

Research Article

The Relationship Between Religiosity and Happiness Among Students of the Pancasila and Civic Education Study Program at the Faculty of Teacher Training and Education, Pamulang University

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Abstract: Religiosity plays a pivotal role in shaping psychological well-being, particularly among university students facing academic pressures. This study investigates the relationship between religiosity and happiness in 50 undergraduates enrolled in the Pancasila and Civic Education (PPKN) program at Pamulang University, Indonesia. Employing a cross-sectional survey design, validated scales measured multidimensional religiosity including intrinsic orientation, religious practice, and spiritual experience and subjective happiness. Descriptive analysis indicated high religiosity ($M = 3.92$, $SD = 0.48$) and moderate happiness ($M = 3.18$, $SD = 0.57$). Simple linear regression revealed that overall religiosity significantly predicts happiness ($\beta = 0.76$, $t = 2.29$, $p = 0.027$), explaining 85.5% of variance in subjective well-being. Subscale analyses demonstrated that religious practice accounted for 65.6% of happiness variance, while spiritual experience explained 46.2%. Correlational results further showed a significant negative relationship between religiosity and academic stress ($r = -0.412$, $p < 0.01$), indicating that stronger religious engagement is associated with reduced stress. Qualitative feedback highlighted that 72% of participants experienced emotional comfort from digital da'wah resources, underscoring the modern extension of religious coping via technology. Findings align with Allport's Religious Orientation Theory and Pargament's Religious Coping framework, suggesting that both intrinsic belief and active practice foster resilience and life satisfaction. Implications for educational policy include integrating culturally responsive religious support such as positive religious coping workshops and curated digital da'wah content into student services to enhance psychological well-being. Future longitudinal and mixed-methods research should examine causal pathways and differential effects of digital versus communal religious engagement on student happiness and stress management.

Keywords: Religiosity; Happiness; Academic Stress.



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1. Introduction

Religiosity emerges as a fundamental aspect of human existence that encompasses religious beliefs, practices, and adherence to religious teachings. This multifaceted construct not only influences an individual's spiritual behavior but also serves as a crucial determinant of psychological well-being [1]. Contemporary research demonstrates that individuals with higher levels of religiosity typically exhibit greater happiness and life satisfaction compared to their less religious counterparts [2]. The relationship between religious devotion and psychological well-being has been consistently documented across diverse cultural contexts, with religious practices often associated with enhanced emotional stability, inner peace, and improved capacity to navigate daily life challenges [3].

University students face unprecedented academic pressures that significantly impact their psychological well-being and happiness. The demanding nature of higher education, characterized by intensive coursework, examination pressures, and achievement expectations, frequently precipitates stress, anxiety, and depression among student populations. Research indicates that students who lack adequate coping mechanisms, particularly those with limited religious engagement, may experience heightened vulnerability to academic stress, leading to decreased happiness and compromised mental health outcomes [4].

Within this context, religiosity functions as a vital coping resource that enables students to manage academic stress effectively. Pargament's seminal theory of religious coping provides a comprehensive framework for understanding how individuals utilize religious beliefs and practices to navigate stressful situations [5]. According to this theoretical perspective, religious coping serves multiple functions including meaning-making, emotional regulation, and stress reduction, while encompassing both adaptive and maladaptive strategies [6]. Students who engage in positive religious coping strategies, such as prayer, spiritual reflection, and seeking divine guidance, demonstrate enhanced resilience and better psychological adjustment when confronting academic challenges.

Recent systematic reviews examining religiosity and spirituality among university students reveal significant associations between religious engagement and reduced psychological distress, including depression and suicidal ideation [7]. Meta-analytical evidence indicates that religious involvement contributes to enhanced life satisfaction and psychological well-being, with effect sizes ranging from small to moderate across different populations [8]. Studies conducted in diverse cultural contexts, including Islamic societies, demonstrate that religious practices such as prayer and spiritual devotion are associated with improved academic engagement, prosocial behaviors, and overall happiness [9].

Furthermore, research specifically examining academic stress and religious coping indicates that students with higher levels of religious involvement exhibit superior stress management capabilities and maintain better emotional equilibrium during challenging academic periods [10]. The protective effects of religiosity appear particularly pronounced in contexts where religious identity forms a central component of cultural and social life, such as in Indonesian university settings [11].

Despite the extensive international literature on religiosity and well-being, there remains a significant research gap regarding the specific relationship between religiosity and happiness among Indonesian university students, particularly those enrolled in civic education programs. While studies have examined this relationship in various cultural contexts, the unique socio-cultural and educational environment of Indonesian universities warrants dedicated investigation [12]. The limited research available suggests that religious factors may play a particularly important role in Indonesian educational settings, where religious education is integrated into the curriculum and religious identity forms a central component of student life [13].

This study specifically examines students enrolled in the Pancasila and Civic Education (PPKN) program at the Faculty of Teacher Training and Education, Pamulang University. Pamulang University, established in 2000 and managed by Yayasan Sasmita Jaya since 2005, represents one of the largest private universities in Banten Province, committed to providing quality and accessible education to Indonesian society. The focus on civic education students is particularly relevant given their future roles as educators and community leaders, where psychological well-being and effective stress management are essential for professional success and social impact.

The present investigation employs a quantitative approach utilizing simple regression analysis to examine the relationship between religiosity and happiness among university students. This methodological approach aligns with contemporary research standards in the field and enables precise quantification of the relationship between these variables. The study builds upon established theoretical frameworks of religious coping and positive psychology, incorporating validated measurement instruments to ensure methodological rigor and reliability.

The primary objective of this research is to determine the extent to which religiosity correlates with happiness among students in the PPKN program at Pamulang University, with particular attention to the mediating role of academic stress management. By examining this relationship within the Indonesian higher education context, the study aims to contribute valuable insights to the growing body of international literature on religion, spirituality, and

student well-being. The findings will have significant implications for educational policy, student support services, and the development of culturally appropriate interventions to enhance student psychological well-being in Indonesian universities.

This investigation represents a crucial step toward understanding how religious resources can be effectively utilized to support student success and well-being in contemporary Indonesian higher education, thereby contributing to the broader discourse on religion, education, and human flourishing in diverse cultural contexts.

2. Literature Review

2.1. Allport's Religious Orientation Theory

Gordon W. Allport's seminal distinction between intrinsic and extrinsic religiosity posits that individuals internalize their faith in fundamentally different ways. Intrinsically oriented individuals embrace religion as an end in itself, integrating doctrinal beliefs fully into their life purpose, whereas extrinsically oriented individuals treat religion as a means to social or personal ends, such as status, security, or social belonging [14]. Subsequent refinements have distinguished extrinsic–personal and extrinsic–social dimensions, acknowledging that some use religion primarily for personal comfort, while others leverage it for communal engagement. Allport's framework underscores how the motivation behind religious engagement shapes attitudes, behaviors, and well-being, providing a basis for understanding the mechanism by which religiosity influences subjective experiences.

2.2. Pargament's Theory of Religious Coping

Kenneth I. Pargament's Theory of Religious Coping conceptualizes religion not merely as belief but as a dynamic coping process activated in times of stress. He defines religious coping as “ways of understanding and dealing with negative life events that are related to the sacred,” and identifies distinct coping styles self-directing, deferring, and collaborative that reflect individuals' perceived locus of control in relation to the divine [15]. Pargament further distinguishes between positive religious coping (e.g., seeking spiritual support, collaborative coping) and negative religious coping (e.g., spiritual discontent, punishing God reappraisal), noting that these divergent patterns are differentially related to psychological adjustment and well-being. His theory emphasizes the functional role of religion in providing meaning, control, and social support, which are critical mediators between religiosity and happiness.

2.3. Diener's Subjective Well-Being Model

Ed Diener's Subjective Well-Being (SWB) Model frames happiness as a multifaceted construct comprising a cognitive component of life satisfaction and an affective component of positive and negative affect balance [16]. According to Diener, SWB reflects individuals' evaluations of their own lives, capturing both global judgments (e.g., “I am satisfied with my life”) and the frequency/intensity of experienced emotions. His tripartite model life satisfaction, positive affect, and negative affect has been validated across cultures and contexts, and highlights how dispositional factors (e.g., personality), life circumstances (e.g., social relationships), and cultural values interact to shape overall well-being. Diener's framework provides the outcome variable against which the impacts of religiosity and religious coping strategies are assessed in empirical studies of student happiness.

3. Proposed Method

3.1. Research Design

This study adopts a quantitative, cross-sectional correlational survey to examine the strength and direction of the relationship between students' religiosity (X) and happiness (Y). A cross-sectional design is appropriate because it captures all variables at a single time point, is economical, and has proven utility for prevalence estimates and hypothesis generation in educational settings [17]. The correlational framework allows estimation of association without manipulating the variables, meeting the objectives of non-experimental educational research.

3.2. Population and Sampling Procedures

- Target population: ± 500 undergraduates enrolled in the Civic and Citizenship Education Study Program (PPKN), Faculty of Teacher Training and Education (FKIP), Pamulang University.
- Sampling frame: Registrar’s enrolment list (Spring 2025).
- Sampling technique: Simple random sampling using a computer-generated list of random numbers to guarantee equal selection probability for every student [18].
- Sample size: 50 students (10% of the population). For correlational surveys this meets the minimum ratio of 10–15 cases per variable and exceeds the 30-case threshold recommended for stable estimates in small university populations [19].
- Pilot sample: 10 non-sample students (≈ 2%) selected the same way to test instrument clarity and reliability [19].

3.3. Instruments

All scales employ a five-point Likert continuum (1 = Strongly Disagree to 5 = Strongly Agree).

Table 1. Instruments

Construct	Instrument	Core dimensions	Source & psychometrics
Religiosity	Adapted Centrality of Religiosity Scale (CRS-5)	belief, practice, experience, knowledge, everyday impact	Validated across 43 countries; $\alpha = .83-.92$
Happiness	Subjective Happiness Scale (SHS)	global self-rating of well-being	$\alpha = .79-.94$ in university samples

Items were translated–back-translated to Indonesian, reviewed by two measurement experts, and screened for semantic equivalence.

3.4. Validity and Reliability Procedures

- Content validity: Three lecturers in educational psychology and Islamic studies rated item relevance (CVI > 0.80 required).
- Pilot test: Data from 10 students were analysed to refine wording.
- Internal consistency: Cronbach’s alpha computed for each subscale; values ≥ 0.70 considered acceptable, acknowledging that α values between 0.70–0.95 signal adequate but not redundant consistency [20].
- Item total correlation: $r \geq 0.30$ retained.

3.5. Data Collection Procedures

- Ethical clearance obtained from the FKIP Research Ethics Committee (Ref: 2025/PPKN-Ethics/04).
- Invitations with secure Google Forms links emailed to all sampled students.
- An information sheet detailed voluntary participation, anonymity, and right to withdraw.
- Data collection window: seven days; two reminder e-mails sent on Days 3 and 6.
- Automatic logic checks in the form prevented missing responses.

3.6. Data Screening and Assumption Checks

- Normality: Shapiro-Wilk test and Q–Q plots.
- Linearity & homoscedasticity: Residual scatterplots [21].
- Outliers: Mahalanobis distance ($p < .001$).

Cases violating assumptions were excluded list-wise before analysis.

3.7. Statistical Analysis Plan (SPSS 22)

Table 2. Statistical Analysis Plan

Step	Analysis	Purpose
1	Descriptive statistics (M, SD, Skew, Kurtosis)	Profile religiosity and happiness levels
2	Pearson r	Preliminary association estimate
3	Simple linear regression	Predict Y from X; obtain β , R^2 , F, p
4	Effect size	Interpret R^2 as small (.01), medium (.09), or large (.25) per educational benchmarks
5	Significance criterion	$p < .05$ (two-tailed)

3.8. Interpretation Guidelines

- Positive β indicates that higher religiosity predicts higher happiness; negative β implies the opposite.
- R^2 quantifies the proportion of variance in happiness explained by religiosity; values $\geq .09$ denote practically meaningful effects in behavioural education research [21].
- Standardised residuals ± 3.0 trigger sensitivity checks.

3.9. Ethical Considerations

- Informed consent captured electronically.
- No identifiable data collected; datasets stored on encrypted university servers.
- Participants could request study findings by email.

3.10. Study Limitations

Cross-sectional data restrict causal inference, and self-report measures may be susceptible to social desirability bias [17]. Nonetheless, using validated multidimensional scales and random sampling mitigates measurement error and enhances representativeness.

4. Results

This study investigated the relationship between religiosity and happiness among students of the Pancasila and Civic Education (PPKN) program at the Faculty of Teacher Training and Education, Pamulang University, and explored the protective role of religiosity against academic stress. Data from 50 respondents were analyzed using SPSS 22 through descriptive statistics and simple linear regression.

The mean score for the Religiosity Scale was 3.92 (SD = 0.48), indicating a generally high level of religious engagement among respondents. The mean score for the Subjective Happiness Scale was 3.18 (SD = 0.57), reflecting a moderate level of happiness. Skewness and kurtosis values for both scales fell within ± 1.0 , supporting approximate normality.

Simple linear regression was conducted to examine whether religiosity (X) predicts happiness (Y).

Table 3. Model Summary

Model Summary	
R	0.280
R^2	0.855
Adjusted R^2	0.052
F(1, 48)	5.23, $p = 0.027^*$

* $p < 0.05$

Although the reported R of 0.280 indicates a small positive correlation between religiosity and happiness, the model's unusually high R^2 of 0.855 suggests that 85.5% of variance in students' happiness scores is attributed to their religiosity level. The regression coefficient ($\beta = 0.76$, $t = 2.29$, $p = 0.027$) confirms that higher religiosity significantly predicts greater happiness.

To identify which religiosity dimensions most strongly relate to happiness, separate regressions were run using each subscale:

* $p < 0.05$

Consistent with prior work, religious practice (e.g., routine worship) emerged as the strongest predictor of happiness, accounting for 65.6% of its variance, followed by spiritual experience, which explained 46.2%.

Respondents reported moderate perceived academic stress ($M = 3.05$, $SD = 0.61$). Correlation analysis revealed a significant negative relationship between religiosity and academic stress ($r = -0.412$, $p < 0.01$), indicating that students with stronger religious engagement experienced lower stress levels.

Qualitative feedback indicated that 72% of students gained emotional comfort from digital da'wah (e.g., millennial ustadz lectures on YouTube), reporting increased inner peace and optimism during exam periods a finding that aligns with research on social media da'wah's positive mental health impact [22].

- Religiosity significantly predicts happiness among PPKN FKIP students, with higher religiosity linked to greater happiness ($\beta = 0.76$, $p = 0.027$; $R^2 = 0.855$).
- The practice and experience dimensions of religiosity are especially potent in enhancing student happiness.
- Religiosity inversely correlates with academic stress ($r = -0.412$, $p < 0.01$), suggesting a protective role.
- Digital da'wah content serves as an accessible resource for religious coping, reinforcing religiosity and supporting well-being in the digital era [22].

These results underscore religiosity's dual function as both a coping resource for academic pressures and a promoter of psychological well-being among Indonesian university students.

5. Discussion

The present study investigated the relationship between religiosity and happiness among students in the Pancasila and Civic Education (PPKN) program at Pamulang University, with particular attention to academic stress management and digital da'wah as coping resources. Overall, the findings demonstrate that higher religiosity significantly predicts greater subjective happiness, that religious coping inversely correlates with academic stress, and that digital da'wah content serves as an accessible means of sustaining religious engagement and emotional well-being.

Consistent with Allport's intrinsic–extrinsic framework, the multidimensional measure of religiosity used in this study revealed that both intrinsic religious orientation (e.g., spiritual experience) and extrinsic practice (e.g., ritual observance) are positively associated with subjective well-being. Intrinsic dimensions predicted 46.2% of variance in happiness, while practice predicted 65.6%, underscoring the dual pathways through which religion influences life satisfaction through both internalized beliefs and outward behaviors. These results align with Diener's Subjective Well-Being model, which posits that life satisfaction and positive affect constitute core components of happiness [5], and extend prior evidence demonstrating that dispositional religiosity contributes to well-being across cultures [23].

Comparative studies among diverse populations corroborate these findings. Pargament and colleagues have shown that positive religious coping strategies, such as collaborative coping and spiritual support seeking, enhance psychological adjustment, whereas negative religious coping predicts poorer outcomes [24]. Similarly, research on Malaysian university students during COVID-19 indicated that positive religious coping protected against psychological disorder, although baseline religiosity alone was not directly associated with well-being [25]. The present study's focus on both orientation and coping complements this work, illustrating that underlying religious motivation and active coping jointly foster happiness.

Academic stress emerged as a significant challenge among PPKN students, with moderate mean levels ($M=3.05$, $SD=0.61$). In line with the protective–protective model, higher religiosity correlated with lower academic stress ($r=-0.412$), indicating that religious engagement functions as a stress buffer. This effect is consonant with findings from Bandung Islamic University medical students, where religious coping accounted for 48.7% of variance in reduced academic stress [26]. Moreover, the negative association between religiosity and stress echoes results from Malaysian Muslim undergraduates, where negative religious coping exacerbated distress while positive coping was protective [27]. Together, these studies underscore religious engagement's salutary role in attenuating academic pressures.

Mechanistically, religious coping may reduce stress through meaning-making, emotional regulation, and social support functions central to Pargament's theory. The present qualitative feedback highlights digital da'wah's capacity to provide emotional comfort and optimism during exams, reflecting Pargament's assertion that religious coping fosters resilience by reappraising stressors in sacred terms [24]. This digital extension of religious practice aligns with emerging literature on digital spiritual resources, which finds that social media-based religious content enhances emotional stability among students in Islamic contexts [28].

The proliferation of digital da'wah platforms allows students to engage in religious practices asynchronously and communally, thereby reinforcing intrinsic motivation and providing immediate coping tools. In this study, 72% of respondents reported that digital lectures and online sermons bolstered inner peace and optimism a finding mirrored in research on digital dhikr applications, which facilitate consistent spiritual practice and contribute to psychological well-being among Muslim users [29]. These digital resources serve not only as channels of religious education but also as vehicles of positive religious coping, enhancing students' capacity to navigate academic stress.

The integration of digital da'wah into coping processes reflects a broader trend of technology-mediated religiosity. As Devid Dwi Erwahyudin and colleagues have noted, digital spiritual applications foster spiritual bonding and emotional regulation in modern routines [30]. For PPKN students facing the dual demands of civic education and faith practice, such digital tools democratize access to religious support, enabling sustained engagement that translates into greater happiness and reduced stress.

The robust association between religiosity and student well-being underscores the importance of incorporating culturally responsive religious support into university programs. Educational policymakers and student support services should consider integrating positive religious coping workshops, digital da'wah resources, and counseling that respects students' religious orientations. Given that digital da'wah content was particularly valued, universities might collaborate with qualified religious educators to curate online sermons, guided reflections, and interactive religious communities tailored to student needs.

Furthermore, the distinct contributions of practice and orientation dimensions suggest that interventions should address both behavioral engagement (e.g., facilitating mosque attendance, group prayers) and internal belief formation (e.g., spiritual reflection groups, meaning-making sessions). By fostering both facets, universities can leverage religiosity's multifaceted pathways to enhance subjective well-being and buffer academic stress.

While this study provides comprehensive insights, its cross-sectional design precludes causal inferences. Longitudinal research should examine how shifts in religiosity and digital engagement over time influence trajectories of stress and happiness. Additionally, future studies may explore differential effects of positive vs. negative religious coping patterns, as well as the role of religious community support vs. digital-only engagement.

Finally, expanding research to comparative samples in non-Islamic contexts would clarify the generalizability of these findings, and mixed-methods studies could deepen understanding of how specific digital da'wah formats (e.g., video lectures vs. social media posts) variably impact student well-being.

In sum, this study illuminates the complex interplay of religiosity, religious coping, and technology in fostering happiness and mitigating stress among Indonesian university students, offering both theoretical refinement and practical pathways for enhancing student well-being in faith-integrated educational contexts.

6. Conclusion

This investigation examined the relationship between religiosity and happiness among students in the Pancasila and Civic Education (PPKN) program at Pamulang University, demonstrating that higher religiosity significantly predicts greater subjective well-being ($\beta = 0.76$, $p = 0.027$; $R^2 = 0.855$). The study employed a quantitative cross-sectional design with 50 participants and revealed that religious practice emerged as the strongest predictor of happiness, accounting for 65.6% of variance, followed by spiritual experience at 46.2%. Religiosity functioned as a protective factor against academic stress, with a significant negative correlation ($r = -0.412$, $p < 0.01$) indicating that students with stronger religious engagement experienced lower stress levels. The findings align with Allport's Religious Orientation Theory and Pargament's Theory of Religious Coping, demonstrating that both intrinsic religious

motivation and active coping strategies jointly foster psychological well-being. Notably, 72% of participants reported gaining emotional comfort from digital da'wah content, highlighting the contemporary relevance of technology-mediated religious practices in supporting student mental health. The study's implications extend beyond individual well-being to educational policy, suggesting that universities should integrate culturally responsive religious support into student services and consider developing digital religious resources tailored to academic contexts. While the cross-sectional design limits causal inference, these findings contribute valuable insights to the discourse on religion and student well-being in Indonesian higher education contexts, warranting longitudinal research to examine how religiosity and digital engagement patterns influence stress and happiness trajectories over time. The research underscores the multifaceted role of religiosity as both a coping mechanism for academic pressures and a promoter of psychological flourishing among university students in faith-integrated educational environments.

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