

Spirituality And Subjective Well-Being in Tahfidz Students in Islamic Boarding School

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ABSTRACT. Tahfidz students have a duty in addition to memorizing the Qur'an as well as students with all their learning tasks. Sometimes this situation makes students depressed which results in stress and depression. The emergence of stress and depression in students can result in low subjective wellbeing so that it can affect performance in memorizing the Qur'an. Spirituality can affect the subjective wellbeing level of tahfidz students, because with spirituality individuals can feel the presence of God and get social support during difficult times. The purpose of this study was to determine the effect of spirituality on subjective wellbeing in tahfidz students at Islamic boarding schools. The hypothesis proposed is that there is an influence of spirituality on the subjective wellbeing of tahfidz students in Islamic boarding schools. The subjects in this study amounted to 92 tahfidz students at the Sunan Drajat Islamic Boarding School Lamongan. Taking the subject using purposive sampling technique. Data collection techniques used measuring tools for spirituality level and measuring tools for subjective well-being which were arranged using a modified Likert scale model. The analytical technique used to analyze the data in this study is simple linear regression. The results showed that the R value or coefficient of determination was 0.889, which means that there is a very strong relationship between spirituality and subjective wellbeing. R square value of 0.813 indicates the influence of the independent variable (spirituality) on the dependent variable (subjective wellbeing) of 81.3%.

Keywords: *Spirituality, Subjective wellbeing, Santri Tahfidz*

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INTRODUCTION

At each stage of human development, usually comes with various types of psychological demands that must be met. Likewise, tahfidz students who are still in the stage of adolescent development have different needs, namely, to be able to accept their physical condition and be able to use it optimally, effectively, gain emotional freedom from parents, know how to be kind to people of the opposite sex. different, knowing and accepting their abilities, and so on. There are several obstacles that often arise when memorizing the Qur'an, namely boredom in memorizing the Qur'an, low motivation, love problems, and difficulties in memorizing the Qur'an.

Memorizing the Al-Qur'an is a series of activities that are required to provide time, effort, and even cost. In the process of memorizing the Koran, a memorizer of the Koran, of course, must spend time to add memorization, maintain memorization, and repeat memorization that has been he got. This series of activities requires a certain amount of time little and a long process, because you must go through a long process, namely memorizing the quantity content of the large Al-Qur'an which consists of 114 letters, 6,236 verses, 77,439 words, and 323,015 letters which are

all distinct with symbols Indonesian letters. The process of memorizing the Koran does not only involve cognitive processes, but memorizers of the Koran must also have good self-regulation to be able to achieve their goal of completing their memorization (Muhlisin, 2016). This long process was also experienced by the students who memorized the Qur'an at the Sunan Drajat Lamongan Islamic Boarding School. the hut. Sometimes students who memorize the Qur'an experience situations that are not pleasant. Unpleasant and inappropriate circumstances with the hope of causing its own pressure for adolescents. Survey results what the researchers did to two students, it was found that student sometimes stress with the program being run because the students don't only have to focus on memorization but also study. For other students, they admitted that they sometimes felt stressed and pressured because apart from having to memorize notes, they were also study in Madrasah Aliyah class X. The two students said that sometimes too much to do causes stress, pressure, and lack of concentration, so that the memorization is not optimal. Sometimes this situation makes students depressed, which causes stress and depression. The emergence of stress and depression in students can result in low subjective well-being so that it can affect performance in memorizing the Qur'an.

Park (2004), subjective well-being has long been considered a core component of a good life. Individuals with high subjective well-being generally possess several admirable qualities. The individual will be better able to control his emotions and deal with various events in life better. Conversely, if the subjective well-being is low, they will view their life low and consider the events that occur as unpleasant, therefore unpleasant emotions such as anxiety, depression and anger arise (Myers and Diener, 1999). Even though it is a goal and desire for almost everyone, in fact the level of subjective well-being for each person is different from one another, some have high subjective well-being and some are low, this is because subjective well-being itself is influenced by many factors. , among these factors include: genetics, personality, culture, social relations, adaptability, religion and also demographic factors such as income, working conditions, marriage, education, age, health Diener (2005).

Subjective well-being is the way individuals assess or evaluate their lives based on cognitive and affective assessments (Diener et al, 2017). Compton (2005), subjective well-being is an assessment of one's life as a whole and is not based on the judgment of others. Subjective well-being has three dimensions: life satisfaction, positive affect, and negative affect. Satisfaction with life can be manifested in job satisfaction, marriage, friendship, etc. Pleasant affection means that individuals experience positive emotions or moods in general, while unpleasant affection means that individuals relatively often experience unpleasant emotions or moods, such as anger, anxiety, or sadness.

Several studies related to subjective well-being in boarding school students. Research conducted by Yuliyanto and Indartono (2019), which aims to determine the effect of spiritual intelligence on the subjective well-being of students at SMA Muhammadiyah Boarding School Yogyakarta. The results of this study indicate that spiritual intelligence has a positive and significant effect on the subjective well-being of students at SMA Muhammadiyah Boarding School Yogyakarta by 48%. Furthermore, research conducted by Rahmi et al (2019), aims to determine the impact of academic resilience on the subjective well-being of Islamic boarding school students. The results showed that there was an effect of academic resilience on the subjective well-being of students in Islamic boarding schools. That is, the more academic resilience students have, the subjective well-being will also increase. Hasanah's research results also prove that religiosity influences the resilience of students memorizing the Qur'an in Islamic boarding schools (Hasanah, 2018). Several studies have shown that one of the factors that influence subjective well-being is spirituality. Kim and Esquivel (2011) found that spirituality had the greatest influence on an individual's satisfaction with life. In addition, Fisher and Conskun (2013) explained that a relationship with God is believed to improve the well-being of tahfidz students. Compton (2005) argues that someone who considers spirituality important or diligently participates in religious

activities, can have high well-being. People who have an intimate relationship with God or the people around him can help increase affection and positive life satisfaction. These things together have an influence that can improve the subjective well-being of tahfidz students. Based on the problems at Pondok Pesantren Sunan Drajat Lamongan related to spirituality and subjective well being. So the researcher is interested in knowing whether there is an influence of spirituality on the subjective well being of students in tahfidz students at Pondok Pesantren Sunan Drajat Lamongan.

METHOD

Types of research. This study uses a quantitative approach. Quantitative research according to Sugiyono is research that is used to examine certain populations or samples, data collection using research instruments, data analysis is quantitative or statistical, with the aim of testing predetermined hypotheses (Sugiono, 2014). This type of quantitative research is correlation. Correlation research to determine whether there is a relationship and the close relationship between these variables (Suryabrata, 2005). This study examines the relationship between two variables, namely spirituality as the independent variable and *subjective well being* as the dependent variable.

Spirituality is a way of being and experiencing that comes through an awareness of the existence of a transcendent dimension and which is characterized by certain values that are accepted by the individual, other people, nature, life, and whatever is considered Ultimate. To see this level of spirituality, it can be seen through the dimension of spirituality, namely transcendent dimension, in the meaning and purpose of life, the dimension of life's mission, the dimension of the sanctity of life. Subjective well being is subjective well-being as an individual's way of evaluating self-experience in life. Researchers divide aspects of subjective well-being (SWB) into two, cognitive aspects (cognitive) and affective aspects (affective).

The population in this study is all tahfidz students at the Sunan Drajat Islamic Boarding School in Lamongan, East Java. The sample used is 92 students tahfidz. The sampling technique in this research is purposive sampling technique.

Spirituality Scale, researchers use measuring tools Elkins' Spirituality Orientation Inventory (SOI). SOI consists of 40 statement items with a 5-point Likert scale. While the scale *Subjective well being* (SWB), researchers used the SWLS and SPANE measuring instruments from Diener (1984). SWLS consists of 20 statement items with a 5-point Likert scale with an internal consistency value of Cronbach's Alpha ($\alpha=0.796$).

Data analysis in quantitative research is directed to answer the problem formulation or test the hypothesis that has been formulated by Sugiyono. The data analysis technique used is simple regression analysis.

RESULT AND DISCUSSION

Result

The results of data analysis using simple linear regression that have been carried out, there is an effect of spirituality as an independent variable on *subjective well-being* on tahfidz students at the Sunan Drajat Islamic Boarding School, Lamongan. This shows that the alternative hypothesis (H_a) in this study is accepted. There is influence spirituality to *subjective well-being* evidenced by data analysis of the results of the regression coefficient test, there is a change in the regression coefficient of the influence of variable X on variable Y, the regression equation $Y = 14,669 + 1.051X$, meaning the influence of the variable X (spirituality) to changes in variable Y (*subjective well-being*) is a positive effect, through an increase or change from spirituality will be followed by an increase or change *subjective well-being*. The following table shows the results of the regression coefficient test.

Table 1. Regression Coefficient Test Results
Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	14,669	5.884		2,493	.017
Spirituality	1.051	.081	.889	12,902	.000

a. Dependent Variable: VARIABEL_Y

The results of data analysis using a simple linear regression technique from the following table. The results of the R Square test, the R value of 0.893 indicates that the correlation or relationship between the independent variables (Spirituality) to changes in the dependent variable (subjective_well being) is strong, because it is in the correlation interval 0.60 – 0.799 (Sugiono, 2014).

Table 2. R Square . Test Results

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.893 ^a	.797	.786	5.797
a. Predictors: (Constant), Spirituality				
b. Dependent Variables: subjective_well being				

Source: SPSS version 22.0 For Windows

In the table above, the R Square value or the coefficient of determination used to determine the percentage of the influence of the independent variable (predictor) on changes in the dependent variable is 0.797 which comes from the square of the correlation value of 0.893. The R Square value of 0.797 means that the magnitude of the influence of the independent variable (spirituality) on changes in the dependent variable (subjective well being) is 79.7%, while the remaining 20.3% is influenced by other variables not examined.

Discussion

The results of this analysis are in line with previous research conducted Compton (2005), which states that individuals who have high spirituality will tend to have a better level of well-being. During the covid-19 pandemic which has an impact on several sectors of human life, it is necessary to increase the value of spirituality in individuals to help overcome various life problems so that they can maintain their well-being. The respondents of this study are most women who have a high level of spirituality. In addition, most respondents are middle adults who have an age range of 41-60 years. This high level of spirituality is in line with Iswati (2018), findings which explained that adult humans tend to be able to accept and overcome some of life's problems because they have moved towards religious stability. Individuals who develop good relationships with God as God's creatures and maintain relationships with fellow social beings will be able to internalize positive feelings in their lives. The state of spirituality that can be developed by individuals will be able to

create well-being in their lives. This finding is in line with the term spiritual well-being developed by Velasco-Gonzalez & Rioux (2014) which refers to positive states and feelings of thought and behavior in individuals because of good relationships with transcendent dimensions and relationships with others.

These findings are in line with those presented by Francis, Jones, and Wilcox (2008) who found that spirituality was positively correlated with happiness. Khalek (2007), conducted a study on Muslim participants in Kuwait and reported that the higher a person's spirituality, the greater the happiness of that person in life. Kate and Koster (2017) also reported the same thing were found in Korean-American Catholic teenagers.

The results of this study again emphasize the importance of the function of spirituality in human life, especially in subjective well-being ($R = 79.7\%$). Spirituality was first coined as a predictor variable for SWB as an alternative to common beliefs held in the 1980s. At that time many people thought that a person's level of happiness was determined by a person's economic status (Ellison, 1984). However, looking at the results of a Gallup survey in 1980 (in Bufford, Paloutzian & Ellison, 1991) which stated that most Americans consider religious and spiritual practices as an important part of everyday life, many researchers are beginning to be interested in developing theories about spirituality. Paloutzian and Ellison (1982) have even seriously developed a measurement tool for spirituality called the Spiritual Well-Being Scale. Furthermore, Ellison (1982) stated that spirituality is a characteristic in individuals where individuals can live in harmony in relation to God, themselves, the community, and the environment. A more modern theory of spirituality is put forward by Delaney (2005) but still contains the same aspects.

Emmons and Paloutzian (2003) state that daily spiritual experiences can produce positive emotions such as hope, love, forgiveness, and gratitude which can make individuals happier, feel more content, enjoy life, and have good mental and physical health. Spirituality also has a close relationship with healthier relationships, healthy behavior, social support, better coping skills, and self-esteem which in turn can increase life satisfaction and positive affect in adolescents (Wallace & William, 1997; Van Dyke, Glenwick, Cecero, & Kim, 2009).

Spirituality is also a source of a frame of mind or ideology that helps to make sense of life and provides purpose in life, especially in uncertain situations (Park, 2007). This function of spirituality clearly helps adolescents who are in a period of identity exploration. Frankl (in Sangwon & Esquivel, 2011) states that the search for the meaning of life is an essential variable for one's well-being and psychological difficulties can come from a lack of purpose in life.

Ellison states that spirituality is a characteristic in individuals where individuals can live in harmony in their relationship with God, themselves, the community, and the environment (Proktor, 2010). A more modern theory of spirituality was proposed by Delaney but still contains the same aspects. Emmons and Paloutzian state that everyday spirituality experiences can produce positive emotions such as hope, love, forgiveness, and gratitude that can make individuals happier, feel more satisfied, enjoy life, and have good mental and physical health (Fisher & Coskun, 2013). Spirituality is also closely related to healthier relationships, healthy behavior, social support, better coping skills, and self-esteem which in turn can increase life satisfaction and positive affect in adolescents (Tsuang et al, 2002). Spirituality is also a source of a framework of thought or ideology that helps in interpreting life and provides a purpose in life, especially in uncertain situations (Starks & Hughey, 2003). This function of spirituality clearly helps teenagers who are in a period of identity exploration. Frankl stated that the search for meaning in life is an essential variable for a person's well-being and psychological difficulties can stem from a lack of purpose in life (Erliymaz, 2011).

Esquivel (2011) spirituality is a factor that can increase an individual's well-being because it helps individuals in experiencing difficulties by giving positive meaning to the problems that occur. Spirituality is a perception of the existence of something that is transcendent in everyday life and an integral part of religious life (Underwood & Teresi, 2002). Kim and Esquivel (2011) explained

that spirituality has the greatest influence on individual life satisfaction. Furthermore, Sangwon et al. (2011) stated that spirituality is one of the factors that can help individuals overcome difficulties and problems and can increase subjective well-being.

From the results of the study it was found that spirituality had a 79.7% influence on subjective well being. This means that there are 20.3% influenced by other variables. Diener (1984) was the first figure to devise a valid and reliable measurement tool for use in measuring subjective well-being and found that subjective well-being is influenced by various factors, including social support, gratitude, forgiveness, and self-esteem.

CONCLUSION

Based on the results of the research and data analysis it was concluded that there is a very significant influence between spirituality and subjective well-being on tahfidz students at the Sunan Drajat Lamongan Islamic boarding school. With an R square of 79.7%, it means that the spirituality variable has an effect of 79.7%, while the the remaining 20.3% is influenced by other variables not examined. The results of this study are in line with research that has been conducted by Diener, that spirituality affects subjective well-being, even in this study the results are very significant.

Based on the researcher's direct experience in this research process, there are some limitations that are experienced and can be several factors that can be given more attention to future researchers in further perfecting their research because this research itself certainly has deficiencies that need to be continuously improved in research. furthermore. Some of the limitations in this study include: The number of respondents who were only 92 people, of course, is still insufficient to describe the real situation. The research object is only focused on tahfidz students, which can be used for a wider object. Future studies can also measure the correlation between aspects of spirituality and SWB dimensions. It is possible that aspects of spirituality produce different correlations when they are not measured personal dimension. Researchers are also aware of the small number of samples used in this study so that the power of generalization is of course limited.

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