

Worship and Life Satisfaction among Muslims who Perform *Hijrah*: Attachment to God as a Mediator

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Article Info

Article history:

Received 09-09-2024

Revised 11-23-2024

Accepted 12-19-2024

Keywords:

Worship

Attachment to God

Life Satisfaction

Muslim

Hijrah

ABSTRACT

When Muslims perform *hijrah*, they have transformed their lives, including their worship, from a life of wrongdoing to the path of righteousness (repentance/*taubat*). While research on Muslim samples has consistently demonstrated that worship increases life satisfaction significantly, few researches have been able to elucidate how worship can generate life satisfaction in Muslims. This research aimed to find out whether attachment to God is significant in mediating the influence of worship on life satisfaction. This research used quantitative research to collect 205 samples of Muslims who performed *hijrah* in Pekanbaru through snowball sampling. The statistical analysis using the structural equation model with partial least squares (SEM-PLS), revealed that attachment to God significantly mediates the impact of worship on life satisfaction ($\beta = 0.07$, $T = 2.49$, p -values = 0.01). The ν value indicated that the mediating effect of attachment to God was still relatively modest. The results of this research contributed to the advancement of Islamic psychotherapy grounded in worship practices to strengthen the connection with God and feel more satisfied with life.

INTRODUCTION

The phenomenon of *hijrah* that occurs among Muslims in Indonesia is regarded in different perspective across various social science disciplines. This phenomenon is interpreted by certain scholars as Islamic revivalism, a conservative turn, the commodification of religion, or a rebranding of Islam, among other things (Fuad, 2020). Researches indicated that the *hijrah* movement in Indonesia is merely a trend that distorts the true meaning of *hijrah*, which is repentance and turning back the truth guided by Islamic teachings (Rohmawati, 2020; Royyani, 2020).

Previous research has consistently demonstrated that repentance has a beneficial impact on the well-being of Muslims. Shohib (2015) posits that repentance can serve as a method for purifying transgressions, fortifying emotions and thoughts, and cultivating positive human potential, helping to restore psychological and mental health by relying on divine guidance and support. This aligns with the results of the research conducted by Rusdi (2016), which demonstrated that the performance of repentance prayers in a multidimensional manner will periodically enhance one's sense of tranquility.



Similarly, Nugrahati et al (2018) discovered that repentance and *Istighfar* therapy have an impact on anxiety levels. Researches have also demonstrated a significant relationship between repentance and subjective well-being (Ekayani et al., 2020), as well as mental and physical health (Uyun et al., 2019). The aforementioned description suggests that practicing authentic *hijrah* can have a beneficial effect on psychological conditions. However, following *hijrah* solely as a trend makes it difficult to achieve this beneficial outcome.

Numerous researches have linked religion's positive impact on psychological conditions to life satisfaction. Prior researches have shown that religiosity has a significant effect on life satisfaction (Choirina et al., 2021; Domínguez & López-Noval, 2021; Elakraa, 2021; Farokhi, 2017; Gauthier et al., 2006; Habib et al., 2018; Hoetoro, 2020; Joshanloo, 2021; Joshanloo et al., 2021; Rusman et al., 2023; Schellekens & Okun, 2024; Vang et al., 2018; Yoo, 2023; Zahoor et al., 2021). Furthermore, it was found that the frequency of worship is a significant indicator of religiosity, and the frequency of worship has a significant effect (Jenks, 2020). It was also found that individuals who engage in religious or spiritual practices exhibited greater levels of happiness and improved physical and mental health (Singh et al., 2020). Specifically, the research found a significant positive correlation between life satisfaction and Islamic religious practices and their dimensions (Sharajabad et al., 2017).

The same results are consistently observed in other research findings that pertain to the worship in Islam and life satisfaction. Research on a sample of elderly Muslims in Iran reveals a substantial correlation between life satisfaction and the practice of *sunnah* and mandatory worship (Moghadam et al., 2015). Additionally, research on the subjective well-being of adolescent Muslims in Turkey shows a positive impact from their participation in religious activities, including life satisfaction (Eryilmaz, 2015). Another research in Turkey, specifically in Antalya, observed the same results in Muslims aged 60 years and above: the frequency of attending mosques and praying positively and significantly correlated with life satisfaction (Tufan et al., 2019). Sharajabad et al (2017) who researched Muslim adolescents in Tabriz, Iran also disclosed a substantial positive correlation between life satisfaction and religious practices. Abu-Raiya and Ayten (2019) also discovered a substantial positive correlation between life satisfaction and religious practices, which is consistent with their prior research. The earlier explanation of the results suggests that Muslims view worship as a fundamental element in achieving overall life satisfaction.

Despite the established correlation between worship and life satisfaction, further research is necessary to understand how the Qur'an recommends implementing worship. Appropriate worship can significantly affect individuals' psychological and spiritual states. According to verses 4-5 of *Surah Al Ma'un* in the Qur'an, "So woe to those who pray", i.e., those who neglect their prayers." This suggests that it is essential to adhere to particular conditions and guidelines during prayer in order to ensure its proper performance and to avoid neglecting its fundamental aspects.

The literature review identifies four critical components of prayer: the presence of the heart, comprehension of each movement and recitation, feeling deep reverence for Allah SWT, a sense of dread for His power, and a sense of shame for past sins (Maryam, 2018). Junohi and Jusoh (2018) conducted the research that revealed three fundamental principles of prayer worship: expressing gratitude to Allah SWT, glorifying Him, and submitting to Him from the heart. These three principles are among the primary morals that Muslims must adhere to attain pleasure through prayer.

Budiman et al. (2022) further stated that *khusyu's* prayer, which involves contemplating the principles contained in the prayer movement, can bring a servant closer to his Lord, discard negative thoughts, and convert them into positive states, thereby fostering peace of mind, happiness, tranquility, and inner calm. Research by Elvina (2022) confirms that *khusyu'*, which involves

tuma'ninah, meditation, and surrendering to Allah SWT during prayer, is the only path to achieving tranquility. Consequently, prayer can induce a state of tranquility within the psyche and diminish feelings of anxiety, fear, and sin. It also offers spiritual fortitude that aids in treating both physical and psychological ailments (Zaini, 2015).

In line with the description, some variables serve as intermediaries in the relationship between worship and life satisfaction. Analyzing the results of prior research revealed that worship has the potential to establish a sense of connection with God. Whittington and Scher (2010) conducted research indicating that the impact of worship on one's well-being is contingent upon their perception of God. Worship that fosters positive emotions toward God can have a beneficial impact on life satisfaction. Monroe and Jankowski (2016) also discovered an increase in one's sense of intimacy with God following prayer. Palmer (2020) also identified a strong positive relationship between a deeper, secure connection with God and increased involvement in prayer practices as part of prayer intervention. Counted and Zock (2019) added that religious engagement, including prayer, fasting, reading scripture, rituals, meditation, and other forms of religious behavior, can help individuals maintain a sense of connection with God.

The research's findings are consistent with Kirkpatrick (1992) concept of attachment to God, which posits that the act of praying is a highly illustrative example of religious attachment behavior. A devout individual believes that they are conversing with a personal and directly present God when they pray, and they experience a profound sense of intimacy with God. According to Bonab et al. (2013), the ultimate objective of Muslim rituals and worship practices is to achieve a close relationship with Allah. Muslims perform rituals such as reciting daily prayers, giving alms, visiting sacred places, and making pilgrimages to establish a closer relationship with Allah SWT. The following Qur'anic verse succinctly describes the essence of individual worship and rituals, emphasizing their proximity-seeking function [Say: Indeed, my prayer, worship, life, and death are solely for the benefit of Allah SWT, the Lord of the worlds (QS. *Al-An'am*: 162)].

Previous research has not investigated the role of attachment to God in mediating the impact of worship on life satisfaction. Nevertheless, Bradshaw and Kent (2018) have demonstrated that the impact of prayer on psychological well-being (PWB) is contingent upon one's attachment to God. Specifically, individuals who pray to God frequently perceive God as a secure attachment figure, which in turn enhances their mental health. On the other hand, prayer did not appear to be related to PWB in individuals who had lower scores on measures of secure attachment to God. The investigation's findings suggest that attachment to God significantly mediates the impact of worship on life satisfaction.

The descriptions of the results of previous research indicated that the majority of the researches focus on establishing a correlation between life satisfaction and religiosity. The mediator's attachment to God is not specifically addressed in research on the relationship between religious practices and life satisfaction. Bradshaw and Kent (2018) conducted prior research that used the connection to God as a mediator; however, they employed psychological well-being as the dependent variable rather than life satisfaction. This investigation included only non-Muslim samples. Specific Islamic practices, including prayer and reading Qur'an, are employed in the majority of research conducted on Muslim samples. The connection to God as mediator is not employed in these researches; rather, they concentrate on *khusyu's* worship as a measure of the development of attachment to God. Additionally, there is almost no research available that specifically involves Muslim samples who perform *hijrah*.

Due to the fact that the *hijrah* phenomenon in Indonesia is merely a trend, it presents a significant challenge for Muslims who participate in *hijrah* to achieve life satisfaction. Although no research specifically examines how worship affects life satisfaction through attachment to God, findings from various researches show that devotion affects the emergence of attachment to God, and aspects of worship consistently affect life satisfaction. As a result, the goal of this research is to determine whether worship influences life satisfaction by fostering an attachment to God. The hypothesis that has been put forth is that the impact of worship on life satisfaction is significantly mediated by attachment to God. Figure 1 depicts the model that underwent testing in this investigation.

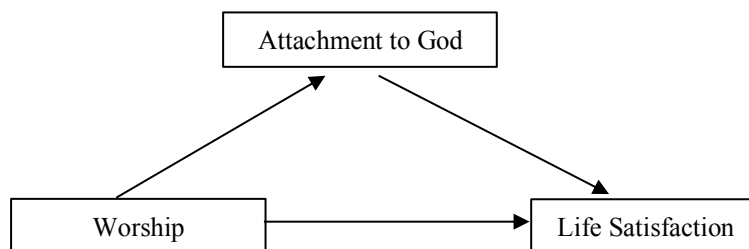


Figure 1. Tested Model

It is anticipated that the findings of this investigation will enhance the empirical repertoire of psychology, with a particular emphasis on Islamic and religious psychology. The findings are also anticipated to serve as the foundation for the creation of worship therapy, which is intended to enhance the mental health and life satisfaction of Indonesian Muslims.

METHODS

This research employed quantitative research methods and a survey approach. Worship was studied as an independent variable, attachment to God as a mediator variable, and life satisfaction as a dependent variable. The participants examined were Muslims who made *hijrah* in Pekanbaru, Riau Province, Indonesia, totaling 203 people obtained using snowball sampling. The research subjects were obtained from the *hijrah* community and recitation groups in Pekanbaru, Riau. To ensure that the respondents were *hijrah* Muslims, screening was initially conducted based on the respondents' responses to the provided statements in the questionnaire. Only respondents who chose the Yes answer to the statement, "*In my life, I have changed from a non-religious person (abandoning Islamic teachings) to a religious person (carrying out Islamic teachings)*" were analyzed at the data analysis stage. All participants provided their informed consent and have expressed their agreement to be involved as respondents in this research.

The instrument used to measure life satisfaction is the Satisfaction with Life Scale (SWLS), developed by Diener et al (1985) and adapted into Indonesian by Akhtar (2019). SWLS consists of 5 items with 7 response options, namely Very Unsuitable, Unsuitable, Somewhat Unsuitable, Neutral, Somewhat Suitable, Suitable, and Very Suitable. The scale ranges from very unsuitable to very suitable, with scores ranging from 1 to 7. The results of research conducted by Akhtar (2019) showed that SWLS has excellent reliability and validity. The reliability value of SWLS was shown by the alpha value of 0.828. All items had a high factor loading on their measuring dimensions, which range from 0.693 to 0.771.

Researchers employed the Religious Practices subscale of the Psychological Measure of Islamic Religiousness (PMIR) to assess worship. Abu-Raiya (2008) devised the instrument, which has been translated into Indonesian by researchers. Five items describe the worship in Islam: prayer, fasting, mosque visits, reading or listening to the recitation of the sacred verses of the Qur'an, and dhikr. These items are the basis of PMIR. All the items of this PMIR subscale have been tested for reliability and validity by Abu-Raiya (2008), which showed good results. Miner et al (2017) developed the Muslim Spiritual Attachment Scale (M-SAS), which has been translated into Indonesian by researchers. Researchers used this scale to measure the participants' connection with God, evaluating their emotional connection, trust, and reliance on God. M-SAS comprises 12 statements and seven answer choices, which range from strongly disagreeing to firmly agreeing. The MSAS has been tested for construct validity by Miner et al (2017), which shows that it is valid for measuring the connection with God in Muslims.

The structural equation model, partial least squares (SEM-PLS), was employed for statistical analysis. A disjoint two-stage approach was employed to conduct model analysis at the second-order level. Two stages comprised the analysis: measurement and structural models. The measurement model analysis aims to confirm the validity and reliability of the measured constructs. The structural model analysis aims to assess the quality of the constructed model and validate the hypothesis.

RESULTS AND DISCUSSION

Demographics Data

The respondents were 203 Muslims who had made *hijrah* in Pekanbaru, Riau, Indonesia. Demographic data showed that the majority of respondents are female (77.83%). The average age of the respondents was 30 years old.

Measurement Model Evaluation Results

The evaluation results of the measurement model indicated that the outer loading value at the second-order level, specifically 0.719-0.945, was greater than 0.7. Furthermore, the AVE value > 0.5 was 0.719 for attachment to God, 0.826 for life satisfaction, and 0.598 for worship. The composite reliability value > 0.8 was 0.884 for attachment to God, 0.904 for life satisfaction, and 0.816 for worship. This means that all the items in each dimension were valid to measure the construct in that dimension; convergent validity was classified as good for measuring dimensions; and overall, the items were consistent and reliable in measuring dimensions. Figure 2 and Table 1 below provide a complete description of the loading factor, AVE, and CR values.

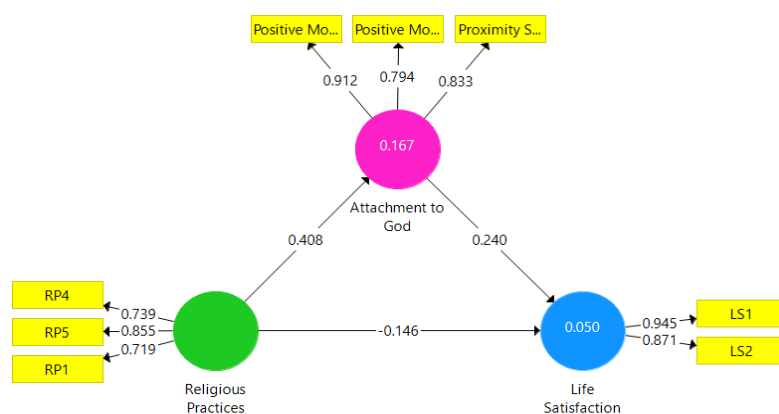


Figure 2. Measurement Model

Table 1. AVE Value, Factor Loading and Composite Reliability

Second Order Construct	Item/Dimension	Loading Factor	AVE	CR
Life Satisfaction	LS1	0.945	0.826	0.904
	LS2	0.871		
Attachment to God	Positive Model of God	0.912	0.719	0.884
	Positive Model of Self	0.794		
	Proximity Seeking	0.833		
Worship	RP4	0.739	0.598	0.816
	RP5	0.855		
	RP1	0.719		

The subsequent phase involves estimating discriminant validity, which is designed to ascertain whether the construct is statistically different and distinct from other constructs Hair et al. (2022). When the AVE root of each dimension on the diagonal axis is greater than its correlation with other dimensions, as found by the Fornell-Larcker method, this indicates that all dimensions are acceptable. Table 2 below comprehensively described the discriminant validity value using the Fornell-Lacker criteria method.

Table 2. Discriminant Validity Using Fornell-Larcker Criterion

	Attachment to God	Life Satisfaction	Worship
Attachment to God	0.848		
Life Satisfaction	0.181	0.909	
Worship	0.408	-0.048	0.774

The next estimate of discriminant validity was obtained by using HTMT. If the HTMT value is less than 0.9, statistical testing empirically proves the variable's theoretical difference from other variables. Table 3 below displayed the results of evaluating discriminant validity using HTMT.

Table 3. Discriminant Validity Using HTMT Ratio

	Attachment to God	Life Satisfaction	Worship
Attachment to God			
Life Satisfaction	0.213		
Worship	0.547	0.164	

The above description concludes that all constructs measured in this research were valid and reliable. Therefore, the next step is to evaluate the model structure.

Structural Model Evaluation Results

Before evaluating the structural model, it is necessary to check the collinearity between independent and exogenous variables (inner collinearity). If the inner VIF is > 5 , then there is a suspicion of multicollinearity. However, Hair et al (2022) stated that the inner VIF value between 3 and 5 has the potential for multicollinearity, and the ideal is when the inner VIF < 3 (no multicollinearity or low collinearity). The analysis results revealed an inner VIF value of approximately 3, indicating the absence of collinearity and allowing for hypothesis testing. Table 4 below displayed the complete inner VIF value.

Table 4. Inner VIF Values

	Attachment to God	Life Satisfaction	Worship
Attachment to God		1.2	
Life Satisfaction			
Worship	1	1.2	

Next is the bootstrapping analysis with 500 subsamples, where the estimation is carried out to determine the direct and indirect effects. The analysis results confirmed the acceptance of the hypothesis. According to Figure 3 and Table 5, worship indirectly had a significant effect on life satisfaction through attachment to God ($\beta = 0.098$, $T = 2.676$, $p\text{-values} = 0.008$). This means that attachment to God was significant in mediating the effect of worship on life satisfaction.

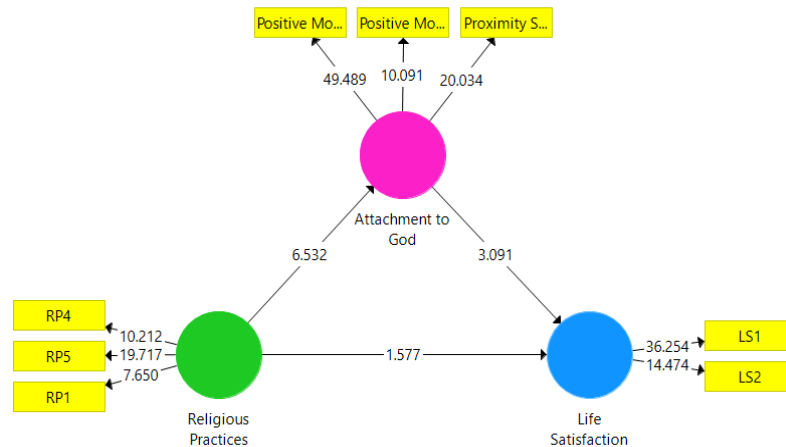


Figure 3. Structural Model

Table 5. Hypothesis Testing

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ((O/STDEV))	P Values
Worship -> Attachment to God -> Life Satisfaction	0.098	0.105	0.037	2.676	0.008

Evaluation of the quality of the model is assessed by looking at the R square, Q square, and F square values. The R square value is used to describe how much variance in endogenous variables can be explained by exogenous variables. The greater the R^2 value, the higher the ability of the independent variables to predict the dependent variable. The guidelines categorize the value as large or small, with $R^2 = 0.75$ (strong), 0.50 (medium), and 0.25 (weak) (Hair et al., 2022). According to Table 6, worship explained 16.7% of the variation in attachment to God. This showed that the predictive ability of worship on attachment to God was insufficient. The connection with God explained for 5% of the variation in life satisfaction. This also showed insufficient predictive ability.

Table 6. R Square Values

	R Square	R Square Adjusted
Attachment to God	0.167	0.162
Life Satisfaction	0.050	0.041

The F^2 value indicates the extent to which the worship variable influences attachment to God. The interpretation of the F^2 effect size value in Hair et al (2022) and Henseler (2017) is 0.02 (low), 0.15 (medium), and 0.35 (large). The F^2 value for worship' effect on attachment to God was 0.200. This demonstrates that worship had a mediate effect on attachment to God in this structural model. Furthermore, in the structural model, there was a lack of attachment to God on life satisfaction, with an F^2 value of 0.019.

Furthermore, according to Ogbeibu et al (2021) and Lachowicz et al (2017), the ν value determines the mediation's effect size value. According to Cohen (as cited in Ogbeibu et al

2021), the ϵ value should be 0.01 (low mediation effect), 0.075 (medium mediation effect), and 0.175 (high mediation effect). The results of the ϵ analysis showed that the mediating effect of attachment to God on the effect of worship on life satisfaction was very low, with an ϵ value of 0.0022. Although attachment to God was a significant mediator, the effect was still very low. Therefore, further research is needed to involve other mediator variables.

Furthermore, to determine the accuracy of the model prediction, information on the Q^2 value is needed. Q^2 square redundancy, also known as Q^2 square, quantifies the predictive relevance of the model. When Q^2 square exceeds 0, it indicates that the constructed endogenous variables have predictive relevance. Hair et al (2022) stated that if Q^2 square is 0.25, or 0.50, meaning that Q^2 square is low, moderate, and high in predictive accuracy. The analysis results indicated that the life satisfaction model's Q^2 value was 0.026. This indicates that this model had low predictive accuracy.

The research findings indicated that attachment to God was a substantial variable that mediated the impact of worship on life satisfaction. Despite its low prediction accuracy, this model remained relevant for predicting endogenous variables derived from exogenous variables. Consequently, this model can be employed to elucidate the potential impact of worship on the development of life satisfaction in Muslims who underwent *hijrah*, specifically through their attachment to God. This suggests that a Muslim's worship can only positively influence the emergence of life satisfaction if it cultivates an attachment to Allah SWT. If the worship of Muslims who made *hijrah* did not foster attachment to Allah SWT, it would not influence their life satisfaction.

The findings of this research aligned with those of previous research conducted by Whittington and Scher (2010), which demonstrates that prayer can facilitate a sense of connection or intimacy with God. The impact of this process on an individual's well-being is dependent on their perception of God, which may be characterized as a loving or evaluative sovereign. Although the research did not use the variable attachment to God as a mediator, Whittington and Scherer's (2010) explanation has helped us understand that prayer can foster attachment to God, which in turn influences an individual's subjective well-being.

The results of research conducted by Monroe and Jankowski (2016) and Poloma and Lee (2011) supported the assertion that worship can result in the development of attachment to God. They demonstrated that receptive prayer, which is a component of worship, is significant in the development of positive models of God because it can foster a sense of closeness and affection for Him. Additionally, experimental research by Palmer (2020) demonstrated that a four-week intervention consisting of prayer, praise (loving God), and intercession (loving others) had a positive impact on a more secure attachment to God. This was because nearly all participants reported that their relationship with God improved or significantly improved following the intervention.

Counted and Zock (2019) discovered that worship, including the act of pursuing God in Scripture or sacred texts, participating in religious communities, engaging in ritual practices, and spending time praying and fasting, were effective methods for sustaining patterns of attachment to God. The primary goal of Islamic rituals and practices in the Muslim context is to enhance one's spiritual connection with God. Muslims perform rituals such as reciting daily petitions, giving alms, making pilgrimages, and visiting shrines to strengthen their connection with God (Bahrami et al., 2016).

Lastly, Bradshaw and Kent (2018) discovered that the impact of prayer on psychological well-being (PWB) is contingent upon attachment to God. Specifically, individuals who pray to God frequently perceive God as a secure attachment figure and, as a result, derive advantages for their mental health. Conversely, prayer did not seem to be associated with PWB in individuals who scored

below the average on a measure of secure attachment to God. Despite the lack of specific researches examining the impact of worship on life satisfaction and the role of attachment to God as a mediator, the previous research strongly suggested that attachment to God significantly mediates the influence of worship on life satisfaction.

Additionally, literature that has a specific focus on Islamic worship consistently elucidates that worship in Islam is a method of fostering a closer relationship between a Muslim and Allah SWT. According to Khodayarifard et al (2013), the act of worship brings a Muslim closer to Allah SWT, enabling him to derive value and self-actualization from the worship he performs. Additionally, Haque and Mohamed (2009) elucidated that devotion, which encompasses both knowledge and action, can establish a connection with the Creator. Islamic spirituality is fundamentally characterized by religious rituals, which serve as a means of establishing and maintaining a connection with Allah SWT. Additionally, they serve as an external representation of believer's aspiration to preserve a close relationship with Allah, particularly during periods of psycho-spiritual or physical peril.

The previous explanation is explicitly stated in the Qur'an *Surah Al Ma'un* verses 4-5: "*Woe to those who pray, particularly those who are negligent in their prayers*", to guarantee that Muslims who are not negligent in their prayers, they must satisfy four fundamental prerequisites, as per Islamic guidance: the presence of the heart during prayer, the understanding of each movement and recitation of prayer, a sense of adoration for Allah SWT, the fear of His power, and shame for all the sins they have committed (Maryam, 2018). The three principles of prayer, as outlined by Junohi and Jusoh (2018), are as follows: submitting the heart to Allah SWT; facing oneself and making up one's mind to God (*tawajjuh*), and glorifying Him. These three principles are among the primary morals that Muslims must adhere to attain pleasure through prayer.

According to Kirkpatrick (2005) concept of attachment to God, individuals who perceive themselves as having a relationship with God are those who have an attachment relationship. Their thoughts, beliefs, and reasoning regarding God, as well as their relationship with him, constitute the core of the connection with Allah SWT. The critical aspect of attachment is not physical presence but psychological presence, which is defined as effortless accessibility. Perception of responsiveness is essential for an attachment figure to provide a sense of security. Consequently, a believer may construe God as an attachment figure if they perceive God as accessible and responsive. The adhesive figure can serve as a secure and reliable location to rely on or a place to request prayer. Religious individuals often turn to God for support and guidance, particularly through prayer or other spiritual practices, especially during challenging times or moments of personal crisis.

Additionally, Bonab et al (2013) elucidated the concept of attachment to God in Islamic spirituality. According to him, the fundamental significance of the quality of attachment to Allah SWT in Islam lies in experiencing a sense of security in Allah SWT's presence, which is based on a firm faith. As well as believers who believe in Allah and His messenger (Qur'an 24:62), those who believe will experience security (Qur'an 6:82). This is consistent with the Arabic definition of the term "*Iman*," which involves being steadfast in faith, trusting, relying on, and finding security in Allah SWT.

Based on the explanation of Bonab et al (2013), it can be concluded that attachment to Allah SWT should provide a sense of security. The 99 divine attributes illustrate Allah as the figure of attachment. One of the most prominent attachment attributes is *Al-Mu'min*, known as the sustainer and one who provides security. Security fundamentally roots the bond, as the threatened individual seeks support from the more powerful individual. In the face of external threats and/or inward temptations, Allah SWT is the sole one who offers security to the individual (Qur'an 113:1-5; 114:1-

6). Therefore, this divine name is used. With the certainty of provision, believers may seek and obtain refuge in Allah SWT.

Muslims are better equipped to confront and endure their life challenges by maintaining a sense of closeness to Allah SWT. Dhikr provides Muslims with a sense of caring, love, and protection that can assist them in managing their daily lives (Bonab et al., 2013). The explanation leads to the conclusion that attachment to Allah will provide a sense of protection (God's support). Therefore, the model developed in this research requires an additional mediator, namely, God support or religious support, to mediate the relationship between life satisfaction and attachment to God.

Previous research has confirmed the correlation between life satisfaction and religious support. Lazar and Bjorck (2008) found that individuals receiving support from religious leaders and members of religious communities reported higher levels of life satisfaction. Additionally, Bjorck and Kim (2009) discovered a substantial positive correlation between life satisfaction and the support of religious participants. Torrecillas et al (2020) also found a significant positive correlation between life satisfaction and the support of God and religious participants. Zarzycka et al. (2020) identified a positive correlation between well-being and religious support and the process of constructing meaning.

According to the description above, the model's low prediction accuracy in this research was due to the exclusion of religious support as a mediator in the relationship between attachment to God and life satisfaction. Therefore, it is recommended for future researchers to include religious support variables in the tested model. This investigation is subject to numerous constraints, including those associated with the sampling methodology employed. Snowball sampling, which is not probability-based, renders it impossible for researchers to guarantee that the sample is representative of the general population. The research area is also restricted to Pekanbaru, even though *hijrah* occurs in other cities in Indonesia, particularly on the island of Java. This is another vulnerability. As a result, future research recommendations include expanding their investigation to include more provinces or islands in Indonesia. Muslims who perform *hijrah* typically become part of the *hijrah* community. Therefore, to make it easier for researchers to find respondents, future research is recommended to make connections with *hijrah* communities in Indonesia, especially on the island of Java.

CONCLUSION

The description of the research results and discussion lead to the conclusion that Islamic worship can enhance life satisfaction provided it first fosters an attachment to God. Life satisfaction is impossible without the attachment to God that worship produces. Future research should incorporate religious support variables into the model, serving as a mediator in the relationship between attachment to God and life satisfaction. This is necessary because the core of attachment to God in Islam is a sense of security that helps equip Muslims with the courage and strength to face and survive the challenges of their lives. Life satisfaction is easier to achieve when God is the only helper. Furthermore, the findings can contribute to the development of Islamic psychological theory, particularly in worship psychology. It also needs to develop the Islamic practice of worship as a psychological intervention to enhance Muslims' attachment to God and life satisfaction. Relevant institutions, particularly *hijrah* communities, are expected to utilize the findings to support their members in practicing worship in accordance with Islamic principles, thereby promoting greater life satisfaction.

AUTHORS' CONTRIBUTIONS: JS designs the research; AAR provides supervision in the analysis of Islamic psychological theory; YK supervises in the analysis of psychology theory; NSAR provides supervision in statistical analysis; NA checks the writing style.

CONFLICTS OF INTEREST: The authors declare no conflicts of interest.

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