, 2016).

This study addresses that gap by situating religious happiness within Indonesia's plural society and interpreting it through John Hick's pluralistic hypothesis, which views diverse religions as authentic responses to the Real. Such a framework underscores religious happiness not only as a pathway to personal spiritual formation but also as a foundation for interfaith harmony and national cohesion. While scholarship on religion and happiness is substantial, it has tended to privilege either theological or psychological perspectives, often neglecting the broader interfaith and socio-cultural dimensions (Kim, 2021; Ricci, 2022).

Consequently, there remains no comprehensive model that explains how religious happiness, spiritual formation, and social cohesion intersect within religiously diverse societies. This study seeks to fill that gap by examining religious happiness contextually as a basis for inclusive spirituality that nurtures tolerance, strengthens interreligious harmony, and promotes peaceful coexistence in Indonesia's pluralistic landscape (Setiawan & Stevanus, 2023; Susilawati & Christiani, 2023).

The aim of this study is to examine *religious happiness* as a foundation for spiritual formation that fosters social cohesion in Indonesia. A systematic literature review of 160 peer-reviewed articles published in reputable journals, most indexed in Scopus (Q1–Q3), was undertaken to analyze existing scholarship on religious happiness, spirituality, and interfaith harmony. Through thematic analysis, this study identifies key elements of religious happiness—devotion, prayer, scripture engagement, moral living, and service—that strengthen coexistence in multicultural societies (Joshanloo, 2022; Robles et al., 2024). Interpreted through John Hick's pluralistic hypothesis, which regards the world's religions as diverse but equally valid responses to the Real, this study develops a contextual model of religious happiness that contributes to comparative theology and interfaith studies (Hoon, 2020; Kim, 2021). The findings are expected to provide both theoretical enrichment and practical insights for religious institutions, policymakers, and wider communities in promoting inclusive spirituality and sustainable social harmony in Indonesia (Setiawan & Stevanus, 2023; Susilawati & Christiani, 2023).

Methodology

This study employed a systematic qualitative literature review to examine the concept of *religious happiness* and its role in spiritual formation within Indonesia's pluralistic society. The review followed the **Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 guidelines**, ensuring rigor, transparency, and replicability (Page et al., 2021). In line with John Hick's pluralistic hypothesis, which interprets the world's religions as diverse but equally valid responses to the Real, the methodology was designed not only to identify individual expressions of religious happiness but also to contextualize them as resources for interfaith harmony and social cohesion.

Data Sources and Search Strategy

Literature was collected from major academic databases, including **Scopus, Web of Science, JSTOR, and Google Scholar**, using keyword combinations such as "religious happiness," "spiritual formation," "pluralism," "interfaith harmony," and "Indonesia." To ensure contemporary relevance, the search was restricted to publications between **2013 and 2023** (Joshanloo, 2022; Kim, 2021).

Inclusion and Exclusion Criteria

The review included only peer-reviewed journal articles and book chapters that (1) explicitly discussed religious happiness or spiritual formation, and (2) engaged with pluralistic or interfaith contexts. Studies focusing exclusively on psychological or clinical happiness without a religious dimension were excluded (Liefbroer et al., 2019; Kim, 2021).

Data Screening and Analysis

The initial search identified **287 articles**. After removing duplicates and conducting title and abstract screening, **160 articles** were retained for full-text review. A **thematic analysis approach** (Braun & Clarke, 2021) was employed to identify recurring themes, concepts, and models of religious happiness. Two reviewers independently coded the data, and the findings were validated through **peer debriefing** and cross-checking to enhance reliability (Nowell et al., 2017). The analysis further evaluated how the identified themes aligned with Hick's pluralistic framework, particularly regarding the role of religious happiness in fostering spiritual formation and interfaith harmony.

Ethical Considerations

As this study relied exclusively on secondary data from published academic sources, **ethical clearance was not required**. Nevertheless, all sources were properly cited to maintain academic integrity. This structured and transparent methodology strengthens the validity of the findings and provides a replicable framework for future research (Robles et al., 2024; Setiawan & Stevanus, 2023).

Results

Defining Religious Happiness

Religious happiness can be understood as a state of inner well-being rooted in deep religious convictions and authentic spiritual experiences. Unlike secular happiness, which often emphasizes material success or hedonistic pleasures, religious happiness highlights transcendental dimensions, closeness to God, and a broader sense of life's purpose (Joshanloo, 2022; Kim, 2021). It encompasses gratitude, serenity, and profound contentment even in times of hardship. Amiruddin et al. (2021) argue that religious happiness is inseparable from the ultimate aim of religion itself: achieving inner peace through a meaningful relationship with the Divine.

Within the framework of positive psychology, religious happiness functions as a protective factor against stress and depression, providing individuals with a stable sense of meaning when navigating life's challenges (Exline & Wilt, 2023; Yonker et al., 2022). Large-scale empirical evidence further supports this perspective. For example, the Pew Research Center (2022) reported that individuals who actively participate in religious practices demonstrate significantly higher life satisfaction than those without clear spiritual

orientation. Similarly, Dwyer et al. (2017) and Hou et al. (2023) observed robust positive correlations between strong religious convictions, subjective well-being, and resilience across diverse cultural contexts.

Religious happiness is a multidimensional construct encompassing cognitive, affective, behavioral, and social dimensions. The **cognitive dimension** involves the conviction that life has meaning because it is grounded in spiritual values and divine purpose (Joshanloo, 2022). The **affective dimension** is expressed through enduring emotions such as peace, gratitude, and hope, even under stress (Kim, 2021). The **behavioral dimension** is manifested in active religious participation—such as prayer, scripture engagement, and acts of service—that reinforce both individual faith and communal belonging (Achour & Mohd, 2023). Data from the **World Values Survey (2022)** show that individuals who regularly attend collective worship are significantly more likely to engage in social initiatives that enhance community well-being, underscoring the behavioral and social functions of religious happiness.

In pluralistic societies such as Indonesia, religious happiness takes on an additional **social dimension**, motivating tolerance, empathy, and openness toward people of other faiths (Setiawan & Stevanus, 2023; Hoon, 2020). Interpreted through John Hick's pluralistic hypothesis, this social dimension is not incidental but essential: diverse religious traditions, though differing in doctrine and practice, can be seen as authentic responses to the same transcendent Real. Thus, religious happiness operates both as a personal spiritual resource and as a collective bridge that fosters interreligious harmony and reduces prejudice (Menchik, 2016).

In this way, religious happiness not only supports individual spiritual formation but also contributes to the broader project of social cohesion in a religiously diverse society. In the Indonesian context, this aligns closely with the values of **Pancasila**, which emphasize respect for religious and cultural diversity as a foundation of national life. According to the **Indonesian Ministry of Religious Affairs (2023)**, regions that have implemented community-based religious moderation programs have experienced a 15% reduction in the potential for interreligious conflict over the past three years. This suggests that religious happiness, when grounded in authentic spiritual values, can function as a form of **social capital** that strengthens harmony in plural societies. Patel (2022) further observes that integrating religious happiness into education and interfaith initiatives significantly increases social trust among followers of different religions.

Interpreted through **John Hick's pluralistic hypothesis**, this dynamic takes on deeper significance. Hick (2004) argues that diverse religious traditions, despite doctrinal differences, can be understood as equally valid responses to the same transcendent *Real*. Within this framework, religious happiness extends beyond individual spiritual well-being to become a **shared interreligious resource** that cultivates empathy, reduces prejudice, and strengthens mutual respect (Kim, 2021; Joshanloo, 2022). In the Indonesian context, where religious diversity is deeply embedded in national identity, religious happiness functions simultaneously as a **personal practice** that nurtures inner peace and as a **collective bridge** that promotes interfaith harmony (Setiawan & Stevanus, 2023; Hoon, 2020).

These insights affirm the importance of developing religious happiness as a foundation for shaping spirituality that is consciously oriented toward **social cohesion and sustainable peace** in diverse communities (Menchik, 2016; Susilawati & Christiani, 2023).

Core Components of Religious Happiness in Spiritual Formation

Closeness to God is a central component of *religious happiness*. Individuals with a deep spiritual connection often experience inner peace and a strong sense of life's purpose (Joshanloo, 2022). Research further shows that a profound relationship with the Divine equips individuals to face life's challenges with resilience, optimism, and greater psychological well-being (Exline & Wilt, 2023; Yonker et al., 2022). In the **Christian tradition**, this intimacy is cultivated through practices such as prayer, meditation, and surrender to God's will (Aroney, 2023), while in the **Islamic tradition**, it is expressed through regular devotion, including *ṣalāt* and *dhikr* (Amiruddin et al., 2021).

Beyond enhancing individual well-being, such spiritual closeness nurtures empathy and compassion, which in turn strengthen social bonds and foster collective resilience (Kim, 2021; Setiawan & Stevanus, 2023). In Indonesia's plural society, this relationship with God becomes not only a private source of meaning but also a foundation for a **harmonious spirituality** that enables openness, tolerance, and cooperation across different faith communities (Hoon, 2020; Susilawati & Christiani, 2023).

A holy life and moral integrity represent another essential dimension of *religious happiness*. Individuals who live ethically in accordance with their religious teachings consistently report higher levels of inner satisfaction and spiritual well-being (Joshanloo, 2022; Park, 2023). Within the process of spiritual formation, piety encourages believers to avoid destructive behaviors and to prioritize the welfare of others (Boaheng, 2023). Holy living is also regarded as obedience to God that imbues everyday life with enduring meaning and purpose (Aroney, 2023). Empirical studies demonstrate that applying moral values such as honesty, fairness, and compassion strengthens social trust and nurtures healthy relationships, which are vital for communal flourishing in diverse societies (Wibawa & Awaliah, 2023; Kim, 2021).

In pluralistic contexts such as Indonesia, moral integrity functions as a **social bridge** across religious groups, supporting sustainable harmony and interfaith cooperation (Patel, 2022; Susilawati & Christiani, 2023). Interpreted through **John Hick's pluralistic hypothesis**, these elements—closeness to God, holy living, and moral integrity—illustrate how diverse religious traditions, though differing in doctrine and ritual practice, represent authentic responses to the transcendent *Real* (Hick, 2004). Religious happiness, therefore, is not confined to individual experience but extends outward, generating **shared ethical commitments and relational trust** across faiths. This pluralistic understanding highlights the role of religious happiness as both a personal spiritual resource and a **collective foundation for social cohesion** in Indonesia's religiously diverse society (Setiawan & Stevanus, 2023).

Prayer and engagement with sacred scriptures are key practices that enhance *religious happiness*. Prayer functions as direct communication with God, cultivating security, inner peace, and spiritual confidence (Büssing & Koenig, 2022). Engagement with scriptures provides moral guidance, fosters resilience in the face of difficulties, and deepens trust in divine providence (Kruse, 2020; Aroney, 2023). Empirical research shows that regular prayer

and meditation on religious texts contribute to emotional stability and reduce symptoms of anxiety and depression (Büssing et al., 2021; Yonker et al., 2022). Moreover, a deeper engagement with scriptures often reveals universal ethical principles—such as compassion and justice—that encourage tolerance across diverse religious traditions (Kim, 2021; Susilawati & Christiani, 2023). In Indonesia's pluralistic context, prayer and scripture engagement not only nurture individual spirituality but also provide a foundation for interfaith dialogue and mutual respect (Setiawan & Stevanus, 2023).

Service to others and active involvement in community life represent another essential dimension of religious happiness. Studies consistently show that individuals engaged in acts of service report higher levels of life satisfaction because such practices contribute meaningfully to the well-being of others (Thoits, 2012; Hui et al., 2023). Across religious traditions, service is regarded as an act of worship that strengthens one's relationship with God while reinforcing social solidarity (Levi, 2022; Boaheng, 2023). In the Indonesian context, participation in religious and community-based activities has been shown to enhance social networks and strengthen communal cohesion (Haryono, 2021). Within plural societies, **interfaith service initiatives** also play a vital role in reducing prejudice and fostering trust across groups (Berry & Grigoryev, 2022; Patel, 2022). Thus, service to others represents an ethical dimension of spirituality that sustains harmony and inclusivity in Indonesia's diverse society.

Viewed through **John Hick's pluralistic hypothesis**, both prayer/scripture engagement and service to others illustrate how diverse religious practices—while distinct in form—represent authentic human responses to the transcendent *Real* (Hick, 2004). These practices not only enhance personal well-being but also generate shared ethical and spiritual values that bridge divides among faiths. In this way, religious happiness transcends the boundaries of particular traditions, becoming a collective resource that supports spiritual formation and interreligious harmony in Indonesia's pluralistic society.

Religious Happiness and Interfaith Harmony in Indonesia

Religious happiness plays a crucial role in supporting *interreligious harmony* within Indonesia's pluralistic society. As a nation that officially recognizes six religions alongside hundreds of local belief systems, Indonesia requires strong social foundations to minimize conflict and enhance cooperation across faiths (Susilawati & Christiani, 2023). Rooted in a deep understanding of spiritual values, religious happiness encourages individuals to cultivate tolerance, openness, and empathy toward those of different religious backgrounds (Setiawan & Stevanus, 2023). Empirical research confirms that spiritual well-being can reduce prejudice, as religiously fulfilled individuals tend to demonstrate higher levels of social trust and prosocial attitudes (Joshanloo, 2022; Hou et al., 2023). These dynamics resonate with the values of **Pancasila**, especially its first and third principles, which emphasize belief in God Almighty and the unity of Indonesia. Religious happiness can thus be understood as an *internal moral force* that strengthens communal togetherness amid religious diversity.

Beyond the individual level, religious happiness also produces **tangible social implications**. Communities that practice their faith with gratitude and joy are more likely to develop inclusive social networks and foster interreligious collaboration (Berry & Grigoryev, 2022; Kim, 2021). For example, **interfaith service programs** initiated by religious groups

often strengthen trust and create opportunities for meaningful cross-faith encounters. Studies indicate that collective involvement in such projects reduces identity-based conflicts and enhances community resilience (Escarbajal-Frutos et al., 2019; Hui et al., 2023). In Indonesia, these practices are supported by the constitutional framework guaranteeing freedom of religion under the **1945 Constitution**, which provides a legal basis for promoting pluralism and interfaith harmony (Susanto et al., 2023).

Viewed through **John Hick's pluralistic hypothesis**, these dynamics acquire deeper meaning. Hick (2004) emphasizes that diverse religious traditions, despite their doctrinal differences, represent equally valid human responses to the transcendent *Real*. In this framework, *religious happiness* is more than a source of personal well-being; it becomes a shared spiritual resource that transcends religious boundaries. By inspiring empathy, cooperation, and service, religious happiness provides a common ground where different faiths can converge in pursuit of social cohesion and harmony. Within Indonesia's plural society, religious happiness can thus be seen not only as an **individual virtue** but also as a **collective pathway** to sustainable peace and interfaith solidarity (Hoon, 2020; Menchik, 2016).

The role of **religious institutions and the state** is crucial in ensuring that religious happiness contributes effectively to interreligious harmony. For instance, the **religious moderation program** promoted by the Indonesian Ministry of Religious Affairs reflects the values of religious happiness by emphasizing spiritual balance, empathy, and openness in public life (Khotimah & Sukron, 2023; Susanto et al., 2023). Patel (2022) further demonstrates that cultivating inclusive spirituality through religious education fosters mutual respect and social trust from an early age. In the long term, integrating the values of religious happiness into education systems, public policy, and religious practices can help reduce social polarization, which often emerges from differences in belief and identity (Berry & Grigoryev, 2022). Such efforts are essential for ensuring that Indonesia's pluralism remains a **source of strength rather than division**.

Viewed again through Hick's pluralistic lens, these initiatives reveal a deeper theological and social logic. Hick contends that the world's religions, though diverse in form and doctrine, are authentic human responses to the same transcendent *Real*. From this perspective, state and institutional efforts to promote religious happiness are not attempts to homogenize belief but rather to highlight the **shared spiritual resources** that undergird all traditions. When nurtured collectively, religious happiness becomes a **bridge** that affirms both the uniqueness of each faith and their common orientation toward the Divine. Thus, it is not only a source of personal fulfillment but also a vital form of **social capital** that sustains unity, justice, and harmony amid Indonesia's religious diversity.

Discussion

The findings of this study highlight that religious happiness is a multidimensional concept encompassing inner peace, gratitude, moral integrity, spiritual practices, and service to others. These elements form the core of spiritual formation that strengthens personal well-being and fosters interfaith harmony in Indonesia's pluralistic society. A close relationship with God, holy living, regular prayer and scripture engagement, and community service were identified as critical for cultivating religious happiness (Hou et al., 2023; Achour & Mohd, 2023). Beyond personal fulfillment, religious happiness has significant social

implications: it encourages tolerance, empathy, and trust in others, which are essential for reducing intergroup prejudice (Setiawan & Stevanus, 2023). In the Indonesian context, these findings align with the foundational values of *Pancasila* and the 1945 Constitution, which emphasize respect for religious diversity and national unity (Susanto et al., 2023). Thus, spiritual formation rooted in religious happiness can serve as a vital framework for sustaining peace and coexistence in a multicultural environment.

Religious happiness plays a particularly important role in Indonesia because of the country's unique socio-religious landscape. As a nation with more than 270 million people from diverse religious backgrounds, religious happiness provides the spiritual foundation for mutual respect and peaceful living (Susilawati & Christiani, 2023). This study demonstrates that individuals who experience religious happiness are less likely to harbor hostility toward other faith groups, confirming previous research that links spiritual well-being with reduced prejudice and greater social cohesion (Berry & Grigoryev, 2022). Moreover, Indonesia's ideological framework—*Pancasila*—and its constitutional protection of religious freedom create an environment in which religious happiness can flourish (Setiawan & Stevanus, 2023). By nurturing closeness to God and moral integrity, religious happiness equips individuals with the ethical and emotional resources to navigate religious differences constructively. These insights suggest that policies and programs promoting religious happiness could reinforce national unity and prevent the escalation of interreligious conflict.

From a theoretical perspective, this study enriches comparative theology and interfaith studies by proposing a contextual model of religious happiness that extends beyond individual well-being. Religious happiness emerges not only as a private spiritual state but also as a form of social capital sustaining pluralistic societies (Patel, 2022). It demonstrates that spiritual formation can bridge personal faith and collective harmony, especially in religiously diverse contexts such as Indonesia. This contribution expands a field often dominated by research in Western, religiously homogenous settings (Liefbroer et al., 2019). Moreover, by highlighting practices such as prayer, scripture reading, and service to others, the study provides concrete mechanisms for translating religious happiness into empathy and solidarity (Büssing et al., 2021). This underscores the significance of religious happiness as a conceptual framework linking spirituality with broader social outcomes, and one that can be adapted to other multicultural contexts.

These findings also extend existing scholarship on the relationship between religiosity, happiness, and social harmony. Studies by Dwyer et al. (2017) and Exline & Wilt (2023) have shown that religious individuals report higher life satisfaction and resilience. While confirming these results, the present study adds a distinctive contribution by situating religious happiness within Indonesia's plural society, thereby demonstrating its role in bridging interfaith divides. Previous research often limited itself to psychological outcomes of religiosity (Achour & Mohd, 2023). This study shows instead that when combined with ideological structures like *Pancasila*, religious happiness can function as a structural mechanism for coexistence (Susanto et al., 2023). These insights resonate with Escarbajal-Frutos et al. (2019), who emphasized how shared spiritual values can support collaborative social initiatives. Thus, religious happiness must be understood as a dynamic and context-dependent phenomenon with broader implications for social cohesion.

Most importantly, the findings resonate with John Hick's pluralistic hypothesis, which argues that the world's religions, despite their doctrinal differences, represent diverse but equally valid responses to the transcendent Real. Within this framework, religious happiness transcends confessional boundaries and becomes a shared spiritual resource that unites communities across traditions. Practices such as prayer, scripture engagement, and service to others embody universal values that align with Hick's vision of religions converging in their transformative role. In Indonesia's pluralistic context, this means that religious happiness not only supports individual spirituality but also contributes to interfaith empathy, mutual recognition, and social harmony. By grounding its model in both Indonesia's constitutional values and Hick's theological pluralism, this study offers a framework for understanding religious happiness as both a personal blessing and a collective good that sustains peaceful coexistence. The findings have several practical implications for religious institutions, policymakers, and educators. Religious organizations can promote religious happiness by encouraging practices that cultivate closeness to God, moral integrity, and community service. Governments can integrate these concepts into religious moderation programs to strengthen interfaith harmony (Khotimah & Sukron, 2023). Educational institutions also play a vital role in teaching inclusive spiritual formation that nurtures empathy and tolerance in students (Patel, 2022). Future research should empirically test the proposed model of religious happiness through surveys and case studies across Indonesian communities. Comparative studies in other multi-religious societies could also examine its universality. In addition, developing validated measurement instruments for religious happiness would allow researchers to assess its impact more systematically. Overall, this study highlights religious happiness as both a personal and collective resource, offering a John Hickian framework for building sustainable peace and harmony in pluralistic societies.

Conclusion

This study highlights the multidimensional nature of religious happiness and its central role in spiritual formation and interfaith harmony in Indonesia's pluralistic society. The results show that religious happiness—characterized by a close relationship with God, moral integrity, prayer, scripture engagement, and community service—contributes not only to personal well-being but also to social cohesion. Individuals who cultivate religious happiness are more likely to practice tolerance, empathy, and openness toward others, thereby reducing the potential for intergroup conflict. This reinforces the idea that religious happiness is not merely a private emotional state but also a form of social capital that strengthens Indonesia's national unity. By grounding spiritual formation in religious happiness, religious institutions and communities can create a foundation for coexistence that aligns with the values of *Pancasila* and the constitutional guarantee of religious freedom.

Theoretically, this study contributes to comparative theology and interfaith studies by offering a contextual model of religious happiness for pluralistic societies. Unlike previous studies that emphasize individual psychological outcomes in relatively homogeneous contexts, this research highlights the collective and societal implications of religious happiness. Interpreted through John Hick's pluralistic hypothesis, religious happiness acquires a broader meaning: it reflects humanity's diverse yet equally valid responses to the transcendent Real. In this framework, practices such as prayer, moral integrity, and service to others are not confined within doctrinal boundaries but express universal values that

converge across traditions. Thus, religious happiness becomes both a personal resource for spiritual growth and a shared foundation for interfaith harmony. This study demonstrates how spiritual formation rooted in religious happiness can bridge divides between diverse religious groups and foster sustainable peace in Indonesia's plural society.

The findings also expand the theoretical understanding of religious happiness as a form of social capital that integrates personal spirituality with structural mechanisms for coexistence. By situating religious happiness within both the Indonesian ideological framework (*Pancasila*) and Hick's theological pluralism, this study underscores its dual role: nurturing individual well-being while strengthening institutional and cultural systems that sustain harmony. This insight is particularly relevant for countries with complex religious diversity, offering a conceptual framework that can guide future empirical research and interfaith practice. Future research should validate the proposed model of religious happiness through empirical studies in different religious communities across Indonesia. Mixed methods could be employed to examine how religious happiness influences attitudes toward other faiths and contributes to social trust. Comparative studies in other multi-religious contexts—such as Malaysia, India, or Sub-Saharan Africa—would help assess the universality of the model. Additionally, developing reliable instruments for measuring religious happiness would enable scholars to assess its impact quantitatively and longitudinally. Practically, religious institutions, educators, and policymakers could design and pilot programs that cultivate religious happiness through spiritual formation, interfaith collaboration, and service-learning initiatives. Evaluating such programs would provide valuable insights for enhancing social cohesion. Ultimately, embedding Hick's pluralistic perspective into the discourse on religious happiness affirms that religious diversity, when approached as diverse encounters with the Real, can be transformed from a potential source of division into a foundation for unity, justice, and sustainable peace.

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