

Islamic religiosity and academic stress among college students

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Abstract: This study aims to determine the relationship between Islamic religiosity and academic stress in college students. The background of this study departs from the high prevalence of academic stress experienced by students and the potential role of religiosity as one of the protective factors. The study used a correlational quantitative approach with 52 students as respondents, who were selected through purposive sampling technique. Data collection was carried out with a standardized Islamic religiosity scale and academic stress scale. Data analysis was conducted using the Spearman test because one of the variables was not normally distributed. The results of the analysis showed that there was no significant relationship between Islamic religiosity and academic stress ($r = .007$; $p = .961$). This finding indicates that the level of Islamic religiosity does not directly affect the level of academic stress of students. The results of this study differ from most previous studies which state that religiosity can play a role in reducing stress. This finding opens up opportunities to explore other factors that may be more dominant in influencing academic stress as well as how students interpret and apply religiosity in their daily lives.

Kata Kunci:

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Half of all university students in the world will have at least one clinical mental problem that in many cases often goes undetected, persistent, and untreated (Zivin et al., 2009). The clinical mental problems faced by university students have various facets, such as depression, anxiety, substance abuse, suicidal ideation, and maladaptive academic stress (Blanco et al., 2008; Khadka, 2024; Pedrelli et al., 2015; Saleh et al., 2017). These psychological problems (i.e. clinical mental problems) are becoming an increasingly severe and chronic issue over time (Erdur-Baker et al., 2006). Khadka (2024) believes that academic stress is the most well-known and eminent psychological problem in affecting students' lives, future, and academic status.

Various studies and quantitative data have also proven the existence of this psychological problem in students in the form of academic stress. A study by Al-Shagawi et al. (2017) on 213 students from various study programs in Saudi Arabia showed that 51.6% of students perceived that they experienced academic stress in the high range (i.e. High, maladaptive) due to excessive task loads and the tight time management required. Another study conducted by Liu et al. (2019) reported that three out of four college students in America feel unhealthy feelings of being stressed (i.e. stressed) in facing life challenges, including academic challenges. In fact, one in five students from the study sample claimed to have had suicidal thoughts. A study on the prevalence of academic stress in Indonesia itself has also been conducted by Dewi et al. (2020) on students from eight different majors at Surabaya State University. This study showed that around 70% of students from the study population experienced moderate to low academic stress, 28% of other students experienced academic stress in levels that were considered high, and the remaining 2% experienced very high academic stress. These research and survey data show the real existence of the problem of high concentrations of academic stress (Maladaptive) in the broad context of university students.

Problematic academic stress itself can be seen through various dimensions. Ade and Zikra (2019) explained that problematic academic stress can be seen through physiological and psychological symptoms. Physiologically, academic stress can manifest in various physical symptoms, such as increased systolic blood pressure and cardiovascular responses (Conley & Lehman, 2012; Macgeorge et al., 2005). Psychologically, maladaptive academic stress can be seen in thoughts full of anxiety and depression, feelings of helplessness when dealing with stressors, repetitive and excessive negative thinking, mental blocks, problems in managing concentration, memory problems, and feelings of despair (Pozos-Radillo et al., 2016; Zhang et al., 2022). Previous studies have also found various detrimental impacts and negatives associated with maladaptive academic stress. Physically, academic stress can cause various physiological problems such as fatigue (Exhaustion) and sleeping disorders (Casuso-Holgado et al., 2019). A study conducted by (Gobena, 2024) even explained that academic stress was positively associated with high levels of alcohol

consumption. An inferential quantitative study by Azizatunnisah and Ratna (2024) with student subjects also found that there was a highly significant negative relationship between academic stress and mental health. This research is also supported by the findings of Kashif et al. (2024) who found that academic stress is a significant predictor of psychological problems in college students and adolescents. These mental health problems are also ultimately believed by Eisenberg et al. (2009) are able to affect more practical matters such as academic success and individual functioning (including functioning in undergoing a series of academic activities). Based on various things and negative impacts that can accompany the emergence and existence of maladaptive academic stress have made it a psychological problem that is very important to research and overcome.

Academic stress experienced by students is also a multifactorial phenomenon that can be attributed to various contributing factors. Fardani et al. (2021) explained that these factors can be broadly divided into two, namely external factors that are independent of the control of the students themselves (External) and controlled factors that come from themselves (Internal). Fardani et al. (2021) described physical- psychological environmental factors, excessive task load, poor time management, and financial problems as factors that can affect fluctuations in academic stress levels in students. Fardani et al. (2021) also believe that internal factors have an equally influential role in regulating fluctuations in the phenomenon of academic stress in students, such as mindset, personal character, physical health, peer competition, and life management skills. Regarding internal factors, various studies have also found one variable that turns out to have a relationship with academic stress in college students, namely religiosity (Amalia & Nashori, 2021; Putri & Hardiansyah, 2024; Radisti et al., 2023). Of the three studies on the relationship between religiosity and academic stress that the author has reviewed, all of these studies are similar in their results which show that religiosity has a significant negative relationship with academic stress.

Religiosity itself can be interpreted as an inner concept in individuals who are born because of religion (Religion), which is a metaphysical bond between humans and other forces that are higher than human strength (Amir, 2021). Amir (2021) then explains that the meaning of this religious bond causes an individual to commit, feel the presence, and carry out ritual activities carried out to recognize the existence of a higher power than him. The "higher" power here is defined as the power of God. According to another view, religiosity is interpreted as a concept that refers to the degree of attendance and strength of belief of a person in a religious process that has both positive and negative socioeconomic consequences (Bentzen, 2021). Amir (2021) also emphasized that religiosity has a specific theological basis from certain religions, each of which has different guidelines and guidelines for individuals who adhere to it. This study itself uses the specification of Islamic religiosity as one of the measurement variables.

Religiosity is believed to be able to influence academic stress in various ways. Aftab et al. (2018) believe that religiosity can help reduce fluctuations in academic stress in students through psychological and behavioral pathways, one of which is through the promotion of feelings of satisfaction with life (Life satisfaction). Another study by Vishkin et al. (2016) explains the role of religiosity in bringing cognitive calm through the process of cognitive reappraisal. Vishkin et al. (2016) believe that religiosity related to religion will provide guidance for adherents to be able to perceive the problems they experience differently - namely not as a catastrophe, but as a test, an opportunity for growth, and various other positive views. The ability of emotion regulation in the form of reinterpretation is what can lead the individual to achieve good emotion regulation and ultimately bring cognitive-emotional stability and calmness (i.e. Not highly stressed). In relation to emotions and stress, religiosity is also believed by Sujadi (2022) to be able to promote the use of more adaptive coping mechanisms so that it can help an individual to manage the stress he is experiencing, including academic stress.

Based on the background and a brief explanation of the research variables above, the researcher has formulated the problems in this study as follows: "How is the relationship between Islamic religiosity and academic stress levels in the context of university students?". This question will be the main focus in this study to see the relationship between religious aspects and one of the problems that often occur in the educational process. Thus, this research is expected to be able to provide a broader understanding of the relationship between the variables mentioned earlier.

Through this formulation, the purpose of this research can also be formulated. The research aims to empirically-quantitatively test whether or not there is a relationship between Islamic religiosity variables and academic stress in the context of students. Through a systematic and data-based approach, this research seeks to understand more deeply the relationship between the two variables. In terms of benefits, this research is expected to be able to provide theoretical academic contributions and insights that are at the same time practical in the theme of Islamic religiosity and academic stress in the context of students.

The hypothesis in this study is that there is a negative relationship between Islamic religiosity and academic stress in the context of university students. In other words, the higher the religiosity, the lower the academic stress felt by students. Vice versa, the lower the religiosity, the higher the parenting stress experienced by the student.

Academic stress and its factors

Stress is a condition where individuals are in a situation that is stressful, demanding, threatening due to an individual's mismatch of his abilities both biologically, psychologically, and even socially to the demands that exist in his

environment (Laili, 2018). When individuals are in an environment that demands their lives, the body will react by bringing up stressful conditions, where this condition is described as a form of hostility to the mind with his body that will threaten the psychological health of individuals (Radisti, et al., 2023). According to Gadzella in Radisti et al. (2023), academics are one of the factors that trigger stress, such as feelings of frustration, conflict in academics, pressure, change to coercion of academic demands will cause various kinds of stress reactions, ranging from physical reactions, behavior, individual emotions, to affect individual cognition.

According to Sarafino and Smith (2011) academic stress has two aspects, namely biological aspect and psychosocial aspects. High levels of stress can have a negative impact on a person's individual cognitive abilities, especially in terms of memory and attention functions. When individuals experience excessive pressure, the body will be in a depressed state, thus disrupting mental processes. Stress can also hinder the ability to think clearly and solve problems effectively. Therefore, stress management becomes very important to maintain optimal mental health and cognitive function, especially in academic life. Psychosocial refers to the influence between the individual and the social environment in which the individual is located. So in the context of stress, this aspect contains the influence of pressure from outside or the social environment and inside or psychologically can affect a person's physical condition, emotions and behavior. In the context of academic stress, of course, this pressure will relate to the pressure and academic load so that it will affect all dimensions of a person's condition (i.e. students).

The surrounding environment has an important role in triggering stress that has an impact on both physiological and social changes in individuals. One of the changes that can occur is in the cognitive aspect, when individuals are under high stress conditions, the ability to remember and focus attention will be disrupted. So that individuals will forget easily, find it difficult to concentrate, and experience obstacles in the problem-solving process, which is disrupted due to excessive pressure. (Fazila, 2021) The emotions that arise when individuals experience stress can be very diverse, ranging from fear, discomfort, to deep anxiety. Persistent pressure can trigger feelings of sadness, frustration, and tension psychologically and physically. This interaction between cognition and emotion shows how a mind burdened by stress can exacerbate emotional reactions in a person (Sarafino & Smith, 2011).

Stress can also affect the way individuals interact with others (Sarafino & Smith, 2011). In some situations, someone who is experiencing stress may seek support and comfort from their social environment. However, on the other hand, stress can also make individuals less sensitive to the social conditions around them, often showing aggressive or hostile attitudes. Under severe stress, a person may lose control and react by attacking others as a form of self-defense.

Academic stress itself has two main factors, namely internal and external factors. Internal factors include mindset, personality, and self-efficacy. Individuals who feel unable to control the situation tend to experience stress more easily, while those who feel capable are more resistant to pressure. In addition, self-efficacy, which is a person's belief in their abilities, also determines stress levels; students with high self-efficacy tend to be better able to manage pressure (Fazila, 2021).

Meanwhile, external factors include a heavy course load, pressure to excel, encouragement of social status, and competition between parents. An increasingly demanding curriculum increases learning load and academic competition. Pressure to achieve can come from various parties, such as parents, teachers, friends, and oneself. In addition, the assumption that academic achievement determines social status also adds pressure for students. In fact, competition between parents in encouraging children to participate in various additional activities also increases this pressure (Fazila, 2021).

Meanwhile, according to Ahmad and Surahman (2023), the Muslim religiosity factor also contributes to the occurrence of academic stress. The religiosity factor is related to a person's inner beliefs that are formed from the religious values he adheres to. According to Glock and Stark in Ancok & Suroso, (2011), religiosity reflects the extent to which a person has religious knowledge, strength of belief, consistency in worship, and depth of appreciation of the teachings of the religion.

Glock and Stark divided religiosity into five dimensions, namely religious belief, religious practice, religious feeling, religious knowledge, and religious experience. Therefore, religious values formed from the environment, such as Islamic boarding schools, can affect the way students think. Especially in facing academic challenges, these values can be a foundation for students to manage and overcome the obstacles they face.

Islamic Religiosity

Religiosity is an individual's belief in religious activities and other activities driven by supernatural forces (Ancok & Suroso, 2011). Hill in Qurrotul'Ain and Fikriyah (2020) added that the definition of religiosity is the belief that a person has to obey the religious rules he adheres to and apply them to his daily life which is wrapped into worship practices. In addition, according to Rizdanti and Akbar (2022) religiosity is the process of internalizing religious values in individuals. This internalization has a relationship between belief in the value of religious teachings and manifestations in the form of beliefs in the heart or in verbal and action forms.

The religiosity factor has a considerable influence on students in Indonesia who claim themselves as individuals who have religious awareness. This affects a person's psychology and behavior, including the level of academic stress. Individuals with high

religious awareness tend to experience reduced levels of academic stress, while individuals with low religious awareness have higher academic stress. This is due to a sense of surrender to Allah SWT, and assume that everything that happens is His will.

The Muslim religiosity measuring instrument developed in this study is intended to measure the level of religiosity in individuals. So, a multi-dimensional religiosity construct is used, in this case using three dimensions proposed by Hill et al. (2000) and Hackney and Sanders (2003), namely religious belief, religious practice or behavior, and personal experience (religious experience) felt by individuals with religious beliefs and practices. Operationally, religiosity refers to the extent to which a person believes in the existence of Allah SWT and His decrees, performs worship to Him, and experiences meaning and spiritual closeness to Allah SWT. The following discussion will explain the aspects of religious belief, practice, and experience from an Islamic perspective.

Religious belief

Religious belief is the main foundation that becomes the substance and basis for values and norms in Islam, namely the belief that Allah SWT is one and Almighty. The belief that Allah SWT is one is called tawhid. Therefore, Islam is also referred to as the religion of tawhid, which means a religion that recognizes Allah SWT (Faridi, 1982). The teachings of Islam were revealed by Allah SWT to humans through the intermediary, namely the Prophet Muhammad SAW who served as the bearer of the revelation of Allah SWT, and believed that the Al-Qur'an as a holy book containing the revelation of Allah SWT. According to Nasution (Amir, 2021), Islamic teachings contained in the Al-Qur'an contain various aspects of human life such as theology, worship, morals, history, the universe, culture, economy, and relationships (humans with Allah SWT, humans with humans, humans with nature, and humans with themselves). Madjid (2019) explains that accountability for the extent to which humans have followed the guidelines set by Allah SWT in living their lives will be asked on the last day.

Religious practice

The next dimension contained in religiosity is religious practice. Belief in Allah SWT needs to be realized through real behavioral practices. The Qur'an as the main reference can provide guidance on religious practice and behavior. So, humans need to always study and understand the contents of the Qur'an. In addition to the Qur'an, the source of reference that a person can use is the Hadith of the Prophet Muhammad. The Hadith contains the words, actions, and decrees of the Prophet Muhammad SAW regarding various aspects of life, such as how to perform ritual worship to Allah SWT, behave towards nature, or even solve social problems (Madjid, 2019). In research conducted by Shihab (2019) explained that hadith is an example of behavior as an

elaboration of the provisions of Allah SWT contained in the Qur'an practiced by the Prophet Muhammad SAW for guidance for humans. Razak et al. (2011) explained that the practice of religion requires the intention of obedience, obedience, full of devotion which is referred to as behavior worth "worship". In Islam, religion is divided into two, namely, special worship (mahdhah) and public worship (ghairu mahdhah). Special worship or mahdhah worship is worship whose procedures, time, and amount are determined by Allah SWT, for example, prayer, fasting, zakat, and hajj. Meanwhile, general worship or ghairu mahdhah has a very broad scope because it involves various kinds of words and actions that contain goodness as determined by Allah SWT, for example, such as helping, protecting the environment, maintaining relationships with others and oneself, acting fairly, avoiding criminal behavior, and so on.

Religious experience

The last dimension of religiosity is religious experience. In the Islamic perspective, experience can be called meaningful by individuals if religious practices are carried out with the intention of obedience, obedience, and full devotion to Allah SWT alone. Through this, experiences such as happiness, tranquility, a sense of closeness to Allah SWT, and the ability to regulate themselves will be felt by individuals if when performing religious activities, both rituals and other activities, are carried out with a heart that is obedient and obedient to Allah SWT. Worship here not only has a spiritual effect, but also contributes to the formation of positive behavior in life. The main purpose of worship itself is to purify the soul, encourage the tendency to do good, and increase moral awareness. According to Nasution (Amir, 2021) prayer, fasting, hajj, and other worship functions as a means to get closer to Allah SWT, as well as train oneself in discipline, social care, sharing and maintaining physical health.

Maladaptive academic stress can occur when individuals experience excessive academic pressure and the inability to manage it effectively. Several studies have shown that poor religiosity will be able to impact unfavorable academic stress fluctuations. For example, research conducted by Supradewi (2019) shows that there is a negative relationship between religious coping and student stress. The higher the religious coping, the lower the stress experienced by students. And vice versa. The lower the religious coping, the higher the stress experienced by students. Then, the same results are known from the results of research conducted by Bataineh (2013) on students of the Faculty of Education at King Saud University. The results of his research show that there is a significant relationship between religiosity and academic stress in students. In addition, there are research results from Aftab et al. (2018) which explains that religious activities have a positive effect on reducing stress in students and can help improve academic performance.

The process of influencing religiosity on maladaptive academic stress can be explained through several stages (Aftab et al., 2018). The first stage, students who have a high level of religiosity tend to actively carry out religious practices such as prayer, meditation, or participating in religious activities. These practices can provide a sense of calm, hope, and meaning in living life, including in dealing with academic pressure. Through such spiritual support, individuals are better able to manage negative emotional responses such as anxiety, fatigue and feelings of inadequacy. As a result, the perceived level of academic stress becomes lower or more adaptive, as students have healthier and more directed coping mechanisms. Thus, religiosity acts as a protector against the negative impact of academic stress. A study conducted by Osman and Ahmed (2021) found that religious orientation and religious coping strategies play an important role in managing maladaptive academic stress. However, the use of negative religious coping strategies may be associated with increased stress and decreased psychological well-being.

METHOD

Respondents

This quantitative research with a correlational approach involved 52 participants from among university students. Prior to participation, all respondents gave informed consent through an online form distributed through social media and academic networks. In the process of selecting participants, a non-probability sampling method was used with a purposive sampling technique, which is a method of selecting subjects based on certain criteria that are considered relevant to the research objectives. The inclusion criteria in this study include: (1) Adhering to Islam, (2) Registered as active students, (3) Aged between 18 to 25 years, and (4) Currently studying at least in semester two and a maximum of semester eight. After the data collection process was completed, 57 respondents were obtained who met all the predetermined inclusion criteria. three of the 57 respondents failed because they did not fill out the attention check correctly, one respondent failed because they did not agree to the informed consent, and one respondent failed because they did not fill out the questionnaire completely. The remaining respondents involved in the data analysis of this study amounted to 52 respondents.

Of the 52 respondents who were all active students, 48 (92.31%) respondents were female and four (7.69%) respondents were male. The 48 (92.31%) respondents were at the fourth semester level, 3 (5.77%) respondents at the second semester level, and one (1.92%) respondent at the sixth semester level. The respondents in this study came from different campuses. 36 (61.54%) respondents came from Universitas Islam Indonesia, six (11.54%) respondents came from Siliwangi University, two (3.85%) came from Universitas Muhammadiyah Surakarta, and eight (15.38%) other students

came from other universities (These eight students came from different universities/institutions, namely: Academy of Metrology and Instrumentation, Malang Institute of Health Technology Widya Cipta Husada, Islamic Institute of Nahdlatul Ulama Temanggung, Ahmad Dahlan University, Universitas Indonesia, Universitas Negeri Yogyakarta, Telkom University, and Universitas Pendidikan Indonesia). The collected respondents also have different age ranges, as many as two (3.85%) respondents aged 18 years, seven (13.46) respondents aged 19 years, 33 (63.46%) respondents aged 20 years, 10 (19.23%) respondents aged 21 years.

Measurement

Data collection was carried out using the self-report method through an online-based questionnaire. This questionnaire is divided into three main parts, namely informed consent, respondent demographic information, and scales. The explanation of the scales used in the study is as follows:

Academic Stress Scale

The scale used in this study was developed by Fazila (2021) with reference to the aspects proposed by Sarafino and Smith (2011). This scale is designed to measure the level of academic stress in individuals through biological aspects measured through seven items and psychosocial aspects measured from 14 items (with psychosocial subaspects: cognitive, emotional, and social behavior). This scale is said to be reliable with an α score of .837. This academic stress scale has a total of 21 items. Respondents' assessments were carried out using a six-point Likert scale, ranging from 1 = Strongly Disagree (STS), 2 = Disagree (TS), 3 = Agree (S), to 4 = Strongly Agree (SS) for *favorable* statements and reversed from four to one for unfavorable statements. An example of a *favorable* item on this scale is "I am anxious when I cannot understand the material well". The example of unfavorable items on this scale is "When I take the exam, I am able to answer the questions in a calm and not nervous state".

Table 1

Academic Stress Scale Blueprint

Aspect	Sub-aspect	<i>Favorable</i>	<i>Unfavorable</i>	Total
Biological		1, 2, 3, 4, 5	6, 7	7
Psychosocial	a. Cognitive	8, 9	10, 11	4
	b. Emotion	12, 13, 14, 15, 16, 17	18, 19, 20	9
	c. Social Behavior	21		1
Total				21

Islamic Religiosity Scale

Measurement of Islamic religiosity variables in research using the Muslim Religiosity Scale developed by Amir (2021), where this scale consists of 13 *items* that have been divided into three dimensions, including the dimensions of belief, practice, and experience. The details are arranged in four *items* representing the belief dimension, five *items* representing the practice dimension, and four *items* representing the experience dimension. The results of the psychometric analysis using data from 769 Muslim participants. From these results it is found that this scale has been well validated with several tests, namely the *Cronbach's alpha* test and factor analysis. From the results of the reliability test related to the religiosity scale that has been developed is reliable. This scale has an α reliability value of .707. This measuring instrument is a *rating scale* that has four answer choices each in three dimensions, namely, the belief dimension, the practice dimension, and the experience dimension. There are four variations of answers on this scale, all of which will be scored with numbers from four to one. The first variation is 4 = Strongly Believe (SP), 3 = Believe (P), 2 = Less Believe (KP), and 1 = Do Not Believe (TP). The second variation consists of, 4 = Very Sure (SY), 3 = Sure (Y), 2 = Less Sure (KY), and 1 = Not Sure (TY). The third variation consists of, 4 = Always (S), 3 = Often (S), 2 = Sometimes (KK), and 1 = Rarely (J) or almost never. The fourth variation consists of 4 = Often (S), 3 = Sometimes (KK), 2 = Rarely (J), and 1 = Never (TP). In this scale, all *items* are *favorable items* so that no reverse scoring process is required in the data analysis process. An example of an item from this Islamic religiosity scale is like the following statement "Belief in God helps me interpret the various things I experience".

Table 2

Blueprint of Muslim Religiosity Scale

Aspect/Dimension	Favorable	Unfavorable	Total
Belief	1, 2, 3, 4		4
Practice	5, 6, 7, 8, 9		5
Experience	10, 11, 12, 13		4
Total			13

DATA ANALYSIS

After the data were collected, quantitative data analysis was conducted to determine the relationship between Islamic religiosity variables and academic stress. The analysis was conducted using the Pearson Product Moment correlation technique because both variables are quantitative and interval-scale data. Before the correlation test is carried out, a prerequisite test is first carried out in the form of normality test and linearity test. The normality test aims to see if the data distribution is normal,

while the linearity test ensures the relationship between the variables is linear. If the normality assumption is not met, then an alternative Spearman Rank correlation test is used. The entire analysis process was carried out with the help of SPSS release 27 for windows software. The results of the correlation analysis will be used to answer the research hypothesis, namely whether there is a significant relationship between Islamic religiosity and academic stress in college students. The significance value (p -value) obtained from the correlation test will be compared with the specified significance level ($\alpha = .05$). If $p < .05$, then the relationship between variables is statistically significant.

RESEARCH PROCEDURE

This research began with the emergence of ideas derived from the phenomenon of academic stress that is often experienced by students and the researcher's interest in the role of Islamic religiosity in dealing with this pressure. After the idea was determined, we conducted a literature search to strengthen our understanding of the two variables to be studied. Next, we formulated the problem and research objectives, as well as compiled a relevant theoretical basis. We also created a framework and formulated hypotheses based on the theories we learned. After that, we began to develop research methods, including determining the type of research, sampling techniques, and instruments to be used. The instrument we chose is a scale that has been developed and has gone through validity and reliability tests. Currently, researchers are in the proposal writing stage which includes the introduction, literature review, and research methods. This proposal will be the basis before researchers enter the submission and data collection stage.

RESULTS

Respondent Categorization

The first step that the researcher took to gain a thorough understanding of the data that had been collected was to form categories and put the data that had been obtained into the appropriate category intervals. Respondents' data were grouped into categories based on parameter-based norming (hypothetical norming, not based on collected/empirical data). The categories formed to group respondent data are low, medium, and high.

Based on the categorization results that have been carried out by researchers, the academic stress level of 52 respondents shows that as many as 29 people (55.8%) are in the moderate academic stress category. Meanwhile, 23 respondents (44.2%) experienced academic stress in the high category. This data shows that all respondents in this study experienced academic stress at least at a moderate level,

and no respondents were in the low category. So it can be concluded that the level of academic stress experienced by respondents tends to be in the moderate to high category.

Based on the results of categorizing the level of Islamic religiosity in 52 respondents, there were 49 respondents (94.2%) or the majority of respondents were included in the high Islamic religiosity category. While in the moderate Islamic religiosity category, there were only three respondents (5.8%) and there were no respondents with low levels of religiosity.

So it can be concluded that in this study there were no respondents who had a level of religiosity that fell into the low category. All respondents in this study were at moderate and high levels, both in the academic stress aspect and the Islamic religiosity aspect. In fact, almost 95% (94.2%) of respondents reported that they had a high level of religiosity.

Assumption Test

Table 3

Normality Test Results

Variable	Statistic	df	Sig.
Islamic Religiosity	.270	52	.000
Academic Stress	.066	52	.200

Based on the Kolmogorov-Smirnov normality test on both variables, the results show that the significance value on the Islamic religiosity aspect is $p < .001$. This means that the data distribution is not normal because the significance value is below the $p = .05$ limit. Meanwhile, in the aspect of academic stress, the data obtained shows a significance value of .200, which means that this data is normally distributed. The Islamic religiosity variable does not meet the assumption of normality, so the analysis of the relationship or correlation between the two variables cannot use parametric tests. Therefore, to test the relationship between variables, you can use non-parametric correlation tests such as Spearman where the data distributed does not have to be normal.

Table 4

Linearity Test Results

		<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
Academic Stress *	Linearity	5.818	1	5.818	.080	.779
Islamic Religiosity	Deviation from Linearity	498.471	10	49.847	.686	.731

The ANOVA test results show that the significance value in the *Deviation* from Linearity section is .731 which means it is higher than .05. Indicating that there is no significant deviation from linearity, it can be concluded that the data obtained is linear. This means that the relationship between the variables of academic stress and Islamic religiosity follows a straight line pattern or approaches it. So that if there is a change in one of the variables tends to be followed by consistent changes in the other variables. Therefore, the linearity requirement has been met, to ensure accuracy in analyzing the relationship between the two variables.

Table 5

Correlation Test Results between Academic Stress and Islamic Religiosity

Variable	<i>N</i>	<i>r</i>	<i>Sig.</i>
<i>Academic Stress * Islamic Religiosity</i>	52	.007	.961

Based on the Spearman correlation test results in the table above, the correlation coefficient value is .007 with a positive relationship direction. This means that the higher the level of Islamic religiosity, the higher the academic stress tends to be, although the relationship between the two variables is very weak. Correlation Coefficient data shows a value of .007, which means that the strength of the relationship between the two variables is almost nonexistent. In addition, the significance value of .961 is much greater than .05, indicating that there is no significant relationship between Islamic religiosity and academic stress. Thus, the major alternative hypothesis stating that there is a relationship between Islamic religiosity and academic stress is rejected.

Discussion

This study aims to examine the relationship between the level of Islamic religiosity and academic stress in college students. Based on the results of data categorization, all respondents are known to experience academic stress at moderate (55.8%) and high (44.2%) levels. There are no respondents who are in the low

academic stress category. This finding shows that students in this study tend to be vulnerable to academic pressure, which is most likely caused by learning demands, task load, and evaluation pressure. Meanwhile, the level of Islamic religiosity in most respondents was high, which amounted to 94.2%, and the rest (5.8%) were in the medium category. There were no respondents who had a low level of Islamic religiosity. This reflects that the majority of respondents have a strong commitment to the values of Islamic teachings in their daily lives.

The Kolmogorov-Smirnov normality test results show that Islamic religiosity data is not normally distributed (*sig.* = .000), while academic stress data shows normal distribution (*sig.* = .200). Therefore, the analysis of the relationship between the two variables was conducted using the Spearman non-parametric test. The linearity test results showed no significant deviation from the linearity assumption (*sig.* = .731), which means that the relationship between Islamic religiosity and academic stress is linear. However, the results of hypothesis testing through Spearman correlation show that there is no significant relationship between Islamic religiosity and academic stress (*correlation coefficient* = .007; *sig.* = .961). Although the direction of the relationship is positive, the strength is very weak and not statistically significant. Thus, it can be concluded that high levels of Islamic religiosity are not directly related to low levels of academic stress in students. This indicates that there are other factors beyond religiosity that may be more influential on academic stress, such as study load, time management, social support, or learning strategies.

This finding differs from most previous research results that suggest religiosity can act as a protective factor against stress. For example, some previous studies suggest that individuals with high levels of religiosity tend to have better coping mechanisms so that they can manage academic stress more effectively. However, the results of this study show that even though most respondents have high levels of religiosity, they still experience academic stress in the moderate to high category. This suggests that the role of religiosity on academic stress may not always be linear or direct, but rather depends on various other factors, such as the way religiosity is interpreted, social support, and the academic pressure faced. Therefore, this study is not in line with the study of Bataineh (2013) which explains that the results of his research show that there is a significant relationship between religiosity and academic stress in college students. In addition, the results of research from Aftab et al. (2018) also explains that religious activities have a positive effect on reducing stress in students and can help in improving academic performance. Because in this study, it shows that high levels of Islamic religiosity are not directly related to low levels of academic stress in students.

The rejection of the hypothesis in this study can be analyzed through several conceptual approaches. First, the high level of Islamic religiosity in the data (94.2% of respondents in the high category) raises the possibility of social desirability bias,

where respondents answer ideally because they want to be judged socially positively, especially in the context of religiosity. This makes the religiosity data unbalanced and loses variability, making it difficult to identify meaningful relationships.

Secondly, the theoretical framework used in the study may oversimplify the relationship of religiosity as a stress protector. Several contemporary studies show that religiosity does not automatically reduce stress if it is not accompanied by personal internalization of values or the use of healthy religious coping strategies. Conversely, ritualistic or formal religiosity without deep personal reflection may not have a significant impact on psychological well-being.

Third, it is possible that religiosity does not play a direct role in academic stress, but rather as an indirect factor mediated by other variables, such as academic self-confidence, emotional support, or self-efficacy. Thus, the initial assumption of a direct negative relationship may need to be revisited or expanded in future research.

This study certainly has some limitations that are important to note in interpreting the results. One of the limitations lies in the relatively limited number of respondents, which is only 52 students. This number makes the research results cannot be widely generalized to the entire student population. In addition, the distribution of data between variables in this study is uneven. There are no respondents who are in the category of low academic stress or low Islamic religiosity. This distribution imbalance causes the data to be less representative and potentially affects the strength of the correlational analysis performed. Another limitation is the homogeneity of religiosity data, where almost all respondents are classified as having high religiosity. This makes it difficult for researchers to fully see the potential relationship between religiosity levels and academic stress that is more varied.

This study also fully utilizes a quantitative approach, which although it provides a picture of numbers and statistical relationships, it limits a deeper understanding of how religiosity is interpreted by students and how these values play a role in managing the academic stress they experience. Finally, this study has not considered other contextual factors that may contribute to students' academic stress levels, such as family background, personality characteristics, learning environment, or social support from loved ones. These factors could potentially be variables that enrich the analysis and provide a more thorough understanding of academic stress.

Conclusions

This study aims to determine the relationship between Islamic religiosity variables and academic stress in college students. The results of the research analysis revealed that these two variables have an insignificant positive *correlation* (*correlation coefficient* = .007; *p* = .961). Thus, it can be concluded that the alternative hypothesis of this study is rejected. This finding is different from previous

studies which found a positive relationship between religiosity and academic stress intensity in college students.

The results of this study provide an understanding that high levels of religiosity will not necessarily correlate directly with low academic stress in students. That is, this study shows that religiosity is not the only factor protecting students from academic stress. It is likely that there are other factors that have a more dominant contribution, such as study load, time management, social support, and learning strategies.

This finding differs from most previous studies, such as Bataineh (2013) and Aftab et al. (2018), which stated that religiosity has a negative influence on academic stress. This discrepancy may be due to factors such as social desirability bias in filling out the religiosity scale, the dominance of respondents with high levels of religiosity or the absence of value internalization.

The results of this study indicate that Islamic religiosity does not necessarily act as a protective factor against academic stress. This suggests that other factors, such as social support, coping strategies, self-efficacy, time management, as well as the context of the learning environment, are more likely to influence students' stress levels. Therefore, it is not enough for intervention approaches to academic stress to be based on religiosity, but it is necessary to consider other psychosocial and individual religious factors in depth.

Suggestions

For future research, it is recommended to involve a larger and more diverse number of respondents, especially in terms of variations in religiosity levels and academic stress levels. This is important so that the data obtained can be more representative and allow a more in-depth analysis of the relationship between the two variables. In addition, the methodological approach also needs to be expanded. The use of a mixed methods approach is highly recommended to explore a more comprehensive understanding of how students interpret religiosity and how it plays a role in dealing with academic stress.

Further research can also consider other variables that have the potential to mediate or moderate the relationship between religiosity and academic stress, such as religious coping strategies, self-efficacy, and social support. By adding these variables, it is expected that the results obtained will be able to provide a more complete picture of the psychological dynamics involved. Finally, it is important to design instruments or data collection techniques that are able to minimize social bias, given that the topic of religiosity tends to be sensitive and prone to normative responses. Thus, the research results can better reflect the true condition of the respondents.

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