



The Impact of Religiosity and Social Support on Psychological Well-Being among *Tahfidz* Students

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Abstract

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High school students who memorize Al-Qur'an face challenges maintaining their psychological well-being while memorizing Al-Qur'an and attending school activities. This study aims to determine the relationship between religiosity and social support with psychological well-being in high school students who memorize the Qur'an. The research subjects were 103 students (mean age 16.41) who were in the process of memorizing 30 chapters of the Qur'an at SMA IT Abu Bakar and SMA IT Baitussalam Yogyakarta. The sampling technique used was convenience sampling. Data collection was carried out using three scales: psychological well-being scale ($\alpha=0.904$), religiosity scale ($\alpha=0.892$), and social support scale ($\alpha=0.092$), all of which were modified. The multiple regression data analysis revealed a significant relationship between religiosity and social support with the psychological well-being of high school students who memorize the Qur'an. The simultaneous effective contribution of two independent variables to psychological well-being is 52.6%. The partial contribution of religiosity is 26.9%, and the partial contribution of social support is 25.7%. These results can be a baseline for schools to develop support for memorizing the Qur'an in terms of facilities, training, and mentoring to increase students' religiosity and psychological well-being.

INTRODUCTION

The interest of Muslims in memorizing the Qur'an has recently increased. One of the countries with the largest Muslim population, Indonesia, is recorded to have around 30,000 memorizers of the Qur'an out of 210,000,000 total Muslim population (Safutra, 2017). The massive interest of Indonesian Muslim citizens has triggered many formal and non-formal institutions development and memorization of the Qur'an programs provision (Wahyuni & Syahid, 2019). The Qur'an memorization program, or what can be called the program of *tahfidz* Al-Qur'an, has a vital role in developing children's potential. If it is unorganized well, it will be detrimental to children and those around them. This notion encourages many parents to send their children to educational institutions in which a program to memorize the Qur'an is available.

Implementation of the Qur'an values by the readers will give them peace and an antidote for anxiety and illness which are provided by Allah SWT (Taghiabad et al.,

2015). A study conducted by Utama and Fakhri (2019) proved that the intensity of memorizing the Qur'an has a significant impact on academic stress. Acts of worship carried out by the memorizer when memorizing empower this impact, for example, the midnight prayer three times a week and fasting at least one day a week. These worship activities will increase religiosity and make the stress easier to overcome.

Marza (2017), in his research, said that adolescents who memorize the Qur'an can manage themselves well. His research stated that students who can organize themselves will successfully memorize the Qur'an and obtain achievements amid academic activity and memorization. This self-regulation ability also influences the change of individuals' morals (Marza, 2017). The prior behavior unacceptable morally will improve better. Worship that was not the first priority in the past became a top priority. The purpose or meaning of life also appeared clearer. An individual who memorizes the Qur'an with his/her heart and realizes that he/she is going through the process of memorizing stimulates his/her positive feeling, and self-function improves as well.

Toyibah et al. (2017) also found that memorizing the Qur'an affects spiritual intelligence and psychological well-being. This research explains that a person can interpret the activities carried out based on the purpose of closeness to Allah (SWT). Furthermore, it will create a harmonious relationship with Allah (SWT), other people, and oneself to prosper in their lives. Being spiritually intelligent provides positive side effects for one's psychological well-being because Allah (SWT) is the only foundation of one's life.

Psychological well-being is defined as a person who can see themselves having positive relationships with others, can deal with social pressure, has goals, and can develop his/her abilities (Ryff, 1995). Ryff stated that a person with good psychological well-being is free from negative mental health indicators which relate to their function as a human being in everyday life. Another definition states that psychological well-being is an individual condition when he/she faces challenges in their personal life (Keyes, 2013). In contrast to social well-being which is related to social tasks that must be faced by individuals in social and community structures, psychological well-being is more directed to universal human needs and has a practical function (Diener, 2000). These needs include the necessity of life meaning, positive social relations, the need for self-esteem, competence, ability to control the external environment. From these various needs, the optimal human function will emerge, meaning of person's psychological well-being will make him/her an individual with many benefits.

Well-being for an individual, particularly adolescents, can increase self-regulation, and it also causes a decrease in the level of anxiety and stress experienced (Ruini et al., 2009). According to Akhtar (2009), psychological well-being can make adolescents have positive emotions, feel satisfied and happy with their lives, overcome depression, and distance themselves from negative behavior. The way to have

psychological well-being is to focus on self-realization, self-meaning, and actualization of one's potential so that it functions positively (Ryff & Keyes, 1995).

Adolescents or relatively high school student who is memorizing the Qur'an must interact with the Qur'an every day. This interaction will create a feeling of calm in themselves because of the nature and function of the Qur'an. Ideally, adolescents who memorize the Qur'an can achieve good psychological well-being because they can achieve peace through reading and memorizing the Al-Qur'an. However, in reality, memorizing the Qur'an is not an easy process. Memorization activities accompanied by school and dormitory activities make some individuals who memorize in an institution feel overwhelmed and challenged because they must simultaneously complete school or dormitory activities (Toyibah et al., 2017). The research conducted in the Takhsos Qur'an program at SMA IT Abu Bakar and SMA IT Baitussalam requires students to memorize 30 chapters when they finish their education. This makes students face more challenges than other students in the regular program. The students must be able to balance the busyness at school with the progress of their memorization. This becomes difficult when students have just entered a dormitory, thus requiring them to adapt to the surrounding environment (A'yun et al., 2018). This certainly affects a person's physical and psychological condition.

The psychological well-being of high school students who memorize the Qur'an is essential to study. The results of an interview with one of the dormitory administrators at one of these schools showed that students often feel stressed when they cannot balance school activities with dormitory activities. Activities that start before dawn and continue until after Isha and assignments given by the school, as well as memorized targets that must be fulfilled daily, make students feel stressed so that their physical and psychological condition is disturbed.

Psychological well-being owned by a person is inseparable from the factors that influence it. Several factors influence the level of psychological well-being, both internal and external. Religiosity is one of the internal factors of psychological well-being. A study conducted by Rahmawati (2017) showed the influence of religiosity on the well-being of junior high school students. This research made junior high school students who were memorizing the Qur'an as research subjects, and it was found that students who memorized the Qur'an had positive attitudes and emotions, were independent and able to adapt to their surroundings, and were more confident so they could develop according to their needs and interest.

The religiosity of memorizing the Qur'an is seen in the quantity of worship performed and in the implementation of the values taught by Islam (Ancok & Suroso, 2011). Religious individuals will believe in the teachings of their religion so that they will obey their religious orders, try to learn more about their religion, and believe in the doctrines of their religion. According to Glock and Stark (1969), religiosity is the level of conception and commitment in life. This shows that a person must thoroughly

understand their religion and believe in it wholeheartedly. According to Ahyadi (2005), religiosity is an element that becomes one in relation to several aspects: affective, psychomotor, and cognitive. This aspect involves all the functions of the human body and mind. Cognitive function can be seen from one's experience of divinity, feeling, and longing for God. The affective function can be seen from one's beliefs. At the same time, the motor will be seen in someone's behavior related to religion.

Seligman and Csikszentmihalyi (2000) explained that one technique to improve well-being is to understand and believe in religious teachings in the scriptures, which contain positive values that can be practiced in everyday life. People with positive values will also view their life and live it optimistically. Taylor (2006) explained that people with strong belief in their religion will have greater satisfaction, feel happier, and more easily deal with traumatic events than people who do not believe in it. Diener (2000) and Myers (2000) also mentioned that religion has a vital role in a person's life because it contains a guide for them to live a good life.

Besides religiosity, psychological well-being is also influenced by external factors in the form of social support. Ryff (1995) described social support as support from others who can provide comfort, value, care, and a feeling of being helped. The positive impact caused by social support is being considered part of a group in a social environment. By getting this support, a person can have a different level of psychological well-being than individuals who do not get it.

The process undertaken while memorizing the Qur'an requires social support that will help maintain the intention to memorize it. The constraints and demands of the stages of development that must be passed by an adolescent who memorizes the Qur'an require support from parents, teachers, or friends. Social support is a joint discussion in mental health and well-being, and there is a significant link between support and one's physiological processes (Cohen, Gottlieb, & Underwood, 2000). In situations that can cause stress, social support can increase a person's confidence to get through the situation. Gencoz, Ozlale, and Lennon (2004) have proven through their research that social support can improve psychological well-being, both directly and indirectly. They found that when individuals receive social support through help and appreciation from their social environment, their psychological well-being increases. Other research also further proves the effect of social support on increasing individual psychological well-being (Wong, Yoo, Steward, 2007; Yoon & Lee, 2006).

Family and significant others who can provide social support have an essential role for a person to reduce the pressure they get in everyday life so that they can live their life more positively and with more enthusiasm (Tarigan, Lubis, & Syarifah, 2018; Taylor, 2015). In addition, the benefits of social support from family or significant others can also help individuals develop their potential (Ramadhani, Djunaedi, & Sismiati S., 2016). Sarafino (in Smet, 1994) highlighted that social support refers to the pleasure individuals feel when receiving appreciation and care from others and feeling

part of a group. The form of support can be providing helpful information or material that makes a person feel valuable.

No previous research has explored the role of religiosity and social support on subjective well-being. Exploring internal and external factors influencing psychological well-being is crucial to understanding how an individual's psychological well-being is formed. From this standpoint, it is essential to conduct a study to understand the psychological well-being of high school students who memorize al-Qur'an related to internal factor, which is religiosity, and external factor, which is social support. Hence, this study wants to examine whether there is a positive correlation between religiosity and social support with the psychological well-being of high school students who memorize the Qur'an.

The researcher proposed a major hypothesis: a positive relationship exists between religiosity and social support variables with the psychological well-being of adolescents who memorize the Qur'an. High school students who memorize the Qur'an and have high levels of religiosity and social support also have high psychological well-being. Conversely, high school students who memorize the Qur'an with low religiosity levels and social support have low psychological well-being. The researchers also proposed two minor hypotheses: There is a positive relationship between religiosity and the psychological well-being of High school students who memorize the Qur'an. There is a positive relationship between social support and the psychological well-being of High school students who memorize the Qur'an.

METHOD

Design

This study used a correlational quantitative method with three variables: religiosity and social support as an independent variable and psychological well-being as the dependent variable.

Participants

The population in this study were students who are currently memorizing 30 chapters of the Qur'an at SMA IT Abu Bakar and SMA IT Baitussalam. Research data were collected from these two schools because the initial problem was in this location and setting. The sampling technique used in this study was a non-probability sampling technique with the type of convenience sampling. In this study, determining the minimum sample size was carried out using power analysis with G*Power software. The parameters were effect size, 0.50, error probability, 0.05, and power, 0.80. The results of calculations with these parameters produce a minimum number of samples in this study, at least 88 subjects. The total number of respondents in this study exceeded the minimum sample. Specifically, there were 103 respondents in this study.

Measures

Data in this study was collected using three psychological instruments: the psychological well-being scale, the religiosity scale, and the social support scale. This study measured psychological well-being by a modified scale previously made by Mintarsih (2015), referring to the dimensions described by Ryff (1995). These dimensions are self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and personal growth. The scale consists of 24 items after following the validity test, tryout, and item selection and has Cronbach's alpha of 0.904 from the reliability test. Religiosity in this study was measured using a modified religiosity scale from the scale compiled by Shofiyatunnisa (2017), which refers to the theory of Glock and Stark (1969) and developed by Ancok and Suroso (2011) by the values contained in the Islamic religion. The dimensions of religiosity that refer to Glock and Stark's theory include belief, religious practice, appreciation, religious knowledge, experience, and consequences. This scale consists of 27 items after following the validity test, tryout, and item selection and has Cronbach's alpha of 0,892 from the reliability test.

Furthermore, social support in this study was measured using a modified scale of social support from Sepfitri (2011), which refers to the dimensions of social support formulated by Sarafino (2002). The aspects are appreciation support, emotional support, instrumental support, information support, and network support. This scale has 22 items after following the validity test, tryout, and item selection and has Cronbach's alpha of 0,092 from the reliability test. In addition, validity was obtained through content validity testing by expert judgment, where the experts gave descriptive and numerical assessments for each item on each scale; then, the researcher carried out improvements and calculated the Aiken V coefficient value, where the results ranged from 0.7 to 1.

Data Analysis

The research data will be analyzed to test the hypotheses that have been proposed. Classical assumption tests (normality, linearity, multicollinearity, and heteroscedasticity) were performed before testing the hypothesis with multiple regression analysis.

RESULTS

The characteristics of respondents in this study are presented in Table 1. Regarding grades, most respondents came from class 11, namely 39.8% of the total respondents, followed by respondents from class 12, namely 32.1%. Meanwhile, 28.1% of respondents came from class 10. The respondents for this research consisted of students from two different schools, namely SMA IT Abu Bakar and SMA IT Baitussalam, with the majority (more than half) coming from SMA IT Abu Bakar. As for gender, all of the respondents in this study were female.

Table 1
Respondents Characteristics (N = 103)

Grade	Percentage
10	28.1
11	39.8
12	32.1
School	Percentage
SMA IT Abu Bakar	79.6
SMA IT Baitussalam	20.4
Gender	Percentage
Female	100
Male	0

Data obtained from the three scales were also further analyzed to categorize subjects. Based on data categorization using a hypothetical value, it is known that one respondent has a low level of psychological well-being (1%). At the same time, 30 respondents possessed moderate psychological well-being (29.1%). Then, respondents with a high level of psychological well-being were 72 students, with 69.9% (see Table 2). As for the context of religiosity, two respondents had a low level of religiosity (1.9%). Five respondents have a moderate level of religiosity (4.9%). Moreover, respondents with a high level of religiosity were 96 students, with a percentage of 93.2% (see Table 3). Further ahead, for the social support variable, it is known that there were two students with low social support (1.9%). In addition, there were 13 respondents with a moderate level of social support (12.6%), and 88 respondents claimed to have a high level of social support (85.4%) (See Table 4).

Table 2
Categorization of Psychological Well-Being

Categorization	Formulation of Norms	Total	Percentage
Low	$X < 45$	1	1%
Moderate	$45 \leq X < 69$	30	29.1%
High	$69 \leq X$	72	69.9%

Table 3
Categorization of Religiosity

Categorization	Formulation of Norms	Total	Percentage
Low	$X < 54$	2	1.9%
Moderate	$54 \leq X < 81$	5	4.9%
High	$81 \leq X$	96	93.2%

Table 4
Categorization of Social Support

Categorization	Formulation of Norms	Total	Percentage
Low	$X < 44$	2	1.9%
Moderate	$44 \leq X < 66$	13	12.6%
High	$66 \leq X$	88	85.4%

Before testing the hypothesis, the data obtained was also analyzed in the context of the classical assumption test.

Table 5
Normality Test Result

Variable	<i>Kolmogorov – Smirnov</i>	<i>Sig</i>	Probability	Interpretation
Residual	0.744	0.637	$p > 0.05$	Normal

Based on the residual value of the psychological well-being, religiosity, and social support scale, the *Kolmogorov-Smirnov* value is 0.744 with a significance of 0.637, which means $p > 0.05$. From these results, it can be concluded that the distribution of residual data on the three variables was normally distributed, and hypothesis testing can be carried out using parametric analysis techniques.

Table 6
Linearity Test Result

Variables	Linearity		Deviation from Linearity	Interpretation
	<i>F</i>	<i>Sig</i>		
Religiosity & Psychological Well-being	92.809	0.000 (< 0.00)	0.273 (> 0.00)	Linear
Social Support & Psychological Well-being	80.821	0.000 (< 0.00)	0,760 (> 0.00)	Linear

The magnitudes of the sig linearity and deviation of linearity values in the table above showed that religiosity with psychological well-being was linear, and social support data with psychological well-being were also linear.

Table 7
Multicollinearity Test Result

Variable	Tolerance	VIF	Interpretation
<i>Religiosity</i>	0.424	2.361	There is no multicollinearity
Social Support	0.424	2.361	There is no multicollinearity

Based on the results of the multicollinearity test, the *R*-value was 0.759, which means $R < 0.90$. Furthermore, the Tolerance value was 0.424, which is greater than 0.10. The last is the VIF value of 2.361, greater than 10.00. From these three values, it can be concluded that there was no multicollinearity in the existing variables.

Table 8*Heteroscedasticity Test Result*

Variable	Sig	Interpretation
Religiosity	0.480	$p > 0,05$ (does not contain heteroscedasticity)
Social Support	0.295	$p > 0,05$ (does not contain heteroscedasticity)

Based on the above results, a significance value of 0.480 was obtained for religiosity, which means it was not significant ($p > 0.05$); thus, there was no heteroscedasticity. Furthermore, the significance value for social support was 0.295, which means it is insignificant ($p > 0.05$); hence, there is no heteroscedasticity for the social support variable. Both data indicated that the data obtained had passed the heteroscedasticity test.

After fulfilling the assumption test, the research data was then analyzed to test the research hypothesis. Here are the following results from the hypothesis test using multiple regression analysis:

Table 9*Hypothesis Test (F Test)*

	R	F	Sig	p	Interpretation
<i>Regression Residual Total</i>	0.725	55.554	0.000	$p < 0.05$	Significant

Based on the table of hypothesis testing with the *F* test above, it showed a correlation value of 0.725, an *F*-value of 55.554 with a significance value of 0.000 ($p < 0.05$), which means that the major hypothesis in this study is accepted. There was a positive correlation between religiosity and social support with psychological well-being.

Table 10*Hypothesis Test (T-Test)*

Variables	T	Sig	p	Interpretation
Religiosity & Psychological Well-being	3.728	0.000	$p < 0.05$	Significant
Social Support & Psychological Well-being	3.587	0.001	$p < 0.05$	Significant

Based on the hypothesis test with the *T*-test above, the religiosity variable has a *T*-value of 3.728 with a significance of 0.000 ($p < 0.05$), which means it was significant. Meanwhile, the social support variable has a *T*-value of 3.587 with a significance value of 0.001 ($p < 0.05$), which is also significant. These results indicated that the minor hypothesis in this study was accepted. There was a positive correlation between religiosity and psychological well-being and a positive correlation between social support and psychological well-being.

The data obtained for the three variables was then analyzed and calculated to determine how much the simultaneous effective contribution of the two independent variables is to the dependent variable and the partial contribution of each independent variable to the dependent variable.

Table 11
Effective Contribution of Religiosity and Social Support to Psychological Well-being

Variables	R Square Change	R Square Change x 100%	Effective Contribution
Religiosity*Psychological Well-being	0.269	0.269 x 100%	26.9%
Social Support*Psychological Well-being	0.257	0.257 x 100%	25.7%
Religiosity & Social Support*Psychological Well-being	0.526	0.526 x 100%	52.6%

The table above showed that religiosity effectively contributed 26.9% to psychological well-being, and social support made a compelling contribution of 25.7% to psychological well-being. Overall, the two independent variables contributed 52.6% to psychological well-being. An effective contribution of 47.4% was generated by other independent variables not examined in this study.

In addition to the data processing above, an additional analysis was also carried out regarding whether there were differences in the level of psychological well-being between the subject groups of this study based on grade level.

Table 12
One-Way Anova Test Result

Grade	N	Mean	Sig	p
Grade of 10	29	72.24	0.478	$p > 0.05$
Grade of 11	41	72.07		
Grade of 12	33	74.24		

Based on the table above, it is known that the significant value is 0.478, which means $p > 0.05$, and it proves that the data is homogeneous. This showed no significant difference in psychological well-being between grades 10, 11, and 12. The data also shows that grade 12 has a higher mean than grade 11 and grade 10. Meanwhile, grade 11 has a lower mean value of 72.07 compared to class 10, which has a mean value of 72.24.

DISCUSSION

The results analyses in this study revealed that both major and minor hypotheses were accepted, proving that adolescents with high levels of religiosity and social support consequently have high psychological well-being. Furthermore, conversely, adolescents who have low levels of religiosity and social support have low psychological well-being. This is in line with research conducted by Rahmawati (2017), which also showed a very significant positive relationship between religiosity and the psychological well-being of junior high school students. Her research explained that the higher the students' religiosity, the higher their psychological well-being. Students' religiosity makes them more concentrated and enthusiastic in learning or other school activities. Ancok and Suroso (2011) state that religiosity occurs when a person performs worship and other activities to encourage spiritual strength, which can be seen with the eyes and felt in the heart. The activities carried out by students in the boarding school environment strengthen the students' religiosity, so they can

indirectly accept themselves positively and create warm relationships with others.

Fitriani (2016) explained that the better the religious ritual performed by the individual, the better the psychological well-being felt. The value to be achieved from the ritual is more important because it can prove that commitment to religion is related to one aspect of psychological well-being: positive relationships with other people. The better the religious commitment one has, the better the level of relationship with the environment because all religious activities that intersect with other people can increase a sense of togetherness and family bonds.

Social support obtained by students also affected their psychological well-being. Life goals contained in aspects of psychological well-being can be formed by students who get full support from family, teachers, and friends. If the social support obtained is high, this will undoubtedly improve students' psychological well-being. As previously explained, it is essential to have psychological well-being to form a positive personality, especially for adolescents. In research conducted by Setyawati et al. (2022), it was stated that there was a very significant relationship between social support and psychological well-being. It means the higher social support a person gets, the higher their psychological well-being level.

Ryff (1995) mentioned that support from other people makes individuals feel comfortable, cared for, or helped. That was the notion of social support. The positive impact caused by social support is having a feeling of being considered as part of a group in a social environment. By getting this support, a person can have a different level of psychological well-being than individuals who have not possessed it. The existence of social bonds has the function of generating social support, which describes the quality of interpersonal relationships within it (Smet, 1994). The bond will provide emotional satisfaction in the individual's life. Individuals will find things easier when they receive support from their environment. This social support will make it appropriate for individuals to survive amid the pressure they face.

The presented study result also showed that the effective contribution of religiosity was 26.9%, which means that the effect of religiosity on psychological well-being was 26.9%, with a relative contribution of 51%. At the same time, the effective contribution of social support to psychological well-being was 25.7%, with a relative contribution of 49%. The size of this effective and relative contribution indicated that religiosity has a more dominant relationship with psychological well-being. It can also be concluded that simultaneously, religiosity and social support effectively contribute 52.6% to psychological well-being.

The effective contribution of religiosity showed that religiosity's role was higher than social support in influencing students' psychological well-being who memorized the Qur'an. A memorizer of the Qur'an who lives in a boarding school environment will get routine activities that can maintain their worship, and by memorizing the Qur'an, a person can accept themselves positively and relate warmly with others (Firdausy, 2020). In line with this, Fitriani (2016) stated that good religious appreciation makes a person more able to accept all processes of decreasing physical condition, and they do not have feelings of regret, disappointment, injustice, and anger.

Social support, which contributes less effectively than religiosity in this study, still plays a vital role in one's psychological well-being. Research conducted by Ramadhani, Djunaedi, and Sismiati (2016) described that adolescents who receive social support from parents and siblings will have a different level of psychological well-being than those who do not receive social support from parents and siblings. According to research by Faza and Kustanti (2018), social support will make a memorizer of the Qur'an feel emotional closeness to parents and feel part of the family. Firdausy (2020) mentioned that individual who gains an understanding of religion from a young age and is given full support to live in an environment that facilitates someone memorizing the Qur'an will make their goals in life more focused. Learning in an Islamic institution such as *pesantren* also enables a person to receive more information; hence, it can increase self-change.

Based on data categorization, it was also known that one female student possessed a low level of psychological well-being with a percentage of 1%. While respondents with a moderate level of psychological well-being were 30 students, the percentage was 29.1%. Respondents with a high level of psychological well-being were 72 students (69.9%). These results indicated high psychological well-being of adolescent students who memorize the Qur'an at SMA IT Abu Bakar and SMA IT Baitussalam. Meanwhile, the grade class with the highest mean was grade 12 ($p = 0.478$), meaning the data differed significantly. It revealed that grade 12 has a higher psychological well-being level than grades 11 and 10.

Meanwhile, grade 11 was lower, with a mean value of 72.07, compared to class 10, which has a mean value of 72.24. These differences in terms of grade showed that the increased age resulted in better psychological well-being. This result is undoubtedly new in understanding the psychological well-being of high school students. Most previous research has focused on how the age factor affects the level of psychological well-being in the context of adults and older (Nilson et al., 2010; Steptoe et al., 2015; Stone et al., 2010).

Following the results of this study, increasing religiosity and social support by the school and parents positively impact the psychological well-being of students who memorize the Qur'an. The results of this study have also contributed to a better understanding of the realm of positive psychology, educational psychology, and Islamic psychology. Psychological well-being related to positive psychology is essential in a person's psychological development. Religiosity related to Islamic psychology is also a significant concern, particularly about the strength of religion for one's physical and psychological condition. The social support that teachers can obtain makes this variable related to educational psychology. Education from parents and school teachers greatly affects a person's mental condition. Several things that can be implicated for the school are to pay attention to the condition of each student. The school should ensure that its students have a good level of religiosity and get support from family, friends, or teachers. Forming a conducive school environment also influences a person's mental condition, which influences students' psychological well-being.

This research still has many shortcomings. First, the respondents in this study were limited to only two schools. Second, the measuring instrument used in this study was modified

from previous studies. One of the weaknesses was related to the religiosity measuring instrument where in the aspect of knowledge, the measuring instrument was unable to measure the depth of the subject's knowledge related to religion in detail because the scoring model was not a measurement of knowledge with a true or false score, but with a score such as very appropriate to very inappropriate. Hence, the scale could not measure respondents' deep religious knowledge. Third, researchers also realized that two independent variables used in this study were only able to make an effective contribution of 52.5% to psychological well-being, while as much as 47.5% were influenced by other variables. Thus, it is hoped that more variables will be explored in future research. Fourth, the overall gender of the respondents was female, adjusting for the presence of the number of students who memorized 30 chapters of the Qur'an at SMA IT Abu Bakar and SMA IT Baitussalam, which were the research being conducted. Hence, in terms of gender representation, this study did not have male gender representation. Another limitation of this research is that the researcher refers to a fairly old theory regarding the religiosity variable.

Suggestions for several parties regarding the practical implications of the results study were made as follows. For high school students who memorize the Qur'an, this research is expected to be able to increase knowledge about psychological well-being so that students, especially those who are memorizing the Qur'an, can pay more attention to the value of religiosity within themselves and the social support they get because this is expected to be able to foster feelings of calm and serene which can improve psychological well-being. Furthermore, for the school, this research is expected to provide an overview of the level of psychological well-being of students who memorize the Qur'an and the influence of religiosity and social support on psychological well-being. The school can develop support for memorizing the Qur'an through facilities, training, and mentoring, which can increase religiosity and support students' psychological well-being. As for parents, this research is expected to add insight into the effect of social support on the psychological well-being of their children who memorize the Qur'an, especially those studying at the high school level. Parents are expected to pay more attention to aspects of social support for their children to improve their psychological well-being.

For future researchers, it is hoped that the results of this study can be used as an additional reference for examining problems related to psychological well-being. When determining a problem or finding a phenomenon, the next researcher can conduct a survey or other methods to strengthen the background of the problem being made. Future researchers can also add male subjects so that there is no bias in gender representation. Furthermore, researchers who will also study religiosity are expected to pay more attention to scoring aspects of religious knowledge when constructing or modifying measuring instruments. This aspect is more accurately measured using true or false scores than appropriate or inappropriate ones.

CONCLUSION

Based on data analysis that has been done, it can be concluded that there was a simultaneously significant positive relationship between religiosity and social support with psychological well-being in high school students who memorize the Qur'an at SMA IT Abu Bakar and SMA IT Baitussalam Yogyakarta. The higher the religiosity and social support a student who memorizes the Qur'an has, the higher their psychological well-being. Vice versa, the lower the religiosity and social support possessed by high school students who memorize the Qur'an, the lower their psychological well-being. Furthermore, it is also known that there was a significant positive relationship between religiosity and psychological well-being, and there is a positive relationship between social support and psychological well-being. The simultaneous effective contribution of two independent variables, religiosity, and social support, on psychological well-being was 52.6%. The religiosity variable gave a partial contribution of 26.9%, and the social support variable gave a partial contribution of 25.7%. The results of this study also have a novelty in the context of how additional analysis related to the level of psychological well-being among students in each different class described that older students have a higher level of psychological well-being than younger students.

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