

The Influence of Religiosity, Meaning of Life Towards Subjective Well Being of Participants Naqsabandiyah Kholidiyah tarekat in Kebumen Indonesia

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Abstract:- The purpose of this study to know influence of religiosity on subjective well being with a mediator variable meaning of life in those *Naqsabandiyah Kholidiyah tarekat*. Research subject is a member of the congregation (*jamaah tarekat*) *Naqsabandiyah Kholidiyah* adulthood has followed for two years as many as 204 people. This study uses a linear regression analysis. The result shows that there is influence independently between religiosity and the meaning of life to subjective well being. The meaning of life as a mediator variable between religiosity and subjective well-being conform with the theory.

Keywords:- *Religiosity, the meaning of life and subjective well being.*

I. INTRODUCTION

Naqsabandiyah in Indonesia known since centuries before the Dutch know him first. The first mention in his writings cleric *Syeikh Yusuf Makassar* (1626-1699). Figure contemporaries is *Abd Al-Rauf Singkel* who introduced *Satariyah tarekat* in Indonesia (Bruinessen, 1992). *Yusuf Makassar* comes from the tiny kingdom of Gowa in South Sulawesi. He is a blood-borne by the royal family. A young age in 1644 went to the West to gain knowledge and Hajj. He pledged *Qadiriyyah tarekat*. In Yemen, she studied Arabic *Naqsabandiyah tarekat Syeikh* through the notorious *Muhammad 'Abd al-Baqi*. *Al - Baqi* studied at *Ibrahim Al-Kurani* teacher *Satariyah tarekat*. *Yusuf Makassar* in Mecca and Medina to learn a variety of *tarekat*. In Damascus he learned *Kholwatiyah tarekat* (Bruinessen, 1992).

Naqsabandiyah developed in Central Java. Among these are the *Kudus, Girikusumo, Popongan Semarang, Rembang, Blora, Purwokerto Banyumas* and *Kebumen*. *Kiai Arwani* as *mursyid tarekat* who live in *Kudus*. In addition to his *tarekat* as a teacher, he also *pesantren Huffazh Yanbu'a al-Qur'an*. *Kiai Arwani* has a great reputation among teachers *terekat* on the north coast. The activities of members of *terekat* quite crowded, which was centered just outside *pesantren* in a separate building. Every Thursday at the venue took place *tawajuh* activities (Bruinessen, 1992).

Naqsabandiyah great in Central Java, among others in *Kebumen*. Its founder is *Abdurahman*. *Kiai Abdurahman* follow *Naqsabandiyah tarekat* of *Kiai Zuhdi* in Mecca. There is no the notes at to stand and when he died. According to the oral tradition *Kiai Abdurahman* family had been imprisoned in *Kebumen* by the Dutch, but the Dutch did not tell why he was imprisoned. The center of *tarekat* in *Kebumen* known as *Pondok Pesantren al-Huda Jetis Kutosari Kebumen*. The first generation of *Naqsabandiyah Kholidiyah tarekat* is *Hasbulloh*. The second generation fell on his grandson that *Mahfudz*. The *tarekat* is now continued by his great-named *Gus Wahib*. *Kiai Hasbulloh* has two sons. Both were also involved in teaching *Naqsabandiyah tarekat*. The first son was named *Dardiri*. He now leads a boarding school in West Java. Children with both the women named mother *Sonhaji*. At first he studied *Naqsabandiyah Kholidiyah tarekat*, but then he settled in *Surabaya*. He was in *Surabaya* take *Naqsabandiyah Qadiriyyah tarekat*. He studied at the *Qadiriyyah tarekat* on *Kiai Usman Sawahpulo*. In *Kebumen* he was known as an intelligent person than as a *Syeikh* or *Mursyhid tarekat* (Bruinessen, 1992).

The study on the activities in *tarekat* can be used as one of the study of the psychology of religion (Subandi, 2009). According to *Wulf* (2002) psychology of religion consists of the application of theories and methods of psychology containing religious traditions in the form of thoughts, attitudes, and actions of individuals. Religion understood as reflections of knowledge which can actively encouraged dialogue with

psychology. Psychology of religion is the theory and method of reviewing experience, traditions, attitudes, and actions of individuals associated with religion.

Religion has psychic functions as the ultimate in therapeutic powers. This is done by believers in spiritual activities. People who have a strong spiritual activity had better health than someone who is not strong spiritual activity. Spiritual activity capable giving in the meaning of the life experiences (Corbet, 2002).

Classic psychology assumes that no other human being is composed of body and mind. Humans evolved from stable and the instability of the mind or mental state of the person. In contrast to existing theories in *sufi* psychology. The heart according to *sufi* psychology is an important element in human life. A person's heart is the source for understanding life wisely. Man is more than just elements of the mind and the human body itself. Human behavior is a manifestation, how his relationship with God. If humans were able to explore her deepest, then the man will find out where it came from and going to where it goes. The human soul has existed before man was born and will continue to exist even after death. Man in her life is guided through a relationship with God. Humans live with worship to God, the human heart is able to be a beacon of life (Frager, 1999).

In modern life the *sufi* behavior is a behavior that can be done in everyday life. Such behavior can be done in the world of work, family, or in any work that is done by the person. A spiritual teacher *sufi*, *Muzafeer Syeikh* : " say keep your hands with a lot of busy work in the world, but keep your heart always bustle with the name of your Lord is Allah" (Frager, 1999).

This study examines the religiosity, the meaning of life and subjective well being members of *Naqsabandiyah Kholidiyah tarekat* in Kebumen. The center of activities in *Pondok Pesantren al-Huda Jetis Kutosari* Kebumen. The *tarekat* members spread across the districts in the villages. Among the activities of the *tarekat* is to multiply the *sunnah* of worship such as prayer, fasting, and *dzikir*. Another activity that is *suluk* held at the boarding school. Other activities in the township in certain villages that meet its members to organize activities *tawajuh* (*dzikir*) shared among the members of *tarekat* and *badal*. The lodge itself in *tawajuh* activities are held every Tuesday along *Mursyid*.

1.1. Subjective well being

According to Ring, Hofer, McGee, Hickey & O'Boyle (2007) subjective well-being known as happiness and life satisfaction. This concept is similar to the term self-actualization or quality of life (Bloch, 2002). The term quality of life more closely related to the measurement of subjective well being someone who is personal. Quality of life is modified on all dimensions of experience. The experience of which is the experience of suffering and deep sadness. The experience is also related to the integrity and unification (Balfour et al, 2007).

Quality of life in some of the research used to measure happiness or life satisfaction. Quality of life is very subjective character. Quality of life is built on a multidimensional view. Implicitly quality of life is determined on quality values, meanings and values in afterlife in a religion. Quality of life was built through the efforts described in the life. The aspects of subjective well being include emotional or life balance, function and social relationships, financial need, function and disability, health status, and spiritual (Serber & Rosen, 2010).

Quality of life is a good life or good life is the study of positive psychology. According to Kasser (Seligman, 2004) explains that the good life has two specific positive contribution. First the good life is assumed to have a definition absence of psychopathology. Many leaders argue that a good life is built and learned through positive behavior right. Both positive behavior inferred with regard to the meaning of a good life is based on empirical research. Some theories describe the good life related to positive psychology. The good life is defined by happiness and personal well being in the form of life satisfaction, affective experience, good relationships, and the meaning of the emotions experienced by a person.

Research from Kasser & Ryan (Seligman, 2004) comparing the goals of student life are extrinsic and intrinsic. The result showed that the students concerned are extrinsic life goals related to financial success has a lower level in terms of self-actualization. It is impacting on the ease depression and anxiety.

In the internal perspective, a person's experience is part of subjective well being. According to Kennedy et al, (1994) covering aspects of subjective well being is about the cognitive aspects of life satisfaction, emotional aspects include positive and negative influences. Measurement of subjective well being is not consistent. The results of the investigation there is emphasis on the cognitive aspects that life satisfaction and positive affective aspects. Questions raised about the psychological well-being and happiness of life.

According to Diener, Eungkook, and Shigehiro (Jadhav & Havalapanar 2009) subjective well-being consists of three aspects. Three aspects are aspects of the cognitive load on life satisfaction. Affective aspect consists of the positive aspects (something fun) and negative aspects (something unpleasant).

There are several factors that affect a person's subjective well being can achieve. It can be seen from the results of research Koenig (Warren, 2009), which examines approximately 3,000 research since 1800 with the

relation between religion and the spiritual health of individuals. The study concluded that the majority of existing studies reported a positive association between religion and spiritual with subjective well being.

Other factors affecting the subjective well being is spiritual and religious. The study subjective well being with spiritual and religious done by taking the subject Christianity, Catholicism, Protestantism, Islam, Hinduism and Buddhism. The result is reported that there is a positive relationship between a devout follower with subjective well being. The study used a sample of people of Algeria as many as 2900 people (Warren, 2009). He said that the strategic coping performed by the Muslims when faced with serious problems relating to health issues increase the belief in God by praying, reading the book, and went to the mosque, or place of worship each.

1.2. Meaning of life.

Surely man is always keen to look for the meaning of life or the life satisfaction. Anthropologists and primatologists regularly reminded that approximately 98% of human DNA is similar to phylogenetic. According to Rue, humans are the only meaning seeking (seeker of meaning). The other side of human well meaning making (maker of meaning) in activities organized by the brain to create a life that is always meaningful (Emmons, 2005).

According to Austin and Vancouver that psychology has studied how purposes as a key integrative analytic study of human motivation (Emmons, 2005). Motivation plays the meaning of life. This means that man must build better cognitive emotion to find meaning in life. Research on the structure of health or human health, there are three components, namely; First, the positive influence fun. Both negative influence emotional discomfort. The third theory of life satisfaction (Niboer, Lindeberg, Boomsma, & Bruggen, 2005). The positive influence reflects the level of fun. These negative effects are an indicator of a person's relationship with suffering. The level of satisfaction with regard to the meaning of life of the human person of interest (Smith & Denton, 2005).

According to Frankl (2003) that whenever a person may be dealing with something that can not be left out, the situation is not inevitable, fate has not changed, the disease untreated. At the time of such a situation one is given the opportunity to actualize the highest value, filling the deepest meaning in suffering with the meaning of life.

According to Batista & Almond explained that the definition of the meaning of life is diverse inherent in every person's life. Another opinion the meaning of life leads to a goal or a meaningful life. In ontology meaning of the meaning of life is a view of life's experiences. The other side is simantic according to Baumeister that there is diversity of how one attains the meaning of life. Diversity because there is no meaning to life universal right for every human life (Steger, Frazier, Oishi, and Kaler, 2006).

According to the theory, people in life have a meaning or significance, then people will look for it to meet those needs. The meaning of life is equated with a purpose in life, life satisfaction. Another opinion the meaning of life is a purposes that is attached to a person's life. The meaning of life is the awareness of real value in life. The meaning of life is something personal in a person's life or a sense of personal circumstances. According to Yalom meaning of life is the belief in a pattern that is meaningful to the universe that can be obtained through religious or spiritual. The meaning of life is the goal of life is inherent in human life and can be obtained through religious and spiritual (Jim et al, 1985).

Theories about the meaning of life developed by Victor Frankl where the theory put forth in a therapy known as logotherapy. He stated any circumstances including suffering even always have meaning. The will to meaning is the person's main innovation. On the boundary - a certain limit human freedom and personal responsibility to choose and define the purpose of life (Melton & Schulenberg, 2008).

Logotherapy has three basic concepts are: (a) Freedom of wills for man (the freedom to will). Man in a certain extent have the ability and the freedom to change the conditions of life to achieve a quality life. It is very important that this freedom should be accompanied by a sense of responsibility does not escalate into arbitrariness;, (b) the human desire to live a meaningful (the will to meaning). Everyone wanted him to be the dignified and useful for himself, family, community and in the eyes of God's heart. The desire for a meaningful life is the main motivation of man. The desire to encourage people to do a variety of activities such as work and work activities so that valuable life;,, (c) human life has meaning. The meaning of life are the things that are important, valuable and worthy purpose in life (Melton & Schulenberg, 2008).

According to Antonovsky explained that some investigation of the meaning of life is very important for a person to escape from stress or psychological well-being fulfilled. According to Battista and Almond term meaning of life of a person related to that person that such person has committed in his life, principles, and

values. Someone who has the meaning of life in his life the person will understand life and strive to achieve it, as well as providing time for hits (Kennedy et al, 1994).

Another opinion was delivered by Wortman, Silver, and Kessler that faith or confidence related to the meaning of one's life. Faith or belief can support a person in his life adjustment related to the events that happened in private. For example when a person has cancer, suffered severe trials of life such as violence, or refractory disease. Someone who has a good faith and the meaning of life is high, people tend to be able to accept the situation that happened (Kennedy et al, 1994).

1.3. Religiosity.

According to Proudfoot and Shaver that religiosity is a system that provides the interpretation of the totality of the experience (Watson et al, 1990). The other side has a sense of confidence religiosity associated with God or someone who regularly visits to places of worship and turning religion into a way of life. Defining a comprehensive religiosity satisfactory to all parties is difficult (Lowenthal, 1995). According to Wulf (2002) he explains that it is impossible scholars were able to define religiosity acceptable to all sides. According to Smith and Denton (2005) explains that religion as a noun is not enough even to be debated except by understanding adherents. In Webster's New World College Dictionary that religiosity or religiosity as a noun meaning a person's character or quality of diversity in the behavior of everyday life (Neufeldt, 1998).

Religion is part of human activity. With human activity through religion in the life of each human. Humans have the ability to be creative. If a person receives about something that is mythology, God and supernatural powers, then it is such a part of their religious beliefs. The next step stayed logic that people use that or followers of the faith in believing things that myth, God and supernatural forces makes sense or not. Despite this however, a person's attempt to worship God that is hidden it is difficult to observe. The reason for the confidence, trust is something hidden. There is a fundamental question of how someone who does not believe in religion ?. The answer is quite simply that people who have faith in religion is great, and different from the others. People who have faith in religion is a normal person and not go crazy, but different from people who do not believe in religion (Dow, 2007).

There was a question from Dow in writing his paper, whether religious behavior is rational behavior ?. The next question is whether someone who is religious can be accomplished ?. A sociologist Stark and Fink have argued that religious behavior is the behavior of actual and rational. Even if it is linked to the economic behavior of religious behavior is normal and rational behavior. The problem of religious behavior can also be rewarding financially and socially, if done in a community or group. Even if you believe and believe in religious behavior conducted in person can also get the material and social rewards that empirical or non-empirical (Dow, 2007).

Someone who took the religious behavior in general the work has considered the purpose and meaning of life. It is thus included in the study religiosity, personal meaning, and psychological well being: a study of Muslim Among Students in England. The respondents in the study of 60 people. They are Muslim students who are studying at college studying Shouthampton and the University of Birmingham in England. These studies use a measuring tool Life Attitude Profile Revised Scale of Reker, Meaning Profile Revised Scale of Reker, Psychological Well-Being Scale of Ryff, and of Spiritual Strength of Belief Scale of the King, Speck., And Thomas. The results of these studies showed that Muslim students feel has the meaning of life. They gain experience of the meaning of life from a variety of sources and experiences of religious activities, recreational activities and personal interactions with siblings and friends. There was a positive correlation between variations in the dimensions of personal meaning and differences in personal well being in both the spiritual perspective or religiosity (Aflakseir, 2012).

Religion has been a consideration of the potential sources of human existence in exploring the meaning of life and the impact on the psychological well-being of a person. According to Wong that religion be able to contribute directly to the psychological well-being of society. Indirectly religion also gives a sense of meaning and purpose of life on everyone who obey the religion. According to Frankl many theories that explain that the sense of the meaning of life is the essence of mental health. The study of contemporary religiosity by Pargament shows that someone running religiosity with obedient and have the meaning of existence is essential for the prevention of disease a person, and successful adjustment in their environment. Instead, someone who does not have the meaning of life and less acknowledge in his life that person will be prone to developing psychopathology, including neerosis, stress, depression, behavior suicidal, drinking and dependence on alcohol (Aflakseir, 2012).

Many Islamic literature explains that the practice of worship in the religion as a way to face the difficulties of life. The teachings of Islam teaches that the public to be patient when faced with the difficulties of life, always conducting worship, believe in God, that God will guide His servants in the face of life's difficulties. The results of qualitative research with parents in Malaysia respondents reported by Mehta that the older the age of a person facing a growing number of worship and draw closer to God is the way to overcome the problem. The other side in the same respondents by age in old age many did read the Al-Qur'an. Another study conducted by Hussain and Cohcrane that to overcome illness such as depression research subject a lot of reading the *al-Qur'an* and praying. Such worship can reduce symptoms of depression suffered (Aflakseir, 2012).

In simple terms religiosity relating to the state of one's faith in their Lord. The person has a spirit of piety and worship. The level of piety and worship one's spirit to God is a measure of one's faith to the Lord. The more pious and spirit of a person in worship, the higher the person's faith. To determine the level of religiosity a person, then the person can be measured religiosity by religiosity scale. In measuring religiosity someone some scientists are using variations of the terms in the measuring instrument. According Holdcroft that in terms of measuring religiosity provide more precise to use the term dimension. The reason is more common term dimensions. The term is used in measuring devices religiosity by Lenski (4 dimensions: Associational, Communal, Doctrinal ortodhoxy, Devotionalism), King (10 dimensions: Credal Assent and Personal Commitment, Participation in Congregational Activities, Personal Religious Experience, Personal Ties in the Congregation, Commitment to intellectual Search Despite Doubt, Openness to Religious Growth, Dogmatism, extrinsic Orientation, Financial Behaviour and Financial Attitude, and Talking and Reading) and Glock (5 dimensions: The experiential, The ritualistic, the ideological, the intellectual, and the consequential) , The theory is known as the inventor Glock & Stark. The religiosity theory developed from some scientists, namely (Glock, O'Connel, Nudelman, Faulkner & DeJong, & Stark and Glock). The other hand there are also scientists who use the term component. Scientists are using a measuring instrument has a component. The term is used by Verbit. He likens the dimensions of the component. Religiosity measuring tool offered by it consists of six components (Ritual, Doctrine, Emotion, Knowledge, Ethics, and Community). Furthermore, there is also the use of the term elements. Scientists use the term element is Himmel Farb. He offers a theory of religiosity consists of 2 elements (doctrinal beliefs and rituals Observance) (Salleh, 2012).

Understanding the measuring instrument religiosity in each religion is very complex. Likewise, measuring devices Islamic religiosity. Religiosity measuring devices consist of not only the dimensions, but also multi-perspective measurement tools. As an example of Islamic religiosity measuring tools offered by Wilde and Joseph. Wilde and Joseph offers tool kits under the name of Muslim religiosity Muslim Attitudes Towards Religion Scale (MARS). The measuring instrument is more emphasis on the dimension of religious experience than the attitudes and beliefs and worship practices. Measuring instrument other Islamic religiosity Comprehensive offered by Tiliouine & Belgoumidi under the name Comprehensive Measure of Islamic Religiosity (CMIR). The measuring instrument consists of four dimensions. The first dimension of faith in religion. This dimension consists of seventeen item. The contents of the item-item related to belief in God, the day of judgment, hell, heaven, and scripture. The second dimension relates to religious practices. The dimensions of twenty aitem. The contents of the item-item relating to the practice of worship such as prayer, fasting, avoiding alcoholic beverages, dress code and hairstyle. The third dimension of interaction with humans. The dimensions consist of twelve item. The contents of the item relating to parenting good parents, interact with others, neighbors, and advising others. The fourth dimension strengthening or enriching religiosity. It consists of eleven dimensions item. The contents of the item-item relating to enrich the knowledge and religious experience. As an example of reading a reference book to Islamization, meetings, reading the *al-Qur'an* and watch TV or listen to the radio containing religious themes (Salleh, 2012).

This study uses a two measuring tool that is a measuring tool religiosity of Lenski and Glock & Stark. Lenski religiosity measuring instrument consists of four dimensions, while the measuring tool Glock Stark religiosity of five dimensions. Complementary to both the instruments, the researchers composited. Essentially the same principle is used only one and the merger in one dimension. Item-item in which mutual support of the two dimensions of the instruments.

Variables - variables in this research there are three variables. The first independent variable of this research is religiosity. A second independent variable and the mediator is the meaning of life. Variable dependent is subjective well being.

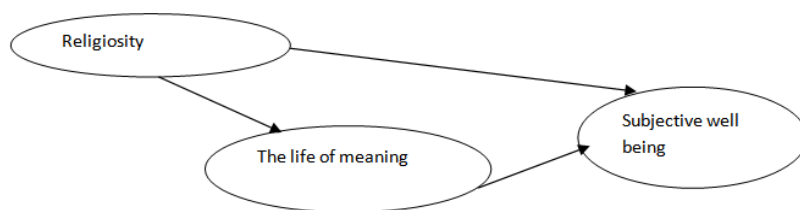


Figure 1: The dynamics of the relationship of research variables.

The results showed that spiritual experience, commitment to one's religiosity affect the meaning of life and subjective well being jointly or independently. The more a person has a spiritual experience, commitment religiosity, the more meaningful and prosperous life psychic (Kennedy & Khantamani, 1995).

Results of another study religiosity of a positive correlation with subjective well being preceded by a mediator variable meaning of life. This means that more people have the values religiosity and the meaning of life is high, the subjective well being of the person. The results of the study concluded that there is a positive correlation between religiosity and subjective well being with the meaning of life mediator variable (Kennedy & Khantamani, 1994).

Ardelt study (2003) found no positive effects of religiosity on subjective well being. The main here is more intrinsic religiosity influences positive effect on subjective well being than extrinsic religiosity. The study took 103 adult respondents aged 58 years. The analysis by using the analysis of multivariate. Full results that the orientation of intrinsic and extrinsic religiosity is positively correlated with welfare / psychological health of a person.

II. RESEARCH METHODS.

This research is quantitative. This research analyzes using SPSS. The variables of this study consisted of two independent variables, the dependent variable, and one mediator variable. According Ghazali (2001) is a mediator variable between the independent and dependent variables. To test the mediator variable using path analysis (path analysis). Path analysis is an extension of the multiple linear regression analysis. Path analysis is a regression analysis to determine the causal relationship between the model variables are predetermined based on the theory. Path analysis alone can not determine causality and also can not be used as a substitute for researchers to look at the causal relationships between variables. Causality has been established based on the theory.

III. RESULTS ANALYSIS DATA.

3.1. The influence of religiosity independently of the subjective well being.

Based on the results of statistical analysis to determine the effect of religiosity on subjective well being obtained by value $t = 21,219$ and value of $p = 0,000$ ($p < 0,01$). These results can be concluded that religiosity has a role or influence on subjective well being members of *tarekat*. Rated R from regression analysis of 0,831. The value has a meaning that the correlation of the independent variable on the dependent included in the category of very powerful. Religiosity predict subjective well being members of *tarekat* to the value of R square (R^2) of 0,690. The value has a meaning that religiosity effective contribution to subjective well being members of *tarekat* of 69%, and the remaining 31% is influenced by factors or other variables.

The value equation regression constant value of 38,704. These values have meaning if all the independent variables have a value of 0 (zero) then the value of the variable subjective well being of 38,704. The value has a meaning that subjective well being members of *tarekat* at the expense of religiosity have had a value of 38,704. These values show that in addition to the role of religiosity, there is the role of other variables on the subjective well being members of *tarekat*.

Regression coefficient value for the variables religiosity of 0,715. These values have meaning that there is an increasing one point religiosity will increase subjective well being of 0,715. The value has a meaning that the higher the religiosity members of *tarekat*, the higher subjective well being members of *tarekat*. Members of the congregation have high religiosity will increase subjective well being members of the *tarekat*, compared with *tarekat* members who do not have a high subjective well being. The results can be concluded there is a positive correlation between religiosity and subjective well being members of *tarekat*.

Based on the results of statistical analysis of the value of beta (β) religiosity is able to be a predictor of subjective well being members of *tarekat* were significantly ($p < 0,01$) with the value of beta (β) of 0,831.

3.2. The influence of the meaning of life independently of the subjective well being.

Based on the results of statistical analysis of the meaning of life against the influence of subjective well being to demonstrate the value of $t = 16,497$ and $p = 0,000$ ($p < 0,01$). These results can be concluded that the meaning of life has a role to subjective well being members of tarekat. Rated R from regression analysis of 0,758. The value has a meaning that the correlation of the independent variables on the dependent variable including the strong category. The meaning of life predict subjective well being members of tarekat of 57,4%, and the remaining 42,6% is influenced by factors or other variables. The regression equation constant value equal to 53,155. This value has meaning if all the independent variables the value of 0 (zero), then the value of the variable subjective well being is equal to 53,155. This value has a meaning that subjective well being members of tarekat to ignore the meaning of life, has been has a value of 53,155. This value indicates that in addition to the role of the meaning of life, there is the role of other variables on the subjective well being members of tarekat.

Regression coefficient value for the variables the meaning of life by 1,051. These values have meaning that there is an increasing one point the meaning of life will improve subjective well being of 1,051. The value has a meaning that the higher meaning of life members of tarekat, the members of tarekat subjective well being is increasingly high. Members of the congregation have a higher meaning of life will improve subjective well being, members of tarekat as compared to members of the congregation have no meaning of life is high. The result can be concluded that there is a positive correlation between religiosity and subjective well being members of tarekat. Based on the results of statistical analysis of the value of beta (β) the meaning of life is able to be a predictor of subjective well being members of tarekat were significantly ($p < 0,01$) with β value of 0,758. Variable meaning of life to be a mediator between religiosity and subjective well being. The results of the analysis of the meaning of life variables as a mediator variable between religiosity variables and variable subjective well being researchers have outlined in the table.

Table 1. Summary results of the analysis of the meaning of life variables as a mediator variable between religiosity and subjective well being.

Variable	value error (e)	Values of regression equation	Beta	value Line	Sig.
Religiosity		Equation 1	0,831	p2	0,000
Religiosity		Equation 2	0,657	p1	
The life of meaning			0,207	p3	
	$e1V(1-0,690) = 0,556$ $e2V(1-0,703) = 0,545$				

Based on the results of statistical analysis in Table 1 beta value religiosity standardize the regression equation (1) of 0,831 and a significant $p = 0,000$ ($p < 0,01$). Such things show that religiosity affects subjective well being. 0,831 beta standardize value is the value of the path or paths p2. In SPSS regression equation (2) standardize beta value for religiosity 0,657 path or paths p1 value and meaning of life value of 0,207 standardize beta value p3 path or paths are all significant. Price value $e1 = V(1-0,690) = 0,556$ and the price value of $e2 = V(1-0,703) = 0,545$.

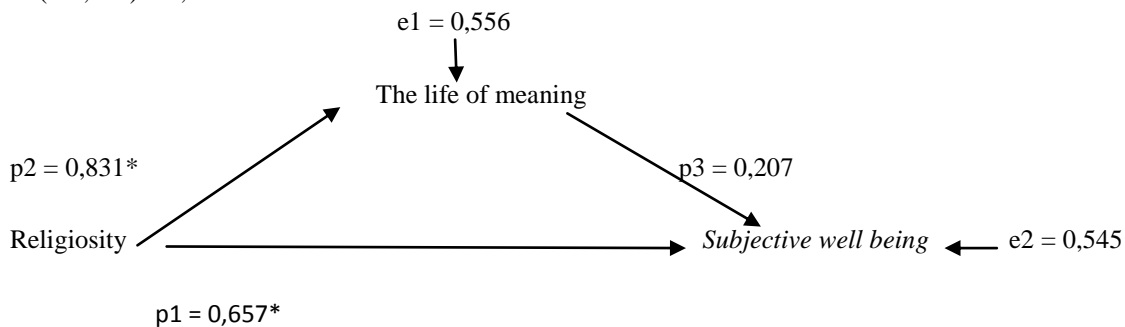


Figure 10 : Variable meaning of life is a mediator between religiosity variable to variable subjective well being.

The direct effect of religiosity to subjective well being = 0,657

The indirect effect of religiosity to the meaning of life to subjective well being
(0,831) X (0,207) = 0,172.

Total effect (religiosity correlation to subjective well being) = 0,657 + (0,831 x 0,207) = 0,829

The equation is:

The meaning of life = 0,831 + 0,556 Religiosity e1 (1)

Subjective well being = 0,657 Religiosity + 0,207 The meaning of life 0,545 e2 (2)

Based on the analysis above has the sense that the meaning of life is a mediator variable religiosity and subjective well being. These results are consistent with the theory and models. This means that one member of the congregation has religiosity and the meaning of life is high, the subjective well being members of the *tarekat* are also high.

IV. DISCUSSION

4.1. The influence of of religiosity on subjective well being. The results of this analysis show that there is the influence of religiosity on subjective well being. Statistical analysis showed that the value of R from the regression analysis of 0,831. The value indicates the meaning that the correlation of the independent variables on the dependent variable was included in the category of very powerful. Religiosity predict subjective well being members of *tarekat* to the value of R square (R²) of 0,690. The value has a meaning that religiosity effective contribution to subjective well being members of tarekat 69%, and the rest is influenced by factors or other variables.

The above results supported the results of quantitative research on religiosity. Kalkstein & Tower (2009) reported that religiosity positive effect on stress reduction, anxiety symptoms, and depression and increase life satisfaction, welfare / psychological health, and immune system. According to Lewis, Maltby, and Day (2005) that religiosity positive effect on subjective well being in people in rehabilitation from addiction to alcohol or addictive drugs. The problem is these people are trying to find the meaning of life. Religiosity as variables such as attitudes, behaviors, and experiences have a relationship with subjective well being.

According to Parker (2011) that religiosity is an expression of culture and faith. Faith and religiosity are two things that reciprocity and relating. Faith occupies on the state of one's spirituality. Spirituality is a universal human activity to make life meaningful. Spirituality related to human activities in interacting with others and yourself. The other side of religiosity is something formal and exoteric nature. According to Frame, (2003) and Griffith & Griffith (2002) explains that spirituality is personal, while religiosity is general and norms. When studied deeply about the spiritual and religiosity in the psychology of religion turned out to be no fundamental difference. According to Allport & Ross intrinsic motivation is someone who studies religion and trying to implement his teachings. Extrinsic motivation is someone with religiosity have external considerations such as social status, collateral or security in life. According Kirpatrick & Hood difference between intrinsic and extrinsic motivation in diversity is always an interesting study in the psychology of religion (Wenger & Yarbrough, 2005).

4.2. The influence of the meaning of life in subjective well being. Results of the analysis showed that the meaning of life has an influence on subjective well being. The results can be seen in the results of the statistical analysis of the results of the R value of 0,758 regression analysis. These values have the meaning that the correlation of the independent variables on the dependent variable was included in the strong category. The meaning of life predict subjective well being members of *tarekat* to the value of R square (R²) of 0,574. The value has a meaning that the effective contribution of the meaning of life to subjective well being members of *tarekat* of 57,4%, and the remaining 42,6% is influenced by factors or other variables.

According to Austin & Vauncouver that psychology has studied how purposes as a key analytical and integrative in the study of human motivation (Emmons, 2005). Motivation plays the meaning of life. This means that man must build better cognitive emotion to find meaning in life. Research on the structure of the welfare / human health, there are three components, namely; First, the influence of positive emotions and fun. Both the influence of negative emotions or unpleasant emotions. The third theory of life satisfaction (Nieboer, Lindeberg, Boomsma, & Bruggen, 2005). The positive influence reflects the level of fun. These negative effects are an indicator of a person's relationship with suffering. The level of satisfaction with regard to the meaning of life of the human person purposes (Smith & Denton, 2005).

The commitment to advance in one's life purpose is grounded in the value of everyday life often associated with subjective well being. On the other hand there are difficulties and hesitations and conflicts purposes relating to the welfare of life physically and psychologically. For example, the purpose of life can be illustrated with a physical or psychological development continues to advance. The purpose of life associated with psychological well-being that are personal and describe ideals. It is so then should any person to be able to plan it (King, Richards, & Stemmerich, 1998).

According to Ring, Hofer, McGee, Hickey & O'Boyle (2007) Subjective well-being known as happiness and life satisfaction. According to Bloch (2002) concept of subjective well being similar to the term self-actualization, or quality of life. The term quality of life more closely related to the measurement of subjective well being someone who is personal. Quality of life is modified on all dimensions of experience. The experience of which is the experience of suffering and deep sadness. The experience is also related to the integrity and unification (Balfour et al, 2007).

Quality of life in some of the research used to measure happiness and life satisfaction. Quality of life is very subjective character. Quality of life is built on a multidimensional view. Implicitly quality of life is determined on quality values, meanings, and spiritual values in religion. Quality of life was built through the efforts described in the life. Its aspects include emotional or imbalance of life, function and social relationships, financial need, function and disability, health status, and spiritual (Serber & Rosen, 2010).

Taking a *tarekat* means being ready to implement if the inner or *riyadhoh* activities and *mujahadah* against lust. In *tarekat pesantren* accomplish their own sense of religious teachings carefully and do something that has the virtue of virtues after implementing the obligatory worship and morality. Many religious teachings have *fadhilah* include *tahajud* prayers, *dhuha*, *rowatib*, reading the *al-Qur'an*, and prayers, rosary, remembrance, fasting on Mondays and Thursdays, and so forth. According to Hashim Asya'ri follow *tarekat* means cleanse the heart, and train lust to escape from the properties of self-esteem (*'ujub*), arrogant, would like to praise them (*riya*), love of the world, practicing candor, *tawadhu*, *tawakal* and seek the blessings God (Mufid, 2006).

4.3. The meaning of life becomes a mediator between religiosity and subjective well being. The results showed that religiosity directly affect the subjective well being significantly with a beta value of 0,657 as the value standardize path (p1). Regression test shows that the meaning of life plays a role as a mediator variable religiosity to subjective well being with a significant influence. Statistical analysis standardize beta value of 0.831 as the value of the path (p2), and a beta value of 0,207 as the value standardize path (p3). The value of the error (e1) = 0,556, and the error value (e2) = 0,545. These results are consistent with the theory and models. The more one's own religiosity and the meaning of life is high, then the person's subjective well being higher.

The above results support previous research results. The results of studies reported no positive correlation religiosity with subjective well being preceded by a mediator variable meaning of life. This means that more people have the values religiosity and the meaning of life is high then the higher subjective well being. The study results showed that the correlation between religiosity and subjective well being with the meaning of life mediator variables were positively correlated (Kennedy & Khantamani, 1994).

According to Jim et al, (1985) man in her life has meaning or significance, then to meet people must try to look. The meaning of life is a goal that is attached to a person's life. According to Yalom meaning of life is the belief in a pattern that is meaningful to the universe that can be acquired through the exercise of religion.

Research from Kasser & Ryan comparing the goals of student life is intrinsically and extrinsically. The result showed that the students concerned are extrinsic life goals related to financial success has a lower level in terms of self-actualization. It is impacting on the ease depression and anxiety. Instead students are concerned with the purpose of life is intrinsically has a high level of self-actualization and are not prone to depression and anxiety (Seligman, 2004).

The results showed that empirically that religiosity and spirituality are very strongly related to psychological well-being of a person. The results of the study took samples of Muslims in Asia religiosity and spirituality influence the psychological welfare of the Muslims on aging. The result showed that the psychological welfare of a person can be a predictor of a person's spirituality and religiosity. There are significant differences between spirituality and religiosity of those Muslim men and women. The sample consisted of 60 people who were taken in the city of Lahore with non-probability sampling techniques. Measuring instruments used in the study using the Religious Orientation Scale, Spirituality Transcendence Scale, and Psychological Well Being Scale. The analysis using linear regression analysis t-test. The result shows that the psychological welfare is very high to be a predictor of a person's religious. The other side there was no significant difference religiosity and psychological well-being of one's views of sex (Hafeez, & Rafique, th).

V. CONCLUSION

Review the above it can be concluded that the above study is a unique research related to religiosity, the meaning of life and psychological well-being of a person. Results above can be applied to parents to avoid psychological pain such as

depression, anxiety, stress. Limitations of the study on the subject of his research in the elderly. It is thus possible to do further research on young children. This is to reduce the acts of delinquency, violence, drunkenness and criminal behavior.

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