

THE EFFECT OF DEVOTIONAL WORSHIP AND SPIRITUAL INTELLIGENCE ON PSYCHOLOGICAL WELL-BEING STUDENTS OF MAITREYAWIRA STAB

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Abstract

The psychological well-being of students is increasingly getting a lot of attention from universities and the community. From several studies, it was found that psychological well-being can affect academic achievement and also student's success when entering the world of work and society. This study aims to determine the influence of worship and spiritual intelligence on the psychological well-being of STAB Maitreyawira Pekanbaru students. This study uses a quantitative method. The data collection technique was carried out by distributing questionnaires to 132 students of STAB Maitreyawira Pekanbaru. The sampling technique used was simple random sampling, with a sample of 102 students from various batches or different semesters. The data collection instrument was in the form of a closed questionnaire disseminated through google forms, the results of the questionnaire were tested through instrument testing, classical assumptions, simple and multiple regression correlation analysis. The results of the study showed that worship exerted an influence of 43.7%, spiritual intelligence was influential by 68%, while worship and spiritual intelligence simultaneously affected the psychological well-being of students by 69.5%. Therefore, it can be concluded that the psychological well-being of students can be improved through the implementation of devotional puja and increased spiritual intelligence.

Keywords: *Worship, Spiritual Intelligence, Psychological well-being*

Abstrak

Kesejahteraan psikologis mahasiswa semakin mendapatkan banyak perhatian dari masyarakat dan pihak perguruan tinggi. Dari beberapa penelitian ditemukan bahwa kesejahteraan psikologis bisa mempengaruhi pencapaian akademik dan juga kesuksesan mahasiswa ketika terjun ke dunia kerja dan masyarakat. Penelitian ini bertujuan untuk mengetahui pengaruh puja bakti dan kecerdasan spiritual terhadap kesejahteraan psikologis mahasiswa STAB Maitreyawira Pekanbaru. Penelitian ini menggunakan metode kuantitatif. Teknik pengumpulan data dilakukan dengan menyebarkan kuesioner kepada 132 mahasiswa STAB Maitreyawira Pekanbaru. Teknik pengambilan sampel yang digunakan adalah simple random sampling, dengan sampel sebanyak 102 mahasiswa dari berbagai angkatan atau semester yang berbeda. Instrumen pengumpulan data berupa kuesioner tertutup yang disebarluaskan melalui google form, hasil kuesioner diuji melalui pengujian instrumen, asumsi klasik, dan analisis korelasi regresi sederhana dan ganda. Hasil penelitian menunjukkan bahwa puja bakti memberikan pengaruh sebesar 43,7%, kecerdasan spiritual berpengaruh sebesar 68%, sedangkan puja bakti dan kecerdasan spiritual secara simultan mempengaruhi kesejahteraan psikologis mahasiswa sebesar 69,5%. Maka dapat disimpulkan bahwa kesejahteraan psikologis mahasiswa dapat ditingkatkan melalui pelaksanaan puja bakti dan peningkatan kecerdasan spiritual.

Kata Kunci: *Puja Bakti, Kecerdasan Spiritual, Kesejahteraan Psikologis*



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INTRODUCTION

American Psychological Association revealed the fact that in recent years, levels of stress, anxiety, and daily activities that make an individual feel overwhelmed have been on the rise. This burden of mental stress continues to increase, especially among late adolescents entering adulthood. Although the onset of mental health problems begins in adolescence, studies show that more than 40% of individuals aged 18-29 experience psychological problems such as anxiety, mood swings, and substance use. This age range is the highest compared to other age groups.¹

Apart from the early life of a baby, the age of 18 to 29 years is the stage of life that provides the most dynamic experiences and brings complex changes in the level of personal, social, emotional and neuroanatomical development.² This age range is known as emerging adulthood, a term first popularized by a researcher named Jeffrey Jensen Arnett in 2014. This term refers to the 18-29 age group, which is a separate age group where an individual is too old to be called a teenager but is also not yet fully called an adult.³

The age of 18 is the time when an individual begins to enter college life. According to research, the population group at highest risk for experiencing psychological problems is college students, as all aspects of college life are interconnected and play a role in determining their level of psychological well-being.⁴ Various changes that occur, from the stage of adolescence that is not yet independent to an independent adult, including problems in personal relationships, preparation for completing education, marriage, having children, and so on, can affect individuals psychologically.

Around 20 – 40 percent of students have low psychological well-being which is characterized by high levels of anxiety, stress and depression.⁵ Thus reducing academic achievement, reducing motivation to learn and increasing the risk of dropping out of school.⁶ The various changes students face include changes in their social lives, interactions with strangers, academic workloads, changes in eating and sleeping habits, learning difficulties, being in new

¹ Daniel Keating, "Stress Really Is Killing Us," *CNN* (United States), 2017.

² Lynette Lau Wood, David, Tara Crapnell et al., *Emerging Adulthood as a Critical Stage in the Life Course*, in *Handbook of Life Course Health Development* (Springer International Publishing, 2017), <https://doi.org/10.1007/978-3-319-47143-3>.

³ Jeffrey J. Arnett et al., "The New Life Stage of Emerging Adulthood at Ages 18-29 Years: Implications for Mental Health," *The Lancet Psychiatry* 1, no. 7 (2014): 569–76, [https://doi.org/10.1016/S2215-0366\(14\)00080-7](https://doi.org/10.1016/S2215-0366(14)00080-7).

⁴ Chi Baik et al., "How Universities Can Enhance Student Mental Wellbeing: The Student Perspective," *Higher Education Research and Development* 38, no. 4 (2019): 674–87, <https://doi.org/10.1080/07294360.2019.1576596>.

⁵ Xinqiao Liu et al., "Changes in Undergraduate Students' Psychological Well-Being as They Experience University Life," *International Journal of Environmental Research and Public Health* 16, no. 16 (2019): 1–14, <https://doi.org/10.3390/ijerph16162864>.

⁶ Dharmaji Chowmas et al., "The Influence of Mindfulness and Buddhist Rituals on the Spirituality of Students at STAB Maitreyawira Pekanbaru," *Smaratungga: Jurnal of Education and Buddhist Studies* 1, no. 2 (2021): 37–49, <https://doi.org/10.53417/sjeb.v1i2.60>.

situations, and changes in their living environment. These factors increase students' need for psychological well-being.⁷

The Covid-19 pandemic has also led to many sudden changes in learning activities, from face-to-face to online. This has resulted in various changes in the teaching and learning system, affecting everyone economically, socially, physically, and psychologically.⁸ Changes in daily activities, delays in academic activities,⁹ low self-confidence, lack of optimism, psychological stress, anxiety and depression.¹⁰ In addition, the pandemic also brought problems of changes in learning activities, interpersonal problems, social relationships, and group activities.¹¹ Students also have to adapt to the use of new technologies in learning, teaching from lecturers who tend to use the lecture method,¹² network problems, low interaction between lecturers and students, decreased concentration, limited time duration, lecturers cannot explain the material thoroughly, and students' absorption of the material decreases because students are passive.¹³

The psychological well-being of students has recently received great attention because of its influence on individual success,¹⁴ academic achievement,¹⁵ the choice to stay or drop out,¹⁶ to the risk of suicide.¹⁷ University leaders and decision makers believe that not only academic achievement should be considered, but equally important is the emphasis on student welfare issues.¹⁸ Student welfare will not only affect their academic abilities, but will also benefit the

⁷ Lala Acharya et al., "College Life Is Stressful Today—Emerging Stressors and Depressive Symptoms in College Students," *Journal of American College Health* 66, no. 7 (2018): 655–64, <https://doi.org/10.1080/07448481.2018.1451869>.

⁸ Neela Patnaik and Saikat Maji, "Psychological Issues and Stress on People in the Purview of COVID-19 Pandemic Lockdown," *Food and Scientific Reports* 1, no. May (2020): 36–40.

⁹ Wenjun Cao et al., "The Psychological Impact of the COVID-19 Epidemic on College Students in China," *Psychiatry Research* 287, no. March (2020): 112934, <https://doi.org/10.1016/j.psychres.2020.112934>.

¹⁰ Dalia Saleh et al., "Predictors of Stress in College Students," *Frontiers in Psychology* 8, no. JAN (2017): 1–8, <https://doi.org/10.3389/fpsyg.2017.00019>.

¹¹ Padila et al., "Stres Dengan Sistem Pembelajaran Online Pada Mahasiswa Di Era Pandemi Covid-19," *Journal of Telenursing (JOTING)* 3, no. 2 (2021): 591–99.

¹² Kelvin and Partono Nyanasuryanadi, *Peran Psikologi Dalam Pengelolaan Stres Pada Mahasiswa Program Studi Pendidikan Keagamaan Buddha*, 2, no. 1 (2024).

¹³ M Subandowo et al., "Learning Loss Dalam Pembelajaran Daring Di Masa Pandemi Corona," *Prosiding Seminar Nasional Teknologi Pembelajaran Universitas Negeri Malang* 1, no. 1 (2021): 485–501.

¹⁴ Liu et al., "Changes in Undergraduate Students' Psychological Well-Being as They Experience University Life."

¹⁵ Jong-Im Kim, "The Effects of Emotional Intelligence, Self-Leadership, Psychological Well-Being to Academic Achievement of Nursing College Student," *Journal of the Korea Academia-Industrial Cooperation Society* 19, no. 12 (2018): 574–83.

¹⁶ Baik et al., "How Universities Can Enhance Student Mental Wellbeing: The Student Perspective."

¹⁷ A.M. Becker, S.P., Holdaway, A.S., Luebbe, "Suicidal Behaviors in College Students: Frequency, Sex Differences, and Mental Health Correlates Including Sluggish Cognitive Tempo," *J Adolesc Health* 63, no. 2 (2018): 181–88, <https://doi.org/10.1016/j.jadohealth.2018.02.013>.Suicidal.

¹⁸ I. Eloff et al., "Students' Well-Being in Tertiary Environments: Insights into the (Unrecognised) Role of Lecturers," *Teaching in Higher Education* 0, no. 0 (2021): 1–21, <https://doi.org/10.1080/13562517.2021.1931836>.

development of all their abilities in the future, including in terms of career and sense of responsibility as citizens.¹⁹ Psychological well-being in the work environment is also an aspect that is highly considered because it can reduce employee stress and increase productivity.²⁰ Well-being is not just a matter of quantity, but more about quality and satisfaction according to the needs and goals of an individual's life.²¹

The guidance and direction for humans in living their lives is in the form of religion.²² Where the core of religious activities is God.²³ For its adherents, Buddhism has an important influence on social and national life,²⁴ and is a way of living life through the practice of morality.²⁵ Religion is considered the highest source of wisdom and with the rapid development of technology, religion is still needed to guide humans towards a more harmonious order.²⁶

Religious practices in Buddhism affect the health as well as the happiness of individuals.²⁷ One way to develop an individual's psychological well-being is through devotional worship activities.²⁸ Worship is an experience that has implications for an individual's well-being. Gathering in a community can fulfill an individual's social needs and strengthen the bonds of a group,²⁹

¹⁹ Meredith O'Connor et al., "Does Positive Mental Health in Adolescence Longitudinally Predict Healthy Transitions in Young Adulthood?," *Journal of Happiness Studies* 18, no. 1 (2017): 177–98, <https://doi.org/10.1007/s10902-016-9723-3>.

²⁰ Ashok Ashta, "Harnessing Meditation for Workplace Well-Being: Advancing UN Sustainable Development Goal 8," *Smaratungga: Journal of Education and Buddhist Studies* 4, no. 1 (2024): 13–24, <https://doi.org/10.53417/sjeb.v4i1.120>.

²¹ Alessandra Cavallo, "Psychological Well-Being as a New Educational Boundary: Findings from Padua, Italy," *International Handbook of Psychological Well-Being in Children and Adolescents*, 2016.

²² Tia Amalia Nurjanah et al., "Vegetarianism as Religious Observance: Comparative Study of Maitreya Buddhists and Adventist Christians," *Subhasita: Journal of Buddhist and Religious Studies* 1, no. 1 (2023): 17–38, <https://doi.org/10.53417/jsb.91>.

²³ Irham Yuflih, "The Meaning of the Ritual Concept of Aliran Kebatinan Perjalanan (Akp) in the Karang Pawitan Community, Pakutandang Village, Ciparay District, Bandung Regency," *Smaratungga: Jurnal of Education and Buddhist Studies* 2, no. 1 (2022): 21–33, <https://doi.org/10.53417/sjeb.v2i1.68>.

²⁴ Aparna Vajpayee, *Integration of Buddhist Values in Bhutan 's Governance: A Sustainable Development Model Based on Gross National Happiness (GNH)*, 4, no. 2 (2024): 77–90, <https://doi.org/10.53417/sjeb.v4i2.122>.

²⁵ Adinda Faizah Rahmani and Busro Busro, "Meditation as a Path to Inner Calm in the Life of Buddhists," *Subhasita: Journal of Buddhist and Religious Studies* 1, no. 1 (2023): 1–16, <https://doi.org/10.53417/jsb.92>.

²⁶ Lamirin Lamirin, "The Role of Educators in Education Transformation and Development of Buddhist Students in the Era of Covid-19 Pandemic," *Smaratungga: Jurnal of Education and Buddhist Studies* 1, no. 1 (2021): 29–39, <https://doi.org/10.53417/sjeb.v1i1.27>.

²⁷ Vinna et al., *Harmoni Batin: Integrasi Praktik Buddhisme Dalam Meningkatkan Kesejahteraan Psikologis*, 8762 (2024): 106–13.

²⁸ G. Rainville, "The Interrelation of Prayer and Worship Service Attendance in Moderating the Negative Impact of Life Event Stressors on Mental Well-Being," *Journal of Religion and Health* 57, no. 6 (2018): 2153–66, <https://doi.org/10.1007/s10943-017-0494-x>.

²⁹ Budiyanto and Taridi, "The Impact of Pandita Training on the Skill of Performing Buddhist Rituals," *Smaratungga: Jurnal of Education and Buddhist Studies* 1, no. 2 (2021): 50–55, <https://doi.org/10.53417/sjeb.v1i2.57>.

improve the quality of life,³⁰ motivate each other, bring joy, and create a strong bond so that it can improve welfare.³¹ For Buddhists, puja bhakti is a form of appreciation and offering to the Tri Mustika which is based on right thinking and faith (saddha).³² Respect for the liberated saints is an invaluable service.

The highest respect and worship of the Buddha is done by practicing the Dhamma correctly and fulfilling the Dhamma path perfectly.³³ Puja devotional service is an easy and practical way for lay people to achieve liberation by understanding and living the teachings of Buddha.³⁴ Puja devotion must be done with gratitude and solemnity as a manifestation of devotion to the religion one adheres to and is also a means to calm the mind,³⁵ avoiding bad deeds through body, speech and thoughts which are a reflection of a person's character.³⁶ Through devotional service, individuals also obtain merit in the form of health, long life, freedom from disasters and dangers and attain Nibbāna.³⁷

When performing devotional worship, Buddhists must understand the meaning behind the devotional worship rituals they perform,³⁸ individuals also reflect on their own mistakes, as well as the virtues and mistakes of others, then acknowledge, realize and establish the intention to change them.³⁹ If performed regularly, puja bhakti will provide benefits such as increasing Saddha (faith), Brahmavihara (loving-kindness, compassion, sympathy, equanimity), Samvara (self-control), Santutthi (contentment), Santi (peace), and Sukha (happiness).⁴⁰ Belief in the teachings of the Buddha brings individuals to a state of peace (nibbāna) due to the ending of all bonds. Individuals

³⁰ Hadion Wijoyo et al., "Service Quality Pandita Lokapalasraya and Dharmaduta Indonesian Buddhian Assembly," *Journal of Educational Administration Research and Review* 8, no. 1 (2022): 1–8, <https://doi.org/10.17509/earr.v6i1>.

³¹ By David B Newman et al., *Religion and Well-Being Abstract* :, no. January (2018).

³² Widhinyanna Pujita et al., "The Effect of Mahāyāna Puja Bakti and Emotional Intelligence on the Spiritual Intelligence of Buddhists at the Padmasari Temple in Lahat, South Sumatra," *Smaratungga: Jurnal of Education and Buddhist Studies* 1, no. 2 (2021): 56–65, <https://doi.org/10.53417/sjeb.v1i2.61>.

³³ Bhikkhu Bodhi, *Aṅguttara Nikāya Jilid 2* (2015).

³⁴ Dharmaji Chowmas, *Pokok Dasar Mahayana Untuk Perguruan Tinggi* (STAB Maitreyawira, Pekanbaru, 2018).

³⁵ Lauw Acep, *Cerdas Beragama Jalan Menembus Kecerdasan Jiwa, Suatu Kajian Ritual Dan Doktrin Karma Sebagai Ekspresi Kecerdasan Spiritual Agama Buddha* (Insan Cendekia Mandiri, 2021).

³⁶ Irvan Surjano et al., *Karakter Menurut Psikologi Modern Dan Buddhis*, 8, no. 1 (2024): 5–8.

³⁷ U Jotalankara, *Ajaran-Ajaran Dasar Buddhisme* (Yayasan Prasadha Jinarakkhita Buddhist Institute (PJB), 2013).

³⁸ Rosa Ria, "Effect of the Implementation of Ritual Worship and School's Organizational Culture on Students' Learning Outcomes of SD Metta Maitreya Pekanbaru," *Smaratungga: Jurnal of Education and Buddhist Studies* 2, no. 2 (2022): 113–24, <https://doi.org/10.53417/sjeb.v2i2.79>.

³⁹ Dhamma Ananda et al., *Puja* (Insight, Vidyasena Production, 2012).

⁴⁰ Krishnanda Wijaya Mukti, *Wacana Buddha Dharma*, V (Yayasan Karaniya, 2020).

who have faith and perform devotional worship regularly have lower stress levels and are able to face problems, so devotional worship is important for improving psychological well-being.⁴¹

In the Maitreya school, devotional worship to Maitreya Buddha and the Buddhas aims to cultivate a heart of love which is the formation pattern of Maitreya Buddha. In every Maitreya Vihara there is a statue of Maitreya Buddha which is the central aspect of worship.⁴² The devotional worship ritual is performed 3 (three) times a day, which is in accordance with the example given by Buddha Maitreya who performed devotional worship three times a day.⁴³ Repentance for karmic sins is an element emphasized when an individual performs devotional worship. Furthermore, repentance is not limited to devotional worship, but is performed at all times and is a self-cultivation technique for Maitreya devotees.⁴⁴ By performing the correct devotional service, one will gain benefits, namely spiritual development and strengthening one's faith, so that an individual will be ready to face various problems.⁴⁵ By having faith, an individual will also be born in the heavenly realm.⁴⁶

To face the various problems and difficult situations in life, humans are gifted with intelligence. However, with the changing times, intellectual intelligence alone is no longer enough. A new, deeper type of intelligence is needed: spiritual intelligence.⁴⁷ Spiritual intelligence is crucial for a person's success in life and can prevent the negative effects of searching for meaning and value in life, which can lead to suicide, alcoholism, drug abuse, promiscuity, and so on.⁴⁸

Since 2019, the term Society 5.0 has become known, a concept that focuses more on the human aspect while maintaining an emphasis on technology. New business models with more creative and innovative strategies have begun to emerge.⁴⁹ This has led to an increasing demand for high-quality human resources. In the competitive 21st century, many companies want workers who

⁴¹ Miriam Posselt et al., "Enablers of Psychological Well-being for Refugees and Asylum Seekers Living in Transitional Countries: A Systematic Review," *Health and Social Care in the Community* 27 (2018), <https://doi.org/10.1111/hsc.12680>.

⁴² Indah Ayu Pratiwi, "Harmonizing Wisdom: Exploring the Synchronicity of Taoism and Maitreya Buddhism in Indonesia's Pluralistic Tapestry," *Subhasita: Journal of Buddhist and Religious Studies* 1, no. 2 (2023): 107–24, <https://doi.org/10.53417/jsb.103>.

⁴³ Kabul Praptiyono, "Hubungan Korelasi Antara Tradisi Budaya Tionghoa Dengan Agama Buddha," *Jurnal Pendidikan, Sains Sosial, Dan Agama* 5, no. 1 (2019): 125–44, <https://doi.org/10.53565/pssa.v5i1.52>.

⁴⁴ Dharmaji Chowmas, *Pluralitas Agama Buddha Indonesia Untuk Perguruan Tinggi*, 1st ed. (STAB Maitreyawira, Pekanbaru, 2018).

⁴⁵ Acep, *Cerdas Beragama Jalan Menembus Kecerdasan Jiwa, Suatu Kajian Ritual Dan Doktrin Karma Sebagai Ekspresi Kecerdasan Spiritual Agama Buddha*.

⁴⁶ Bhikkhu Bodhi, *Āṅguttara Nikāya (Khotbah-Khotbah Numerikal Sang Buddha)* (2012).

⁴⁷ K Jos Stiliya and Navya Pandey, "Influence of Spiritual Intelligence on Happiness and Well Being: A Review," *Mind and Society* 11, no. 02 (2022): 121–28, <https://doi.org/10.56011/mind-mri-112-202214>.

⁴⁸ Sudeep Kumar, "Spirituality Quotient: A Pathway To Health, Wellbeing and A Successful Life," *Indian Journal of Clinical Psychology* 24, no. 3 (20AD): 614–614, <https://doi.org/10.1001/archopht.1940.00870030192025>.

⁴⁹ Suherman et al., *Industry 4.0 vs Society 5.0* (CV. Pena Persada, 2020).

can maximize their full potential, not only their physical and intellectual abilities, but also those with high spiritual intelligence. Therefore, spiritual intelligence is an added value for individuals entering the workforce.⁵⁰ Spirituality is an important aspect to integrate into the human-focused workplace to achieve the goals of Society 5.0.⁵¹

Based on a preliminary study at STAB Maitreyawira Pekanbaru, it was discovered that some students decided to discontinue their studies due to psychological issues such as academic burden, various changes to the lecture system due to Covid-19, uncertainty about the future, the search for meaning in life, and so on. The campus encourages students to perform puja as a way to calm the mind and find meaning in the struggle of being a student. Furthermore, an understanding of Buddhism is also emphasized to enhance students' spirituality so they can discover the values and meaning of life, the essence of spiritual intelligence.

The novelty of this study is its greater emphasis on devotional service and spiritual intelligence from a Buddhist perspective. Furthermore, research on the influence of devotional service and spiritual intelligence on psychological well-being in Buddhist students is still limited.

RESEARCH METHODS

The research was conducted at STAB Maitreyawira Pekanbaru. It used a quantitative approach with a survey method. By examining the relationships between variables measured by research instruments, theories can be tested, allowing numerical data to be analyzed using statistical procedures.⁵² The data collection technique was conducted through a questionnaire to 132 students of STAB MAitreyawira Pekanbaru and was closed, direct, and with a graduated scale. Closed because the questions have prepared answer options. Direct means respondents answer questions about themselves. Meanwhile, a graduated scale means respondents' answers ranging from strongly disagree to strongly agree are expressed in various graduated questions (Sekaran, 2016). The sample selection technique used a random sampling technique in which each individual in the population has an equal chance of being selected.⁵³

The statistics used were parametric inferential statistics using SPSS 16. The initial step in the research was to test the instrument, namely validity and reliability. This was followed by classical assumption tests, namely normality, multicollinearity, and heteroscedasticity tests. To test

⁵⁰ R. Indradevi, "Workplace Spirituality: Successful Mantra for Modern Organization," *Journal of Critical Reviews* 7, no. 6 (2020): 437–40, <https://doi.org/10.31838/jcr.07.06.77>.

⁵¹ Ashta, "Harnessing Meditation for Workplace Well-Being: Advancing UN Sustainable Development Goal 8."

⁵² John W. Creswell, *Research Design, Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran* (Yogyakarta: Penerbit Pustaka Pelajar, 2019).

⁵³ Creswell, *Research Design, Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran*.

the hypotheses, data analysis used simple linear regression and multiple linear regression analysis techniques to determine the influence between the research variables.

RESULTS AND DISCUSSION

Normal PP Plot of Regression Standardized Residual

Dependent Variable: Spiritual Intelligence

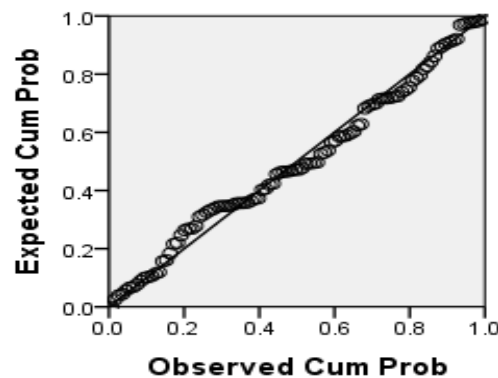


Figure 1. Normality test of P-Plot graph

A normality test using a probability plot found that the data were normally distributed along the diagonal line (not spread out) and followed the direction of the diagonal line (positive). This means that the data were normally distributed.

Table 1 Multicollinearity Test Results

Variables	Tolerance	VIF	Criteria
Worship Service	0.517	1,934	There is no multicollinearity
Spiritual Intelligence	0.517	1,934	There is no multicollinearity

Source: primary data processed by SPSS

From the calculation results, a tolerance value of 0.517 was obtained which exceeds 0.10 and a VIF value of 1.934 which is below the threshold of 10. The conclusion is that in this regression model no multicollinearity problem was found.

Table 2. Results of the Determination Coefficient Test
Devotion to Psychological Well-Being

Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.661a	.437	.431	13,653

a. Predictors: (Constant), Puja Bakti

The coefficient of determination test shows that 43% (0.437) of the psychological well-being variable can be explained by the devotional service variable, and the remaining 37% is influenced by other factors. The regression equation is $\hat{Y} = 56.260 + 0.712X$

From the test of the influence of the devotional service variable on the psychological well-being variable using the simple linear regression analysis method, a significance level (sig.) of $0.00 < 0.05$ was obtained. Therefore, the regression model can be used to estimate the dependent variable (psychological well-being) using the independent variable (prayer service). This means that the first hypothesis is accepted, namely that there is an influence of devotional service on psychological well-being.

Table 3. Results of the Determination Coefficient Test
Psychological Intelligence on Psychological Well-Being

Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.825a	.680	.677	10,294

a. Predictors: (Constant), Spiritual Intelligence

The output results obtained a determination coefficient of 0.680, meaning that there is a strong and significant positive influence between the independent variable (spiritual intelligence) on the dependent variable (psychological well-being) of 68%, while the remaining 32% is influenced by other variables. The regression equation is $\hat{Y} = 28.357 + 0.981X$,

From the test of the influence of the spiritual intelligence variable on the psychological well-being variable using the simple linear regression analysis method, a significance level (sig.) of $0.00 < 0.05$ was obtained. Therefore, the regression model can be used to estimate the dependent variable (psychological well-being) using the independent variable (spiritual intelligence) is

accepted. This means that the second hypothesis is accepted, namely that there is an influence of spiritual intelligence on psychological well-being.

Table 4. Results of the F-Test Between Devotion and Spiritual Intelligence
On Psychological Well-Being

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	23014.904	2	11507.452	112,797	.000a
	Residual	10099.890	99	102,019		
	Total	33114.794	101			

a. Predictors: (Constant), Devotion, Spiritual Intelligence

b. Dependent Variable: Psychological Well-being

The significance value of devotional worship and spiritual intelligence simultaneously has a value of $0.000 < 0.05$, and a value of $112.797 > 3.09$. The measurement results show that the third hypothesis is accepted, meaning that there is a positive and significant influence together between the devotional worship and spiritual intelligence variables on the psychological well-being variable. $F_{hitung} > F_{tabel}$

Table 5. Multiple Regression Significance Test between Devotion and Spiritual Intelligence on Psychological Well-being

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	24,995	6,487		3,853	.000
Spiritual Intelligence	.840	.092	.706	9,149	.000
Worship Service	.183	.083	.170	2,206	.030

a. Dependent Variable: Psychological Well-being

The multiple regression coefficient provides information about the regression equation of the devotional worship variable and the spiritual intelligence variable simultaneously having an influence on the psychological well-being variable.

Table 6. Results of Determination Test (R & R-Square)

Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.834 ^a	.695	.689	10,100

a. Predictors: (Constant), Devotion, Spiritual Intelligence

Variables	Correlation Coefficient (r)	Coefficient Regression (β)	R_{square}	R_{square} X1 + X2
Worship Service (X1)	.661	.170	.437	.695
Spiritual Intelligence (X2)	.825	.706	.680	

The model summary table of the coefficient of determination explains the magnitude of the influence value (R) of 0.834. The output results obtained a determination coefficient (R Square) of 0.695, meaning that there is a simultaneous influence of the independent variables (devotional service and spiritual intelligence) on the dependent variable (psychological well-being) with a very strong influence of 0.834 and a determination coefficient value of 69.50%.

Based on these calculations, it is concluded that the variables of devotional worship and spiritual intelligence are interrelated. The implementation of devotional worship and the development of spiritual intelligence are interrelated. quite effective in ensuring that students have good psychological well-being.

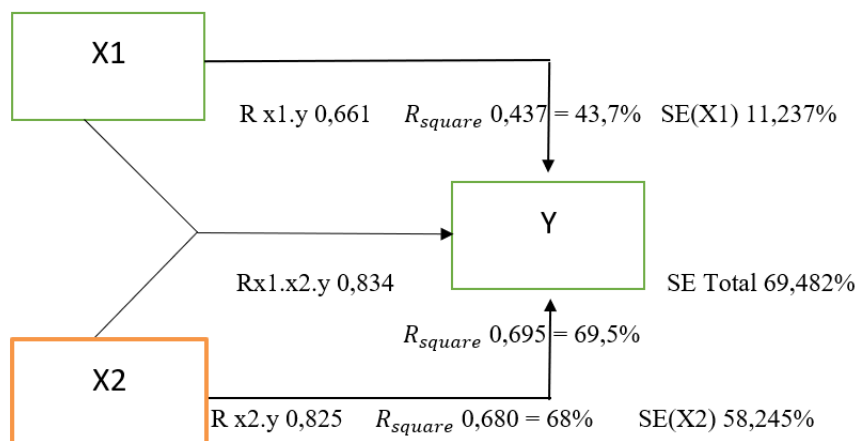


Figure 2. Summary Results of the Variables of Devotion (X1) and Spiritual Intelligence (X2) on Psychological Well-being (Y)

Based on simple regression analysis calculations, it was found that puja bakti had a positive and significant influence on the psychological well-being of STAB Maitreyawira students, amounting to 43.7%. This research result is consistent with previous studies, such as Ying Chen and

Taylor J. VanderWeele⁵⁴ which states that devotional worship and meditation have an influence on psychological well-being. Nusaibah Nur Furqani ZA⁵⁵ expressed a similar view states that devotional worship has a positive influence on psychological well-being. Therefore, it can be proven that devotional worship has an influence on psychological well-being.

From the results of the linear regression test calculation of the coefficient of determination contained in the model summary table, it explains the magnitude of the correlation / relationship value (R) of 0.825 and the output results obtained a coefficient of determination (R Square) of 0.680, meaning that there is a positive and significant influence between the independent variable (spiritual intelligence) on the dependent variable (psychological well-being) of 68%. The results of this study are in accordance with previous studies, such as research by Siti A. Toyibah, Ambar Sulianti and Tahrir⁵⁶, a positive correlation was found between spiritual intelligence and psychological well-being in students who memorize the Quran. In addition, the study⁵⁷⁵⁸ in 2022 also supports the results of this study. Research Kumar⁵⁹ they also concluded that spiritual intelligence is a path to health, well-being, and a successful life. Therefore, it can be proven that spiritual intelligence influences psychological well-being.

Based on the results of this study, it was found that the variables of devotional worship and spiritual intelligence had a positive influence on the psychological well-being of STAB Maitreyawira Pekanbaru students, amounting to 69.5%. This result explains that the higher the devotional worship and spiritual intelligence, the more the psychological well-being of STAB Maitreyawira Pekanbaru students will improve. Conversely, the lower the devotional worship and spiritual intelligence, the more the psychological well-being of STAB Maitreyawira Pekanbaru students will decline. The results of this study are in accordance with previous studies, such as the study Ying Chen and Taylor J. VanderWeele⁶⁰ which states that devotional worship and meditation have an influence on psychological well-being. Nusaibah Nur Furqani ZA⁶¹ expressed a similar view which states that devotional worship has a positive influence on psychological well-being.

⁵⁴ Ying Chen and Tyler J. Vanderweele, "Associations of Religious Upbringing with Subsequent Health and Well-Being from Adolescence to Young Adulthood: An Outcome-Wide Analysis," *American Journal of Epidemiology* 187, no. 11 (2018): 2355–64, <https://doi.org/10.1093/aje/kwy142>.

⁵⁵ Nusaibah Nur Furqani Z. A., "Peranan Religiusitas Dan Kecerdasan Spiritual Terhadap Peningkatan Kesejahteraan Psikologis," *Psychological Journal* 1, no. 1 (2021): 9–15, <https://doi.org/10.22219/pjsp.v1i1.16491>.

⁵⁶ Siti A Toyibah and Ambar Sulianti, "Pengaruh Kecerdasan Spiritual Terhadap Kesejahteraan Psikologis Pada Mahasiswa Penghafal Al-Qur'an," *Jurnal Psikologi Islam* 4, no. 2 (2017): 191–204.

⁵⁷ Stiliya and Pandey, "Influence of Spiritual Intelligence on Happiness and Well Being: A Review."

⁵⁸ Stiliya and Pandey, "Influence of Spiritual Intelligence on Happiness and Well Being: A Review."

⁵⁹ Kumar, "Spirituality Quotient: A Pathway To Health, Wellbeing and A Successful Life."

⁶⁰ Chen and Vanderweele, "Associations of Religious Upbringing with Subsequent Health and Well-Being from Adolescence to Young Adulthood: An Outcome-Wide Analysis."

⁶¹ Nusaibah Nur Furqani Z. A., "Peranan Religiusitas Dan Kecerdasan Spiritual Terhadap Peningkatan Kesejahteraan Psikologis."

Further research by Siti A. Toyibah, Ambar Sulianti and Tahrir⁶² a positive correlation was found between spiritual intelligence and psychological well-being in students who memorize the Quran. In addition, the study of Stiliya and Pandey⁶³ in 2022 also supports the results of this study. Research Kumar⁶⁴ also concluded that spiritual intelligence is a path to health, well-being, and a successful life. The findings of this study demonstrate the strong simultaneous influence of devotional service and spiritual intelligence on psychological well-being. Therefore, increasing devotional service and developing spiritual intelligence have a positive and significant impact on students' psychological well-being, both now and in the future.

CONCLUSION

The devotional service (Puja Bakti) had a significant impact on students' psychological well-being, amounting to 43%. This means that increasing the quantity, implementing the rules, strengthening faith and belief, understanding the object of the devotional service, and explaining the benefits and purpose of the devotional service can improve the psychological well-being of STAB Maitreyawira Pekanbaru students.

Spiritual intelligence significantly impacts students' psychological well-being, at 68%. Because STAB Maitreyawira students also deepen their Buddhist knowledge, they develop a level of self-awareness and universal awareness, are able to master themselves and their social environment, and are able to cultivate spirituality within themselves. This, in turn, fosters spiritual intelligence, which also influences their psychological well-being.

Devotion and spiritual intelligence simultaneously had a significant impact on the psychological well-being of STAB Maitreyawira Pekanbaru students, at 69%. This demonstrates the importance of practicing devotional worship and increasing spiritual intelligence through various spiritual development programs, thereby improving their psychological well-being.

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⁶² Toyibah and Sulianti, "Pengaruh Kecerdasan Spiritual Terhadap Kesejahteraan Psikologis Pada Mahasiswa Penghafal Al-Qur'an."

⁶³ Stiliya and Pandey, "Influence of Spiritual Intelligence on Happiness and Well Being: A Review."

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