

The Influence of Religiosity on Psychological Health In Medan City Taklim Majelis Women

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ABSTRACT

Women have an extensive role in fostering welfare in family and community life. Therefore, women need psychological well-being, characterized by a healthy, happy mental condition and the ability to face challenges or problems by utilizing all their potential. A person with psychological well-being is also characterized by self-acceptance, personal growth, positive relationships with others, autonomy, environmental mastery, and having a purpose in life—religiosity is a factor that influences psychological well-being. Religiosity requires a person to seek harmony, understanding, belief constantly, a strong belief in divine teachings, carry out religious practices or rituals well, and have moral and ethical values. This research aims to determine the extent of the influence of religiosity on the psychological well-being of Taklim assembly mothers. This research uses a quantitative approach. The research population is all assemblies in Medan City, which has 21 sub-districts. The sample uses a cluster area random sampling technique. Sampling is done using a random area sampling technique based on the selected region or sub-district. These findings indicate that religiosity influences the psychological well-being of Taklim assembly women in Medan City. This is obtained from the calculated coefficient value of 9.292 and a sig value <0.05. So, it can be said that religiosity directly influences psychological well-being empirically. So, it is believed empirically that religiosity positively and significantly influences psychological well-being, in other words, variation. The level of welfare (psychological well-being) at the Medan City Taklim Council is influenced by religiosity.

Keywords: Taklim Council, Women, Psychological Well-Being, Religious

A. INTRODUCTION

Women are essential in education for community groups, formal education, and even for their children as primary and first educators (Farin, 2021). Mothers usually have roles as workers and homemakers. Mothers who act as housewives are more focused and spend more time caring for the household. Meanwhile, working mothers must be able to divide their time between work and taking care of the household. Women also have an extensive role in fostering welfare in family and community life (Nurussakinah, 2015). Therefore, women need to have a Psychological Well Being which is characterized by a healthy, happy mental condition, the ability to face challenges or problems by making good use of all the potential they have (Apsaryanthi & Lestari, 2017), accepting themselves, having a life goal, and developing relationships. Be positive with others, become independent, control the environment, and continue to grow personally (Grahani et al., 2021).

Psychological well-being is also characterized by self-acceptance, personal growth, positive relationships with others, autonomy, environmental mastery, and having a purpose in life (Distina & Kumail, 2019). A person with psychological well-being certainly has good self-acceptance, that is, how a person accepts every reality he experiences, whether the experience is pleasant or sad, satisfying or disappointing, and so on must be accepted while remaining in a positive emotional condition. Always be grateful and patient with every situation, and strive to improve yourself in a better direction (Alfikalia, 2020).

Personal growth means how a person can develop their potential to grow as a complete human being. Self-actualization is a manifestation of the quality of a person's self-growth. Ideally, someone with a healthy psychological well-being can carry out self-actualization according to their role and function in every aspect and dynamics of their life. After being able to accept oneself well and also be able to carry out self-actualization as a form of effort to develop oneself as a complete human being, of course, a person must also have the ability to interact positively with other people. Establishing favourable relationships with others can be achieved through effective communication, trust, mutual respect, sympathy, empathy, and complementarity in carrying out creative and innovative activities for the common good (Hidalgo et al., 2010). Psychological well-being is influenced by demographic factors, such as age and culture, evaluated life experience factors, religiosity factors, and sense of humour factors (Al-Kamil, 2022).

Religiosity is a factor that influences psychological well-being. Religiosity requires a person always to seek harmony and understanding in various dimensions of life (Nadjib, 2014), both the empirical and the abstract (Imami, 2021; James, 1902), even the fundamental and mysterious nature of the universe (Madjid, 1987), to be understood, lived, and experienced directly in self-actualization as rahmatan lil 'alamin for the sake of realizing a just and tolerant life order (Madjid, 1987), as well as openness to the diversity of local and universal values (Hidyat, 2016). In religious practices, the spiritual meaning of every action is always explored (Hamka, 1955).

High religiosity is characterized by solid belief and belief in divine teachings, then carrying out religious practices or rituals well, having moral and ethical values in life, and experiencing subjective religious experiences that are difficult to explain but are authentic and influential in a person's subjective life. Confidence and belief in religiosity can be seen from an individual's understanding of the doctrines and teachings of their religion. This belief includes views about the existence of God, supernatural beings, the origins of the universe, as well as the purpose of life, and moral principles originating from religious teachings. A deep understanding of this doctrine forms a frame of reference for various life events (Afidah, 2021; Izah, 2020). Belief and belief emphasize the belief in a connection with the transcendent or divine. This belief carries the concept of a divine entity greater than humans and the universe.

These beliefs motivate individuals to seek deeper spiritual connections and search for meaning in life (D.s, 2021; Rahman, 2020).

Implementing rituals, worship, and religious activities in an individual's daily life. These practices connect individuals with the spiritual dimension and religious community. Religious practices are often manifested in rituals and worship carried out by individuals. They include various forms such as prayer, fasting, offerings, and participation in religious ceremonies. These rituals help individuals feel connected to the divine and guide them in practising religious beliefs (Ivtzan et al., 2021).

Religious practice also involves individual participation in a religious community. This can include participation in worship group activities, social events, and charity programs. Through this participation, individuals connect with fellow believers and build social networks that share similar values (Hadzic, M & McCartney, A, 2020). Religious morals and ethics are essential in shaping individual behavior and social interactions. Morals and ethics in religiosity include individual views on truth and justice. Belief in religious teachings often shapes an individual's view of right and wrong and how to achieve justice in interactions with fellow humans (Narvaez, 2016). Religious morals and ethics often encourage altruistic behaviour and social ethics in individuals. Belief in religious values motivates individuals to share, help others, and participate in charitable acts for the common good (Dungan et al., 2020).

Religious experiences are often subjective and personal. Individuals can experience unique and profound experiences that are difficult for others to understand. This dimension is essential because it forms the basis for a personal relationship with the spiritual dimension (Paloutzian & Kirkpatrick, 2021). Religious experiences often create transformations in an individual's thoughts and behaviour. This experience can bring personal empowerment, motivate positive change, and provide a new outlook on the meaning of life (Yaden et al., 2017). Religious experience also has a role in forming an individual's religious identity. These experiences can strengthen beliefs, deepen connectedness to religious communities, and help individuals understand their place in a spiritual context (Belzen & Hood, 2018).

Several research results show that religiosity influences Psychological well-being (Al-Kamil, 2022; Najera et al., 2009; Nasution & Fakhurrozy, 2019). According to the respondents in each study, all the results of these studies have proven that religiosity affects the psychological well-being of various subjects.

Medan City is one of the Metropolitan cities in Indonesia, with a Muslim population of 64.35% (Encyclopedia, 2022). The existence of the Muslim population as the majority population in the city of Medan makes Islamic religious activities easy to find in Medan, starting from Islamic educational institutions, mosques, and prayer rooms, and also take assemblies, which are managed conventionally/traditionally or assemblies, of Taksim which have been managed with management and curriculum. Structured. The tackle assemblies in Medan also vary in terms of their management and purpose. Where the existing taklim assemblies are sometimes intended for the study of young people/adolescents, the taklim assemblies are explicitly intended for women, the taklim assemblies are intended for men, and there are also taklim assemblies which are open to the public regardless of gender and age (Nuraeni, 2020).

The implementation of the taklim assembly is also regulated in Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education, where in article 23 it is stated that 1) the taklim assembly or other similar names aim to increase faith and devotion to Allah SWT and the noble morals of students as well as realizing grace for the universe, 2) the taklim assembly curriculum is open by referring to the understanding of the Qur'an and Hadith as the basis for increasing faith and devotion to Allah SWT, as well as noble morals, 3) taklim meetings are held in mosques, prayer rooms, or other places that meet the requirements (Indonesia, 1997)

Research (Ditasari & Prabawati, 2020) states that working mothers' happiness comes from family and financial and non-financial work. Working mothers' happiness includes positive emotions and enjoyment of life, involvement, engagement, and meaning in life. This means that working mothers are happy; the sources and components of their happiness align with their role as housewives and working women.

Various efforts that can be made to improve the Psychological well-being of women who act as housewives can be made through the activities of the Taklim assembly, which is transformed in a modern way (Andi, 2022; Hartina, 2022; Muzakkir, 2017), where the activities of the Taklim assembly can increase women's participation in the religious, economic, and social sectors. Social. Since being active in the taklim assembly, women have had a bargaining position in the family, community, and even government at the sub-district and sub-district levels (Anas Rudi, 2023; Hasanah, 2016; Zanaria, 2022). Based on the description above, the researcher is very interested in conducting research titled "The Influence of Religiosity on Psychological Well-Being in the Women of the Taklim Assembly in Medan City."

B. METHOD

This research uses a quantitative approach to reveal and test theories in specific populations using research samples according to the researcher's needs (Darmalaksana, 2020; Hasibuan et al., 2022; Salam, 2023). This research is classified as a type of survey research because it measures real things and abstract meanings. Real things in this research are mainly measured to measure the population's quality of life from an environmental perspective. In contrast, abstract meanings measure people's attitudes about environmental management.

Psychological well-being is a psychological condition experienced by someone who still feels happy in every situation they experience. He can accept himself and reality, can still be independent in carrying out progressive actions, can control the environment well, and has clear life goals even though he experiences various situations, both complex and sad, as well as accessible and profitable situations (Hadiputra, 2018; Saputri & Mulawarman, 2022). Religiosity is the power of a person's life in the form of belief and belief in the power of Allah SWT, religious ritual practices and activities carried out, and spiritual or religious experiences experienced by a person (Rachma Yuniar, 2024).

The research population is all taklim assemblies, which are managed using the concept of Islamic education in the city of Medan. Samples were taken using the cluster area random sampling technique (Sugiyono, 2008). The city of Medan has 21 sub-districts, and the researchers took samples using area sampling techniques (area random sampling) based on the selected areas or sub-districts. The assumption is that the population in this study is not homogeneous or heterogeneous. Sampling was carried out using the Harry King Nomogram (1993:62) (Malinah, 2018). So, the sample used in this research was 284 people.

The data analysis technique in this research is the type of data obtained through research instruments with a Likert scale design (Pradana & Mawardi, 2021). Hence, the research data is interval data. The data will be analyzed later using parametric statistics to test the hypothesis. Data analysis will be carried out in stages: data description, test analysis requirements (normality and linearity), and hypothesis testing using regression (Mulasari et al., 2020).

C. RESULT AND DISCUSSION

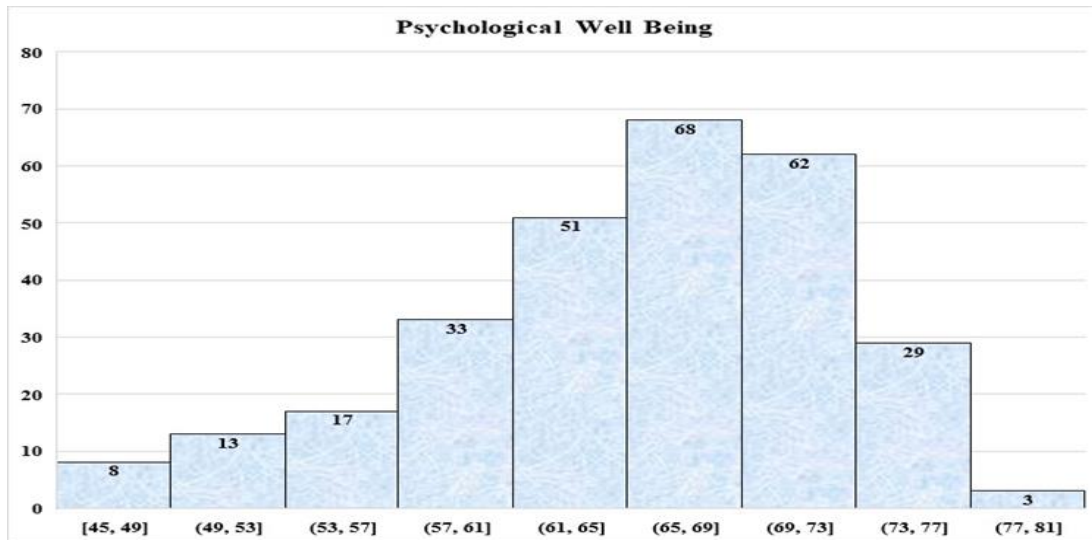
This research includes two exogenous variables and two endogenous variables. The exogenous variable is Religiosity (X), while the endogenous variable is Psychological Well Being (Y). Calculations and a summary of the results of the descriptive analysis can be seen in the attachment and table below:

Statistics		Religiosity	Psychological Well Being
N	Valid	284	284
	Missing	0	0
Mean		43,92	65,70
Median		45,00	67,00
Mode		45	67
Std. Deviation		5,421	6,992
Variance		29,386	48,890
Range		24	35
Minimum		31	45
Maximum		55	80
Sum		12474	18658

Furthermore, using Sturge's rule, the frequency distribution consists of 9 (nine) interval classes and 4 (four) interval lengths. The following is a distribution of psychological well-being data as follows:

Class	Intervals	Frequency	Percent	Cumulative Percent
1	45 - 49	8	2,82	2,82
2	49 - 53	13	4,58	7,39
3	53 - 57	17	5,99	13,38
4	57 - 61	33	11,62	25,00
5	61 - 65	51	17,96	42,96
6	65 - 69	68	23,94	66,90
7	69 - 73	62	21,83	88,73
8	73 - 77	29	10,21	98,94
9	77 - 81	3	1,06	100,00
Amount		284	100,00	

The table above shows that the sample with the highest score was in the interval class 77 - 81, with as many as three people (1.06%); the sample with the lowest score was in the interval class 45 - 49, with as many as eight people (2.82%), and the highest frequency was with a score of 65 - 69 as many as 68 people (23.94%). Apart from that, the frequency distribution of the psychological well-being variable scores is displayed in the histogram image as follows:



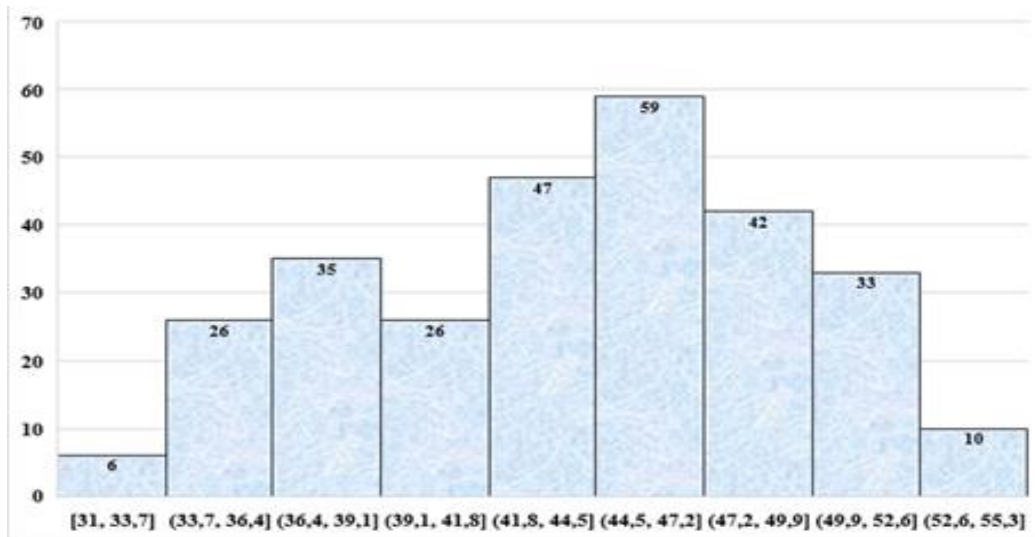
The frequency histogram shows that the data tends to be normally distributed. Meanwhile, the quality of psychological well-being is determined by comparing empirical scores' mean and standard deviation with the mean and ideal scores. The lowest score for empirical data is 45, the highest score is 80, and the mean score for empirical data is 65.70. Meanwhile, the ideal minimum score is 16, and the ideal maximum score is 80, so the average ideal score is $\frac{1}{2}(16+80) = 48$. Thus, based on the results of these calculations, it is known that the average empirical score is 65.70, which is higher than the average -average ideal score 48. This finding can mean that the psychological well-being of the Taklim Council in Medan City, assessed using the variable indicators outlined in the psychological well-being instrument used in this research, is good.

Then, the frequency distribution will also be seen from the religiosity data, which consists of 9 (nine) interval classes and an interval length of 2.7 (two point seven). The distribution of religiosity data is presented below:

Class	Intervals	Frequency	Percent	Cumulative Percent
1	31 - 33,7	6	2,11	2,11
2	33,7 - 36,4	26	9,15	11,27
3	36,4 - 39,1	35	12,32	23,59
4	39,1 - 41,8	26	9,15	32,75
5	41,8 - 44,5	47	16,55	49,30
6	44,5 - 47,2	59	20,77	70,07
7	47,2 - 49,9	42	14,79	84,86
8	49,9 - 52,6	33	11,62	96,48
9	52,6 - 55,3	10	3,52	100,00
Amount		284	100,00	

The table above shows that the sample with the highest score is in the interval class 52.6 - 55.3 as many as ten people (3.52%), the sample with the lowest score is in the interval class 31 - 33.7, as many as six people (2.11%), and the highest frequency was at a score of 44.5 - 47.2 as many as 59 people (20.77%). In addition, the frequency distribution of the religiosity variable scores is displayed in the histogram image as follows:

Religiosity



The frequency histogram shows that the data tends to be normally distributed. Meanwhile, the quality of religiosity is determined by comparing the mean and standard deviation of the empirical score with the mean and ideal score. The lowest score for empirical data is 31, the highest score is 55, and the mean score for empirical data is 43.92. Meanwhile, the ideal minimum score is 11, and the ideal maximum score is 55, so the average ideal score is $\frac{1}{2} (11+55) = 33$. Thus, based on the results of these calculations, it is known that the average empirical score is 43.92, which is higher than the average. -The average ideal score is 33. This finding can be interpreted as meaning that the religiosity of the Taklim Council in Medan City, assessed using the variable indicators outlined in the religiosity instrument used in this research, is good.

Next, we test the analysis requirements, including 1) Homogeneity test, 2) Linearity test, 3) Normality test, and then hypothesis testing will be carried out. The analytical prerequisite tests that can be carried out are as follows:

1. Homogeneity Test

The homogeneity test is intended to empirically see or predict whether the characteristics of the sample used as a research sample provide an overview of the character of the population. The calculation and summary of the homogeneity test analysis can be seen as follows:

Levene Statistics	df1	df2	Sig.
1,478	23	260	,077

The calculations above show that the significance value is $0.07 \geq 0.05$. So, from the homogeneity analysis above, it can be said that the samples in this study have the same empirical character as the problems studied.

2. Linearity Test

Proof of the linearity test can be seen from the significant value (Deviation from Linearity) > 0.05 , so there is a linear relationship between the independent and dependent variables. On the other hand, if the significant value (Deviation from Linearity) is < 0.05 , then

there is no linear relationship between the independent and dependent variables. The calculation and summary of the estimated linearity analysis results can be seen as follows:

Statistics			Sum of Squares	df	Mean Square	F	Sig.
Psychological Well-Being* Religiusitas	Between Groups	(Combined)	3999,895	23	173,908	4,597	,000
		Linearity	3243,122	1	3243,122	85,727	,000
		Deviation from Linearity	756,773	22	34,399	,909	,583
	Within Groups		9836,063	260	37,831		
	Total		13835,958	283			

Based on the results, the significant value (Deviation from Linearity) is $0.583 \geq 0.05$. It is concluded that there is a linear relationship between the independent and dependent variables.

3. Normality Test

The normality test aims to determine whether the residual values are normally distributed. A good regression model has residual values that are usually distributed. The basis for decision-making is that it is usually distributed if the significance value is > 0.05 . However, on the other hand, if the significance value is < 0.05 , then it is not normally distributed. The normality test calculation can be seen as follows:

One-Sample Kolmogorov-Smirnov Test

Statistics		Unstandardized Residuals
N		284
Normal Parameters (a, b)	Mean	,0000000
	Std. Deviation	6,11804837
Most Extreme Differences	Absolute	,075
	Positive	,048
	Negative	-,075
Kolmogorov-Smirnov Z		1,259
Asymp. Sig. (2-tailed)		,084

The results obtained show that the significant value is $0.08 \geq 0.05$, so it can be concluded that the data is usually distributed.

4. Hypothesis Testing

To see whether religiosity influences psychological well-being. So, it can be explained as a decision rule: If the significance value is ≤ 0.05 , then religiosity influences psychological well-being. However, on the other hand, if the significance value is ≥ 0.05 , then religiosity does not influence psychological well-being. The results of statistical hypothesis calculations are presented as follows:

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta	B	Std. Error
1	(Constant)	38,269	2,974		12,867	,000
	Religiosity	,624	,067	,484	9,292	,000

Based on the results of statistical calculations, it was found that the influence of the religiosity variable on psychological well-being was 0.484 with a t-count coefficient of 9.292 and a sig value of <0.05. So, it can be said that religiosity directly influences psychological well-being empirically. So, it is empirically believed that religiosity has a positive and significant influence on psychological well-being; in other words, variations in the level of psychological well-being at the Medan City Taklim Council are influenced by religiosity.

The background of people's religious life and the religious teachings they follow regarding the nature and fate of humans play an essential role in determining their conception of what, who, and who they will become. As we encounter it in everyday life, religion consists of a system of beliefs, attitudes, and practices that we adhere to, generally centred around worship.

From the point of view of a religious individual, religion is of least concern to him. This means that for most people, religion is the answer to their thirst for certainty, assurance, and confidence to which they attach themselves and to support their hopes. Meanwhile, from a social point of view, a person tries through his religion to enter meaningful relationships with others, achieving commitments that he shares with others in general obedience to him.

Findings show that even though many question their religious beliefs in adulthood, they return to those beliefs. Many people in their twenties and early thirties, when they have become parents, return to practices they previously abandoned. Religion provides a moral framework, thus enabling someone to compare their behaviour. Religion can stabilize behaviour and explain why and why a person is in this world (Pulungan, 2011).

Religious people will always try to obey their religion's teachings, learn about it, carry out religious rituals, believe in their doctrines, and experience religious experiences. According to Ross, individuals with strong religious beliefs have significantly lower stress levels (Fitriani, 2017). A good understanding of religion makes individuals more accepting of all processes of decline in their physical condition, which are often accompanied by various chronic illnesses as everyday things, something that must happen and with grace. There is no regret, disappointment, or feelings of injustice or anger. Meanwhile, people with low religious beliefs do not view everything positively (su'udzon), lack patience in overcoming life's difficulties, lack sincerity in accepting everything, do not obey religious norms, and do not apply them in everyday life.

Based on the results of the religiosity correlation test, it was concluded that the higher the religiosity of the Taklim assembly mothers, the higher their psychological well-being of the Taklim assembly mothers. This means that the women of the Taklim assembly who wish to achieve and improve their psychological well-being will be more enthusiastic about improving the quality of their religiosity, both from adapting to the environment (recitation/taklim activities) and from themselves. Apart from the environment, every community also needs other people's support to find out how much they need their God through several taklim activities that they participate in.

The research results on the influence of gratitude on psychological well-being in the Taklim Council in Medan City using linear regression techniques with the help of the SPSS 15.0 for Windows computer program show that Ho is rejected based on the analysis test used.

This is by Ryff (1989), who stated that gratitude is one of the most critical factors influencing psychological well-being (Prabowo, 2017).

The ability to be grateful dramatically influences a person's psychological state. The creation of mothers' psychological well-being is greatly influenced by their ability to respond to all the gifts of blessings from Allah SWT. If this ability is lacking, creating psychological well-being will not be easy. Conversely, if the ability to be grateful is high, psychological well-being or happiness will automatically be created. It is proven in this research that the results show that gratitude influences the psychological well-being of mothers.

Psychological well-being consists of the need to feel psychologically well. Ryff (1989) added that psychological well-being is a concept related to what individuals feel regarding activities in daily life, and it leads to the expression of personal feelings regarding what individuals feel as a result of their life experiences (Sari & Monalisa, 2021).

Meanwhile, gratitude is realizing that no one gives pleasure except Allah SWT. Then, when you know the details of Allah's enjoyment of you in the members of your body, body, and spirit, as well as everything you need for the affairs of your life, there will arise in your heart a feeling of delight in Allah and His pleasure and His grace upon you. Then, because of that, you are very grateful (Nur Maulana Suri, 2023; Subehiradi, 2023).

Gratitude plays an important role in influencing a person's psychological well-being. It effectively increases well-being by building psychological, social, and spiritual resources. Gratitude can create a positive outlook on life's events. If someone can be grateful, then automatically, that person's outlook on life will be positive, too.

D. CONCLUSION

Religiosity, as one of the factors that influence psychological well-being, requires a person always to seek harmony and understanding in various dimensions of life, both the empirical and the abstract and even the fundamental and mysterious of the universe, to be understood, lived, and experienced directly in actualizing oneself as a rahmatan lil 'alamin for the sake of realizing a just and tolerant order of life, as well as openness to the diversity of local and universal values in religious practices and constantly exploring the spiritual meaning of every action taken.

A person who has high religiosity can experience and realize his entity through several behavioural indicators, including transcendental who believes in the power of the Greatest, fulfils the meaning and purpose of life, carries out life's mission with its obligations, interprets the sanctity of life, experiences spiritual satisfaction, carries out social care or altruism, has idealism about goodness and self-potential, is aware of tragedy and suffering, and feels spiritual benefits.

The statistical calculations above show that religiosity affects psychological well-being, so it can be said that religiosity directly influences psychological well-being empirically. Moreover, it is empirically believed that religiosity positively and significantly influences psychological well-being; in other words, religiosity influences variations in the level of psychological well-being at the Medan City Taklim Council.

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