Student Well-being in Indonesia and Malaysia: does School Climate and Islamic Religiosity have an Impact?

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Abstract

This research is motivated by symptoms of problems in schools that indicate low student welfare. Therefore, the researcher will measure student well-being with Islamic religiosity moderation. The results provide evidence that school climate and Islamic religiosity affect student well-being in Indonesia and Malaysia. Islamic religiosity is proven to be a moderating variable of the influence of school climate on student well-being. This study's results have implications for promoting mental health in schools by paying attention to environmental and personal aspects. Further, researchers need to study student well-being using a comprehensive approach, such as a mixed-method between quantitative and qualitative methods.

Keywords: School climate, Islamic religiosity, Students well-being, Student.

INTRODUCTION

School is an environment that can affect students' growth and development and contribute to well-being at school. Student Well-being is an important aspect of student development because it affects academic performance and optimizes mental health (Arslan & Coskun, 2020). However, the problem is that achieving well-being at school is increasingly difficult because of the many issues children face. Strategies to improve student well-being can be carried out by teachers by teaching students to react positively to the environment, exercise mental control, satisfy their needs, and participate in religious activities (Eryilmaz, 2012). Several factors have also influenced student welfare, namely happiness at school, academic achievement, peer support, and school pressure(Currie et al., 2004). Research on students in Indonesia proves that student welfare can increase if it is supported by interpersonal relationships between friends

(Na'imah & Tanireja, 2017; Wijayanti & Sulistiobudi, 2018) and emotional intelligence (Na'imah & Putranti, 2020).

The humanistic learning theorists argued that the student learning process is primarily determined by the relationship between teachers and students and the classroom climate. Furthermore, this condition contributes to students' well-being (Alsa et al., 2015). The school climate is concerned with students, parents, and school personnel's experience patterns in school life. It reflects norms, goals, values, interpersonal relationships, learning and learning practices, and organizational structure (Durham et al., 2014). The dimensions of the school climate consist of physical dimensions (perceptions of the school's physical environment), culture (application of school norms and rules), social (relationships between residents in schools), and individual (students' attitudes to learning and a sense of belonging to school) (Chirkina & Khavenson, 2018). This

concept illustrates that the school climate has many dimensions related to the school's life. An essential dimension of school climate is the socio-emotional environment (Wang & Degol, 2015).

Students in Indonesia can achieve high well-being because of their openness in making friendships, inviting their friends to talk, joking, smiling, and spreading a positive aura (Wijayanti & Sulistiobudi, 2018). Thus a positive school climate can improve student well-being, academic achievement, and general adjustment (Thapa et al., 2013). Furthermore, in positive psychology studies, it is essential to pay attention to ethnic, cultural, and religious factors contributing to students' psychological development in schools (Eryilmaz, 2012). Therefore, this research examines the impact of religiosity on student welfare in schools. A person's religiosity causes the individual to be called a religious person and not just a person with religion. Religiosity includes rituals, practices, and beliefs. Studies on college students have revealed a positive relationship between subjective well-being and religion (Abdel-Khalek, 2010).

The concept of Islamic religiosity sees the critical relationship between individuals and Allah. Even dependence on Allah is an individuals' strategy in dealing with stress, depression, and other life problems (Achour et al., 2016). Therefore, religiosity studies are from social and personal, but it requires including elements of spirituality. Religious life is part of the internal factors that impact individuals' subjective well-being (Holder, 2014). A pious person, proven by attending religious events, can affect psychological well-being. Based on this explanation, this article describes the effect of school climate on student well-being moderated by Islamic religiosity.

LITERATURE REVIEW

Conceptualization of Student well-being

Theoretically, hedonic and eudaimonic approaches dominate the development of the concept of well-being (Waterman, 1993). The hedonic approach perceives well-being subjectively as happiness. The hedonic approach examines the feeling component as a form of achieving pleasure and avoiding pain.

According to the hedonic view, the improvement of one's welfare can increase one's happiness. The second approach is eudaimonic, which focuses on thinking components, meaning, self-realization, and well-being in a whole level of function as a human being. The story of psychological well-being describes a person's level of purpose in life, realizing self-potential, having quality relationships (Deci & Ryan, 2008).

This study implements a eudaimonic perspective, which refers to Ryff's psychological well-being theory. This theory examines the psychological aspects more than other approaches. Furthermore, the researcher implements the school context, cultural context, and student development stages. The concept of student welfare begins with the assumption that if students feel happy and safe at school, they can actualize their potential (Hidayah et al., 2016). The general principle that underlies the concept of student well-being is that student welfare is assessed in the school community's context and measured through the manifestation of its dimensions. Student well-being factors consist of school conditions, social relations, self-fulfillment opportunities, and health status.

Student well-being is multidimensional because it consists of seven domains, and each part represents a specific dimension of well-being. However, based on the consideration of organizational conditions, the fields are grouped into three categories: assets, appraisals, and actions. Having, being, and relating is included in the domain of student well-being assets. At the same time, thinking and feeling are part of the appraisals category, namely cognitive and affective interpretations of how and why having, being, and relating, are valuable for student well-being. Furthermore, the actions category includes functioning and striving domains (Soutter et al., 2014). Thus, the relationship between parts and types influences various areas of students' life.

The dimensions of student well-being are interrelated with personal meanings that allow sub-dimensions to be formed as a substantive basis for developing student well-being measurement tools. These dimensions can be synthesized into physical, psychological, cognitive, and social domains. Physical well-being is related to the fulfillment of health, safety, and security in schools (Konu &

Rimpelä, 2002). Physical well-being will affect students' ability to achieve other well-being, emotional well-being, social well-being, and psychological well-being.

The domain of psychological well-being is an evaluation and view of students about life, their involvement with the school, and the goals and ambitions they have for the future(Borgonovi & Pál, 2015). This evaluation is usually related to the mood in school activities. This is also associated with student affection, namely positive emotions that support learning activities and students' development (Soutter et al., 2014).

The domain of cognitive well-being is related to fulfilling curiosity, processing information, reasoning, and attaining academic achievement, combining abilities and behavior to acquire knowledge, skills, and information so that students can solve the problems at hand (Borgonovi & Pál, 2015). Constructive thinking, creativity, and care are assumed as a form of student well-being (Soutter et al., 2014). Interpersonal well-being is manifested in empathy, social trust, and peer relationships. Interpersonal behavior is an important ability to function effectively in the school community. Social relationships that are important in student well-being include student relationships with peers, teachers, group dynamics, and life dynamics in school organizations (Konu & Rimpelä, 2002)

Conceptualization of School Climate

Arthur C. Perry is the first author to write about the importance of building a school climate to improve social relations and school functioning (Freiberg, 1999). This concept is widely developed in organizational research. However, in 1980, the research results proved that schools were organizations that influenced people's lives. Researchers found that private schools have better academic abilities than public schools because private schools' climate is better than public schools. The school climate is characterized by a trusting relationship between parents and teachers and teachers and students (Coleman et al., 1982). In the following years, research on school climate developed rapidly.

However, in this study, the concept of school climate is still equated with organizational climate (Chirkina & Khavenson, 2018). The school climate has different characteristics from the organizational climate because it is the school's soul and foundation, making teachers, students, and people feel part of the school (Freiberg, 1999). The school climate is a multidimensional concept consisting of the school's physical aspects and subjective perceptions of interpersonal relationships between people in school. Based on several studies, the dimensions of school climate are physical, cultural, social, and individual dimensions. The physical dimension is related to the perception of the material environment at school, while the cultural dimension is related to applying the school's norms and rules system. Furthermore, the social dimension describes the relationship between people in school, and the individual dimension relates to students' attitudes towards learning and a sense of belonging to the school(Chirkina & Khavenson, 2018).

Some research results also found that the dimensions of school climate can be synchronized into three domains, namely the relationship domain, the school environment domain, and the organizational domain. The relationship domain consists of connectedness to a teacher, school, and peer support (Lester & Cross, 2015; Zullig et al., 2010), teacher-student relations, student-student relations, and support diversity (Bear et al., 2015; Zullig et al., 2010), peer social networks, and normative adjustment(Muñoz et al., 2018).

The teacher's attention indicates the relationship domain if students have problems. Students also feel they have emotional closeness with the teacher. Students can interact with the teacher to make students comfortable in school. Students think they have a sense of connection with the school, so they are comfortable participating in academic and non-academic activities (Zullig et al., 2010). Students' behavior shows adherence to school rules (Muñoz et al., 2018) and respects their peers' diversity (Salle et al., 2015). Students also feel the attention of fellow students; students are friendly with other students; teachers have good communication with parents to report student progress (Bear et al., 2015).

The domain of the school environment consists of aspects of security in schools (Lester & Cross, 2015b; Bear et al., 2015) application of rules, norms, and values in schools (Bear et al., 2015; Muñoz et al., 2018), environmental physical and social schooling (Zullig et al., 2010). Several

negative aspects shape the construction of the school cli-mate, namely, school violence, indiscipline, and teacher apathy (Muñoz et al., 2018).

A clean school environment and well-groomed school buildings are indicators of the school's physical environment (Zullig et al., 2010). Culture is an essential component of the school environment because culture shapes behavior accepted by the climate (Salle et al., 2015). In the theory of psychosocial domains developed by Moos, it is de-scribed that the social environment for learning includes components of creativity, self-efficacy, participation, structured responsibility in a circle with two sides of polar-ization, namely self-improvement and openness to change the environment (Allodi, 2010). Likewise, the cultural-ecological model of school climate (CEMSC) argues that a positive school climate can be fostered if students participate in the school's social environment and take advantage of their potential and culture to adapt to school (Salle et al., 2015).

The organizational domain includes the relationship between teachers and school principals and structural elements in schools, including work motivation, work ethics, and teacher needs fulfillment (Becerra, 2016). Thus, in this case, the principal's leadership style and culture also shape a good school climate. Therefore, the synthesis of several school climate dimensions is school safety, relationships with teachers, schools, and fellow students.

Conceptualization of Islamic Religiosity

Several experts have carried out the study of religion since the 1915s. In 1915, Durkheim began his religiosity study and said that religiosity facilitates group cohesion because religiosity is a mechanism to foster social solidarity and social identity. Furthermore, in 1950, Erich Fromm discovered religion's role in self-control when individuals must deal with events beyond their power. Clifford Geertz, in 1966, added the function of religiosity to the search for meaning when individuals face suffering or difficulties in life (Rusu & Turliuc, 2011). In 1965 Glock and Stark were instrumental in developing the definition of orientation, origins, and religiosity dimensions. The dimensions of religiosity are experienced,

ritualistic, ideological, intellectual, and consequential.

Religiosity is a layered concept that involves cognitive, emotional, motivational, and behavioral aspects (Hackney & Sanders, 2003). Religiosity is a condition of a person who encourages him to behave following his devotion to religion. Religious individuals have higher happiness and satisfaction in life compared to individuals who are not religious. The relationship between religiosity and psychological well-being could explain how individuals use their religion to cope with life's stressors. Thus students who have good religiosity will support student well-being as indicated by the coping strategies of students in dealing with problems.

The concept of Islamic religiosity considers the importance of an individual's relationship with Allah. Even dependence on Allah is an individual strategy in dealing with stress, depression, and other life problems (Achour et al., 2016). Therefore, religiosity studies are from social and personal tasks, but it needs to include spirituality elements. Aspects of belief, practical actions cannot be separated from Allah's search and relationship as the creator. Therefore, the concept of Islamic religiosity needs to include a dimension of spirituality known as the Ihsan dimension (Fridayanti, 2015). Thus religiosity in the Islamic view consists of the dimensions of knowledge, appreciation, and worship.

Several Islamic religiosity dimensions can be synthesized into three domains: religious behavior, belief, and knowledge. The field of religious action consists of ritual aspects and consequences(El-Menouar, 2014), experience and practice (Dali et al., 2019), religious activities, and actualization of virtue (Mahudin et al., 2016), and religious practice (Tiliouine et al., 2009). This domain is related to religious activities in the form of worship rituals as a form of commitment and obligation of followers of the Islamic religion, such as praying five times a day, fasting, and paying zakat. This ritual activity will impact the discovery of religious experiences and lead to social consequences, namely individual behavior in interacting with their environment. Rituals of worship roles an element of devotion, namely devotion to Allah, which means that individuals put their actions under Allah's guidance (El-Menouar, 2014). Verses in the Al Qur'an that shows commitment

and good behavior/good deeds include QS Al-Baqarah (2), verses 25, 62, 82, 183, and 277; Surah Ali-'Imran (3), verses 57, 133-136, and 195.

Faith in fundamental and dogmatic teachings in Islam consists of aspects of religion (Dali et al., 2019; El-Menouar, 2014) and worship of Allah or religious honor (Tiliouine et al., 2009). Individuals who have faith in Allah will obey all orders and stay away from their prohibitions (Masroom et al., 2017). The verses of Al Qur'an, which mention faith, include QS Ali-'Imran (3) verse 179; QS An-Nisaa '(4) verses 136, 152, and 171.

The domain of knowledge is related to the understanding of every Muslim about the basics of beliefs, rituals, Islamic history, and Islamic and traditional law that are carried out (El-Menouar, 2014), thoughts, and understanding of God (Mahudin et al., 2016). Al-Qur'an verse mentions ability, namely QS At-Thalaq verse 12; QS Ali Imran verse 7; QS An-Nisaa verse 82; QS An Ankabuut verse 43.

The Influence of School Climate on Student Well-being

Student well-being can be developed through the interaction of personal factors and environmental factors. In ecological theory, students' development is influenced by a complex interaction of contextual factors (Aldridge & McChesney, 2018; Bronfenbrenner, 1994). The school climate plays a vital role in supporting students' positive school experiences in the school environment. The school climate is generally seen as a multidimensional construction that includes atmosphere, culture, values, resources, social networks, school norms, values, interpersonal relationships, organizational structure, and school safety (Lombardi et al., 2019). Therefore, this study tests the first hypothesis as follow:

H1: School climate significantly affects student well-being

The Influence of Islamic Religiosity on Student well-being

Several studies on the effect of general religiosity on well-being in various religions and cultures have presented mixed results. Research in Slovenia discovered r = -0.028, in Bosnia and Herzegovina it showed r = 0.19, in Serbia

revealed r = -0.154, in the USA it is found r = 0.235, while in Japan it showed r = -0.092 (Lavrič & Flere, 2008). These findings indicated that the correlation between religiosity and well-being has a positive or negative direction, depending on the respondents' culture. Therefore, it is necessary to study religiosity, specifically in certain religions, by relating it to well-being. Students who have faith can achieve well-being, characterized by feeling peace, tranquility, security, and happiness (Masroom et al., 2017). Students who are involved in religious activities also tend to have high well-being (Eryilmaz, 2015). Faith, Islam, and Ihsan are essential aspects to form Muslims with character to devote themselves to society. If individuals can manage parts of Iman, Islam, and Ihsan, then they can achieve a prosperous life (Masroom et al., 2017). Therefore, the second hypothesis in this study is:

H2: Islamic Religiosity significantly affects Student Well-Being

The Effect of School Climate on the Student Well-being and Islamic Religiosity as Moderating Variable

In the psychology paradigm, human development can be predicted from factors within the individual (determinant factors) and environmental factors (ecology). Several studies have shown that several factors influence the achievement of well-being. Ecological factors are proven to affect well-being (Price & McCallum, 2015); students in school are dynamic and have various strengths. If multiple aspects of power in the environment combine, it will affect the condition of students.

A religiosity is a form of intrinsic motivation that strengthens, encourages, and chooses human behavior, even interpreting life after death (Piedmont, 1999). The essence of religious life's power is to improve the purpose of life, positive relationships, and meaning in life. Students who are involved in religious activities also tend to have high well-being (Eryilmaz, 2015). Faith, Islam, and Ihsan are important components in life from an Islamic perspective. So individuals need to integrate these three aspects to improve welfare in their lives (Masroom et al., 2017). Therefore, the third hypothesis is:

H3: Islamic Religiosity significantly moderates the effect of School Climate on Student Well-being.

METHOD

Research approach

This research was a quantitative correlational study, which measured the relationship between exogenous and endogenous variables. This study also used moderator variables, strengthening or weakening a direct connection between the independent and dependent variables. The moderating variables hope that this study's results could be more comprehensive, considering that the relationship between the independent variable (exogenous variable) and the dependent variable (endogenous variable) was sometimes unavailable in a direct form because sometimes the connection was moderated by other phenomena. Using a mediator variable, an explanation of the psychological dynamics of the relationship between the two variables could be explained in more detail (Urbayatun & Widhiarso, 2013).

Population, Sample, and Procedures

The samples were high school students from Islamic schools in Indonesia's Banyumas district and Malaysia's Johor state. The sampling technique applied accidental sampling (convenience sampling), a sampling procedure that selected a sample of the people or units easiest to find. The pandemic period due to covid-19 caused researchers not to meet the respondents directly, so researchers used the google form application to collect data. The samples were 511 students, 289 (56.6%) Malaysian students, and 222 (43, 4%) Indonesian students. Most of the respondents in this study were female (344) and 167 male students.

Research Instrument

Students' well-being Scale. The instrument was developed by researchers based on students' well-being from Konu and Rimpelä (2002); having, loving, being, and healthy. The researchers compiled 15 items with a Likert scale of 1-5. Researchers tested the construct reliability measured by composite reliability and Cronbach's alpha. It was reported that the results

of composite reliability were 0.860 and Cronbach alpha was 0.681 so that all constructs were declared reliable (Ghozali, 2014). The validity test indicated the value of Average Variant Extracted (AVE) = 0.754, indicating that the construct showed an excellent convergent validity because the AVE value was above 0.5 (Hair Jr et al., 2010).

School Climate Scale. The school climate is measured by a climate scale developed based on school safety, teachers' connectedness with schools, and peer support (Lester & Cross, 2015). The instrument consists of 15 items on a scale ranging from 1 as 'Strongly unsuitable' to 5 as 'Highly suitable.' It was reported that the value of composite reliability = 0.877 and Cronbach's alpha = 0.825. The validity test results are registered with the Average Variant Extracted (AVE) = 0.589, which means the school climate construct is declared valid and reliable.

Islamic Religiosity Scale. This study adapted the instrument developed by El-Menouar (2014) that consisted of five elements of Islamic religiosity: Basic Religiosity, Central Religious Duties, Religious Experience, Religious Knowledge, Orthopraxis. The Islamic Religiosity scale consists of 26 items with a Likert scoring scale 1-5. Reliability test results showed composite reliability = 0.860 and Cronbach's alpha = 0.825. It was also reported that the value of Average Variant Extracted (AVE) = 0.639, so that the Islamic religiosity construct article was declared valid and reliable (Ghozali, 2014; Hair Jr et al., 2010).

Data Analysis

The data analysis technique used was that the analysis was carried out in two stages: the measurement model's study, the outer model, and the hypothesis testing or the inner model. Data calculations used was PLS-SEM software version 3.0

RESULT AND DISCUSSION

This study's structural model was evaluated using R^2 for the dependent variable (Students' well-being), $R^2 = 0.333$, and R^2 Adjusted = 0.331. This data meant that the school climate and Islamic religiosity contributed 33.3% to Students' well-being. To assess the significance

of the prediction model in testing the structural model, it can be seen from the t-statistic value between the independent variable and the dependent variable in table 1 on the SmartPLS output below:

Table 1. *Path Coefficients of the Structural Model*

	original sample estimate	sample estimate means of sub-samples	Standard deviation	T-Statistic	P-Value
Moderation effect1 -> SWB	0,103	0,104	0,038	2,707	0,007
School Climate -> Swb	0,280	0,283	0,057	4,909	0,000
Islamic Religiosity -> Swb	0,412	0,411	0,052	7,929	0,000

The hypothesis test results are presented in table 2:

Table 2. Hypothesis Test Results

Hypothesis	Structural Path	Path Coefficient	T-Statistic	P-Value	Accepted
H1	School Climate -> SWB	0,280	4,909	0,000	Accepted
H2	Islamic Religiosity -> SWB	0,412	7,929	0,000	Accepted
H3	School Climate * Islamic Religiosity -> SWB	0,103	2,707	0,007	Accepted

Hypothesis testing

Hypothesis testing in this study was carried out by looking at the T-Statistics value and the P-Value. The research hypothesis could be stated as accepted if the t-statistic value was > 1.96 and the P-Value < 0.05.

The Effect of School Climate on Student Well-being

It was reported that the path coefficient value was 0.280 and was indicated by the t-statistic value of 4.909, which was greater than the t-table of 1.962 with a P-value of 0.000. The finding suggested that School Climate affected Student well-being positively. Thus, it could be concluded that the first hypothesis was accepted.

The Effect of Islamic Religiosity toward Student Well-being

The test results in table 1 displayed that the path coefficient value was 0.412. The t-statistic value was 7.929> 1.962, and the P-value of 0.000 meant that Islamic Religiosity positively affected student well-being with a significance level of above 5% (significant). The test results concluded that; hypothesis 2 was accepted.

The Effect of School Climate toward Student Well-being and Islamic Religiosity as the Moderator Variable

The analysis result discovered that the path coefficient value was 0.103 and indicated by the t-statistic value of 2.707, more significant than the t-table value of 1.962 with a P-value of 0.007. The result suggested that School Climate contributed an effect on Student well-being moderated by Islamic Religiosity. Therefore, it could be drawn that the third hypothesis was accepted. Figure 1 indicated that Islamic Religiosity strengthens the positive relationship between school climate and student well-being
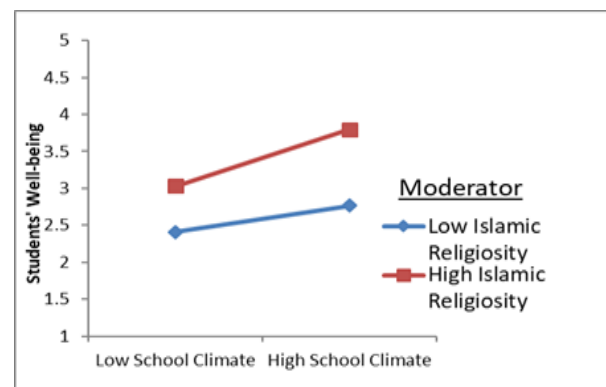

Figure 1. *Interaction Effect of School Climate and Student Well-being*

This study proves that the school climate is a factor that determines the achievement of student welfare. To achieve student well-being, schools need to pay attention to the affecting factors. Students' perceptions of their school are

known as the school climate. The school climate is related to school safety, the environment that supports students to learn, and the quality of relationships between many individuals, including students, parents, school personnel, and the community (Kutsyuruba et al., 2015). Research in Indonesia also proves that the school climate affects students' welfare in schools (Prasetyo, 2018). In ecological theory, individual development is influenced by the entire environmental system where the growth occurs (Rudasill, Snyder, Levinson, & Adelson, 2018). Therefore, the physical-social conditions of the school can affect the welfare of students at school. Students' emotional and social health reduces the risk of psychological disorders (Petrulytė & Guogienė, 2017).

The condition of school facilities, infrastructure, and the school's physical needs, such as classroom air temperature, school facilities, cleanliness, and other physical environments, significantly affects student welfare (Konu & Rimpelä, 2002). Participants in this study were teenagers in Islamic schools, so they have a different social environment from public schools. Achieving student welfare can involve teachers, dormitory caregivers, teachers, and friends by creating a sense of security at school, fostering social relationships, and developing students' social and emotional aspects (Na'imah et al., 2019). This study indicates that the value system in schools and relationships with teachers determine student welfare.

Students' assessment of various circumstances or situations in their school will be the basis for conducting subjective affective evaluations of their school experiences. Students will evaluate whether they feel happy or unhappy in school (Prasetyo, 2018). Thus, to improve student welfare in schools, it is necessary to enhance the relationship between students and teachers, students, and students, applying rules that ensure safe children.

This research proves that in Islamic studies, religiosity affects student welfare. These results support previous research findings, which explained that religiosity is a predictor of psychological well-being for adolescents (Saleem & Saleem, 2017). Religiosity is a crucial issue because it is proven to shape individual behavior. Muslim students who practice their religion demonstrate high existential meaning and have high psychological well-being scores. Religiosity is crucial because it makes life more meaningful (Aflakseir, 2012). Students who have faith can achieve well-being, characterized by feeling peace, tranquility, security, and happiness (Masroom et al., 2017). Students involved in religious activities also tend to have high well-being (Eryilmaz, 2015). From an Islamic perspective, faith and Ihsan are the main components of Islamic perfection. Integrating these three components will form a Muslim character who is obedient to Allah and positively functions in society. If individuals can trust, understand, and appreciate these three components, their well-being can increase (Masroom et al., 2017).

Students who have firm religious beliefs will cling to their religion's theological views and acknowledge the truth of their spiritual teachings. This belief or ideology regarding hopes or something that someone wants to achieve and the doctrine that someone wants to achieve will positively affect life goals as part of well-being (Linawati & Desiningrum, 2017). Religiosity is considered as part of the process of finding meaning in life to achieve life welfare.

This study also proves that Islamic religiosity plays a role in moderating the influence of school climate on student well-being. There are several core beliefs in the Islamic worldview, such as belief in Allah, the purpose of life, and life after death. Muslims believe that Allah is the One who gives them the strength to survive. Faith in Allah motivates people to accept life as it is. Muslims believe that there is life in the hereafter so that Muslims realize that experience in this world is significant (Abolfathi Momtaz et al., 2012).

Religious activities can support the fulfillment of individual socio-emotional needs through social movements in society. Individuals often seek emotional support through religious activities and spiritual experiences. Religiosity can provide a meaning system to achieve the highest life values even though there is a lack of social support (Abolfathi Momtaz et al., 2012). Spirituality/religiosity is a personal resource proven to strengthen well-being predictions (Fabricatore et al., 2000) and discourage unethical behavior (Herdian & Mildaeni, 2022). This allows individuals to find meaning and self-fulfillment through studying in school. Individuals who have a sense of purpose in school attach great importance to school life.

School students have better subjective well-being when engaged in religious activities, from praying alone to go to the holy mosque, which helps them carry out religious duties, fulfills the need to build intimacy with someone, gives them a sense of security, instills hope in them, cultivate good behavior in them, make them feel valued, and help them deal with stress (Eryilmaz, 2015).

This paper provides several implications; First, this finding offers information on aspects that need to be considered to develop a school mental health promotion program. The school climate needs to be improved, for example, by building a religious atmosphere in schools. Religious activities, practical worship, and increased spiritual knowledge need to be enhanced to achieve school well-being.

Conclusion

In brief, this study proves the religiosity factor strengthens the effect of environmental aspects on student well-being. The school climate is established to affect the achievement of well-being in schools. Still, if the dimensions of Islamic religiosity are available, it will strengthen student well-being. This study has its limitations because it only uses a single approach; quantitative research. The well-being variable will be more in-depth studied if it is examined with a quantitative-qualitative system

Acknowledgments

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