

Exploring Life Satisfaction as a Bridge Between *Taqwa* and Psychological Well-Being in Muslim Adolescents

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ABSTRACT

Life satisfaction is a crucial component of psychological well-being, and its role as a mediator between religious practices, such as *taqwa*, and overall mental health in Muslim adolescents is an emerging area of interest. The research aims to bridge the gap in understanding how religious values, particularly the love and fear of Allah, influence life satisfaction and psychological well-being. A mixed-methods approach with a convergent parallel design was employed to collect both quantitative and qualitative data. Quantitative data were gathered using validated scales. Qualitative data were obtained through open-ended questions to capture personal experiences. Structural Equation Modeling (SEM) was utilized to assess the direct and indirect relationships between variables, while qualitative analysis provided a contextual understanding of the quantitative findings. The quantitative analysis revealed that *taqwa* positively influenced both life satisfaction (path coefficient = 0.191, $p < 0.001$) and psychological well-being (path coefficient = 0.134, $p = 0.005$). Life satisfaction was found to significantly mediate the relationship between *taqwa* and psychological well-being, amplifying the beneficial effects of faith. However, the fear of Allah was not directly associated with psychological well-being and may contribute to anxiety when not balanced with love for Allah. Qualitative responses emphasized that authentic spiritual engagement, such as the love and worship of Allah, fostered peace and happiness among students. The findings highlight the importance of nurturing love, hope, and gratitude toward Allah, suggesting that faith-based programs should emphasize these aspects to improve mental health. This research can inform the development of emotional resilience and spiritual fulfillment programs in Islamic boarding schools.

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INTRODUCTION

The values of Islam instilled in students at Islamic boarding schools form the foundation for navigating various challenges they may face in life. These values emphasize ethical behavior and the importance of living spiritually constructive lives. Islamic boarding schools also provide a strong moral basis, shaping students into conscientious individuals capable of achieving personal and social well-being (Roqib, 2021). Alongside moral and spiritual development, these institutions focus on mental health—a critical component in fostering holistic, balanced individuals. Numerous factors, such as parental psychological control, autonomy frustration, spirituality, family social support, gratitude, self-acceptance, religious identity, and conscious self-regulation, have been identified as significant influences on the psychological well-being of adolescents in these settings (Manindjo et al., 2023; Ayub et al., 2022; Dewi et al., 2021; Morosanova et al., 2021; Lisnawati et al., 2019). Evidence shows that Islamic boarding schools enhance students' mental health through religious practices and teachings (Aman et al., 2019), particularly during the critical transition to boarding school life, which requires intervention and support to facilitate adjustment (Mander & Hasking, 2020).

Taqwa, a core concept in Islam referring to awareness and obedience to Allah, significantly influences life satisfaction and individual psychology, particularly among Muslim adolescents, including *santri*. Research has demonstrated positive correlations between religiosity, including facets of *taqwa*, and life satisfaction (Abdel-Khalek, 2010). *Taqwa* encompasses three key dimensions: a deep faith in Allah, characterized by understanding His attributes and omnipotence; a sincere love for Allah, which motivates worship and fosters positive attitudes and behaviors; and a profound fear of Allah, instilling a sense of awe and accountability (Guleryuz Erken et al., 2020; Ohlander, 2005). Religiosity has been identified as a key factor in supporting students' psychological well-being during the COVID-19 pandemic. During the COVID-19 pandemic, religiosity emerged as a significant factor in enhancing students' psychological well-being, further illustrating the relevance of *taqwa* in coping with life challenges (Supriatna et al., 2021). Their research offers valuable insights into how *taqwa*, a core aspect of religiosity, can act as a protective buffer against psychological distress. These findings emphasize the broader significance of religiosity in addressing mental health challenges in both academic and non-academic contexts.

Despite its importance, the relationship between *taqwa* and psychological well-being remains underexplored. Understanding this relationship is crucial, as *taqwa* serves as an integral element of the Muslim faith and may act as a protective factor, fostering resilience and psychological strength. This study also examines life satisfaction as a mediating variable between *taqwa* and psychological well-being, offering a broader perspective on the pathways through which faith contributes to mental health (Wahyuni et al., 2024). Understanding the relationship between *taqwa* and psychological well-being is

crucial, as *taqwa* is a fundamental aspect of the Muslim faith and may contribute to resilience and psychological strength. Psychological well-being is a rich and complex concept that involves several important aspects. These include building and maintaining positive relationships with others, attaining personal mastery, having the freedom to make choices, finding a sense of purpose and meaning in life, and continually growing and developing. The relationship between *taqwa* and psychological well-being is supported by evidence showing that *taqwa* enhances emotional intelligence and reduces stress and enhances resilience (David-Street et al., 2020; Gondal et al., 2023; Wahab et al., 2024; Wijaya et al., 2024). These findings suggest that *taqwa* can act as a protective factor, fostering resilience and psychological strength among Muslims. *Taqwa*, defined as piety or God-consciousness, which encompasses faith in God, love for God, and fear of God, is a significant construct in Islamic psychology (Nazam et al., 2022). Individuals with high *taqwa* are more likely to re-evaluate negative situations positively, finding meaning and purpose even in adversity (Wijaya et al., 2024). Further research is needed to explore this relationship and develop interventions that leverage *taqwa* to improve psychological well-being.

Life satisfaction, defined as a cognitive evaluation of one's overall quality of life, plays a significant role in individual well-being. It reflects awareness and a positive attitude toward one's life circumstances (Diener et al., 1985). The life satisfaction model described by Pavot et al. (2008) considers various dimensions, including past, present, and future evaluations, as well as overall life appraisal. Studies consistently reveal positive correlations between life satisfaction and psychological well-being (Lima & Novaes, 2006; Priambodo et al., 2021; Randal et al., 2021). Life satisfaction may mediate the association between *taqwa* and mental health by providing meaning and happiness in life.

This research addresses critical gaps in the literature by investigating the interplay of *taqwa*, life satisfaction, and psychological well-being among Muslim adolescents. Previous studies highlight life satisfaction as a predictor of psychological well-being (Freire & Teixeira, 2018) but fail to explore its role under the influence of *taqwa*, a key cultural and religious construct. Moreover, existing analyses lack a focus on Muslim adolescents, who experience unique cultural and religious influences on mental health (Brassai et al., 2010). Muslim adolescents, particularly those enrolled in Islamic boarding schools (*santri*), represent a distinct demographic characterized by unique cultural and religious influences that impact their mental health. Key protective factors such as religiosity and spirituality contribute significantly by offering a sense of purpose and community, which are essential for their psychological well-being (Abdel-Khalek et al., 2012; Akbayram et al., 2024; Shroff et al., 2023; Yahaya et al., 2012). *Taqwa*, or piety, is a central concept in Islam and aids adolescents in coping with stress and adversity. However, *santri* face particular challenges such as isolation from family, high academic and religious expectations, and cultural pressures, all of which may impact their mental well-being (Piko, 2023; Trong Dam et al., 2024). Protective factors like supportive relationships with family, peers, and teachers,

as well as engagement in spiritual practices and religious communities, enhance resilience and provide hope (Park, 2004; Piko, 2023). Grasping these dynamics is essential for creating effective and personalized mental health interventions for this group. Additionally, further research is necessary to uncover the specific ways in which *taqwa* and other religious concepts impact their mental well-being.

To address these gaps, the study proposes the following hypotheses: Love for Allah significantly influences life satisfaction (H1) and psychological well-being (H2) of Muslim adolescents. Faith in Allah has a significant impact on life satisfaction (H3) and psychological well-being (H4). Similarly, fear of Allah significantly affects life satisfaction (H5) and psychological well-being (H6). Furthermore, life satisfaction positively influences psychological well-being (H7) and mediates the relationship between faith in Allah (H8) and fear of Allah (H9) with psychological well-being. These hypotheses aim to uncover the intricate relationships between spiritual dimensions, satisfaction in life, and mental health, contributing to a holistic understanding of adolescent well-being in a faith-based context.

METHODS

Research Design

This study employs a mixed-methods approach with a convergent parallel design, enabling the simultaneous collection and analysis of quantitative and qualitative data. This design is ideal for capturing the complex relationships among *taqwa* (Islamic piety), life satisfaction, and psychological well-being. By integrating these methods, the study aims to provide comprehensive insights into how religious piety intersects with life satisfaction and psychological well-being among Muslim adolescents, offering valuable contributions to interventions promoting mental health and well-being in this demographic.

This study stands to gain significant insights by integrating both qualitative and quantitative methods. Quantitative data can uncover broad patterns and relationships, such as the connection between *taqwa*, life satisfaction, and psychological well-being, offering a general overview of trends within the target population. Meanwhile, qualitative data provides an opportunity to explore Muslim adolescents' more profound subjective experiences, shedding light on how *taqwa* shapes their sense of life satisfaction and, in turn, influences their psychological well-being. By incorporating both approaches, the research can achieve a more nuanced and comprehensive understanding, combining generalizable findings with detailed, context-specific perspectives that enhance the study's relevance and practical implications (Ballester et al., 2021; Jimenez et al., 2018; Veltmeyer et al., 2014).

Research Subject

The research involves 600 Muslim adolescents aged 14–18, drawn from grades X–XII, at three Islamic boarding schools in Pekanbaru, Indonesia. Participants

were selected through purposive sampling, targeting those enrolled in high school at these schools. The focus on adolescents within the unique educational and spiritual environment of Islamic boarding schools seeks to explore how *taqwa*, life satisfaction, and psychological well-being interconnect during a formative stage of their development.

Data Collection Method

Data collection integrates both quantitative and qualitative components. The quantitative aspect employs the Psychological Well-Being Scale for Muslim Societies (PWS-MS), a culturally and religiously sensitive instrument developed for Muslim populations (Akhtar et al., 2023). The 10 positively voiced items generated an alpha coefficient of .88. This is complemented by the *Taqwa* Scale, measuring Islamic piety (Nazam et al., 2022).

Based on the results of the validity and reliability analysis using the SEM method with SmartPLS, it was found that two items under the love for Allah variable were deemed valid but unreliable, with a Cronbach's Alpha value below 0.60. While these items appropriately measure the intended dimension, their internal consistency needs to be improved to support further analysis. Consequently, the love for Allah variable was excluded from the research model. The Satisfaction with Life Scale (Diener et al., 1985) collectively provides a robust framework for analyzing the relationships among the key variables. The correlations between each item and the total score for the five SWLS items range between .66 and .81, indicating strong internal consistency for the scale.

Qualitative data analysis was conducted as a complementary approach to address the limitations arising from removing the love for Allah variable. Analyzing qualitative data, particularly in exploring the relationship between religious practices and psychological well-being, benefits from a systematic approach combining thematic analysis, coding, and NVivo software. Thematic Analysis (TA) is a widely used method to identify and interpret patterns within data (Majumdar, 2019; Xu et al., 2020), following steps such as familiarization, generating initial codes, searching for themes, refining themes, and reporting findings (Naeem et al., 2023).

The coding process organizes data into meaningful categories, using inductive (data-driven) and deductive (theory-driven) approaches to uncover key themes while ensuring validity through respondent and researcher checks. NVivo software enhances this process by providing tools for data organization, efficient coding, and visualization of relationships between themes (Kaefer et al., 2015). By integrating these methods, researchers can achieve a structured and transparent analysis, yielding valuable insights into how religious practices influence psychological well-being in Muslim adolescents. Qualitative data is gathered through five open-ended questions designed to explore participants' experiences with religious practices and their perceived impact on psychological well-being. These questions examine tranquility derived from worship, the influence of *pesantren* activities on life satisfaction, the significance of mental

health at the *pesantren*, and the role of worship practices, such as congregational prayers, study sessions, or dhikr, in contributing to happiness and satisfaction.

Data Analysis Method

Data analysis employs multivariate statistical methods, including structural modeling, to explore predictive relationships and model development. The Partial Least Squares (PLS) approach is used for evaluating measurement and structural models alongside assessments of model fit and appropriateness (Hair et al., 2019). By leveraging the strengths of both PLS and mixed methods integration, researchers can achieve a comprehensive and nuanced understanding of these research questions, ultimately leading to more robust and actionable insights.

Ethical considerations are integral to the research process. Participation is entirely voluntary, with participants' rights and the study's purpose clearly communicated. Respondents are informed of their right to withdraw at any time without consequence. To ensure confidentiality, all data collection and reporting are anonymous, and stringent measures are in place to protect the privacy and well-being of participants. The study is designed to minimize any potential harm to respondents throughout its implementation.

RESULTS AND DISCUSSION

Result

Figure 1 shows the impact of the activities and programs held at the Islamic boarding school on students. The responses received were 301 positive and 230 negative. Respondents expressed positive statements revealing their experiences, satisfaction, and comfort in performing religious practices at the *pesantren*. They reported feeling very serene while worshipping Allah at the *pesantren*, with a sense of inner peace and better maintenance of their religious observances. Regarding the negative aspects, the students recounted their experiences in worshipping Allah by stating that the hot temperature in the mosque, as well as the lack of ventilation, makes them feel uncomfortable and makes it difficult for them to concentrate. Some students also mentioned that the atmosphere becomes less conducive after prayer, as many prefer to chat rather than engage in dhikr or prayers. This describes the majority's perception that the Islamic boarding school initiatives are good and positively affect the quality of student life. These findings highlight the role these programs can have on psychological well-being and correlate with the hypothesis that there is a relationship between being religious, participating in community activities, and life satisfaction in Muslim adolescents.

It is clear from Figure 2 that worship practices at the Islamic boarding schools provide an atmosphere of tranquility. Of the respondents, 460 said that worship brings peace in life, while just 83 of them disagreed. The respondents expressed their feelings about worship using words such as calm, satisfied, and happy. Many felt that acts of worship such as prayer (salat) and remembrance of God

(dhikr) help them achieve inner peace and tranquility. Some mentioned that they were satisfied with performing these acts of worship voluntarily and with full awareness. Congregational worship was considered beneficial as it enhanced a sense of togetherness, although some felt that religious studies were less effective for those who did not possess the texts. The respondents reported feeling better, calmer, and more content in their lives due to the regular worship practice. This result of the present study supports Hypothesis 2, as the love of Allah correlated significantly with psychological well-being. The data also show that worship at the institutions has spiritual and emotional environments that provide inner peace and stand out as an effective factor that supports mental health.

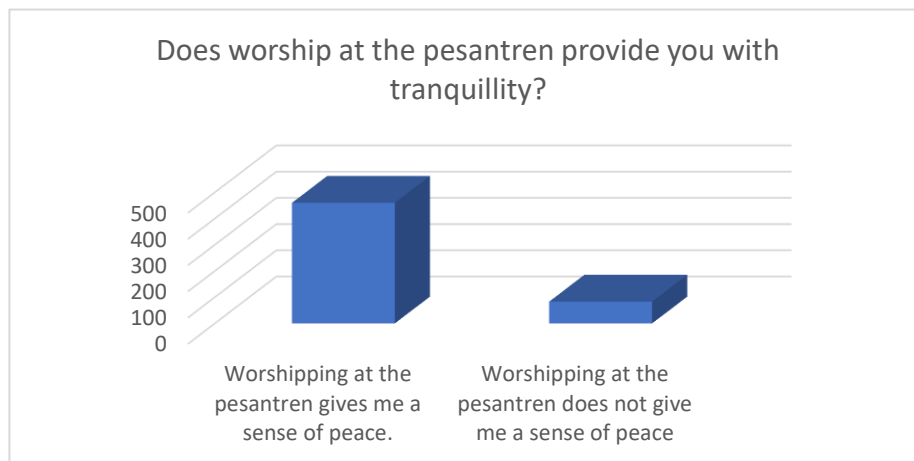


Figure 1. *Qualitative Analysis Hypothesis 1*

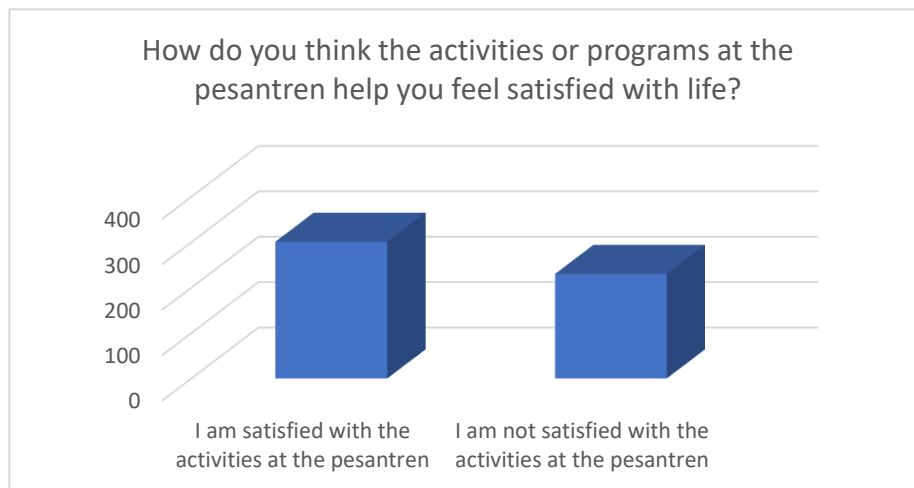


Figure 2. *Qualitative Analysis Hypothesis 2*

The results of the linearity test, as presented in Table 1, indicate that all relationships examined meet the assumption of linearity. Specifically, the quadratic effect of fear of Allah on psychological well-being demonstrates a path coefficient of 0.020 with a p-value of 0.449, indicating no significant quadratic relationship and confirming linearity. Similarly, the quadratic effect of faith in

Allah on life satisfaction shows a path coefficient of -0.003 with a p-value of 0.954, further supporting the linearity assumption. Lastly, the relationship between life satisfaction and psychological well-being has a quadratic path coefficient of -0.012 with a p-value of 0.717, confirming that the relationship is also linear. These findings validate the appropriateness of employing a linear approach to model these relationships within the study.

Table 1. Linearity Test

Quadrat Effect	Path Coefficient	P-value	Description
QE Fear of Allah → Psychological Well-being	0,020	0,449	Linearity Fulfilled
QE Faith in Allah → Life Satisfaction	-0,003	0,954	Linearity Fulfilled
QE Satisfaction with life → Psychological Well-being	-0,012	0,717	Linearity Fulfilled

Table 2 presents the path coefficients, p-values, and confidence intervals for various hypotheses related to faith in Allah, fear of Allah, life satisfaction, and psychological well-being. The analysis reveals significant relationships between these constructs, which can be interpreted in the context of existing literature on spirituality, psychological well-being, and life satisfaction. Hypothesis 3 indicates a positive path coefficient of 0.191 ($p < 0.001$) between faith in Allah and life satisfaction, with a 95% confidence interval ranging from 0.102 to 0.282. This finding aligns with previous research suggesting that spiritual beliefs can enhance life satisfaction by providing individuals with a sense of purpose and meaning in life (Khan et al., 2012; Alorani & Alradaydeh, 2017). The significant p-value further supports the robustness of this relationship, indicating that faith in Allah is a critical factor in enhancing life satisfaction among individuals.

Table 2. Hypothesis Testing (Direct Effect)

Hypothesis	Path Coefficient	p-value	95% Confidence Interval		F-square
			Lower Bound	Upper Bound	
H3. Faith in Allah → Life satisfaction	0,191	0,000	0.102	0.282	0,031
H4. Faith in Allah → Psychological Well-being	0,134	0,005	0.037	0.225	0,018
H5. Fear of Allah → Life satisfaction	0,199	0,000	0.115	0.290	0,034
H6. Fear of Allah → Psychological Well-being	0,030	0,522	-0.055	0.125	0,001
H7. Life satisfaction → Psychological Well-being	0,447	0,000	0.360	0.533	0,241

Similarly, hypothesis 4 demonstrates a positive relationship between faith in Allah and psychological well-being, with a path coefficient of 0.134 ($p = 0.005$). This finding is consistent with the literature that emphasizes the role of

spirituality in promoting psychological health (Weiss et al., 2016). The confidence interval for this hypothesis (0.037 to 0.225) suggests that the effect is not only statistically significant but also practically meaningful. The results of the path model analysis for hypothesis 5 show that fear of Allah is an essential predictor in explaining life satisfaction (model value = 0.199 and p-value = 0.000 < 0.05). In other words, this finding indicates that fear of Allah positively relates to life satisfaction in adolescents who study in Islamic boarding schools. The more they fear Allah, the more their life satisfaction can be enriched. The results are consistent with the assumption that religiosity can provide meaningfulness in life, which is essential for feeling satisfied with life (Nabila, 2023; Wilandika, 2019; Mahudin et al., 2016).

In contrast, hypothesis 6, which examines the relationship between fear of Allah and psychological well-being, yields a non-significant path coefficient of 0.030 (p = 0.522). This result suggests that fear of Allah may not have a direct impact on psychological well-being, which could be interpreted in light of the complex nature of religious emotions and their varying effects on individuals. The analysis also highlights a significant relationship between life satisfaction and psychological well-being (H7), with a path coefficient of 0.447 (p < 0.001). This strong correlation underscores the interconnectedness of these constructs, as higher life satisfaction is often associated with improved psychological well-being. The confidence interval (0.360 to 0.533) further reinforces the strength of this relationship, suggesting that enhancing life satisfaction could be a viable strategy for improving psychological well-being.

Table 3. Hypothesis Testing for Mediation Effect

Hypothesis	Path Coefficient	p-value	95% Confidence Interval		Upsilon v
			Lower Bound	Upper Bound	
H8. Faith of Allah → Life satisfaction → Psychological well-being	0,085	0,000	0,045	0,130	0,0073
H9. Fear of Allah → Life satisfaction → Psychological well-being	0,089	0,000	0,049	0,135	0,0079

Table 3 regarding hypothesis 8 shows that life satisfaction mediates the indirect effect of faith in Allah on psychological well-being. The results are statistically significant, with a path coefficient of 0.085 and a p-value of 0.000 (p<0.05), which shows that faith in Allah positively affects psychological well-being through increased Life satisfaction. The indirect effect is stable, ranging from 0.045 to 0.130 at the 95% confidence level, according to Cohen's guidelines (Oegbeibu et al., 2020), the mediation upslon v is high (0.175), moderate (0.075), and low (0.01). The mediation effect is small yet statistically significant (upsilon v = 0.0073). This result also implies that although faith in Allah is low, it still makes significant and indirect positive contributions to enhance adolescents' psychological well-

being in Islamic boarding schools, whereby life satisfaction becomes a pathway. The results of hypothesis 9 indicate that fear of Allah indirectly substantially affects psychological well-being via life satisfaction. The independent variable of fear of Allah indirectly influences the dependent variable of psychological well-being, mediated by life satisfaction, with a path coefficient value of 0.089 and a p-value ($p < 0,05$) = 0.000. The 95% confidence interval for this effect is (0.049, 0.135), indicating a strong, statistically significant and stable effect. A ϵ of 0.0079 evidenced a more minor but significant impact from mediation. These results show that the moderate effect of fear upon Allah can, as a proking of role, stimulate more life satisfaction among adolescents in Islamic boarding schools, hence psychological well-being. In both hypotheses, spiritual variables (fear of Allah and faith in Allah), which correspond to faith in Allah and fear of Allah, respectively, were claimed to be significant factors needed to boost psychological well-being through the mediating effect of life satisfaction. While effect sizes are relatively small, these findings highlight the substantial positive impact of these variables toward adolescent well-being within *pesantren* settings.

Table 4 R-Square

	R-Square	Q-Square
Life Satisfaction	0,114	0,105
Psychological Well-being	0,265	0,079

The R-squared value for the variable life satisfaction is 0.114, meaning that 11.4% of the variability in life satisfaction is explained by faith in Allah and fear of Allah. These two components of *taqwa* make a relatively small contribution to variations in the life satisfaction of Muslim adolescents. The Q-squared value of 0.105 for life satisfaction suggests the model has low but positive predictive relevance for this variable. Similarly, the Q-squared value of 0.079 for psychological well-being indicates weak but still relevant predictive accuracy.

The R-squared value for psychological well-being is 0.265, indicating that 26.5% of the variability in psychological well-being is explained by the independent variables in the model, namely faith in Allah, fear of Allah, and life satisfaction as a mediator. The research model successfully explains some factors influencing Muslim adolescents' psychological well-being. However, factors outside this model likely affect a substantial amount of the variability in psychological well-being.

Discussion

The results indicated that participation in organized activities within Islamic boarding schools significantly enhances adolescents' quality of life by improving fulfillment, a key component of psychological well-being (Hizbullah & Mulyati, 2022). This finding supports the hypothesis that religion and religious activities positively influence life satisfaction (Zaini & Manesh, 2020). Adolescents in Islamic boarding schools often experience enhanced psychological well-being through structured religious activities and spiritual practices (Khamida et al.,

2023; Khamida et al., 2024). These activities foster emotional and spiritual stability, which are crucial for psychological health. Additionally, extracurricular activities, such as scouting, martial arts, and cultural programs, contribute to character development and instill values like discipline, leadership, and empathy (Huda et al., 2024; Musriadi et al., 2022). further supporting students' overall psychological well-being. Love for Allah, fear of Allah, and faith in Allah can significantly strengthen psychological well-being by fostering emotional and spiritual stability.

Spirituality, particularly the elements of *taqwa*, significantly impacts students' subjective well-being. According to Hasanah et al. (2023); Padzil et al., (2020). A strong relationship exists between spirituality and subjective well-being, accounting for 81.3% of the variance in subjective well-being among *santri*. This finding suggests that higher levels of *taqwa* are associated with enhanced psychological well-being. Participants reported positive experiences, such as a deep sense of peace and serenity during worship activities. Many respondents emphasized the comfort and focus gained from organized communal worship practices in mosques or Islamic boarding schools. Encompassing faith, love, and fear of Allah, *taqwa* significantly enhances students' spiritual and psychological health (Nazam et al., 2022). Supported by communal worship and a nurturing environment, spiritual well-being is crucial for students' overall well-being (Hasanah et al., 2023; Khamida et al., 2023). These findings align with prior research (Aycan, 2024; Al-Issa, 2021), demonstrating that faith rooted in love, hope, and gratitude has more excellent psychological benefits than fear-based religiosity. Positive faith uplifts emotional health and provides a greater sense of purpose, which, in turn, supports long-term mental health. Religious practices and rituals also offer emotional support during challenging times (Aycan, 2024). As Długosz et al. (2022) noted, participation in religious activities fosters social relationships and a sense of purpose, improving mental health. In Islamic teachings, happiness and well-being are partially attributed to closeness to Allah through love and gratitude (*shukr*). While fear of Allah serves as a moral compass, the positive emotional impact of love and faith significantly enhances life satisfaction and mental health (Salleh et al., 2021). This study examines the relationship between self-regulation, self-efficacy, and psychological well-being among undergraduate students at Salahaddin University in Kurdistan. It underscores the importance of life satisfaction as a mediator that enhances the impact of religiosity on well-being.

However, some students reported discomfort during worship due to inadequate ventilation or insufficient fans in mosques, leading to restlessness and difficulty concentrating during prayers (Sedayu, 2019). Addressing these issues by improving ventilation and cooling systems in mosques and dormitories could enhance students' comfort and psychological well-being (Reda et al., 2022). Additionally, some students noted disruptions in the spiritual atmosphere after prayers when others engaged in casual conversations instead of *zikr* (remembrance of Allah) or supplication. These schools' strict routines and high

expectations can also lead to stress, negatively affecting spiritual well-being (Khamida et al., 2024; Aulia et al., 2024). Implementing effective coping mechanisms and support systems is essential to mitigate these challenges and foster a positive psychological environment. Despite these challenges, students observed that such environments promote positive behaviors, enhance spiritual development, and strengthen the sense of community, all contributing significantly to their overall psychological well-being.

Research on Muslim populations indicates that life satisfaction mediates the relationship between religious practices and psychological well-being, particularly for *santri*. Religious practices, such as prayers and rituals, positively influence life satisfaction, which mediates improved psychological outcomes, such as reduced deviance, greater autonomy, and a stronger sense of purpose. Furthermore, the meaning and purpose derived from religiosity play a critical role in enhancing psychological well-being and reducing distress. However, the impact of religious practices varies across cultural and contextual factors, highlighting the need to consider the unique environment of *santri* when exploring these relationships.

CONCLUSIONS

This study highlights the significant role of religious engagement and community activities in fostering psychological well-being among Muslim adolescents in *pesantren* settings. The findings demonstrate that activities and worship practices at the *pesantren* positively influence life satisfaction and tranquility, with faith in Allah as a crucial factor in enhancing these outcomes. Life satisfaction emerged as a key mediator, strengthening the positive impact of religiosity on psychological well-being. However, fear of Allah, particularly when tied to punitive notions, was found to be less effective in supporting mental health, potentially contributing to anxiety and stress. These insights underscore the need for *pesantren* and similar institutions to prioritize fostering an environment that encourages authentic spiritual connections through love, hope, and gratitude rather than fear-based religiosity. Practical applications of this research include designing programs that promote emotional resilience and a deepened sense of purpose while reducing stressors and barriers to spiritual engagement.

The sample for this study was limited to only three *pesantren* (Islamic boarding schools) in Pekanbaru, which may restrict the generalizability of the findings. To enhance the robustness of future research, it would be beneficial to expand the sample size to include a more diverse range of *pesantren* across different regions. Additionally, employing more refined measurement tools could improve the accuracy and reliability of the data collected. By broadening the scope of the sample and utilizing better measurement instruments, future studies can provide a more comprehensive understanding of the relationship between *taqwa*, life satisfaction, and psychological well-being among *santri*.

Future research should explore strategies for addressing the challenges highlighted by students, such as logistical issues during worship and excessive responsibilities. Additionally, longitudinal studies could examine the long-term effects of religious and community engagement on psychological well-being, providing further evidence to refine interventions. This study contributes to a growing understanding of the intersection between religiosity and mental health, offering a framework for promoting holistic development in adolescent populations.

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