

CONNECTION LEVEL RELIGIOSITY WITH *PSYCHOLOGICAL* STUDENT *WELL-BEING* SMAN 1 INDRALAYA

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ABSTRACT

This study examines the relationship between the level of religiosity and *psychological well-being* on High school students in Indonesia, considering that late adolescence is a dynamic developmental phase with various psychosocial and academic challenges. A correlational quantitative method was used with a sample of 78 11th-grade students at SMA Negeri 1 Indralaya. Data were collected through a questionnaire. Likert scale. The results show that the majority of students have very high (51%) and high (46%) religiosity, as well as *psychological well-being* very high category (92%). The Pearson Product Moment correlation analysis produced a coefficient of 0.862, indicating a very strong positive relationship between the two variables. This means that the higher a student's level of religiosity, the higher their psychological well-being, and vice versa. This finding confirms the role of religiosity as a protective factor and a significant source of meaning for the psychological well-being of adolescents in the environment. school.

Keyword: : *Level Religiosity, Religiosity, Psychological Well-being, Student*

INTRODUCTION

Adolescence is a dynamic and challenging phase of development, encompassing significant physical, emotional, cognitive, and social changes. During this period, adolescents not only face biological transformations but also struggle with the process of discovering their identity, managing increasingly demanding academic demands, and navigating increasingly complex social interactions (Hanan Siswanto, 2024). The accumulation of pressure from various areas of life has the potential to greatly disrupt their *psychological well-being*.

Draft *psychological well-being* according to Ryff, (1989) goes beyond simply the absence of mental illness. It is defined as a state of optimal mental functioning measured through six key dimensions: self-acceptance (accepting one's strengths and weaknesses), positive relationships with others, autonomy (the ability to act independently), environmental mastery (the ability to manage life's responsibilities), a clear sense of purpose in life, and growth sustainable personal. On teenagers, welfare Good psychological well-being is a crucial foundation for being able to face the dynamics of development, accept oneself, build healthy relationships, and manage challenges from the environment, especially amidst academic pressure and the increasingly massive influence of social media.

According to Kartikasari & Priscella (2024), examining this aspect in adolescents is crucial because this is a critical period full of physical, emotional, and social dynamics. Psychological well-being encourages adolescents to accept themselves, build healthy



relationships, and navigate environmental challenges. Furthermore, academic pressure and increased social media use have been shown to negatively impact adolescents' psychological well-being, so the sustainability of their positive psychological functioning requires in-depth study. The school environment, particularly at the senior high school (SMA) level, is often the epicenter of these various psychosocial demands. From final exam preparation, academic competition, high family expectations, to peer dynamics, all have the potential to become... sources of stress that threaten students' mental health. Therefore, identifying factors that can act as protective factors is crucial. One factor widely believed and researched to make a positive contribution is religiosity.

Religiosity is not only understood as formal participation in religious rituals. According to Glock and Stark (1968), it is a multidimensional construct that includes five aspects: ideological beliefs, ritual worship practices, and spiritual experiences. religious Which personal, knowledge about teachings religion, And consequence or practice values religion in life social daily. On teenager, Religiosity functions as an internal value system that shapes the framework for thinking, acting, and responding to problems. Religious values can serve as moral guidelines, aid in ethical decision-making, and prevent engagement in deviant behavior. Furthermore, religiosity is believed to form more adaptive coping mechanisms in the face of stress, providing a sense of meaning and purpose in life, ultimately contributing to improved *psychological well-being*.

Religiosity plays a crucial role in shaping students' personalities and behavior during their education. In the journal Ma'arij et al., (2024) stated that the application of religious teachings has a very important function in building personality, which then makes every student's actions in daily life reflect a constructive attitude, with a significant role in shaping the character and behavior of students during the learning period at the senior high school level. In this phase, students are facing a growth period filled with various tests, such as academic burdens, unlimited social interactions, the process of finding self-identity, and preparation for the world of work or university level. In such circumstances, the spiritual dimension play a role as wrong One reference mark And principle life Which can provide guidance in the process of thinking and acting. Students who have an adequate level of religious depth are generally more capable consider positive and negative sides as well show attitude who are more vigilant when making decisions related to norms and ethics.

Various empirical studies support this relationship. Studies by (Dona Dwi Novita et al., 2024) and (Herdiansyah et al., 2024), for example, revealed a positive correlation between religiosity and dimensions of *psychological well-being* such as self-acceptance, environmental mastery, and clarity of life goals. Religiosity acts as a protective factor, helping adolescents reduce anxiety. increase psychological resilience, and find inner peace.

This belief in the role of religiosity is also in line with the spiritual perspective of Islam. In Surah Ar-Ra'd, verse 28 of the Quran states, "Remember, only in the remembrance of Allah do hearts find rest." This verse emphasizes that spiritual closeness to God can be a source of inner peace and tranquility in the face of life's turmoil. A hadith narrated by Muslim also depicts the attitude of believers who are always grateful and patient in all circumstances, reflecting the self-acceptance and environmental mastery



dimensions of psychological well-being.

However, this ideal image needs to be confirmed in a specific context. Preliminary observations and interviews with guidance and counseling (BK) teachers at SMA Negeri 1 Indralaya revealed an interesting phenomenon that formed the basis for this research. On the one hand, there were indications of problems with *psychological well-being*. some students, which is shown through symptoms such as withdrawing from social interactions, decline motivation Study, anxiety, And pressure in socializing. Symptoms This indicates challenges in the dimensions of self-acceptance, positive relationships, and environmental mastery.

On the other hand, the level of religiosity among students at the school was also observed to be less than optimal. Several behaviors, such as a lack of commitment to participating in school religious activities (for example, not bringing prayer equipment), the use of offensive language, and selfishness and a reluctance to share with peers, suggest this. that internalization of religious values in life daily still needs strengthening. This diversity in religiosity raises a fundamental question: is there a significant relationship between these varying levels of religiosity and the level of *psychological well-being* of students at this school?

Thus, this study aims to examine the relationship between religiosity and *psychological well-being* among students at SMA Negeri 1 Indralaya. The results are expected to provide a valid scientific basis for schools, especially teachers. And counselor, For designing And develop program strengthening student more comprehensive. The program can be in the form of integrating spiritual values into guidance and counseling services, developing more religious activities applicative, or psychoeducational interventions designed to improve students' psychological well-being by holistically strengthening their religiosity.

METHODS

This research was designed using a quantitative approach through a correlational method. Baharuddin (2018) explains that correlational research aims to identify the existence and extent of relationships between variables without intervening or manipulating the variables being studied.

This approach was chosen with the primary objective of identifying the existence and strength of the relationship between the two variables studied, without intervening or manipulating the subjects' conditions. Specifically, this study aimed to examine the relationship between religiosity as the independent variable (X) and psychological well-being as the dependent variable (Y) among students at SMA Negeri 1 Indralaya. The collected quantitative data were then analyzed to answer the research questions and test the hypotheses.

The research location was determined at SMA Negeri 1 Indralaya, Ogan Ilir Regency, South Sumatra, with the implementation time in August 2025. The population in this study was all 260 class XI students. The selection of class XI was based on the consideration that students at this level were considered to have passed the adaptation period as new students (class X) but did not yet have divided concentration. on preparation exam end And graduation like Which experienced student class XII.



From this population, samples were taken using the probability sampling technique of the Simple Random Sampling type. According to Sinaga, Dameria (2014) Probability sampling with the Simple Random Sampling technique (simple random sampling) is carried out by selecting members of the population through a lottery process or by utilizing a random number table. Determination of the number of samples uses the Slovin Formula with an error rate (e) of 5%, resulting in a sample size of 78 students. This technique was chosen because the population was considered homogeneous and allowed each member of the population an equal chance of being selected.

Data collection was conducted using a survey method using a closed questionnaire filled out directly by respondents. According to Aslindar, Dwi Astarani (2022), a questionnaire is a list of questions or statements prepared to be answered by respondents, namely individuals who are the objects of measurement. The research instrument consisted of two separate questionnaires constructed using a Likert scale. The first questionnaire measured religiosity, while the second measured psychological well-being. The instrument for measuring psychological well-being was adapted from an instrument developed by Romi Fajar Tanjung, M.Pd., with permission from the owner. Before being used for actual data collection, the instrument was first tested for quality through validity and reliability tests. Validity tests are conducted to test the accuracy of an instrument in measuring what it is supposed to measure. Fakhri Ramadhan et al., (2024) Validity is rooted in the word *validity*, which refers to the level of ability of a measuring instrument to carry out its function precisely and carefully. A measurement instrument can be said to have a strong degree of validity when the instrument is able to carry out its measurement function with precision in accordance with its design intent. In other words, the data obtained from the measurement truly describes the actual situation or reality of the thing being measured. In this study, construct validity testing was used using the Product Moment correlation technique. A statement item is declared valid if the correlation coefficient (r -calculated) is greater than the r -table value at a 10% significance level. This test was conducted on 78 students who were not part of the research sample. Next, a reliability test was conducted to test the consistency and reliability of the instrument. Fakhri Ramadhan et al., (2024) explained that reliability comes from the word *reliability*, which refers to the extent to which the results of a measurement can be relied upon. A measurement is said to be reliable if it produces relatively consistent data when repeated on the same group of subjects, as long as the characteristics measured in the subjects do not change. The test uses the Cronbach's Alpha formula with the help of SPSS version 25 software. An instrument is declared reliable if the Alpha coefficient value obtained is greater than 0.60. The reliability test is only carried out on statement items that have been declared valid in the previous stage.

After the data from the research sample is collected, the data analysis stage begins by conducting Test Prerequisite Analysis. Test This required For ensure that data fulfill the basic assumptions so that the hypothesis test can be carried out validly. The prerequisite tests carried out include: (1) Normality Test, which aims to determine whether the data distribution is normally distributed. According to Sintia et al., (2022) the normality test is a test used to determine whether the data distribution is normally



distributed or not. The test is carried out using the One-Sample Kolmogorov-Smirnov Test using SPSS 25. The decision criterion is that the data is declared normally distributed. normal if the significance value (Sig.) obtained is greater than 0.05. (2) Linearity Test, which aim For test whether connection between variables X And Y nature linear. The linearity test is conducted to determine whether there is a linear relationship between the dependent variable and each independent variable analyzed. The determination of linearity is carried out by comparing significance value of *deviation from linearity* (deviation from linearity) to the predetermined alpha value (Diana Rahmawati Mahendra Adhi Nugroho, 2013). The relationship is declared linear if the significance value of the Deviation from Linearity resulting from the analysis of variance (ANOVA) is greater than 0.05.

After both prerequisite tests are met, the next step is to conduct a hypothesis test. The analytical technique used is Pearson Product Moment Correlation Analysis. This technique was chosen because the data generated from the Likert scale is considered interval data, and the research objective is to determine the relationship and degree of relationship between two variables. Following the guidelines referenced by Sutrisno Hadi through Hasanah & Harisantoso, (2020) in correlation Pearson analysis This produce The correlation coefficient (r) ranges from -1 to +1. An r value approaching +1 indicates a very strong positive relationship, while a value approaching -1 indicates a very strong negative relationship. An r value of 0 indicates no relationship. In addition to the magnitude of the correlation, this analysis also produces a significance value (p-value) to test whether the relationship found is statistically significant. The research hypothesis (H_1) stating that there is a positive relationship between religiosity and psychological well-being will be accepted if the significance value obtained is less than 0.05 ($p < 0.05$). All statistical calculation processes in this study were assisted by SPSS version 25 software to ensure accuracy.

RESULTS AND DISCUSSION

The results of the study show the distribution of the Religiosity Level of students of SMA N 1 Indralaya in five categories, namely from very high to very low. Meanwhile, Psychological Well-being is classified into four levels, from very high to very low. Of the total of 78 respondents, there are as many as 51% with a total of 40 students whose Religiosity Level is classified in the very high category. Then as many as 46% or 36 students are in the high category. Finally, as many as 2 students or 3% of students are categorized as being at a moderate Religious Level. Thus, the majority of students have a very high Religiosity Level. Of the total of 78 respondents also for the level of *psychological well-being* , there are as many as 92% with a total of 72 students whose level *psychological well-being* classified as in category very tall. Then As many as 8%, or 6 students, were in the high category. Thus, the majority of students had a very high level of *psychological well-being* .

This study also used a normality test which produced a significance level of 0.200. When compared with the established significance level, ($\alpha=0.05$), the value is higher. This condition indicates that the residual data is normally distributed, thus the assumption of



normality is met. Fulfillment of this assumption is the basis for the feasibility of applying parametric analysis methods, such as correlation tests. Statistically, this decision is in accordance with the acceptance criteria for the normal hypothesis (H1) when the probability of significance exceeds 0.05. A linearity test was also conducted, which showed a deviation from linearity value of 0.115. Because this value is greater than 0.05, it is concluded that there is a linear relationship between variables X and Y.

Results Test Pearson Product Moment

Correlations

		RELIGIUSITAS	PWB
RELIGIUSITAS	Pearson Correlation	1	.862**
	Sig. (2-tailed)		.000
	N	78	78
PWB	Pearson Correlation	.862**	1
	Sig. (2-tailed)	.000	
	N	78	78

** . Correlation is significant at the 0.01 level (2-tailed).

Based on the results of the Pearson Product Moment correlation analysis, a coefficient of 0.862 was obtained with significance 0.000 ($p < 0.05$). This shows there is a positive relationship **There is a very strong relationship** between the level of religiosity (X) and psychological well-being (Y). A positive value indicates that both variables move in the same direction; an increase in religiosity is followed by an increase in psychological well-being, and vice versa. This finding strengthens the suspicion that there is a close and positive relationship between religiosity and students' psychological well-being. The results of the study revealed a profile that Very positive results regarding the level of religiosity and psychological well-being of students at SMA N 1 Indralaya. Regarding the religiosity variable, the absolute majority of students, namely 97%, were in the high to very high category, with 51% in the very high category and 46% in the high category. Only 3% were classified as moderate, and none of the students were in the low or very low categories. This high achievement is strongly suspected to be closely related to the school environment. This finding aligns with research by Mahbuubah et al., (2023) which states that the school climate through formal education, positive interpersonal relationships, and structured activities plays a significant role in shaping students' religiosity. In other words, the school environment with all its dynamics, including culture and social factors within it, appears to be very conducive to the development and maintenance of religious values. This success can be interpreted as reflection from effectiveness education religion Which executed, practice religious Which routine, as well as support systemic from s c h o o l community .



More in-depth observations conducted in a participatory manner, such as those Kurniawati & Purnomo (2025) explain that they highlight the key elements that shape the religious character of this school. Routine religious activities, the presence of religious symbols in the physical school environment, and consistent role models demonstrated by teachers and educational staff are determining factors. This shows that the formation of religiosity does not occur solely through formal teaching in the classroom, but also through the creation of a school ecosystem that is holistically infused with religious values, supported by healthy social interactions, and animated by role models. This comprehensive approach is what successfully creates an environment that not only transfers religious knowledge, but also instills and practices it in students' daily lives.

Meanwhile, students' psychological well-being also showed remarkably positive results. Ninety-two percent of students were in the very high category, and the remaining eight percent were in the high category. Similar to the religiosity data, no students had low or very low psychological well-being. This indicates that students at the school generally have excellent mental health, reflected in their ability to manage their emotions, have a sense of purpose in life, foster positive social relationships, and experience independence and self-acceptance.

This high level of psychological well-being is most likely the result of a school environment that supports students' psychosocial development. optimal. Factors such as a positive but non-oppressive academic climate, constructive and respectful teacher-student relationships, availability of services Easily accessible guidance and counseling, as well as a variety of extracurricular activities that hone self-confidence and social skills, also contribute significantly. Furthermore, the high levels of religiosity found are also thought to be a protective and catalyzing factor that strengthens students' psychological resilience. Religiosity can serve as a framework of meaning and values that helps students cope with academic and social stress, providing a sense of calm and emotional stability. However, it should be acknowledged that these very positive findings may also be influenced by the homogenous characteristics of the sample or a tendency to respond favorably (social desirability bias).

This finding regarding the role of religiosity as a source of psychological strength is supported by various previous studies. Kurniawati & Purnomo (2025), for example, showed that religiosity functions as a mediator that transforms social support into psychological well-being. The mechanism is to become a healthy coping strategy, stabilize emotions, create meaning in life, and cultivate a sense of gratitude and inner peace in facing pressure. Ramadhan & Hamzah, (2024) also emphasized the role of religiosity as a significant protective factor in reducing symptoms of psychological disorders and increasing mental resilience, particularly through a sincere attitude and the ability to manage stress, which is particularly relevant for adolescents.

This study specifically aimed to examine the relationship between religiosity and psychological well-being among 78 students at SMA N 1 Indralaya. Statistical analysis using the Pearson Product Moment formula yielded a correlation coefficient of 0.862. Based on the criteria table used, this value falls within the "Very Strong" range. The absence of a negative sign in front of the correlation number indicates a positive



relationship, meaning that both variables move in the same direction. The interpretation is that the higher a person's religiosity, the higher their psychological well-being. Conversely, a decrease in one variable tends to be followed by a decrease in the other. The significance value obtained was 0.000 ($p < 0.05$), confirming that this very strong relationship is statistically significant and not coincidental.

Based on the entire discussion, it can be concluded that there is a significant positive relationship with very strong strength between the Level of Religiosity and *Psychological Well-Being* in students at SMA N 1 Indralaya. The results of the data processing firmly support the research hypothesis, so that H1 is accepted and H0 is rejected. This finding presents an interesting consistency between theoretical and empirical data. The fact that both religiosity and *psychological well-being* have very high profiles in the same population has provided a strong starting point. Subsequently, confirmation through statistical tests that yielded a very strong correlation ($r = 0.862$) not only proved the numerical relationship, but also suggested that in the specific context of this school, religiosity was likely one of the sources of Power (*resource*) or factor main supporter for welfare student psychology.

Findings This is in line with several previous studies such as Herdiansyah et al., (2024) and Akbayram & Keten, (2024), which emphasize the role of religious-spiritual practices and involvement. as factor protective And driver health mental. In In an educational context, these findings can be valuable considerations for educators and school stakeholders to continue supporting and integrating positive religious values into all school activities. The goal is not solely for religious purposes, but also as a strategic and holistic effort to improve and maintain students' psychological well-being.

However, it's important to note that this study is correlational in nature. This means the results suggest a strong association, but they cannot necessarily be concluded as a direct cause-and-effect relationship. It's entirely possible that other factors beyond religiosity, such as strong family support, healthy friendships, or even good physical health, are also at play. participate contribute big in form *psychological well-being* student. By Therefore, further research with samples from more diverse backgrounds or using a qualitative approach to explore students' subjective experiences is highly recommended to understand the mechanisms and dynamics of this relationship more deeply.

When placed within the broader academic conversation, the findings of this study gain resonance and depth of meaning. The very strong correlation obtained is not an isolated phenomenon, but rather part of a mosaic of scientific evidence that increasingly confirms the pattern of a positive relationship between religiosity and psychological well-being, while offering unique contextual nuances. Overall, these findings reinforce a growing consensus across much of the literature, as demonstrated by Kézdy et al.'s (2011) review study highlighting religiosity. as a protector of adolescent mental health through increased well-being, adaptive coping, and social support. Similar support comes from research by Dolcos et al. (2021) on the role of religious coping as a mediator in reducing anxiety, and Jokela (2022) who emphasized the contribution of religiosity to positive dimensions such as purpose in life.



What is interesting to examine further is the strength of the relationship (0.862), which is considered very high in this study, which is possibly higher than reports from several other studies that found moderate correlations. This difference is very likely due to the unique characteristics of the sample and the environmental context. At SMA N 1 Indralaya, where majority student Not only religious but Also very prosperous Psychologically, and supported by a school culture steeped in religious values, the impact of religiosity on *psychological well-being* can be more direct and intense. This homogeneity toward high scores in statistical analysis does tend to produce large correlation coefficients.

These findings also support our understanding of the psychological mechanisms underlying this relationship. Literature, such as that presented by Vijay Pawar (2025), explains that involvement in religious practices and communities fulfills fundamental human psychological needs: a sense of *belonging*, meaning in life, and a clear value structure. The description of the data from this study, which shows high student participation in religious activities, implies that these basic needs may be best met through religious channels. Thus, high *psychological well-being* can be seen as a natural consequence of the fulfillment of these psychological needs. In other words, religiosity in this context serves as a coherent, accessible, and effective framework for students to build and maintain their well-being.

Furthermore, studies by Villani et al., (2019) and Wnuk & Marcinkowski, (2014) confirmed that meaning in life and hope are often key mediators between spiritual experiences and psychological well-being. In adolescents, the community Religiousness provides a sense of belonging that reduces loneliness and provides a value structure, which in turn increases resilience and *psychological well-being*. Findings This research at SMA N 1 Indralaya is in line with this framework of understanding, while also contributing by showing how strong this relationship can manifest in a very supportive environment.

From the entire discussion, it is clear that religiosity plays a significant role as an internal resource for students to achieve *psychological well-being*. Therefore, these findings have highly relevant practical implications, particularly for the implementation of Guidance and Counseling (BK) services in schools. Given the strong positive relationship between the two, BK services can be designed to intentionally utilize and strengthen these internal resources. One strategic step is to integrate universal religious-spiritual values such as gratitude, resilience, forgiveness, and the search for meaning into the content of basic classical guidance services. For example, in topics such as stress management or self-development, counselors can facilitate reflection on students' sources of personal strength and serenity, which for many stem from their religious beliefs. As Muhammad et al. (2025) noted, internalizing religious beliefs significantly supports a sense of self and purpose in life, which in turn enhances aspects of well-being such as autonomy and personal growth.

Building on these findings, guidance and counseling services can develop more in-depth interventions, such as group guidance focused on meaning-making. In a safe and non-judgmental group setting, students are invited to reflect on their life values and beliefs through open discussions, written reflections, or exploration of inspirational stories.



Counselors facilitate the process of connecting these values to life goals and strategies for facing challenges. This approach, as explained by Habsy et al. (2024), is effective in increasing self-understanding, resilience, and self-acceptance through collaborative interactions.

In addition to group guidance, group counseling focused on strengthening meaning and psychological resilience can also be conducted. Within the group dynamics, students can share experiences about how their beliefs or life values helped them overcome difficulties. Counselors facilitate by asking guiding questions to help the group identify positive patterns and formulate ways to translate spiritual values into concrete actions. This approach aligns with research by Indriani & Maemonah (2020), which shows that Islamic group counseling can improve religiosity, emotional intelligence, and social adaptation in adolescents through shared experiences and peer support.

Finally, in individual counseling, it is important for counselors to see the student as a whole, including their spiritual dimension. Using a dialogical approach, counselors can help students recognize and utilize their beliefs or life principles, such as patience, gratitude, or belief in a better plan, as sources of strength to overcome problems. As described by Ramdi & Handayani (2024), this process change belief abstract become foundation toughness Which real, make more comprehensive and sustainable counseling. Thus, research findings don't stop at the academic level but can be operationalized into concrete service programs that positively impact students' psychological well-being in schools.

CONCLUSION

Based on a study of 78 eleventh-grade students at SMA Negeri 1 Indralaya, it can be concluded that the majority of students' levels of religiosity and psychological well-being are in the very high category. As many as 51% of students have very high religiosity. 92% had very high psychological well-being. Statistical analysis yielded a Pearson correlation coefficient of 0.862 with a significance level of 0.000, indicating a very strong positive relationship between the two variables. This demonstrates that the higher a student's religiosity, the higher their psychological well-being, and vice versa. The strength of this relationship is also supported by the homogenous characteristics of the sample and the school environment that supports religious values.

Based on these findings, it is suggested that students consciously develop their religious dimension not only as a ritual, but also as a source of meaning. life and inner peace, and actively participate in positive religious activities. Teachers are advised to integrate inclusive religious values into the learning process and create a classroom climate that supports spiritual reflection, while also modeling a balanced life between spirituality, emotions, and social life.

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