

Subjective Well-Being in Muslim Students: The Role of Islamic Spirituality and Self-Efficacy

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ABSTRACT

Subjective well-being has become an important concern for Muslim students. Various challenges—including academic problems and pressure, social demands, changes in learning styles after COVID-19, economic issues, and uncertainty about the future—make students vulnerable to psychological and mental health problems. As a result, approaches that focus on psychological and spiritual factors as internal strengths are expected to help students cope with these challenges. Studies show that subjective happiness impacts an individual's mental health and success in learning. One of the ways Muslims enhance their subjective well-being is through Islamic spirituality and self-efficacy. This research aimed to empirically examine the effect of Islamic spirituality and self-efficacy on subjective well-being among Muslim students. This study employed a quantitative research method with a correlational approach. Using a random cluster technique, the research participants were 360 Muslim students at one of the Islamic universities in Pekanbaru, Indonesia. The data were obtained using four standardized scales: the Islamic Spirituality Scale, the Subjective Well-Being Scale, the Scale of Positive and Negative Experience (SPANE), and the Self-efficacy Scale. The data was analyzed using multiple regression. The results showed a significant influence of Islamic spirituality and self-efficacy on students' subjective well-being, with a calculated F value of 33.473 and a p-value of 0.000 (≤ 0.05). When students' scores on spirituality and self-efficacy are high, their subjective well-being is high, and vice versa. The analysis of the influence of each variable showed a beta coefficient for spirituality of 0.059 and self-efficacy of 0.636. This means that self-efficacy has a more significant influence compared to Islamic spirituality.

INTRODUCTION

Subjective well-being is the most important dimension in human life. Subjective well-being encompasses the dimensions of life satisfaction, the emergence of positive feelings, and the absence of negative feelings experienced by an individual concerning all aspects of their life (Biswas-Diener et al., 2004). Individuals with high subjective well-being tend to report experiencing more positive influences and greater life satisfaction compared to experiencing negative influences (Yildirim & Tanrıverdi, 2020). Boglarsky and Kwantes (as cited in Yıldırım & Tanrıverdi, 2020) state that subjective well-being affects several areas of an individual's life, such as improving the ability to establish social relationships, creativity, and health.

When individuals are satisfied with their lives, they tend to have better psychological adjustments, lower symptoms of stress, anxiety, and depression (Yıldırım, 2021) and success in learning (Diener et al., 2017). Subjective well-being also impacts a person's educational aspect,

particularly among college students (Susanti et al., 2023). Renshaw & Bolognino (2016) illustrate that individuals with high subjective well-being can enhance their academic achievements. Consistent with previous research, Tuna et al. (2017) also found that subjective well-being can influence students' academic performance, improve their adaptation to the environment, and enhance their quality of life. Conversely, when students' subjective well-being is low, it can lead to issues such as unhealthy lifestyles, mental health problems, and academic failure (Angkurawaranon et al., 2016). In conclusion, subjective well-being influences students' academic life and their adjustment to the environment.

Some research data depict the level of subjective well-being among Muslim students, as conducted by Zulfadri & Raudatussalamah (2019) and Lestari (2021). The findings of Zulfadri & Raudatussalamah (2019) showed that 49.1% of Muslim students have a moderate level of subjective well-being, 27% have a low level, and only 23.9% have a high level. Meanwhile, Lestari (2021) revealed a study on 300 Muslim students at a university in Pekanbaru: 63% of students have a moderate level of subjective well-being, 18% have a low level, and 19% have a high level. This data indicated that Muslim students with high subjective well-being were relatively few (below 25%, even under 20%).

The low levels of subjective well-being experienced by Muslim students indicated that higher education institutions were not sufficiently attentive to their students' welfare. This aligned with the research of Zuhdi & Syarief (2023), which demonstrated that Islamic higher education has not adequately addressed student well-being. Subjective well-being is part of the eudaimonic perspective, described by Ryan & Deci (2001) as a concept of happiness focused on pleasant and unpleasant experiences. For Muslim students, perceived subjective well-being is strongly linked to the availability and comfort of good university facilities and infrastructure, such as well-equipped laboratories with the latest equipment, a 24-hour library, and unlimited access to electronic journals. Consequently, students set high expectations and compare these to those of other universities. When a university fails to meet these expectations, disappointment and discomfort arise, ultimately affecting their perceived subjective well-being (Zuhdi & Syarief, 2023).

Given the importance of subjective well-being in students' lives, it is essential to identify the factors that can enhance it. Factors influencing happiness in Muslim students can be internal and external. Internal factors include Spirituality (Fredrickson, 2002; Diener et al., 2011; Galen & Kloet, 2011; Lun & Bond, 2013; Van Cappellen et al., 2016; Singh, 2019) personality (Jovanovic, 2011; Malkoç, 2011; Stead & Bibby, 2017; Liu, 2014), self-efficacy (Yap & Baharudin, 2016) and gratitude (Santos et al., 2014; Lara et al., 2020; Bhattarai et al., 2021). Furthermore, external factors include culture (Diener & Suh, 2000); and social support (Brajša-Žganec et al., 2018; Xi et al., 2017; Siedlecki et al., 2014; Matsuda et al., 2014). In this study, the researchers focused on two factors contributing to Muslim students' perceived well-being: spirituality and self-efficacy.

One predicted factor that may improve Muslims' subjective well-being is Islamic spirituality (Maham et al., 2020; Maham & Bhatti, 2019; Abidi et al., 2019). Joshanloo's research (as cited in Singh et al., 2016) found that the happiness of students in Iran studying at religious universities was stronger than that of students studying at public universities. His research showed a positive correlation between the hedonic and eudaimonic aspects of well-being and spirituality/religiosity. This is consistent with the view of Lambert D'raven & Pasha-Zaidi, (2016), who explained that Muslims in the United Arab Emirates experience stronger happiness due to the influence of Islamic teachings. Another study by (Zuhdi & Syarief, 2023), which conducted focus group discussions with Muslim college students regarding well-being, found that the happiness experienced by students was

strongly related to the power dynamics between students and lecturers and the communication style used by lecturers. However, students did not have the power to control these factors, so they tend to submit and surrender to God's will to cover up feelings of disappointment or despair. This attitude was accompanied by the hope that God would provide justice for what they experienced. Submission to God was carried out as a form of spiritual and religious expression, believed to provide peace, comfort, and happiness.

Islamic spirituality is an implicit construct that can be measured through manifestations and expressions of self-discipline, awareness of God (a sense of connection with Allah), knowledge (the search for divinity), belief, morality, responsibility, and obligations prescribed for every Muslim, as well as Islamic practices (Dasti & Sitwat, 2014). Spirituality is a significant study area within psychology, particularly in positive psychology. This branch of psychology was popularized by Seligman in 1989 within the American Psychological Association (APA) to assist individuals in enhancing and developing a pleasant or happy, meaningful life, characterized by positive emotions and positive character traits (Seligman & Csikszentmihalyi, 2000; Junaidin et al., 2022).

Religion and culture strongly influence the life of the Indonesian community, most of whom practice Islam. How Indonesians behave is closely tied to their adherence to the values of their faith. However, research on the role of Islamic spirituality in subjective well-being among Indonesians, particularly among Muslim students, has been limited. Previous research conducted by Susanti et al. (2023) focused on spirituality in general rather than Islamic spirituality and subjective well-being, indicating that Muslim students who apply spirituality in their lives, such as engaging in religious practices, valuing others, and participating in religious studies, are more satisfied with their lives. This aligned with the findings of Vishkin et al. (2019) and Ramsay et al. (2019) who assert that individuals with a solid transcendent relationship tend to have a more positive evaluation of their lives. In Malaysia, Radzi et al. (2014) discovered that Muslim professionals believe every event they experience is God's decree and should be accepted and appreciated, thus helping to avoid feelings of stress, anxiety, and depression.

Mohammad et al. (2015) stated that spirituality in an individual enhances their *Taqwa* behavior, which involves adhering to Allah's commands and avoiding His prohibitions. An individual with Islamic spirituality in the form of faith and piety can control their thoughts, words, and actions against what is forbidden by Allah, which can pollute and weaken the heart. Consequently, a Muslim will be protected by Allah from mental health issues like stress, anxiety, and depression (Radzi et al., 2014). Moreover, Muslims who pray and engage in *dhikr* can open their minds and hearts to achieve peace. Prayer and remembrance strengthen a Muslim's relationship with Allah, freeing them from fear and anxiety (Shissieqy, 1994 as cited in Radzi et al., 2014).

In the concept of Islam, happiness or subjective well-being is a continuous process of seeking truth, where individuals can achieve it through *Tazkiyah Al-Nafs* (purification of the soul); that is, humans can attain happiness by perfecting the soul (*Al-nafs*) and spirit (*Al-ruh*) through religious guidance, leading to tranquility and peace in all conditions, whether in times of joy or hardship, for example, the happiness of a person who is fasting, where they experience physiological happiness because they are in communion with their God. Furthermore, the concept of *muhasabah* or self-introspection suggests that a happy person is preoccupied with their flaws, thus forgetting the flaws of others (Umar as cited in Kerwanto, 2020).

Beyond Islamic spirituality, factors that also contribute as predictors of subjective well-being include self-efficacy (Yap & Baharudin, 2016; Lara et al., 2020; Bhattarai et al., 2021; Wang et al., 2022; Yin et al., 2022). As a student with various roles and responsibilities in daily life, one needs

strong self-belief to fulfill those roles and responsibilities. Social cognitive psychologists emphasize the concept of an individual's belief in their ability to perform a given task and achieve goals; individuals with high self-efficacy can plan effectively and succeed in completing a task (Bandura, 1982). Self-efficacy is the belief in one's ability to perform well in new or stressful situations (Bandura, 1995). This concept facilitates recovery (Brenninkmeijer et al., 2019).

Self-efficacy is a term introduced by Bandura (1985) in his social cognitive theory. According to Bandura (1985) and Schunk & DiBenedetto (2021), self-efficacy refers to an individual's belief in their ability to perform a specific task. Individuals with high self-efficacy have greater confidence in their abilities and can apply those abilities to achieve goals or complete challenging tasks. Conversely, individuals with low self-efficacy tend to avoid complex tasks, which prevents them from reaching their goals. Bandura (1985) identified the characteristics of self-efficacy as (1) the capacity to understand, (2) the capacity to anticipate, and (3) the capacity to manage the environment. High self-efficacy is associated with an individual's confidence in tackling challenging tasks. In contrast, low self-efficacy is linked to depression, anxiety, and helplessness (Erozkan et al., 2016).

High self-efficacy can positively influence an increase in subjective well-being (Bhattarai et al., 2021; Wang et al., 2022; and Yin, 2022). Self-efficacy helps regulate negative emotions, an important aspect of an individual's subjective well-being (Cattellino et al., 2023). This indicates that individuals with good self-efficacy are more likely to choose positive coping strategies in managing stress, thereby enhancing their subjective well-being (Chudzicka-Czupala & Zalewska-Lunkiewicz, 2020). In addition, self-efficacy as a psychological process can enhance an individual's mental well-being (Rippon et al., 2024).

METHODS

This research employed a quantitative research design with a correlational approach. Correlational research aimed to examine the relationships between multiple variables. This study investigated the relationship between Islamic spirituality, self-efficacy, and subjective well-being among Muslim students in Riau. Based on the literature review above, the hypothesis for this study was that Islamic spirituality and self-efficacy influenced the subjective well-being of Muslim students in Indonesia.

The participants in this study were Muslim students at an Islamic higher education institution in Riau. The sample in this study was taken as 15% of the total population, yielding 360 Muslim students. According to Arikunto (2016), if the population size is less than 100, the entire population should be taken as a sample; however, if the population is more than 100, a sample size of 10%-15% or 20%-25% can be taken. Sampling was conducted using purposive sampling, with the criteria of being Muslim students at an Islamic higher education institution in Riau.

Data collection for this research utilized three psychological scales: a subjective well-being scale, an Islamic spirituality scale, and a self-efficacy scale. The subjective well-being scale was adapted from the scale by Diener et al. (1985), which consists of two scales: the Satisfaction with Life Scale (SWLS) and the Scale of Positive and Negative Experience (SPANE). The second scale, the Islamic spirituality scale, was modified from the theory proposed by Dasti & Sitwat (2014), which is structured with several aspects of Islamic spirituality: Self-Discipline (SD), Quest and Search for Divinity (Q), Anger & Expansive Behavior (A&E), Self-Aggrandizement (SA), Feeling of Connectedness with Allah (FC), Meanness-Generosity (M-G), Tolerance-Intolerance (TI), and Islamic Practices (IP). The third scale was the apathy scale of the Indonesian version of self-efficacy

developed by Novrianto et al., (2019), based on Bandura's theory (1997), which consists of the aspects of magnitude, generality, and strength. These scales were organized using a Likert scale model with six alternative answers, ranging from very inappropriate to very appropriate, and each choice was assigned a score between 1 and 6. The hypothesis of this research was tested using multiple regression with the assistance of SPSS 27.0.

Construct Validity Test

Islamic Spirituality

The validity test of the measuring instrument in this study used Confirmatory Factor Analysis (CFA) to assess the unidimensionality of the measuring instrument. Based on the confirmatory factor test results, all dimensions of Islamic spirituality demonstrated a good level of acceptance for model fit, where the significance level against the chi-square probability is less than 0.05. The confirmatory factor test results for the self-discipline dimension of the Islamic Spirituality variable indicated that the model fit test did not produce a good model. This is indicated by a chi-square value of 122.278 with a probability of $0.000 < 0.05$ and an RMSEA index of 0.059, which was not met. Therefore, modifications were made to this model. The results obtained were a chi-square of 65.868 with a probability of $0.066 > 0.05$, and $RMSEA = 0.030$. The results of the model modification indicated that the model fit test produces a good level of acceptance. The results of the tests indicated that each indicator forming the self-discipline dimension within the Islamic spirituality variable yielded favorable results, with an estimate (loading factor) above 0.5.

The confirmatory factor analysis results for the quest and search for divinity dimension within the Islamic spirituality variable indicated an unacceptable model. This is evidenced by a chi-square value of 182.220 with a probability of $0.000 < 0.05$, and an RMSEA of 0.081, which did not meet the required threshold. Therefore, modifications were made to the model by freeing up correlated items. The resulting chi-square value for the modified model was 52.409 with a probability of $0.090 > 0.05$, and an RMSEA of 0.029. The results of the model modification demonstrated that the model now exhibited acceptable fit. The results of the tests indicated that each indicator forming the quest and search for divinity dimension in the Islamic spirituality variable yielded good results, with estimation values (loading factors) above 0.5.

The confirmatory factor test results for the anger and expansive behavior dimension in the Islamic spirituality variable showed that the model was not yet good. This is indicated by a chi-square value of 207.587 with a probability of $0.000 < 0.05$, and an RMSEA of 0.136, which did not meet the criteria. Therefore, modifications were made to this model by freeing up correlated items. This yielded a chi-square value of 29.334 with a probability of $0.169 > 0.05$, and an RMSEA of 0.028. The results of the model modification above demonstrated that the model fit test produced a good model. The tests indicated that each indicator forming the dimensions of anger and expansive behavior in the Islamic spirituality variable has shown promising results, with loading factor values above 0.5.

The confirmatory factor test resulted for the self-aggrandizement dimension in the Islamic spirituality variable indicated that the model fit was unsatisfactory. This is proved by a chi-square value of 157.128 with a probability of $0.000 < 0.05$, and an RMSEA of 0.099, which has not been met. Therefore, modifications were made to this model by liberating correlated items. The resultant chi-square for this model was 33.782 with a probability of $0.052 > 0.05$, and an RMSEA of 0.039. The results from the model modification indicated that the model fit test yielded a satisfactory level of acceptance. The results of the tests indicated that each of the indicators forming the dimension of

self-aggrandizement within the variable of Islamic spirituality has produced good outcomes, with estimated (loading factor) values above 0.5.

The confirmatory factor analysis resulted for the dimension of feeling of connectedness with Allah in the variable of Islamic spirituality showed that the model was not yet satisfactory. This is demonstrated by a chi-square value of 245.376 with a probability of $0.000 < 0.05$, and an RMSEA of 0.099 that has not been met. Therefore, modifications were made to this model by allowing correlated items to be freed. The chi-square value for this modified model was obtained at 42.691 with a probability of $0.079 > 0.05$, and an RMSEA of 0.032. The results of the model modification indicated that the model was now acceptable. The results of the tests indicated that each of the indicators forming the dimension of feeling of connectedness with Allah in the variable of Islamic spirituality achieved good results, with an estimation value (loading factor) above 0.5.

The results of the confirmatory factor test for the dimension of meanness-generosity in the Islamic spirituality variable indicated that the model was inadequate. This is evidenced by a chi-square value of 2,298.983 with a probability of $0.000 < 0.05$, and an RMSEA of 0.484 that has not been met. Therefore, modifications were made to this model by freeing the items that were correlated with each other. The chi-square value of this modified model was 0.640 with a probability of $0.725 > 0.05$, and an RMSEA of 0.000. The results of the model modification above indicated that the model fit test produced a good acceptance level. The test results indicate that each indicator of meanness and generosity in the Islamic spirituality variable has received good results, with estimation values (loading factors) above 0.5.

The confirmatory factor analysis results for tolerance and intolerance in the Islamic spirituality variable showed that the model was inadequate. This is indicated by a chi-square value of 280.322 with a probability of 0.000, less than 0.05, and an RMSEA of 0.230 that has not been satisfied. Therefore, modifications were made to this model by freeing correlated items. The resulting chi-square value of this model was 5.516, with a probability of 0.356, greater than 0.05. Additionally, the GFI, AGFI, TLI, RMSEA, CFI, and CMIN/DF indices were within the expected range of values. The results of the above model modifications demonstrated that the model fit test has yielded an acceptable level of fit. The results of the tests indicated that each of the indicators forming the dimension of tolerance and intolerance in the variable of Islamic spirituality achieved good results, with estimation values (loading factors) above 0.5.

The confirmatory factor analysis results for the dimension of Islamic practices in the variable of Islamic spirituality indicated that the model was inadequate. This is evidenced by a chi-square value of 22.174 with a probability of 0.000, less than 0.05, and an RMSEA of 0.168 not being met. Therefore, modifications were made to this model by freeing correlated items. The resulting chi-square value for this model was 3.700 with a probability of 0.054, which is greater than 0.05. Subsequently, the GFI, AGFI, TLI, and CFI indices fell within the expected range, although the RMSEA and CMIN/DF values were not yet met. The results from the modifications to the model indicated that the model fit test yielded a good level of acceptance. The results of the testing indicated that each of the indicators forming the dimensions of Islamic practices in the Islamic spirituality variable achieved good results, with estimated (loading factor) values above 0.5.

Self-efficacy

The confirmatory factor analysis results on the self-efficacy variable indicated that the model fit test produced an unsatisfactory acceptance level. This is evidenced by a chi-square value of 264.051 with a probability of 0.000, less than 0.05, and an RMSEA of 0.135, which has not been met.

Therefore, modifications were made to the model by freeing correlated items. The resulting chi-square for this model was 25.583 with a probability of 0.110, greater than 0.05, and an RMSEA of 0.034. The results of the model modification indicate that the model fit test produced a satisfactory acceptance level. The testing results indicated that each indicator forming the self-efficacy variable achieved good results, with estimated values (loading factors) above 0.5.

Subjective Well-Being

The confirmatory factor analysis results for the life satisfaction dimension of the subjective well-being variable indicated that the model fit produced unacceptable acceptance. This was demonstrated by a chi-square value of 18.135, a probability of $0.003 < 0.05$, and an RMSEA of 0.086. Therefore, modifications were made to the model by freeing correlated items. This resulted in a chi-square value for the model of 1.611 with a probability of $0.807 > 0.05$, and an RMSEA of 0.000. This indicated that the model fit produced an acceptable level of acceptance. The test results indicated that each indicator forming the life satisfaction dimension within the subjective well-being variable yielded favorable results, with an estimate (loading factor) above 0.5.

The confirmatory factor analysis of the positive dimension within the subjective well-being variable showed that the model fit test produced an unsatisfactory acceptance level. This is demonstrated by a chi-square value of 54.265 with a probability of $0.000 < 0.05$, and an RMSEA of 0.133, which did not meet the required threshold. Therefore, modifications were made to the model by freeing up correlated items. The results showed a chi-square value of 7.434 with a probability of $0.059 > 0.05$ and an RMSEA of 0.064. Based on the results of the model modification above, the model fit test demonstrated a satisfactory level of acceptance with an estimate (loading factor) above 0.5.

The confirmatory factor analysis results for the negative dimension of the subjective well-being variable indicated that the model fit yielded an unsatisfactory level of acceptance. This is evidenced by a chi-square value of 53.259 with a probability of $0.000 < 0.05$, and an RMSEA index of 0.943, which also did not meet the required threshold. Therefore, modifications were made to the model by freeing correlated items. This resulted in a chi-square value for the model of 5.885 with a probability of $0.117 > 0.05$, and GFI and RMSEA indices of 0.000, which were within the expected range of values. The results of the testing indicated that each indicator forming the negative dimension of the subjective well-being variable achieved favorable results, with estimated values (loading factors) above 0.5.

RESULTS AND DISCUSSION

Data were obtained from 360 Muslim students, with the number of female students exceeding the male students. 274 female (76.1%) and 86 male (23.8%) students completed the questionnaires. Most students were 19-21 years old and were almost evenly distributed among first, second, and third year at the university. Table 1 shows the participants' demographic characteristics.

Table 1. Participants' demographic characteristics

No		Frequency	Percentage
1	Gender		
	Male	86	23,8%
	Female	274	76,1%
	Total	360	100%
2	Age		

	18	24	6,7%
	19	79	21,9%
	20	126	35%
	21	81	22,5%
	22	37	10,3%
	23	11	3,05%
	24	2	0,55%
University Year			
	1	110	30,6%
	2	110	30,6%
	3	120	33,3%
	4	20	5,5%
Total		360	100%

The descriptive data results were used to examine the categorization level of the research variables based on the mean and standard deviation. The following are the descriptive data and categorization of the research variables.

Table 2. Descriptive

Variable	N	Min.	Max.	Mean	Std. Deviation
Islamic spirituality	360	168	341	275,59	32,01
Self-efficacy	360	14	50	38,47	6,11
Subjective well-being	360	-11	48	21,38	12,10

Based on Table 2, it can be concluded that the minimum value of the Islamic spirituality variable is 168 and the maximum value is 341. Meanwhile, the self-efficacy variable has a minimum value of 14 and a maximum value of 50. Finally, the subjective well-being variable has a minimum value of -11 and a maximum value of 48.

Table 3. Categorization

Variable	Frequency		
	Low	Moderate	High
Islamic spirituality	62(17.2%)	228(63.3%)	70(19.5%)
Self-efficacy	58(16.2%)	244(67.7%)	58(16.1%)
Subjective well-being	48(13.5%)	244(67.7%)	68(18.8%)

Table 3 above shows that the data distribution for all three variables falls into the moderate category. More than 60% of participants reported having moderate spirituality, self-efficacy, and subjective well-being. The distribution of data at high and low frequencies is nearly balanced.

Next, the research data underwent assumption testing to assess normality and linearity. The normality test of the data used skewness and kurtosis analysis, which indicated that the data is usually distributed, ranging from -2 to +2. Meanwhile, the linearity test for the three variables showed a linear relationship. Therefore, the research data met the requirements for assumption testing. Subsequently, hypothesis testing was conducted using multiple regression. Table 3 shows the result of the analysis of the influence of Islamic spirituality and self-efficacy on subjective well-being.

Table 4. ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig
1	Regression	8307,709	2	4153,855	33,473	0,000
	Residual	44301,621	357	124,094		
	Total	52609,331	359			

Based on the ANOVA table, the calculated F-value is 33.473 with a significance value of 0.000 (<0.05). This indicated a significant influence of Islamic spirituality and self-efficacy on subjective well-being. This means that Islamic spirituality and self-efficacy significantly impact the subjective well-being of Muslim students in Riau universities. Furthermore, the analysis also examined the influence of each independent variable on subjective well-being through the correlation coefficient table, as shown in Table 4.

Table 5. Coefficients

Model		Unstandardized B	Coefficients Std.Error	Standardized Coefficients Beta	t	Sig
1	(Constant)	-19.420	5,583		-3,478	0,001
	Islamic spirituality	0,059	0,019	0,157	3,080	0,002
	Self-efficacy	0,636	0,101	0,321	6,299	0,000

Based on Table 5, we can observe the influence of each independent variable on the dependent variable. The regression coefficient value for the Islamic spirituality variable is 0.059 with a significance value of 0.002 ($p<0.05$). This means that Islamic spirituality has a significant effect on subjective well-being. The better the Islamic spirituality students possess, the higher their subjective well-being, and vice versa. Furthermore, the self-efficacy coefficient value is 0.636 with a significance value 0.000. This means that self-efficacy has a significant effect on subjective well-being. The higher the self-efficacy value, the higher the subjective well-being of students, and vice versa. The research data analysis also calculated the magnitude of the effective contribution of the two independent variables to the subjective well-being variable. Table 15 shows effective contributions that can be assessed from the R-squared value.

Table 6. Adjusted R Square

Model	R	R Square	Adjusted R Square	Std.Error of the Estimate
1	0,397	0,158	0,153	11,139

Based on the table above, it can be seen that Islamic spirituality and self-efficacy have a significant influence on subjective well-being. Together, these two variables influence subjective well-being by 15.3%, while other variables influence the remaining 84.7%.

DISCUSSION

In hypothesis testing with multiple regression analysis, it was found that Islamic spirituality and self-efficacy can influence subjective well-being among Muslim students in Riau. The results of this study indicate that the better the Islamic spirituality and self-efficacy possessed by Muslim students, the higher their subjective well-being, and vice versa. The practical contribution of Islamic spirituality and self-efficacy to subjective well-being is 15.3%. This aligns with research by Susanti et al. (2023) on spirituality and subjective well-being, which shows that students are more satisfied with their lives when they have high spirituality. Similarly, Vishkin et al. (2019) and Ramsay et al. (2019) stated that individuals with a good relationship with God tend to have a more positive assessment of their lives. Radzi et al. (2014) also indicated that when individuals are content with the provisions given by their God, they feel happier.

Mukaromah & Anganthi (2022) and Faqih (2019) stated that spirituality influences subjective well-being. Individuals who regularly worship will experience an increase in their faith, leading them to believe that Allah will help them face difficulties, thus achieving peace of mind/happiness. A similar point was mentioned in the research by Abintara (2015), which states that individuals with good spirituality will feel closer to Allah, allowing them to find meaning in life and achieve happiness. Spirituality can guide individuals to find the meaning of life and experience comfort and peace, as spirituality encompasses values related to belief in Allah Ta'ala, who listens to prayers, making individuals feel protected by Allah Ta'ala.

The results of this study also showed that self-efficacy influences subjective well-being among Muslim students in Indonesia. This means that if these students have confidence in their ability to face difficulties and challenges in their studies and believe they can manage anxiety and fear associated with their academic pursuits, their subjective well-being will improve. These findings were consistent with research conducted by Wuryaningsih et al. (2020), which found a significant relationship between self-efficacy and subjective well-being. This indicates that individuals with low self-efficacy have a four to five times greater risk of experiencing low subjective well-being. Similar research by Davis & Maujean (2013) and Pramudita & Pratisti (2015) also indicated that self-efficacy positively correlates with life satisfaction and subjective well-being.

Several studies indicated that self-efficacy can influence an individual's subjective well-being, such as the studies by Yap & Baharudin (2016) Lara et al. (2020), and Bhattarai et al. (2021). Self-efficacy is the belief in one's ability to perform well in new or stressful situations (Bandura, 1995). Individuals with high self-efficacy will complete tasks on time with the best quality. They do not rush and prepare a work schedule that aligns with their abilities and available time, remaining consistent and unaffected by distractions that could disrupt their work (Jaafar et al., 2012).

Self-efficacy has three indicators: magnitude, generality, and strength. Individuals with high self-efficacy will demonstrate they can complete complex tasks, approach tasks enthusiastically, view tasks positively, and perceive problems not as threats. With the positive outlook that students have towards challenges, they can achieve subjective well-being in their lives. Furthermore, generality is also high, meaning that students are confident in their ability to perform various tasks and are optimistic about completing a range of coursework despite the many demanding subjects they take. They can also manage their time and emotions when facing various assignment challenges. Lastly, the high strength aspect in students indicates that they possess the inner strength to overcome obstacles in their studies. This means that students are prepared and mentally strong in completing tasks and do not easily give up when faced with various academic challenges. This attitude makes them not easily discouraged, allows them to remain positive in college, and creates subjective well-being (Muretta as cited in Yulianawati, 2019; Wuryaningsih et al, 2020). Therefore, developing self-efficacy is the key to helping students achieve subjective well-being. This aligns with the research presented by Wuryaningsih et al. (2020), which states that individuals with high generalizability indicators are associated with the ability and confidence to complete tasks. Consequently, this experience and confidence in striving help individuals overcome difficulties and cope with stress. Similarly, Agustin & Afriyeni (2016) also stated that individuals with high self-efficacy are able to do difficult things, avoid anxiety, and helplessness. Efficacy is related to subjective well-being. Diener et al. (2009) mentions that individuals with high subjective well-being will have life satisfaction, be consistently happy, and not be easily discouraged.

Spirituality and self-efficacy have been shown to contribute to increased subjective well-being among Muslim students. However, this study found that spirituality contributes less than self-efficacy

to the subjective well-being of Muslim students. This aligns with research by Susanti et al. (2023), which found that spirituality had a smaller influence than psychological capital (hope, self-efficacy, resilience, and optimism) on the subjective well-being of Muslim students in Pekanbaru, and with research by Bukhori et al. (2022), which found that religiosity contributed less than self-efficacy to the subjective well-being of students in Indonesia.

The low contribution or influence of spirituality/religiosity could be due to several factors. First, the subjects are Muslim students in early adulthood, a stage where individuals define their self-identity, seek meaning in life, and explore various possible identities. Therefore, finding a life purpose that aligns with their hopes and dreams makes them feel happier and more mentally at peace, and their spirituality/religiosity can enhance their well-being (Pavelea & Culic, 2024). Unfortunately, the subjective well-being experienced by Muslim students is more related to fulfilling physical needs, the material environment of the campus, and lecturer-student interactions, rather than to happiness rooted in spirituality and transcendence (Zuhdi & Syarif, 2023). This indicates that Muslim students have not yet been able to meaningfully internalize the values of spirituality in their daily lives, resulting in a minimal impact on their perceived subjective well-being.

Second, spirituality/religiosity is a multidimensional, hidden (latent) concept at various levels, so this research approach needs to be expanded using a multidimensional latent variable mediation or moderation approach (Pavelea & Culic, 2024). This is supported by the research of Galek et al., (2015), which explains that the relationship between spirituality or religiosity will function better if there is mediation of the meaning of life in people who face challenges and difficulties in life or experience psychological problems. This is supported by Graham & Haidt, (2010); Ysseldyk et al. 2010 as cited in Singh et al. (2016) who state that among the many dimensions of well-being that are relevant to spirituality, "meaning of life" is considered one of the most important.

The limitation of this study is the uneven subject selection based on the demographics of the subjects, especially the demographics of gender. Since no difference test was conducted on each variable, we suggest that further research is expected to balance the subjects into two groups based on gender. It also compares subjective well-being in the two groups of subjects, especially Muslim students in Islamic universities.

CONCLUSION

This study successfully established that Islamic spirituality and self-efficacy significantly influence the subjective well-being of Muslim students in Pekanbaru, Indonesia. The findings demonstrated a positive correlation between these variables, suggesting that higher levels of Islamic spirituality and self-efficacy are associated with greater subjective well-being. This aligns with existing research, highlighting the importance of spirituality and self-efficacy in fostering positive mental health outcomes.

The practical implications of these findings are significant. By promoting Islamic spirituality and self-efficacy among Muslim students, educational institutions and community organizations can contribute to their overall well-being and academic success. This study provides valuable insights for developing interventions and programs supporting Muslim youth's spiritual and psychological development. Considering that self-efficacy plays a more significant role than spirituality, policymakers in higher education can pay attention to improving the abilities of Muslim students as an effort to achieve psychological well-being, which will later have an impact on students' academic success. The programs provided can refer to sources that can improve self-efficacy, as Bandura

(1997) explained, namely through direct experience, observation, and verbal persuasion. Moreover, it instills in Muslim students that high self-efficacy is believing in their abilities and carrying out tasks with commitment and consistency. However, upon completing their work, the individual entrusts everything to Allah the Almighty.

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