

DIMENSIONS OF SPIRITUALITY AND MEANING OF LIFE IN MUSLIM WOMEN WEARING HIJAB IN INDONESIA

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ABSTRACT

The existence of the meaning of life for Muslim women in Indonesia who wear the hijab is influenced by the dimensions of spirituality. Therefore, this study aimed to examine the prediction of the dimensions of spirituality toward the meaning of life in Muslim women who wear hijab. The data were collected by using the spirituality dimension scale and the meaning of life scale with the alpha cronbach value of each variable was 0.850 and 0.861. The research subjects were women wearing hijab, amounting to 347 people with an average age were 18-20 years. The data were analyzed by using simple regression analysis with significance level of 0.05. The results of this study indicated that the dimension of spirituality affects the meaning of life for Muslim women (wearing hijab) in Indonesia.

Keywords: Spirituality, Meaning Of Life, Muslim Women

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INTRODUCTION

Discourses related to the practice of wearing the hijab as a Muslim identity have become an important phenomenon discussed by various researchers, academics and politicians and have become the subject of broad attention and interpretation for Muslim women around the world (Chaudhury & Miller, 2008; Davari, 2009; Sheen et al., 2018). Indonesia is the largest Muslim-majority country in the world with an estimated number of 229 million or around 87.2% of Indonesia's population of 263 million or 13% of the world's Muslim population (ibtimes.id, 2020).

Half of the majority of Muslims in Indonesia are women, and in Islamic law Muslim women are instructed to wear a headscarf or hijab. The majority of Muslim women declare hijab as a matter of modesty, a model of beauty and Islamic decency or moral values. (Wagner, Permanadeli, & Howarth, 2012). In addition to the form of obedience in

carrying out the Islamic religious law, several benefits and lessons of wearing hijab are mentioned, namely confirming identity as a Muslim woman, maintaining honor, and protecting from disgrace and protecting the private parts (Bustan & Shah, 2014).

According to El-Guindi (2005) hijab was seen as a social phenomenon that is rich in meaning and full of nuances. In the socio-religious realm, the hijab functions as a language that conveys social and cultural messages. Furthermore, Rita (2017) stated that basically the hijab is worn by women who are Muslim as a symbol of modesty and privacy. Indonesian Muslim women inherently use the hijab as a religious symbol that spirituality can be linked to the meaning in life of each individual (Klerk, 2005).

However, lately many values of the hijab in Islam as sharia have been abandoned by Muslim women, one of which is the problem of dress ethics, namely the use of

hijab, as a result they lose their identity as Muslim women so that it is difficult to find the value of spirituality and meaningfulness of life in each individual. Spirituality and the meaning of life are important aspects to be studied in psychology, especially in the study of positive psychology.

The development of psychology universally has a main goal that focuses on human behavior as its main principle, namely healing against mental illness, choosing individual talents and interests, developing character, and helping humans to live more productively, ideal as the basis of individual identity (Seligman & Peterson, 2004). Positive psychology, a branch of psychology that was introduced by Seligman in 1989 when he served as president of the APA (American Psychological Association), has the main goal to ensure that every human being has a better life, a pleasant or happy life (happiness) and have meaningful life, positive emotions, positive character, and happiness (Effendi, 2016; Seligman & Csikszentmihalyi, 2002).

Peterson & Seligman (2004) provided a broad view of the concept of positive psychology, which is to bring up positive human functions by achieving scientific understanding and effective interventions to develop the individuals, families, communities, cultures, and other global dimensions of life. According to Sneyder & Lopez (2002), the field of positive psychology explores the subjective experience of individuals, namely experiences in the form of welfare and satisfaction (past), joy, happiness, constructive thoughts in the future, sensory pleasure, optimism, hope, courage, interpersonal skills, aesthetic sensitivity, persistence, gratitude, virtue and spirituality and meaning in life. At this level of experience, the individual will be responsible for himself and have a principle of life as a virtue that is inherent in each of them. According to Peterson & Park (2003) the universal value of

positive psychology is that life must be more worthy of being lived. This is reinforced by the opinion of Peterson & Seligman (2004) making these aspects a form of character strength (character strenghts) and virtues to build the best quality in life.

The concept of spirituality according to Huitt & Robbins (2003) has been explored in every human life as a fundamental aspect, namely, body, mind, and spirit. But in a broader perspective spirituality is directly related to the way individuals approach life that is not known as we define and relate directly to God. Fundamentally, the dimensions of spirituality and meaning in life in positive psychology are complex variables to explain the value of belief, religiosity and the meaningful value of human life. The dimension of belief looks at how confident humans believe in God, religious practices where they can carry out ritual obligations in religion, religious knowledge which implies one's understanding of religious teachings in the holy book, and experiences gained from their beliefs and consequences, namely how far one's behavior is motivated by religion in life. Individuals with the value of spirituality will lead to self-confidence in finding meaning in their lives.

The development of aspects of spirituality and meaning in life as a mental and behavioral process in Muslim women wearing hijab in Indonesia is directly related to the way of life and behavior patterns of each individual. From this point of view, spirituality has several aspects, Glock & Stark (1968) divided it into five aspects, namely belief, religious practice, religious knowledge, experience, and consequences. Park (2007) added more aspects as personal religious behavior, commitment, spiritual transcendence, and religious coping. Furthermore, the meaning of dimensions in life is considered important for human well-being. Stegger et al. (2009) arranged the aspects of

meaning in life into two, namely the source of meaning and the search for meaning.

Spirituality and the meaning of life are dimensions that are always associated with human behavior. In Indonesia, this is always assumed with the values of belief in the concept of religion in everyday life, especially among Muslim women so that individuals with high spirituality will also have meaning in life. Frank (1965) defined the meaning of life (meaning in life) as desires that are conceptualized as an innate desire to give as much meaning as possible (Krok, 2017). Steger (2009) defined the meaning of life (meaning in life) "as the reason is made of". This definition represents an effort to encompass all major definitions of meaning and allows respondents to use their own criteria for meaning. The main dimensions which are based on the source of the meaning of life and the search for the meaning of one's life acquire meanings that include beliefs, religiosity/spirituality, and health. Steger et al (2006) explained that there are two dimensions of the meaning of individual life, namely the source of meaning and the search for meaning.

Meaning in life is considered important for welfare throughout the life span (Steger, Oishi, & Kashdan, 2009). Meaningfulness in life has played an important role in research on human well-being and quality of life in recent years. Park et al (2010) quoted in Steger et al (2009) showed that people with a higher meaning in life have a higher level of well-being in all stages of life, such as finding purpose in life, finding existential meaning, and a higher level of life search. Another research conducted by Czekierda et al (2017) with the title Meaning in Life and Physical Health showed that meaning in life and physical health has a very significant relationship by giving an effect on aspects of harmony, peace, welfare in people with cancer.

The relationship between spirituality and meaning in life is very important in

optimizing human functions, especially when facing situations that are full of burdens and psychological stresses that can lead to stress, depression, anxiety, and despair. The concept of positive psychology emphasizes the function of individuals to fulfill psychological well-being, happiness, and find meaning in the life they live. This is also practiced by most Indonesian Muslim women in wearing the hijab. Indeed, the hijab signifies a form of piety for women as Muslim women, but as an existence, some women are in fashion or following the trends of the times or as a lifestyle in the midst of society. Research by Bhowon & Bundoo (2016) found how some Muslim women perceive themselves: hijab is a form of obedience and obligation (commitment) to the teachings of Islam, and choosing to wear hijab is due to lifestyle demands and is influenced by the environment.

Based on the background of the problem as well as some of the research results above, this study aimed to explore the value of Positive Psychology: about the dimensions of spirituality and meaning in life (Meaning in life) in Muslim women (wearing hijab) in Indonesia. The importance of this research is to provide empirical evidence that the spirituality of a Muslim woman wearing hijab affects the meaning of their life.

RESEARCH METHODS

Participants and procedures

This study used a quantitative research approach. The subjects of this study were 347 women with headscarves in Indonesia with an average age 18-20 years, with the sampling technique of the snowball sampling technique. This research was conducted online by creating a google form to be distributed via facebook, instagram, whatsapp groups and linkedin due to the Covid-19 pandemic and the application of Social Distancing. The distribution of data on research participants is presented in Table 1. It showed that the

average status of the study respondents was single (80.4%) with an age of 18-20 years (39.8%).

Table 1.
Data of Participants Distribution

| Classification | | Amount | Percent (%) |
|-------------------|-------------------|--------|-------------|
| Age | 18-20 years old | 138 | 39,8% |
| | 21-25 years old | 109 | 31,4% |
| | 26-30 years old | 57 | 16,4% |
| | 31-35 years old | 15 | 4,3% |
| | >35 years old | 28 | 8,1% |
| | | | |
| Marital Status | Single | 279 | 80,4% |
| | Married | 66 | 19% |
| | Divorce | 2 | 0,6% |
| Employment status | Student | 214 | 61,7% |
| | Working | 110 | 31,7% |
| | Housewife | 23 | 6,6% |
| Last Education | High school | 190 | 54,8% |
| | Associate degree | 16 | 4,6% |
| | Bachelor's degree | 111 | 32% |
| | Master's | 28 | 8,1% |
| | Doctorate | 2 | 0,6% |

Instruments

Data collection used 2 scales, namely the spirituality scale from Park's theory (2007) which consists of 23 questions and the meaning of life scale from Steger's theory (2012) which consists of 10 questions. The first instrument, the spirituality scale had a Cronbach Alpha reliability coefficient of 0.850 with an item discrimination index ranged from 0.224 to 0.570, which consists of 4 aspects, namely private religious behaviors, commitment, spiritual transcendence, and religious coping. The second instrument, the meaning of life scale, had a Cronbach Alpha reliability coefficient of 0.861 with an item discrimination index ranged from 0.328 to 0.841, which consists of 2 aspects including the source of meaning and the search of meaning. This analysis used simple regression analysis with the help of the IBM SPSS Statistics 20 program.

RESULT AND DISCUSSION

Result

Table 2 showed descriptive statistics that contain the mean, standard deviation, and total number of subjects (N) for each variable. Table 1 showed the data ranges from spirituality variables and meaning of life variables respectively, the range of scores for spiritual variables and the meaning of life was 91-138 dan 34-70.

Table 2.
Descriptive Statistics

| Statistics | Spirituality | Meaning of Life |
|----------------|--------------|-----------------|
| Mean | 120.37 | 53.455 |
| | 10.045 | 6.845 |
| Std. Deviation | | |
| Minimum | 91 | 34 |
| Maximum | 138 | 70 |

The results of the simple regression analysis showed that the significance of the test was smaller than alpha (0.05), so it means that spirituality can affect the meaning of life of Indonesian Muslim women who wear hijab. Contribution of the influence of spirituality on the meaning of life as seen from the value of F change = 81.558, R = 0.437, p = 0.000, and R square = 0.191. Due to the value of the coefficient of determination or R square obtained was 0.191. This figure showed that the contribution of the influence of the spirituality variable on the meaning of life of Indonesian women who use the hijab in this study was 19.1%, while the remaining 80.9% was contributed by several other variables not examined in this study.

The normality test in this study was based on the normality histogram and the P-P Plots residual normality test. In Figure 1. These results illustrated that the curve is normal and in Figure 2 the diagonal lines at the points were at or close to the diagonal lines, so that the residuals were considered normal and the normality assumption was fulfilled.

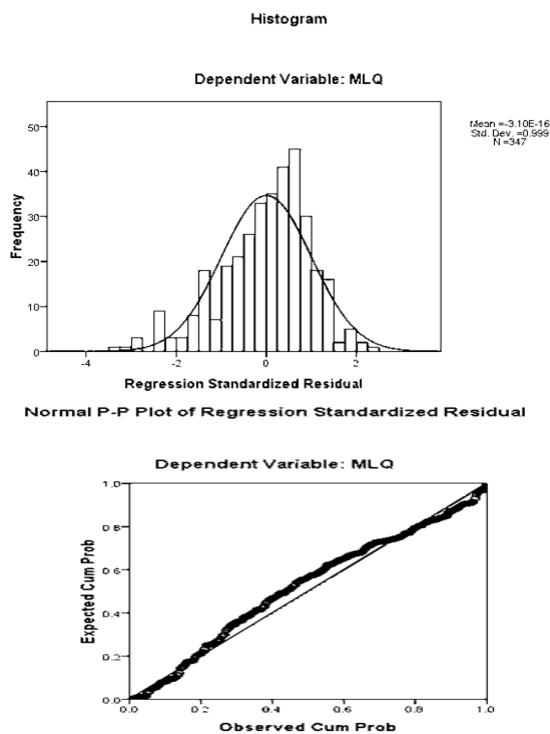


Figure 2. PP Plot Normality Test

This study used a linearity test with a rule that was said to be linear, namely linearity $p < 0.05$ and deviation from linearity $p > 0.05$. In Table 3 it was found that $F_{\text{linearity}} = 86.701$ with a significance level of $p_{\text{linearity}} = 0.000$ (Significance < 0.05) and deviation from linearity = 1.328 with a significance level of 0.091 ($p > 0.05$), then the data were said to be linear.

Table 3.
Linearity Test

| MLQ*SS | Variable | Result | Description |
|------------------------|--------------------------------|--------|-------------|
| Linearity | Meaning of life & Spirituality | 0.000 | Linearity |
| Deviation of linearity | Meaning of life & Spirituality | 0.091 | Linearity |

Tabel 4.
Results of Regression Analysis

| Model | Unstandardized Coefficients | | Standard Coefficients | T | Sig. |
|--------------|-----------------------------|------------|-----------------------|-------|-------|
| | B | Std. Error | Beta | | |
| (Constan) | 17.585 | 3.986 | | 4.412 | 0.000 |
| Spirituality | 0.298 | 0.033 | 0.437 | 9.031 | 0.000 |

Tabel 5.

The Results of Aspect Dimensions of Spirituality toward Meaning of Life

| Aspect Dimensions of Spirituality | F | Sig. | R ² | Descriptions |
|---|--------|-------|----------------|--------------|
| Private Religious Behaviors & Meaning of Life | 47.355 | 0.000 | 0.121 | Significant |
| Commitment & Meaning of Life | 57.719 | 0.000 | 0.143 | Significant |
| Spiritual Transcendence & Meaning of Life | 43.631 | 0.000 | 0.112 | Significant |
| Religious Coping & Meaning of Life | 54.606 | 0.000 | 0.137 | Significant |

Table 4 showed the regression equation to determine the effect of spirituality toward the meaning of life. Based on this table, it can be seen that the constant values and regression weights had a significance below alpha (0.05), so they can be used to create regression equations. Table 5 described the test analysis between dimensions of spirituality toward the meaning of life with significance with a significant value in each aspect of the dimension of spirituality was 0.000 ($p < 0.05$).

In addition, the dimensions of Private Religious Behaviors affect the meaning of life by 12.1%, commitment toward the meaning of life by 14.3%, spiritual transcendence toward the meaning of life by 11.2% and religious coping toward the meaning of life by 13.7%.

Discussion

Muslim women wear the hijab on the grounds that the hijab provides comfort in the heart, basic ethics and modesty, and an

aesthetic form to the value of religiosity or spirituality as a Muslim. Spirituality is a core concept of religion which is the most important part for Muslim women who wear the hijab, so that it has an influence on psychological development such as happiness, having a high meaning in life, life satisfaction, self-esteem, and good psychological well-being. In addition, spirituality from the perspective of adolescents aged around 18-20 years recommends that the importance of the spiritual dimension for the welfare of life and giving meaning to life for women with hijab as a positive attribute in life (Weng & Bahari, 2022). Spirituality is considered a very important element of the lives of most of the hijab women around the world, influencing the state of mind, one's knowledge, and the psychological condition or mental health of humans (Chishti et al., 2022).

Individual quality of life such as good spiritual values and meaning of life functions as a factor of higher well-being (Seligman & Csikszentmihalyi 2000; Seligman, 2002; Carr, 2004).

The essence of the dimensions of spirituality and the meaning of life in the lives of Muslim women wearing hijab has consistency with understanding religious beliefs and the search for meaning and understanding of the meaning and purpose of life in a broader sense (Vieten, Pilato et al. 2013).

This research operationalizes spirituality and the meaning of life through the study of positive psychology, a lot of knowledge can be obtained and progress towards an understanding that correlates as psychological and physiological stimulant, this is confirmed by Steger's research (2012). Empirically, the dimensions of spirituality and the meaning of life in hijabi Muslim women continue to the level of psychological well-being such as having a sense of security, self-confidence, strong belief in religion/God, and

understanding their lives, and having life satisfaction (Park, 2010; Steger, Kashdan, Sullivan., et al. 2010). This dimension plays an important role in general well-being because types of spirituality have been identified (Everett et al., 2011).

Human development requires a commitment to the value of spirituality and significant life meaning for positive life goals. The results of this study indicated several aspects between spirituality and the meaning of life that have resistance to psychological pressures such as stress and negative thoughts that occur repeatedly (Ostafin & Proulx, 2020). A recent review of several studies showed that spirituality and the meaning of life have played an important role in the lives of individuals such as feeling motivated, clear life goals, self-respect, coherence /understanding, living a reasonable life, and feeling life is more important (George & Park, 2016; Martela & Steger, 2016; Ho et al, 2010).

Spirituality is not only an important aspect but also becomes an enlightener of the soul in giving meaning to someone's life so that they can face all events positively with positive actions (Mujib, 2015). A study conducted by Listiari and Ritonga (2006) illustrated that one dimension of spirituality is spiritual transcendence where the meaning of one's life will be felt by approaching and ensuring oneself to transcendent truth. And also from this study, there were no differences in spirituality based on age, employment status, marital status, or education, while in the aspect of the meaning of life there was a difference, namely in employment status. It was also mentioned in the research conducted by Ho, Cheung and Cheung (2010) that the meaningful aspect of life in Muslim women wearing the hijab in Indonesia has a significant relationship to work status, the meaningfulness of life is considered as one of the aspects that helps to overcome the level of psychological well-being and psychological quality and the meaning of

one's life. In general, work plays a fundamental role in the construction of the identity of the subject and becomes one of the main sources of a person in increasing the meaning of life and achieving an existential feeling (Frank, 2003).

The limitation of this study is that the researcher collected the data online so that the researcher could not be sure that those who filled in the data were women who used the hijab and that the research sample did not include all women who used the hijab.

CONCLUSION

Based on the results of the analysis obtained in this study, it can be concluded that spirituality can affect the meaning of life, especially for women who use the hijab. This is because the spirituality of an individual based on aspects of personal religious behavior, commitment, spiritual transcendence, and religious coping, especially a Muslim who uses the hijab can make an individual understand the source of meaning and the meaning of the individual's life. This study also found that there was no difference in a person's spirituality based on age, last education, employment status or marital status. In addition, the meaning of life is only employment status that distinguishes a person who has a good meaning in life or not, while based on age, last education, and marital status there is no difference.

Implication

After the study was completed, we found several limitations in this study, namely first, the lack of control in distributing the questionnaires due to the distribution of data questionnaire online, so we were not sure if the respondents really used the hijab or not. The second, the number of research subjects based on demographics was still not evenly distributed, so it is necessary to add data so that the respondent's data can meet the needs and third, it is necessary to increase the number of

respondents to strengthen the results of data analysis.

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Author's Contribution

The first author was responsible for the research background in the form of research-related issues, supporting research, and theoretical studies of each variable, as well as in the discussion section. The second author was responsible for research and editing methods in the form of design, data management and translation, bibliography writing and conclusions of the study. The third author was responsible for data analysis and research instrument development.

Conflict of Interests

The author stated that there was no conflict of interest during this research.

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