

Aqidah and Psychological Well-Being

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Abstract—This study aims to determine the relationship between *aqidah* (religious belief) and psychological well-being of Muslim students. The sample in this study are 209 Muslim students in Yogyakarta by quota sampling technic. The method of data collection in this study used *aqidah* scale and scale of psychological well-being. Data analysis was done by Spearman rho. Correlation coefficient (r_{xy}) = 0,277, $p < 0,001$ thus the null hypothesis is disputed. The results of the analysis show that there is a significant positive relationship between *aqidah* and psychological well-being of Muslim students. The effective contribution of *aqidah* to psychological well-being is 8,1%.

Keywords— *aqidah*, Muslim student, psychology, well-being

I. INTRODUCTION

Generally, health is a condition that is not only free from disease, but prosper physical, mental, and social. People who mental health include subjective ratings of psychological well-being, self- efficacy, autonomy, and self-actualization [24]. People criterion who mentally healthy are capable to recognize his potential, capable to confront pressure or stress, productive, helpful to others, and have good spirituality [25]. Positive psychology is part of human mental health. Positive psychology can be said as a new matter in the world of psychology.

As a new approach psychology, one of issue that are often discussed is well-being. Generally, well-being divided into two kinds, hedonic and eudemonic. Hedonic is well-being with main goal that is getting maximal satisfaction. Well-being is subjective so that each person has a different rating. Whereas eudemonic is well-being whose main goal is to explore self-potential as much as possible. Eudemonic represented by psychological-well-being are reflected in six dimensions [19].

Psychological well-being is a condition of psychological individuals are healthy with functioning aspect of positive psychology in process of achieving self-actualization [20]. Although, fact that occur in field, there are some cases or event which lead to low of psychological well-being.

The low of psychological well-being marked by the lows at each dimension of psychological well-being [7]. Individual who have a low level of psychological well-being tend to be susceptible to suffer depression 10 years that will come [22].

Depression is one of cause to make someone suicide. Quoting, from VOA Indonesia at 10 June 2018, WHO estimates that every 40 seconds someone ends his life [27].

Based on WHO data at 2012, the number of death due to suicide reach 10.000. That number increases compare amount of death in year 2010 amount to 5.000. Suicide is the biggest cause of death in the range of ages 10 to 24 years [26]. Rahayu said, level of suicide at Indonesia is quite high, reach 50.000 people every year [28]

Research Ismail and Indrawati [13] on the student obtained result low one of psychological well-being dimensions that is purpose of life. The impact on student not having vision and targets. Research Awaliyah and Listiyanti [3] on student who were in the region of Jabodetabek show the low one of psychological well-being dimension is environmental mastery.

One of factor that influence psychological well-being is religiosity [4]. Religiosity according to Glock & Stark [17] are level of knowledge, how to strong in the faith, how persevering carrying out worship and how deep appreciation of religion is held by individuals. One of dimension in religiosity is a religious believe. That dimension in Islam called *aqidah*. *Aqidah* is a belief that does not cause the slightest doubt [1]

Relations of *aqidah* with psychological well-being can be seen through theory of ABC (antecedent, belief, and consequence) by Ellis [6]. Antecedent is existence of a fact, event, or attitude of a person. Then belief is a conviction, view, value of an event, while consequence is as a result or reaction of individual in the form of feel. Psychological well-being is the impact or consequence of conviction which owned by individual toward an event or experience that happened to him.

Aqidah is foundation of a person in a religion, like a build requires a foundation to support. When the foundation is strong, it will be stronger. As well as humans, getting stronger *aqidah* then will be more robust confront every event in his life and can be resolve any problem that is encountered. Based on the background, the researchers limit scope of the problem is "It relationship *aqidah* with psychological well-being on the students?"

II. THEORETICAL FRAMEWORK

Psychological well-being is individuals who can function positively with fulfillment psychological function criteria [20]. An individual who psychologically healthy have positive attitude toward yourself and others. Psychological well-being is not only consisting of positive effect, negative effect, and

life satisfaction, but rather understood as a construct drawn into dimension psychological well-being [20]. The dimensions of psychological well-being according to Ryff [20] are self-acceptance, positive relation with others, autonomy, environmental mastery, purpose in life, and personal growth.

Self-acceptance is criterium or main characteristic from individual who are said to be mentally healthy. Individuals are also able to accept life in the past and be positive about yourself.

Positive relation with others is related to the ability to love which is the main component. Self-actualization is described as individuals who have empathy and compassion strong toward fellow humans, have a relationship warm interpersonal, mutual trust, make friendship and able to know other people well.

Autonomy emphasizes capable individual's self-determination, independence, and able to regulate behavior. They are free in determining the governing norms daily life, able to take decisions without ask other for approval, and do not depend on with other people. Environmental mastery is that individual able to create an environment in accordance with the conditions psychological. They have ability to manipulate and control complex environments.

Personal growth includes individual who continue to develop its potential to grow and develop as a human. They realize that self- actualization is a need and realize that potential is the essence of personal growth. Individuals are more open to experience and they change from time to time in positive terms.

Psychological well-being influence by some factor. According Huppert [11] the factor are social factor and brain development, genetic, personality, demographic, and socio economic. Other factor can influence psychological well-being based on research are religiosity [4], economy and work satisfaction [10], prosocial behavior [15]. Religiosity is one of factors that influence psychological well- being. According to Glock & Stark [23] mentioned that one aspect of religiosity is religious belief which in Islam teaching is known as *aqidah*.

Aqidah (religious belief) is something that are believed to be true by your heart, bringing tranquility to the soul, and becoming belief without doubting any of it [1]. *Aqidah* can be interpreted as the believing in six things, which we call pillars of *aqidah*: Allah, Angel, Books, Apostle, Judgement Day and *Qadha* and *Qadar*. According al-Banna [1], *aqidah* is divided into four main dimensions namely: *Ilahiyat*, *Nubuwwat*, *Ruhaniyat* and *Sam'iyat*.

Ilahiyat is a discussion of everything that is relating to Illah (God) such as the form of Allah, names and attributes of Allah, af'al Allah and other.

Nubuwwat is a discussion of everything that is dealing with Prophets and Apostles including discussion the Scriptures and miracles

Ruhaniyyat is a discussion of everything that is related to the metaphysics realms, such as angel, jinns, shaytan, spirit and others.

Sam'iyat is a discussion of everything which can only be known through *Sam'i* (theorem *Naqli*: Al-Qur'an and Sunnah), such as heaven, hell, nature *barzakh*, hell paradise, and others.

III. RESULT AND DISCUSSIONS

The sample consisted of 209 undergraduate students who are Muslim and spreading in several universities in Yogyakarta. Data collection in this study used a modification of Likert scale model. Psychological well-being measured by the scale of psychological well- being compiled by the researchers. This scale is 39 items with a discrimination power above 0.30 and reliability coefficient of 0,929. And then, researchers used *aqidah* scale compiled by Muslim [16] based on aspect *aqidah* by Hasan al Banna [1]. The *aqidah* scale is 31 items with a discrimination power above 0.30 and reliability coefficient of 0.893.

The following tables are assumption of normality and linearity test which were carried out before a statistical test.

Table.1 - Normality Test

Variable	Normal (p>0.05)	Description
PWB	0.200	normal
<i>Aqidah</i>	0.000	not normal

Based on the table above, it is known that the significance level of the psychological well-being variable is 0.20 ($p > 0,05$) and the *aqidah* variable is 0,00 ($p < 0,05$). Because the significance level of unconditional psychological well-being variable is more than 0.05 then the data distribution is normal. But the significance level of the *aqidah* scale is less than 0.05, so the data distribution is abnormal. Because of the research data do not meet the normality assumption test, the hypothesis testing is performed using non-parametric statistical techniques, namely

Spearman rho. Individuals who have a strong religiosity so level of psychological well-being the highest and will feel even a little negative feeling and events that create trauma. Research that support this research that is conducted by Mayasari [14] states that religiosity is associated with psychological well-being.

Individual who have a level psychological well-being that high would have the trait positive to himself, acknowledges and accepts all aspect positive or negative, and accepts are positive about life past. The concept self-acceptance in Islam called *Qana'ah*, as the word of God in At-Taubah verse 59 which means :

“And if they were content with what Allah and His Apostle gave them, and had said “Allah is sufficient for us, Allah will soon give us (more) out of His grace and His Apostle too. Surely to Allah do we make our petition.” (QS. At-Taubah : 59)

Word of Allah to explained that, human is not easy to break up and should belief with power of Allah and Allah will be giving the gift by another way [8].

Table. 2 Linearity Test

Variable	F	Linier (p<0.05)	Description
<i>Aqidah</i>	19.38	0.00	linear
PWB	8	0	linear

The result of the linearity test above showed that the relationship between *aqidah* and psychological well-being is linier

Table. 3 Hypothesis Test

Variable	Spearman rho	p (p < 0.05)	Description
PWB * <i>Aqidah</i>	0.277	0.00	Significant

Based on Spearman Rho statistical analysis, exist relationship between *aqidah* and psychological well-being were significant with correlation coefficient $r_{xy} = 0,277$ and significance value less than 0,05 is $p = 0,00$. Relationships both variables were significant and have a direction positive that students who have strong *aqidah* will acquire high psychological well-being.

The relationship *aqidah* with psychological well-being can be seen through the theory of ABC (antecedent, belief, and consequence) by Ellis (Corey, 2005). Antecedent is existence of a fact, event, or attitude of a person. Then belief is a conviction, view, value of an event, while consequence is as a result or reaction of individual in the form of feel. Psychological well-being is the impact or consequence of conviction which owned by individual toward an event or experience that happened to him. Psychological well-being in person that high level if has a purpose in life. According to Fitriani [8] dimensions of purpose in life include belief that make a person have a feeling that life have purpose and meaning. Like the word of Allah in surah Adz-Dzariyaat verse 56 which means :

“And I did not create the jinn and mankind except to worship Me.” (QS Adz;Dzariyaat : 56)

Like whom has written verse at the top, that man was created to worship to Allah swt as carrying out all obligations and stay away from all restrictions.

Research that once carried by Lovinger and Spero [8] said the commitment of religious have a relationship which one dimension of psychological well-being that is positive relationship with other. Better commitment religious an individual then it will be better level of relationship with the environment. According Schultz [21] results from the expansion of the self that growing good is a person healthy of psychological. They can able show a relationship that familiar to parents, children, partner and friendship.

The limitation of this research is a faking good. That indication with the tendency of the results research as much as 99% of subject were in category very high and high on the *aqidah* scale and 90% of subject were in category high and moderate on psychological well- being scale. The scale of normative like used by researchers vulnerable happened response hoax [12]. Before you begin to format your paper, first write and save the content as a separate text file. Complete all content and organizational editing before formatting. Please note sections A-D below for more information on proofreading, spelling and grammar.

IV. CONCLUSION

Based on the exposure the results of research, the conclusion that the relationship between *aqidah* and psychological well-being significant. This result is indicated by the correlation coefficient value $r_{xy} = 0,277$ and significant

value (1-tailed) $p = 0,000$ ($p < 0,05$). Donations effective of variable *aqidah* to psychological well-being amounted to 8,1% while 91,9% are other factors.

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