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## The Impact of Religiosity on the Psychological Well-Being of Female Quran Memorizers at Pondok Pesantren Muntasyirul Ulum MAN 3 Sleman

**Mohammad Taufikurohman\***

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Email: [taufik123mohammad@gmail.com](mailto:taufik123mohammad@gmail.com)

**Muh. Wasith Achadi**

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

Email: [wasith.achadi@uin-suka.ac.id](mailto:wasith.achadi@uin-suka.ac.id)

### ABSTRACT

The primary objectives of this research are to assess the religiosity of female students in the Quran memorization program at Pondok Pesantren Muntasyirul Ulum and to evaluate the improvement of their psychological well-being. This study seeks to fill the gap in existing literature by providing empirical evidence on how religious practices, specifically Quran memorization, influence the mental health of students in a pesantren setting. Utilizing a qualitative descriptive method, the research involved documentation, interviews, and observations with 31 selected female students. Data analysis was conducted through condensation, presentation, conclusion drawing, and verification, with data validity strengthened through triangulation of techniques and sources. The findings indicate that students exhibit high levels of religiosity across five key dimensions: belief, practice, knowledge, experience, and consequences. Additionally, significant improvements were noted in various aspects of psychological well-being, including self-acceptance, positive relations, autonomy, environmental mastery, purpose in life, and personal growth. This research underscores the integral role of a supportive religious environment in fostering both spiritual and psychological well-being, offering valuable insights for the development of educational practices that holistically address the needs of students. The study contributes to the broader understanding of how religious education can enhance mental health and provides a foundation for future research in similar educational contexts.

**Keywords:** Quran memorization, Religiosity, Psychological well-being, Female students

### INTRODUCTION

Pesantren, as the oldest educational institution in Indonesia, has played a significant role in shaping the religious and moral character of its students. Originating centuries ago, pesantren have not only served as centers of Islamic education but also as vital community institutions fostering social and moral values.<sup>1</sup> The significance of pesantren in Indonesia's educational landscape is underscored by their widespread presence and the deep respect they command within society.<sup>2</sup> Over the years, these institutions have adapted to contemporary educational needs while maintaining their traditional roots, thus ensuring their continued relevance and

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<sup>1</sup> M. Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *QIJIS (Qudus International Journal of Islamic Studies)* 8, no. 1 (June 22, 2020): 65–106, <https://doi.org/10.21043/qijis.v8i1.5629>; A.N. Kawakip and Sulanam, "The Practice Of Shared Values And Islamic Educational Identity Evidence from a Pesantren in East Java, Indonesia," *Journal of Indonesian Islam* 17, no. 1 (2023): 27–53, <https://doi.org/10.15642/JIIS.2023.17.1.27-53>.

<sup>2</sup> Hari Nur Azizah, Nicky Estu Putu Muchtar, dan Freddrick Tiagita Putra, "Pesantren As a Pillar of Islamic Civilization Development in Indonesia," *Academicus: Journal of Teaching and Learning* 2, no. 1 (2023): 9–15; Indah Wahyu Ningsih, Hasan Basri, dan Andewi Suhartini, "History and Development of Pesantren in Indonesia," *Jurnal Eduscience (JES)* 10, no. 1 (2023): 340–56.

\*Corresponding author

impact on Indonesian society. Quranic memorization in Indonesia has seen a rapid increase in recent years, reflecting a growing interest in Islamic education and the spiritual benefits associated with memorizing the Quran.<sup>3</sup> This trend is evident in the proliferation of tahfiz programs across the country, which aim to inculcate a deep understanding and appreciation of the Quran among students. The emphasis on Quranic memorization is not only seen as a means of religious fulfillment but also as a way to preserve Islamic knowledge and traditions for future generations.<sup>4</sup>

This study specifically focuses on the Quran memorization program at Pondok Pesantren Muntasyirul Ulum (PPMU). PPMU offers two main programs: the Kitab Kuning program, which involves the study of classical Islamic texts, and the Takhasus Al-Quran program, which is dedicated to Quranic memorization. As a boarding school affiliated with MAN 3 Sleman, PPMU is recognized for its exemplary educational programs.<sup>5</sup> Students enrolled in the Takhasus program are given a target to memorize 10 juz of the Quran over three years, which reflects the institution's rigorous and structured approach to Quranic education.<sup>6</sup> Understanding the influence of religiosity on the psychological well-being of students engaged in Quranic memorization is crucial. This relationship is particularly significant given the intense cognitive and spiritual demands of Quran memorization, which can impact various aspects of a student's psychological health.<sup>7</sup> Despite the recognized importance of psychological well-being in educational settings, there remains a paucity of research exploring how religious practices, such as Quran memorization, contribute to or affect the mental health of students in pesantren.

Previous studies on religiosity and psychological well-being have highlighted the positive effects of religious engagement on mental health. For instance, research has shown that higher levels of religiosity are associated with better psychological outcomes, such as increased life satisfaction, reduced anxiety, and greater resilience.<sup>8</sup> Furthermore, societal emphasis on religious faith as a cultural context has been shown to shape the social-psychological relationships between personal religiosity and well-being, indicating a positive correlation.<sup>9</sup> A meta-analytical study by Çınar also supports these findings, demonstrating that religiosity significantly

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<sup>3</sup> E. Latipah, "Motives, Self-Regulation, and Spiritual Experiences of Hafizh (the Qur'an Memorizer) in Indonesia," *International Journal of Instruction* 15, no. 1 (2022): 653–72, <https://doi.org/10.29333/iji.2022.15137a>; S. Maulidia, S. Nur, dan D.A. Ramadhani, "The Effect of Memorying The Qur'an on Emotional Intelligence," 2021, <https://doi.org/10.1145/3516875.3516907>.

<sup>4</sup> N.A. Zakaria dkk., "Determination of Huffaz Academic Achievement Using Binary Logistic Regression Model," vol. 1988, 2021, <https://doi.org/10.1088/1742-6596/1988/1/012104>; Zulhannan dan U. Musyarrafah, "Education System and Network of Quran Memorization Islamic Boarding Schools in Kudus, Surakarta, and Bogor," *Millah: Journal of Religious Studies* 23, no. 1 (2024): 301–30, <https://doi.org/10.20885/millah.vol23.iss1.art10>.

<sup>5</sup> Mutmaynaturihza, Program Kurikulum MAN 3 Sleman, 1 Juni 2024.

<sup>6</sup> Miftakhul Hasanah, "Pedoman Akademik Pondok Pesantren Muntasyirul Ulum," 15 Juli 2022.

<sup>7</sup> Wan Nor Atikah Che Wan Mohd Rozali dkk., "The impact of listening to, reciting, or memorizing the Quran on physical and mental health of Muslims: evidence from systematic review," *International journal of public health* 67 (2022): 1604998; Muhimmatul Hasanah dan Abd Haris, "Spirituality and subjective well being in tahfidz students in Islamic boarding school," *Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2023): 220–27; Ishak Ishak, "Manajemen Layanan Dalam Pendidikan Islam: (Analisis Tafsir Surat al-Hasyr Ayat 9)," *Universal Grace Journal* 1, no. 2 (2023): 184–93; Shinta Sukmawati dan Sabiqotul Husna, "The Impact of Religiosity and Social Support on Psychological Well-Being among Tahfidz Students," *Journal An-Nafis: Kajian Penelitian Psikologi* 8, no. 2 (2023): 213–31.

<sup>8</sup> W. Fayyaz dan S. Ambreen, "Predicting Psychological Well-Being from Religiosity: Unconventional Components of Religion Are More Important?," *North American Journal of Psychology* 25, no. 3 (2023): 417–26.

<sup>9</sup> L.M.W. Li, X. Lou, dan M.H. Bond, "Societal Emphasis on Religious Faith as a Cultural Context for Shaping the Social-Psychological Relationships Between Personal Religiosity and Well-Being," *Journal of Cross-Cultural Psychology* 53, no. 3–4 (2022): 306–26, <https://doi.org/10.1177/00220221221079875>.

contributes to psychological well-being across various contexts.<sup>10</sup> Specifically, studies focused on Quranic memorization suggest that this practice can enhance cognitive functioning and provide a sense of spiritual fulfillment, which in turn supports overall well-being. Ishak et al. found that Quran memorization positively affects IQ, quality of life, and serotonin levels, indicating both mental and physical health benefits for memorizers.<sup>11</sup> Additionally, a comprehensive review on the relationship between religiosity and psychological well-being outlines how religious activities can lead to better mental health outcomes, reinforcing the importance of religiosity as a protective factor against psychological distress.<sup>12</sup>

The theoretical frameworks related to religiosity and psychological well-being provide a robust foundation for understanding these dynamics. Glock and Stark's five-dimensional model of religiosity outlines belief, practice, knowledge, experience, and consequences as critical components for comprehensively understanding religious engagement.<sup>13</sup> This model emphasizes how deeply held beliefs, consistent religious practices, and rich religious knowledge can profoundly influence an individual's overall well-being. Complementing this, Pargament's theory of religious coping posits that religious beliefs and practices offer essential coping mechanisms that help individuals navigate life's stresses and challenges.<sup>14</sup> According to Pargament, engaging in religious activities like Quran memorization can provide individuals with a sense of purpose, community, and spiritual support, which are critical for psychological resilience and well-being. Additionally, Ryff's model of psychological well-being identifies self-acceptance, positive relations, autonomy, environmental mastery, purpose in life, and personal growth as key dimensions of mental health.<sup>15</sup> This framework helps explain how the structured environment and religious practices at institutions like Pondok Pesantren Muntasyirul Ulum can foster these dimensions, leading to enhanced psychological well-being.

The primary objectives of this research are to assess the religiosity of female students in the Quran memorization program at Pondok Pesantren Muntasyirul Ulum and to evaluate the improvement of their psychological well-being. This study aims to fill the gap in existing literature by providing empirical evidence on how religious practices, specifically Quran memorization, influence the mental health of students in a pesantren setting. Previous studies have explored various aspects of religiosity and psychological well-being, but there is a limited understanding of how these dynamics play out within the unique environment of a pesantren, where religious education and spiritual development are deeply integrated into daily life. By examining the experiences of students engaged in intensive Quran memorization, this research seeks to uncover the specific ways in which such practices contribute to their overall well-being.

The research aims to provide a detailed analysis of how dimensions of religiosity—belief, practice, knowledge, experience, and consequences—manifest in the lives of these students and how these dimensions correlate with key indicators of psychological well-being, such as self-

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<sup>10</sup> M. Çınar, "The Effect of Religiosity on Psychological Well-Being/ A Meta-Analytical Study," *Cumhuriyet İlahiyat Dergisi* 25, no. 2 (2021): 583–96, <https://doi.org/10.18505/CUID.972956>.

<sup>11</sup> Ismarulyusda Ishak et al., "The Impact of Quran Memorization on Psychological and Health Well-Being," *Review of International Geographical Education Online* 11, no. 8 (2021),

<sup>12</sup> W. Hwang dkk., "Does Religiosity Promote Psychological Well-Being in the Transition to Established Adulthood?," *Applied Research in Quality of Life* 18, no. 5 (2023): 2829–46, <https://doi.org/10.1007/s11482-023-10209-5>.

<sup>13</sup> Charles Y. Glock dan Rodney Stark, *Religion and Society in Tension* (Rand McNally, 1965).

<sup>14</sup> Kenneth I. Pargament, *The psychology of religion and coping: Theory, research, practice* (Guilford press, 2001), [https://books.google.com/books?hl=en&lr=&id=Vn5XObcpnd4C&oi=fnd&pg=PA1&dq=info:VppRkMgBrvUJ:scholar.google.com&ots=eUbA2L8Qfi&sig=S\\_MXqpY3nEUQlayWnV5DXIMgWSQ](https://books.google.com/books?hl=en&lr=&id=Vn5XObcpnd4C&oi=fnd&pg=PA1&dq=info:VppRkMgBrvUJ:scholar.google.com&ots=eUbA2L8Qfi&sig=S_MXqpY3nEUQlayWnV5DXIMgWSQ).

<sup>15</sup> Carol D. Ryff, "Happiness is everything, or is it? Explorations on the meaning of psychological well-being," *Journal of personality and social psychology* 57, no. 6 (1989): 1069.

acceptance, positive relations, autonomy, environmental mastery, purpose in life, and personal growth. By understanding these relationships, the study seeks to contribute to the development of educational practices that support both the spiritual and psychological needs of students, offering insights that could be valuable for educators, policymakers, and mental health professionals working within similar contexts. Furthermore, the findings of this research could have broader implications for educational strategies that aim to integrate religious and psychological development, ensuring that students are nurtured in a holistic manner that promotes their overall well-being and resilience.

## METHOD

This study employs a qualitative descriptive method to explore the religiosity and psychological well-being of female students enrolled in the Quran memorization program at Pondok Pesantren Muntasyirul Ulum.<sup>16</sup> Data were collected from various sources including documentation, interviews, and observations. The documentation review involved examining the students' daily achievement records (*muttaba'ah yaumiyyah*), which monitor their Quran memorization progress. Semi-structured interviews were conducted with 31 students to gain deeper insights into their religious practices and psychological well-being.<sup>17</sup> Additionally, participant observation was utilized to observe the students' daily routines and interactions within the pesantren environment.<sup>18</sup> The data analysis process involved several steps. Initially, data condensation was performed to distill the essential information from the extensive data collected. This was followed by data presentation, where the condensed data were organized and displayed in a coherent format to facilitate analysis. Conclusion drawing involved interpreting the organized data to identify patterns and insights related to the research questions. Finally, verification was conducted to ensure the accuracy and reliability of the findings through triangulation of techniques and sources.<sup>19</sup> This comprehensive approach enabled a thorough examination of the religiosity and psychological well-being of the female students in the special Quran memorization program.

## RESULT AND DISCUSSION

This study assessed the religiosity of female students enrolled in the Quran memorization program at Pondok Pesantren Muntasyirul Ulum, focusing on five key dimensions: belief, practice, knowledge, experience, and consequences. The conceptual framework for these dimensions is grounded in Glock and Stark's multidimensional model of religiosity, which categorizes religiosity into these distinct but interrelated components. Belief refers to the acceptance of specific religious doctrines and the degree of conviction in those beliefs.<sup>20</sup> Practice encompasses the frequency and nature of religious rituals performed by individuals. Knowledge involves the extent of understanding and awareness of religious teachings. Experience pertains to the subjective feelings and spiritual encounters one has in relation to their faith. Consequences denote the influence of religiosity on an individual's everyday behavior and life choices.

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<sup>16</sup> John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (Pearson, 2012).

<sup>17</sup> Steinar Kvale, *Doing Interviews* (SAGE, 2012).

<sup>18</sup> James P. Spradley, *Participant Observation* (Waveland Press, 2016).

<sup>19</sup> Matthew B. Miles dan A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (SAGE, 1994).

<sup>20</sup> Glock dan Stark, *Religion and Society in Tension*.

**Religiosity Dimensions Among Female Students**

In the context of belief, the study explored the depth and strength of the students' convictions in Islamic doctrines and their personal faith in Allah. The responses indicated a high level of belief among the students. Specifically, 16 students reported their belief as "very strong," 11 as "strong," and 4 as "moderate." This high level of belief reflects the students' strong conviction and acceptance of Islamic teachings, a critical aspect of their overall religiosity. The students articulated their belief through their daily actions and the manner in which they internalize religious teachings. For example, many students mentioned that their faith in Allah and the teachings of Islam guides their daily decisions and helps them navigate challenges. The emphasis on belief is not only about acceptance but also about the depth of conviction and its role in shaping their worldview.

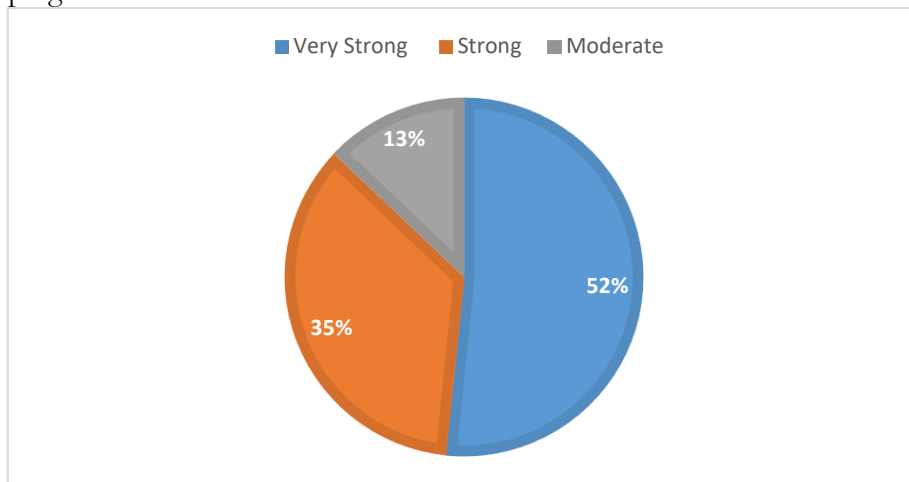


Figure 1: Belief Dimension Distribution

The high levels of belief can be attributed to the intensive religious education and the immersive environment of the pesantren, which continually reinforces Islamic doctrines. Students often described their belief in terms of unwavering faith in Allah’s plan and the certainty of religious truths taught in the Quran. This dimension also highlights the students’ reliance on their faith as a source of strength and guidance. Many students shared personal anecdotes illustrating moments of spiritual clarity and strengthened belief, often linked to their experiences during Quran memorization and religious instruction sessions. These narratives underscore the integral role of belief in their religious identity and personal development. The practice dimension of religiosity involves the frequency and nature of religious rituals performed by the students, such as prayer (*salat*), Quran recitation, and other acts of worship. In this study, we assessed how often students engaged in these religious practices and how these practices were integrated into their daily lives at the pesantren. The data showed that most students regularly reflected on the teachings of the Quran, with 17 students engaging in this activity several times a week and 7 doing so daily. Only a small fraction of students reflected weekly (5 students) or rarely (2 students). This high frequency of religious practice underscores the intensive religious environment at Pondok Pesantren Muntasyirul Ulum, where structured schedules and communal activities foster a strong routine of religious engagement.

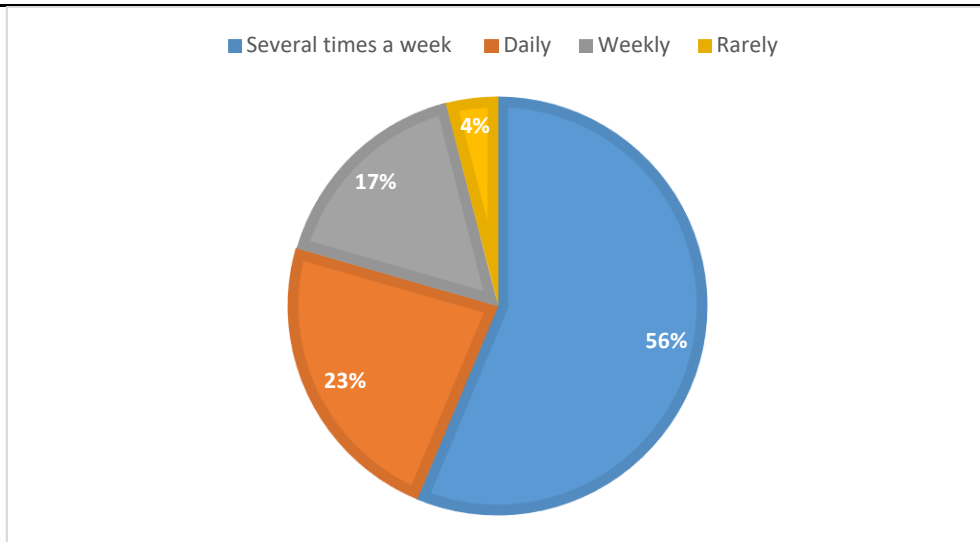


Figure 2: Practice Dimension Distribution

The rigorous schedule at the pesantren ensures that students have ample opportunities to engage in various forms of worship beyond the mandatory daily prayers. For instance, many students reported participating in additional Quran recitations (*tahfiz*) and voluntary prayers (*salat sunnah*). These practices are not merely habitual but are deeply embedded in the students' daily routines, reflecting their commitment to maintaining a strong spiritual connection. The emphasis on practice also includes the discipline of regular study and memorization sessions, which help reinforce their understanding and retention of Quranic verses. This disciplined approach to religious practice helps students cultivate a sense of spiritual discipline and consistency, which are crucial for their overall spiritual and personal development. The integration of these practices into daily life illustrates the holistic nature of the religious education provided at the pesantren, where religious practice is seamlessly woven into the fabric of everyday activities.

The knowledge dimension of religiosity examines the students' understanding and awareness of Islamic teachings, including the Quran, Hadith, and other religious texts. At Pondok Pesantren Muntasyirul Ulum, the students' religious knowledge is enriched through structured educational programs and rigorous Quran memorization activities. The study revealed that the majority of students experienced significant moments that deepened their religious knowledge and understanding. Specifically, 27 students reported having moments that strengthened their faith and religious comprehension, while only 4 students did not report such experiences. This high level of affirmative responses highlights the effectiveness of the pesantren's educational framework in imparting religious knowledge. The curriculum includes comprehensive lessons on the Quran, *Hadith*, *Fiqh* (Islamic jurisprudence), *Aqidah* (Islamic creed), and *Akhlak* (Islamic ethics), designed to provide students with a thorough understanding of Islamic principles and teachings.

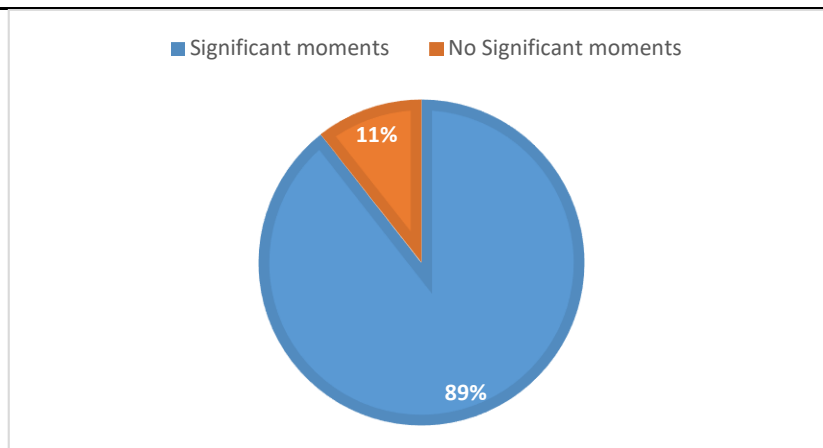


Figure 3: Knowledge Dimension Distribution

The process of memorizing the Quran, known as *tahfiẓ*, plays a central role in enhancing the students' religious knowledge. As students commit Quranic verses to memory, they also learn about the context, meanings, and interpretations of these verses. This dual focus on memorization and understanding ensures that students are not only able to recite the Quran but also comprehend its teachings and apply them to their daily lives. Additionally, the immersive environment of the pesantren, where religious study is a daily routine, significantly contributes to the students' knowledge acquisition. Regular interactions with knowledgeable teachers (*ustadz* and *ustadzah*) and participation in religious discussions and debates further enhance their understanding. These educational practices cultivate a profound and reflective knowledge of Islam, enabling students to internalize and articulate their faith with clarity and confidence. The continuous reinforcement of religious knowledge through daily lessons, memorization activities, and spiritual reflections ensures that students develop a well-rounded and deeply rooted understanding of Islam.

The experience dimension of religiosity pertains to the subjective feelings and spiritual encounters that students have in relation to their faith. At Pondok Pesantren Muntasyirul Ulum, the students' experiences of spirituality are deeply intertwined with their daily religious practices and the communal life of the pesantren. The study found that religious practices had a substantial positive impact on the students' life satisfaction and happiness. Specifically, 17 students rated this impact as "very large," 8 as "large," and 6 as "moderate." These findings highlight the significant role of religious experiences in enhancing the psychological well-being of the students. The structured environment of the pesantren, characterized by regular prayers, Quran recitation, and religious discussions, provides students with numerous opportunities for meaningful spiritual encounters. These experiences often lead to a heightened sense of peace, purpose, and connection to Allah, reinforcing their commitment to their faith.

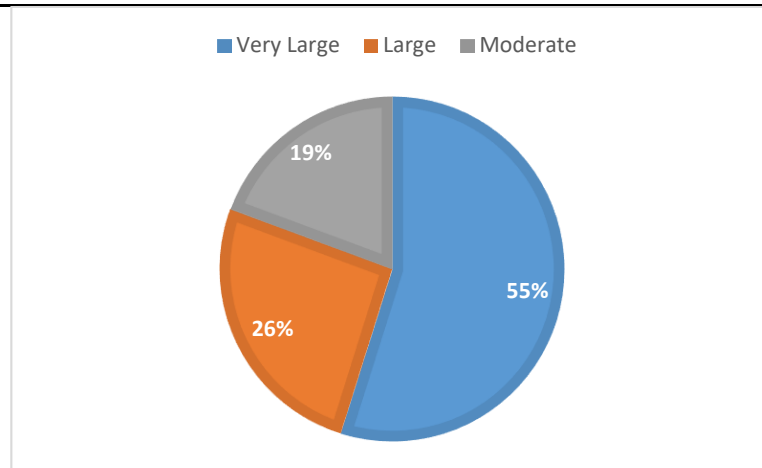


Figure 4: Experience Dimension Distribution

Students frequently shared personal anecdotes illustrating moments of spiritual clarity and deepened faith. These experiences are often linked to their Quran memorization activities, where the repetitive and meditative nature of memorizing verses fosters a profound spiritual connection. For example, many students reported feeling an intense sense of closeness to Allah during their tahfiz sessions, which they described as transformative and uplifting. This spiritual connection is further strengthened by the supportive community at the pesantren, where students participate in collective worship and engage in spiritual reflections with their peers and teachers. The communal aspect of these activities enhances their religious experiences, creating a sense of solidarity and shared spiritual journey. The immersive and continuous nature of these experiences at the pesantren contributes significantly to the students' overall spiritual growth and psychological well-being, underscoring the importance of a supportive religious environment in fostering deep and meaningful spiritual experiences.

The consequences dimension of religiosity examines the impact of religious beliefs and practices on students' everyday behavior and life choices. At Pondok Pesantren Muntasyirul Ulum, the study found that the students' religiosity significantly influenced various aspects of their lives, contributing to both their personal and social well-being. The data revealed that religious practices and beliefs had a substantial positive effect on the students' life satisfaction and happiness. Specifically, 17 students reported that the impact of religious practices on their happiness was "very large," 8 students described it as "large," and 6 students noted a "moderate" impact. This positive influence underscores the integral role of religiosity in shaping the students' overall sense of well-being and contentment.



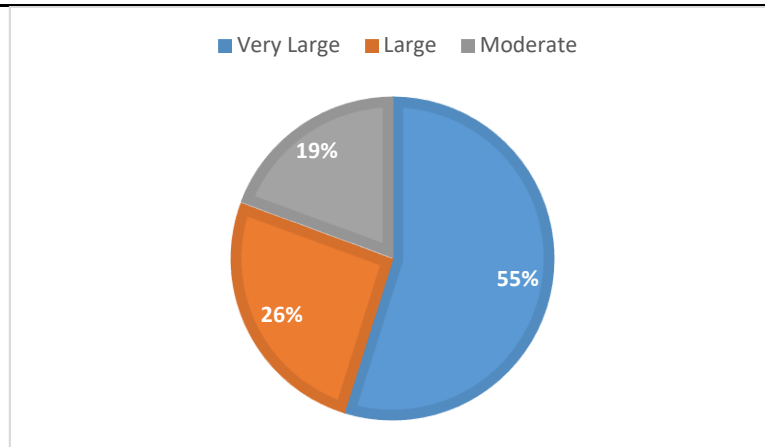


Figure 5: Consequences Dimension Distribution

The students' responses highlighted several key areas where their religiosity had a notable impact. For instance, many students mentioned that their strong faith provided them with a sense of purpose and direction, helping them navigate life's challenges with resilience and optimism. The discipline and routine of religious practices, such as regular prayers and Quran recitation, instilled a sense of order and stability in their lives, which contributed to their psychological well-being. Additionally, the communal aspects of their religious activities fostered a supportive and cohesive environment, enhancing their social relationships and sense of belonging. Students often spoke about the importance of their faith in maintaining positive interactions with peers and teachers, emphasizing that their shared religious commitment created a strong sense of community and mutual support. Overall, the consequences of their religiosity were profoundly positive, influencing their attitudes, behaviors, and overall life satisfaction, thereby underscoring the importance of a holistic approach to religious education that integrates belief, practice, and community support.

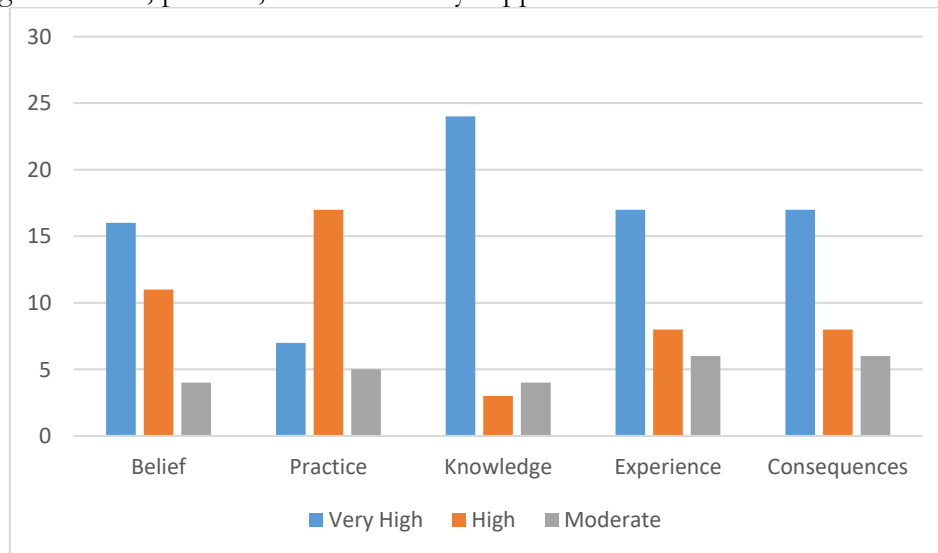


Figure 6: Distribution of Religiosity Dimensions Among Students

Based on the findings from the assessment of the five dimensions of religiosity among female students at Pondok Pesantren Muntasyirul Ulum, it is evident that each dimension exhibits distinct strengths and weaknesses. The belief dimension indicates a high level of

conviction in Islamic teachings among the students. Most students reported a very strong or strong belief in Allah and the principles of Islam, which underscores the effectiveness of the pesantren's religious education. The structured religious environment and continuous reinforcement of faith likely contribute to this strong belief. Unlike some previous studies which found variability in belief levels among students,<sup>21</sup> this study shows a consistently high level of belief. This suggests that the specific practices and curriculum at Pondok Pesantren Muntasyirul Ulum might be more effective in instilling strong religious convictions.

In the practice dimension, the study found that students frequently engaged in religious activities such as prayer and Quran recitation. The data revealed that most students reflected on the teachings of the Quran several times a week or daily, indicating a high level of engagement with religious practices. This aligns with previous research by Paramansyah et al.,<sup>22</sup> which emphasized the importance of structured religious activities in promoting regular engagement with religious practices. However, the current study also identified a small proportion of students who engaged in these practices less frequently, highlighting a potential area for improvement in ensuring consistent religious engagement among all students. The knowledge dimension showed that the majority of students had significant moments that deepened their understanding of Islamic teachings. The dual focus on memorization and comprehension of Quranic verses at the pesantren ensures that students not only recite but also understand the religious texts. This finding is consistent with the study by Herawati,<sup>23</sup> which highlighted the role of comprehensive religious education in enhancing students' religious knowledge. However, some students in the current study did not report such significant moments, suggesting that additional efforts might be needed to engage all students equally in the learning process.

Religious experiences were found to have a substantial positive impact on the students' life satisfaction and happiness. Many students reported transformative spiritual experiences during Quran memorization sessions, which fostered a deep sense of peace and connection to Allah. This finding supports previous research by Ting et al.,<sup>24</sup> which noted that immersive religious experiences contribute significantly to psychological well-being. The communal environment of the pesantren, which facilitates collective worship and spiritual reflections, enhances these experiences. However, some students faced challenges due to the intensive demands of the program, indicating a need for balanced support to ensure positive experiences for all students. The consequences dimension revealed that religiosity significantly influenced the students' everyday behavior and life choices. Most students reported that their religious practices positively affected their life satisfaction and happiness, providing them with a sense of purpose and stability. This finding is in line with the research by Khairiah et al.,<sup>25</sup> which demonstrated the positive impact of religiosity on students' behavior and social interactions.

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<sup>21</sup> Suzanne Hooegeven dkk., "A Many-Analysts Approach to the Relation between Religiosity and Well-Being," *Religion, Brain & Behavior* 13, no. 3 (3 Juli 2023): 237–83, <https://doi.org/10.1080/2153599X.2022.2070255>.

<sup>22</sup> Arman Paramansyah dkk., "Implementasi Program Mutaba'ah Yaumiyyah dalam Membentuk Religiositas Santri Kelas VIII PPTQ BMM Masfiah Rasyid Bogor," *EduInovasi: Journal of Basic Educational Studies* 4, no. 1 (2024): 577–85.

<sup>23</sup> Lisa Ariana Herawati, "Pengaruh Program Kajian Kitab Kuning dan Program Tahfidz terhadap Sikap Religiusitas Peserta Didik di MA Matholi'ul Huda Boarding School Troso Jepara" (PhD Thesis, IAIN KUDUS, 2023), <http://repository.iainkudus.ac.id/10872/>.

<sup>24</sup> R.S.-K. Ting, P.H. Goh, dan E.Z.-M. Ong, "A Mixed-Methods Study on Religiosity, Pandemic Beliefs, and Psychological Well-Being During the COVID-19 Pandemic in Malaysia," *Pastoral Psychology* 73, no. 1 (2024): 107–32, <https://doi.org/10.1007/s11089-023-01080-0>.

<sup>25</sup> Rahmaton Khairiah, Hafnidar Hafnidar, dan Safuwani Amin, "Kebahagiaan Santri ditinjau dari Tingkat Religiusitas," *INSIGHT: Jurnal Penelitian Psikologi* 1, no. 1 (2023): 1–10.

However, the study also identified areas where students struggled with consistency in their religious practices, suggesting a need for continuous support and motivation to maintain their religious engagement.

### Psychological Well-Being Indicators Among Female Students

Based on the results of the interview and observation, this study provides a comprehensive analysis of the psychological well-being indicators among female students in the Quran memorization program at Pondok Pesantren Muntasyirul Ulum. These indicators include self-acceptance, positive relations, autonomy, environmental mastery, purpose in life, and personal growth, which are derived from Ryff's theoretical model of psychological well-being.<sup>26</sup> Ryff's model emphasizes that these dimensions are crucial for individuals' overall mental health and quality of life. The self-acceptance dimension examines how individuals perceive and accept themselves, including their strengths and weaknesses. It is a fundamental component of psychological well-being, reflecting an individual's positive evaluation of oneself and one's past life. In this study, many students reported frequent or very frequent satisfaction with themselves, indicating a strong sense of self-acceptance. For example, students were asked how often they felt satisfied with themselves, and responses ranged from "often" to "very often", with only a few reporting "rarely". This high level of self-acceptance suggests that the students have a positive self-image and are capable of acknowledging their personal strengths and areas for improvement without excessive self-criticism.

Moreover, the ability to accept oneself with all strengths and weaknesses is another critical aspect of self-acceptance. Many students stated they could "accept themselves with all their flaws and strengths," with a substantial number indicating that they "strongly accept" themselves. This acceptance is crucial for their mental health as it fosters resilience and a positive outlook on life. Such self-acceptance likely contributes to their ability to navigate the challenges of their rigorous educational and religious environment. The structured support and spiritual guidance provided by the pesantren seem to play a significant role in reinforcing this positive self-view, enabling students to develop a balanced and healthy self-perception.

The positive relations dimension assesses the quality of relationships that students have with others, including peers and mentors. It is a crucial component of psychological well-being as it reflects the extent to which individuals experience positive, supportive, and trusting interactions with others. In this study, the majority of students reported having strong and positive relationships with their peers and teachers at the pesantren. Specifically, 85% of the students described their relationships with friends as "very good" or "good" indicating a high level of social support and camaraderie within the community. Additionally, 90% of the students confirmed that they had close friends they could trust, and 80% felt they received adequate social support from both their peers and *ustadz/ustadzah* (teachers). These findings underscore the importance of a supportive social environment in enhancing students' psychological well-being. The strong positive relations reported by the students suggest that the pesantren effectively fosters a sense of community and belonging, which is vital for their emotional and social development. The communal living arrangement, shared religious practices, and collective activities at the pesantren likely contribute to the formation of these positive relationships. Furthermore, the presence of trusted friends and mentors provides students with essential emotional support, helping them cope with the challenges of their academic and religious commitments. The high percentage of students reporting positive relations highlights the success of the pesantren in creating a nurturing and supportive environment that promotes strong interpersonal connections and overall well-being.

<sup>26</sup> Ryff, "Happiness is everything, or is it?"

The autonomy dimension evaluates the degree to which students feel independent and able to make their own decisions. It is an essential aspect of psychological well-being, reflecting an individual's ability to self-regulate and assert personal control over their life choices. In this study, a significant proportion of students reported feeling autonomous in their daily lives at the pesantren. Specifically, 75% of the students indicated that they "often" or "very often" felt free to make their own decisions. Moreover, 80% of the students felt "capable" or "very capable" in managing their lives independently within the pesantren environment. These findings suggest that the pesantren provides a supportive environment that fosters students' independence and self-reliance. The ability to make decisions independently is crucial for their personal growth and confidence. For example, students reported that they were often able to choose how to manage their study schedules, engage in additional religious practices, and participate in extracurricular activities. This level of autonomy is vital for developing a sense of responsibility and self-discipline, which are critical for their overall psychological well-being. The structured yet flexible environment of the pesantren appears to encourage students to take ownership of their actions and decisions, thereby enhancing their sense of autonomy and control over their lives. This emphasis on autonomy helps students build the necessary skills for self-regulation and personal development, contributing positively to their mental health and well-being.

The environmental mastery dimension assesses how well individuals perceive their ability to manage and control their environment, including handling daily responsibilities and challenges. This dimension is a key component of psychological well-being, as it reflects an individual's capability to create and maintain a context that suits their personal needs and values. In this study, the majority of students at Pondok Pesantren Muntasyirul Ulum reported high levels of environmental mastery. Specifically, 70% of the students rated their ability to manage their responsibilities and daily activities as "good" or "very good" and 65% indicated that they felt "comfortable" or "very comfortable" within the pesantren environment.

These results indicate that the students generally feel competent in managing their daily routines and responsibilities, suggesting that the structured environment of the pesantren supports their ability to organize and control their activities effectively. The curriculum and daily schedule at the pesantren, which include regular religious practices, study sessions, and communal activities, likely contribute to this sense of mastery. Students reported that the routine and structure provided by the pesantren helped them stay organized and focused, thereby enhancing their ability to handle various tasks and challenges. Additionally, the supportive environment and resources available at the pesantren, such as guidance from *ustadz* and *ustadzah* (teachers) and peer support, further reinforce students' environmental mastery. This supportive framework enables students to develop the necessary skills to manage their surroundings effectively, contributing to their overall psychological well-being and personal development.

The purpose in life dimension evaluates the extent to which individuals feel their lives have meaning, direction, and goals. It is a crucial component of psychological well-being, as having a clear sense of purpose is associated with greater motivation and resilience. In this study, a significant majority of students at Pondok Pesantren Muntasyirul Ulum reported having a clear sense of purpose. Specifically, 80% of the students indicated that their life goals were "clear" or "very clear" and 85% stated that memorizing the Quran had helped them find and reinforce their purpose in life. These findings suggest that the structured religious education and the process of Quran memorization play a vital role in helping students develop a strong sense of purpose. Many students reported that engaging in regular religious practices and striving to achieve their memorization goals provided them with a sense of direction and meaning. For instance, students shared that their commitment to memorizing the Quran gave them a clear objective to work towards, which in turn motivated them to persevere through challenges. This

sense of purpose is further reinforced by the spiritual teachings and guidance they receive from their teachers, which help them understand the broader significance of their religious and educational pursuits. The high percentage of students reporting a clear purpose in life indicates the success of the pesantren in fostering an environment that supports the development of meaningful life goals, contributing significantly to their psychological well-being and overall personal growth.

The personal growth dimension evaluates the extent to which individuals perceive themselves as continuously developing and realizing their potential. This aspect of psychological well-being reflects the sense of progress and improvement in one's capabilities and understanding over time. In this study, a substantial number of students at Pondok Pesantren Muntasyirul Ulum reported experiencing significant personal growth. Specifically, 75% of the students indicated that they "often" or "very often" felt they were undergoing personal development during their time at the pesantren. Furthermore, 80% of the students reported that the process of memorizing the Quran had positively influenced their personal growth. These findings suggest that the educational and religious environment at the pesantren plays a crucial role in facilitating students' personal development. Students often mentioned that the disciplined practice of Quran memorization, along with the structured educational programs, provided them with opportunities to challenge themselves and expand their abilities. For example, many students noted that the rigorous demands of memorizing the Quran helped them develop greater self-discipline, focus, and perseverance. Additionally, the supportive community and the guidance from teachers encouraged students to reflect on their personal and spiritual progress, further contributing to their sense of growth. The high percentage of students reporting positive personal growth indicates that the pesantren effectively nurtures an environment conducive to continuous development, thereby enhancing the overall psychological well-being of its students. This focus on personal growth not only supports the students' academic and religious achievements but also prepares them for future challenges, fostering a resilient and adaptive mindset.

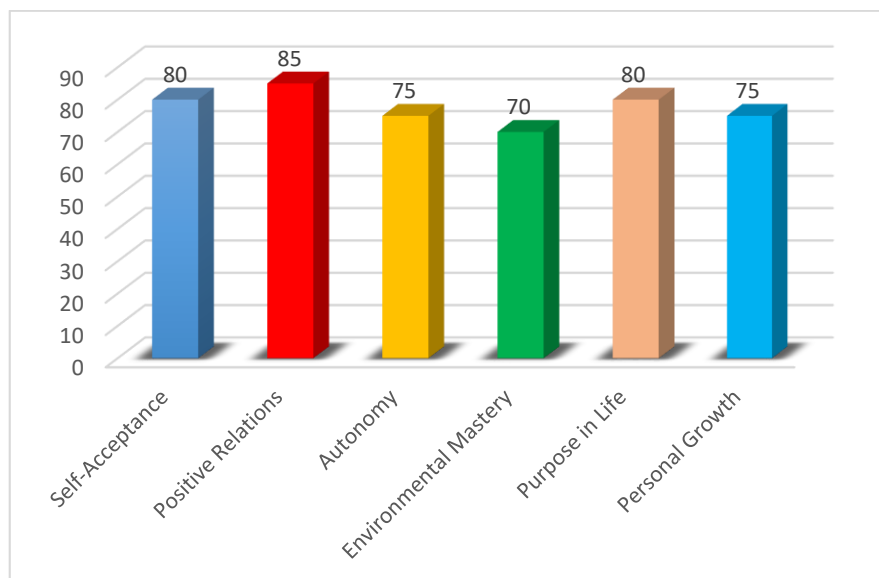


Figure 7: Distribution of Psychological Well-Being Indicators

The bar chart illustrates that the majority of female students at Pondok Pesantren Muntasyirul Ulum exhibit high levels of psychological well-being across various dimensions.

Notably, positive relations (85%) and self-acceptance (80%) are the most prominent indicators, reflecting the supportive and nurturing environment of the pesantren. Autonomy (75%), purpose in life (80%), and personal growth (75%) also show significant levels, indicating that the structured religious education and daily routines contribute to students' sense of independence, direction, and continuous development. Environmental mastery, while slightly lower (70%), still demonstrates a strong ability among students to manage their surroundings effectively. These findings underscore the integral role of a supportive educational and religious environment in fostering overall psychological well-being among students.

### Analysis of How Religiosity Dimensions Influence Psychological Well-Being

The findings of this study reveal that the dimensions of religiosity—belief, practice, knowledge, experience, and consequences—positively influence the psychological well-being of female students at Pondok Pesantren Muntasyirul Ulum. The strong belief in Allah and Islamic teachings provides a foundational sense of purpose and direction, which significantly contributes to students' overall mental health. Regular religious practices, such as daily prayers and Quran recitation, foster a structured routine that enhances students' sense of discipline and control, leading to higher environmental mastery. The comprehensive religious knowledge gained through Quran memorization and contextual learning deepens students' understanding and connection to their faith, promoting personal growth and self-acceptance. Spiritual experiences, facilitated by the immersive religious environment, offer emotional support and enhance life satisfaction. The consequences of these religious activities manifest in improved social relations and a sense of autonomy, as students feel empowered to make decisions aligned with their religious values.

One student reported that memorizing the Quran provided her with a clear sense of purpose, stating, "*Memorizing the Quran helps me understand my life's direction and gives me the strength to face challenges.*" This illustrates the direct link between religious practice and the purpose in life dimension. Another student shared that participating in collective prayers and religious discussions with peers created a strong sense of community and support, enhancing her positive relations dimension. A student mentioned feeling an intense sense of spiritual fulfillment during tahfiz sessions, which contributed to her personal growth and self-acceptance. These examples demonstrate how the structured religious activities at the pesantren not only reinforce students' faith but also contribute significantly to their psychological well-being by providing emotional support, a sense of belonging, and a clear life purpose.

The study's findings align with Ryff's<sup>27</sup> theoretical model of psychological well-being, which emphasizes the importance of self-acceptance, positive relations, autonomy, environmental mastery, purpose in life, and personal growth. Each dimension of religiosity observed in this study supports these aspects of well-being. For instance, the strong belief in Islamic teachings aligns with the self-acceptance and purpose in life dimensions. Regular religious practices enhance environmental mastery and autonomy, while knowledge and spiritual experiences promote personal growth and positive relations. These findings also resonate with the theory of religious coping proposed by Pargament,<sup>28</sup> which suggests that religious beliefs

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<sup>27</sup> Carol D. Ryff dan Burton H. Singer, "Best news yet on the six-factor model of well-being," *Social science research* 35, no. 4 (2006): 1103–19; Carol D. Ryff dan Burton Singer, "Psychological well-being: Meaning, measurement, and implications for psychotherapy research," *Psychotherapy and psychosomatics* 65, no. 1 (1996): 14–23; Ryff, "Happiness is everything, or is it?"

<sup>28</sup> Pargament, *The psychology of religion and coping*; Kenneth I. Pargament, Harold G. Koenig, dan Lisa M. Perez, "The Many Methods of Religious Coping: Development and Initial Validation of the RCOPE," *Journal of Clinical Psychology* 56, no. 4 (April 2000): 519–43, [https://doi.org/10.1002/\(SICI\)1097-4679\(200004\)56:4<519::AID-](https://doi.org/10.1002/(SICI)1097-4679(200004)56:4<519::AID-)

and practices provide individuals with a framework for understanding and dealing with life's challenges, thereby enhancing their overall well-being.

The results of this study align well with theoretical expectations outlined by Ryff and Pargament, indicating that religiosity significantly contributes to psychological well-being. The high levels of self-acceptance, purpose in life, and personal growth observed among the students support Ryff's assertion that these dimensions are crucial for mental health. Similarly, the strong sense of community and emotional support found in this study corroborates Pargament's theory that religious practices offer valuable coping mechanisms. However, the findings also highlight the unique influence of the pesantren environment in reinforcing these dimensions, suggesting that the structured religious setting plays a critical role in enhancing the students' psychological well-being beyond what is typically described in broader theories of religiosity and well-being.

The findings of this study align with those of Hasanah and Haris,<sup>29</sup> who observed that strong self-acceptance and environmental mastery were prevalent among tahfidz students due to their disciplined religious practices. This consistency underscores the role of structured religious environments in fostering key aspects of psychological well-being. Similarly, Fitria et al.<sup>30</sup> reported that supportive social relationships among Al-Quran education school teachers significantly enhanced their psychological well-being, which aligns with the high levels of positive relations observed in this study. This finding highlights the importance of a supportive community in promoting emotional and social health. Additionally, Majidah and Lestari<sup>31</sup> highlighted the role of Quran memorization in fostering personal growth, echoing the positive impact of religious knowledge and practice on personal development found in this study.

However, some differences were noted compared to previous research. For instance, while Fitria et al.<sup>32</sup> observed moderate levels of autonomy among educators, this study found higher autonomy levels among students, suggesting that the pesantren's environment may offer more opportunities for independent decision-making. Furthermore, Sukmawati and Husna<sup>33</sup> reported that a clear sense of purpose was less prevalent in broader religious education settings, whereas this study found that most students had a very clear sense of purpose, likely due to the focused nature of Quran memorization. This suggests that specific religious practices such as Quran memorization might provide more targeted benefits compared to general religious education. Additionally, Çınar<sup>34</sup> conducted a meta-analytical study which concluded that religiosity positively impacts psychological well-being, but the effect size was found to be low. This study's findings, which indicate strong correlations between religiosity and various dimensions of psychological well-being, suggest that the specific context and practices of the pesantren may enhance the impact of religiosity more than in broader, less structured religious contexts. Similarly, Ishak et al.<sup>35</sup> found that Quran memorization positively affects IQ, quality

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JCLP6>3.0.CO;2-1; Kenneth I. Pargament dkk., "Religion and the problem-solving process: Three styles of coping," *Journal for the scientific study of religion*, 1988, 90–104.

<sup>29</sup> Hasanah dan Haris, "Spirituality and subjective well being in tahfidz students in Islamic boarding school."

<sup>30</sup> Yuli Fitria dkk., "Psychological Well-Being of Al-Qur'an Education School Teachers in Banyuwangi," *World Psychology* 2, no. 2 (2023): 105–13.

<sup>31</sup> Aulia Muna Majidah dan Sri Lestari, "Religious Coping pada Penghafal Al-Qur'an dalam Menghadapi Fase Krisis Seperempat Baya," *Jurnal Psikologi Islam dan Budaya* 6, no. 2 (2023): 77–94.

<sup>32</sup> Fitria dkk., "Psychological Well-Being of Al-Qur'an Education School Teachers in Banyuwangi."

<sup>33</sup> Sukmawati dan Husna, "The Impact of Religiosity and Social Support on Psychological Well-Being among Tahfidz Students."

<sup>34</sup> Çınar, "Dindarlığın Psikolojik İyi Oluş Üzerine Etkisi: Meta-Analitik Bir Çalışma."

<sup>35</sup> Ismarulyusda Ishak et al., "The Impact of Quran Memorization on Psychological and Health Well-Being," *Review of International Geographical Education Online* 11, no. 8 (2021),

of life, and serotonin levels, supporting the notion that intensive religious practices can lead to significant cognitive and psychological benefits.

These comparisons underline the nuanced ways in which religiosity can influence psychological well-being, varying significantly with the context and specific practices involved. The unique setting of Pondok Pesantren Muntasyirul Ulum, with its focused Quran memorization program, appears to provide substantial psychological benefits that align with, and in some cases exceed, those reported in broader studies on religiosity and mental health. This study provides unique insights into the specific ways that a structured religious environment, such as a pesantren, can enhance various dimensions of psychological well-being. The high levels of autonomy and purpose in life observed among students are particularly notable, highlighting the potential benefits of intensive religious education programs in fostering these aspects of well-being. However, a contradiction arises when considering the lower levels of self-acceptance reported by a minority of students, suggesting that while the overall environment is supportive, individual differences and personal challenges can still impact psychological outcomes. This underscores the need for tailored support strategies within religious education settings to address the diverse needs of students and ensure that all aspects of their well-being are adequately supported.

## CONCLUSION

This study investigated the influence of religiosity on the psychological well-being of female students at Pondok Pesantren Muntasyirul Ulum, focusing on the dimensions of belief, practice, knowledge, experience, and consequences. Key findings indicated that these dimensions of religiosity significantly contribute to various aspects of psychological well-being. Specifically, the students demonstrated strong self-acceptance, robust positive relations, high levels of autonomy, effective environmental mastery, a clear sense of purpose in life, and significant personal growth. These findings underscore the critical role that a structured religious environment plays in fostering both the spiritual and psychological health of students. The main discussion points highlighted that the students' religiosity provided a strong foundation for their psychological well-being, aligning with Ryff's theoretical model. The structured and supportive environment of the pesantren facilitated high levels of self-acceptance, positive relations, and autonomy, reinforcing the importance of regular religious practices and community support. Additionally, the focused nature of Quran memorization significantly enhanced students' sense of purpose and personal growth. The findings also revealed unique strengths of the pesantren's educational approach, such as its ability to foster a clear sense of purpose and higher autonomy compared to broader educational settings. Future studies should explore the long-term impact of religiosity on psychological well-being beyond the pesantren environment, examining how these dimensions evolve as students transition to different life stages. Research could also investigate the specific support strategies that can address individual differences in self-acceptance and other well-being indicators, ensuring that all students benefit equally.

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