

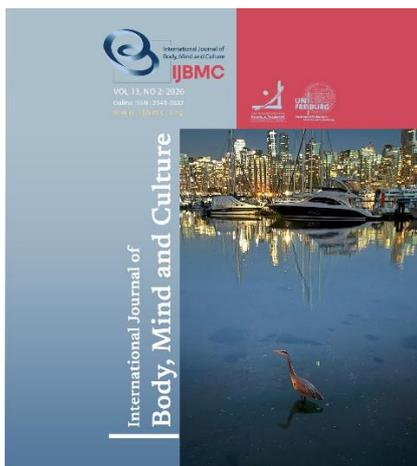
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# Validation of the Positive Emotion Scale (PES-14) in Indonesian Adolescents: A Study in the Towani Tolotang Hindu Community

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#### ABSTRACT

**Objective:** The purpose of this study is to develop instruments for measuring positive emotions in the Towani Tolotang Hindu community in Indonesia.

**Methods and Materials:** The selection of respondents from the Towani Tolotang Hindu youth in Sidenreng Rappang Regency was motivated by the community's strong enthusiasm for this religion, which is based on ancient Bugis beliefs. This study developed a Positive Emotion Scale for use in Hindu adolescents. This scale was validated through confirmatory factor analysis (CFA) in 568 late adolescents.

**Findings:** CFA supported a three-factor structure (recurrent positive psychological states; social connectedness; physical refreshed energy) with standardized loadings ranging approximately from 0.54 to 0.83 ( $p < 0.001$ ). Model fit was acceptable/borderline (CFI=0.935; TLI=0.921; NFI=0.919; GFI=0.990; RMSEA=0.080), while SRMR was high (0.143), suggesting room for model improvement. Reliability was satisfactory to high ( $\alpha$  up to 0.89;  $\omega$  up to 0.92), and AVE ranged from 0.426 to 0.560.

**Conclusion:** The Indonesian PES-14 shows generally supportive evidence of validity and reliability for Towani Tolotang Hindu adolescents, but the elevated SRMR indicates that refinement (e.g., item rewording, correlating theoretically justified errors, or alternative models) and additional validity evidence are recommended.

**Keywords:** Positive Emotion Scale, confirmatory factor analysis, psychometric validation, adolescents, Indonesia.

## Introduction

This research aims to understand the emotional context in humans. Emotions are complex conditions that involve subjective experiences, expressive behaviors, physiological stimuli, and even cognitive processes (Novak & Kiknadze, 2024). Unique experiences and moments that can expand more thoughts and actions (Bastiaansen & Duerden, 2025). Positive emotions are understood as adaptive functions rather than negative emotions. Positive emotions are characterized by joy, enjoyment, and satisfaction and reflect an individual's subjective well-being (Richman et al., 2005). Adolescence is considered an ideal time to cultivate positive emotions because it helps teenagers develop a positive personality and even solve problems well in groups (Li et al., 2022).

Positive emotions include enjoyment, relaxation, and life satisfaction, whereas negative emotions include anger and sadness (Zhu et al., 2024). Positive emotions have several dimensions, including pleasantness and arousal, pleasant emotions and pleasant involvement; Second, an increased physiological state of stimulation (Watson et al., 1988). When adolescents have pleasant emotions, it indicates that they show positive behavior towards various aspects of their environment. Individuals can regulate emotions, thereby enabling adaptation (Sekar & Lawrence, 2016).

In applying positive emotions, supporting theories such as the broaden-and-build theory from a particular perspective are needed (Fredrickson, 2001). Furthermore, this theory explains that positive emotions can expand attention, enabling adolescents to form cognitive skills, build social relationships, and maintain a positive psyche. Adolescents can explore ideas and engage in more diverse problem-solving to strengthen self-efficacy, peer support, and resilience.

The next theory explaining positive emotions is the neurocognitive mechanisms theory, which posits that individuals have cognitive flexibility that encourages set-shifting and more creative decision-making. Self-determination theory can also describe positive emotions, such as the desire to continue growing through learning to master oneself and build social relationships, thereby fostering autonomy, competence, and connectedness (Van Petegem et al., 2023). This triggers positive affection in adolescents, leading them to draw on personal resources (Beyers et al., 2025).

Control-value theory also explains that positive emotions arise, for example, when adolescents estimate that the task or condition they are experiencing is currently meaningful or valuable. They have control over their actions, and adolescents may experience active hope and joy. Some previous theories have strengthened the hypothesis that adolescents have unique ways of dealing with their environment, such as the opportunity to take risks, the possibility of new and uncertain outcomes, and the growing importance of peers (Ciranka & Van Den Bos, 2021). Thus, adolescents are expected to have a positive environment to create sustainable positive emotions.

Although positive emotions such as joy, excitement, and optimism are generally associated with improved well-being, they can also have paradoxical negative effects during adolescence if they are exaggerated, inappropriately expressed, or poorly regulated. Adolescence is a developmental stage characterized by significant neurobiological and psychosocial changes, including an imbalance between the socio-emotional reward system (which matures earlier and encourages the search for sensations) and the cognitive control system (which matures more slowly and regulates self-regulation). As a result, when adolescents experience increased positive affects—such as sensation or euphoria—they may exhibit impulsivity, poor decision-making, and increased involvement in risky behaviors, including reckless driving, substance use, and unsafe sexual practices (Crone & Dahl, 2012).

Another negative dimension of positive emotions is toxic positivity, the cultural or social pressure to stay optimistic and cheerful while avoiding or ignoring negative emotions. For adolescents, who are still developing emotion regulation skills, this stress can lead to emotional invalidation—suppressing natural feelings such as sadness, anger, or anxiety instead of processing them constructively. Research shows that excessive avoidance of negative emotions can inhibit adaptive coping strategies, create internal emotional conflicts, and contribute to maladaptive outcomes such as withdrawal from social environments, superficial interpersonal relationships, or even antisocial behaviors when repressed emotions arise in unhealthy ways (Diez-Canseco et al., 2024). In other words, the unbalanced promotion of positive emotions can undermine adolescents' authentic emotional development by

ignoring the important role of negative emotions in resilience, empathy, and problem-solving.

Thus, while positive emotions are undeniably important for healthy growth, they also carry hidden risks for adolescents when intensified, abused, or socially coerced. An optimal developmental path requires not only the development of positive emotions but also the ability to balance them with realistic judgment, critical reflection, and acceptance of negative emotions. In this case, developing emotion regulation skills is essential so that adolescents can benefit from positive affect without getting caught up in impulsivity, risky behavior, or emotional suppression. Positive emotions play an important role in adolescence because they are associated with psychological resilience, happiness, and the quality of social relationships. To research these aspects appropriately, a measurement tool that is truly valid and culturally appropriate is needed. The Positive Emotion Scale (PES-14) has indeed been widely used abroad, but no research has tested its validity among Indonesian adolescents. This is important because emotional experiences are greatly influenced by the values, beliefs, and cultural environment in which individuals grow. In other words, testing the validity of PES-14 among Towani Tolotang Hindu adolescents will ensure that the instrument accurately describes their psychological state.

The value of trust in the Bugis Towani Tolotang community demonstrates that it is a symbol of tolerance that aims to build harmony and reduce internal disputes and differences through intense ritual communication (Abidin, 2025). To understand the philosophical teachings of the Tolotang community, the implication in the Bugis language is that *narekko napahangngi ajarang tongengtongenna Tolotangnge, majeppu dena gaga* a meaningful problem. If the individual understands the true teachings of Tolotang, there are no problems or obstacles (Bahfiarti et al., 2021). The idea of local wisdom is *perrinyameng*, which refers to a willingness to work hard, a high appreciation for fellow humans, and a high level of social sensitivity toward them (Elihami, 2022).

The Towani Tolotang Hindu community has unique characteristics that are not found in other groups. The most dominant thing is social support and a strong belief in *Uwa'*. *Uwa'* is someone who is exalted and gets privileges from his adherents, such as getting tribute, getting honor, being respected by the community, and

having full power over the important decisions of his adherents. Therefore, this community is very important because there are gaps that do not consciously occur in society but have a slightly detrimental effect on others. The Towani Tolotang Hindu community has never received psychological interventions, especially quantitative ones with positive emotional instruments. This community has survived in the present era and has sought to protect its community through rules binding on its adherents, such as requiring adherence to more traditional events and prohibiting migration to other places.

In addition, most previous studies have focused on subjective well-being in general, but few have tested the validity of positive emotion instruments among adolescents with specific cultural backgrounds. This gap shows the need to expand the scope of measurement tool validation research to be truly relevant in cross-cultural contexts. This study presents a novelty by testing the validity of PES-14 among Hindu adolescents, Towani Tolotang, a group that has not been tested previously. Thus, the results of this study have the potential to open new space for the development of cross-cultural psychology research in Indonesia and to serve as a basis for designing interventions that are more sensitive to cultural diversity.

## Methods and Materials

### *Study Design*

This study uses quantitative descriptive and purposive sampling techniques. With this technique, researchers can specialize in specific groups and areas within the Sidenreng Rappang district. In this study, researchers aimed to develop and validate the Positive Emotion Scale (PES-14) among adolescents in communities with certain beliefs. Purposive sampling can help researchers explore more deeply among adolescents who are in school or have dropped out. This technique was chosen because it enabled the selection of a specific group as a research sample. Purposive is particularly relevant to this subject because of its peculiarities and the uniqueness of groups, from harvest rituals to large rituals, considered important by this community.

### Participants

The scale was applied to 568 adolescents aged 15-18 years. Adolescents at that age are considered to be still labile and need greater attention. There are many problems around where the perpetrators are teenagers. Adolescence is synonymous with self-exploration and probation, allowing for drastic emotional changes. Adolescents fill out informed consent and are willing to participate in the research until it is completed. Therefore, the respondents of this study were 15 years old (10.38%), 16 years old (41.37%), 17 years old (35.22%), and 18 years old (13.03%). Meanwhile, 439 (77.28%) teenagers attended school, and 129 (22.72%) dropped out.

### Instruments

The instrument used is an adaptation of an instrument previously developed by Van Wyk (2016). According to Van, positive emotions have a supporting dimension comprising 3 components: repeated positive psychological states, social connection, and physical refreshing energy. The alternative answers used in this study are 5 responses: disagree, disagree enough, agree, and strongly agree. Watson et al. (1988) explain that positive emotions are positive affectations that reflect the extent to which individuals feel enthusiastic, active, and alert. A state of full energy, full concentration, and pleasant involvement characterizes high positive emotions. The Positive Emotion Scale-14 may apply to adolescents in specific cultural contexts. That way, researchers can trace adolescents' positive emotions and describe the types they feel, whether at school, at home, anywhere, or even when they worship.

### Procedure

This study uses adaptation (Beaton et al., 2000). In step 1, the researcher asked linguists for their willingness to translate the instrument into Indonesian. Step 2 is to rearrange the translation using new items by identifying differences and similarities. Step 3 is to translate back to English to a different language institution than before. Step 4 is to discuss with 3 experts in the field of psychology, including 2 master's graduates who have become university lecturers in Indonesia and 1 foreign doctoral graduate who is also a lecturer. Experts carefully discussed the suitability of items and indicators for the dimension of positive emotions. Step 5 is to conduct an FGD with 5 students to discuss which items are understood and can be used for research.

After that, conducting research at several schools and adolescent homes in turn. Research: provide hard copies of the research scale for adolescents to read carefully. Then, give clear instructions so that the youth understands them. There may be risks, such as sitting for a long time and taking up approximately 30 minutes in class. This can help teens identify positive emotions independently. Respondents will be asked to provide personal data, such as initials, age, school origin, and address, and the data will be entered collectively. Then, score and tabulate carefully. Furthermore, data analysis using statistical software employs CFA to assess the construct of each item on the positive emotion scale. This research data was processed using JASP software version 0.95

This research has met ethical standards and has been reviewed by KEPK in accordance with the 7 CIOMS and WHO standards. And it has also fulfilled 35 items. The review was carried out in stages and monitored directly by the KEPPKN State University of Malang. This research has been approved and is suitable for conducting non-experimental research.

### Findings and Results

#### Translation results

The adaptation was done by translating the Indonesian language into Bugis. The researcher did not fully include the Bugis language, but did include it as an introduction. When adolescents cannot understand some items, the researcher explains them in Bugis, using examples from daily life. That way, adolescents do not feel that they are being intervened in and better understand the purpose of the scale. The researcher also said that this scale does not imply going to the grave, so that adolescents do not feel worried. The researcher also asked UWA for direction on mobilizing adolescents to complete this research instrument. Therefore, this scale seeks to be more neutral and not offensive to the culture. The researcher listed the conditions felt in daily life, not in the realm of certain rituals.

The translation of this research involved a series of fairly lengthy processes. The first is to identify the aspects with the appropriate item number. Then, adjustments were made and translated into Indonesian (T1). T2 is the result of T1, adjusted and analyzed by experts. Furthermore, T3 is a back-translation process

to observe the original language in the target language. Lastly, T4 is the final result of this translation. Several linguists, psychometricians, and educational

psychologists have previously discussed the scale. Below is the translation process. In the end, it was agreed to use T4 as a research scale in Indonesian.

**Table 1**

*Adaptation of Measuring Instruments*

Items	T1	T2	T3	T4
1. I have continuous positive emotional experiences	Saya mengalami emosi positif secara terus-menerus	Saya merasakan emosi positif secara terus-menerus	I feel positive emotions in my daily activities	Saya merasakan emosi positif dalam kegiatan sehari-hari
2. I feel sustained positive emotions	Saya merasakan emosi positif yang berkelanjutan	Saya merasakan emosi positif dalam kegiatan sehari-hari	I feel positive emotions constantly	Saya merasakan emosi positif secara terus-menerus
3. My positive emotions keep reappearing	Emosi positif saya terus muncul kembali	Emosi positif saya terus muncul kembali	My positive emotions keep resurfacing.	Emosi positif saya terus muncul kembali.
4. My positive emotions resurface in different situations	Emosi positif saya muncul kembali dalam berbagai situasi yang berbeda	Emosi positif saya muncul kembali dalam berbagai situasi yang berbeda	My positive emotions resurface in a variety of different situations	Emosi positif saya muncul kembali dalam berbagai situasi yang berbeda
5. I enjoy others' company	Emosi positif saya mengalahkan emosi negatif	Saya menikmati kebersamaan dengan orang lain.	I enjoy the company of others.	Saya menikmati kebersamaan dengan orang lain.
6. I am a social person	Saya menikmati kebersamaan dengan orang lain	Saya orang yang suka bergaul	I am a sociable person	Saya orang yang suka bergaul
7. I feel connected to people	Saya adalah seorang yang sosial	Saya tertarik untuk bersosialisasi dengan orang lain	I never feel lonely	Saya tidak pernah merasa kesepian
8. I am interested in socializing with others	Saya tidak pernah merasa kesepian	Saya tidak pernah merasa kesepian	I feel connected to others.	Saya merasa terhubung dengan orang lain.
9. I enjoy interacting with others	Saya merasa terhubung dengan orang lain	Saya merasa terhubung dengan orang lain	I am interested in socialising with others.	Saya tertarik untuk bersosialisasi dengan orang lain.
10. I feel energetic	Saya memiliki ketertarikan dalam bersosialisasi dengan orang lain.	Saya merasa bersemangat	I feel energised	Saya merasa bersemangat
11. I feel connected to my work	Saya menikmati berinteraksi dengan orang lain	Saya merasa terhubung dengan yang saya kerjakan	I feel connected to what I do	Saya merasa terhubung dengan yang saya kerjakan
12. I feel active	Orang lain memberikan perhatian kepada saya	Saya merasa aktif	I feel active	Saya merasa aktif
13. I am enthusiastic	Saya merasa bersemangat	Saya merasa antusias	I feel enthusiastic	Saya merasa antusias
14. My work inspires me	Tingkat energi saya sangat baik	Saya merasa terinspirasi dari apa yang saya kerjakan	I feel inspired by what I do	Saya merasa terinspirasi dari apa yang saya kerjakan

*Validity of CFA Construct*

The findings of this study show that all dimensions are valid with  $> 0.001$ . The dimension of repeated positive

psychological states has 4 items. The social attachment dimension has 5 items. The fresh physical energy dimension has 5 items.

**Table 2.**

*CFA Validity*

No	Dimension	Aitem	Std. estimate	z value	p value
1	Psychological recurrent positive	EP1	0.559	17.29	$> 0.001$
		EP2	0.820	44.18	$> 0.001$
		EP3	0.829	50.42	$> 0.001$
		EP4	0.753	32.46	$> 0.001$
2	Social connectedness	EP5	0.539	16.17	$> 0.001$
		EP6	0.630	22.82	$> 0.001$
		EP7	0.609	22.58	$> 0.001$
		EP8	0.671	27.40	$> 0.001$
3	Physical refreshed energy	EP9	0.788	44.22	$> 0.001$
		EP10	0.740	34.89	$> 0.001$
		EP11	0.714	45.00	$> 0.001$
		EP12	0.808	42.90	$> 0.001$
		EP13	0.784	21.02	$> 0.001$
		EP14	0.624	32.08	$> 0.001$

From Table 2, it is known that the std. The estimate of the positive emotion scale ranges from 0.559 to 0.829. Meanwhile, the z-value ranges from 16.17 to 50.42. The closer it is to 1, the stronger the relationship between the indicator and the latent factor. If the value of  $p < 0.05$ , the

item is declared valid, and all items have a value  $< 0.001$ , which is less than 0.05. The third stage is the result of the Implied Variances and Covariances test. The findings are in Table 3.

**Table 3**

*Covariance values per dimension*

			Estimate	Std. Error	z-value	p	95% Confidence Interval	
							Lower	Upper
Psychological recurrent positive	↔	Social connectedness	0.342	0.021	16.11	< .001	0.301	0.384
Psychological recurrent positive	↔	Physical refreshed energy	0.406	0.021	18.92	< .001	0.364	0.448
Social connectedness	↔	Physical refreshed energy	0.498	0.024	20.84	< .001	0.451	0.544

The CFA index indicates that the compiled model is deemed incompatible or that there is a model difference between the data model and the hypothetical model. All items are correlated with each other and show no difference between the matrix predicted by the theory and the matrix obtained from the data. The expected correlation is in accordance with the theory. All factors have been confirmed, including repeated positive states, social attachment, and fresh physical energy. Each item contributes significantly to the increase in positive

emotions of Towani Tolotang Hindu teenagers. The findings also confirm the presence of rituals among adolescents, such as harvest rituals that require strong, fresh physical energy. Mabollo rituals and weddings also require social attachment, such as staying at the cemetery and building togetherness collectively. The fourth step is to display the model fit indices. Model fit refers to the following parameters, as defined by [Furr et al. \(2022\)](#).

**Table 4**

*Model feasibility parameters*

No	Parameter fit	Criteria
<i>Absolute Fit</i>		
1	Goodness of fit index (GFI)	$\geq 0,90$
2	Root mean square error of approximation (RMSEA)	$\leq 0,08$
3	Normed fit index (NFI)	$\geq 0,90$
4	Standardized root mean square residual (SRMR)	$< 0,08$
<i>Incremental Fit</i>		
1	Comparative fit index (CFI)	$\geq 0,90$
2	Tucker-Lewis Index (TLI)	$\geq 0,90$
3	Parsimonious Normal Fit Index (PNFI)	0,60-0,90

The results of the model fit index in this study are as follows: the Chi-Square value is  $< 0.001$ . However, the small and insignificant chi-square value indicates a good fit, thus supporting the measurement model hypothesis ([Furr et al., 2022](#)). Other absolute values have met the criteria, including RMSEA, GFI, SRMR, NFI, TLI, CFI, and

PNFI, as explained by Hu & Bentler (1999), who stated that meeting 4-5 model-fit criteria is sufficient to assess model fit.

#### *Reliability of the Positive Emotion Scale*

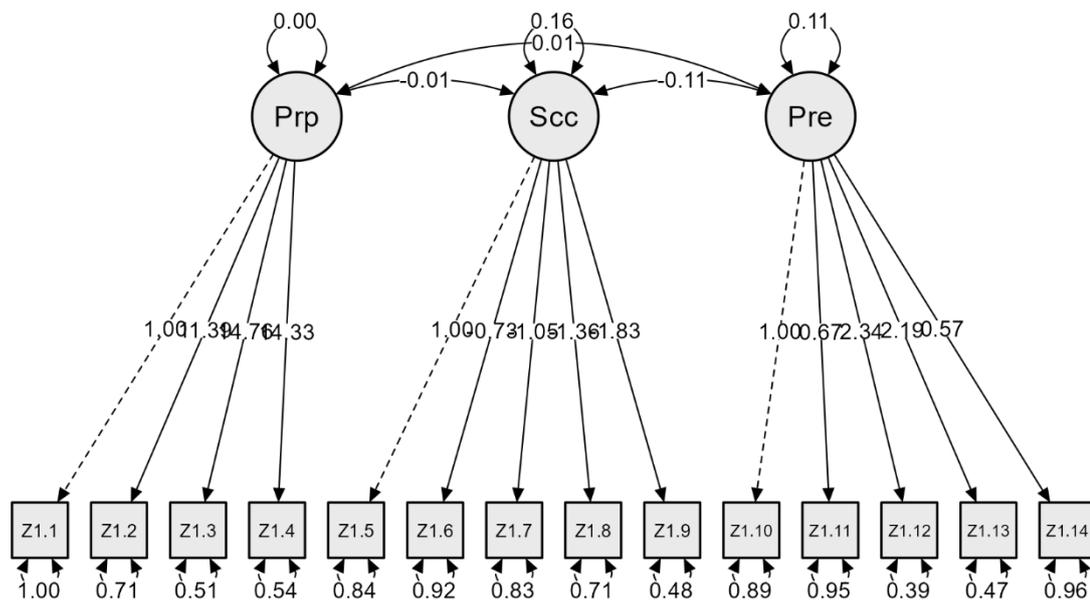
The reliability of the positive emotion scale is shown in Table 5.

**Table 5***Construct Reliability of the Positive Emotion Scale*

Scale	Alpha	AVE	Coefficient $\omega$
EP	0.890		0.916
Psychological recurrent positive		0.560	
Social connectedness		0.426	
Physical refreshed energy		0.543	

Table 5 shows that Cronbach's alpha ranges from 0.786 to 0.890. The AVE value ranges from 0.426 to 0.560. Meanwhile, the  $\omega$  coefficient value ranges from 0.732 to 0.916. The recommended minimum AVE value

is 0.5, but 0.4 is still acceptable given the greater reliability of other constructs (Fornell & Larcker, 1981).

**Figure 1.**

*Confirmatory factor analysis of the Positive Emotion Scale*

## Discussion and Conclusion

The dimensions of positive emotions in this study were all found to be valid. First, repeated positive psychological states indicate that adolescents experience comfort, peace, and joy across a range of situations. Teens have a comfortable place to enjoy positive emotions. Comfort encourages teenagers to engage in daily activities, such as studying at school and attending worship in Parinyameng. However, on the one hand, teenagers who worship also perform several rituals, such as cooperation, marriage, sipulung, mappenre inanre, and tudang sipulung, as meaningful ritual communication, offering, *supplications*, and hopes

(Hadawiah et al., 2024). Rituals help adolescents regularly develop positive psychological states. Starting from the sipulung tudang, teenagers can see and hear positive words and expressions from others, which can help them feel positive emotions. Teenagers consider tudang sipulung as a form of local togetherness that strengthens positive affect. Then, each youth member helps the family create a menu for the uwa, so that the youth contributes to concern for the family and to obedience to the uwa.

Teenagers feel that going to the UWA house and helping with UWA activities is a form of reward that strengthens positive emotions. Active involvement makes adolescents more likely to engage in charity and to feel closer to home. Puang is the incarnation of the

Hindu god Towani Tolotang, so every follower has an obligation to serve well. Teenagers are encouraged to become obedient followers and follow the rules or pakem in help. However, in line with the initial survey, parents expressed concern about the behavior and attitudes of young people who openly promote worship on social media. The phenomenon observed in the initial survey seems to contradict the control-value theory, as adolescents feel meaningless and do not receive positive expectations for interacting with their children. Supposedly, in a good social system, the upper and lower castes support each other so that they can give greater confidence and life expectancy to each other. That way, adolescents can think more flexibly and know the direction of their lives. However, for adolescents who get familiarity and sincerity from children, it is certainly an implication of the theory of neuro and undoing cognitive mechanisms.

The second dimension is social attachment in Towani Tolotang teenagers. The Towani Tolotang community in Sidrap builds strong social attachments through kinship, tradition, and ancestral beliefs. Genealogical relationships are the basis that strengthens their identity, while traditional rituals such as mappalili and respect for ancestors become a collective means of maintaining togetherness. These practices not only affirm cultural identity but also serve as social glue, keeping community members together despite their minority status. This solidity is interpreted as the implementation of the theory of expansion and development of positive emotions. Adolescents are better able to expand their connections and develop interpersonal skills through persuasion, which pushes them towards a more mature personality. Positive emotions are better able to develop sensitivity and self-awareness of what is lacking and efforts to succeed in existing rituals.

In addition, social solidarity in this community is evident in cooperation, economic cooperation, and concern among members in daily life. These bonds are also intertwined with the environment, as they view nature as an important part of the balance of life. The collective identity as Towani Tolotang symbolizes pride and resilience in the face of external pressure, and their social attachment includes aspects of kinship, spirituality, solidarity, and a relationship with nature. Adolescents have the resilience to maintain culture but

show reduced cognitive abilities, such as a lack of objectivity and a lack of legal basis for the rituals performed. Parents and other adults claim this is inherited from ancestors. Still, it can compromise adolescents' cognitive flexibility, making them less likely to question the origin or urgency of these rituals. This condition tends to be the opposite of the theory of neurocognitive mechanisms and undoing.

Furthermore, fresh physical energy is often the basis for the emergence of positive emotions. A fit body allows the mind to be calmer, more optimistic, and clearer in its perception of the situation. This condition aligns with the positive psychological view that physical and mental health are interconnected, in which both strengthen the individual's ability to adapt and establish harmonious social relationships. In other words, healthy energy is not only capital for daily activities, but also a source of gratitude, enthusiasm, and more lasting happiness. Energy fosters joy and personal growth, thereby supporting the application of the theory of expansion and development. Teenagers with positive energy tend to remain calm when facing challenges, such as walking long distances to the rice fields, visiting their ancestors' graves, and working hard to perform rituals in the Towani Tolotang Hindu community. Adolescents use a positive coping strategy, accompanied by strong self-efficacy, which supports both expansion and development theory and control-value theory.

In the Towani Tolotang community, physical energy and positive emotions are maintained through collective involvement in ritual activities and joint work, such as traditional ceremonies or agricultural cooperation. This kind of participation not only strengthens the body's endurance through physical movement but also evokes a sense of togetherness and emotional connection between members. The positive emotions born from these collective activities become the social glue that keeps the community strong and keeps their cultural heritage alive from generation to generation. The broaden-and-build theory, developed by Barbara Fredrickson, states that positive emotions expand mindsets and actions, thereby building long-term psychological, social, and physical capital that improves survival and general well-being (Taylor et al., 2000).

In addition, a literature review on *Social Capital* and physical activity includes Scopus-based studies, which emphasize that social capital, such as cohesion and social

networks, is closely related to physical activity in daily life (Yip et al., 2016). Teenagers can relate the benefits of rituals to their bodies as they become healthier and fitter. Research on adolescent health and mental health provides evidence that the theories of expansion-development, neuroendocrine-cognitive mechanisms, and control value are integrated and can sustainably influence adolescents' positive emotions.

Positive emotions play a crucial role in adolescent development and well-being. Positive emotions are associated with a range of benefits, including resilience, better physical health, and improved psychological well-being. Resilience also plays a role in encouraging prosocial behavior, such as assisting friends in understanding learning materials (Farida et al., 2024), and in reducing the tendency toward academic procrastination by strengthening self-control and confidence in academic competence (Khoirunnisa et al., 2024).

Research shows that positive emotions can increase resilience by increasing individual resources, thereby contributing to overall mental health and social responsibility (Schoeps et al., 2021). Positive emotions are associated with improved emotion regulation and prosocial behaviors, which can lead to better social interactions and relationships (Bahjatunnufuz et al., 2024).

This study shows that the Positive Emotion Scale (PES-14) has sufficient validity for use with adolescents in the local cultural context, particularly the Towani Tolotang Hindu community in Indonesia. Adolescents have positive emotions that are used in daily life, be it at school, at home, or in activities such as doing harvest rituals, participating in mabbolo religious rituals, contributing to wedding rituals, or helping to make food menus for mappenre nanre to the uwa house.

Positive emotions strongly influence adolescents' decisions to participate in worship rituals without fatigue, and they voluntarily help one another in the Towani Tolotang Hindu community. Teenagers believe that helping will bring spiritual blessings. Thus, positive emotions can relieve psychological tension and help adolescents to be more religious.

This scale of positive emotions in the future can also be tested in minority groups such as disability groups, Javanese community groups, Kalimantan tribal community groups, and community groups with certain

religious sects. The scale of positive emotions is quite easy. It has a context that supports social support for physical activity involvement, which, of course, all communities need. In the context of cross-cultural psychology, it can reduce stigma and prejudice, increase cultural awareness and acculturation, strengthen feminine and masculine identities, and eliminate racism.

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#### Declaration of Interest

The authors of this article declared no conflict of interest.

#### Ethical Considerations

The study protocol adhered to the principles outlined in the Helsinki Declaration, which provides guidelines for ethical research involving human participants. Ethical considerations in this study included the fact that participation was entirely optional.

#### Transparency of Data

In accordance with the principles of transparency and open research, we declare that all data and materials used in this study are available upon request.

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#### Authors' Contributions

All authors equally contribute to this study.

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