CHAPTER II

RELIGIOUS MATURITY AND OPTIMISM IN THE WORK

A. Overview about Religious Maturity

1. Definition of Religious Maturity

Religious maturity is a situation that led to behavioral changing as a result of growth and development, and it is associated with the functions of body or spirit, so that it is resulting differentiation.[1]

Religious maturity can also be interpreted as an attitude of a mature religious faith (Hendropuspito, 1990). Attitude of a mature faith is if that someone who believing has a strong resistance, not backward to leave the faith if they have severe difficulties that come from outside.[2]

According to Allport (1953), religious maturity is the nature of religiosity formed through experience.[3] Experiences itself will form a response to objects or stimulation received in the form of concepts and principles. In the end, concepts and principles that formed within the individual will be an important part and is settled in the personal lives of individuals as religion.[4] If at any time an individual is religiosity mature. So, religious maturity will direct the individual to be open on all the facts, values and give direction to the framework of life, either theoretical or practical.

Person's ability to recognize or understand the value of religion lies in the values of virtuous after making the values in attitude and action are the traits of religious maturity. Thus, visible religious maturity of one's ability to understand,

---

[1] Slameto, *Belajar dan Faktor-Faktor yang Mempengaruhinya* (Jakarta: Rineka Cipta, 1995), p. 115

[2] PDF *(downloaded on September 3 2013)*

[3] Ema Indirawati, *Hubungan antara Kematangan Beragama Dengan Kecenderungan Strategi Coping,* dalam *Jurnal Psikologi Universitas Diponegoro*, vol.2 no.2, (Desember,2006), p. 74

[4] Ibid., p. 48

appreciates, and applies the noble values of their religion in everyday life. One tries to become religious. Because of this, he tried to be good in following religion. The belief is displayed of religious attitudes and behaviors that reflect adherence to his religion.[5]

From the above discussion, the authors conclude that the maturity of a religious diversity that is open on all the facts, values, and provide direction on the frame of life, either theoretically or practically by sticking fast to the teachings of which are believed.

2. Inhibiting Factors of Religious Maturity

In a step toward religious maturity there are some obstacles. Because religious maturity level is a development of the individual, and it takes time by the reason the development of the religious maturity does not occur suddenly. Basically there are two factors that led to the existence of barriers, including:

a. Self-factors

Self-factors are divided into two, namely the capacity and experience. The capacity of the science ability (ratio) in accepting the teachings of religion, it can be seen the difference between someone who is capable and less capable. While the experience factor, the more extensive one's experience in the field of religion, the more stable and steady in doing religious activities. But, for those who have little experience and narrow, they will experience a variety of difficulties, and will always be confronted with barriers to religious teachings can work stably and steady.

b. External factors

External factors mentioned are some of the environmental conditions and situations that do not much give a chance to flourish, instead it considers unnecessary with the development of what is already there.

---

[5]Jalaluddin, *Psikologi Agama* (Jakarta: PT Grafindo Persada, 2004), cet 8, p. 119

Those factors are certain traditions and hereditary periodic basis from one to next generation, sometimes felt by a person as a shackle that was never completed. The tradition is often not known it's the origin and causality, starting when it begins, and how the story goes.[6]

3. **The criteria of the Mature in Religion**

From Allport in his book, *The Individual and His of Religion: A Psychological Interpretation* formulates aspects of religious maturity as an indication of a mature religious life is:

a) Differentiation, namely the translation and difference of religion, teaching or the discovery of the truth based on facts of religion teachings.

Differentiation means aspects an individual which branched, more varied, richer, and more pluralistic in psychological term. All experience, taste, and religious life more and more mature, more rich, complex and personal. Their thinking increase critically in solving the various problems and faced by based on divinity.[7]

Feelings, appreciation, reasoning, willingness and desire in different circumstances are a religious differentiation. Hopes for the pleasure of God, anxiety, fear of God punishment, love of neighbor, hate of bad desire, and also temptation of Satan are the result of the patterned differentiation of religious consciousness into a mental system.

Religious consciousness which doesn't differentiate demonstrates attitudes and behavior that are not critical, static, and accept your fate. She received religious teachings without analyze and just belief like that, what is expressed by teachers and religious leaders. He was satisfied with its faith. Often it appears the hatred, envy, jealousy, anxiety and prejudice against other races and religions as a result of the conflict will not be distributed or

---

[6]Sururin, *Ilmu Jiwa Agama* (Jakarta: PT Raja Grafindo Persada, 2004), p. 92

[7]Baharuddin dan Mulyono, *Psikologi Agama dalam Perspektif Islam* (Malang: UIN – Malang Press, 2008), p. 174-176

emphasis to the subconscious mind and unanswered problems, conflict and disagreement are encountered in everyday life.[8]

b) The dynamic characteristics.

Within the individual dynamic character, religion has been able to control and direct the motives and activities. Religious activities are carried out all for the sake of religion it self.[9]

Based on psychological view, religious motivations previously come from the various impulses, whether biological, psychological, and social. First, biological drive such as hunger, thirst, poverty, suffering, colonialism and oppression. People will be motivated to draw closer to God when his stricken shortages, poverty, natural disasters, illness, or other afflictions.

Second, a psychological motivation, such as the need for love, self-development, curiosity, self-esteem and so on. In the reality of religious life, many observational results indicate that learners and students will be disciplined worship at times approaching the exam, but it will be reduced even to forget it when the exam is over. Psychological needs have been the motive for someone to raise the spirits draw closer to God. It seems to be human nature.

Third, social encouragement such as the popular wish, to be accepted by a group or personal ambition will need to be the motive power is also often more intense a person or group perform religious life. In order t fit in a nuanced religious, not a few people actively follow religious activities, such as *yasinan* and *tahlilan* or even in everyday life never pray.

Those needs if it gets gratification in religious life can cause and reinforce religious motivation will gradually become autonomous, that is, those who are motivated to serve, whether or not driven by necessity. In the language of religion degree of autonomy called worship which is based on

---

[8] Ibid., p. 177-178

[9] Subandi, *Perkembangan Kehidupan Beragama*, dalam Buletin Psikologi Universitas Gajah Mada, vol. 1 (Maret, 1995), p. 44-49

the intention of "sincere", which means pure worship because they want to carry out obligations as a good servant.

The degree of religious motive power usually was influenced by gratification provided by religion, more robust and more autonomous motives which ultimately was the motive that stands on its own and is consistently and dynamically encourages religious people to behave. One important difference between people who have a religious consciousness that is ripe with people who have not matured to the degree of autonomous motivation is religious. The more mature a person's religious consciousness, the stronger the energy that autonomous motivation was religious.[10]

People who have an immature religious awareness, motivation is closely related to the religious impulses as well as physical and spiritual needs related to his personal ambition. Religious behavior as if controlled by a biological urge, lust, economic needs and power. Meanwhile, people who have a mature religious consciousness would be able to control and direct the passions, urge the material and personal ambitions toward the goal line with high religious motivation, so that religious motivation from time to time more dynamic.

c) Moral consistency is alignment behavior with moral values consistently. Intense religious belief will be able to change or transform behavior.[11]

Implementation of the religious life is the realization of appreciation or worship divinity and faith. Worship that emphasizes the realization of man's relationship with God, in a certain sense is often called as worship. Formalities, rules and regulations of worship has been prescribed by God through revelation given to the Prophet, so it may not be altered or modified. Worship in the wide meaning covering all the will, aspirations, attitudes and human behavior based on appreciation of the divinity that is accompanied

---

[10]Baharuddin dan Mulyono, *Psikologi Agama dalam Perspektif Islam*, loc. Cit., p. 179-182

[11] Heni Tri Wahyuni, *Hubungan antara Kematangan Beragama Dengan Sikap Terhadap Pergaulan Bebas pada Anak Jalanan di Rumah Singgah Ahmad Dahlan Yogyakarta*, *skripsi, (*Universitas Islam Negeri Sunan Kalijaga : Yogyakarya, 2008), p. 32

with a sincere intention for Allah. People who have a mature awareness of religious worship will execute with consistent, stable, steady and full responsibility and colors based on wide view of religion.[12]

In carrying out a relationship with God, those who have a mature religious consciousness really tend to that relationship. Worship are subjective, creative and dynamic. He always tried to harmonize the relationship with God, other human beings and the natural surroundings through attitudes and behavior.

d) Comprehensive, namely the understanding and implementation of religion comprehensively in everyday life.

Mature personality has complete and comprehensive philosophy of life. Diversity should be directed to the life of the world order. However, the order also includes the natural feelings, thoughts, motivations, norms, social values and the values of life spiritual life. Humans need the guidance in order to determine the choice of behavior precisely. Religion gives encouragement, stronger motivation and more meaningful to the spirit and meaning of life.

People who mature in religion, then understand and doesn't do formalistic religion and partial, but trying to understand and implement the logic of religion, feelings and actions, even entering the religion as a whole.

e) Integral

Beside a comprehensive view, way of life guidance must be integrated, which is a basis of life that unites the results of differentiation psychological aspects include cognitive functioning, effective and psychomotor. In the religious consciousness, the integration is reflected in the implementation of the integrity of religion, namely the integration of charity, faith and worship.[13]

---

[12]Baharuddin dan Mulyono, *Psikologi Agama dalam Perspektif Islam*, loc. Cit., p. 182-186

[13] Ibid., p. 189-192

People who have integrated religious consciousness will try to analyze and interpret the religious teachings and examine new discoveries with the critical norm, so resulting a new view that can be used as guidance.

f) Heuristic, which is always evolving as the belief that is believed to be confirmed or help to find more valid belief. These aspects include:

1) Recognizing his own limitations of religion, and

2) Always try to improve the understanding and appreciation of religion.[14]

Individuals who are mature in their religion will always be aware of their limitations to the application of religious values in his life, so he will actively increase in the appreciation of religion and its practice progressively. As the word of God contained in the Qura>n:

مَنْ عَمِلَ صَالِحاً مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم

بِأَحْسَنِ مَا كَانُواْ يَعْمَلُونَ[15]

Whoever works righteousness, man or woman, and has Faith, verily, to him will we give a new Life, a life that is good and pure and we will bestow on such their reward according to the best of their actions.

B. Overview About Optimism in the Work

1. Definition of Optimism

Optimism is simple according to *Kamus Besar Bahasa Indonesia* is understood (belief) of everything in terms of good and fun; attitudes always have a good hope and fun.[16]

According to Segereston, optimism is positive thinking and realistic way of looking at a problem. Positive thinking is trying to achieve the best of the worst

[14]Andy Dermawan, dkk, *Metodologi Ilmu Dakwah* (Yogyakarta: LESFI 2002), p. 13

[15]QS. A>n- Nahl[16] : 97

[16]Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1994), p. 801

situation.[17] Optimism can help improve psychological health, have a good feeling, doing problem solving in a logical way, so that it can increase immunity as well.

Scheir and Carver expressed optimism certainly *"bring people towards good health, because of the desire to keep being person who wants to make something (productive) and it constantly be a goal to achieve the desired to be success."* Individuals can quickly transform themselves to easily resolve the problems that they face, so that the self is not empty. Pessimistic people lacks of view about the certainty to look forward the future, and they always live in uncertainty and feel their life is useless.[18]

According to Seligman (1991) optimism is an opinion comprehensively, see the good things, and think positively and easy at giving meaning for self. an optimist individual, can produce something better than before, have no fear from failed, and try to raise again when get failed. Optimism motivates an individual to always think that things happened is the best thing for him. This thins make him different from the other.[19]

According to H. Mursal HM. T{ahir, optimism is a kind of positive mood, so that it causes person to appreciate the things in terms of good and fun course.[20]Optimism is an understanding of everything in terms of the good and fun, an attitude which always have good expectations in every way.[21]

Meanwhile, the optimism in Sufi's perspective is a hope. In Arabic, it is called *roja'* as level of *ahlt}hariqah* and Sufism. A>l-Ghozali <mentioned it in Ihya' Ulu>muddi<n:

---

[17]Ghufron, M. Nur dan Rini Risnawati S, *Teori- Teori Psikologi* (Yogyakarta: Ar- Ruaa Media, 2010), p. 95

[18]Ibid., p. 96

[19] Ibid., p. 96-97

[20]H. Mursal H.M. T{hahir, *Kamus Ilmu Jiwa dan Pendidikan* (Bandung: a>l-Ma'ruf, 1977), p. 93

[21]Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia,* p. 602

<div dir="rtl">

اَلرَجاء هوارتياح القلب الا نتظار ما هو محبوب عنده[22]

</div>

"Hope is what your heart desires preferred to wait"

The optimistic notion can be understood as positive belief, and hope for something good anyway. It can be concluded that an optimistic attitude is an act that is based on the belief in all things with good hope.[23]

Based on some of the descriptions of definition mentioned above, it can be concluded that optimism is a positive mindset and hope that better in face everything in the future and a belief to achieve life goals that magnitude, and consider failure as something that can be fixed. Individuals who are optimistic are always accepted the fact and try to achieve maximum results with diligence.

2. Factors of The Influence of Optimism

Each individual has a different way in solving the problem, there are individuals who are optimistic and there are individuals who are pessimistic. Individuals who think positively, optimistic with his problems, but individuals who are pessimistic, tend to succumb to his problems. The differences are due to the factors that influence optimism, called ethnocentric factor and egocentric factor. Vinaclethe Idea (2010), there are two major factors that affect human's optimism, namely:

a. Ethnocentric factors

Attitude views centered on society and culture itself is usually accompanied by a dismissive attitude of the society and other cultures. Ethnocentric form factor family (support, advice, encouragement from family about what should be done and the consent of family members), social structure (association, customs and environmental conditions), gender (male and female), religion (faith, adherence to religious practice in

---

[22]Imam Ghazali, *Ihya Ulu>muddi<n*, Juz X, (Kairo: Khalb Wahyu Syarakah, t.th), p. 139
[23]Siti Juriyah, *Sikap Optimis dan Penanggulangan Stres dalam Perspektif A>l-qur'a>n, Skripsi*, (Institut Agama Islam Negeri Walisongo, Semarang: 2004)

accordance with the teachings espoused, belief in religion), nationality and culture (support the environment, social responsibility, adherence to the norms in the environment).

b. Egocentric factors

The nature and disorders that make one self as the center of all things, and assessing everything from their own view point. Factor is what distinguishes egocentric thinking individual. Negative people are actually unhappy in their mind it is usually caused by low self-esteem. People generally do not move from extremely happy to be extremely negative, unless something extraordinary happens. Some people become negative person when what they want does not fulfilled immediately. Therefore, they need to find more happiness in their mind.[24]

Seligman explains the optimistic "both events opposite to that used to explain bad events, it is internal. People who believe that they are the cause of good events tend to be more like themselves than people who believe that good things come from other people or circumstances."[25]

Based on explanation above, it can be concluded that optimism has two factors, namely ethnocentric and egocentric factors. Ethnocentric factors such as family, social structure, gender, religion, nationality and culture. Egocentric factor is the nature of the disorder and make one as the center of all things, judge everything from the standpoint of his own and this egocentric factor that can differentiate from individual thinking.

3. **Criteria of Optimism**

According to Seligman (1991), there are three aspects to describe individuals who have optimistic nature, namely:

---

[24]Amelia Putri Nirmala, *Tingkat Kebermaknaan Hidup dan Optimisme Pada Ibu Yang Mempunyai Anak,* Skripsi, (Universitas Negeri Semarang: Semarang 2013), p. 43-44

[25]Martin E. P. Seligman, *Menginstal Optimisme, loc. Cit.*

a) Permanence

Individuals who are pessimistic easily believe the causes of many adverse events that occurred in their permanence. Bad events that will take place, and will always affect their lives. While individuals are optimistic going against helplessness and believe that the causes of many adverse events are temporary. When people think of bad things with the word "always" and "never" are settled, then the individual has style pessimism. Meanwhile, when the individual thinks the words "sometimes" and "lately", and considers these bad events occur only in transient conditions, then the individual has a style of optimism. More details can be seen in the example of the style following explanation:

Examples of adverse events permanence explanation style

PERMANENCE (PESSIMISM)	IMPERMANENT (OPTIMISM)
"You always nag"	"You grumble if I do not clean my room"
"People from work sucks"	"My mood is bad"

Style optimism of a good explanation of the events is the opposite of optimism styles of explanation bad events. Individuals who believe that good events have permanent causes are more optimistic than individuals who believe that they have a temporary cause. For example, individuals who are optimistic will explain both the events themselves, the cause's permanence; character, ability, always. While individuals are pessimistic provide temporary causes; mood, effort, sometimes. More details can be seen in the following description style.

Examples of good style explanation of events permanence

IMPERMANENT (PESSIMISM)	PERMANENCE (OPTIMISM)

"This is my lucky day"	"I am always lucky"
"I tried hard"	"I gifted"

Based on various information above, it can be concluded that the aspect of permanence in the sense that optimism has a good or bad events have causes temporary or permanent (permanent). Optimistic person see that a good event has causal factor which is resident. In addition, if the incident is bad, then have a temporary cause. While individual who has pessimistic thinking, when he experience an event that both think the cause must be just temporary, and if the adverse events, then the cause will always settle.

b) Pervasiveness

Explain how the influence of the events experienced on a different situation in life, specific or universal. Individuals who make universal explanations for their failures and give up on everything that is currently attacking failure, then the individual has a pessimism style. While individuals who make specific explanations that may occur, when they are still strong in other parts of life, then that person has an optimism style. The following are some of the universal and specific explanations of bad events:

Examples of pervasiveness explanation style of adverse events

UNIVERSAL (PESSIMISM)	SPECIFIC (OPTIMISM)
"all bosses unfair"	"My boss is unfair"
"all books are not useful"	"This book is not useful"

Universal explanations creating powerlessness in various situations and specific explanations only create powerlessness only in the area affected by the problem.

On the contrary, an optimistic explanatory style for both events is in contradiction with optimistic explanatory styles for bad events. Individuals who are optimistic to believe that bad events have specific causes, whereas

both events will fix everything he was doing. Individuals who are pessimists believe that bad events have a universal cause, whereas both events caused by specific factors. Here the following examples are some universal and specific explanations of events both:

Examples of good style explanation of events pervasiveness

SPECIFIC (PESSIMISM)	UNIVERSAL (OPTIMISM)
"I impressed him"	"I indeed impressive"
"I am smart in mathematics"	"I am smart"

Based on various information above, we can conclude that the pervasiveness of optimism explain aspects of how to influence events experienced by person to a different situation in life, specific or universal. The more specific or detailed individual is able to determine the cause of an event occurring, and then it includes individuals who are optimistic. While individuals are pessimistic make universal explanations for their failures, and give up on everything when failure to attack.

c) Personalization

Internal or external, the individual in explaining who is the cause of an event, himself (internal) or others (external). When bad things happen, people usually blame themselves (internal) or blaming other people or circumstances (external). Individuals who blame themselves when they fail to make sense of their own self-esteem is low. People think he is useless, do not have the ability and unloved. Individuals who blame external events do not lose the sense of respect for themselves when bad events happen to them. Overall they would much prefer to themselves than people who blame themselves love themselves. Self-esteem usually comes from an internal style for bad events:

Examples of personalization style explanation of adverse events

INTERNAL (PESSIMISM)	EXTERNAL (OPTIMISM)
"I do not have talent in playing cards"	"I have had no luck in playing cards"
"I am stupid"	"You stupid"

Style optimism explains both events opposite to that used to explain bad events is more internal than external. Individuals who believe that they cause both events tend to be more like themselves than people who believe that good things come from other people or circumstances. The following are some of the external and internal explanations of events both:

Examples of personalization style explanations of events both

EXTERNAL (PESSIMISM)	INTERNAL (OPTIMISM)
"sudden fortune"	"I was able to take advantage of luck"
"expertise of my team mates"	"My expertise"

Based on the information above it can be concluded that the aspect of personalization on optimism explain the causes of an event that happens comes from the self (internal) or from others (external). Individuals, who are optimistic look at good cause of an event that occurs, sourced from him. When a bad event happens, then people think the cause must be from outside, not from himself.[26]

4. Definition of Work

Work is something that is needed by humans. The needs can be diverse, evolve and change, and often not be realized by the subject. Someone works because there is something to be achieved, and the hope that the work activities that they do will bring it to a state that is more fulfilling than the previous state.[27]

---

[26]Ghufron, M. Nur dan Rini Risnawati S, *Teori- Teori Psikologi,*
[27]Anoraga Pandji, *Psikologi Kerja* (Jakarta: PT Rineka Cipta, 2006), cet 4 , p. 11

According to Dr. May Smith, in his book *"Introduction to Industrial Psychology,"* the purpose of the work is to live. So those who exchange physical activity or brain activity by means of the need for life, meaning work.[28]

5. Factors That Affect to Job Satisfaction

There are several factors that have been investigated as possible factors in determining job satisfaction, including:

a) Intrinsic characteristics of the job

According to Locke, the intrinsic characteristics of the work is to determine the diversity of job satisfaction, difficulty, amount of work, responsibility, autonomy, control over work methods, diversity, and creativity.

b) Salary income, perceived fair remuneration (reward equitable)

According to research conducted by the job satisfaction is a function of the absolute amount of salary received, the degree of the extent to which wages meet the expectations of the workforce, and how salaries are given.

c) Coworkers who support

Every job in the organization has a relation with other jobs. There is job differentiation occurred horizontally and vertically. In a further development, the style of interaction between jobs grows differently.

d) Working conditions that support

Working in cramped work space, the heat, the light blinding lights, working conditions which are not wearing (uncomfortable) would lead to unwillingness to work.[29]

---

[28]Ibid., p. 12

[29] Munandar Ashar Sunyoto, *Psikologi Industri dan Organisasi* (Jakarta: Universitas Indonesia, 2001), h. 357- 363

C. The Correlation between Religious Maturity and Optimism in the Work

Religion that focuses on faith in the soul, one of which is suggested to always have an optimistic attitude. If there is a sense within her religion or belief in the value of his heart, the act that leads to pessimism have never thought of, let alone to do, because religion reminded to always be optimistic in all the problems in life. This optimistic attitude often ebb and unstable. Many of those who are desperate in the face of the problem and this often happen in the factory employees, is a testament to the weakening of religion in daily life.

In every religion course taught to do the best in the world in order to achieve happiness in the life of this world and the hereafter. To achieve happiness in this life, not loose will be separated from the attitude of optimism in the work and worship, because with the attitude of optimism can motivate yourself to do well. But in this present life, to get to meet a lot of pessimism in the world of work, for which they need religion as a controlling herself, in determining personality, and can affirm optimistic attitude. According to Jalaluddin, religion became a factor that can cause a person to be able to control himself. Religion is absolutely necessary to provide assurance norms, demands to live healthily and properly, in which religious norms is a psychological need to make a balanced mental state, a mental health and peaceful life, way of life with a set of rules and moral, ethical and spiritual values.[30]

Basically there are several factors inhibiting the maturation of religion, and the factors slowly will also affect the formation of one's attitude in being optimistic, the capacity itself, the scientific ability to accept the teachings of their religion, for those who are less accepting of the ratio, it will be less live and then practice these teachings with less well too. These factors will affect a person's attitude toward optimism itself, as there is no senses of spirit within, when the test can be a bit of a God, and do not believe that God gave to man the exam no more than limit the ability of the man himself.

---

[30]Jalaluddin, *Psikologi Agama* (Jakarta: PT Grafindo Persada, 2004), cet 8, p. 69

Likewise with the other hand, the more extensive one's experience in the field of religion, the more steady and stable in doing religious activities, as well as attitudes arise when optimism is high in getting the test of God, because it was regarded as a test for their faith.

The second factor is external factors; external factors meant that some environmental conditions and situation not give a chance to evolve from what already exists. These factors include religious traditions, or the education received.

Likewise also the attitude of optimism, there are some factors, such as education, employment, the environment and self-concept. In his own work, the more resilient optimists who believe face a variety of challenges, so it will be more successful in the field of employment than those who think negatively.

If the existing religious maturity in a person, then all the actions and behavior of religious always strongly considered and fostered the sense of responsibility, not the basis of imitation and mere embraced only.[31]

Islamic religion is a source of great value in forming an optimistic attitude. People who adhere to the religion will use the reference values of their religion, in growing optimism in the work. Islam leads to humans to be optimistic and not despair, because Alla>h SWT basically create human beings and instructed him to try hard and be optimistic, both in world affairs and the affairs of the Hereafter. With the level of optimism can show faith of a Muslim towards his Lord. As contained in Qur'an:

وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ[32]

> *So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.*

So, here is the maturity of one's own religion is very influential with the attitude of optimism in the work. Religious teachings is understood and seen an

---

[31]Hafi Anshari, *Dasar- Dasar Ilmu Jiwa Agama* (Surabaya: Usaha Nasional, 1991), p. 94
[32] QS. A>li- 'Imra>n [3] : 139

appropriate source of value for the formation of optimism, so that the life he was doing day to day according to the teachings of their religion.

Can be concluded that in fact Islam itself already contains the teachings could be guiding warning for his time including teaching to always be optimistic.[33]Those who have a sufficient knowledge base and always be optimistic in a variety of circumstances that he faced, because they see the positive side and was holding on to their religion.

So someone who has the maturity level of religion will always be positive and cling to their religion. The higher the maturity levels of a person's religion or religious knowledge, the greater the considerations that are religious in response to anything that exists in everyday life, including positive attitude and optimism.

D. Hypotheses

Hypothesis is a temporary answer to the problem of research or conclusions while the results of research that still needs to be verified through empirical observation (collection, management and analysis of data).[34]

According to Winarno Surahmad, hypothesis formulation is a temporary answer to the problem, which is intended as a guide while in the investigation to find the real answer.[35]

Based on the background of the problem and the basic theory has been described above, the working hypothesis can be put forward as a temporary answer to the problem of research, there is a positive correlation between religious maturity with optimism in the work. The higher the religious maturity on employees of PT. Nusantara Building Industries, District Karangtengah Demak, the higher the optimism in the work on employees of PT. Nusantara Building Industries, District Karangtengah Demak. Likewise the contrary, the lower the religious maturity on

[33]Jalaluddin, *Psikologi Agama*,

[34]Pedoman Penulisan Skripsi, Fakutlas Ushuluddin, IAIN Walisongo Semarang

[35]Winarno Surachmad, *Dasar dan Tekhnik Research* (Bandung: Tarsito, 1987), p. 38

employees of PT. Nusantara Building Industries, District Karangtengah Demak, the lower optimism in the work on employees of PT. Nusantara Building Industries, District Karangtengah Demak.