

Jurnal Konseling Religi

ISSN : 1907-7238

E-ISSN : 2477-2100

DOI : <http://dx.doi.org/10.21043/kr.v13i2.16938>

Vol. 13 No. 2, Desember 2022 | 339-356

<http://journal.iainkudus.ac.id/index.php/konseling>



Islamic Spirituality in Psychological Well-Being in Adolescents

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Abstract

Islamic Spirituality in Psychological Well-Being in Adolescents. Adolescents who have psychological well-being mean that they have a prosperous soul. A prosperous soul describes how positively a teenager lives and carries out his/her psychological functions. The objective of this study was to determine Islamic spirituality in psychological well-being in adolescents. This study used a quantitative approach. The population in this study were all teenagers in Nologaten, Sleman, Yogyakarta totaling 135 people. The sampling technique used random sampling to obtain a total sample of 103 people. The data collection technique used a scale that has been tested for validity and reliability. The data analysis technique was used to answer the hypothesis is the Product Moment correlation of Karl Person. The results of this study indicate that: (1) there is a relationship between Islamic spirituality in psychological well-being in adolescents, as evidenced by the value of $r_{count} > r_{table}$ ($0.653 > 0.195$) and a significance value of $0.000 < 0.05$; and (2) The influence of Islamic spirituality on the psychological well-being of adolescents is 0.564%.

Keywords: Islamic Spirituality, Psychological Well-Being, Adolescents

Introduction

Adolescence is a time of transition that is characterized by challenges and personal changes (Bano, 2015). Adolescents are the young generation who are potential heirs of the state. A nation's fate is frequently said to depend on the caliber of its youth

since teenagers will write history and shape the course of a country. According to Utami and Santoso (2021) if the youth of a nation are not of good quality in terms of knowledge, skills, experience and mental and noble character, the life of the nation they carry will be threatened with destruction.

Adolescence is often said to be a difficult period because of the demands of adjustment to the changes they experience. Adolescents must learn new patterns of behavior and attitudes to replace those that have been abandoned. If a teenager behaves like a child, he/she will be taught to act according to his/her age. Meanwhile, when teenagers try to behave like adults, they are often accused of being too big and scolded for trying to act like adults. This ambiguous status of the teenager is also advantageous because it gives them time to try different lifestyles and determine the behavior patterns, values, and traits that best suit them. This trial-and-error attitude is related to the psychosocial stages that teenagers are going through. Based on the psychosocial stages proposed, adolescents are in the stage of identity vs identity confusion. In this stage, a teenager tries to find their identity, like who they really are, what is inside of them, and their direction in facing life. This trial-and-error attitude is carried out to find the real identity (Winurini, 2019). The demands and tasks of individual development in achieving their developmental tasks are in accordance with the changes that occur in several functional aspects of individuals, namely physical, psychological, and social. (Lizardi & Carregari, 2017)

Additionally, most teenagers are hesitant to accept any changes. They desire and demand freedom, yet they frequently feel unprepared to handle the responsibilities that come with it. Teenagers desire to tackle their problems on their own and reject the assistance of their parents and professors since they believe they are autonomous. In actuality, some of their issues are resolved by parents and teachers throughout their entire childhood. This makes most teenagers inexperienced in dealing with problems. The inability of adolescents to solve problems in the way they believe causes solutions to not always meet their expectations. The failure of adolescents to adapt to changes often makes them trapped in doing things on their own, untrustworthy, and prone to destructive behavior. UNICEF data in 2016 shows that violence against fellow teenagers in Indonesia reaches 50%. Data from the Indonesian Ministry of Health shows that there are 3.8% of students who stated that they had abused narcotics and dangerous drugs (Iro 2018).

Adolescents are expected to be able to adjust to changes, finish developmental tasks so they won't struggle in their social lives, finish developmental tasks for the next stage of life successfully, and feel content (Saputro 2018). In other words, this success will make adolescents as mentally healthy individuals and the formation of positive psychological conditions (positive psycho-logical functioning), which leads to the realization of psychological well-being in a person (Amawidyati and Utami 2017).

Research on happiness and sadness from a psychological perspective is known as Psychological Well-Being (PWB). Psychological well-being is a state in which people are capable of accepting themselves as they are, forming warm relationships with others, being free from social demands, being in control of their environment, finding meaning in life, and consistently realizing their potential. The definition of happiness has not been found with a definite meaning, because it is subjective, and everyone has their own way of finding out what happiness means for themselves. Happiness that is usually interpreted by most people is more directed to a person's ability to live his life well and comfortably. Happy people can be said to be people who are able to enjoy their life happily (Fitriani, 2017).

In order to improve their talents, people must be able to accept themselves both favorably and negatively and to maintain a balanced psychological condition between themselves and the social environment. Age, gender, social standing, economic situation, social ties, and societal conditions are the six characteristics that can influence psychological well-being. One important factor is age. Age is positively correlated with psychological well-being because it is related to individual maturity. Psychological well-being is an important thing for every individual, including teenagers. The psychological well-being of adolescents needs to be considered, because if they feel prosperous and happy, it will have an impact on their lives. Adolescents who are able to perceive themselves positively will be better able to accept their strengths and weaknesses (Aini Linawati and Ratri Desiningrum 2017).

When adolescents are psychologically healthy, it indicates that their souls are affluent. How a kid successfully lives his or her life and performs his or her psychological functions is described as a prosperous soul. According to Ryff, a psychologist and expert on psychological well-being, a person's soul is affluent if they are not just free from stress or other mental health issues. More than that, a person has a

favorable opinion of himself, is capable of acting independently, and is not easily influenced by their surroundings. Of course, the individual enjoys good company and is aware of the significance and purpose of his or her existence. A person feels that he/she is still developing and growing and is able to control his environment (Triatama 2019). Michael (2018) suggests that individuals with low psychological well-being will have a low level of self-acceptance, often appear dissatisfied with themselves, feel disappointed with past experiences, and have expectations not to be themselves today, then behavior appears. lack of relationships with other people, it is difficult to be warm and reluctant to have bonds with others, currently do not have goals to achieve in life, and do not have beliefs that can make their current life more meaningful.

One of the factors that influence PWB is Islamic spirituality. According to Kashdan and Nezlek (2012) and Vaughan (2003), spirituality is the comprehension, practical application, and experience of spiritual principles in daily life. Hill and Pargament define spirituality as the participation of feelings, thoughts, and behaviors in the pursuit of a sacred object. The role of spirituality in well-being (Mental Health Foundation, 2006) actually functions to reduce mental problems, such as depression, anxiety, post-trauma, schizophrenia, and suffering or improve mental health. The factors that influence and become mediators in mental health are coping styles, locus of control, social support, physiological impact, and environment.

Research on the relationship between spirituality, religiosity and wellbeing was conducted by Ivtzan et al (2011). The results show that there are four categories of individuals related to spirituality and religiosity believed, namely: high religious and spiritual level; low religious level with high spirituality; high religious level with low spirituality; and low religious and spiritual levels. Furthermore, research on the relationship of spirituality (religiosity) and well-being by Kashdan and Nezlek (2012); Cohen (2012); Ivtzan et al (2011); Dailey et al (2011); and Underwood and Teresi (2002) concluded that spirituality has a positive role in well-being, especially with daily spiritual experiences that function as coping, including the meaning of life (meaning in life), self-esteem (self-esteem), and affect (emotions). positive.

This research was conducted in Nologaten, Sleman, Yogyakarta. Based on the results of observations made by researchers, it is known that adolescents experience psychological well-being problems and some adolescents do not use Islam as a

controller of behavior in their environment. This can be seen in the brawls that are often carried out among a group of teenagers, as if religion is no longer a guide in life. In the brawl, a group of teenagers carried sharp weapons to injure another teenager. In addition, teenagers also often drink alcohol, drugs, promiscuity, and so on. Promiscuity seems to be a habit of teenagers at this time so that everywhere is bound by promiscuity itself.

By including the function of guidance and counseling, the prevalence of delinquency in adolescents can still be managed. Helping teenagers' spiritual needs is one of Guidance and Counseling's duties. Teenagers who are close to Allah SWT will have a deep love for one another and for other people. Teenagers will be more aware that if they take actions that violate religious teachings, they will get sin and bad retribution from Allah SWT. This religious awareness can be realized by the role of Guidance and Counseling teachers, so that adolescents will have better Islamic spirituality and psychological well-being by themselves.

Method

This study used a quantitative approach. The research design was a causal or correlational hypothesis testing study. Correlational research is research that aims to determine the relationship between two or more variables (Sugiyono 2017). This research was conducted in Nologaten, Sleman, Yogyakarta. The population in this study were all 135 Nologaten adolescents aged between 15-20 years. The sampling technique used was random sampling (random sample), because the existing population were diverse consisting of various strata. The Krejcie table is used to calculate the sample size, which is frequently referred to as the number of sample members. The sample obtained has a 95% confidence in the population because the sample size was calculated using the Krejcie table using an error of 5%. A sample of 103 people can be drawn from a population of 135 according to the Krejcie table.

Data collection techniques in this study used a scale. Validity test with the help of SPSS Statistics 25.0 For Windows and reliability test using Alpha Cronbach formula. The instrument can be said to be reliable if the Cronbach Alpha coefficient is greater than 0.600 (Arikunto 2019). The data analysis technique uses Product Moment correlation from Karl Person. The price of the correlation coefficient obtained was then

consulted with r_{table} at a significance level of 5% (Azwar 2018). The correlation is said to be significant if r_{count} is greater than r_{table} at the 5% significance level and the significance value is less than 0.05 (Ghozali 2018).

Theoretical review

Islamic Spirituality

According to Ardian (2016), spirituality is a vast term with many facets and viewpoints characterized by a sense of attachment (connection) to something greater than ourselves, which is accompanied by a search for purpose in life or can be described as a universal and moving experience. Some individuals describe spirituality in their life experiences as a sense of connected/transcendental that is sacred and reassuring, while other individuals feel a sense of peace while in the mosque.

A spiritual experience is one that is believed to connect the experiencer with God (in other words, not just an experience that feels meaningful). When a person experiences emotional hardship, physical disease, or death, the spiritual dimension—which aspires to be in tune with the cosmos and searches for answers about the infinite—comes into sharper emphasis (Krentzman, 2016)

Because it serves as a healthy coping mechanism, spirituality is crucial for life satisfaction, self-esteem, and individual emotional circumstances (Underwood & Teresi, 2002). More often than not, spirituality is linked to a person's sense of unity with God and their interpersonal relationships. According to Underwood (2006), there are two dimensions to spirituality, namely the relationship between the person and God and the interaction between the person and their surroundings. Individuals who have an intimate relationship with God and good relationships with people in their environment can help increase satisfaction in their lives (Arung & Aditya, 2021). Several research findings link the relationship between spirituality and individual subjective well-being, but researchers focus on using the Daily Spiritual Experience Scale (DSES) spirituality measurement tool. This is because spirituality according to Underwood & Teresi (2002) is a very important aspect for life satisfaction, self-esteem, and individual emotional conditions because it functions as a positive coping in dealing with problems. In addition, this DSES states that spiritual aspects include two dimensions, namely the

relationship between the individual and God and the relationship between the individual and the surrounding environment.

Psychological Well-Being

Psychological well-being is developed based on the concept of positive psychological function which includes the perspective of the self-actualization concept from Maslow, and the fully functioning person from Rogers, and the formulation of maturity from Allport in each individual development. The theory of psychological well-being was born from the eudaimonic approach, which consists of three theoretical concepts, namely self-actualization, fully functioning person, and formulation maturity which are integrated into a multidimensional concept of psychological well-being (Yuliani 2018).

Ryff built a theoretical foundation for psychological well-being based on his personal experience. Ryff defines a good existence as one that is similar in terms of joy and nice things, as well as the lack of psychological illness. Psychological well-being is a condition of individuals who have the ability to determine their life decisions independently, are able to control the environment effectively, are able to establish positive relationships with others, are able to determine and carry out the direction and goals of life, are able to accept themselves positively, and develop potential continuously over time. Ryff & Keyes explained that psychological well-being includes six theoretical dimensions, namely: (1) autonomy (autonomy), (2) positive relationships with others (positive relations with others), (3) environmental mastery, and (4) personal growth, (5) purpose in life, and (6) self-acceptance (Yuliani 2018).

Adolescence

According to Marwoko (2019) the word "adolescence" comes from the Latin word *adolescere* which means to grow or to grow maturity which means to grow or grow into an adult. The term adolescence as used today, has a broader meaning, including mental, emotional, social, and physical maturity. Adolescence is a period of growth between childhood and adulthood. Safitri (2017) adolescence is "a developmental transition period between childhood and adulthood which generally starts from the year 12 or 13 and ends in the teens or early twenties".

Adolescence, according to Jannah (2016), is a time of "storms and mental stress," or a time of significant physical, intellectual, and emotional transformation that results in melancholy and indecision (conflict) in the individual and conflict with his surroundings. However, there are also many teenagers who are able to adapt well to the changes that occur in themselves and are able to adapt well to the changing needs and expectations of their parents and society. When examined, both views are true, but very few adolescents experience conditions that are truly extreme like these two views (always full of conflict or always able to adapt well). Most adolescents experience both situations (conflicted or can adapt smoothly) interchangeably (fluctuating).

According to Safitri (2017), aspects of adolescent development include:

1. Physical development

Changes in the body, brain, sensory abilities, and motor skills are referred to as physical development. Growing taller and heavier, developing bones and muscles, and maturing sexual organs and reproductive systems are all signs of a changing body. Cognitive capacities are improved through physical changes to the brain that result in a more perfect structural design.

2. Cognitive Development

According to Piaget (in Safitri, 2017), "adolescents are motivated to understand the world because of their biological adaptation behavior". Adolescents actively construct their cognitive world so that the information obtained is not immediately accepted into their cognitive schema. Adolescents are able to distinguish between ideas that are more important than other ideas, then they also relate these ideas. Teenagers are also able to process their way of thinking so that they come up with a new idea.

Cognitive development is changes such as memory, reasoning, thinking, learning and language. At this stage, adolescents have begun to be able to speculate about something, where adolescents have begun to imagine something they want in the future. Cognitive development that occurs in adolescents can also be seen from the ability of a teenager to think logically. Teenagers have also begun to be able to make a plan to achieve the future.

Discussion

The results of the research data analysis will be described with frequency analysis presented as follows:

Variable Category Description

Based on the calculation of the description of the variable category, it is known that the Islamic spirituality variable is in the high category (89.0%) and the psychological well-being variable is in the high category (71.7%).

Analysis Prerequisite Test

Normality test

The results of the normality test for each research variable are presented below.

Table 1. Normality Test Results

Variable	Significance	Explanation
Spirituality Islam	0,213	Normal
Psychological Well-being	0,118	Normal

Source: Processed Primary Data, 2022

The results of the normality test show that all research variables have a significance value greater than 0.05 at ($\text{sig} > 0.05$), so it can be concluded that the research data are normally distributed.

Linearity Test

The summary results of the linearity test are presented below:

Table 2. Linearity Test Results

Variable	df	F-rate		Sig.
		Count	Table (5%)	
Islamic Spirituality	26:75	1,194	1,644	0,230

Source: Processed Primary Data, 2022

The results of the linearity test above show that $F_{count} < F_{table}$ ($1.094 < 1.644$) and a significance of $0.230 > 0.05$; so that the two variables can be said to be linear.

Hypothesis Test

Hypothesis test in this study was carried out using the Product Moment correlation analysis technique from Karl Person. The results of the Product Moment correlation analysis from Karl Person are presented as follows.

Table 3. Summary of Product Moment Correlation Results from Karl Person

Variable	r-hit	r-tab	Sig	R ²
Islamic Spirituality with Psychological Well-Being	0,751	0,195	0,000	0,564

Source: Processed Primary Data, 2022

Based on the table above, it can be seen that the calculated r value is greater than the r table ($0.653 > 0.195$) and the significance value is 0.000, which means less than 0.05 ($0.000 < 0.05$). Based on these results, the hypothesis in this study is **accepted**. The results of the product moment correlation analysis show that there is Islamic spirituality in psychological well-being in adolescents.

The table above also shows the magnitude of the coefficient of determination (R²). The R² test results in this study obtained a value of 0.564. The R² value of the multiplication (square) of r count is $0.751 \times 0.751 = 0.564$. This shows that Islamic spirituality (X) affects psychological well being (Y) in adolescents.

Psychological well being in adolescence is an important thing to pay attention to. (Garcia, 2018) Psychological well being is an important element that needs to be grown in individuals so that they can face and carry out their developmental tasks fully and face responsibilities and achieve their potential. Feelings of well-being or well-being and comfort in their living environment can make individuals develop themselves optimally (George, 2016). Dariusz, Krok (2018), found that the meaning of life plays an important role in late adolescence. When faced with new situations and events, young people try to interpret and organize their experiences by identifying important aspects of their personal and social lives, and finding a deeper meaning to their lives.

One of the experiences and situations of youth targets the attainment of spiritual well-being. Spiritual well-being is a measure of how in tune people are with life's meaning, purpose, and principles (Zulfatul, 2016). Lewis, et al. (2014) conducted research investigations that found that spiritual well-being and weariness are important factors in evaluating health-related quality of life because they affect treatment tolerance, treatment results, and patients' capacity to manage sickness.

This is congruent with Kurniawati's (2015) meta-analysis study of spiritual wellbeing and quality of life, which found a strong association between the two. The quality of life benefits from spiritual health. One of them is the coherence of accepting the presence of a creator, namely the requirement to investigate spirituality. Having a life partner who provides physical, social, economic, and most importantly emotional support that makes the impact of the disease lighter or easier to bear.

Numerous research have revealed that spirituality is one of the elements that affect subjective well-being. Spirituality has the biggest impact on a person's level of life happiness, according to Kim and Esquivel's (2011) research. Additionally, Fisher and Conskun (2013) noted that students' wellbeing is thought to be enhanced by having a relationship with God. Compton (2005) stated that someone who considers spirituality as an important thing to do or is diligent in participating in religious activities, can have high well-being. Individuals who have an intimate relationship with God or with those around them, can help increase positive affect and life satisfaction. These things are considered as a whole to have an effect that can increase subjective well-being. According to Fisher (2013) spirituality focuses on the awareness that individuals have of their existence, personal experiences, feelings, and beliefs that can give a value to their lives. In addition, the relationship between spirituality and subjective well-being is strongly influenced by culture. Therefore, there is a possibility that the relationship between these two variables in Indonesia will be different from the results of research abroad (Saroglou, 2017; Saroglou et al., 2020).

According to Hadi Hashemi Razini and Maryam Ramshini (2018), finding meaning in life and having psychological health are thought to be the most crucial aspects of mental health and happiness. It seems that young and old are better off in terms of intelligence and finding meaning in life, mental health, quality of life, and psychological well-being given the negative attitudes and schemas around aging. Next

Pourebrahim, T., Roya Rasouli. (2019) suggested that maturity is associated with many challenges that require adaptability. The differences between adults and older adults are important for adapting to these challenges and facilitating adaptation. Psychological well-being varies among men and women's age groups. Therefore, further studies are needed to identify resources that can help to adapt to face to the next age and should be considered in mental health services to prevent a decline in psychological well-being and meaning of life.

According to Joaquin Garca-Alandete and others (2018), when adults discover purpose in their lives, meaning of life and psychological well-being arise. In western society, adult development is crucial, maybe more so than earlier life stages due to the transitory nature of adulthood and the traits it possesses. The meaning of life is the main motivational principle of human beings related to the perception and experience of freedom and responsibility as well as self-determination, perception of life, future and self, achievement of existential goals, integrative acceptance of adversity, life of satisfaction, and self-realization. Jin-long Liang, Lan-xiang Peng, Si-jie Zhao, Ho-tang Wu (2017) found that psychological well-being is closely related to an individual's awareness that he or she has had, or will have, a meaningful and self-fulfilling life.

Conclusion

Islamic spirituality influences the development of adolescent well being psychology. Adolescents base their life's well-being from psychological well-being first. Welfare of life will be obtained if mentally and psychologically prosperous. Further researchers can develop this research by using other methods in researching Islamic spirituality in psychological well being, for example through in-depth interviews with respondents and adding other variables related to psychological well being besides Islamic spirituality, such as: Religious Coping, and Subjective Welfare, and Locus of Control.

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