

ORIGINAL ARTICLE

The Relationship of Spiritual Well-being With Subjective Well-being Students in Islamic Boarding School

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ABSTRACT

Introduction: Spiritual well-being is the process of unraveling the dynamic nature of the bond between the person and the creator, the relationship is quite harmonious depending on self-development that is carried out intentionally. The spiritual well-being of female students is very much needed in Islamic boarding schools so that subjective well-being can increase or be positive, but in reality, there are still female students who have moderate spiritual well-being with negative subjective well-being. The aim of this research was to determine the relationship between spiritual well-being and subjective well-being in students at Boarding School. **Methods:** The research was the design of a cross-sectional analysis. The sample in this study was: 109 students who lived at the Al-Amanah Islamic Boarding School Krian Sidoarjo, East Java, Indonesia for more than three months. Sampling technique: Accidental sampling. This research questionnaire uses spiritual well-being and subjective well-being. The independent variable is spiritual well-being and the dependent variable is subjective well-being. The instrument used a questionnaire and data analysis using the Chi-square test. **Results:** The results showed that most of the students (71,6%) had moderate spiritual well-being, and almost all (83,5%) students had positive subjective well-being. While the results of the chi-square test with the categorical Pearson Chi-Square obtained $p = 0.024$, which means that there is a relationship between spiritual well-being and subjective well-being. **Conclusion:** Spiritual well-being is related to the subjective well-being of students in Islamic boarding schools. For this reason, the leadership of the boarding school is expected to be able to assist with students' activities so that it can make it easier for the students themselves and can be a reference source so that caregivers can carry out mentoring activities for students so that it can make it easier for students to evaluate themselves.

Keywords: Spiritual well-being; Subjective Well-being; Boarding school

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and in a harmonious relationship with God (2). Spiritual well-being is in the form of a deep understanding of the person, social, environment, and creator.

INTRODUCTION

Spiritual well-being is the process of describing the dynamic nature of the bond between the person and the creator, the relationship is quite harmonious depending on self-development that is carried out intentionally, usually coming on the basis of a match between meaningful life experiences, having goals and personal life values (1). Good spiritual well-being is characterized by a person having a harmonious relationship with oneself, in harmony with the community/others, in harmony with the environment,

Happiness is also known as subjective well-being in positive psychology. Subjective well-being is a scientific term that represents happiness. Diener (2009) states that subjective well-being is a person's cognitive and affective evaluation of his life. This evaluation includes an emotional assessment of the various events experienced in line with a cognitive assessment of life satisfaction and fulfillment. Subjective well-being is a broad concept, encompassing the emotions of pleasant experiences, low levels of negative mood, and high life satisfaction. Subjective well-being is demonstrated by self-assessment of individual

behavioral responses, and subjective consequences associated with their lives. An important factor that creates good subjective well-being is emotional intelligence. Subjective well-being is how a student is able to understand his emotions so that they can control their affective and cognitive assessments to be more adaptive and positive. There is a significant relationship between spiritual well-being and subjective well-being. Santri must learn the norms that apply in Islamic boarding schools because it will be very good for improving the spiritual well-being and subjective well-being of students (3).

Based on an initial survey on March 9, 2021, on students of the Al-Amanah Islamic Boarding School Krian Sidoarjo, by providing a Spiritual Welfare Questionnaire adopted from the SWBS (Spiritual Well-Being Scale) questionnaire belonging to CW Ellison and RF Paloutzian (1982) in Diener et al., (2017) and the Subjective well-being questionnaire adopted from the subjective well-being questionnaire disclosed by Diener (4). Obtained from the population of students who live in dormitories, there are 25 female students. The results obtained from the questionnaire as many as 11 female students have high spiritual well-being, while 14 female students have less spiritual well-being, and for Subjective well-being there are 25 female students who have low emotional intelligence where 4 female students have life satisfaction, 5 are quite satisfied, 8 dissatisfied, 2 satisfied, 1 very satisfied and 7 very dissatisfied.

Something related to God has proven to be the most important factor in spiritual well-being (5,6). A large number of Islamic boarding schools in Indonesia show that Indonesian people in all activities relate to God. There are 27,230 Islamic boarding schools spread throughout Indonesia, 14,459 (53.10%) are Salafiyah Islamic boarding schools, 7,727 (28.38%) Khalafiyah or Asriyah, and 5,044 (18.52%) as modern Islamic boarding schools (7). Most of the Islamic boarding schools in Indonesia still include the Salafiyah typology with a pure learning system of reciting the Koran and discussing the yellow book (7).

According to (Khamida, 2019) that there are 139 students who have low emotional intelligence where life satisfaction is 42.45% quite satisfied, 22.3% quite satisfied, 11.5% dissatisfied, 8.6% satisfied, 2.8% very satisfied, and 0.72% very dissatisfied. While the P-value has 0.000, it means that there is a significant relationship between emotional intelligence and subjective well-being (8).

Factors that affect the spiritual welfare of students, namely the developmental stage of the students. They have different perceptions of God and forms of

prayer according to age, sex, religion, and personality. The second is the family factor. The role of parents is very decisive in the spiritual development of children. What is important is not what parents do to their children about God, but what children learn about God, life, and themselves from their parent's behavior. The third is ethnic and cultural background factors. In general, attitudes, beliefs, and values are influenced by ethnic and cultural backgrounds, students will follow family religious and spiritual traditions. The fourth is the factor of previous life experiences, both positive and negative life experiences can affect the spirituality of students. Pleasant life experiences such as graduation, and promotions give rise to gratitude to God. The impact on their spiritual welfare is less so that students do not have appropriate spiritual welfare goals (9).

Efforts are being made to overcome the existence of spiritual well-being and subjective well-being, namely to increase the emotional intelligence of female students with a character-building approach because emotional intelligence is an individual's ability to know himself. have emotions, control emotions, motivate oneself, empathize, establish good relationships with one another, and improve spiritually to get closer to Allah (8, 10). From this background, the purpose of this study was to analyze the relationship between spiritual well-being and with subjective well-being of students in boarding schools.

MATERIALS AND METHODS

Study Design

The type of research used is analytic, in which the research design is prepared to find the relationship between the variables studied. This research was conducted with a cross-sectional approach. The independent variable is spiritual well-being, while the dependent variable in this study is subjective well-being.

Population, Samples, and Sampling

The population in this study were female students of grade 9 junior high school who lived in Pondok Pesantren (Islamic Boarding School) Al-Amanah Krian Sidoarjo as many as 150 students. Time of Research carried out in December 2020 to March 2021.

Sampling was carried out using non-probability sampling with the Accidental Sampling technique, which is a sampling technique based on chance, where students coincidentally meet with researchers can be used as samples, if the students are suitable as sources of data in the study.

The sample in this study were some of the female

students at the Al-Amanah Islamic Boarding School Krian Sidoarjo. With the following criteria: Inclusion Criteria: Respondents were female students at the junior high school level, grade 9 junior high school at Al-Amanah Islamic boarding school Krian Sidoarjo, and students at junior high school grade 9 who were willing and participated as respondents in this study. Exclusion Criteria: Students who cannot cooperate in this study, students who refuse to be respondents in this study, and students who are sick. The sample size in this study was 109 respondents.

Instruments

The instrument used in this study is based on each variable, the independent variable research instrument or independent is spiritual welfare. While the dependent or dependent variable is subjective well-being. The data collection for the two variables was carried out using a questionnaire by compiling several statements properly and carefully, where the respondent only needed to provide answers or certain signs or checklists. Each statement has a different weight or value.

The spiritual well-being questionnaire was taken from Nursalam (2020) with a total of 10 statement items and then added up the scores on the Low Spiritual Welfare assessment, a score of 10-20, Medium Spiritual Welfare, a score of 21-30, and a High Spiritual Welfare score of 31-40. Assessment in measuring the level of the spiritual well-being of respondents using a spiritual well-being score by publishing The Spiritual Well-Being Questionnaire (SWBQ). The measuring instrument consists of 10 statement items consisting of two subscales, namely from this scale in the form of favorable and unfavorable. Each favorable item is given a score of 1-4 which means (score 1: strongly disagree; score 2: disagree; score 3: agree; score 4: strongly agree). The unfavorable items were given a score of 1-4 which means (score 1: strongly agree; score 2: agree; score 3: disagree, score 4: strongly disagree) 9 (11).

The measurement of the dependent variable in the study is Subjective Well-being which can be measured using a questionnaire that has been modified from Yohanes's research (2015) and will be measured using PANAS (Positive Affect and Negative Affect Scales) developed by Watson, Clark, and Tellegen and life satisfaction scale (Life Satisfaction) created by Diener (3,4).

Procedure

Data collection begins after obtaining a certificate of ethical conduct with the number 186/EC/KEPK/UNUSA/2021 and then proceeds with submitting a research permit to Nahdlatul Ulama Surabaya. After obtaining a research permit from the Universitas

Nahdlatul Ulama Surabaya, the researcher asked permission from the Al-Amanah Islamic Boarding School Krian Sidoarjo. The researcher then submitted an application for a research permit to the Al-Amanah Islamic Boarding School Krian Sidoarjo. After obtaining a permit from the Al-Amanah Islamic Boarding School Sidoarjo, researchers began to arrange a time to conduct research by distributing questionnaires through clerics because during the COVID-19 pandemic the Islamic boarding school limited visits from outside the pesantren. After the ustadzah (female teacher at an Islamic boarding school) gave the questionnaires to the respondents, the researchers then collaborated with the head of the Al-Amanah Islamic boarding school as a supervisor for research the respondents. After the respondents read and filled out all the statements in the questionnaire, the researcher then recapitulated the data by manually inputting it using Microsoft Excel and analyzing it.

Data Analysis

For Univariate use a descriptive statistical test to analyze each variable. Bivariate using Chi-Square test which was then analyzed by computer calculation SPSS for windows with a significance value ($\alpha = 0.05$). The results of the research test if the significance of means that there is a relationship between the variables studied.

Ethical Clearance

This study was approved by the Research Ethics Committee, Universitas Nahdlatul Ulama Surabaya No. 186/EC/KEPK/UNUSA/2021.

RESULTS

Characteristics of respondents by age

In this study, the age distribution of adolescents is based on the categories of early adolescents aged 13 years, middle adolescents aged 14 years, and late adolescents aged 15 years. From 109 respondents, mostly female students in Islamic boarding schools, 70 female students were found in the middle teenager category aged 14 years with a percentage of 64.2%.

Characteristics of Respondents Based on Length of Time in Islamic Boarding School

The results showed that from 109 respondents, 100% had a duration of stay for 2.5 years.

Spiritual Well-being

Characteristics of respondents based on the level of spiritual well-being of female students showed that of the 109 respondents, most of the female students in Islamic boarding schools were found to be 78 female students with a moderate spiritual welfare category with a percentage of 71.6%.

Subjective Well-Being

Characteristics of respondents based on subjective well-being of female students showed that of the 109 respondents, the majority of female students in Islamic boarding schools were found to be 91 female students with a positive subjective well-being category with a percentage of 83.5%.

Relationship between Spiritual Well-Being and Subjective Well-Being

The results of the analysis of the relationship between spiritual well-being and subjective well-being showed that out of 109 respondents, 67 female students were included in the moderate category of spiritual well-being with a percentage of 61.5% female students indicating subjective well-being in the positive category.

The results of the Chi Square test using the SPSS program with the categorical Pearson Chi-Square, obtained a significant value, namely $p = 0.024 < \alpha = 0.05$. This means that there is a relationship between spiritual well-being and subjective well-being.

DISCUSSION

Spiritual Well-being

Based on the results of the research that has been done, it can be seen that from 109 students, 78 female students with a percentage of 71.6% stated moderate spiritual well-being. Judging from the results of the questionnaire, teenagers in Islamic boarding schools are on average 14 years old or middle teens. Of 80% of female students, most of them know the purpose of their life. Because judging from the overall answers to the questionnaire, many of the female students who answered were able to know the purpose of their lives because the environment and activities of the Islamic boarding school it was very supportive and positive making the female students more mature and knew more and more that religion was very important as their life goal. Religion is the most important element in a person. If religious belief has become an integral part of a person's personality, then that belief will oversee all actions, words, and even feelings [6][12].

This happened because the students in the study were middle teens. Middle adolescence is indeed known as a vulnerable age. Adolescents have special characteristics in their growth and development. Adolescents have a critical attitude towards the environment that is in line with the intellectual development they experience. If these problems fail to be resolved, then teenagers tend to choose their own paths. In situations of confusion and inner conflict, teenagers are at a crossroads. In such a situation, the opportunity for deviant behavior to

emerge is wide open. If a teenager has a moderate level of spiritual well-being, then the individual will show good behavior that reflects it in everyday life.

From the results of the questionnaire, 90% of female students mostly understand how female students have a quality life. Because judging from the overall answers to the questionnaire, many female students answered that female students were able to help others or others, for example, students often helped financially in this environment, this made the female students know that their relationship with fellow human beings is very important as female students whose quality of life is for others. Quality life is a condition where female students still feel comfortable physically, psychologically, socially and spiritually and optimally utilize their lives for the happiness of themselves and others [14,15,16]

Subjective Well-Being

Based on the results of the research that has been done, it can be seen that from 109 students, 91 female students with a percentage of 83.5% stated that subjective well-being was positive. Judging from the results of the subjective well-being questionnaire. Of 90% of female students, most of them know their life experiences, which consist of cognitive evaluation and affective towards life and represent well-being. Because judging from the overall answers to the questionnaire, many female students who answered were able to know their life experiences because when they were in the boarding school environment, the female students felt happy and satisfied with what they were doing, especially the activities of the boarding school.

A person's perception of his life experience, which consists of cognitive and affective evaluations of life and represents in well-being. The theory holds that the happiness and life satisfaction that a person feels and experiences depends on the number of small happinesses and a collection of happy events. Specifically, subjective well-being is the sum of positive experiences that occur in a person's life. The more pleasant events that occur, the happier and more satisfied the individual will be [17]. Judging from the answers to the questionnaire given to female students, with questions that indicate happiness and pressure, 80% of female students are able to condition themselves when under pressure by trying to calm down and when receiving happiness, female students are also able to control their feelings. Therefore, it can be concluded that female students are able to control themselves or the individual itself.

According to Jati Ariati (2017), the perspective of this theory assumes that it is the individual who

determines or plays a role in whether the events he experiences will create psychological well-being for him. This approach considers the type of personality, attitudes, and ways used to interpret an event. So to improve subjective well-being, efforts are needed that focus on changing one's perceptions, beliefs and personality traits [17,18].

Relationship between Spiritual Well-Being and Subjective Well-Being

Spiritual well-being contributes to the quality of life. A person's ability can be seen from the quality in interpreting the opportunities obtained in his life, as a result of interaction with the environment and the achievement of life harmony. From the results of this study with the Chi-Square test using the SPSS program with the Pearson Chi-Square category, a significant value was obtained, namely $p = 0.024 < \alpha = 0.05$. This means that there is a relationship between spiritual well-being and subjective well-being.

According to the researcher, it can be concluded that high spiritual well-being activities will affect the high subjective well-being of female students, and female students have direction in life by achieving goals in life. This opinion is in accordance with Utami's research (2012) which explains that together with high spiritual well-being, high spiritual well-being coping and moderate spiritual well-being coping can be predictors of subjective well-being and personal life values. This means that the higher the spiritual welfare, the higher the high spiritual welfare coping, and the lower the moderate spiritual welfare coping, the higher the subjective well-being value. On the other hand, the lower the high spiritual well-being, the lower the high-spiritual welfare coping, and the higher the moderate spiritual well-being the lower the subjective well-being [19].

The research of Tiliouine, H. Cummins, & Melanie D (2013) which explains an individual's ability to achieve goals in life. Someone who has a sense of direction in life has a feeling that present and past life has meaning, holds beliefs that give life purpose, and has goals to be achieved in life, then the individual can be said to have a good life purpose dimension. This dimension is closely related to transcendence where all life problems are directed to God and individuals who have a high level of spiritual well-being are better able to interpret the events of their lives positively so that their lives become more meaningful. So that it can increase the spiritual welfare in the cottage so that subjective well-being becomes even more positive [20, 21].

CONCLUSION

Spiritual well-being is related to the subjective well-being of students in Islamic boarding schools. For this reason, the leadership of the boarding school is expected to be able to assist with students' activities so that it can make it easier for the students themselves and can be a reference source so that caregivers can carry out mentoring activities for students so that it can make it easier for students to evaluate themselves.

ACKNOWLEDGMENT

The authors and members would like to thank Universitas Nahdlatul Ulama Surabaya, which has motivated and provided funding to conduct this research. Portions of this work were presented in abstract form at the 13th Annual Meeting of the International Nursing Conference (INC) (Surabaya, Indonesia, April 9–10, 2022).

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