

## Integration of Islam and Psychology: The Role of Self-Acceptance and Religiosity in Increasing Student Flourishing

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### ABSTRACT

Individual well-being is often assessed through flourishing, the highest level of subjective well-being, enabling individuals to pursue meaningful goals while fostering resilience. This study explores the role of self-acceptance and religiosity in promoting flourishing among students in Semarang. Using a quantitative associative causality method, the research involved 770 students sampled via convenience sampling, with data collected through the flourishing, self-acceptance, and religiosity scales. Multiple linear regression analysis revealed a significant relationship between self-acceptance, religiosity, and flourishing, explaining 62.6% of the variance. Students with high self-acceptance and religiosity demonstrate improved self-understanding and internalization of religious values, leading to enhanced positive emotions and life satisfaction. The integration of Islamic principles with psychological concepts contributes to inner peace and optimal functioning in daily life. Implications include the need for future research to examine additional factors, such as social support, in promoting flourishing. This study also contributes to theory by highlighting the value of combining religiosity and psychology to explain well-being. For societal impact, universities can implement programs fostering self-acceptance and religiosity to support students' mental health and personal growth. This approach can help students manage academic pressures and life challenges, promoting resilience and overall well-being. In conclusion, self-acceptance and religiosity are crucial for flourishing in students, enhancing their psychological well-being and resilience against mental health issues.

### INTRODUCTION

Students, as an integral component of the academic environment, often face various challenges, both academic and non-academic in nature. One of the main challenges faced is academic stress, which involves pressure from assignments, presentations, practicums, exams, and the elements (Barseli et al., 2017). The academic stress experienced by students has the potential to adversely affect their mental well-being. Students often face difficulties in coping with these pressures, which can lead to a decline in their academic performance and overall quality of life. Academic stress can lead to maladaptive behaviors that are detrimental to quality of life and academic ability (Ardy, 2022; Barseli et al., 2017; Desmita, 2009; McCubbin et al, 1997; Septiana, 2021).

In the context of students, the concept of flourishing becomes critical, as it reflects an individual's psychological well-being, which can be negatively influenced by academic stress. Flourishing refers to living a meaningful life, achieving optimal functioning, and experiencing positive emotions and engagement (Seligman, 1989, 2004). Recent studies suggest that the flourishing of university students is often compromised due to various stressors they face, including academic pressures (Huppert & So, 2009; Keyes & Haidt, 2002). In the realm of positive psychology, flourishing is considered an indicator of well-being that includes dimensions such as positive emotions, meaning, and engagement (Seligman, 1989, 2004). Flourishing is defined as an individual's effort to actualize one's potential and contribute to society (Ivtzan et al., 2018). However, not all students experience flourishing at a high level, and some may exhibit lower flourishing due to external pressures and internal coping challenges. The level of flourishing reflects an individual's psychological well-being, which can be influenced by several factors, including self-acceptance.

Self-acceptance, as one of the elements that influence psychological well-being, plays an important role in facing challenges in both academic and non-academic contexts. Students, especially those in the early adult stage, are developing their sense of self and facing numerous transitions, which makes self-acceptance an essential factor in their flourishing. In the context of university students, the level of self-acceptance has the potential to moderate the impact of academic stress on flourishing and therefore, may affect mental well-being in terms of academic achievement. Self-acceptance allows students to build resilience, cope with stress more effectively, and ultimately improve their psychological well-being (Ryff & Singer, 2008). Flourishing is defined as an individual's effort to realize their potential and be able to play a role in society (Ivtzan et al., 2018).

Flourishing is defined as a positive life experience, positive feelings, being able to function optimally (Huppert & So, 2009), the highest level of well-being towards mental health, achieving optimal functioning (Keyes & Haidt, 2002), and increased well-being (Zessin et al, 2015). Increased psychological well-being is an indicator of increased flourishing in individuals. One of the factors that influence psychological well-being is self-acceptance.

The reality in society, when students are dealing with challenges and problems in life, will have more or less effect on their mental health. This mental health challenge among students is prevalent and can lead to mental health disorders such as depression, anxiety, and stress, which are symptoms of low flourishing (Soysa & Wilcomb, 2015). In developmental theory, students are in the early adult stage, the transition period from adolescence to adulthood with the age of 18-25 years (Santrock, 2011). Students who are in the range of late adolescence and early adulthood are in a period where individuals begin to explore themselves and their environment, which is called emerging adulthood (Parks & Titova, 2016; Woodlief, 2017). In addition, students have increased responsibilities related to family, academic, social, work, and personal interests (Fong & Loi, 2016). Given these pressures, students face a significant risk of not achieving optimal functioning, which undermines their flourishing and psychological well-being.

Good psychological well-being owned by students means that these individuals are not easily depressed, experience anxiety, and social dysfunction. Likewise, low psychological well-being has an impact on the condition of students who are less able to function effectively; students tend to withdraw from the environment and are prone to depression (Nurcahyo & Valentina, 2020). Students who have high levels of psychological stress indicate that the individual has low

flourishing (Soysa & Wilcomb, 2015). This indicates that flourishing is a critical determinant of both academic achievement and overall mental health.

This can be seen from research by Deviana et al. (2023), which states that good psychological well-being will affect aspects of self-acceptance, positive relationships with others, autonomy, environmental control, life goals, and self-growth. In addition, psychological well-being with flourishing will make a person more explore his potential for growth, meaning, and self-realization, which can make him fully prosperous (Sekarini et al., 2020).

Flourishing is related to the phenomenon of suicide; this is supported by research by Adam (2019), which states that the rise in suicide is due to a development in a person. Another fact shows that, of all students, it is known that some of them have not been able to respond to pressures and challenges in their lives. Research was conducted with 499 respondents from 14 faculties at a state university in Jakarta. The results revealed that more than 70% had high levels of anxiety, 40% had high levels of depression, and 25% had high levels of stress (El-Matury et al, 2018). This has led to a concern that the development of flourishing in students will lead to a reduction in the risk of mental health crises.

Based on a survey conducted on 120 students at the Faculty of Psychology, the Faculty of Psychology and Health showed that 60% of respondents stated that they experienced academic stress, 29.8% stated that they could have good stress coping, and the remaining 11.2% stated that they were neutral (in normal conditions). In addition, the interview results also showed that, of them, students tend to experience academic stress. Behavioral indicators suggest that students are unable to set goals to be achieved and unable to respond positively to pressures and challenges, so that student well-being decreases. A decrease in well-being is a reflection of a decrease in individual flourishing. Flourishing needs to be improved by students with the aim that students become fully developed individuals and are able to carry out functions in their lives properly. Given the high prevalence of stress and its impact on flourishing, it is essential for interventions to target improving self-acceptance and religiosity to foster a positive and supportive environment.

Seeing how meaningful the role of flourishing is in individual lives, as well as comparing the factors that support the formation of flourishing in each individual, which shows complex dynamics, it is very important to explore the psychological process empirically to identify influencing factors. This process will enable students to develop high levels of emotional control, social engagement, meaningful life, and psychological well-being, aiding their adjustment to various roles and responsibilities as students and early adults. Research indicates that flourishing encompasses emotional, social, and psychological well-being, which are essential for individuals to thrive in different areas of life (Keyes, 2002). In addition, flourishing affects a person's religiosity; this is evident from Destalia et al. (2024), which states that there is a positive influence between flourishing and religiosity in a person. Flourishing and religiosity are multidimensional constructs that have been shown to enhance psychological well-being by providing meaning, community, and coping mechanisms during stressful times (Koenig et al., 2012). Additionally, self-acceptance, a key element of personal growth, contributes to flourishing by fostering positive self-regard and resilience against external pressures (Ryff & Singer, 2008).

Research by Masturah & Hudaniah (2022) shows that self-efficacy and the three dimensions of social support together can predict flourishing. Separately, self-efficacy and family support have a positive relationship with flourishing, while support from friends and significant others is unable to predict it. Then in Mulyono (2022), who explained the development and testing of the flourishing scale using confirmatory factor analysis (CFA). Then in Amawidyati & Utami (2007) and Sari &

Yulianti (2018), who stated that religiosity has a positive relationship with psychological well-being in earthquake victims. Aviyah & Farid (2014), which states that there is a negative relationship between religiosity, self-control, and juvenile delinquency.

Amawidyati & Utami (2007) and Utami (2012) state that religiosity, religious coping, and subjective well-being have a significant positive relationship. Another research by Keyes (1998), Moskowitz et al. (2021), Savitri & Listiyandini (2017), and Zessin et al (2015). These studies further highlight the positive relationship between religiosity and well-being, which is relevant to the present research in exploring the role of religiosity and self-acceptance in fostering flourishing.

The many benefits of positive psychology, in the research to be carried out, become an important problem, and try to see the influencing variables in the form of self-acceptance and religiosity. Finally, in Azania & Naan (2021) and Oktavia & Muhopilah (2021), both studies show that religiosity plays a role in mental health, while the research to be conducted will look at the effect of self-acceptance and religiosity on flourishing in college students. This study will bridge the gap in existing research by simultaneously examining self-acceptance and religiosity as factors influencing flourishing.

From several literature reviews and previous research studies, there has been no research that specifically conducts a study that combines the variables of flourishing, self-acceptance, and religiosity in a study by using variables together and in the discussion of analysis using the perspective of Islamic, social, and psychological reviews. In Islamic studies, the concept of happiness is also widely discussed in various literatures, including in the book *Ihya 'ulumuddin* and *Kimiya as Sa'adah* from various works of Muslim scientists, which appear to be still relevant when applied in era 5.0.

Based on the background of the problems that have been described, this study aims to answer three problem formulations. First, this study will investigate whether there is a positive influence of the level of religiosity on increasing the level of flourishing in college students. Second, this study will examine whether the level of self-acceptance has a significant impact on increasing the level of flourishing in college students. Lastly, this study will examine the extent of the combined effect of religiosity and self-acceptance on increasing the level of flourishing in college students, with an approach that involves Islamic, social, and psychological aspects. Thus, this research contributes to understanding the factors that influence the psychological well-being of university students from a holistic and integrated perspective. Specifically, the study hypothesizes that there is a significant simultaneous effect of religiosity and self-acceptance on the flourishing levels of college students. Furthermore, religiosity is hypothesized to have a significant individual effect on flourishing, as is self-acceptance.

## METHODS

The research method in this study used a quantitative approach, which is examining a variable that is oriented towards the measurement process (Sugiyono, 2013). The research method with the effect test was analyzed by a multiple linear regression analysis test. The variables in this study consisted of two independent variables, namely self-acceptance and religiosity, while the dependent variable was flourishing. The population in this study were students in Semarang universities (UIN Walisongo, Semarang State University) who represented the social conditions of rural-urban area communities. The subjects of this study were early adults aged 18-25 years in Semarang City, with a total population of 770 people. The sample return used the Lemeshow formula, and the calculation results reached 770 people. The sampling technique used was

convenience sampling with subject criteria including university students who live in Semarang City aged 18-25 years old. This study used three scales, namely the flourishing scale, self-acceptance scale, religiosity scale. Flourishing scale as explained by aspects of Butler & Kern (2016) which consists of (Positive Emotion, engagement / involvement; relationship / relationship; Meaning / meaning and Achievement). Self-acceptance scale according to ten aspects of Hurlock (1974) namely understanding of oneself; realistic expectations, the absence of obstacles in the environment, pleasant attitudes of community members, the absence of severe emotional disorders, the influence of success experienced, identification with people who are well adjusted, the existence of a broad self-perspective, parenting in childhood, self-concept. While the religiosity scale based on aspects from Glock and Stark (as cited in Ancok & Suroso, 2011) are dimensions of religiosity including dimensions of ideological beliefs, dimensions of religious practice, dimensions of religious experience, dimensions of religious knowledge, and dimensions of consequences. The reliability coefficient of the study based on the results of Cronbach's Alpha for the flourishing scale is 0.954. Furthermore, Cronbach's Alpha for the self-acceptance scale is 0.956. And Cronbach's Alpha for the religiosity scale is 0.921.

## RESULTS AND DISCUSSION

### Demographic Data

**Tabel 1.** Demographic Data

Characteristics	Category	N	%
<b>Gender</b>	Female	625	81 %
	Male	145	19 %
<b>Age</b>	18-21 (Last Adolescence)	578	75 %
	22-39 (Early Adulthood)	188	24 %
	40-46 (Middle Adulthood)	4	1 %
<b>Year of Entering College</b>	2018	45	5 %
	2019	90	12 %
	2020	100	13 %
	2021	146	19 %
	2022	243	32 %
	2023	142	18 %
<b>Residence</b>	2024	4	1 %
	Boarding house/Rent	385	50 %
	Pesantren/Dormitory	210	27 %
	House	174	22 %
	Mess	1	1 %

Based on the results of research on demographic data based on gender, it is known that respondents based on gender consist of 145 men, or equivalent to 19%, and 625 women, or equivalent to 81%. It can be concluded that the majority of respondents in this study were female, namely 625 people, or equivalent to 81%. Age characteristics are divided into three age categories: late adolescence, early adulthood, and middle adulthood, based on Santrock's theory (2011). The results of data analysis found that in late adolescence, ranging from 18 to 21, there were 578 people or around (75%). There are also 188 people, or around (24%), in the early adult age category ranging from 22-39 years. Four people, or around (1%), are included in the middle adulthood category, namely, 40-46 years. It can be concluded that the majority of respondents in this study fall

into the late adolescence category, namely at the age of 18-21 years, namely 578 people or around 75%. Starting from the class of 2018, which consisted of 45 people, or equivalent to 5%.

Furthermore, based on the 2019 class year, there were 90 people or 12%; in the 2020 class year, there were 90 people or equivalent to 12%; then, in the 2021 class year, there were 146 people or 19%. Then, in the 2022 batch year, there were 243 people or equivalent to 32%, then in the 2023 batch year, there were 142 people or equivalent to 18%, and in the 2024 batch year, there were four people or equivalent to 1%. It can be concluded that the average of the results of this study was respondents from the class of 2022, or as many as 243 people, or equivalent to 32%. Demographic data based on place of residence, starting from those who live in boarding houses or rented as many as 385 people or equivalent to 50%. Then those who live in boarding schools or dormitories are 210 people or equivalent to 27%, then those who live at home are 174 people or equivalent to 22%, and those who live in mes are one person or equivalent to 1%. It can be concluded from this data that the average respondent lives in a boarding house or rented to as many as 385 people, or the equivalent of 50%.

### Results of Assumption Testing

The results of the *One-Sample Kolmogorov-Smirnov Test* indicate a *Monte Carlo Sig. (2-tailed)* value of 0.370. Since this value is greater than the standard significance level ( $\alpha = 0.05$ ), there is no significant evidence to reject the null hypothesis, which assumes that the residuals follow a normal distribution.

The linearity test further assesses whether the relationships between the variables are linear. The results indicate a significant linear relationship between flourishing and self-acceptance ( $F(1, 571) = 361.725, p < 0.001$ ), suggesting a strong and statistically significant association between the two variables. Furthermore, the test for deviation from linearity is insignificant ( $F(29, 571) = 0.780, p = 0.790$ ), indicating that a linear model without significant non-linear patterns represents the relationship between flourishing and self-acceptance. Similarly, flourishing and religiosity exhibit a significant linear relationship ( $F(1, 551) = 103.972, p < 0.001$ ), highlighting a meaningful association between these variables. The test for deviation from linearity for this pair is also not significant ( $F(551, 571) = 1.115, p = 0.418$ ), affirming that a linear model adequately captures the relationship.

The collinearity statistics reveal that both variables have a tolerance value of 0.812 and a Variance Inflation Factor (VIF) of 1.232. These values indicate that multicollinearity is not a concern, as the tolerance is well above the threshold of 0.1, and the VIF is far below the commonly used cutoff of 10. This suggests that the independent variables are not excessively correlated and can be reliably included in the regression model without distorting the results.

### Results of Hypothesis Testing

**Tabel 2.** Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients			Collinearity Statistics	
	B	Std. Error	Beta	t	Sig.	Tolerance	VIF
(Constant)	-21.947	3.647		-6.018	0.000		
Self Acceptance (X1)	0.766	0.028	0.683	27.855	0.000	0.812	1.232
Religiusitas (X2)	0.295	0.036	0.201	8.196	0.000	0.812	1.232



### Hypothesis 1 The effect of self acceptance on flourishing in university students in Semarang

It is understandable if the calculated T value is  $27.855 > 1.960$  and the significance value is  $0.000 < 0.05$ . So, it can be concluded that there is a correlation between the influence of self-acceptance on flourishing in students in Semarang. The higher the self-acceptance, the higher the flourishing. Conversely, the lower the self-acceptance, the lower the flourishing.

### Hypothesis 2 The effect of religiosity on flourishing in university students in Semarang

It is understandable if the calculated T value is  $8.196 > 1.960$  and the significance value is  $0.000 < 0.05$ . So, it can be concluded that there is a correlation between the influence of religiosity on flourishing in students in Semarang. The higher the religiosity, the higher the flourishing. Conversely, the lower the religiosity, the lower the flourishing.

### Hypothesis 3 The effect of self acceptance and religiosity on flourishing in university students in Semarang

**Table 3.** Anova test

		Anova				
Model		Sum of Squares	Df	Mean Square	F	Sig
1	Regression	119.728.779	2	59.864.390	641.024	0.000
	Residual	71.629.143	767	93.389		
	Total	191.357.922	769			

According to the data, it is understood that if calculated F value is  $641.024 > 3.00$  and the significance value is  $0.000 < 0.05$ , it can be concluded if the variables of self-acceptance and religiosity together affect flourishing in Students in Semarang.

**Table 4.** Test Results of the Coefficient of Determination (Adjusted R Square)

R Square	Adjusted R Square	Std. Error of the Estimate
0.626	0.625	9.664

According to the data, it is understood that if adjusted R Square obtained a value of 0.626 (62.6%). This means that there is an influence of self-acceptance and religiosity on student flourishing of 62.6%. In addition, the remaining 37.4% is influenced by various other factors not observed in this study.

According to the data analysis that has been done, it is concluded that in this study the multiple regression line equation is  $Y = 15.099 + 0.683 X_1 + 0.201 X_2$ , or flourishing =  $15.099 + 0.5233178$  (self-acceptance) +  $0.059295$  (religiosity). These results have shown that a constant value of 15.6816128 is the value of flourishing without self-acceptance and religiosity. The coefficient value of  $X_1$  (0.683) means that the presence of self-acceptance will increase by 0.683 or 68.3%. Furthermore, the  $X_2$  coefficient value (0.201), which means that high religiosity will increase flourishing by 0.201 or 20.1%. The higher the level of self-acceptance and the more religiosity, the higher the flourishing of students.

Based on the partial T-test in Table 2, it can be concluded that the results of the first hypothesis test show a significant influence between self-acceptance and flourishing students in Semarang City. This is indicated by the significance value being less than 0.05 ( $0.000 < 0.05$ ) and a t-value of 27.855. Therefore, the first hypothesis is accepted; it means that the higher the level of self-acceptance among students, the higher their flourishing in Semarang City. Conversely, the

lower the self-acceptance, the lower the flourishing of students in Semarang City. Sekarini et al. (2020) explained that the concept of flourishing is closely related to self-acceptance in a person because it is to grow. Someone who continues to grow and accept himself will feel happiness (Widyasari et al., 2023). Someone who grows will experience positive thoughts within himself, and that person will be able to accept himself well (Hardianti & Munjirin, 2024).

Based on the second hypothesis, religiosity with flourishing in college students is accepted; it means that the higher the religiosity, the higher the flourishing. Conversely, the lower the religiosity, the lower the flourishing. The statement is found in the research of Nafi'ah & Arham (2024) that religiosity effects a person to continue to grow and end up happy. Religiosity with flourishing has a high effect on a person, high spirituality in a person will add positive emotions (Ma'rifatin, 2023). Someone who moves towards personal flourishing will increase their level of religiosity (Rahardjo, 2024). Putri & Hidayat (2024) mentioned that flourishing facilitates the achievement of a person's religiosity.

Based on the third hypothesis, these results have shown a constant value of 15.6816128 is the value of flourishing without self-acceptance and religiosity. The coefficient value of X1 (0.683) means that the presence of self-acceptance will increase by 0.683 or 68.3%. Furthermore, the X2 coefficient value (0.201), which means that high religiosity will increase flourishing by 0.201 or 20.1%. The higher the level of self-acceptance and the more religiosity, the higher the flourishing of students. Someone who grows with self-acceptance and positive emotions that are expressed in confidence in God (Urbayatun et al., 2019). Hamidah & Gamal (2019) revealed that psychological well-being and religiosity affect a person's desire to grow or flourish. Self-acceptance and spirituality and one's gratitude will relate to someone who grows for the better (Widiastuti & Jainuddin, 2019). Flourishing moves slowly from a person who accepts himself, religiosity, and other positive emotions (Rahardjo, 2024).

In this research, a conceptualization of positive psychology considers happiness as a way that can support individuals in fulfilling all their potential and living to be good human beings (Seligman, 2011). Happiness has three basic elements, namely positive emotions, engagement, and meaning in life. The derivative of the three basic elements can be abbreviated as PERMA, which stands for (P) is Positive Emotion, (E) is Engagement, (R) is Relationships, (M) is Meaning, and (A) is Accomplishment (Seligman, 2011).

The PERMA model, developed by Martin Seligman, outlines five core elements of well-being: 1. Positive Emotion: How often individuals feel happiness in life or positive emotions, including gratitude, acceptance of life, joy, calm, and peace of mind (Seligman, 2011); 2. Engagement: The ability to enjoy various daily activities, be totally involved in them, and experience a deep connection with each activity (Seligman, 2011); 3. Relationships: Positive human relationships are a key source of happiness and well-being (Seligman, 2011); 4. Meaning: Knowing the meaning of one's existence and doing something that contributes to the greater good (Seligman, 2011); 5. Accomplishment: Feeling progress in life and achieving set goals (Seligman, 2011).

Flourishing, according to Seligman (2011), is a high level of well-being characterized by the presence of life goals, self-acceptance, self-control, the realization of one's potential, social engagement, and a sense of life satisfaction and happiness. In Islam, flourishing is viewed as a state of mind that consists of feeling calm, peaceful, content with oneself, and satisfied with Allah's decree. Flourishing in Islam motivates individuals to do good, supported by faith and good deeds, always accepting Allah's will, whether little or much, with gratitude and contentment (*qana'ah*) (Bahloul, 2017).



*Qana'ah* is a concept of acceptance or gratitude as an act of surrender to something that takes place and is owned without any hard work (Kamalia et al., 2022). *Qana'ah* brings a happiness that will make someone happy and satisfied, which will make someone grow well (Solahuddin, 2021). *Qana'ah* plays a role in the purity of the heart, which makes someone more grateful and happy; on the other hand, someone who does not have *qana'ah* will always feel less and not be grateful for what God has given (Abdusshomad, 2020). Flourishing and *qana'ah* are things that play an important role in a person's life.

## CONCLUSION

Based on the findings of this study, it can be concluded that there is a positive and significant influence between self-acceptance and the level of flourishing in university students in Semarang City. Religiosity has also been proven to have a positive and significant impact on increasing flourishing in students. Additionally, the integration between self-acceptance and religiosity shows a substantial influence, reaching 62.6%. Although a small portion (37.4%) was not specifically examined in this study, these findings demonstrate that the combination of these two factors has a strong impact on students' psychological well-being. The importance of integrating Islamic values and psychology is evident in the interpretation of flourishing. Students with high levels of self-acceptance and religiosity have good self-understanding, are able to internalize religious values in various aspects of life, and form a transcendental relationship with Allah. This contribution is reflected in the increase in positive emotions, enlightenment, meaning, and purpose in life, which creates inner peace and life satisfaction. High levels of self-acceptance and religiosity also help students avoid negative feelings and enhance optimal functioning in daily activities. Thus, it can be concluded that self-acceptance and religiosity have a positive and significant impact on the level of flourishing in university students in Semarang City.

The implications of this research are as follows: First, for future research, it is recommended to explore the relationship between self-acceptance and religiosity with other factors that may also influence students' psychological well-being, such as social support or healthy lifestyles. Further research with a larger and more diverse sample and using a longitudinal approach could provide a broader understanding of how flourishing develops over time in students. Second, in terms of theory development, the findings of this study contribute to the development of positive psychology theories, particularly in understanding how flourishing can be influenced by psychological and religious factors. This study strengthens existing theories on psychological well-being and adds to the integration of religious values with psychological theories in the context of individual well-being. Third, for society, the findings of this study can be valuable for educational institutions in developing character-building programs that support the enhancement of students' flourishing. Programs that teach self-acceptance and strengthen religiosity can help students cope with academic pressures and improve their overall well-being. Additionally, families and communities can provide better support in helping students develop these two aspects, which in turn will support academic success and a more meaningful life. Therefore, the results of this study show that the integration of self-acceptance and religiosity has a significant impact on students' flourishing. The combination of these two factors contributes significantly to psychological well-being, which is important for personal development and academic success.

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