

Psychology of Religion: The Relationship Between Islamic Spirituality and Psychological Well-Being

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Abstrack

Psychological well-being is an indicator of individual well-being to meet the criteria for positive psychological functioning. One of the factors that can fulfill a positive psychological function is the presence of a high spirit of spirituality which is assisted by the ability to interpret life which cannot be separated, such as carrying out the values of truth and goodness to achieve prosperity. The aim of this research is to determine the relationship between spirituality and psychological well-being. Respondents in this study totaled 115 people consisting of 32 male and 83 female Muslim respondents with an age range of 18-25 years. In this study, the Ryff scale of psychological well-being and the Swinton scale of spirituality was used. The data collection method uses two scales, namely the spirituality scale and psychological well-being. Data were analyzed using Pearson's Product Moment correlation technique. The results show that the correlation between psychological well-being and Islamic spirituality is 0.528 with a significance value of 0.000. It is known that the correlation is classified as a fairly strong correlation, meaning that there is a fairly strong relationship between psychological well-being and Islamic spirituality.

Keywords: relationship, psychological well-being, islamic spirituality

Abstrak

Kesejahteraan psikologis merupakan indikator kesejahteraan individu untuk memenuhi kriteria fungsi psikologis positif. Salah satu faktor yang dapat memenuhi fungsi psikologis positif adalah adanya jiwa spiritualitas yang tinggi yang dibantu dengan kemampuan memaknai kehidupan yang tidak dapat dipisahkan, seperti menjalankan nilai-nilai kebenaran dan kebaikan untuk mencapai kesejahteraan. Tujuan penelitian ini adalah untuk mengetahui hubungan antara spiritualitas dengan kesejahteraan psikologis. Responden pada penelitian ini berjumlah 115 orang yang terdiri dari 32 responden laki – laki dan 83 perempuan beragama Islam dengan rentang usia 18- 25 tahun. Pada penelitian ini menggunakan skala Ryff kesejahteraan psikologis dan skala Swinton spiritualitas. Metode pengumpulan data menggunakan dua skala yaitu skala spiritualitas dan kesejahteraan psikologis. Data dianalisis dengan teknik korelasi Product Moment dari Pearson. Hasil menunjukkan korelasi antara kesejahteraan psikologis dengan spiritualitas islam bernilai 0.528 dengan nilai signifikansi 0.000. Diketahui korelasi tergolong dalam korelasi yang cukup kuat artinya terdapat hubungan yang cukup kuat antara kesejahteraan psikologis dengan spiritualitas islam.

Keywords: hubungan, kesejahteraan psikologis, spiritualitas islam

Article info

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INTRODUCTION

Early adulthood is a transitional period for individuals who were in the adolescent stage to enter adulthood. According to (Santrock, 2012) early adulthood is a period of individual development that takes place between the ages of 18-25 years. The condition of psychological well-being at the age of the adolescent transition period to adulthood is an important thing that needs attention. It is recorded in the Central Statistics Agency (BPS) that the population in Indonesia in 2020 there are 22,312 people aged 15-19 years, 22,682 people aged 20-24 years, and 22,356 people aged 25-29 years. Not only that, the Inter-Census Population Survey (SUPAS) by BPS noted that in 2019 there were 299.91 million Indonesians with details of 68% being aged 15-64 years or being of productive age. The results of this research show that adolescents transitioning 1, 2 to adulthood in Indonesia who are classified as productive age need to pay attention to their psychological well-being in order to achieve their potential well.

However, because of the developmental tasks that need to be passed by individuals which then become a crisis period at the age of the adolescent transition period to adulthood, it makes individuals at the age of the adolescent transition period category to adulthood have poor psychological well-being conditions. This is shown based on the results of Basic Health Research (2018) which states that as many as 19 million more people aged 15 years and over experience mental emotional disorders and more than 12 million people aged 15 years and over experience depression.

Psychological well-being is defined as a condition in which individuals are able to accept themselves, have happiness, have a positive attitude towards themselves, have perceived freedom and have the ability to develop potential as self-achievement (Ryff & Singer, 2006). There are several factors that affect psychological well-being, one of which is religiosity. Religiosity has values in the form of religious values, beliefs, spirituality, humanity, and cultural civilization values. A prosperous psychological condition can be achieved by efforts in the form of searching for the meaning of life, carrying out good relationships with oneself, others, and God, and other things. Such efforts can be found in spirituality. Spirituality is a broad concept in various dimensions and perspectives characterized by a feeling of attachment (connection) to something big within us, which is included with efforts to find meaning in one's life or as a universal and touching experience (Ardian, 2016). (Holt-Lunstad et al., 2010) states that there are two dimensional forms of spirituality, namely the beliefs dimension and the behavioral/charitable dimension (the behavioral dimension).

Spirituality exists in man, where spirituality is the largest dimension and affects man himself. As spiritual impulses develop, the "ego/me/nafs" fades away. This is because the veil of human spirituality begins to open and touch the sensitivity of a life. Spirituality is very important for humans, because spirituality will improve one's health and quality of life (Dayyanah & Lisnawati, 2018).

Spirituality can be described as an individual and open approach in the search for meaning and purpose in life, as a search for 'transcendental truth' that may include a sense of connectedness with others, nature, and/or the divine, and that spirituality can call us outside ourselves to concern and compassion for others' (Underwood, D. C., & Teresi, 2017). Connectedness can be considered one of the core motives of spirituality, with an implicit attitude of respect, compassion, and awareness (Kurniati, 2019).

The phenomenon that occurs in research conducted by (Safira, 2022) in this study proves that there is a positive relationship between psychological well-being and Islamic spirituality during the transition of adolescents to adulthood. With the results between



variables with Islamic spirituality showing a value of $r = 0.556$ with a value of $p = 0.000$ or a p value of < 0.05 . This shows that there is a correlation between variables of psychological well-being and Islamic spirituality. Another phenomenon is found in research conducted by Siti et al that there is a positive correlation between spiritual intelligence and psychological well-being. This means that the higher the spiritual intelligence, the higher the psychological well-being it has. Furthermore, it is known that the variable of spiritual intelligence contributes effectively by 60.4% to psychological well-being in students who memorize the Quran.

The reason for this study's urgency is that psychological well-being during the adolescent transition period into adulthood is a significant issue that requires attention. Accordingly, the researchers set out to investigate whether spirituality and psychological well-being in early adulthood are related. The purpose of this research is to ascertain whether there is a beneficial correlation between the degree of Islamic spirituality and the state of psychological health as teenagers move into adults. in the early stages of maturity, hence study on it is required. This study's premise holds that there is a connection between early adult psychological wellbeing and the degree of Islamic spirituality. Previous research that raised this topic mostly used the younger generation with student criteria as the research population (Istiqomah, 2018; Shabrina & Hartini, 2021; Sitepu, 2021; Wahyuni & Bariyyah, 2019), this research involved a sample of the younger generation from various levels of society aged 18-25 years (college students, Islamic boarding school students, not studying, workers, Qur'an teachers, etc.).

METHOD

The type of research used is quantitative. Quantitative research is research that departs from something abstract focused on a theoretical basis which is then formulated hypotheses to be tested so as to lead to concrete events. From the standpoint of its intended use, quantitative research offers several advantages. One of them seeks to create a mathematical model; however, in order to achieve this, research must construct hypotheses that are connected to the natural events under study, rather of relying solely on theories or theories from literature studies. Purposive sampling was the method of sampling employed in this investigation. This approach involves selecting a sample based on the consideration of the researcher with a specific goal. The sample was chosen because it was considered to represent certain characteristics relevant to the study. Purposive sampling is a sampling method in which researchers deliberately select respondents who meet certain criteria relevant to the purpose of the study. This technique is used when researchers want to gain deep insight into a specific population or when a sample must meet specific characteristics.

Sampel pada penelitian ini adalah laki-laki dan perempuan beragama Islam dengan rentang usia 18- 25 tahun atau kategori usia masa transisi remaja menuju dewasa. Dan telah didapatkan hasil sebanyak 115 responden yang telah mengisi kuesioner pada google form yang telah kami sebarakan sebelumnya. Kuesioner yang digunakan mencakup informed consent, data demografis responden serta skala penelitian. Skala penelitian tersebut terdiri dari skala kesejahteraan psikologis dan skala spiritualitas Islam. Penjelasan skala secara rinci sebagai berikut:

1. The Ryff Measure of Psychological Well-Being scale covers six aspects of psychological well-being, namely self-acceptance, positive relationships with others, autonomy, mastery of the environment, meaningful life goals, and personal growth. This scale is designed to measure a person's psychological well-being based on these



aspects. These aspects reflect conditions in which a person has meaningful life goals, realizes one's potential, has positive relationships with others, feels responsible for his life, and strives to develop oneself. This scale can be used to measure a person's psychological well-being, and has been tested for validity in a variety of contexts. In previous research conducted by (Ratna Kurniati, 2019) this study found that psychological well-being affects self-control by 11.4% and the rest is influenced by religion.

2. The Swinton Spirituality scale is one of the scales used to measure spirituality in psychological well-being. This scale includes dimensions such as life satisfaction, vitality, religiosity, and spirituality. In previous research conducted by (Armadhania, 2018) there was a significant positive relationship in the correlation between spiritual and psychological well-being in members of PKK Cenderawasih I Dusun Ponjen Kidul. The relationship of spiritual (X) to psychological well-being (Y) is 30.7% while 70.3% of psychological well-being is influenced by other variables that are not studied so it can be concluded that the level of psychological well-being can be influenced by other factors.

The Karl Pearson correlation approach (product moment) is applied in this investigation. The product moment, often known as Karl Pearson's correlation approach, is a statistical technique for determining the link between two quantitative variables. By computing the Pearson correlation coefficient (r), this approach determines the strength of the association between two variables. A value of -1 denotes a perfect negative association, a value of 0 denotes the lack of a link, and a value of 1 denotes a perfect positive relationship between the two variables. The Pearson correlation coefficient can range from -1 to 1.

The type of scale used is the Likert scale, which is with four alternative answers separated into favourable and unfavourable statements, namely Strongly Agree (4), Agree (3), Disagree (2), and Strongly Disagree (1). The data analysis techniques used in this study are descriptive and inferential data analysis. In accordance with the hypothesis used in this study, namely about whether there is a positive correlation of spiritual intelligence to psychological well-being, testing in inferential analysis is carried out with the help of computer software using product moment correlation tests because the data is in the form of intervals. Karl Pearson's correlation method (product moment) is often used in research to explore the relationship between quantitative variables, including in studies exploring the connection between psychological health and spirituality. Researchers can use this technique to ascertain whether and how strongly there is a link between the two variables.

RESULT AND DISCUSSION

Based on the results of the study, it was obtained as follows:

Normalitas

HIPOTESIS

H0 : Normal distributed data

H1 : Data does not distribute normally



Table 1.
One-Sample Kolmogorov-Smirnov Test

One-Sample Kolmogorov-Smirnov Test			
		Psychological well-being	Islamic Spirituality
N		115	115
Normal Parameters ^{a,b}	Mean	43.4174	13.2522
	Std. Deviation	3.28469	1.36910
Most Extreme Differences	Absolute	.102	.147
	Positive	.072	.147
	Negative	-.102	-.137
Test Statistic		.102	.147
Asymp. Sig. (2-tailed)		.005 ^c	.000 ^c

a. Test distribution is Normal.
 b. Calculated from data.
 c. Lilliefors Significance Correction.

Based on the output, it is known that the statistics of the Islamic psychological and spiritual well-being test are 0.102 and 0.147 with significance values of 0.005 and 0.000. In this test, a decision is made to reject H₀ if the significance value is smaller than the significance level (0.05). It is known that the significance value is smaller than the significance level, namely 0.005 < 0.05 and 0.000 < 0.05, so a decision is made to reject H₀ so that it can be concluded that the two variables do not distribute normally.

Correlation

Hipotesis

H₀: ρ = 0 No significant relationship

H₁: ρ ≠ 0 There is a significant relationship

Table 2.
 Correlations

Correlations			
		Psychological well-being	Islamic Spirituality
Psychological well-being	Pearson Correlation	1	.528**
	Sig. (2-tailed)		.000
	N	115	115
Islamic Spirituality	Pearson Correlation	.528**	1
	Sig. (2-tailed)	.000	
	N	115	115

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

Based on the output, it is known that the correlation between psychological well-being and Islamic spirituality is 0.528 with a significance value of 0.000. It is known that the correlation is classified as a fairly strong correlation, meaning that there is a strong enough relationship between psychological well-being and Islamic spirituality. The correlation is positive which means that there is a unidirectional relationship between psychological well-being and Islamic spirituality.



Unidirectional relationship shows that an increase in one variable will increase other variables and vice versa when there is a decrease in the value of a variable it will decrease the value of other variables. It is known that the significance value (0.000) is smaller than the significance level (0.05), meaning that there is an insignificant relationship between psychological well-being and Islamic spirituality. So it can be concluded that the relationship formed between psychological well-being and Islamic spirituality is a significant positive relationship.

A wide range of factors, such as mental health, life satisfaction, and a sense of purpose in life, are included in psychological well-being. High psychological well-being individuals typically feel happier overall, are more able to withstand stress, and are able to form strong interpersonal connections. Ryff (Amalia, S., & Fitriana, E., 2015) states that individuals can be said to achieve psychological well-being if they fulfill six dimensions, namely self-acceptance, positive relationships with others, self-development, goals in life, environmental mastery and autonomy. Efforts in achieving psychological well-being can be done with positive functions possessed by humans such as distinguishing positive and negative things that have an effect on happiness and life satisfaction as positive functioning (Ryff, 1995). It is explained by (Hauser, Springer, & Pudrovskaya, 2005; Sari & Monalisa 2021) that psychological well-being is an individual's focus in efforts to self-realization, self-expression, and actualization of abilities.

Aspects of Psychological Well-Being In psychological well-being there are six aspects (Ryff, 1995; Ryff & Singer, 2006; Asyraf 2022) as follows:

- a. Self-acceptance is described by (Ryff, 1995; Singer, 2006; Asyraf 2022) as a condition of someone who has a positive view of oneself, has self-actualization characteristics, and is able to accept past lives.
- b. Individuals who achieve psychological well-being are able to carry out warm relationships with others. In addition, individuals who have a high level of psychological well-being have a strong sense of empathy and compassion and have intimacy with others and appreciate the gifts of others.
- c. Self-Development Individuals are able to actualize the development of self-potential, have a perspective on themselves as individuals who develop and expand, have openness to new experiences to continue to develop and solve new problems or challenges in different lives.
- d. Purpose in Life Individuals with good mental health conditions encourage individuals to have purpose and direction in life, engage actively, creatively and productively in middle age. In addition, individuals are able to have a reflective attitude towards life so that the meaning of life can be felt.
- e. Environmental Mastery The ability of individuals to create and organize environments that are in accordance with the characteristics of psychic conditions and the value of individual needs, able to manipulate or control complex environments and able to transcend themselves to participate in the business field.
- f. Individual autonomy is able to make choices or make decisions independently, is able to evaluate oneself by individual personal standards, feels freedom from the norms or rules of daily life, and is able in the right way to behave and think in the face of pressures that arise from social.

Islamic spirituality has an important role to play in the life of a Muslim, not only in its spiritual dimension, but also in aspects of its psychological well-being. This study aimed to explore and analyze the relationship between Islamic spirituality and psychological well-being. Islamic spirituality encompasses aspects of daily life related to



beliefs, worship practices, and moral values in Islam. While psychological well-being includes mental health, happiness, and life satisfaction of individuals. Islam as a religion has a very strong spiritual guideline. Major pillars such as prayer, fasting, zakat, and Hajj provide the basis for the spiritual practice of a Muslim. Islamic spirituality is not only limited to ritual aspects, but also includes a personal relationship with God, piety, and the development of good ethics. Various verses of the Qur'an and hadith give guidelines on how a Muslim should live his life spiritually.

Bozorgian (2012) as Islamic spiritualists convey the definition of spirituality in Islam as something that refers to things like the world of spirit, closeness to the Divine, there is spirituality and interiority that are equated to the essential. The understanding of spirituality in Islam is another effort to mobilize all the spiritual potential contained in the human soul with the provisions of shari'i that must be obeyed by humans in viewing reality both in the empirical world and the spiritual world and as an inner journey of humans in seeking a higher level of the world through the help of riyadhat or spiritual practices in getting closer to the Power or the practice of self-restraint to focus on God to reach the pinnacle of eternal happiness (Brennan & Rakhmatullin, 2017).

Swinton (Purnomo, 2017) states that there are five aspects to it spirituality. These five aspects are:

a. Meaning (Meaning)

Meaning is life that can be interpreted literally ontological significance or meaning in life and how to interpret life situations or existence (Swinton & Pattison, 2001)

b. Value (Value)

Swinton and Pattinson (2001) explain value as standards or benchmarks that need to be respected and associated with value truth (truth), beauty (beauty), worthiness (value), thoughts (mind), object or behavior (object or behavior). People often warm-up as the highest score (final score). Blanchard and Stoner (2011) states that value is a person's high confidence in quality which are expected. In acting or choosing values be a guide for someone.

c. Transcendence (Transcendence)

Transcendence is experience and understanding which exceeds self-limits (Swinton & Pattinson, 2001). Fahmi (2005) explain transcendence as recognition of absolute norms that are superior and beyond human reason.

d. Connectedness

Relationships with oneself, others, God and the surrounding environment (Swinton & Pattinson, 2001). Dindi and Canary (1993) express existence and continuity Satisfying relationships serve as an internal reference maintenance of a relationship.

e. Become (Become)

Swinton and Pattinson (2001) describe becoming as demands for self-reflection in achieving change. Individuals are directed to continue the process of becoming better.

Meanwhile there are eight other aspects of Islamic spirituality conveyed by Dasti and Sitwat (2014) as follows:

- a. Search for Divinity, Meaning and Purpose in Life (Search for Divinity & Meaning & Purpose in Life) A search activity by an individual undertaken for express and gain understanding of the Almighty and the supreme Owner of the universe. This activity is included too seeking divinity to assign meaning and purpose to life someone with guidance from the Qur'an and Sunnah.



- b. Trust (Belief)
Belief in Allah, the Prophet Muhammad as a messenger on the last day, the day of vengeance, angels, fate, holy books, and the existence of life after death.
- c. Islamic Practices
Worship practices carried out by a Muslim such as prayer, almsgiving, charity, fasting, reading the Qur'an, covering one's private parts women and congregational prayer for men.
- d. Moral Practices (Moral Practices)
Practice moral values which include honesty, compliance promise, courage, self-respect, generosity, fortitude, forgiveness, patience, and justice. The moral disturbances consist of: lying, giving false testimony, insulting, slandering, suspicion and spying, making fun of others, wasteful, stingy, showing off, excessive praise, greed, jealousy, material love world, revenge, arrogance, and arrogance.
- e. Self-Discipline (Self-Discipline)
A person's self-control efforts in daily activities such as eating, sleeping, talking, controlling anger and being persistent being active in life activities.
- f. Responsibilities and Obligations (Responsibilities and Obligations)
Explained as a person's obligations and responsibilities Muslims to parents, children, partners, close relatives neighbors, guests and fellow Muslims.
- g. Feeling of Connectedness with Allah (Sense of Connectedness with Allah)
It is an intimate relationship with the Creator which evokes the meaning of joy, happiness, confidence of God's affection and love as well as feelings of fear wrath and responsibility to Allah.

Referring to the description above, the aspects of spirituality are: will be used in this research, namely the spirituality aspect by Swinton (2001) which consists of meaning, value, transcendence, connectedness and become. This is due to Swinton's spiritual aspect (2001) is more in line with the experience of Islamic spirituality of teenagers transitioning to adulthood. This is also in accordance with the task adolescent development in Islam in the taklif phase described by Mujib and Mudzakir (2001) where teenagers have been able to take responsibility about himself, able to use his intellect well, consciously in carrying out his duties and obligations in religion, capable carry out relationships with oneself, family, society, nature universe and God, and able to take responsibility for everything obligations, so that the aspects of spirituality by Swinton (2001) are appropriate with experiences of spirituality and also developmental tasks for teenagers transitioning to adulthood.

Psychological well-being is defined as a condition in which individuals are able to accept themselves, have happiness, have a positive attitude towards oneself, the feeling of freedom and belonging the ability to develop potential as his own achievement (Ryff & Singer, 2006; Wibowo & Wijono 2021). There are several factors that influence welfare psychological, one of which is religiosity. Religiosity has value in the form of religious values, beliefs, spirituality, humanity, and values of cultural civility. A prosperous psychological condition can be achieved with efforts in the form of: search for the meaning of life, carrying out good relationships with oneself, people others, as well as God, and other things. These efforts can be found in spirituality.

Conditions of good psychological well-being during the adolescent transition period towards adulthood can be achieved by increasing Islamic spirituality refers to its aspects. The meaning aspect is the first aspect in spirituality which is the activity of making sense of the situation and existence of life (Swinton and Pattinson, 2001;



Purnomo & Azhar 2017). In interpreting life there are life goals which, if fulfilled, make the individual feel happy (Baumeister, et al., 2007; Aisah 2023). With that, teenagers transitioning into adulthood can interpret his life so that he feels happy. Next, the second aspect is value. Values are the guide for someone to act with reference to values. Blanchard and Stoner (2011) states that values are a belief a person's high level of expected qualities. When these expected qualities are fulfilled by transitioning adolescents towards adulthood, a condition of good psychological well-being emerges.

The third aspect is transcendence. Transcendence is one of the psychological components that mechanically explains how the individual connects with the larger universe thereby giving meaning of life (Peterson & Seligman, 2004; Purnomo & Azhar 2022). Relationship established with A larger universe can make someone more meaningful their lives positively and make life more meaningful (Bastaman, 1996). Life in adolescents transitioning to a more positive adulthood can give rise to a more prosperous psychology. The fourth aspect is connectedness. Connectedness is a thing relationships that exist with oneself, other people, God and the environment around. A person who has a high sense of connectedness will generally relate well to yourself, others, God, and show people who have good psychological well-being (Ryff, et al., 1995). Teenager those who transition into adulthood will have a prosperous psychological condition when maintaining good relationships with oneself, others, or God. The fifth aspect as the final aspect is becoming. Become is self-guided in achieving change. Someone who achieves and getting these changes is able to actualize itself up to achieve psychological well-being (Ryff & Singer, 2008). Self-actualization by Adolescents transitioning to adulthood are able to provide conditions better psychological well-being.

Based on the description above, it can be concluded that there is the relationship between psychological well-being and Islamic spirituality. That matter explained through aspects of Islamic spirituality that have an influence towards an increased condition of psychological well-being.

CONCLUSION

An individual's capacity to satisfy the requirements of healthy psychological functioning is indicated by their level of psychological well-being. One of the elements that might complete a positive psychological function is the presence of a high spiritual spirit supported by the capacity to understand life in ways that are inseparable, such upholding moral principles to bring about prosperity. Islamic faith has an impact on psychological health when a person enters maturity after adolescence. 115 Muslims between the ages of 18 and 25 made up the sample of respondents for this study, which employed the Karl Pearson correlation approach (product moment). A sense of attachment (connection) to something magnificent within ourselves characterizes spirituality, which is a vast term with many aspects and views.

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