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Flourishing Among Emerging Adulthood: A Perspective From Anchor Personality

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ABSTRACT

The purpose of well-being theory in positive psychology is to help people achieve flourishing conditions. Personality is an essential factor influencing flourishing, but no research has examined the relationship between anchor personality and flourishing. Anchor is something that is trusted as a mainstay in solving problems. With that in mind, this study aimed to determine the relationship between anchor virtues, materials, self, and others on flourishing among emerging adulthood. This current research used a non-experimental quantitative method by online survey. The research participants are Indonesian citizens aged 18–25 years. The results showed that virtue was the only anchor that predicted overall flourishing positively and significantly. Anchor virtues also significantly predicted each flourishing elements separately. Anchor self and materials did not predict flourishing significantly, while anchor others predicted flourishing negatively. This study empirically proves the importance of emerging adulthood in adhering to virtues to achieve a flourishing condition. When an individual places virtues as the main anchor, they hold on to an anchor with high abstraction power, not limited by space and time and universal; so that stability and positively impact well-being can be achieved.

KEYWORDS

anchor personality, emerging adulthood, flourishing, personality, virtues, well-being

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Introduction

Well-being is a crucial topic to be researched because of its great benefits, from the individual to the macro level. At the individual level, well-being becomes essential to maintain the quality of mental health because well-being is the opposite of the spectrum of common mental disorders (Huppert & So, 2013). Well-being at the macro level is vital as it is one of the benchmarks for the success of a country's development in addition to GDP. Indeed, GDP is considered insufficient to be the only measure of the success of a country's development because it only focuses on meeting basic needs (Diener & Seligman, 2004).

There are various opinions regarding the notion of well-being in psychology. So far, most assessments of well-being have relied on the principles of hedonic philosophy. According to this viewpoint, well-being is characterized by experiencing the maximum amount of pleasure and the least amount of pain and having a goal of life satisfaction (Ryan & Deci, 2001; Seligman, 2011). Unfortunately, the concept of happiness from the hedonic approach has received much criticism from experts. Hedonism has been expressed in many forms, varying from a relatively narrow focus on bodily pleasures to human appetites and self-interest (Ryan & Deci, 2001). In addition, the measurement of subjective well-being is dependent on the mood at the time of the assessment, thus being temporal (Ryff, 1989; Schwarz & Clore, 1983; Seligman, 2011). The concept of sustainable well-being does not require individuals to feel good all the time because the experience of painful emotions (e.g., disappointment, failure, sadness) is a normal part of life; moreover, the ability to manage negative or painful emotions is essential for long-term well-being (Huppert, 2009b).

So far, one theory of well-being that goes beyond positive emotions and emphasizes the importance of sustainable human growth has been the well-being theory from Seligman (2011). According to Seligman, the theory of well-being in positive psychology aims to increase individual flourishing. Literally, the verb "flourish" means "to develop quickly and be successful or common" or "to grow well, to be healthy and happy" (The University of Oxford, n.d.). That is, Seligman considers that the purpose of the theory of well-being is for humans to grow and develop healthily and robustly while living in the world. Flourishing is synonymous with high levels of mental well-being and a symbol of mental health (Huppert, 2009a; Huppert & So, 2013). As stated by Keyes (2007), individuals who experience flourishing can exhibit high psychological resilience, low feelings of helplessness, clear life goals, and good intimacy in relationships.

Flourishing consists of five elements known as PERMA, i.e., positive emotion, engagement, relationship, meaning, and accomplishment (Seligman, 2011). Positive emotion is an element of the hedonic approach, while engagement, relationship, meaning, and accomplishment are derived from the eudaimonic approach. Seligman (2002) explains that meaning is the peak of lasting fulfilment, means that although each element plays a vital role in determining a person's well-being, the most sustainable well-being is one that contains elements of high meaning. The importance of meaning from Seligman is in line with Baumister's statement that a happy life is impossible without meaning (Hanson & VanderWeele, 2021). Furthermore, Huta and Ryan's study

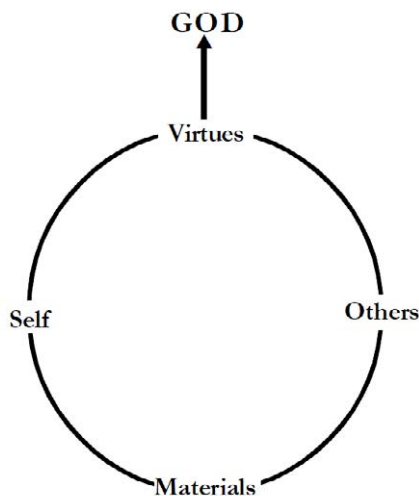
also showed that eudaimonia produced more benefits in the longer-term follow-up. Conversely, the hedonic intervention resulted in more well-being benefits at the short-term follow-up (Huta & Ryan, 2010).

The factors that correlate with flourishing need to be investigated further to understand the concept of flourishing in more depth. Schotanus-Dijkstra et al. (2016) state that personality trait is the most potent factor influencing flourishing. Villieux et al. (2016) found that personality has a role of 30% in predicting flourishing. Most previous studies have used the Big Five Personality theory to examine the factor influencing flourishing. Theoretically, the Big Five Personality theory emphasizes personality stability in adulthood. However, there is no consensus on whether stability is achieved at the age of 30 years (McCrae & Costa, 2003), 50 years (Ardelt, 2000), or 33–42 years (Rantanen et al., 2007). The weakness of the Big Five Personality theory is that it is often seen as less capable of describing the mechanisms that can promote stability and change (Funder, 1994).

The personality theory used in this study is the Anchor Personality Theory proposed by Riyono (2020a). The Anchor Personality Theory defines personality as the resultant of various repetitive dynamics of behavior, as a result of the fundamental dynamics of human motivation, namely “in search for anchors” (Riyono, 2020a). In contrast to the Big Five Personality theory, which tends to be deterministic, the Anchor Personality Theory emphasizes the possibility of an individual to change according to the understanding of the individual concerned.

Riyono defines anchor as something that is trusted as a mainstay in solving problems. There are four kinds of anchors, namely virtues, self, others, and materials, which are illustrated in the anchor structure in Figure 1. God is the ultimate

Figure 1
Anchor Personality Structure



Note. Source: Riyono et al., 2012.

anchor because logically, only God is Almighty and Perfect, so when someone rely on God, human powerlessness will be perfectly compensated (Riyono, 2020b). However, humans cannot achieve God directly except through divine principles or God's divine attributes, termed virtues (Riyono, 2020a). The highest position of anchor, which is virtues, is in the highest layer of abstraction, while the lowest position, which is materials, is in the lowest layer of abstraction. For an individual, the anchor is not permanent because the anchor will be perceived according to the level of understanding.

According to Riyono et al. (2012), a person's happiness or despair is determined by how the individual chooses and arranges their anchors. Furthermore, Riyono explained that individuals who achieve true happiness have a proper anchor structure (Riyono et al., 2012). The most appropriate anchor structure is when the virtues is placed as the main anchor. Research conducted by Akhtar and Firmanto (2021) explains that virtues is the only anchor that significantly predicts the life satisfaction of the four types of anchors. When an individual places virtues as the main anchor, thee hold on to an anchor with high abstraction power, not limited by space and time and universal, so that it can achieve stability and positively impact well-being.

On the other hand, individuals who are too dominant in holding on to the self will tend to be too self-reliant or rely on themselves for all their problems. Previous studies have shown that excessive self-reliance is negatively correlated with psychological well-being and is associated with lower help-seeking behavior, depressive symptoms, and serious suicidal thoughts during initial screening in adolescents (Choo & Marszalek, 2019; Labouliere et al., 2015). Conversely, if the individual is too dependent on others, they will tend to be too dependent. Research has shown excessive interpersonal dependence is associated with susceptibility to depression and online game addiction (Franche & Dobson, 1992; Škařupová & Blinka, 2016). If the materials that are opposite to virtues become the main anchor, it will lead people away from true happiness. Previous research has shown that individuals who are materialistic, or who place too much importance on income and material possessions, exhibit lower self-esteem, higher narcissism, greater social comparability, low empathy, low intrinsic motivation, and vulnerability to relational conflict (Kasser, 2002; Kasser et al., 2004). In addition, materialism is negatively related to pro-social and pro-environmental attitudes and behaviors (Kasser, 2018).

Emerging adulthood, i.e., aged 18–25 years, are individuals who feel strongly in search for anchors in their lives because the developmental period of emerging adulthood is a period of identity exploration, instability, self-focus, feeling in between, and possibilities/optimism (Arnett, 2018). There is a paradox in emerging adulthood, which is a phase of instability as well as a phase of optimism with great possibilities for change. The heterogeneity of emerging adulthood is interesting to study because it is a wealthy, complex, and dynamic period of life (Arnett, 2000). Therefore, emerging adulthood was chosen as the research subject. Emerging adulthood has the possibility of various anchor variations because it is a dynamic developmental period.

Emerging adulthood begin to separate from their parents, determine the direction of life, get to know various cultures, be exposed to various worldviews and choose them independently (Arnett, 2018). The various changes can lead emerging adulthood individuals into flourishing or floundering. According to research from Nelson & Padilla-Walker (2013), flourishing in emerging adulthood is characterized by minimal engagement in potentially harmful activities, decision-making based on internal beliefs and values, progress in identity development, and positive relationships with parents. In contrast, emerging adulthood who experience floundering is indicated by the high prevalence and problems of alcohol, drug use, sexual behavior, and games (Nelson & Padilla-Walker, 2013). Research from Wiens et al. (2020) shows that the prevalence of poor/fair perceived mental health, diagnosed mood and anxiety disorders, and past-year mental health consultations among youth increased from 2011 to 2018, indicating a growing concern for youth mental health. In Indonesia, transitional-age youth (ages 16–24) face significant mental health challenges, with a study highlighting that 95.4% of students experienced anxiety, more than 90% faced financial and academic difficulties, and around 50% reported self-harming and suicidal thoughts (Kaligis et al., 2021). Individuals in emerging adulthood may experience a quarter-life crisis due to instability, constant change, an abundance of choices, and a sense of helplessness with panic (Robbins & Wilner, 2001). Consequently, they need an anchor to bring stability and help them achieve a flourishing condition.

Theoretically, the anchor development process begins with anchoring others at the age of children. Then as the individual progresses towards adolescence, others shift to self. Furthermore, anchor materials grows when individuals start their careers and are financially independent. Finally, as human intellectual development matures, the anchor will shift to virtues (Riyono, 2020b). However, virtues can grow in line with the understanding of the individual concerned, making them more adaptable. They can be nurtured from a young age by studying and increasing knowledge and understanding of the virtues themselves.

Emerging adulthood marks the beginning of the transition towards full independence in one's life. Individuals at the developmental stage of emerging adulthood begin to feel the freedom to choose and full responsibility for their choices. Therefore, individuals at the stage of emerging adulthood strongly feel the process of searching for the most appropriate anchor for themselves to provide stability in their lives. An anchor that is understood according to the capacity of understanding will be a mainstay in dealing with and solving problems, thereby positively impacting their well-being. Based on this explanation, researchers are interested in examining the role of each anchor personality type on the flourishing of emerging adulthood. The research question is: "To what extent do anchor virtues, anchor self, anchor others, and anchor materials predict flourishing among individuals in the emerging adulthood stage?" The following hypotheses are proposed in this study:

Hypothesis 1 (H1): Anchor virtues predicts flourishing significantly.

Hypothesis 2 (H2): Anchor self does not predict flourishing significantly.

Hypothesis 3 (H3): Anchor others does not predict flourishing significantly.

Hypothesis 4 (H4): Anchor materials does not predict flourishing significantly.

Method

This research method is non-experimental quantitative research aimed at examining the relationship between virtues, self, others, and materials on flourishing.

Research Participants

The participants in this study consisted of 217 Indonesian citizens in the developmental stage of emerging adulthood aged 18–25 years. The sampling method used in this study was non-probability sampling with a convenience sampling approach.

Research Procedure

The survey was conducted online using Google¹ Forms as the research was performed during the COVID-19 pandemic. Informed consent and demographic data forms are attached to the first page of the Google Form, and each participant participated voluntarily by marking the statement on the informed consent page.

Research Instruments

The flourishing scale used in this study is the PERMA Profiler from Butler and Kern (2016), adapted in Bahasa Indonesia by Elfida et al. (2021). Butler and Kern's PERMA Profiler is based on Seligman's theory of well-being, which views well-being as encompassing five elements: positive emotion, engagement, relationship, meaning, and accomplishment. This study used 15-item PERMA Profiler with an 11-point Likert scale model and answers ranging from 0 to 10. The flourishing score is determined by the overall well-being score, which is calculated as the average score of 15 items. The use of 15 items in measuring overall well-being is also in line with the research of Bartholomaeus et al. (2020).

The anchor personality scale in this study is the Anchor Personality Inventory (API) compiled by Riyono (2020a). The API is constructed basing on four personality factors: virtues, materials, self, and others. The API consists of 40 items, consisting of 10 items per factor. The aspects of the anchor personality are the cornerstones for selecting and decision-making, the attribution for success, the attribution for happiness, the cornerstones for the dependence of hope, and the cornerstones for understanding phenomena (Riyono, 2020a). The API is structured using a Likert scale model with answers in the range of 1 to 5, with 1 indicating *strongly disagree* and 5 indicating *strongly agree*.

Data Analysis

Hypothesis testing in this study was carried out using structural equation modeling (SEM) analysis. Before testing the hypothesis, the researchers conducted a descriptive analysis, confirmatory factor analysis (CFA) for the instruments, and bivariate correlation analysis. Statistical analysis was performed using JASP 0.16.0.0 software.

¹ Google™ and the Google Logo are trademarks of Google Inc. in the U.S. and other countries.

Results

Descriptive Statistics

The research participants consisted of 217 Indonesian citizens aged 18–25 categorized by sex, educational status, marital status, occupation, and religion. Demographic data of participants showed that the majority of participants were female ($N = 156$; 71.89%), with the last education being high school/equivalent ($N = 146$; 67.28%), unmarried ($N = 213$; 98.16%), with student occupation ($N = 180$; 82.95%), and Muslim ($N = 181$; 83.41%). The age range of participants was 18–25 years, with the majority of participants aged 19 years. A more detailed explanation of the participants' demographic data can be seen in Table 1 below. The results of descriptive statistics show that most participants' flourishing, virtues, and materials are in the high category. While the level of self and others, most participants are in the medium category. The results of descriptive statistical analysis can be seen in Table 2.

Table 1
Participants Demographic Data

Demographics	Category	Frequency	Percentage
Sex	Female	156	71.89
	Male	61	28.11
Educational level	Master's degree	5	2.30
	Bachelor's degree	63	29.03
	Diploma	2	0.92
	High school/equivalent	146	67.28
Marital status	Junior high school/equivalent	1	0.46
	Unmarried	213	98.16
	Married, no children	2	0.92
Occupation	Married, have children	2	0.92
	College student	180	82.95
	Housewife	2	0.92
	Private sector employee	20	9.22
	Government employee	0	0.00
Religion	Professional	2	0.92
	Unemployed	5	2.30
	Others	8	3.69
	Islam	181	83.41
	Christian Protestant	15	6.91
	Catholic	15	6.91
	Hindu	1	0.46
	Buddha	4	1.84
Confucius	0	0.00	
Others	1	0.46	

Table 1 Continued

Demographics	Category	Frequency	Percentage
Age	18	15	6.91
	19	73	33.64
	20	38	17.51
	21	17	7.83
	22	14	6.45
	23	19	8.76
	24	26	11.98
	25	15	6.91

Table 2*Descriptive Statistics and Score Categorization*

Variable	Mean	SD	Min	Max	N High	N Medium	N Low	N Valid
Flourishing	97.567	18.304	43.000	139.000	142	73	2	217
Virtues	21.304	2.679	13.000	25.000	178	39	0	217
Materials	18.793	3.626	10.000	25.000	127	81	9	217
Self	17.447	3.330	7.000	24.000	90	118	9	217
Others	16.668	3.311	7.000	24.000	69	133	15	217

Instrument Validity Test

The criteria for the accuracy of the model are CFI (Comparative Fit Index), TLI (Tucker–Lewis Index), SRMR (Standardized Root Mean Square) and RMSEA (Root Mean Square Error of Approximation). The model is expected to have an SRMR result below the cutoff value of .08 (Hu & Bentler, 1999). The RMSEA value, which indicates good model accuracy, is less than .06 (Hu & Bentler, 1999), while the RMSEA value between .08–.10 indicates moderate model accuracy (MacCallum et al., 1996). A good CFI value is more than .90, and the standard TLI value ranges from .80 to .90, while a TLI value above .90 is said to be a good model accuracy (Bentler & Bonett, 1980).

CFA PERMA Profiler. The five-factor multidimensional CFA on the PERMA Profiler is performed with three items per factor, except for the engagement dimension with two items. Unidimensional CFA is carried out with five parceling items based on each PERMA element. The researchers excluded item number 11 on the engagement element because the loading factor was not significant. This CFA result is in line with research from Elfida et al. (2021), which explains that the Indonesian PERMA Profiler shows the fit model as a multidimensional and unidimensional construct. Elfida et al. (2021) also suggest removing item 11, or E3, which stated, “How often do you lose track of time while doing something you enjoy?” because the sentence tends to be ambiguous for Indonesian people.

The results of the CFA PERMA Profiler show good model accuracy on flourishing as multidimensional, based on a CFI score greater than .90 and an SRMR score below .08. When examining flourishing as a unidimensional variable, the model shows reasonably good fit, indicated by the SRMR score below .08 and a TLI score within the standard range of .80 to .90. Each score of the criteria for the accuracy of the model results from the CFA PERMA Profiler can be seen in Table 3 below.

Table 3
Results of CFA PERMA Profiler

Variable	TLI	CFI	RMSEA	SRMR
Multidimensional	.877	.909	.106	.056
Unidimensional	.811	.840	.131	.065

CFA Anchor Personality Inventory (API). The CFA results on the API separately for each dimension, between virtues, materials, self, and others initially show a poor fit model. Therefore, the researchers reduced the items with low factor loading in each aspect to five items per variable representing five aspects. Subsequent CFA results on the API after item reduction demonstrate a good fit model. The fit criteria for the CFA results for each anchor can be seen in Table 4.

Table 4
Result of CFA Anchor Personality Inventory

Variable	Item	TLI	CFI	RMSEA	SRMR
Virtues	2, 4, 6, 7, 10	1.050	1.000	.000	.022
Materials	2, 3, 5, 8, 10	.942	.971	.068	.038
Self	2, 5, 7, 8, 10	.977	.989	.031	.034
Others	1, 2, 4, 5, 6	.853	.926	.083	.050

Correlation Analysis

Bivariate correlation analysis was conducted to determine the relationship between virtues, self, others, and materials variables with overall well-being and each PERMA element. Overall well-being is the flourishing score as a unidimensional construct. The results of the bivariate correlation analysis showed that only virtues ($r = .269$) and others ($r = -.155$) were significantly correlated with overall well-being. However, the virtues correlation coefficient was positive, while the others correlation coefficient was negative.

In the correlation with flourishing as multidimensional model, virtues persist by showing a significant positive correlation with each PERMA element, with correlation coefficient ranging from .162 to .278. The higher the individual holds on to virtues, the higher the level of well-being, including positive emotion, engagement, relationship, meaning, and accomplishment. On the other hand, the correlation results also show that the higher the individual holds on to others, the lower the individual’s level of well-being. The results of the correlation analysis can be seen in Table 5.

Table 5
Bivariate Correlation

Variable	1	2	3	4	5	6	7	8	9	10
Virtues	–									
Materials	-.046	–								
Self	.094	.437***	–							
Others	.116	.191**	.132	–						
Overall well-being	.269***	.028	.125	-.155*	–					
Positive emotion	.278***	-.020	.040	-.118	.897***	–				
Engagement	.168*	.041	.187**	-.112	.737***	.589***	–			
Relationship	.246***	.041	.045	-.072	.844***	.746***	.551***	–		
Meaning	.253***	.039	.140*	-.178**	.906***	.757***	.585***	.673***	–	
Accomplishment	.162*	.023	.166*	-.172*	.826***	.635***	.586***	.550***	.744***	–

Note. * $p < .05$; ** $p < .01$; *** $p < .001$.

SEM Analysis

Model 1 in the SEM analysis is a regression between exogenous variables consisting of virtues, materials, self, and others, as well as endogenous variables in the form of overall well-being. Each of the latent variables of virtues, materials, self, and others consists of five manifest variables consisting of five single items based on aspects of the anchor's personality. At the same time, the overall well-being consists of five manifest variables consisting of parcel PERMA items.

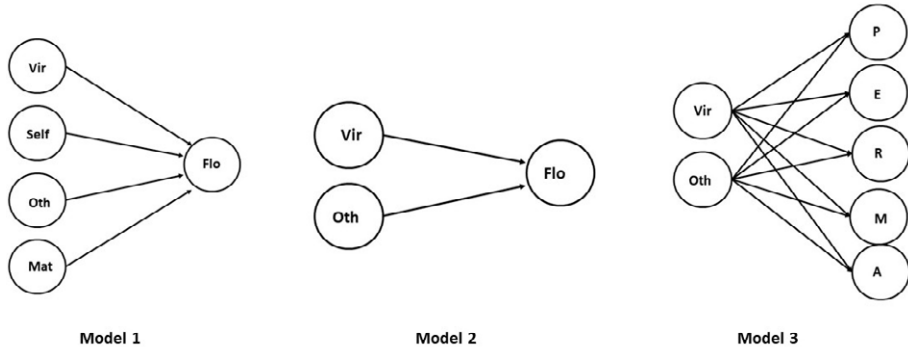
Model 2 in the SEM analysis is a regression between exogenous variables in the form of virtues and others to the overall well-being as an endogenous variable. The manifest variable remains consistent with the previous model. Model 2 only includes virtues and others as exogenous variables and does not include latent materials and self variables because, based on correlation analysis, only virtues and others are significantly related to overall well-being.

Model 3 in the SEM analysis is a regression between exogenous variables in the form of virtues and others for each of the five flourishing dimensions, namely PERMA. Each PERMA latent variable consists of three single-item manifest variables (except engagement consists of two items because item 11 is discarded). These results can be seen in Table 6.

Table 6
Results of SEM Analysis

Model	CFI	TLI	RMSEA	SRMR
1	.849	.829	.060	.075
2	.892	.869	.075	.084
3	.859	.832	.078	.080

Figure 2
Path Diagram of Three SEM Models



The estimator used is the maximum-likelihood estimator for all models. The results with Models 1, 2, and 3 show that the model fit is acceptable, with the criteria for the model fit that are fairly consistent across all three models, suggesting a robust model fit. RMSEA scores on the three models ranged from .060 to .078, indicating an acceptable model fit. The SRMR scores of the three models ranging from .80 or less, indicating good model accuracy. Expected CFI and TLI scores were anticipated to be above .90, but the actual results showed that the CFI and TLI scores ranged from .80 to .90. TLI scores ranging from .80 to .90 are classified as standard scores (Bentler & Bonett, 1980). The three models can meet the model fit criteria based on the SRMR and RMSEA scores. Despite the CFI and TLI scores are below the cut-off of .90, they still fall within the standard TLI scores. Each score on the model fit criteria can be seen in Table 6.

The results of the SEM analysis in Model 1 show that the significant relationship between the variables was virtues and others with flourishing. Meanwhile, materials and self did not predict flourishing significantly. Therefore, the researchers excluded the materials and self in Model 2 to focus more on variables that had a significant effect.

Model 2 was conducted to determine the effect of virtues and others on flourishing, assuming that the model fit was better than Model 1. In Model 2, the regression coefficient obtained on the regression relationship between virtues and flourishing was .408. The result indicates that the strength of the regression between virtues in influencing flourishing is moderate. While the regression coefficient on the regression relationship between others and flourishing was $-.367$, others also predict flourishing in a negative relationship with moderate strength.

Model 3 was conducted to determine the relationship between virtues and others with each flourishing element, namely positive emotion, engagement, relationship, meaning, and accomplishment. This result showed that both virtues and others could predict flourishing as a whole and each PERMA element separately. The analysis results showed that the regression coefficient of the relationship between virtues and each PERMA element ranged from .279 to .420. The most robust regression coefficient was the relationship between virtues on positive emotion. On the other

hand, the weakest regression coefficient was virtues on accomplishments. The regression coefficient on the relationship between others and the PERMA element ranged from $-.255$ to $-.409$.

Discussion

Based on the SEM analysis result, it is found that virtues and others are anchors that predict overall well-being significantly. However, virtues are the only anchor that predicts flourishing positively, while others predict flourishing negatively.

Role of Anchor Virtues in Flourishing

The results of this study indicate that virtues are the only anchor that persist in all models in predicting positive flourishing across Models 1, 2, and 3. The results of this research are in line with the results of research from Akhtar & Firmanto (2021) that virtues significantly predict well-being. However, Akhtar & Firmanto's research was based on the theory of subjective well-being that apply a hedonic approach. On the other hand, this study used the flourishing theory, encompassing both hedonic and eudaimonic approaches to well-being.

Suppose the individuals hold on to the virtues; they make virtues the primary cornerstone for their problems. They do not make themselves, others, or materials the main cornerstone because these dependencies do not give stability to them. Therefore, individuals who hold on to virtues are not easily disappointed with the mainstays they believe in, leading to greater happiness as well as optimal growth and development.

Theoretically, virtues serve as an anchor with the highest abstraction power, making them resistant to distortion by changes in space and time (Riyono, 2020b). Being universal and eternal, virtues are not easily lost or changed and can provide strong stability to individuals. Humans can imagine virtues as a guide to their lives, such as "kindness" (the principle of goodness) or "love" (Riyono, 2020b). The results of this study support the evidence that virtues are universal and can predict well-being, encompassing elements of the hedonic and eudaimonia approaches.

The process of finding anchors and the process of increasing knowledge and understanding about virtues is essential for individuals. This statement is in line with the theory of Al-Ghazali (1873), which explains that to achieve happiness, humans need to understand the knowledge of the soul, knowledge of God, knowledge of the world, and knowledge of the future world. Thus, the virtues in Anchor Personality Theory are closely related to spirituality.

Emerging adulthood experience increased self-exploration, including exploration of understanding spirituality and religiosity (Barry et al., 2020). According to Lapsley and Hardy (2017), emerging adulthood may be a period of "personality trait moratorium," that is, a moratorium on dispositional qualities. Virtues are closely related to the development of morality and understanding of existence and self-identity. Morality and identity growing in the personal formations of emerging adulthood have dispositional implications for how the rest of their lives go (Lapsley & Hardy, 2017). The more emerging adulthood individuals understand spirituality and adhere to virtues, the

better their well-being, ultimately leading to a flourishing state. The results of the meta-analytic review of Yonker et al. (2012) explained that spirituality and religiosity are important things that hold emerging adults from risky behaviors such as drug abuse, drinking, premarital sex, and other deviant behaviors. In addition, the results of this meta-analysis also show a relationship between spirituality and religiosity with high mood and overall well-being in emerging adulthood.

Role of Anchor Others and Anchor Self in Flourishing

The results of this study indicate that others predict flourishing significantly, but the relationship is negative. This result can be interpreted in two ways. The first explanation is that to achieve flourishing, individuals must consciously choose their anchors. Theoretically, individuals need to have the autonomy to search for anchors based on the laws of human life, namely the freedom to choose (Riyono, 2020b). According to Riyono, “in search for anchors” is a paradox between the dynamic of freedom and a tendency to achieve stability. Individuals who are too strong to hold on to others will be too dependent on others so they do not feel the freedom to choose and find anchors with their autonomy. As a result, the more individuals depend to others, the lower their flourishing level will be.

The second explanation is that there is a possibility that the flourishing measuring instrument used in this study tends to be culturally biased. PERMA Profiler (Butler & Kern, 2016) and flourishing theory (Seligman, 2011) were made in the context of individualist culture in America so they did not accommodate the importance of social relations in a collective culture. As a result, if the others’ scores were analyzed for the relationship with the flourishing measuring instrument, which tends to be individualistic, it resulted in a significant negative relationship. Awareness of the possible individualist cultural bias of the PERMA Profiler has also been raised in the scale adaptation study of Elfida et al. (2021). Elfida recommends the need to review the items in the relationship elements in the PERMA Profiler and adapt them to the context of the collective Indonesian society. Previous studies showed the difference of flourishing scores in individualist and collective societies, where American scores are higher than Malaysians (Khaw & Kern, n.d.).

Based on the perspective of developmental psychology, emerging adulthood involves the challenge of developing intimacy versus isolation. Erikson explains that intimacy is finding oneself and losing oneself to others, which requires a commitment to others (Santrock, 2018). Since adolescence, individuals have an increased need for intimacy. At the same time, individuals in the transition period from adolescence to early adulthood also carry out the task of developing identity and building independence from their parents. Therefore, the main task of early adult individuals is juggling between the needs of intimacy, identity, and independence (Santrock, 2018). The need for intimacy in early adulthood is indicated by the task of early adulthood to find a partner. At this stage, if the individual is too focused on the need for intimacy, without understanding self-identity and independence, the individual will hold on too strongly to others. Dependent individuals tend to be sensitive to interpersonal relationships; they fear abandonment and rejection, feel lonely and helpless and want to be close and dependent on others

(Franche & Dobson, 1992). Franche and Dobson also explain that individuals who have low self-esteem tend to try to increase their self-esteem from feedback and interactions with others, which can lead individuals to become dependent.

The results of this study align with the current phenomenon, where most emerging adulthood in the digital era is active users of social media. The use of social media creates opportunities for individuals to seek validation from others while increasing social comparison behavior. The existence of social comparison makes it easier for individuals to feel jealous of the achievements or lives of others (Chae, 2018). In addition, higher social media use is associated with online violence, poor sleep quality, low self-esteem, and poor body image, which are associated with higher depression scores (Kelly et al., 2018). Therefore, emerging adulthood in the digital era has the vulnerability of being too dominant to hold on to others, which is associated with low flourishing.

On the other hand, the results of this study indicate that anchor self does not predict flourishing significantly. The study's results align with Choo and Marzalek's research that extreme independence (self-reliance) is associated with low well-being (Choo & Marszalek, 2019). According to Smith (2014), extreme independence can lead to isolation and make individuals feel unsupported and depressed. Emotional support and individual willingness to seek help from others are associated with good well-being (Lynch, 2013). If the individuals do not get emotional support and are reluctant to seek help from others, their well-being will deteriorate. Individuals who rely too much on themselves tend to focus primarily on themselves rather than on external matters. Research by Hall et al. (2013) explained that individuals who have self-judgmental thoughts and experience isolation tend to have higher symptoms of depression because they tend to be easier to ruminate about perceived shortcomings and isolate themselves from others.

According to Arnett (2018), individuals at the developmental stage of emerging adulthood have several main character traits, including exploring identity and self-focused age. During this period, individuals begin to develop character qualities towards independence or self-sufficiency, including accepting responsibility, making independent decisions, and becoming financially independent. Riyono (2020b) also explained that the anchor self begins to develop in adolescence and will continue with the development of materials when individuals become financially independent. The strong drive to be self-sufficient at this stage of development can make individuals vulnerable to being too dominant to hold on to self.

From the perspective of the theoretical framework of anchor personality, the self and others should be balanced with each other in order to produce good anchor stability (Akhtar & Firmanto, 2021). Being overly reliant on oneself can lead to excessive self-reliance, while being too dependent on others can result in excessive dependency, both of which can hinder the achievement of a stable personality.

Role of Anchor Materials in Flourishing

In line with the proposed hypothesis, materials do not predict flourishing as a whole or each element of PERMA significantly. Theoretically, materials are at the lowest

abstraction layer so their nature is easily distorted by changes in space and time (Riyono, 2020b). This instability often causes disappointment in individuals if the materials are used as the main anchor.

This finding corresponds with earlier studies indicating that excessive reliance on material things does not contribute to well-being. For example, Dittmar et al.'s (2014) meta-analysis of 258 research reports confirms the negative correlation between materialism and well-being is robust on several demographic, participant, and cultural factors. Although the results of this study did not show a negative relationship between materials and well-being, its findings were consistent with Dittmar et al.'s research, which similarly indicates no evidence of a positive relationship between materials and well-being.

Dittmar et al. (2014) explain that the negative impact of materialism on well-being is mediated by low satisfaction with the need for autonomy, competence, and connectedness. This contributes to challenges in achieving a healthy and happy life. In addition, Dittmar et al. (2014) suggest that individuals who prioritize materialistic goals experience low satisfaction in the financial field due to constant comparisons with others who possess more. In today's digital era, social media facilitates these comparisons, especially in terms of materials. Influencers on social media tend to upload stories about luxury life through high-end fashion items, vacations in exotic locations, interactions with mainstream celebrities, and dinners at luxury restaurants (Chae, 2018). Content containing other people's luxuries on social media can evoke negative emotions in ordinary people who cannot achieve such a luxurious life, namely raising feelings of envy (Chae, 2018).

Materialist lifestyles are on the rise among young people today (Dittmar et al., 2014), including those in emerging adulthood. At this developmental stage, one of the developmental tasks is achieving financial independence (Arnett, 2018). Emerging adulthood in the digital era offers a wide array of career opportunities than in the previous era, such as becoming a YouTube² celebrity, social media influencer, and entrepreneur (Gilmore, 2019). Individuals at this stage of development are vulnerable to emphasizing material stability over virtues, potentially leading to a disproportionate focus on material possessions. Twenge et al. (2010) found that today's American youth exhibit heightened psychopathological symptoms, possibly linked to a focus on extrinsic goals like material possessions, appearance, and status rather than on community and close social relationships. Overemphasis on materialism may hinder individuals from achieving a flourishing state.

Role of Anchor Virtues in PERMA Elements

The results show that virtues predict overall well-being and each PERMA element separately. Based on the SEM analysis carried out on the PERMA elements separately, it was found that virtues predict the most positive emotion and meaning elements.

The positive emotion element is the only element based on the hedonic approach. So far, the theory of well-being with the hedonic approach commonly

² YouTube™ is a trademark of Google Inc., registered in the U.S. and other countries.

used has been the subjective well-being theory. This study's results align with the results of Akhtar and Firmanto (2021) research that virtues are the only anchor that significantly predicts subjective well-being. Positive emotion elements emphasize feelings, unlike the eudaimonic approach, which emphasizes optimal functioning in individuals. Seligman (2011) emphasizes positive emotions, including pleasure, ecstasy, comfort, and warmth. However, in his book, *Authentic Happiness*, Seligman (2002) explained positive emotion in greater detail. Seligman explained that positive emotion is divided into three types according to the period: positive emotions about the past, present, and future. Positive emotions about the past include satisfaction, contentment, fulfillment, pride, and serenity, which can be achieved through forgiveness and gratitude. Positive emotions about the future include optimism, hope, faith, and trust. Meanwhile, positive emotions about the present include pleasure and gratification. When individuals rely on universal virtues or noble values, they often experience feelings of hope, gratitude, a sense of peace, satisfaction, and optimism more readily. Hence, virtues predict positive emotion with the most significant predictive power compared to other elements.

In addition to the positive emotion element, the results of this study show that virtues predict meaning, which is considered the highest element of flourishing. Theoretically, meaning is closely related to virtues because individuals who hold on to the virtues experience a profound sense of deep meaning in their lives. Riyono (2020b) explains that individual's ability to uphold virtues is influenced by their level of understanding, shaped by intellectual abilities and the influence of the social environment.

The meaning element in this study is also significantly correlated with self positively but negatively correlated with others. Upon closer examination, meaning can be categorized into true and false forms. According to Riyono (2020c), false meaning appears to provide a sense of significance, but ultimately proves deceptive and leads to disappointment. False meaning involves short-term, self-centered, illusory, triggered by hurt, and superficial. True meaning, on the other hand, includes sense of purpose, sense of contribution, sense of competence, sense of enjoyment, and sense of values (Riyono, 2020c). True meaning is seen not only subjectively but also objectively. Hanson and VanderWeele (2021) outline three key components of the meaning aspect, namely coherence, both globally and individually, significance, both subjectively and objectively, and direction, which includes mission, purpose, and goals.

The meaning element in the PERMA Profiler lacks specificity in defining whether it aligns with true meaning as it remains subjective, so it cannot be ascertained that the intended meaning is true meaning. However, the results of this study show a positive correlation between virtues and self with meaning, but others negatively correlated with meaning. These results indicate that within the framework of flourishing theory, the concept of meaning often remains subjective and self-focused rather than focusing on true or objective meaning.

Conclusion

This study aimed to determine the relationship between anchor virtues, self, others, and materials on the flourishing of emerging adulthood. The results of this study suggest that if individuals dominantly rely on the anchor self, others, or materials, they do not achieve a flourishing condition. The flourishing condition can be predicted by the strength with which individuals adhere to virtues, which can grow stronger as their understanding deepens (Riyono, 2020b).

Based on this study result, the researchers suggest that emerging adulthood constantly improves their understanding of the virtues obtained through knowledge. This allows them to rely on virtues rather than becoming overly dependent on other anchors such as self, others, or materials. By firmly adhering to virtues, individuals can experience a flourishing state, characterized by positive emotions and optimal psychological function.

This research has several shortcomings. First, although the model fit criteria indicate that the model is quite good, the CFI and TLI scores, ranging from .80 to .90, were lower than expected, despite the SRMR and RMSEA scores showing good model fit and no issues in the SEM model. Second, the demographics of the participants in this study were not very diverse. Most participants were women, unmarried, had a high school education/equivalent, were students, and were Muslim. Further research should explore the consistency of these results with participants from more diverse demographic backgrounds.

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