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The Effect of Religiosity on Psychological Well-Being with Intensity of Taklim Assembly Recitation as a Mediator

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Abstract

This study aims to examine the impact of religiosity on psychological well-being with the intensity of attending majelis taklim as a mediator. Employing a quantitative approach with a cross-sectional design, the research involved 71 majelis taklim attendees from Hulu Sungai Utara Regency, selected through cluster random sampling. Data were collected using three instruments: the Huber and Huber religiosity scale, Ryff's Psychological Well-Being Scales (PWB), and a researcher-developed questionnaire on the intensity of attending majelis taklim. Data analysis was conducted using path analysis with SPSS 25.0 software and the Sobel Test. The results revealed that religiosity significantly impacts psychological well-being directly ($\beta = 0.804$, $p < 0.001$) and also significantly affects the intensity of attending majelis taklim ($\beta = 0.778$, $p < 0.001$). Furthermore, the intensity of attending majelis taklim significantly influences psychological well-being ($\beta = 0.658$, $p < 0.001$). Religiosity accounts for 43.4% of the variation in psychological well-being, 41.2% of the variation in the intensity of attending majelis taklim, and 42.7% of the variation in psychological well-being through the intensity of attending majelis taklim. The intensity of attending majelis taklim has been demonstrated to mediate the effect of religiosity on psychological well-being. These findings support previous theories and research regarding the role of religiosity in enhancing psychological well-being and highlight the importance of engaging in religious activities, specifically majelis taklim, in strengthening this relationship. The practical implications of this study suggest the need for the development of religion-based programs aimed at improving mental health and quality of life, with majelis taklim serving as a strategic partner. Nonetheless, further research is required to explore other factors that may influence the relationship between religiosity and psychological well-being, such as personality, social support, and cultural context.

Keywords: Religious Commitment, Psychological Well-Being, Frequency of Attending Majelis Taklim, Path Analysis.

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Introduction

Religiosity constitutes a crucial aspect of human life that can influence multiple dimensions of existence, including psychological well-being.¹ Recent research on psychological well-being indicates that this condition refers to an individual's ability to accept themselves as they are, form warm relationships with others, maintain independence, master their environment, and have a sense of purpose in life,² and realize their potential continuously.³ Interestingly, recent studies employing advanced data analysis methods and interdisciplinary approaches have revealed that, within the context of the religious Indonesian society, religiosity often plays a key role in achieving psychological well-being,⁴ providing new insights into the complex interaction between spiritual beliefs and mental health.⁵

Previous research has shown that religiosity plays a significant role in enhancing psychological well-being. Individuals with higher levels of religiosity tend to experience better psychological well-being.⁶ Religiosity can provide meaning and purpose in life, offer a source of social support, and promote healthy behaviors and lifestyles.⁷ However, the underlying mechanisms of the relationship between religiosity and psychological well-being still need further exploration, especially within the context of Indonesian society, which is rich in religious traditions.⁸ One popular form of religious activity in Indonesia is participating in *majelis taklim* study groups.⁹ *Majelis taklim* is a non-formal educational institution that plays a role in enhancing religious knowledge, strengthening social ties, and providing spiritual enlightenment to its attendees.¹⁰ Active participation in *majelis taklim* can serve as an indicator of an individual's level of religiosity and also act as a means to enhance psychological well-being.¹¹

¹ Angeliki Leondari dan Vasilios Gialamas, "Religiosity and psychological well-being," *International journal of psychology* 44, no. 4 (2009): 241–48, <https://doi.org/10.1080/00207590701700529>.

² Harris Cooper, Linda Okamura, dan Pamela McNeil, "Situation and personality correlates of psychological well-being: Social activity and personal control," *Journal of research in personality* 29, no. 4 (1995): 395–417, <https://doi.org/10.1006/jrpe.1995.1023>.

³ Carol D Ryff, "Happiness is everything, or is it? Explorations on the meaning of psychological well-being," *Journal of personality and social psychology* 57, no. 6 (1989): 1069, <https://doi.org/10.1037/0022-3514.57.6.1069>.

⁴ Jessica L. Burris dkk., "Factors Associated with the Psychological Well-Being and Distress of University Students," *Journal of American College Health* 57, no. 5 (Maret 2009): 536–44, <https://doi.org/10.3200/JACH.57.5.536-544>.

⁵ Ecep Supriatna dan Muhammad Rezza Septian, "The influence of religiosity and spirituality towards students' psychological well-being during Covid-19 pandemic," *Jurnal Pendidikan Islam* 7, no. 1 (2021): 51–64, <https://doi.org/10.15575/jpi.v7i1.10850>.

⁶ Harold G Koenig, "Religion, Spirituality, And Health: The Research and Clinical Implications," *International Scholarly Research Notices* 2012 (2012), <https://doi.org/10.5402/2012/278730>.

⁷ Christopher G Ellison dan Jeffrey S Levin, "The religion-health connection: Evidence, theory, and future directions," *Health education & behavior* 25, no. 6 (1998): 700–720, <https://doi.org/10.1177/109019819802500603>.

⁸ Suryani Hardjo, Siswoyo Haryono, dan Khoiruddin Bashori, "The role of coping strategies in achieving psychological well being in students during the covid-19 pandemic with religiosity as a moderator variable," *Psychology and Education* 58, no. 5 (2021): 25–34.

⁹ Umdatul Hasanah, "Majelis Taklim and the Shifting of Religious Public Role in Urban Areas," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 1 (2019): 80–100, <https://doi.org/10.15575/idalhs.v13i1.4632>.

¹⁰ Nurul Muzakkiyah, "Peran Majelis Taklim Al-Hidayah dalam Meningkatkan Pemahaman Keagamaan Anggotanya," *Al Mu'azarah: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (2024): 59–68, <https://doi.org/10.38073/almuazarah.v1i2.1426>.

¹¹ Deri Wanto, Ahmad Jamin, dan Ramsah Ali, "Asserting Religiosity through Islamic Education in Muslim Urban Communities through Islamic Education," *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 116–35, <https://doi.org/10.32350/jitc.122.09>.

Research conducted by Indriana et al.¹² It was found that involvement in religious activities, including attending study sessions, is positively correlated with psychological well-being among the elderly. Meanwhile, research by Amir and Lesmawati indicates that majelis taklim plays a role in enhancing both religiosity and the quality of life of its participants.¹³ However, these studies have not specifically examined the role of the intensity of attending majelis taklim as a potential mediator in the relationship between religiosity and psychological well-being. While research has established a link between religiosity and psychological well-being, and highlighted the positive impact of engaging in religious activities, there remains a gap in understanding how the frequency and depth of participation in majelis taklim might influence this relationship.

The intensity of attending majelis taklim could provide valuable insights into how regular and engaged participation in these religious gatherings affects an individual's psychological well-being. By exploring how different levels of involvement—such as the frequency of attendance, the depth of engagement in discussions, and the personal commitment to the teachings shared—affect psychological outcomes, researchers could uncover nuanced mechanisms that enhance our understanding of this relationship. The intensity of attending majelis taklim may serve as a mediating factor in the relationship between religiosity and psychological well-being.¹⁴ Through active participation in study circles, individuals can gain a deeper understanding of religious knowledge,¹⁵ strengthen religious practices, and receive social support from a community with shared values.¹⁶ This, in turn, can enhance an individual's psychological well-being. Additionally, participating in majelis taklim can serve as a means to develop emotional regulation skills and manage stress effectively.¹⁷ The religious teachings conveyed in majelis taklim often emphasize the importance of patience, sincerity, and acceptance of fate.¹⁸ The internalization of these values can assist individuals in facing life's challenges and maintaining their psychological well-being.¹⁹

Previous research has examined the relationship between religiosity and psychological well-being across various cultural and religious contexts; Diener et al.²⁰ and Joshanlo²¹ demonstrates that

¹² Yeniar Indriana, Dinie Ratri Desiningrum, dan Ika Febrian Kristiana, "Religiositas, Keberadaaan Pasangan Dan Kesejahteraan Sosial (Social Well Being) Pada Lansia Binaan PMI Cabang Semarang," *Jurnal Psikologi Universitas Diponegoro*, 2011, <https://doi.org/10.14710/jpu.10.2.184-193>.

¹³ Yulmaida Amir dan Diah Rini Lesmawati, "Religiusitas dan spiritualitas: Konsep yang sama atau berbeda," *Jurnal ilmiah penelitian psikologi: kajian empiris & non-empiris* 2, no. 2 (2016): 67–73.

¹⁴ Aqib Zarnuji, "Approach Methods of Processing by Non-pns Islamic Leader in Simokerto District Towards Religiosity in Elderly Congratulations at Assembly Taklim Al-Hidayah," *Journal International Dakwah and Communication* 2, no. 2 (2022): 57–66.

¹⁵ Jeffrey S. Levin dan Harold Y. Vanderpool, "Is frequent religious attendance really conducive to better health?: Toward an epidemiology of religion," *Social Science & Medicine* 24, no. 7 (1987): 589–600, [https://doi.org/10.1016/0277-9536\(87\)90063-3](https://doi.org/10.1016/0277-9536(87)90063-3).

¹⁶ Annisa Fitriani, "Peran religiusitas dalam meningkatkan psychological well being," *Al-Adyan: Jurnal Studi Lintas Agama* 11, no. 1 (2017): 57–80.

¹⁷ Katni Katni, Sri Sumarni, dan Aziz Muslim, "The role of mosque-based non-formal islamic education in building sakinah families," *Al-Hayat: Journal of Islamic Education* 6, no. 1 (2022): 192–213, <https://doi.org/10.35723/ajie.v6i1.243>.

¹⁸ Barbara D Metcalf, "Living hadith in the Tablighi Jamaat," *The Journal of Asian Studies*, 1993, 584–608, <https://doi.org/10.2307/2058855>.

¹⁹ Michelle Downie dkk., "The impact of cultural internalization and integration on well-being among tricultural individuals," *Personality and social psychology bulletin* 30, no. 3 (2004): 305–14, <https://doi.org/10.1177/0146167203261298>.

²⁰ Edward Diener, Richard E Lucas, dan Shigehiro Oishi, "Subjective well-being: The science of happiness and life satisfaction," *Handbook of positive psychology* 2 (2002): 63–73.

²¹ Mohsen Joshanloo, "Investigation of the contribution of spirituality and religiousness to hedonic and eudaimonic well-being in Iranian young adults," *Journal of Happiness Studies* 12 (2011): 915–30, <https://doi.org/DOI 10.1007/s10902-010-9236-4>.

religiosity plays a significant role in enhancing psychological well-being. Gebauer et al. also found that this relationship is consistent across different cultures.²² However, there is limited research that specifically investigates the role of the intensity of attending majelis taklim as an intervening variable in the relationship between religiosity and psychological well-being, particularly in Indonesia.

Another relevant study is conducted by Nurussakinah Daulay and colleagues, who found that religiosity has a positive effect on the psychological well-being of Muslim students during the pandemic in Indonesia.²³ Another pertinent study conducted by Spuriatna et al. aimed to examine the impact of religiosity and spirituality on the psychological well-being of university students during the COVID-19 pandemic. This research employed a relational survey method, involving 627 students from various universities in Bandung and Cimahi. The results revealed that both religiosity and spirituality positively influenced psychological well-being, with religiosity having a more significant effect than spirituality.²⁴ Another study explored the application of Islamic religious guidance in addressing mental health disorders. Utilizing qualitative methods and literature review, this research identified various practical forms of Islamic guidance for mental health issues, including religious sermons, Quranic therapy, prayer therapy, psychospiritual therapy, activities related to majelis taklim, dhikr and salawat therapy, as well as tawbah and istighfar therapy. The practical implications of this study suggest that Islamic guidance can support the treatment of mental health disorders in a gradual and sustained manner.²⁵ Here is another version of the translation and improvement: Research conducted on a sample of Greek Orthodox Christians explored the relationship between religiosity and psychological well-being. The study found that attending church and the perceived importance of one's faith were positively associated with greater life satisfaction. Conversely, the frequency of private prayer was positively correlated with higher levels of anxiety. Additionally, personal beliefs about God did not show a significant relationship with any indicators of psychological well-being.²⁶

Previous research, such as that conducted by Nurussakinah Daulay and studies on Greek Orthodox Christians, has not specifically examined the role of particular religious activities, such as attending majelis taklim, as an intervening variable in the relationship between religiosity and psychological well-being. Additionally, research focusing on the impact of religiosity and spirituality on the psychological well-being of students during the COVID-19 pandemic, as well as studies analyzing Islamic guidance approaches to mental health disorders, have also failed to address the interaction between these specific variables. In contrast, this study distinguishes itself by integrating religiosity, psychological well-being, and the intensity of attending majelis taklim within a unified research model. By doing so, it aims to provide a more comprehensive understanding of how internal factors (such as religiosity) and external factors (such as the intensity of participating in majelis taklim) interact to influence individual psychological well-being. This integrated approach

²² Jochen E Gebauer, Delroy L Paulhus, dan Wiebke Neberich, "Big Two personality and religiosity across cultures: Communalists as religious conformists and agentics as religious contrarians," *Social Psychological and Personality Science* 4, no. 1 (2013): 21–30, <https://doi.org/10.1177/1948550612442553>.

²³ Nurussakinah Daulay dkk., "Religiosity as moderator of stress and well-being among Muslim students during the pandemic in Indonesia," *Islamic Guidance and Counseling Journal* 5, no. 2 (2022): 88–103, <https://doi.org/10.25217/igcj.v5i2.2696>.

²⁴ Supriatna dan Septian, "The influence of religiosity and spirituality towards students' psychological well-being during Covid-19 pandemic."

²⁵ Awang Saputra dkk., "ISLAMIC RELIGIOSITY GUIDANCE APPROACHES ON MENTAL HEALTH DISORDER," *Muhammadiyah International Public Health and Medicine Proceeding* 3, no. 1 (2023): 69–78.

²⁶ Leondari dan Gialamas, "Religiosity and psychological well-being."

offers a novel perspective that may bridge gaps left by previous studies, potentially leading to more nuanced insights into the complex dynamics of religiosity and psychological health.

The approach employed in this study is a quantitative method with a cross-sectional design. The theoretical framework utilized is Carol Ryff's theory of psychological well-being.²⁷ Glock and Stark's theory of religiosity encompasses multiple dimensions: belief, practice, experience, knowledge, and consequences. While this comprehensive framework offers a multifaceted understanding of religiosity, it has been subject to debate regarding its applicability across different cultural contexts. Some scholars argue that the dimensions proposed by Glock and Stark may not fully capture the nuances of religiosity in diverse settings or among different religious traditions. Additionally, the emphasis on certain dimensions may overshadow others, leading to a partial understanding of how religiosity influences various aspects of life, including psychological well-being. Therefore, while the theory provides valuable insights, its limitations and potential for refinement in light of contemporary research and cultural variations warrant further discussion.²⁸

The aim of this study is to analyze the direct impact of religiosity on psychological well-being, as well as its indirect effect through the intensity of attending majelis taklim as a mediator. The significance of this research lies in its contribution to expanding the understanding of the role of religiosity and engagement in religious activities on psychological well-being, specifically within the context of Muslim communities in Indonesia. This study addresses a notable gap in the existing literature, which has often overlooked the specific role of majelis taklim in mediating the relationship between religiosity and psychological well-being. By focusing on the intensity of participation in majelis taklim, this research offers new insights into how religious involvement can enhance psychological health. The findings of this study are expected to provide a foundation for developing religion-based programs aimed at improving mental health and quality of life, with majelis taklim serving as a strategic partner. Additionally, this research can offer valuable insights for mental health practitioners and counselors in designing effective interventions that leverage religious factors and religious activities to enhance psychological well-being.

Method

This study employs a quantitative approach, according to Sugiyono, quantitative data is characterized by its numerical model, where qualitative evidence is quantified into numerical form.²⁹ A quantitative approach was chosen for this study because it aims to test hypotheses regarding the impact of religiosity on psychological well-being, with the intensity of attending majelis taklim serving as a mediator. This research model builds upon Ryff's theory of psychological well-being.³⁰ Ryff proposed a model of psychological well-being encompassing six dimensions: self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and personal growth. This study extends Ryff's theory by examining how levels of religiosity may influence these dimensions of psychological well-being. Consequently, the framework for this research is designed to explore these interactions and their implications:

²⁷ Ryff, "Happiness is everything, or is it? Explorations on the meaning of psychological well-being."

²⁸ Charles Y Glock dan Rodney Stark, *American Piety: The Nature of Religion (Pattern of Religious Commitment)* (Barkeley: University of California Press, 2006).

²⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R & D* (Bandung: Alfabeta, 2016).

³⁰ Ryff, "Happiness is everything, or is it? Explorations on the meaning of psychological well-being."

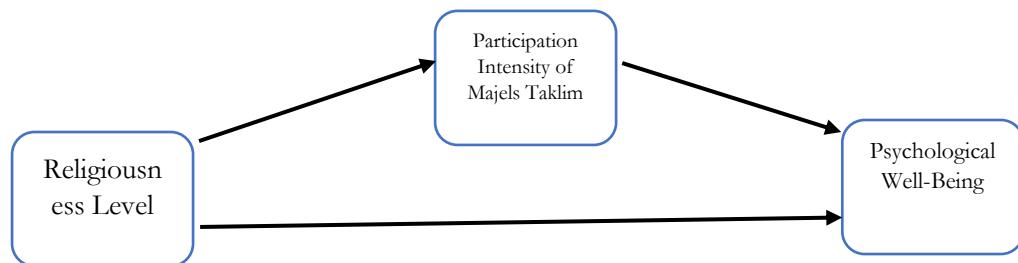


Figure 1. Research framework model

The variables in this study include:

1. Independent Variable: Level of Religiosity (X)
2. Dependent Variable: Psychological Well-Being (Y)
3. Mediator Variable: Intensity of Attending Majelis Taklim (Z)

Based on the findings from these studies, the following hypothesis can be proposed:

H1 : Religiosity influences psychological well-being
H2 : Religiosity affects the intensity of attending majelis taklim
H3 : The intensity of attending majelis taklim impacts psychological well-being
H4 : The intensity of attending majelis taklim influences and mediates the relationship between religiosity and psychological well-being

The population for this study consists of 71 majelis taklim attendees from Hulu Sungai Utara Regency. According to Arikunto, if the number of subjects is less than 100, the entire population is used as the sample. However, if the number exceeds 100, a sample size of 10-15% or 15-25% can be selected. Based on this definition, the sample size for this study is therefore 71 individuals. Data will be collected through a survey using a questionnaire distributed online via Google Forms to the randomly selected sample. Participants will be provided with an explanation of the research objectives and instructions for completing the questionnaire, which will be administered via a self-report method. To assess the validity of the items, significance tests will be conducted by comparing the calculated correlation coefficient (r) with the critical value (r table) at a significance level of 0.05. An item is considered valid if the calculated r is greater than the r table and positive, indicating a significant correlation with the total score. Conversely, an item is deemed invalid if the calculated r is smaller than the r table.

For reliability testing, the study will use Cronbach's Alpha to assess the reliability of the measurement instruments, including task complexity, compliance pressure, auditor knowledge, and audit judgment. According to Ghazali's decision criteria, if the Cronbach's Alpha coefficient is greater than 0.70, the questions are considered reliable, and the construct or variable is deemed dependable. Conversely, if the Cronbach's Alpha coefficient is less than 0.70, the questions are considered unreliable.³¹ The reliability calculation using Cronbach's Alpha is conducted with the assistance of IBM SPSS 25 software.

This study employs path analysis using SPSS 25.0 and the Sobel test to examine the direct effect of religiosity on psychological well-being, as well as the indirect effect through the intensity of attending majelis taklim as a mediator. Prior to the main analysis, classical assumption tests—including normality, linearity, and homoscedasticity—will be conducted. The results of these assumption tests will influence the analysis and interpretation of the data. If normality assumptions

³¹ Imam Ghazali, *Aplikasi Analisis Multivariante dengan Program IBM SPSS 25* (Semarang: Badan Penerbit Universitas Diponegoro, 2018), h. 46.

are violated, data transformation or non-parametric methods may be required. Violations of linearity assumptions might necessitate the use of non-linear models or variable transformation. In the case of heteroscedasticity, alternative estimation methods such as Weighted Least Squares may be necessary. Additionally, tests for multicollinearity will be performed, an adequate sample size will be considered, and bootstrap methods will be used as an alternative to the Sobel test if needed. By addressing these aspects, the researcher can enhance the validity and reliability of the analysis results and provide a more accurate and contextual interpretation of the research findings.

Result and Discussion

Descriptive Statistical Analysis

Tabel 2. Descriptive Statistical Analysis

Variable	N	Min	Max	Mean	Std. dev
Level of Religiousness (X)	71	27	50	44.08	5.528
Psychological Well-Being (Y)	71	43	74	58.92	6.748
Intensity of Attending Taklim Assembly Recitation (Z)	71	24	55	43.07	6.703
Valid N (listwise)	71				

Sumber: Data diolah, 2024

The descriptive statistics table shows the number of samples (N) of 71, the minimum values (X=27) (Y=43) and (Z=24), the maximum values (X=50) (Y=74) and (Z=55), the average (mean) (X=44.08) (Y=58.92) and (Z=43.07), and the standard deviation for each variable is (X=5.528) (Y=6.748) and (Z=6.703).

Classical Assumptions Test

1. Test of Normality

The normality test was carried out using the Kolmogorov-Smirnov method to determine whether the data was normally distributed.

Tabel 3. Normality Test Results Kolmogorov Smirnov Method

Variable	Asymp. Sig. (2-tailed)
Religious Awareness (X)	0.200
Level of Religiousness (Y)	0.200
Virtual Islamic Syiar Content (Z)	0.200

Based on the results of the normality test, the significance value (Asymp. Sig. 2-tailed) of 0.200 is greater than 0.05, so it can be concluded that the data is normally distributed.

2. Linearity Test

The linearity test is carried out using the Test for Linearity with the help of SPSS to determine whether there is a linear relationship between the independent variable and the dependent variable..

Tabel 4. Results of simple linearity regression test

Variabel	F	Sig.
Level of Religiosity (X) -> Psychological Well-Being (Y)	0,867	0.597
Level of Religiosity (X) -> Intensity of Attending Taklim Assembly Recitation (Z)	0,765	0.701
Intensity of Attending Taklim Assembly Recitation (Z) -> Psychological Well-Being (Y)	0,744	0.779

Based on the results of the linearity test, the significance value for all relationships between variables is greater than 0.05, so it can be concluded that there is a linear relationship between the independent variable and the dependent variable.

3. Homoscedasticity Test

The homoscedasticity test is carried out using the Glejser method with the help of SPSS to determine whether there is an equal variance of the residuals for all observations in the regression model.

Table 5. Homoscedasticity test results

Variable	t	Sig.
Level of Religiousness (X)	1.453	0.151
Intensity of Attending the Taklim Assembly Recitation (Z)	-0.740	0.462

Based on the results of the homoscedasticity test, the significance value for all variables is greater than 0.05, so it can be concluded that there is no heteroscedasticity problem in the regression model.

4. Path Analysis

Path analysis was conducted with the help of SPSS 25 software and Sobel Test to test the direct and indirect effects between the research variables.

a. Direct Impact

Table 6. Path analysis test results (direct)

Path	Path Coefficients	R Square
Level of Religiousity (X) -> Psychological Well-Being (Y)	0.000	0.434
Level of Religiousity (X) -> Intensity of Attending Taklim Assembly Recitation (Z)	0.000	0.412
Intensity of Attending Taklim Assembly Recitation (Z) -> Psychological Well-Being (Y)	0.000	0.427

Based on the path analysis results, the level of religiosity (X) has a significant direct effect on psychological well-being (Y), with a path coefficient of 0.000. Additionally, the level of religiosity (X) significantly influences the intensity of participation in Majelis Taklim study groups (Z), with a path coefficient of 0.000. Furthermore, the intensity of participation in Majelis Taklim study groups (Z) significantly affects psychological well-being (Y), with a path coefficient of 0.000.

The coefficient of determination (R^2) analysis indicates the proportion of variance in the dependent variable explained by the regression model. According to Table 6, the R^2 value for the relationship between religiosity and psychological well-being ($X \rightarrow Y = 0.434$ or 43.4%) suggests that 43.4% of the variance in psychological well-being can be explained by the level of religiosity, with the remaining variance attributed to other variables not included in this study. Similarly, for the relationship between religiosity and the intensity of participation in Majelis Taklim ($X \rightarrow Z = 0.412$ or 41.2%), 41.2% of the variance in the intensity of participation is explained by the level of religiosity, while the remainder is explained by other variables. Lastly, the R^2 value for the relationship between the intensity of participation in Majelis Taklim and psychological well-being ($Z \rightarrow Y = 0.427$ or 42.7%) indicates that 42.7% of the variance in psychological well-being can be explained by the intensity of participation, with the remaining variance attributed to other factors not included in the model.

b. Indirect Effect

Table 7. Simple linear regression test results coefficients (Beta and Std. Error)

Path	Beta	Std. Error
Level of Religiosity (X) -> Psychological Well-Being (Y)	0.804	0.111
Level of Religiosity (X) -> Intensity of Attending Taklim Assembly Recitation (Z)	0.778	0.112
Intensity of Attending Taklim Assembly Recitation (Z) -> Psychological Well-Being (Y)	0.658	0.092

The table above presents the coefficients for the path analysis, where (X->Y) has a Beta value of 0.804 with a Standard Error of 0.111, (X->Z) has a Beta value of 0.778 with a Standard Error of 0.112, and (Z->Y) has a Beta value of 0.658 with a Standard Error of 0.092. These coefficients (Beta and Standard Error) are utilized to assess the indirect effect of religiosity on psychological well-being through the intensity of participation in Majelis Taklim study groups.

Picture 8. The Sobell Test

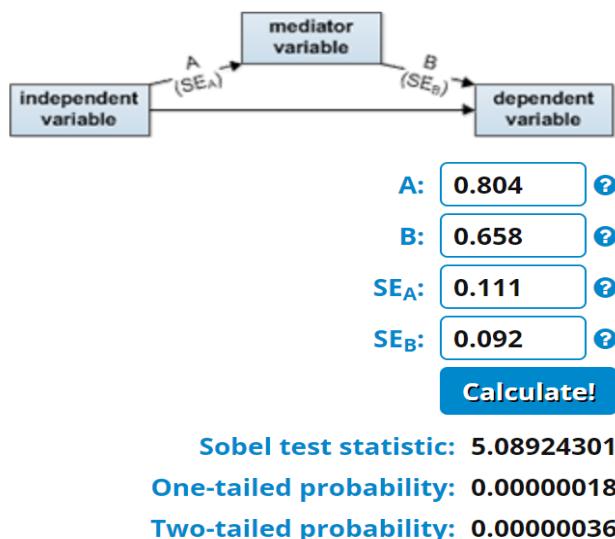


Table 9. the Result of Sobell Test

Path	Indirect Path Coefficient
Level of Religiosity (X) -> Intensity of Attending Taklim Assembly Recitation (Z) -> Psychological Well-Being (Y)	0.000

Based on the Sobel test results for the indirect effect of religiosity on psychological well-being through the intensity of attending Taklim Assembly recitations, as illustrated in Figure 9, the Sobel test statistic is 5.08924301, which exceeds the critical value of 1.295. Additionally, the two-tailed probability value is 0.000000036, which is less than the significance threshold of 0.05. These

findings indicate that the intensity of attending Taklim Assembly recitations serves as a significant mediating variable in the relationship between religiosity and psychological well-being.

Based on the data analysis, the findings indicate several key conclusions: Firstly, religiosity exerts a positive and significant effect on psychological well-being. This impact is observed both directly and indirectly, through its influence on the intensity of attending Taklim Assembly recitations. In other words, an individual's level of religiosity not only directly enhances their psychological well-being but also does so by increasing their engagement in religious activities. Secondly, there is a direct correlation between religiosity and both the intensity of attending Taklim Assembly recitations and psychological well-being. As individuals' religiosity increases, they tend to attend Taklim Assembly recitations more frequently, which in turn enhances their psychological well-being. Finally, the intensity of attending Taklim Assembly recitations serves as a partial mediator in the relationship between religiosity and psychological well-being. This means that while religiosity directly influences psychological well-being, part of this effect is channeled through increased participation in religious gatherings.

Discussion

Based on the Sobel test results, it was found that the intensity of attending Taklim Assembly recitations significantly mediates the relationship between religiosity and psychological well-being (Sobel test statistic = 5.089,24301 > 1.295; p = 0.000000036 < 0.05). These results indicate that the effect of religiosity on psychological well-being is not only direct but also mediated by the intensity of participation in Taklim Assembly recitations. This finding underscores that higher levels of religiosity lead to increased participation in religious gatherings, which, in turn, contributes to improved psychological well-being.

Although the mediating role has been statistically established, the specific mechanisms underlying this mediation still require further elucidation. Several potential mechanisms that may explain this mediating role include: reinforcement of religious understanding, enhancement of social support, provision of structured religious practices, development of religion-based coping skills, and strengthening of religious identity. The Taklim Assembly may function as a platform that facilitates deeper engagement with religious teachings,³² provides a network of social support, offers opportunities for regular religious practices,³³ teaches religion-based stress coping strategies, and reinforces the religious identity of its participants.³⁴

To fully understand this mediating mechanism, further research is needed to explore the subjective experiences of Taklim Assembly participants, observe changes in participation intensity over time, and analyze specific factors within the Taklim Assembly that most contribute to the mediation effect.³⁵ A deeper understanding of this mediation process will not only enrich the interpretation of research findings but also provide valuable insights for developing faith-based

³² Sukirman Sukirman, Firman Firman, dan Dodi Ilham, "The Role of the Taklim Council in the Development of Islamic Education," *Journal of Indonesian Islamic Studies* 1, no. 1 (2021): 9–27.

³³ Christopher G. Ellison dan Linda K. George, "Religious involvement, social ties, and social support in a southeastern community," *Journal for the scientific study of religion*, 1994, 46–61, <https://doi.org/10.2307/1386636>.

³⁴ Charity Neejide Onyishi dkk., "Potential influences of religiosity and religious coping strategies on people with diabetes," *World Journal of Clinical Cases* 10, no. 25 (2022): 8816, <https://doi.org/10.12998/wjcc.v10.i25.8816>.

³⁵ Patrick E. Shrout dan Niall Bolger, "Mediation in experimental and nonexperimental studies: new procedures and recommendations," *Psychological methods* 7, no. 4 (2002): 422.

interventions aimed at enhancing psychological well-being.³⁶ Thus, these findings pave the way for further research that can elucidate the complexities of the relationship between religiosity, participation in religious activities, and psychological well-being. The results of this study indicate that religiosity has a positive and significant impact on psychological well-being, both directly and indirectly through the intensity of participating in Taklim Assembly sessions. These findings are consistent with previous research that highlights the important role of religiosity in enhancing individuals' psychological well-being.

The direct influence of religiosity on psychological well-being can be elucidated through several mechanisms. First, religiosity provides individuals with a sense of meaning and purpose in life, which is a crucial component of psychological well-being.³⁷ Religious beliefs offer a framework that helps individuals interpret their life experiences, both positive and negative.³⁸ Second, religious practices, such as worship and prayer, can serve as effective coping strategies for managing stress and life's challenges.³⁹ Third, religiosity can promote healthy behaviors and lifestyles, such as avoiding risky behaviors and engaging in prosocial activities, which contribute to psychological well-being.⁴⁰

Subsequent research explored the role of religious practices, such as personal prayer, in the relationship between religiosity and psychological well-being. The findings indicate that the frequency of personal prayer is a significant mediator in this relationship, highlighting personal prayer as a crucial variable in religious coping theory.⁴¹ Further studies conducted in Ireland also found a positive correlation between religiosity and aspects of psychological well-being, such as life satisfaction and self-esteem. Specifically, the practice of obligatory prayers was associated with higher levels of self-esteem. Additionally, the data revealed that women were generally more religious than men in the sample. Despite its limitations, this research supports the hypothesis of a positive relationship between religiosity and psychological well-being.⁴²

Another study examined the role of religious practices in the relationship between religious orientation and psychological well-being, and tested the theory that religion can act as a coping mechanism. Employing correlational statistics, principal component analysis with oblimin rotation, and multiple regression, this research explored the relationships between various dimensions of religiosity and psychological well-being. The sample consisted of 474 British students (251 male, 223 female) who completed a questionnaire addressing three aspects of religious orientation (intrinsic, extrinsic, and Quest), frequency of personal prayer, church attendance, symptoms of depression, anxiety traits, and self-esteem. The results indicated that while several significant

³⁶ R. David Hayward dan Neal Krause, "Religion, mental health, and well-being: Social aspects," *Religion, personality, and social behavior*, 2013, 265–90.

³⁷ Michael F Steger dan Patricia Frazier, "Meaning in life: One link in the chain from religiousness to well-being," *Journal of counseling psychology* 52, no. 4 (2005): 574, <https://doi.org/10.1037/0022-0167.52.4.574>.

³⁸ Crystal L Park, "Religion as a meaning-making framework in coping with life stress," *Journal of social issues* 61, no. 4 (2005): 707–29, <https://doi.org/10.1111/j.1540-4560.2005.00428.x>.

³⁹ Kenneth I Pargament dkk., "Religious coping methods as predictors of psychological, physical and spiritual outcomes among medically ill elderly patients: A two-year longitudinal study," *Journal of health psychology* 9, no. 6 (2004): 713–30, <https://doi.org/10.1177/1359105304045366>.

⁴⁰ Lynn Rew dan Y Joel Wong, "A systematic review of associations among religiosity/spirituality and adolescent health attitudes and behaviors," *Journal of adolescent health* 38, no. 4 (2006): 433–42, <https://doi.org/10.1016/j.jadohealth.2005.02.004>.

⁴¹ John Maltby, Christopher Alan Lewis, dan Liza Day, "Religious orientation and psychological well-being: The role of the frequency of personal prayer," *British Journal of health psychology* 4, no. 4 (1999): 363–78, <https://doi.org/10.1348/13591079168704>.

⁴² Emilia Chime, "A study of religiosity and psychological well-being," 2015.

correlations were found between dimensions of religiosity and psychological well-being, multiple regression analysis confirmed that the frequency of personal prayer was the dominant factor in this relationship. Consequently, the study suggests that the relationship between religiosity dimensions and psychological well-being may be mediated by the frequency of personal prayer, highlighting its importance in religious coping theory.⁴³

Additionally, another study compared the impact of religiosity on health and well-being, as well as the effects of work and family control. Utilizing data from the 2006 General Social Survey (GSS), this research assessed the influence of religiosity on health, well-being, job satisfaction, marital happiness, and financial status. The findings indicated that religious individuals generally reported better health and happiness compared to their non-religious counterparts, regardless of religious affiliation, religious activity, work and family roles, social support, or financial status. However, individuals with liberal religious beliefs tended to be healthier but less happy than those with fundamentalist beliefs. Future research should explore how religious identity and beliefs affect health and well-being.⁴⁴

The study titled "Religiousness, Race, and Psychological Well-Being: Exploring Social Psychological Mediators" demonstrates that the relationship between religious belief and psychological well-being is more positive among Black individuals compared to White individuals. This relationship is mediated by social psychological aspects of religion, such as attribution to God, which enhances life meaning, and positive social identity derived from religious affiliation. The hypothesis was tested on a sample of 66 Black students and 59 White students, revealing that the correlation between religious belief and psychological well-being is stronger among Black participants.⁴⁵

The study titled "Religious Involvement and Subjective Well-Being" examines the relationship between religious involvement and subjective well-being. The research demonstrates that the positive impact of attending religious events and engaging in personal worship is largely derived from the reinforcement of religious belief systems. The influence of religious certainty on well-being is direct and substantial, particularly for individuals with strong religious convictions. Additionally, variation in religious denominations affects life satisfaction, with non-denominational Protestants, liberal Protestants, and members of non-traditional religious groups reporting higher levels of life satisfaction.⁴⁶ The study titled "Linking Religion and Spirituality with Psychological Well-Being" investigates the relationship between religiosity and spirituality with psychological well-being by categorizing participants based on their levels of religious and spiritual involvement. The findings reveal that groups with high levels of spirituality, regardless of religious participation, score significantly higher on measures of psychological well-being, such as self-actualization, meaning in life, and personal growth initiative.⁴⁷

⁴³ Maltby, Lewis, dan Day, "Religious orientation and psychological well-being: The role of the frequency of personal prayer."

⁴⁴ Morgan Green dan Marta Elliott, "Religion, Health, and Psychological Well-Being," *Journal of Religion and Health* 49, no. 2 (Juni 2010): 149–63, <https://doi.org/10.1007/s10943-009-9242-1>.

⁴⁵ Bruce Blaine dan Jennifer Crocker, "Religiousness, Race, and Psychological Well-Being: Exploring Social Psychological Mediators," *Personality and Social Psychology Bulletin* 21, no. 10 (Oktober 1995): 1031–41, <https://doi.org/10.1177/01461672952110004>.

⁴⁶ Christopher G. Ellison, "Religious involvement and subjective well-being," *Journal of health and social behavior*, 1991, 80–99.

⁴⁷ Itai Ivtzan dkk., "Linking Religion and Spirituality with Psychological Well-Being: Examining Self-Actualisation, Meaning in Life, and Personal Growth Initiative," *Journal of Religion and Health* 52, no. 3 (September 2013): 915–29, <https://doi.org/10.1007/s10943-011-9540-2>.

Additionally, the study "Daily Spiritual Experiences and Psychological Well-Being among US Adults" utilized the Daily Spiritual Experiences Scale (DSES) to measure the relationship between spiritual experiences and various dimensions of psychological well-being. Data from the NORC General Social Survey reveal a strong positive correlation between DSES scores and psychological well-being. However, the DSES has limited impact on negative outcomes and does not account for the relationship between religious practices and psychological variables.⁴⁸ The study titled "Religion, Health, and Psychological Well-Being in Older Adults" investigates the impact of religious involvement on health status and psychological well-being among older adults, using data from three national probability surveys. The findings indicate that organizational religiosity has a net positive effect on both health and psychological well-being across all three samples.⁴⁹

The study titled "Sources of Hope in Waiting: The Contribution of Religiosity to Psychological Well-Being in Single Women Aspiring to Marriage" explores the role of religiosity in the psychological well-being of single women in Indonesia who desire marriage. The results reveal that women who are actively engaged in religious activities tend to exhibit higher levels of psychological well-being.⁵⁰ This review summarizes findings related to the prevalence, predictors, and outcomes of religious coping, indicating that religious coping is common and influenced by social, personal, and situational factors. Its implications extend to physical health, psychological well-being, health behaviors, and feelings of efficacy. The study also identifies that the frequency of attending religious study groups partially mediates the relationship between religiosity and psychological well-being. These results underscore the significance of active involvement in religious activities, particularly study groups, as a means to enhance the connection between religiosity and psychological well-being. Religious study groups offer individuals opportunities to deepen their religious knowledge, receive spiritual guidance, and interact with a community sharing similar values.⁵¹ Participation in pengajian can increase feelings of social connectedness and support from fellow worshipers, which is important for psychological well-being.⁵²

However, some studies have also shown different results. The study by Arifin et al.,⁵³ found that religiosity does not have a significant correlation with psychological well-being among Muslim students in Indonesia. The authors suggest that the relationship between religiosity and psychological well-being may be influenced by other factors, such as personality traits and socio-cultural context. Therefore, further research is needed to explore the complexities of the relationship between religiosity and psychological well-being across different contexts.

Nonetheless, the findings of this study generally reinforce the notion that religiosity and involvement in religious activities can serve as valuable resources for individuals in achieving and

⁴⁸ Christopher G. Ellison dan Daisy Fan, "Daily spiritual experiences and psychological well-being among US adults," *Social Indicators Research* 88 (2008): 247–71, <https://doi.org/10.1007/s11205-007-9187-2>.

⁴⁹ Jeffrey S. Levin dan Linda M. Chatters, "Religion, Health, and Psychological Well-Being in Older Adults: Findings from Three National Surveys," *Journal of Aging and Health* 10, no. 4 (November 1998): 504–31, <https://doi.org/10.1177/089826439801000406>.

⁵⁰ Talent Christabel Raissa Lianda dan Karel Karsten Himawan, "A source of hope whilst in waiting: The contributions of religiosity to the psychological well-being of involuntarily single women," *ANIMA Indonesian Psychological Journal* 37, no. 2 (2022): 244–67, <https://doi.org/10.24123/aipj.v37i2.5029>.

⁵¹ Siti Humairoh, "Peran Majelis Taklim dalam Meningkatkan Religiusitas Masyarakat Melalui Kajian Kitab Rutinan di Desa Suci Kecamatan Panti Kabupaten Jember," *Al-Hikmah: Jurnal Ilmu Dakwah dan Pengembangan Masyarakat* 19, no. 2 (2021): 183–200, <https://doi.org/10.35719/alhikmah.v19i2.68>.

⁵² Muzakkiyah, "Peran Majelis Taklim Al-Hidayah dalam Meningkatkan Pemahaman Keagamaan Anggotanya."

⁵³ B.S Arifin, Anwar Sutoyo, dan WD Dwiyogo, "Hubungan antara religiusitas dengan kesejahteraan psikologis pada mahasiswa muslim," *Jurnal Psikologi Perseptual* 4, no. 2 (2019): 111–21.

maintaining psychological well-being. These results have practical implications for the development of religion-based programs aimed at enhancing mental health and quality of life. Community-based institutions like majelis taklim, which operate as non-formal educational entities, can play a crucial role in promoting mental health through religious frameworks. However, the study's use of a quantitative approach may not fully capture the complexities of religious experiences. Additionally, the practical implications of these findings for the development of religion-based programs should be considered alongside potential challenges in implementation and the need for local adaptations.

Conclusion

In conclusion, this study offers valuable insights into the intricate relationship between religiosity, participation in majelis taklim, and psychological well-being. The findings reveal that a higher level of religiosity directly contributes to enhanced psychological well-being, reinforcing the notion that religious belief plays a significant role in promoting mental health and overall quality of life. This direct link underscores the importance of religiosity in fostering resilience and well-being. However, the study also highlights the significant role of active participation in majelis taklim as a mediator in this relationship. The intensity with which individuals engage in majelis taklim activities partially mediates the connection between religiosity and psychological well-being. This finding suggests that the practical involvement in religious practices, such as attending majelis taklim, is crucial in translating religiosity into tangible psychological benefits. Majelis taklim provides individuals with opportunities to deepen their religious knowledge, receive spiritual guidance, and connect with a like-minded community, all of which contribute to improved psychological well-being.

Despite these insights, the study acknowledges the need for further exploration into how these mediation processes work. Understanding the mechanisms through which religious activities impact psychological well-being can provide a more comprehensive view of the relationship between religiosity and mental health. Additionally, the findings emphasize the importance of considering cultural and contextual factors when studying religiosity's effects. The significance of majelis taklim in Indonesian society highlights that theories about religiosity and psychological well-being must be tailored to specific cultural and social contexts. Overall, the research underscores the complex interplay between religiosity, religious practice, and psychological well-being. It suggests that while religiosity itself is beneficial, the way individuals engage with religious practices can further enhance these benefits. This narrative reflects a nuanced understanding of how religious engagement can impact mental health, advocating for culturally sensitive approaches to studying and applying these concepts in various contexts.

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