

# Religiosity and Self-Regulation Predicting Flourishing among Islamic Education Students

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## ABSTRACT

This study aims to analyze the role of religiosity and self-regulation in predicting the flourishing of students in the Islamic Religious Education Study Program at Ahmad Dahlan University. A mixed-methods approach with a concurrent triangulation strategy was employed, in which quantitative and qualitative data were collected simultaneously to complement one another. Quantitative data were obtained from a final sample of 142 students selected through proportionate stratified random sampling, using a Likert-scale questionnaire comprising three validated instruments: the Flourishing Scale, a religiosity scale, and a self-regulation scale, each demonstrating strong internal consistency (Cronbach's Alpha ranging from 0.84 to 0.91). Qualitative data were derived from open-ended responses and were analyzed thematically to deepen the interpretation of the quantitative findings. Descriptive analysis revealed that student flourishing was in the high category ( $M \approx 82\%$ ), supported by very high religiosity ( $M \approx 89.6\%$ ) and relatively good self-regulation ( $M \approx 78.6\%$ ). Multiple linear regression analysis further indicated that both religiosity ( $\beta = 0.379$ ,  $p < 0.001$ ) and self-regulation ( $\beta = 0.301$ ,  $p = 0.001$ ) significantly and positively predicted flourishing, jointly explaining 42.5% of its variance ( $R^2 = 0.425$ ,  $F(2,139) = 31.284$ ,  $p < 0.001$ ). Qualitative findings reinforced these results, showing that spiritual values and self-regulatory skills help students find academic meaning, sustain motivation, and enhance psychological well-being. Overall, the integration of religiosity and self-regulation constitutes an important foundation influencing student flourishing, underscoring the need for a holistic development strategy encompassing the spiritual, academic, and psychological domains of student life.

## 1. INTRODUCTION

Flourishing is a central concept in positive psychology that refers to an individual's optimal functioning, characterized by psychological well-being, meaningful life, positive relationships, engagement, and personal accomplishment (Koenig, 2012), (Park, 2005). In higher education, flourishing has become an important indicator because it is associated with academic success, learning engagement, resilience, and mental health, even as increasing academic demands, social pressures, and rapid societal changes expose university students to stress, anxiety, and declining motivation (Mostert et al., 2016). Students of the Islamic Religious Education (PAI) Study Program face a distinctive challenge: they are expected not only to achieve academic excellence but also to demonstrate strong moral character and religious commitment. Within the framework of positive psychology, flourishing reflects a state in which individuals experience psychological well-being, meaningful life, positive social relationships, and continuous personal growth (Fadlillah et al., 2025), (Diener & Wirtz, 2010), and students with higher flourishing tend to show greater learning engagement, stronger academic resilience, and better mental health outcomes (Aditya & Martoyo, 2024). Identifying the factors that contribute to flourishing among PAI students is therefore essential

for supporting both their personal and academic development. Among the internal factors associated with flourishing, religiosity and self-regulation have received considerable attention. Religiosity provides individuals with meaning, spiritual coping, and psychological resilience, enabling them to respond more adaptively to life's challenges (Koenig, 2012) (Xu, 2016) (Mukarammah, 2024). Meanwhile, self-regulation refers to the ability to manage thoughts, emotions, and behaviors to achieve personal goals effectively (Schraw & Vegas, 2000); students with stronger self-regulation generally demonstrate better learning strategies, emotional control, and academic persistence, all of which contribute positively to psychological well-being (Tangney et al., 2004), (Grahani et al., 2024).

Although previous research has reported positive associations between religiosity, self-regulation, and psychological well-being, most studies have examined these variables separately, using predominantly quantitative approaches that provide limited insight into how students subjectively integrate spiritual values and self-regulatory skills in their academic lives. Limited research has investigated their simultaneous contribution in predicting flourishing, particularly among Islamic Religious Education students in Indonesia, and few studies have combined quantitative and qualitative approaches to explain how the two variables interact in shaping students' flourishing. This gap is particularly relevant in Islamic higher education, where students are expected to develop both academic excellence and religious character, suggesting that the interaction between religiosity and self-regulation may play a distinctive role in promoting flourishing. To address this gap, the present study investigates religiosity and self-regulation as simultaneous predictors of flourishing among Islamic Religious Education students at Ahmad Dahlan University, using a mixed-methods design that integrates quantitative findings with qualitative evidence. Specifically, this study aims to examine (1) the effect of religiosity on flourishing, (2) the effect of self-regulation on flourishing, and (3) the combined contribution of both variables in predicting flourishing. The findings are expected to contribute to positive psychology and Islamic education literature while offering practical implications for developing holistic student development programs in Islamic higher education.

## 2. METHODS

This study employed a mixed-methods approach with an explanatory sequential design, combining quantitative and qualitative methods conducted sequentially (Creswell & Plano Clark, 2018). In the first stage, quantitative data were used to test the role of religiosity and self-regulation as predictors of student flourishing. The second stage employed a qualitative approach to deepen and interpret the quantitative findings through participants' subjective experiences.

### 2.1 Participants and Sampling

The population comprised all active students of the Islamic Religious Education Study Program, Ahmad Dahlan University. Quantitative samples were determined using proportionate stratified random sampling based on batch, with sample size referring to the statistical adequacy required for multiple linear regression analysis (Hair et al., 2019; Cohen, 1992; Green, 1991). The final sample consisted of 142 students who completed the questionnaire in full and met the inclusion criteria, after data screening to eliminate incomplete responses. Qualitative participants were selected through purposive sampling based on variations in flourishing levels (high, medium, low) from the quantitative results, with selection continued until data saturation was achieved.

### 2.2 Instruments

Quantitative data were collected using a Likert-scale questionnaire comprising three instruments: (1) the Flourishing Scale (Diener & Wirtz, 2010); (2) a religiosity scale measuring belief, worship practices, spiritual experience, and internalization of religious values (Mullachelasari & Efendi, 2025); and (3) a self-regulation scale based on the concept of self-regulated learning

(Schraw et al., 2000). All instruments underwent content validity testing through expert judgment (Roebianto et al., 2023), with corrected item-total correlations ranging from 0.42 to 0.78 (exceeding the 0.30 threshold). Reliability testing using Cronbach's Alpha (Zakariya, 2022) yielded  $\alpha = 0.89$  (religiosity),  $\alpha = 0.84$  (self-regulation), and  $\alpha = 0.91$  (flourishing), all exceeding the accepted 0.70 threshold (Reyes-Perez et al., 2025).

### 2.3 Data Analysis

Quantitative data were analyzed using descriptive statistics and multiple linear regression, while qualitative data were analyzed thematically through coding, categorization, and theme discovery. The two datasets were integrated at the interpretation stage: quantitative results informed participant selection and the qualitative interview guide, a connecting approach characteristic of explanatory sequential design (Toyon, 2021), and qualitative findings were used to clarify and contextualize the statistical results. Credibility was reinforced through source triangulation across questionnaire results, open-ended responses, and interviews (Morgan, 2024), alongside member checking and audit trails, with research ethics maintained through informed consent and confidentiality. The operationalization of the three main variables religiosity, self-regulation, and flourishing is presented in Table 1.

**Table 1.** Operational Research Variables

| Variable        | Dimensions             | Indicator                               |
|-----------------|------------------------|-----------------------------------------|
| Religiosity     | Confidence             | Belief in religious teachings           |
| Religiosity     | Worship Practices      | Consistency of worship implementation   |
| Self-Regulation | Behavior Control       | Ability to organize learning activities |
| Self-Regulation | Self-Evaluation        | Self-reflection skills                  |
| Flourishing     | The Meaning of Life    | Have a clear purpose in life            |
| Flourishing     | Positive Relationships | Harmonious social relations             |

## 3. RESULTS AND DISCUSSION

### 3.1 RESULTS

Descriptive analysis shows that overall student flourishing falls in the high category ( $M \approx 82\%$ ), supported by very high religiosity ( $M \approx 89.6\%$ ) and fairly good self-regulation ( $M \approx 78.6\%$ ).

**Table 2.** Flourishing Profile of PAI Students

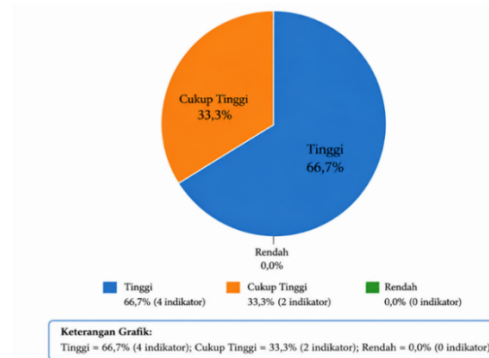
| Dimension                     | Percentage | Category |
|-------------------------------|------------|----------|
| Have a clear purpose in life  | 81.6%      | High     |
| Feeling life is meaningful    | 83.0%      | High     |
| Positive social relationships | 81.8%      | High     |
| Able to live life well        | 81.0%      | High     |
| Optimistic about the future   | 83.2%      | High     |
| Average Flourishing           | $\pm 82\%$ | High     |

**Table 3.** Profile of Religiosity of PAI Students

| Aspect                                     | Percentage   | Category  |
|--------------------------------------------|--------------|-----------|
| Believing God plays a role in life         | 92.0%        | Very High |
| Feeling calm during worship                | 90.2%        | Very High |
| Making religion a life guideline           | 89.4%        | Very High |
| Consistently performing obligatory worship | 86.8%        | High      |
| Average Religiosity                        | $\pm 89.6\%$ | Very High |

**Table 4.** Self-Regulation Level of PAI Students

| Aspect                                      | Percentage | Category   |
|---------------------------------------------|------------|------------|
| Setting clear learning goals                | 82.0%      | High       |
| Planning learning activities                | 78.4%      | High       |
| Being aware of difficulties while studying  | 74.4%      | Quite High |
| Controlling oneself from distractions       | 78.8%      | High       |
| Evaluating learning outcomes                | 74.6%      | Quite High |
| Improving learning strategies after failure | 79.6%      | High       |



**Figure 1.** Distribution of Self-Regulation Levels Among PAI Students

Most self-regulation indicators (66.7%, four of six indicators) fall in the "High" category; the remaining 33.3% (two indicators recognizing difficulties and evaluating outcomes) fall in Quite High.

**Table 5.** Summary of Multiple Linear Regression Analysis

| Predictor       | B     | SE    | $\beta$ | t     | Sig.  |
|-----------------|-------|-------|---------|-------|-------|
| (Constant)      | 1.245 | 0.318 | —       | 3.915 | 0.000 |
| Religiosity     | 0.412 | 0.087 | 0.379   | 4.736 | 0.000 |
| Self-Regulation | 0.336 | 0.094 | 0.301   | 3.574 | 0.001 |

Model Summary:  $R = 0.652$  |  $R^2 = 0.425$  | Adjusted  $R^2 = 0.412$  |  $F(2,139) = 31.284$  | Sig.  $F = 0.000$

**Table 6.** Integration of Religiosity, Self-Regulation, and Flourishing

| Aspect          | Percentage |
|-----------------|------------|
| Religiosity     | 81.0%      |
| Self-Regulation | 78.6%      |
| Flourishing     | 80.0%      |

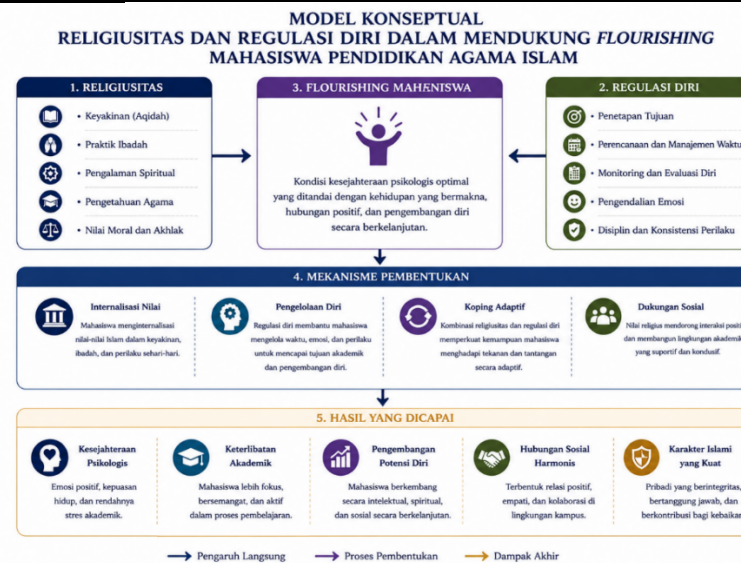
**Table 7.** Students' Qualitative Perception of Religiosity, Self-Regulation, and Flourishing

| Theme           | Description                                                                                                                                                                                                                                    | Quotes                                                                                                    |
|-----------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|
| Religiosity     | Religiosity is a spiritual foundation that helps students interpret life, maintain psychological calm, and foster optimism in facing academic challenges. Students view learning as part of worship and moral responsibility.                  | "Religion gives me peace of mind and makes me stronger to face problems."                                 |
| Self-Regulation | Students are able to manage the learning process independently, set goals, control distractions, make plans, and re-evaluate learning strategies when failures occur. Self-regulation helps them be more disciplined, focused, and consistent. | "I organize myself by making priorities, determining important scales, and creating a learning schedule." |
| Flourishing     | Students show good psychological well-being, have clear life goals, positive social relationships, optimism, and are able to deal with academic pressure more calmly.                                                                          | "It's happy when I can live my life calmly, gratefully, and stay optimistic."                             |

**Table 8.** Synthesis of Research Findings

| Aspect      | Current Condition | Development Need                                      |
|-------------|-------------------|-------------------------------------------------------|
| Flourishing | High              | Strengthening of meaning and self-development         |
| Religiosity | Very High         | Consistency in the implementation of religious values |

Self-Regulation Quite High Strengthening evaluation and learning strategies  
Psychological Well-being Good Academic and psychological assistance



**Figure 2.** Conceptual Model of Student Flourishing Based on Religiosity and Self-Regulation

## 3.2 DISCUSSION

### 3.2.1. Predictive Role of Religiosity and Self-Regulation

The multiple linear regression results presented in Table 5 provide the empirical backbone for interpreting how religiosity and self-regulation function as psychological resources in the lives of Islamic Religious Education (PAI) students. Both predictors yielded p-values below the conventional 0.05 threshold, indicating that the observed relationships are unlikely to have occurred merely by chance. Religiosity was found to significantly and positively predict flourishing ( $\beta = 0.379$ ,  $p < 0.001$ ), thereby supporting H1. This finding is consistent with evidence that spiritual commitment strengthens young people's capacity to thrive by fostering a stable sense of meaning and purpose, a psychological anchor that becomes especially important during the uncertainties of early adulthood and higher education (Buenconsejo & Alfonso, 2023). Self-regulation was similarly found to significantly and positively predict flourishing ( $\beta = 0.301$ ,  $p = 0.001$ ), supporting H2, in line with research demonstrating that non-cognitive regulatory factors including self-efficacy, engagement, and behavioral regulation meaningfully contribute to positive academic and psychological outcomes among university students (Pérez-González et al., 2022). When entered simultaneously into the regression model, religiosity and self-regulation jointly and significantly predicted flourishing, explaining 42.5% of its variance ( $R^2 = 0.425$ ,  $F(2,139) = 31.284$ ,  $p < 0.001$ ), thereby supporting H3. This joint contribution reinforces the view that personal regulatory capacity, when combined with a spiritual or contextual support system, produces stronger well-being outcomes than either factor operating alone (López-Madriral et al., 2022; Prefontaine & Revell, 2025).

In other words, religiosity and self-regulation should not be treated as competing explanations for student flourishing, but as complementary systems: one supplying meaning and emotional steadiness, the other supplying behavioral direction and consistency. This complementary pattern is not unique to the PAI student population studied here. Similar dynamics have been observed among broader university populations, where religiosity and related belief-based coping mechanisms emerged as significant predictors of overall flourishing (Shdaifat et al., 2024). and among other student groups, where religious experience and autonomous motivational needs were identified as consistent predictors of psychological well-being (Gurba & Gurba, 2025). These parallels suggest that the mechanism uncovered in this study the joint operation of spiritual meaning-

making and self-directed behavioral regulation may generalize, at least partially, beyond the specific institutional and religious context of Ahmad Dahlan University. At the same time, some interpretive caution is warranted. A statistically significant regression coefficient indicates evidence against the null hypothesis; it does not, by itself, constitute definitive proof of a causal relationship between religiosity, self-regulation, and flourishing (Bonovas & Piovani, 2023; Kwak, 2023). The cross-sectional nature of the quantitative data means that reverse or reciprocal pathways cannot be ruled out for instance, it is plausible that students who already flourish psychologically find it easier to sustain religious practice and self-regulated behavior, rather than religiosity and self-regulation being the sole originating causes of flourishing. Moreover, the moderate  $R^2$  value of 0.425, while meaningful, indicates that more than half of the variance in flourishing remains unexplained by these two predictors alone. This is not itself a weakness of the model; in social science research, an  $R^2$  in the moderate range is considered acceptable, since the primary goal of such modeling is typically to establish whether predictors exert a statistically significant effect rather than to achieve near-perfect prediction (Ozili, 2023). Nonetheless, it does imply that other internal or contextual factors such as social support, academic environment, or emotional intelligence likely also play a role in shaping student flourishing, a point that is revisited in the concluding section of this study.

### **3.2.2. Religiosity as the Primary Foundation of Student Flourishing**

The descriptive results in Table 3 show that religiosity among PAI students falls into the very high category ( $M \approx 89.6\%$ ), with particularly strong scores on belief in God's role in life (92.0%), calmness during worship (90.2%), and treating religion as a life guideline (89.4%). These findings resonate strongly with Harold G. Koenig's argument that religiosity can help individuals attain inner peace, sustain life expectancy, and achieve better mental health outcomes, because religion provides a coherent system of meaning and psychological support that individuals can draw upon during periods of stress (Koenig, 2012). The prominence of the belief-in-God indicator, in particular, suggests that for PAI students, religiosity is not merely a matter of formal religious identity or institutional affiliation, but has become internalized as a cognitive and emotional framework through which academic and personal difficulties are interpreted and processed. This interpretation is further reinforced by Kenneth Pargament's theory of religious coping, which frames religiosity as an active coping resource one through which individuals manage life's pressures through prayer, belief in a higher power, and the construction of positive meaning around adverse experiences (Xu, 2016). The qualitative data collected in this study lend direct support to this theoretical framing. Students' open-ended responses, summarized thematically in Table 7, described religion as a source of composure and strength as one participant stated, religious practice provides a sense of peace and makes them stronger in confronting problems. Such accounts illustrate that religiosity operates not only as an abstract belief system but as a lived, functional coping mechanism that students actively deploy when facing academic stress, uncertainty, and personal challenges.

These findings also align with prior research conducted in comparable cultural and religious contexts. Ancok and Suroso (2018) argue that religiosity provides a sense of security, psychological calm, and self-control in the face of life pressures, while Aflakseir and Coleman (2011) similarly note that religious practices function as an effective coping mechanism for managing the stress and challenges associated with academic life. More recent work by Qonita and Saleh (2025) extends this line of reasoning specifically to the developmental period relevant to this study's population, showing that religiosity and religious coping contribute positively to increases in flourishing by building meaning in life, hope, and psychological well-being during the early-adult transition a period that closely corresponds to the university years experienced by the PAI students sampled here. Taken together, these converging strands of evidence support the conclusion that religiosity functions as the primary psychological foundation upon which PAI students' flourishing is built, providing not just

spiritual conviction but tangible emotional regulation, optimism, and resilience in the face of academic demands.

### 3.2.3. Self-Regulation and Academic Adaptation

While religiosity emerged as the stronger of the two predictors in the regression model, self-regulation nonetheless played a substantial and theoretically coherent role in shaping student flourishing. As shown in Table 4, self-regulation indicators were generally in the high category, with students demonstrating particular strength in setting clear learning goals (82.0%) and in improving their learning strategies following experiences of failure (79.6%). These patterns align closely with Barry J. Zimmerman's theory of self-regulated learning, which conceptualizes self-regulation as an active, cyclical process in which individuals plan, monitor, and evaluate their own learning behavior in pursuit of specific academic goals (Zimmerman, 1989). The relatively strong performance on goal-setting suggests that PAI students possess a structured academic orientation, allowing them to prioritize tasks and direct their effort more efficiently than students who lack such clarity of purpose. However, the results also reveal a more nuanced picture. As illustrated in Figure 1, while the majority of self-regulation indicators (66.7%, or four of six indicators) fell into the high category, the remaining indicators recognizing learning difficulties (74.4%) and evaluating learning outcomes (74.6%) fell into the comparatively lower "quite high" category. This gap is theoretically significant, because self-reflection and self-monitoring constitute a core component of effective self-regulated learning; without accurate self-assessment, students may struggle to identify precisely where their learning strategies are falling short, thereby limiting the corrective value of subsequent strategy adjustments (Zimmerman, 1989). This finding is consistent with the broader self-regulated learning literature, which emphasizes that goal-setting, behavioral control, and emotional regulation must operate in tandem with self-evaluation to produce durable academic and psychological benefits (Schraw et al., 2000).

Students with strong self-regulation more generally demonstrate improved learning strategies, greater emotional control, and enhanced academic persistence all of which are understood to contribute positively to psychological well-being (Tangney et al., 2004) yet the comparatively weaker self-monitoring capacity observed in this sample suggests that PAI students' self-regulatory development, while solid, has not yet reached full maturity across all of Zimmerman's proposed regulatory phases. Importantly, the qualitative findings reveal that self-regulation among PAI students is not purely a secular, academically-oriented process, but is frequently interwoven with spiritual meaning. Several students described their approach to studying compiling schedules, prioritizing tasks, and adjusting strategies after failure in terms that explicitly connected academic discipline to religious intention, framing the act of learning itself as a form of worship. This blending of spiritual and regulatory motivation is notable because it suggests that, for this population, self-regulation is not experienced as a separate, purely cognitive-behavioral skillset (as it might be in secular educational contexts), but as an extension of religious identity and moral responsibility, a pattern broadly consistent with findings on regulatory differences between student populations navigating competing academic and personal demands (Grahani et al., 2024).

### 3.2.4. Integration of Religiosity and Self-Regulation in Shaping Flourishing

The most theoretically important contribution of this study lies not in the independent effects of religiosity or self-regulation, but in their joint and complementary operation, as summarized in Table 6 and further synthesized in Table 8. Table 6 shows that religiosity (81.0%), self-regulation (78.6%), and flourishing (80.0%) cluster closely together at comparably high levels, suggesting a mutually reinforcing relationship rather than two isolated psychological domains. This pattern is consistent with Martin Seligman's PERMA framework, which conceptualizes flourishing as an integrated state comprising positive emotion, engagement, positive relationships, meaning, and accomplishment (Seligman, 2011); religiosity in this study appears to feed most directly into the

"meaning" and "positive emotion" components of this model, while self-regulation feeds more directly into "engagement" and "accomplishment." Ed Diener's complementary conceptualization of flourishing as a state characterized by optimal psychological functioning, positive social relationships, and high life satisfaction further supports this integrative reading, since both religiosity and self-regulation, in different but converging ways, appear to enhance students' capacity to function optimally across academic and personal domains (Diener & Wirtz, 2010). This integrative interpretation is corroborated by prior research specifically examining the joint influence of religiosity and self-regulation on students' self-adjustment and psychological well-being, which similarly found that these two constructs do not operate as substitutes for one another but as mutually reinforcing resources (Poerwanto & Murdiyani, 2021). It is also consistent with a broader body of research on student well-being in higher education, which emphasizes that flourishing is shaped not by any single internal trait but by the interaction between personal adaptability, environmental support, and the balance between individual and social dimensions of student life (Mostert et al., 2016).

Within the specific context of Islamic higher education, this integration takes on a distinctive character: religiosity supplies students with a stable, transcendent framework of meaning and moral orientation, while self-regulation supplies the behavioral scaffolding—goal-setting, self-monitoring, emotional control, and adaptive strategy revision—necessary to translate that meaning into sustained academic effort and psychological stability. The conceptual model presented in Figure 2 visually synthesizes this integrative process. It depicts religiosity as generating internal psychological resources—meaning in life, inner peace, and moral orientation—while self-regulation supplies parallel behavioral mechanisms, including goal-setting, emotional control, and effective time management. According to the model, the interaction between these two systems produces more stable psychological well-being, higher academic enthusiasm, and greater adaptability to academic challenges. This visualization underscores a broader theoretical point relevant to positive psychology and Islamic education alike: student flourishing should not be approached as a problem to be solved through academic intervention alone, nor through spiritual development alone, but through a holistic strategy that deliberately integrates spiritual, intellectual, and emotional dimensions of student life. For Islamic Religious Education students in particular—who are expected to embody both academic competence and religious character—this integration is not merely beneficial but structurally necessary, since their professional and personal identities are themselves built on the fusion of these two domains.

#### 4. CONCLUSION

This study confirms that religiosity and self-regulation each significantly and positively predict flourishing among Islamic Religious Education students at Ahmad Dahlan University ( $\beta = 0.379$ ,  $p < 0.001$  and  $\beta = 0.301$ ,  $p = 0.001$ , respectively), and jointly explain 42.5% of the variance in flourishing ( $R^2 = 0.425$ ,  $F(2,139) = 31.284$ ,  $p < 0.001$ ), thereby supporting H1, H2, and H3. Religiosity functions as a source of meaning, spiritual coping, and psychological resilience, while self-regulation supports goal-setting, motivation, and adaptive learning strategies; together, these internal resources form the foundation of student flourishing, as reinforced by the qualitative findings. These findings are limited by their focus on a single study program at one university and by reliance on self-report data, which may be subject to social desirability bias; the qualitative phase also involved a relatively small number of participants. Future research should extend this model to more diverse samples and disciplines, employ longitudinal or experimental designs to examine causal relationships, and consider additional variables such as social support or academic environment to further explain student flourishing.

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