



# The Effect of Religiosity on Life Satisfaction Among Students in the Faculty of Teacher Training

Fauziah Nasution<sup>1\*</sup>, Nurussakinah Daulay<sup>1</sup>, Masganti Sitorus<sup>1</sup>

<sup>1</sup>Universitas Islam Negeri Sumatera Utara, Medan

\*Email correspondence: [fauziah.nasution@uinsu.ac.id](mailto:fauziah.nasution@uinsu.ac.id)

<p><b>Track Record Article</b></p> <p>Revised: 21 July 2025 Accepted: 18 September 2025 Published: 30 September 2025</p> <p><b>How to cite :</b> Nasution, F., Daulay, N., &amp; Sitorus, M. (2025). The Effect of Religiosity on Life Satisfaction Among Students in the Faculty of Teacher Training. <i>Contagion : Scientific Periodical of Public Health and Coastal Health</i>, 7(2), 241–250.</p>	<p style="text-align: center;"><b>Abstract</b></p> <p><i>Despite the widespread Islamization in Indonesia, a corresponding increase in life satisfaction among its population has not been clearly observed. This study investigates the impact of religiosity on life satisfaction among students in the Faculty of Teacher Training at the Islamic State University of North Sumatra. Employing a quantitative, cross-sectional design, the research was conducted between October and November 2023. The study population comprised 7.801 students, from which a sample of 380 was selected. The primary variables examined were religiosity (independent variable) and life satisfaction (dependent variable). Data were analyzed using both univariate and multivariate methods: descriptive statistics for univariate analysis and linear regression for multivariate analysis. All statistical procedures were performed using JASP software, version 17. Findings indicate that religiosity significantly influences life satisfaction among students in the Islamic education faculty (<math>p &lt; 0.001</math>). Students with high levels of religiosity were found to be 6.730 times more likely to report greater life satisfaction. These results suggest that religiosity is a strong predictor of life satisfaction and that the regression model provides a robust explanation of the observed data. Nonetheless, the model may not capture all contributing factors, and future research should explore additional variables that may affect life satisfaction.</i></p> <p><b>Keyword:</b> <i>Islamization, Life Satisfaction, Religiosity, Students</i></p>
---	---

## INTRODUCTION

The widespread Islamization in Indonesia has not been accompanied by a corresponding increase in life satisfaction. According to data published by the United Nations Sustainable Development Solutions Network (UN SDSN), life satisfaction among Indonesians declined between 2012 and 2017. Specifically, the life satisfaction index fell from 5.35 in 2012 to 5.09 in 2017. Furthermore, Indonesia's global ranking in life satisfaction also dropped during this period. Among 156 countries surveyed from 2015 to 2017, Indonesia ranked 74th in 2015, fell to 79th in 2016, and declined further to 96th in 2017, with a score of 5.09 on a scale from 0 to 10. This low level of life satisfaction is reflected in various societal phenomena. The emergence of violent and intolerant behaviors, often linked to religious, ethnic, and communal tensions, has become a frequent feature in Indonesian news media (Christophe, 2017; Umi, 2010; Yenni, 2016). According to a publication by the Setara Institute, there were 117 reported cases of violence involving social and community organizations in 2010, which rose sharply to 244 cases in 2011 (Sutowo & Wibisono, 2013). Despite the growing enthusiasm and collective spirit surrounding religiosity driven by widespread Islamization, this trend has not

succeeded in alleviating the nation's low levels of life satisfaction. Instead, it remains a persistent and internal aspect of Indonesian community life.

In addition to these observations, numerous studies have explored the relationship between religiosity and life satisfaction across various bodies of literature. Several high-quality investigations have demonstrated a significant link between the two (Diener & Seligman, 2004; Inglehart, 2010; Krause et al., 2018; Krause et al., 2018). Although these studies consistently report similar findings, the nature of this relationship remains complex and not yet fully understood. This ambiguity highlights the importance of further examining how religiosity influences life satisfaction - particularly within the Indonesian context, where elevated religious enthusiasm has not been matched by improvements in overall life satisfaction.

Building on the problem identification outlined above, this study aims to examine the influence of religiosity on life satisfaction, with a particular focus on the mediating role of self-regulation. To gain a more comprehensive understanding, a series of mediation analyses were conducted to assess both the direct and indirect relationships between religiosity and life satisfaction. Accordingly, mediator variables serve as a central focus of this investigation. Joshanloo, (2021) observed that the relationship between religiosity and life satisfaction operates at the individual level. Similarly, Plouffe & Tremblay, (2017) found that both religiosity and income exert comparable effects on an individual's life satisfaction.

Religious devotion is commonly associated with traits such as self-control and punctuality, irrespective of an individual's emotional stability. It may also offer particular benefits for individuals who are less open to new experiences. While self-regulation plays a crucial role in maintaining punctuality, personality traits significantly influence this dynamic. These insights may be especially relevant for public service employees, as they could contribute to improved attendance and more effective service delivery (Ugwu, Onyekachi et al., 2023).

Religious devotion plays a vital role in the personal development of students in boarding schools. It offers a foundational framework for understanding and applying spiritual principles, which can help mitigate conflict and reduce feelings of disillusionment. Moreover, religious devotion fosters a harmonious environment that encourages individuals to lead lives imbued with meaning, purpose, and emotional balance (Pintrich, 2003). Empirical evidence also reveals a significant inverse relationship between religious coping and student stress: an increase in religious coping is associated with lower stress levels, whereas a decrease corresponds with heightened stress (Amalia, 2021).

Furthermore, this study is situated within the Indonesian context, where a widespread religious euphoria exists, yet it has not been accompanied by a corresponding increase in life satisfaction. Given that the Indonesian population adheres to a variety of religious beliefs, the study focuses on a more socially, culturally, and religiously homogeneous group to ensure clarity and consistency in analysis. Therefore, the research is conducted among students at the State Islamic University of North Sumatra in Medan.

## METHODS

This study employs a quantitative approach using explanatory methods to examine the relationship between religiosity and self-regulation. A cross-sectional research design was adopted, and participants were selected through a stratified random sampling technique.

The research was conducted at Universitas Islam Negeri Sumatera Utara, Medan. The study population consisted of all undergraduate (Strata 1/S1) students in the Faculty of Islamic Education Sciences during the 2022/2023 academic year, totaling approximately 7,801 students across 11 study programs. To determine the sample size and its distribution across programs, the Slovin formula was applied, resulting in a final sample of 380 students. The primary variables investigated in this study are life satisfaction and religiosity. This study employed face-to-face interviews for data collection, using a structured questionnaire as the primary instrument. Prior to the interviews, informed consent was obtained from each participant to ensure voluntary participation without coercion. Data analysis included both univariate and multivariate methods: univariate analysis was conducted through descriptive statistics, while multivariate analysis utilized linear regression with a 95% confidence interval. The study examined two key variables: self-regulation as the independent variable and religiosity as the dependent variable. All statistical analyses were performed using JASP software, version 17.

## RESULTS

The results obtained from this study must be supported by sufficient data and should directly address the research questions or hypotheses outlined in the introduction.

**Table 1. Frequency Distribution of Mean Score for Religiosity Among Students in the Faculty of Teacher Training of Universitas Islam Negeri Sumatera Utara, Medan**

Religiosity Item	Mean Score
How often do you think about religious issues?	3.67
How often do you engage in religious activities?	3.72
How often do you perform religious obligations?	4.21
How often do you experience situations where God plays a role in your life?	4.45

<b>Religiosity Item</b>	<b>Mean Score</b>
How often do you experience situations where God wants to give you the best?	4.44
How often do you seek religious knowledge through media (radio, television, internet, newspapers, or books)?	4.11
How often are you grateful for spontaneously gaining wisdom in your daily activities?	4.4
How often do you feel that God is present in your life?	4.45
To what extent do you believe that God exists?	4.68
How interested are you in learning more about religious topics?	4.33
To what extent do you believe in life after death (e.g., eternity of the soul, or the day of resurrection)?	4.54
How important is it for you to participate in religious activities?	4.45
How important is religious obligation to you?	4.72
How likely do you believe the Almighty truly exists?	4.74
How important is it for you to be part of a religious community?	4.26

Notes: Scale: 1=Never, 2=Rarely, 3=Sometimes, 4=Often, 5=Very Often

The average religiosity scores among students in the Faculty of Teacher Training at UINSU Medan indicate a strong inclination toward religious engagement. Scores range from 3.67 to 4.74, reflecting varying levels of religiosity. Overall, the majority of students demonstrate high religiosity, with mean scores between 4.45 and 4.74, suggesting frequent participation in religious practices. Conversely, scores between 3.67 and 4.11 indicate a subset of students who engage in religious activities less frequently.

**Table 2. Frequency Distribution of Average Life Satisfaction Scores Among Students in the Faculty of Teacher Training, Universitas Islam Negeri Sumatera Utara, Medan**

<b>Life Satisfaction Item</b>	<b>Mean Score</b>
Most of my life journey has been close to ideal	4,79
How often do you engage in religious activities?	5,28
My living conditions are very good	5,41
How often do you experience situations where God plays a role in your life?	4,76
I am satisfied with the life I have lived	3,12

Notes: Scale: 1=Strongly Disagree, 2=Disagree, 3=Not Agree, 4=Don't Know, 5=Not Agree, 6=Agree, 7=Strongly Agree

The results of the life satisfaction assessment among students in the Faculty of Teacher Training at UINSU Medan reveal a generally positive outlook. Mean scores range from 3.12 to 5.41, reflecting varying degrees of agreement with statements related to life satisfaction. Most students report relatively high levels of satisfaction, as indicated by scores such as 5.41 for living conditions and 5.28 for engagement in religious activities. However, the lower score of 3.12 for overall life satisfaction suggests that a subset of students may feel less content with

their life experiences. These variations may be shaped by individual differences and environmental factors that influence students' perceptions of well-being.

**Table 3. The Effect of Religiosity on Life Satisfaction Among Students in the Faculty of Teacher Training, Universitas Islam Negeri Sumatera Utara, Medan**

Model	B	t	Sign	95% CI Lower	95% CI Upper.
Constant	10.259	5.216	<0.001	6.391	14.126
Religiosity	0.201	6.730	<0.001	0.142	0.260

The results indicate that religiosity has a statistically significant effect on life satisfaction among students in the Faculty of Islamic Education ( $p < 0.001$ ). The regression coefficient ( $B = 0.201$ ) suggests that for every one-unit increase in religiosity, life satisfaction increases by 0.201 units. The  $t$ -value of 6.730 further confirms the strength of this relationship. These findings demonstrate that higher levels of religiosity are positively associated with greater life satisfaction among the students surveyed.

## DISCUSSION

### The Effect of Religiosity on Life Satisfaction Among Students in the Faculty of Teacher Training at Universitas Islam Negeri Sumatera Utara, Medan

Religious belief systems often posit the existence of a divine being who monitors and evaluates individual behavior, thereby influencing personal decision-making. This supreme deity is perceived as an omniscient observer—an evaluative presence that transcends human deception. While social norms and the perceptions of others promote self-awareness and conformity, belief in divine oversight can further reinforce self-regulation. This dynamic underscores the connection between religiosity and self-control, suggesting that spiritual convictions may play a significant role in shaping behavioral discipline.

Life satisfaction is shaped by a variety of factors (Okulicz-Kozaryn, 2010; Villani et al., 2019). Scholars have identified key dimensions of life satisfaction that can be broadly categorized into two main criteria: (1) material criteria, which encompass satisfaction with economic and social aspects of life such as marriage, financial prosperity, children, and social support (Kıraç, 2016; ten Kate et al., 2017) and (2) psychological criteria, which include emotional well-being and subjective happiness, often measured using instruments like the Satisfaction with Life Scale (SWLS). This scale is widely used to assess psychological well-being (Clark et al., 2011; Yeniaras & Akarsu, 2017).

Religiosity among students in the Faculty of Islamic Education significantly influences life satisfaction, as indicated by a  $p$ -value of  $<0.001$ . Students with high levels of religiosity were found to have a 6.730 times greater impact on life satisfaction compared to their peers. According to Anderson et al., (2020), students who actively engage in religious practices, such

as prayer, reading sacred texts, and expressing gratitude, are more likely to avoid stress. These practices enable them to interpret their life experiences more positively, contributing to a deeper sense of meaning and fulfillment.

Research by Digdyani & Kaloeti (2020) revealed a strong correlation between resilience and quality of life among nurses at Private Hospital X in Semarang City. Resilience was identified as the most influential factor, accounting for 21.3% of the overall impact on nurses' quality of life. These findings suggest that while self-regulation and self-management are important, resilience is also essential for adapting to the demands of both professional and personal life. Similarly, a study by Mutiarachmah et al., (2019) found a significant negative correlation between self-regulation and anxiety among final-year students in the Social Welfare Department at UIN Syarif Hidayatullah Jakarta. This indicates that enhancing self-regulation skills may help reduce anxiety levels, particularly in the context of workplace readiness.

Nabila and Wahyuni's (2022) study at Jakarta State University identified a positive correlation between self-efficacy and student life satisfaction. Hypothesis testing yielded a correlation coefficient of 0.398, suggesting that higher levels of self-efficacy are associated with increased life satisfaction. However, the relatively modest strength of the correlation indicates that self-efficacy alone does not significantly influence overall life satisfaction. These findings imply that additional factors may mediate or moderate the relationship, potentially contributing to a more substantial impact when considered collectively.

Lestari's (2021) research revealed a significant relationship between gratitude and subjective well-being among Muslim adolescents. Higher levels of gratitude were associated with improved psychological states. The findings suggest that practicing gratitude can enhance happiness and life satisfaction by enriching daily experiences and fostering greater appreciation of one's environment. Similarly, Ningrumsari's (2018) study identified an inverse correlation between self-regulation and loneliness among first-year university students. Students with higher levels of self-regulation reported lower levels of perceived loneliness, whereas those with lower self-regulation experienced greater loneliness. Self-regulation accounted for 29% of the variance in loneliness, while the remaining 71% was attributed to unmeasured factors—indicating that additional variables may influence the relationship between self-regulation and emotional well-being.

Sari's (2019) study identified a significant correlation between emotion-focused coping strategies and life satisfaction among university students. This coping approach plays a crucial role in problem-solving, as students often regulate their emotions before employing other strategies, ultimately contributing to greater life satisfaction. Similarly, Bayantari et al., (2022)

found a significant difference in academic stress levels between students with strong self-regulation and those with weaker self-regulation, indicating an inverse relationship between academic stress and self-regulation. These findings suggest that enhancing self-regulation skills may help students manage stress more effectively and improve overall well-being.

A study by Svetlana et al., (2018) found that both religiosity and non-religiosity are significant predictors of happiness among American students. The study suggests that individuals can be categorized into distinct archetypes, such as Homo economicus, Homo islamicus, Homo politicus, and Homo academicus (Dimaggio & Goldberg, 2018). Importantly, individuals may simultaneously embody religious and economic identities, enabling them to make rational decisions within both domains. The coexistence of reason and irrationality in human behavior reflects the complexity of human nature and may be shaped by the interplay of religion, culture, and value systems (Guiso et al., 2003).

Sholihin et al., (2022) conducted a meta-analysis that revealed a linear correlation between religion and overall life satisfaction. However, subsequent research has suggested that religiosity may act as a moderating factor, potentially amplifying the influence of non-religious elements on life satisfaction. Despite these complexities, it remains essential to acknowledge the substantial role religion plays in shaping individual happiness. This perspective is supported by numerous quantitative studies that explore the multifaceted dimensions of religiosity and life satisfaction, consistently yielding statistically significant results.

A devoted individual is often perceived as selfless, exhibiting qualities such as empathy, honesty, fairness, and adherence to societal norms and conduct. Findings from the second study indicate that religious beliefs positively influence an individual's overall life satisfaction, with a clear correlation between the level of religiosity and life satisfaction. Religion provides individuals with a sense of stability, courage, and freedom from fear when facing life's challenges. The third study further demonstrates that selflessness serves as a mediating factor in the relationship between religiosity and life satisfaction. This is supported by evidence showing that the indirect effect of religiosity on life satisfaction is mediated by altruism. As a core component of all major faiths, altruism significantly contributes to an individual's sense of life satisfaction (Shaikh, Ahmed et al., 2023).

According to the researcher's hypothesis, individual psychological factors, such as religious convictions and values that form the foundation of religiosity, may influence how individuals assess their life satisfaction. In addition, contextual factors, including social support derived from religious environments, may further enhance the life satisfaction of religious individuals. It is important to note that, although the regression model accounts for a substantial

portion of the variability in the data, a degree of unexplained variance remains. This residual variability may be attributed to other influential factors not included in the model, such as social, economic, or health-related variables, which could also affect life satisfaction.

## CONCLUSIONS

The findings of this study clearly demonstrate that religiosity has a significant impact on life satisfaction among students in the Faculty of Islamic Education. Statistical analysis revealed a strong association, with religiosity contributing substantially to life satisfaction ( $p < 0.001$ ). Students with higher levels of religiosity were found to be 6.730 times more likely to report greater life satisfaction. These results underscore the important role that religious beliefs and spiritual practices play in promoting overall well-being and personal fulfillment.

This insight carries meaningful implications for educational institutions and students alike, highlighting the value of integrating religious and spiritual development into academic environments. Furthermore, the findings encourage future research to explore additional factors that contribute to student happiness and to investigate how religiously inspired approaches might further enhance life satisfaction.

## REFERENCES

- Amalia, V. R. (2021). Hubungan Antara Religiusitas dan Efikasi Diri dengan Stres Akademik Mahasiswa Farmasi. *Psychosophia: Journal of Psychology, Religion, and Humanity*, 3(1), 36-55. <https://doi.org/https://doi.org/10.32923/psc.v3i1.1702>
- Anderson, L., Loekmono, J. T. L., & Setiawan, A. (2020). Pengaruh Quality Of Life Dan Religiusitas Secara Simultan Terhadap Subjective Well Being Mahasiswa Teologi. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 4(1), 14. <https://doi.org/10.46445/ejti.v4i1.194>
- Bayantari, N. M., Indonesiani, S. H., & Apsari, P. I. B. (2022). Regulasi Diri dalam Belajar dan Hubungannya dengan Stres Akademik Pada Mahasiswa Tingkat Pertama Fakultas Kedokteran. *Jurnal Imiah Pendidikan Dan Pembelajaran*, 6(3), 609–618. <https://doi.org/10.23887/jipp.v6i3.51175>
- Christophe, M. (2017, April). *Ethnic horizontal inequity in Indonesia*.
- Clark, A. E., Lelkes, O., Clark, A. E., & Lelkes, O. (2011). Let us pray : religious interactions in life satisfaction To cite this version : HAL Id : halshs-00566120 Religious interactions in life satisfaction. *Let Us Pray : Religious Interactions in Life Satisfaction To Cite This Version : HAL Id : Halshs-00566120 Religious Interactions in Life Satisfaction*, 31. <https://shs.hal.science/halshs-00566120> Preprint submitted on 15 Feb 2011%0AHAL
- Diener, E., & Seligman, M. E. P. (2004). Beyond money: Toward an economy of wellbeing. *Psychological Science in the Public Interest*, 5(1), 1–31.
- Digdyani, N., & Kaloeti, D. V. S. (2020). Hubungan Antara Regulasi Diri Dan Resiliensi Dengan Kualitas Hidup Pada Perawat Rumah Sakit Swasta X Di Kota Semarang. *Jurnal*



- EMPATI*, 7(3), 1013–1019. <https://doi.org/10.14710/empati.2018.21848>
- Dimaggio, P., & Goldberg, A. (2018). Searching for Homo Economicus: Variation in Americans' Construals of and Attitudes toward Markets. *Archives Europeennes de Sociologie*, 59(2), 151–189. <https://doi.org/10.1017/S0003975617000558>
- Guiso, L., Sapienza, P., & Zingales, L. (2003). People's opium? Religion and economic attitudes. In *Journal of Monetary Economics* (Vol. 50, Issue 1). [https://doi.org/10.1016/S0304-3932\(02\)00202-7](https://doi.org/10.1016/S0304-3932(02)00202-7)
- Joshanloo, M. (2021). Within-person relationship between religiosity and life satisfaction: A 20-year study. *Personality and Individual Differences*, 179(September 2021). <https://doi.org/10.1016/j.paid.2021.110933>
- Kıraç, F. (2016). The Role of Religiosity in Satisfaction With Life: A Sample of Turkish Gay Men. *Journal of Homosexuality*, 63(12), 1594–1607. <https://doi.org/10.1080/00918369.2016.1158002>
- Lestari, Y. I. (2021). Kebersyukuran Mampu Meningkatkan Subjective Well-Being pada Remaja Muslim. *Jurnal Psikologi*, 17(1), 31–46.
- Mutiarachmah, D., Maryatmi, A. S., Pusat, J., & Being, P. W. (2019). Hubungan antara regulasi diri dan psychological well-being dengan kecemasan dalam menghadapi dunia the relationship between self-regulation and psychological well-being with anxiety in dealing with the world of work on final year students of the department. *Jurnal IKRA-ITH Humaniora*, 3(3), 163–177.
- Nabila, T., & Wahyuni, E. (2022). Hubungan Antara Efikasi Diri (Self Efficacy) dengan Kepuasan Hidup (Life Satisfaction) Mahasiswa. *INSIGHT: Jurnal Bimbingan Konseling*, 10(2), 164–171. <https://doi.org/10.21009/insight.102.08>
- Ningrumsari, P. R. (2018). Hubungan Antara Regulasi Diri Dengan Kesepian Pada Mahasiswa Tahun Pertama Di Fakultas Kesehatan Masyarakat Dan Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Diponegoro Semarang. *Jurnal EMPATI*, 6(4), 37–43. <https://doi.org/10.14710/empati.2017.19986>
- Okulicz-Kozaryn, A. (2010). Religiosity and life satisfaction across nations. *Mental Health, Religion and Culture*, 13(2), 155–169. <https://doi.org/10.1080/13674670903273801>
- Pintrich, P. (2003). A motivational science perspective on the role of student motivation in learning and teaching contexts. *Journal of Educational Psychology*, 95(4), 667–686.
- Plouffe, R. A., & Tremblay, P. F. (2017). The relationship between income and life satisfaction: Does religiosity play a role? *Personality and Individual Differences*, 109, 67–71. <https://doi.org/10.1016/j.paid.2016.12.044>
- Sari, E. N. M. (2019). Hubungan antara emotion focused coping dan kepuasan hidup pada mahasiswa. *Cognicia*, 7(1), 95–111. <https://doi.org/10.22219/cognicia.v7i1.8116>
- Shaikh, Ahmed, T., Putranta, Purnawa, M., & Ellyawati, J. (2023). THE EFFECT OF RELIGIOSITY ON LIFE SATISFACTION WITH ALTRUISM AS A MEDIATING VARIABLE. *The 1st Proceeding of The International Conference on Business and Economics*, 1(1), 54–72. <https://doi.org/10.4102/hts.v78i4.7172>
- Sholihin, M., Hardivizon, H., Wanto, D., & Saputra, H. (2022). The effect of religiosity on life satisfaction: A meta-analysis. *HTS Teologiese Studies / Theological Studies*, 78(4), 1–10. <https://doi.org/10.4102/hts.v78i4.7172>
- Sutowo, I., & Wibisono, S. (2013). Perilaku Agresif Anggota Organisasi Kemasyarakatan di

- Provinsi Yogyakarta. *Humanitas*, X(2), 31–44.
- Svetlana, C., Sally, S., Evans, G., & Ralph W, H. (2018). Religious and non-religious predictors of life satisfaction in a sample of American college students. *Mental Health, Religion & Culture*, 21(4), 418–428. <https://doi.org/10.1080/13674676.2018.1504905>
- Ugwu, Onyekachi, F., Okeja, U., Nnadozie, Evelyn, E., Ugwu, Ejike, L., Areji, Chukwudi, A., & Onyishi, E. I. (2023). Who Cares about Time? Investigating Personality and Self-regulation in the Relationship Between Religiosity and Punctuality in Nigerian Public Service Organizations. *Journal of Social Service Research*, 49, 161–178.
- Umiasih, S., & Handayani, O. W. K. (2018). Peran serta kelompok masyarakat peduli paru sehat dalam program pengendalian penyakit tuberkulosis. *Higeia Journal of Public Health*, 2(1), 125–136.
- Yeniaras, V., & Akarsu, T. N. (2017). Religiosity and Life Satisfaction: A Multi-dimensional Approach. *Journal of Happiness Studies*, 18(6), 1815–1840. <https://doi.org/10.1007/s10902-016-9803-4>