

The Relationship Between Meaning of Life and Psychological Well-Being among *Hufaz* in Malang-Jawa Timur-Indonesia

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DOI: <https://dx.doi.org/10.47772/IJRISS.2024.817PSY0008>

Received: 02 December 2024; Accepted: 07 December 2024; Published: 08 January 2025

ABSTRACT

The *Hufaz* group is a group of memorizers of the Qur'an who are in the stage of memorizing and improving their memorization, or have memorized all 30 juz of the Qur'an and guarded it until death arrives. The meaning of life is a dimension that motivates *hufaz* to determine life goals, and can have an impact on psychological well-being. The differences in abilities possessed by the *hufaz* and those who are not *hufaz*, give rise to differences in the relationship between the meaning of life and psychological well-being, so testing is needed in research to determine the relationship between the two dimensions in the *hufaz* specifically. The purposed to be achieved is to find out the relationship between the meaning of life and psychological well-being, specifically only among the *Hufaz* in the Malang area. Thus, the results of the examining can be used as a reason for providing appropriate treatment for the *Hufaz* community in the Malang area. The examine method used is sampling which has special categories of participants, while at the analysis used correlational tests and instrumental test (MLQ and PWBS) are used. The results of the examine that have been carried out show a score of ($r=.641, p<.0.01$) so it can be stated that there is a significant relationship between the meaning of life and psychological well-being among *hufaz* in the Malang area. Overall, it can be seen that among *hufaz* in the Malang area there is a significant relationship between the meaning of life and psychological well-being, so that the results obtained can be used as a basis for providing action or direction to the general public that becoming a *hufaz* can improve meaning of life then makes psychological well-being greater.

Keywords: Meaning of Life, Psychological Well-Being, *Hufaz*.

INTRODUCTION

Psychological well-being can be influenced by the meaning of life within the individual, so that psychological well-being can be improved by determining the meaning of life within the individual. As the results of research conducted by Anhar & Trihastuti (2022) state that a psychological well-being can be influenced by the religion, environment, and the meaning of life. Individuals who do not have psychological well-being will feel emptiness, and will even give rise to psychological illnesses within themselves which will affect the individual's environment. This is because psychological well-being cannot be separated from the individual's ability to accept his own strengths and weaknesses, as well as maintaining a good relationship with the environment in which he finds himself. As stated by the findings of Ryff (1989), Steger & Frazier (2005), and Halimah (2018), individuals who are unable to resolve issues of meaning and purpose in life, as well as psychological well-being, will leave them with an emptiness in life. Teenagers and adolescents who live in a pondok pesantren Barokatul Qur'an are to be able to have some changes in themselves to provide influences can make up their lives (Cross et al. 2015).

This study found that the *hufaz* group should live in pondok pesantren Barokatul Qur'an to undergo the process of becoming a hafiz. This means, they have to adapted and compared to the previous situation, like

they live with family. This makes them forced to separate from their parents and other family members. During the period of study, these *hufaz* have to adapt in their environment with teachers, friends and academic experts apart from the need to comply with the rules that must be obeyed by teenagers living in a boarding school (Fakhriyani 2019).

Issue related to meaning in life is that *hufaz* who are in their teens have to go through a transition period from living with family but are forced to live managing themselves in a pondok pesantren. They also need to learn adaptation with the environment around Pondok Pesantren and socialize with the local community for their benefit during the study period (Harding, Sulastiana, Kadiyono 2020). There are studies that show that adolescents living in boarding school study centers are faced with life difficulties that cause emotional distress among them (Cross et al. 2015). Therefore, in this study the reviewer wants to see how *hufaz* students deal with and overcome all the problems they face by using religious coping strategies towards finding the meaning of life among *hufaz*.

Purpose of the Study

This study is developmental psychologically studies in the field of positive psychology and religious values, especially the field of *hufaz* education through theoretical fields such as religious theory of psychology, positive psychology, developmental psychology, religious counseling and guidance of psychology, and educational psychology. The importance results are practical field from this study can provide alternative solutions in psychological interventions such as practical of meaning and well-being guidance-counseling (meaningfulness and well-beingness guidance-counseling), practical psychology of well-being, practical positive psychology, practical psychology of development and practical psychology of meaning life education. In addition, the results of this study can also contribute to pondok pesantren that focus on the field of Quranic science studies.

The results of this study can be used as a reference to the *hufaz* group, especially from the psychological views to help and facilitate them to make memorization. In addition, this study can also be used as a reference by teachers who are responsible for guiding *hufaz* students so they can provide better guidance. Examines the relationship between meaning of life and psychological well-being among *hufaz*. Meaning of life is a dimension of *hufaz* that makes the psychological well-being for each *hufaz* is not the same. This shows that meaning of life have a relationship with psychological well-being (Steger et al. 2006; Ryff 1989).

According from review studies by previous scholars, it showed that the meaning of life has a relationship with psychological well-being in individual psychology. Therefore, the hypothesis is there is a relationship between meaning of life and psychological well-being among *hufaz* student in Pondok Pesantren Barokatul Qur'an at Malang.

LITERATURE REVIEW

Relationship Between Meaning of Life and Psychological Well-Being

The meaning of life and psychological well-being are two dimensions that have a relationship so that both can have an impact. This statement has been proven through the results of a study by Steger et al. (2006) that meaning in an individual's life will be related to the individual's psychological well-being. Therefore, individuals who are at a low level of meaning in life will obtain psychological well-being at a low level, and vice versa. Next, some of the findings of past studies will be explained to support the research being conducted by the researcher. The results of previous studies will prove that there is a significant relationship between the variables of meaning in life and the psychological well-being of an individual.

In a study conducted by Sari (2019), he stated that psychological well-being is an individual's psychological potential to accept a situation. If the individual can accept his own strengths and weaknesses, have a purpose in life, develop positive relationships with others, have the ability to be independent, control the environment

and develop his potential. Meaning in life is factors that can affect psychological well-being. There is a study on the relationship between the meaning of life and psychological well-being among students at Taruna Satria Vocational High School, Pekanbaru, Indonesia. Respondents for the study consisted of 123 students at SMK Taruna Satria Pekanbaru. A questionnaire study to obtain data is by using a questionnaire study on the meaning of life and psychological well-being while the data analysis testing used in this study is by using a product moment correlation analysis test. Based on the results of the hypothesis test, the value of correlation coefficient is at a value of 0.034 ($p < 0,05$) which illustrates that there is a relationship between the two variables.

The results of the data analysis test in the study show that there is a positive relationship between the meaning of life and psychological well-being among students at SMK Taruna Satria, Pekanbaru, Indonesia.

Meanwhile, Alandete (2015) conducted a study on the relationship between the meaning of life and psychological well-being. This study involved as many as 180 respondents who were undergraduate students in Spain consisting of 128 female students with a percentage of 76.7% and 42 students with a percentage value of 23.3% who were on average aged within 18 years. The psychological well-being questionnaire by Ryff was used in this study. Analytical tests include descriptive statistical tests, then the results of the study are tested for internal consistency and correlations which are analyzed using a simple linear regression test. The final results of the study show that there is a significant relationship between meaning in life and psychological well-being, as a result of covariance analysis and based on predictions. This study also looked at dimensions in psychological well-being such as self-acceptance, mastery of the environment and positive relationships. Therefore, the conclusion from the study is that understanding the meaning in life is important to have an impact on psychological well-being.

Next is the study done by Rathi and Rastogi (2007). Through this study, the researcher wants to see the relationship between variables of meaning in life and psychological well-being among male and female adolescent students. A total of 104 students were randomly selected from various schools. A total of 54 students came from class 12 and 50 students from class 9. In this study, two questionnaires were used, namely the Personal Meaning Profile (PMP) by Wong and the Well-Being Manifestation Measure Scale (WBMMS) by Masse et al. It is hypothesized that there will be a significant difference between the dimensions of meaning in life and psychological well-being among groups of students who have different views on life. The t-test analysis test was applied to test the data analysis. Apart from discussing the results of the study, questions about the search for meaning in life and psychological well-being are also included in this study.

Kleftaras and Psarra (2012) have conducted a study on the relationship between meaning in life and stress and psychological well-being in general. In addition, the study also looked at the difference in the meaning of life between individuals with symptoms of low, moderate and high emotional stress. There were a total of 401 respondents consisting of newly recruited young men in the naval service, completing four questionnaires on psychological well-being, symptoms of emotional distress, psychological well-being and socio-demographic factors. A significant relationship was obtained between the meaning of life and symptoms of emotional stress. As predicted, respondents with a higher understanding of the meaning of life will have lower symptoms of emotional stress. On the other hand, respondents with higher emotional stress scores have lower meaning in life. Meaning in the dimension of life, only "satisfaction with life" and "achievement of goals" differentiate significantly between individuals who have low, medium and high levels of stress symptoms. In the research that has been done, statistically significant correlations were obtained between the meaning of life and the four dimensions of psychological well-being. In the same pattern, a comparison between individuals with lower and higher meaning in life has shown that the two groups are significantly different in the question of psychological well-being. Respondents who have a higher meaning in life will have better psychological well-being. Marriage or being involved in a romantic relationship and participating in social activities proved to be a significant source of meaning in life. The results of this study clearly show that there is a significant relationship between meaning in life and emotional stress and psychological well-being.

Based on all the results of the study by previous researchers, it shows that there is an interrelationship between meaning in life and psychological well-being. If an individual has meaning in his life then he will obtain psychological well-being in his life. There are two types of meaning in life based on research, namely the presence and the search for the meaning of life. The search for the meaning of life is driven by an individual's inner awareness of the purpose of their life in this world. The presence of the meaning of life will be achieved when a person is able to know who he is and what he lives for. Even the presence of meaning in life and psychological well-being can make the quality of life more valuable and calmed.

METHODOLOGY

The method of analysis plan in this study uses a research questionnaire study. According to Yusuf (2014) the research questionnaire study related to a particular topic given to a group of individuals with the aim of obtaining data. The purpose of distributing test question forms is to collect data so that the data obtained is accurate in terms of validity and reliability. The distribution of questionnaires in this study was carried out by investigators to male and female *hufaz* students. This study was conducted by a period of two weeks. Distribution of questionnaire forms has been carried out by bringing questionnaire forms and pencil to be used by respondents.

The data collection technique used in this study is a survey technique that uses a questionnaire containing statements related to the study that the reviewer wants to carry out. The study data measurement technique is using the Likert Scale. According to (Sugiyono 2019) Likert scale is used to measure the attitudes, opinions and perceptions of a person or group of people about social phenomena. An explanation of the variables becomes a guide for the preparation of instrument items consisting of statements or questions. This assessment uses a Likert scale which has a scale ranging from very positive to very negative based on five ratings.

Data for demographic information will provide an overall picture of the characteristics of respondents, thus as limitation for this study. This data has been analyzed descriptively to see the frequency of sprinkles for each information given by the respondent. Demographic information reported by investigators includes age, gender, level of education, which place *hufaz* stayed Pondok Pesantren Barokatul Qur'an or Al-Muqorrobin and period of memorization.

In this study, 291 respondents were involved, consisting of 150 (51.55%) male students and 141 (48.45%) female students. The predetermined criterion is that the age of the respondents is within the age range of 15 to 20 years. Therefore, the data shows that 59 people (20.27%) of the respondents were 15 years old, while the respondents who were 16 years old were 48 people (16.49%), the respondents who were 17 years old were 47 people (16.15%), the respondents who were 18 years old were 45 people (15.46%), the respondents who were 19 years old were 52 people (17.87%) and the last was the respondents aged 20 years, namely 40 people (13.75%). In addition, from the aspect of education level, 153 respondents (52.58%) are composed of students who have Junior High School education level and 138 people (47.42%) are from Senior High School. Based on this study, it shows that the respondents who represent the largest population are male *hufaz* students aged 15 years old who are currently attending the Junior High School stage of education.

Based on demographic information, it is certain that the number of respondents in the study is at the Pondok Pesantren Barokatul Quran, namely 146 with a role of 50.17%. Meanwhile, study respondents from the Pondok Pesantren Al-Muqarrobin also numbered 138 (49.83%) students. Apart from that, the reviewer also identified the number of respondents based on the period of time the respondents had successfully completed memorizing the Qur'an. In this study, the reviewer determined that the time period for students to successfully complete memorizing the Qur'an was 1 to 5 years. The results of the study show that respondents with a memorization period of 1 year were 55 students with a role of 18.90%, while respondents with a memorization period of 2 years involved 62 students with a role of 21.31%, respondents with a memorization period of 2 years memorization for 3 years involving a total of 53 students with a role value of 18.21%, while respondents with a memorization period of 4 years also involved a total of 50 students with a

role value of 17.18% and respondents with a memorization period of 5 years which involving a total of 71 students with a role value of 24.40%. Based on the results of this research, it clearly shows that there are respondents who have been trying to memorize the Qur'an for a long time and live as students at Pondok Pesantren Barokatul Quran.

Population and Sampling

This study is a cross-sectional study that examines the relationship between religious coping strategies, and meaning in among *hufaz*. According to Cavanaugh and Blanchard-Fields (2015), when compared to other study designs, cross-sectional studies are faster and only require low costs. A cross-sectional study is that explains the relationship between risk factors and effects, using a descriptive or data collection approach.

The vulnerability study measures and tests the subject variables simultaneously while the study is being conducted. (Handayani, 2020)

The study was not conducted to test a theory, although the study was conducted to test the relationship between the variables used. The cross-sectional approach also involves collecting data that aims to explain, predict or control phenomena as well as analyzing data, especially data in statistical form. Coinciding with this fact, this study focuses on the the relationship between religious coping strategies and mening of life among *hufaz*. The sample study consists of subjects taken from population. Data is taken from these samples and tested using statistical analysis tests (Ismail 2015). Likewise, the analysis of this study uses quantitative methods that use a lot of data in the form of numbers, scales and quantities.

According to Sugiyono (2019), Goodwin, Williams & Snell (2020) survey method is a part of quantitative and cross-sectional studies. Able used to obtain data that occurred in the past or at present, about beliefs, opinions, characteristics, behavior of variable relationships and to test some hypotheses about sociology and psychology. Additionally, survey method also be used to draw samples based on a specific population, and relates to data collection techniques with non-in-depth observations.

Handayani (2020), population is the total number of each element that has the same characteristics, individuals from a group, event or something that the researcher needs to study. According to Ismiyanto (2003), population is the entire subject or the total number of study subjects which consists of humans, objects or matters that can provide information about the analysis process. The subjects in the population in this study are *hufaz* students who study at Pondok Pesantren Al-Muqorrobin and Pondok Pesantren Barokatul Qur'an. A total of 1,235 students consisting of male and female *hufaz* were selected as subjects in the study.

In this study, the sampling technique used was purposive sampling, which is a sampling technique with consideration or using certain criteria. According to Sugiyono (2019), purposive sampling is a sampling technique with certain considerations. The study used specific criteria in determining the sample to obtain study data. Sujarweni (2015) argues that purposive sampling is a technique of determining sampling with consideration or referring to certain criteria. Additionally, this study also makes a selection of typical sample criteria used for this study, namely:

1. Students who are memorizing the Qur'an
2. Students who are between 15 to 20 years old
3. Students who are staying in Pondok Pesantren Al-Muqorrobin and Pondok pesantren Barokatul Qur'an.

This study uses the Krejcie and Morgan (1970) sampling method. Krejcie and Morgan (1970) in calculating the sample size based on error obtained a value of 5%. This means that the sample obtained has 95% confidence in the population. The population of study was 1,235 people. However, the sample size used in this study was 291 students.

Data Collection

1. Meaning in Life Questionnaire (MLQ) developed by Steger et al. (2006).

This questionnaire study has been used by scholars to examine about Meaning in Life. This questionnaire has been refined by ten instruments contained in the questionnaire to measure aspects of the presence of meaning life and the search for meaning of life. There are three studies that have been conducted to test the stability of validity and reliability. In addition, MLQ (2006) was also well enhanced by the addition of aspects of measuring the presence of meaning and search for meaning with several samples that have a variety of characteristics. These enhancements can help scholars to get better data for conducting the study analysis. In this study, this questionnaire has been translated into Indonesian by Rosyad et al. (2019). The translation has been commonly used by scholars in Indonesia because this questionnaire has approval and acceptable. Each statement in the meaning of life questionnaire will be measured using a Likert scale from 1 to 5. 5 represent *Sangat Sesuai* (SS); 4 represent *Sesuai* (S); 3 represent *Ragu-ragu* (R); 2 represent *Tidak Sesuai* (ST), then 1 represent *Sangat Tidak Sesuai* (STS).

2. Psychological Well Being (PWB) developed by Ryff (1989).

Questionnaire highlighted by Ryff (1989) have a significant relationship for research and data collection related to psychological well-being. Questionnaires from Ryff were tested on 3000 men and women belonging to teenagers, late teens and adults. The results of the research from the questionnaire have shown that there is a positive relationship between all the variables that are dimensions of psychological well-being. In a questionnaire study on psychological well-being, the researcher has used a questionnaire that has been translated into Indonesian by Fadhil in 2021 and has obtained validity and reliability from experts. Each statement in this psychological well-being questionnaire will be measured using a Likert scale from 1 to 5. Scale 5 represent *Sangat Sesuai* (SS); scale 4 represent *Sesuai* (S); scale 3 represent *Ragu-ragu* (R); scale 2 represent *Tidak Sesuai* (ST), while scale 1 represent *Sangat Tidak Sesuai* (STS).

The selection of instruments was examined based on availability, appropriateness, purpose, consistency and validity. The selection of instruments is very important to ensure that the tools used to measure variables selected in the study such as meaning in life and psychological well-being are appropriate for the study to be conducted. The questionnaire given to the respondents is in the form of Indonesian so that the respondents can understand well all the items in the questionnaire since all the respondents involved are native Indonesian speakers.

Validity and Reliability

1. Validity and Reliability test for MLQ

The first question item has an r-count of 0.465 which means greater than 0.285. Based on this result it can be concluded that question number 1 is valid. The second question item has an r-count value of 0.523 which means greater than 0.285. This result can also be concluded that question number 2 is valid. While the third question item has an r-count value of 0.808 which means it is greater than 0.285 and it can also be concluded that question number 3 is valid. The fourth question item has an rcount value of 0.446 which means greater than 0.285 also concluded that question number 4 is valid. The fifth question item has an r-count value of 0.328 which means more than 0.285 it can be concluded that question number 5 is valid. The sixth question item has an r-count value of 0.787 which means that more than 0.285 it can be concluded that question number 6 is valid. The seventh question item has an r-count value of 0.582 which means greater than 0.285 it can be concluded that question number 7 is valid. The eighth question item has an r-count value of 0.38 which means more than 0.285 it can be concluded that question number 8 is valid. The ninth question item has an r-count value of 0.841 which means more than 0.285 it can be concluded that question number 9 is valid. The tenth question item has an rcount value of 0.449 which means greater than 0.285 it can also be

concluded that the number question is 10 valid. Overall, the MLQ version in Bahasa Indonesia for all question items is valid and researchers can use it in the study they want to conduct.

2. Validity and Reliability test for PWBS

The results of Cronbach Alpha reliability test show that the scale has relatively good reliability. This means, the stability of the measurement results for each factor or aspect obtained a value of 0.543 to 0.828. The results of item analysis show that for factor 6 (Autonomy) there is an item with measurement stability at a value of only 0.300 which is item 51 which represents the autonomy factor. Therefore, the Item was removed and the Cronbach's Alpha scale measurement stability increased to 0.543. Apart from item 51, each item has a good discriminating power with the stability of item correlation measurement which obtained a value of 0.291 to 0.757. Based on the results of testing using Cronbach Alpha scale on 28 items, it shows that all the items are valid and reliable. In addition, based on the results of the Exploratory Factor Analysis and the reliability test on Alpha Chronbach that has been conducted, it can also be concluded that all 28 items listed are valid and reliable. This is considering that all 28 items do not pass the cut of point or loading factor at a value of 0.30. So the results of the test are considered valid. In addition, the test results also show that the value of Chronbach Alpha is relatively good.

Data Analysis

These studies used three ways of analysis; First, Descriptive statistical analysis according to Ghazali (2019) is a comprehensive description of the information obtained from the study results which includes all study variables. Descriptive statistical analysis includes mode, mean, median, standardized deviation, variance and minimum and maximum values. Thus, will be reported according to the study variables and dimensions for each variable contained in the study.

Second, skewness-kurtosis normality test serves to identify whether the data distribution is normal or not because data distribution affects the statistical procedures to be used (Yap & Sim 2011; Ahad et al. 2011). For this normality test, has used the skewness and kurtosis normality test to test the normality of each variable, namely religious coping strategies as an independent variable and meaning of life as a dependent variable. The range used in this study is the smallest value that is not less than -2 and not greater than +2. Gozali (2019) states that determining the value of skewness and kurtosis using SPSS software. The division needs to be done on the skewness value, namely between the statistical value and the std. error. In addition, for determining the kurtosis value, must divide the statistical value and std. error.

Third, Inferential analysis is carried out to test hypothesis that has been decide before and to make a study conclusion. In this study, Pearson correlation analysis test has been conducted to examine the relationship that exists for each variable in the *hufaz* circles, namely the relationship between meaning of life and psychological well-being.

RESULT

Descriptive Analysis

1. Descriptive analysis test for Meaning of Life Questionnaire (MLQ)

Assess the meaning of life among respondents which includes two dimensions namely the presence of meaning (Presence of Meaning [PM]) and the search for meaning (Search Meaning of Life [SML]). The results of the MLQ research question study found that mean value was 37.99 (SD=5.07). While mean score of the presence of meaning dimension is 18.99 (SD=2.68), the search for meaning dimension mean score is 19.00 (SD=2.69). In addition, the results for the mode value of meaning in life is MOD = 37. In the PM dimension MOD = 17 and SML MOD = 20. The results show that there is meaning of life aspect among *hufaz* students.

Table 1.1 Meaning of life data collection

	N	Mean	SD	Varians	Min.	Max.
Kebermaknaan Hidup	291	37,99	5,07	25,76	25	50

Table 1.2 Dimension of meaning of life data collection

	N	Mean	SD	Varians	Min.	Max.
PM	291	18,99	2,68	7,20	11,00	25,00
SML	291	19,00	2,69	7,24	12,00	25,00

2. Descriptive analysis test for Psychological Well-Being Scale (PWBS)

The psychological well-being variables found in this study use the Psychological Well-Being Scale questionnaire. This questionnaire study is a questionnaire study to study the psychological well-being of the respondents which includes six dimensions namely *Penerimaan Diri* (PD), *Personal Growth* (PG), *Positive Relationship with Others* (PRO), *Tujuan Hidup* (TH), *Penguasaan Lingkungan* (PL), and *Kemandirian* (KM). Findings from the distribution of PWBS data found that the mean value and SD is a mean of 108 (SD=7.75). In addition, the mean and SD values obtained from the PWBS dimensions are PD mean 28.09 (SD=2.69), PG mean 19.69 (SD=2.52), PRO mean 19.07 (SD=2.36), TH mean 15.25 (SD=2.04), PL mean 14.93 (SD=2.16), and KM mean 11.36 (SD=1.94). The results from the frequency test of the psychological well-being variable are at the value (MOD=108). In addition, in the dimension section, the results of the study show that the PD dimension is rated (MODE=28), the PG dimension (MODE=20), the PRO dimension (MODE=20), the TH dimension (MODE=15), the PL dimension (MODE= 15) and the KM dimension (MODE=9). Findings of the mode value for the dimension of psychological well-being the highest value is the dimension of self-acceptance. Therefore, it can be understood that the dimension of self-acceptance is significant among *hufaz* students.

Table 1.3 Psychological well-being scale data collection

	N	Minimum	Maximum	Sum	Mean	S. Deviation	Variance
Kesejahteraan Psikologi	291	90	125	31539	108.38	7.751	60.078

Table 1.4 Psychological well-being dimension data collection

	N	Minimum	Maximum	Sum	Mean	S. Deviation	Variance
Kemandirian	291	6	15	3307	11.36	1.940	3.763
Penerimaan Diri	291	17	34	8175	28.09	2.694	7.257
<i>Personal Growth</i>	291	12	25	5726	19.68	2.520	6.350
Penguasaan Lingkungan	291	9	20	4344	14.93	2.156	4.646
<i>Positive Relation Others</i>	291	12	25	5549	19.07	2.363	5.581
Tujuan Hidup	291	10	20	4438	15.25	2.042	4.168

Normality Analysis

1. Normality analysis test for Meaning of Life Questionnaire (MLQ)

The findings of the normality test meaning of life variables are skewness (-0.204) and the kurtosis value (-1.661). In addition, the results normality test is covering with dimension presence of meaning are skewness value (0.176) and kurtosis (-0.868). Search meaning of life dimension found a skewness (-0.853) and kurtosis (-1.380). Therefore, based on the results of the normality test, it shows that the data distribution meaning in life is normal, includes two dimensions in the meaning in life variables.

Table 1.5 Meaning of life normality test

Variable	N	Skewness	Kurtosis
Meaning of life	291	-0,204	-1,661

Table 1.6 Dimension Meaning of life normality test

Variable	N	Skewness	Kurtosis
PM	291	0,176	-0,868
SML	291	-0,853	-1,380

2. Normality analysis for Psychological Well-Being Scale (PWBS)

The result of the normality test for the psychological well-being variable is a skewness value of -0.576 and a kurtosis value of -1.846. In addition, the findings of the skewness and kurtosis values from the normality test for each dimension in psychological well-being are as follows: Self-acceptance skewness value (-3.433) and kurtosis value (2.643), Personal Growth skewness value (-2.110) and kurtosis value (-1.504), Positive Relation with Others kurtosis value (-0.590) and kurtosis value (-0.409), Purpose of Life kurtosis value (0.819) and kurtosis value (-1.472), Environmental Mastery kurtosis value (0.628) and kurtosis value (-1.045) and Survival of kurtosis value (0.750) and kurtosis value (-2.758). Therefore, based on the results of the findings, it is clear that the normality test of the psychological well-being variable is normal including all dimensions except for the Self-Confidence dimension while the Personal Growth and Independence dimensions are normal.

Table 1.7 Psychological well-being normality test

Pemboleh Ubah	N	Skewness	Kurtosis
Kesejahteraan Psikologi	291	-0.576	-1.846

Table 1.8 Dimension psychological well-being normality test

Dimensi Pemboleh Ubah	N	Skewness	Kurtosis
Penerimaan Diri	291	-3.433	2.643
Personal Growth	291	-2.110	-1.504
Positive Relations with Others	291	-0.590	-0.409
Tujuan Hidup	291	0.819	-1.472
Penguasaan Lingkungan	291	0.628	-1.045
Kemandirian	291	0.750	-2.758

Inferential Analysis

Inferential test possibility for doing in this study, accordance with findings from descriptive and normality test. Restate hypothesis this study, there is a relationship between meaning of life and psychological well-being among *hufaz* student in Pondok Pesantren Barokatul Qur'an at Malang. Pearson correlational test was used to test the relationship between enabling meaning of life and psychological well-being among *hufaz* students. The result of this test is ($r=0.641$, $p<0.01$), the value of this finding shows that meaning of life has a significant relationship with psychological well-being among *hufaz* students.

Table 1.9 Analysis correlational between meaning of life and psychological well-being

Meaning of Life	Pearson Correlation	1	.641
Psychological Well-being	Pearson Correlation	.641	1

DISCUSSION

Based on the study findings, the first hypothesis has a significant relationship. Therefore, the hypothesis in this study accepted. This means, it clearly proves that there is a relationship between meaning of life and psychological well-being among *hufaz*. This means that meaning affected and helped the *hufaz* for living in Pondok Pesantren Barokatul Quran and al-Muqarrabin to understand psychological well-being for their lives. Respondents understand that Islam and the Quran are important in their lives. If they are forced to deal with difficulties or fatigue and pressure, they will read the Qur'an, pray, and dhikr which is the result by meaning of religion.

The results of the study findings are in line with the results of studies conducted by; Steger et al. (2006); Sari (2019); Alandete (2015); Rastogi (2007); and Kleftras & Psarra (2012) who also concluded that there is a relationship between meaning of life and psychological well-being. Another finding from Pourebrahim & Rasouli (2019) state consideration in mental health services can prevent the decline of meaning of life and psychological well-being. Also, the promotion of meaning of life and psychological well-being the should be considered in parallel with the life time. Supported by several result from another studies stated psychological well-being have much correlation with dimension in life. Like self adjusment, physical health, environmental health, emotional flows, attitude and self awarenes. cause of this psychological well-being influenced many aspect in people life. Low psychological well-being make people closer with problems and mistaken, high psychological well-being showed good condition of people, society, and personal for sure in meaning of life. (Gusniarti et al (2024); Ali & Mutalib (2024); Dalin, Yusoff, & Abdullah (2024); Khan et al. (2024) & Chin (2024)

CONCLUSION

In this study, then, it was found that our sense of having or living a meaningful life impacts and can explain our sense of psychological well-being. More generally, the greater our meaning of life makes greater our psychological well-being will be. This may be especially true for *hufaz* is supported every day by the warmth, positivity, gratitude, and spirituality prayer place.

Implications

This study has an implication on various parties both from the point of view of theoretical wider and practical guidance in developing various types of program design involving human psychological health. The implication of this study theoretically is to provide new avenues for conducting future research in the field of meaning and well-being among *hufaz* lifes. While practically, it provides additional material in counseling guidance that is based on meaningfulness and well-beingness.

Future Research Directions

Limitation forthis study that has been carried out is research respondents are only in the *hufaz* group aged 15 to 20 years, and are in the pesantren that has been determined. Then, it is highly suggestions for future researchers to expand part of research respondents, so that provide more representative and comprehensive results.

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