SPIRITUALITY AS A RESOURCE OF FAMILY VIRTUE AND WELL-BEING: RELIGION DIVERSITY PERSPECTIVES

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Abstract

This article described about the research findings that there were similar and diverse views of family virtue and well-being from Christian and Islamic perspectives. The research aimed to explore about virtue and well-being values in family life from Christian and Islamic perspectives. The research used qualitative approach as its research method. The respondents were administrative and educative staffs in the higher education institutions based on the spiritual-religion in Yogyakarta and Central Java. The data were collected by semi-structured interview and data documentation. The data were analyzed by its content with phenomenological analysis. The results showed that there were similar and diverse views especially about virtue and well-being through "self; others; and family life". It could be concluded that Christian and Islamic perspectives had similarities in whole worldview and conversely, they had different views in beyond view and divine matter. The implication for these diverse views was that Christian and Islamic adherents could cooperate together in human relation activity and human life.

Keywords: **spirituality, resource, virtue, well-being, religion diversity**

1.   Introduction

The evidence found by Anganthi and Uyun (2014; 2015) stated that there was a correlation between religious beliefs, religious practices, and the strength of a family, especially with regard to the involvement of its members, both spouses (parents), and their children. The research findings by Jorgensen, Mancini, Yorgason, and Day (2015) concluded that couples, who had strong religious beliefs and often participated in religious activities, will spend more time together with their family positively. Activities carried out by the parents in such families include helping their children complete their school assignments, reading a book with their children, doing fun activities together, having family recreation, and participating in the activities of cultural traditions. Another result of the study showed that religious practices affecting religious beliefs in terms of family involvement.

Anganthi's research (2015) on the quality of life (well-being) in the family of nine informants concluded that they exploit two categories of religious orientation of Allport and Ross: the intrinsic and extrinsic orientation. Intrinsic religiosity orientation refers to how an individual "turned on" religion, whereas extrinsic religious orientation refers to how individuals practice their religion. Intrinsic orientation is generally used for relations with partners, while the extrinsic orientation is generally used in relation to the child. This meant that all informants were able to internalize the values of spirituality orientation possessed by implementing them in real life by adjusting the needs and challenges they faced. Having strong relationship with partner (husband-wife), the informants applied intrinsic orientation with the aim of

strengthening the relationship between husband and wife to strengthen the philosophy of their domesticity. Meanwhile, during their current relationship with their children, the informants tended to use extrinsic values with the aim to protect and control their children's behavior.

According to Wollny, Apps, and Henricson (2010), the quality of life of individuals and families came from various domain of multidimensional concepts, but they were the combination of the quality of life of physical, social, economic, and psychological. The quality criteria were not related to the cultural aspect subjectively (Stavrova, 2013). In correspondence to the individual quality, life quality of family could be attributed to the term of functions, needs, and fulfillment. Measuring the life quality of family could be done through individual measurements (well-being), its family resources, function or quality of the relationship needs, as well as the cultural context social, and political of the family. The life quality of family is a condition in which the family can fulfill their needs, family members enjoy life together as a family, and family members have the opportunity to do something meaningful for them (Poston and Turnbull, 2004). The quality of family is developed on the basis of a system that is widely applied in psychology (family systems theory), which indicates that there is interdependent relationships and personal interaction within the family.

Based on the previous studies findings as its reference, it is explained that the quality of family life is affected by the level of individuals' spiritual-religiosity family members, especially parents (husband-wife). However, the raising question needs to be solved; what are sublime values, priorities and benefits contained in the spiritual-religiosity to improve the quality of life or well-being of the family? This article would describe the sublime values, priorities, and goodness found in religious spirit of the Islamic and Christian perspectives. Furthermore, the article would also explain that from the spirit of the two-religious Islamic and Christian, there was universal or general-accepted value for the two biggest religions in the world. However, there were also values that were specific which only applied to each spirit-religion.

2. Conceptual Review

Positive psychology is built from four pillars (Wong, 2011). They are virtue, meaning, resilience, and well-being. Virtue is a positive characteristic (strong) which is owned by individuals. Virtue gives a moral map of how one should live his or her life, as well as how to develop a society based on love. Virtue is the reward that means the good will rise to a feeling of "good or better" even when the result is not pleasant. Virtue serves as the process of finding positivity in bottlenecks and pressure and believe that the result will be good for someone. Wong also quoted Fowers (2004) who said that virtue as the strength of a character is important for a search of meaning. Virtue is considered a "good". Something good is determined by what is believed to be the best, highest, most desirable, and most valuable to humanity.

Positive psychology promotes human growth and strength of character (Sperry and Sperry, 2012; Banicki, 2014). It is also stressed that the need to build public virtue collectively as nationality (citizenship), responsibility, parenting (nurturance), humility (altruism), courtesy (civility), and tolerance; the need to balance the level of virtue in individuals and families; as well as the need to manage the possibility of virtue to be oriented too much (masterful) or pleasure (hedonically). The implications of research in positive psychology are important moral and ethical considerations as cultural norms, as well as appreciation to something "good".

The first pillar is the "virtue or merit". The definition of "good" submitted by Mc Cullough and Snyder (Wong, 2011) is a psychological process that consistently makes people to think and act in such a way, and can provide benefits for himself and his community. Benefits (virtue)

depend on the purpose or to "something". However, Islamic spirituality states that "good" does not only depend on the destination, but also includes the intention, and in the process of doing "good" in itself. Thus, goodness is a continuation of the cycle of doing an act, initiated by the intention, carried out through the process, and by the end of destination (target) in doing anything; all of which must be within the framework of the "goodness and truth." Goodness means something "meaningful and useful" for oneself and others, while, the "truth" implies something besides good and it must be in accordance with the instructions of the Creator (God).

According to Niemiec (2013), Dahlsgaard and Peterson (2005), Park, Peterson and Seligman (2004), there are strong characterizations that contain the character of this goodness. These characterizations are examined from a variety of cultural and spiritual-religious backgrounds. According to the classification of the VIA (Banicki, 2014), (Shryack, Steger, Krueger, and Kallie, 2010) strong characteristics consist of 24 characters category that are grouped into six "goodness" categories. They are wisdom, courage, humanity, justice, temperance, and transcendence. These characters include universal moral worth of capacity to help themselves and others as well as generate positive emotions. Everyone owns personal characteristics in a variety of levels and peculiarities. The description for each classification of strong character who values goodness is as follows:

1. **Wisdom and Knowledge** - cognitive strengths that entail the acquisition and use of knowledge. They are Creativity: thinking of novel and productive ways to conceptualize and do things, including artistic achievement but is not limited to it; Curiosity: taking an interest in ongoing experience for its own sake, finding fascinating subjects and topics, exploring and discovering; Judgment: thinking things through and examining them from all sides, not jumping to conclusions, being able to change one's mind in light of evidence, weighing all evidence fairly; Love of Learning: mastering new skills, topics, and bodies of knowledge, whether on one's own or formally, obviously related to the strength of curiosity but goes beyond it to describe the tendency to add systematically to what one knows; Perspective: being able to provide wise counsel to others, having ways of looking at the world that make sense to oneself and to other people.

2. **Courage** - emotional strengths that involve the exercise of will to accomplish goals in the face of opposition, external or internal. They are Bravery: not shrinking from threat, challenge, difficulty, or pain, speaking up for what is right even if there is opposition, acting on convictions even if unpopular, includes physical bravery but is not limited to it; Perseverance: finishing what one starts, persisting in a course of action in spite of obstacles; "Getting it out the door"; taking pleasure in completing tasks; Honesty: speaking the truth but more broadly presenting oneself in a genuine way and acting in a sincere way, being without pretense, taking responsibility for one's feelings and actions; Zest: approaching life with excitement and energy, not doing things halfway or halfheartedly. living life as an adventure, feeling alive and activated.

3. **Humanity** - interpersonal strengths that involve tending and befriending others. These include Love: valuing close relations with others, in particular those in which sharing and caring are reciprocated, being close to people; Kindness: doing favors and good deeds for others, helping them, taking care of them; Social Intelligence: being aware of the motives and feelings of other people and oneself, knowing what to do to fit into different social situations, knowing what makes other people tick.

4. **Justice** - civic strengths that underlie healthy community life. These include Teamwork: working well as a member of a group or team, being loyal to the group, doing one's share; Fairness: treating all people the same according to notions of fairness and justice, not

letting personal feelings bias decisions about others, giving everyone a fair chance; Leadership: encouraging a group of which one is a member to get things done, and at the same time maintaining good relations within the group, organizing group activities and seeing that they happen.

5. **Temperance**- strengths that protect against excess. These include Forgiveness: forgive those who have done wrong; accepting the shortcomings of others, giving people a second chance, not being vile creature; Humility: letting one's accomplishments speak for themselves, not regarding oneself as more special than others; Prudence: being careful about one's choices, not taking undue risks, not saying or doing things that might later be regretted; Self-Regulation: regulating what one feels and does, being disciplined, controlling one's appetites and emotions.

6. **Transcendence** - Strengths that forge connections to the larger universe and provide meaning. They are Appreciation of Beauty and Excellence: noticing and appreciating beauty, excellence, and / or skilled performance in various domains of life, from nature to art to mathematics to science to everyday experience; Gratitude: being aware of and thankful for the good things that happen, taking time to express thanks; Hope: expecting the best in the future and working to achieve it, believing that a good future is something that can be brought about; Humor: liking to laugh and tease, bringing smiles to other people; Seeing the light side: making (not necessarily telling) jokes; Spirituality: having coherent beliefs about the higher purpose and meaning of the universe, knowing where one fits within the larger scheme, having beliefs about the meaning of life that shape conduct and provide comfort.

The second pillar is the "meaning or interpretation" of the positive psychology. It can be sourced from happiness, performance (achievement), warmth (intimacy), relationships with others (relationship), self-transcendence, self-acceptance, and justice (fairness). Structure and function of interpretation should be associated to the acronym of PURE (purpose, understanding, responsibility, and enjoyment). Purposive is associated with focus and purpose to organize themselves, from the lowest level object, then to the next level which is the existential values, and finally to offer the highest level on a nobler, higher, and large (God). Understanding relates dimensions within self and social dimensions. Self-dimension including self-knowledge, reflection, and self-acceptance are essential for the operation and interpretation of social life. Social dimension involves understanding yourself and the world around to ensure the continuity of a person's life. The understanding can be gained not only through the subjective construction of personal history based on their own knowledge and ideological experience in seeing the world, but is also influenced by culture, language, and relations continually. Responsibility is directly related to doing what is right and good. Responsibility is a factor that can affect happiness and the good life. Responsibility is also associated with the ability to make good decisions, not only lead to a successful outcome and a satisfactory individual, but must also contain ethical values, and does not hinder the well-being of others. Enjoyment is associated with a feeling of comfort (well) as a consequence of doing a good thing and the best understanding of a person in achieving the highest objectives. Someone can acquire satisfaction in the decision-making and action, not when someone fails to resolve the desired target. Besides, understanding occurs when bad or disappointing situations happen; therefore, there is a demand for self-regulation and re-evaluate the objectives and actions within an understanding that can be corrected and improved.

The next pillar is resilience. Every person had bad experiences, obstacles, failures, setbacks, loss, pain, and death (adversity). One aspect that distinguishes between one individual to another is how he or she respond to such unpleasant conditions (adversity). The term resilience has always been associated with protective factors in the individual and in accordance with surrounding culture or environment. Resilience factor works to not only prevent switching from an unpleasant condition, but also restore the conditions of pain or trauma to healing process at the same time. This condition is associated to the process of adaptation or customization and handling of the setback; the results are not only healthy but also encourage the person to become stronger. Thus, resilience includes process and their beneficial effects on humans. Davidov, Steward, Ritchie, and Chaudieu (in Wong, 2011) stated that resilience can be considered as a defense mechanism that enable a person to move forward rapidly in the face of troublesome or unpleasantness, as well as repair and growth. The capacity of resilience of a person depends on the resources internally and externally owned, the effective trouble-resolving strategy as a learning process, as well as the skills to manage a variety of difficulties and various threats. Thus, it can be concluded that resilience is a process of adaptation that is multi-dimensional and complex aspects of cognitive, behavioral, social, and cultural.

The last pillar was welfare (well-being). Individual welfare is a term covering happiness, health, growth or flourishing, and optimal function, both in the individual and societal levels, including the positive and negative. Welfare is a desired condition as the final achievement. It is generally measured from the objective conditions and the subjective evaluation of how satisfied a person is in their life. Welfare is the objective and subjective conditions as a result of the integration of the good (virtue), meaning, and resilience (Haybron, 2007). Prosperity can also be improved through the process of self-transcendence and transformation of the negative to the positive direction in order to provide additional resources for peace with a positive resource.

3.   Method

This study used a qualitative approach that was descriptive explorative. The informants involved in the study were 21 informants. They were employees of educational and administrative institutions of higher education based on religious province of Central Java and Yogyakarta. All informants were men, aged at least 30 years old, had high education certificate, had married, and had worked for minimum 3 years. There were nine informants coming from two Islamic colleges and 12 informants coming from two Christian colleges. The collecting of data used the method of documentation and semi-structured interview. The documentation process was used primarily to obtain information related to the demographic background, identity, and data on the informants staffing. The interview stage was used to obtain in-depth information related to the value of spirituality in the family. Stages of data collection consisted of three phases, namely the search for the key informant, then finding data through documentation, and finally setting of informants that would participate in the research. The key informants were determined by using a snowball sampling; the people in the vicinity of the related higher education were asked for their considerations to recommend qualified informants. The interview to directly meet the informants was conducted by researchers with the help of colleagues from the research team of students. The qualitative data analysis was done through several stages including categorizing data, making the data coding, determining the patterns and themes, analyzing and making conclusion. The technique of data analysis used content based on a phenomenological approach.

4.   Result

The interviews were conducted with nine informants who worked in private-based Islamic universities in Surakarta. The interview was conducted to acquire the characteristics and background information of the informants as follows:

Table 1. Informant of higher education based on Islamic Spirituality

Number	Identity	Age	Education	Position	Working period
1	IW	54	Bachelor	Staff	8
2	JW	49	Youth Bachelor	Staff	24
3	LP	39	Bachelor	Staff	13
4	SA	34	Bachelor	Staff	7
5	SA	34	Bachelor	Staff	7
6	JF	56	Master	Lecturer	23
7	IR	46	Doctor	Lecturer	7
8	SM	47	Doctor	Lecturer	14
9	RI	30	Doctor	Lecturer	5

Table 1 showed the results of interviews with nine informants engaged in the research. Based on their educational background, most of the informants reached high level of education, including four informants (44%) who held Bachelor degree, three informants who gained Doctoral degree (33%) and the rest (23%) were from Master degree and baccalaureate degree, one informant from each. All informants were adult with the details of four informants (44%) were 30-39 years old, three informants (33%) were in the age of 40-49 years, and two informants (22%) aged over 50 years old but less than 60 years old. All informants belonged to Javanese ethnicity with the length of service between 5-25 years. The informants' year of service were grouped into working period of less than 10 years consisting of five informants (55.6%), as well as working time between 10 and 25 years comprising of four informants (44.4%). Based on the status of the workmanship, the informants were classified into 2 groups, lecturer and staff. Even though all informants had married, the number and age of children varied considerably.

The findings of Anganthi & Uyun (2015) showed in Table 2 described that there were two dimensions of family life quality: divinity and humanity relationships. Relation of divinity and humanity relationship each had seven indicators. Dimension of quality of life associated with the divine relations in the perspective of Islamic spirituality showed the indicators leading to the pillars of religiosity, which were faith (*Iman*), submission (*Islam*), and virtue (*Ihsan*). Besides, it was also shown by the indicators pointing to a pillar of the Islamic spirituality, which were law (*Syariat*), order (*Tarekat*), nature (*Hakekat*), and *Marifat*.

Table 2. Dimensions of Quality of Life Perspective Spirituality Islam

Number	Dimension	Indicator
1		*Iman*
2		*Islam*
3		*Ihsan*
4	**Divine Relation**	*Syariat*
5		*Tarekat*
6		*Hakekat*
7		*Marifat*
1		Culture
2		Benefits
3		Tolerance
4	**Human Relation**	service
5		involvement
6		modeling
7		discipline

The pillars of religiosity in Islamic perspective regarded to the values of unity, the source of Islamic teachings, including belief or faith (*Iman*), submission (*Islam*), and priority (*Ihsan*). This meant that all followers of Islam should believe the things that were included in the conception of faith, believed on the existence of God, angels, the Messenger, the Quran, as well as destiny and decree. Furthermore, after a conviction, the followers of Islam must prove by doing religious activities that must be met, namely *Syahadatain*, Prayer, Fasting, *Zakat* (doing charity) and Hajj. Finally, to achieve the highest level of perfection, the followers of Islam had to do all the actions with the Islamic faith and the best ways to prioritize the Goodwill or preferences, such as benefits, sincerity and pleasure.

The pillars of spirituality in Islamic perspective regarded to the values of the spirit or the spirit of kindness should be guided by the instructions or resources properly (Kharofa, 1982; Hadhiri, 2005; Koeniq and Shohaib, 2014). A pillar of spirituality is making an effort to reach for a personality or character or a perfect human being (*insan kamil*), the ideal type of human desired by each individual and the community. A perfect human is an ideal behavior achievement that can provide benefits not only for himself, but also for others in both the small scale (family) and wider one (universal). The initial stage of being *insan kamil* starts from the obedience of the *shari'a*, which is followed the rules of laws, served to guide or lead people to behave. The next stage is the order (*tareka*), which means the street or the method used by the person to be able to comply with the specified law. Further stage is nature (*hakeka*), the stage where someone has been able to find wisdom or understanding (meaning) in the form of personal experience that serves to reinforce the belief that one's doctrine prescribed. The final stage is the stage of enlightenment, which is the pinnacle of someone who has earned the pleasure or happiness for obedience and adherence to the law through the love of the Creator (*marifa*).

Furthermore as a result of the interview with12 informants who worked in Christian private colleges in Surakarta and Yogyakarta, the characteristics and background information were acquired and presented as follows:

Table 3. Informants of higher education based on Christian Spirituality

Number	Name	Age	Education	Position	Working Period
1	JS	56	Doctor	Lecture	20
2	AP	42	Master	Lecturer	16
3	BR	41	Doctor	Lecturer	16
4	A	53	Doctor	Lecturer	20
5	S	48	Doctor	Lecturer	21
6	P	57	Bachelor	Lecturer	26
7	MAR	45	Bachelor	Staff	15
8	SUP	49	Bachelor	Staff	26
9	SUJ	53	Bachelor	Staff	10
10	NAR	53	Bachelor	Staff	20
11	WIN	54	Bachelor	Staff	30
12	SUY	53	Bachelor	Staff	13

Based on the interviews with 12 informants involved in the study, it could be seen from Table 3 that the educational background of all informants was from high level of education. It could be proven by the fact that there were seven informants (58%) who held educated level of Bachelor degree, one person (8%) with Master's degree, and four persons (33%) held Doctoral degree. All informants belonged to the adult category for over 40 years and less than 60 years, and Javanese. All informants had been working for minimum of 10 years of work. All informants were classified into two groups, a group of lecturer and staff. All informants had married, but the number and age of children varied considerably. Against the culture of the West as the nature of Christian spirituality, almost all respondents had an attachment with the Javanese culture as their cultural background. Therefore, the research findings related to the dimensions of quality of life with the spirit of Christianity were cultural and unique as they were shown in Table 4.

Table 4. Dimensional Quality of Life Christian Spirituality Perspective

Number	Dimensions	Indicator
1		Worship
2		Religious
3		Clergy
4	**Divine Relation**	Miracles
5		Holy spirit
6		Spirituality
7		Sin redemption
1		Culture
2		Kinship
3		Sincerity
4	**Human Relation**	Service
5		Appreciation
6		Modeling
7		Suffering

The results of interviews with twelve informants could be seen in Table 4. All informants said that, to live in the world, they needed to implement the spiritual values that included a relationship with God and relationship with human beings. The informants explicitly or implicitly stated the Divine Relation of Christian and Catholic, that it comprised of the divine spirit, religious, clergy, miracles, the Holy Spirit, spirituality, and sin redemption.

Spirit of faith meant how the informants lived their lives in relation to the Lord himself will enliven life. Religious spirit meant how the informants made religion as a guideline for their personal life and family owned. The Clergy spirit meant how to interpret the informants' relationship with her church leaders in organizing the social life of their religion. Spirit of miracle meant to understand how the informants experienced the magic (miracles) that was not going to make sense of his life. Spirit of Holy Spirit meant how the informants felt that the life was no good spirit who directs his life. Spirit of spirituality meant how informants required activities to strengthen their religious faith. Spirit of sin and repentance (redemption) meant how the informant realized the weakness of human influence on the emergence of the offense would be given hope that there would be no pardon for repentance.

The second dimension was related to the humanitarian relationship. This second dimension had the following indicators: Spirit of Javanese culture meant the influence of culture in crystallizing Christian's values, so that Christian spirituality in Java was considered as the authentic spirit and different from the spirit that emerged from the western culture. Spirit of family meant how the informants' family life was central to manage their personal and social life. Spirit of sincerity meant that every action taken by the informants should follow the teachings of the faith, which was not familiar with the concept of reward and punishment; thus, every action and behavior was always sincerity-oriented or whole-hearted. Spirit of service was spirit shown by God in serving people. Spirit of appreciation meant all things that the informants had received and performed religious teachings should involve a sense that the experience was received loudly and effectively. Spirit of modeling meant an offer to pilgrims on the road of life that could be selected by each individual through God in either full or only a small portion. Spirit of suffering meant how God's way of life chosen for life should be an inspiration for how

the informants treat luxury and worldly pleasures so that they would not stray from the way of God.

5.   Discussion

Based on Table 1-4, there were some similarities and differences of Christian and Islamic tradition of virtues. The similarity of virtues from two spiritual traditions lied on the human relation value, even though both views also has their differences. On the other hand, both religious perspective had different views on the divine relation The comparison of virtues from two spiritual traditions were described in Table 5-6.

Table 5. Comparison of Virtues of Divinity Relationship by Spiritual Tradition

Dimension	Islamic Tradition	Differently	Christian Tradition
Religious	*Iman* *Islam* *Ihsan*	**Islamic tradition:** must be done **Christianity tradition:** discretion	Worship Clergy
Spirituality	*Syariat* *Tarekat* *Hakekat* *Marifat*	**Islamic tradition:** discretion **Christianity tradition:** must be convinced	Miracle Holy Sin redemption

Table 5 showed that there were substantive differences in the divinity relationship between Christian and Islamic tradition, especially in the indicators of religious and spirituality dimensions. There were some indicators of virtues dimension in Islamic tradition; they were religious dimension consisting of *iman*, *islam*, and *ihsan*; while spirituality dimension consisting of *syaria*, *tareka*, *hakeka*, and *marifa*. From Christian tradition, religious dimensions included worship and clergy. Furthermore, spirituality dimensions covered miracle, holy, and sin redemption. Substantive differences of religious dimensions from Islamic tradition were that the followers must do all of the religious indicators, since they could not choose on what to do and what not to do; however, in spirituality dimensions, they were able to choose. Conversely, Christian tradition gave free will to choose on the religious dimension; but they were complied with all obligations in spirituality dimension.

Table 6. Comparison of Virtues of Humanity Relationship by Spiritual Tradition

Dimension	Similarity	Differently	Spiritual Tradition
Self	Modeling	Discipline Suffering	Moslem Christian
Others	Service	Tolerance; Benefit Respect; Sincerity	Moslem Christian
Family	Culture	Involvement Kinship	Moslem Christian

Table 6 described that there were substantive similarities of two spiritual tradition of self, others, and family, which were modeling, service, and culture virtues. Besides those aspects, there were some substantive differences, as well. Self-dimension of modeling meant how to become a leader or hero for their family; Others-concept of service meant how to serve to or take care of others and social interest; and Family-concept of culture meant tradition transformation from old-generation (parents) to new-generation (child). Family role was mere medium for maintaining ancestors' traditional values.

The Islamic view of self as the ultimate characteristic for their adherence was discipline. This discipline virtue of Islamic tradition was obtained from religious practices such as prayer and fasting. Further dimension of others, Islamic tradition had more reference to tolerance and benefit than another. Tolerance (patience) and benefit virtues in Islamic tradition were considered as important (Schnitker and Emmons, 2007) because Al Quran (the first source of Islamic teaching) stated "for you is your religion and for me is my religion". Furthermore, Prophet Muhammad stated in Hadith (the second source of Islamic teaching) that the most valuable-man is the man who has benefit for others. Finally, Islamic tradition gave priority to the involvement in the dimension of family. This statement meant all of the family members should participate and maintain to achieve family well-being as Al Quran stated "take care of yourself and your family from destruction or hell" (Hadhiri, 2005). There was another hand in Christian tradition of self-dimension of suffering, which meant that each Christian adherence had free will to follow spirit of Jesus pain as a model or not to implement in their life. Furthermore, in the dimension of others, the Christian view gave priority to respect and sincerity (gratitude). Respect and sincerity virtues (Emmons & Kneezel, 2005); (Cook, Sandage, Hill, & Strawn, 2010) meant that Christian tradition gave priority to appreciate and help to others without expecting reward. The last, dimension of family, Christian adherence considered kinship as the most significant aspect. This meant that they had more orientation towards family interest compared to than self-interest (Day & Acook, 2013).

According to Niemiec (2013), Dahlsgaard and Peterson (2005), Park, Peterson and Seligman (2004), there are strong characterizations that contain the character of this goodness. These characterizations are examined from a variety of cultural and spiritual-religious backgrounds. Jorgensen (2015) conducted a study involving the variables of religious beliefs, religious practices, and the strength of the family. The result showed that religious beliefs included the identity, goals, and guidelines in making decisions about life. Religious practice involved worship, read religious texts, family discussions about religion, religious rituals in the family, as well as traditional and religious rituals performed together in the family. The strengths of family consisted of five elements; they are appreciation and affection, commitment, positive communication, the ability to cope with stress and crisis, and the involvement of family in a positive way. The three variables are interrelated and interconnected to each other. The religious beliefs and religious practices would strengthen and provide the basis for the involvement of the family in order to strengthen family ties.

The effect of spirituality-religiosity of the family was shown in the research conducted by Jorgensen, Mancini, Yorgason, and Day (2015), which concluded that the spiritual-religious had a unique effect on individuals and families due to the focus on the sanctity of the untold events (experiences). The definition of sacredness that was quoted from Pargament and Mahoney (2012) described it as an object or specific events that were part of worship or devotion to God. For example, a wedding or parental care was one of life experience, which had spiritual-religious meaning. It meant that the perspective of marriage and parenting in the family was something sacred to encourage parents to engage in meaningful relationships with

their children. The meaningful involvement was the quality and quantity time spent in the family for each member in the activities of daily life. Meaningful involvement could significantly strengthen family relationships. Evidence of research results showed the importance of weekend time together, recreation together, doing cultural traditions in the family, spending time together, as well as the involvement of parents and children. A cultural or religious tradition was important as a medium for family involvement. Openness and intimacy between members would affect their unity (convergence) and differences (diverging) in family life.

Smith (1996; 1998) developed a conceptual model taken from Habermas model about three focuses of human attention (Habermas's Three Human Interests) covering technical dimension, practical, and emancipatory to model the quality of life of family or Family Well-being (Baldwin, 1996; 1998). The quality of family life had technical dimension related to human basic skills in absorbing information and means of survival, where these skills were required both individuals and families in the face daily problems. Technical dimension oriented was used to predict and control the environment, while the result was the product of action. The next dimension was practical dimension which related to how individuals or families in managing issues of moral-ethical appeared in the life of their communities. Practical dimensions oriented to understand others and to reach an agreement that brought advantages for both sides, while the result of this dimension was the interaction between individuals. The last dimension was the dimension of emancipatory associated with the courage to act autonomously (being independent), including acceptance of responsibility from themselves or others personally and collectively. Emancipatory dimension aimed to achieve the freedom of individuals or groups of unpleasant conditions in the process of communication. Each of these dimensions contributed to the quality of family life.

If the virtues of Christian and Islamic traditions were to be associated with the research conducted by Niemiec (2013), Dahlsgaard and Peterson (2005), Park, Peterson and Seligman (2004), there were strong characterizations that contained the character of this goodness; they were humanity, justice, temperance, and transcendence. Humanity meant interpersonal strengths that involved tending and befriending others including: (1) Kindness, doing favors and good deeds for others, helping them, taking care of them such as sincerity and kinship; (2) Social Intelligence: being aware of the motives and feelings of other people and oneself, knowing what to do to fit into different social situations, knowing what makes other people tick, such as tolerance and benefit. Justice meant civic strengths that motivated healthy community life including: (1) Teamwork: working well as a member of a group or team, being loyal to the group, doing one's share such as involvement; (2) Fairness: treating all people the same according to notions of fairness and justice, not letting personal feelings bias decisions about others, giving everyone a fair chance such as appreciation; (3) Leadership: encouraging a group of which one is a member to get things done, and at the same time maintaining good relations within the group, organizing group activities and seeing that they happen such as modeling. Temperance meant strengths that protect against excess including: (1) Humility: letting one's accomplishments speak for themselves, not regarding oneself as more special than others such as in suffering; (2) Self-Regulation: regulating what one feels and does, being disciplined, controlling one's appetites and emotions such as discipline. Transcendence meant Strengths that forged connections to the larger universe and provided meaning including: (1) Gratitude: being aware of and thankful for the good things that happen, taking time to express thanks such as service; (2) Spirituality: having coherent beliefs about the higher purpose and meaning of the universe, knowing where one fits within the larger scheme, having beliefs about

the meaning of life that shape conduct and provide comfort such as culture. It could be concluded that the spiritual virtues of Islamic and Christian tradition had similarities and differences. Furthermore, spiritual values only covered four categories according to the classification of the VIA, they were humanity, justice, temperance, and transcendence.

6. Conclusion

The source of family virtues is divinity relationship and humanity relationship. There are some significant similar and diverse views of family virtue and well-being from Christian and Islamic perspectives, especially about "self; others; and family life". Christian and Islamic perspectives have similarities in whole worldview or human relation and conversely, they had different perspectives in beyond view or divine relation. The implication of these diverse views was that Christian and Islamic adherents could cooperate together in human relation activity and human life.

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