

A Study on the Relationship between Religious Practices and Life Satisfaction Among Muslims performing *Hijrah*

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ABSTRACT

When a Muslim commits *hijrah*, he or she has abandoned evil deed and repented. Previous research shows that religious practices have a significant positive relationship with life satisfaction, but there is not much research that can explain how religious practices can produce life satisfaction among Muslims. This research aims to find out how a model of achieving life satisfaction through religious practices which involves attachment to God and religious support as a mediator. The snowball sampling technique determined 469 Muslims performing *hijrah* in Indonesia who participated in the study. The research instruments used are the Psychological Measure of Islamic Religiousness (PMIR) subscale of religious practices, the Muslim Spiritual Attachment Scale (M-SAS), the Multifaith Religious Support Scale, and the Satisfaction with Life Scale. Statistical analysis using the Structural Equation Model (SEM) Partial Least Square (PLS) reveals a significant relationship between religious practice and life satisfaction, mediated by attachment to God and religious support. This means that when worship is able to build an attachment to God, then the attachment creates the feeling that Allah SWT and the people in the religious community support him or her. Religious practices will have a positive impact on the life satisfaction of a Muslim who performs *hijrah*.

Keywords: Attachment to God; *Hijrah*; life satisfaction; religious practices; religious support

INTRODUCTION

Scholars from various disciplines, including Islamic religious studies and other fields like communication, politics, and psychology, are increasingly focusing on the *hijrah* movement, a phenomenon that symbolizes the swift growth of the Islamic religious spirit in Indonesia.

Therefore, the phenomenon of *hijrah* is not only interpreted as a theological phenomenon, but also as a social phenomenon, political movement, and psychological process.

As a social phenomenon, *hijrah* is considered a communal religious activity carried out in groups, so it is often referred to as a religious-based social movement (Jubba et al., 2021; Zahara et al., 2020). Interactions between individuals in this *hijrah* group lead to groupthink, so members tend to follow group trends, for example, by following group symbols such as clothing, language, and other lifestyles (Putri, 2021). Moreover, *hijrah* is perceived solely as a symbolic transition (Addini, 2019; Setia & Dilawati, 2021), a shift in lifestyle that manifests symbolically through clothing, language, and other choices (Putri, 2021). As a result, this *hijrah* phenomenon is often viewed as a social trend, leading to a deviation from the true meaning of *hijrah* (Fitri & Jayanti, 2020; Royyani, 2020). Currently, the emphasis on the word *hijrah* is more concerned with identity than with the substance of *hijrah* itself. The collective view prioritizes *hijrah* over individual piety, allowing it to align more with the current times. For instance, the only manifestation of *hijrah* is a change in appearance, which hinders the attainment of the main essence of *hijrah*, which is repentance towards the ultimate truth by letting go of the past (Royyani, 2020).

Another problem is the abandonment of traditional *da'wah* due to the massive use of social media (Addini, 2019; Musa, 2019). *Da'wah* is no longer the authority of preachers, but Muslims in general can share *da'wah* messages through uploads on social media (Setiawati et al., 2021). Muslims who perform *hijrah* tend to have instant, rigid, and textual religious literacy because they primarily obtain their religious knowledge from social media (Muthohirin, 2021). Hidayat et al. (2020) stated that the *Hijrah* community's religiosity on Facebook is shallow because religious sources are not authoritative. Religious superficiality, a condition where religion superficially relies on non-authoritative sources, refers to this lack of authority. Members of the *Hijrah* community subsequently develop hybrid ideologies. It refers to a mixture of Islamic understandings from various schools of thought that exist on social media, the internet, and YouTube. This ideology has implications for the development of a shallow religious attitude, fanaticism, and even intolerance toward seeing differences in religious expression. Members of the *Hijrah* community also show a fanatical attitude towards populist *da'i*, who spearhead the *Hijrah* movement.

In contrast to Setia and Dilawati (2021), who view *hijrah* as repentance without separating themselves from modernity by continuing to use the internet and social media, when a Muslim repents, they switch from a bad lifestyle (*jahiliyyah*) to a better one, which involves adhering to Islamic teachings, abandoning forbidden practices, and experiencing spiritual growth (Hasan, 2019). According to Shohib (2015), repentance also involves reorganizing one's messy life and repairing one's mental damage from past sins. This repentance is the main essence of *hijrah* (Royyani, 2020).

Knowledge that awakens awareness of the wrongness of past actions is the first step towards repentance. This will cause a person to acknowledge his sins and regret having abandoned the good deeds commanded in Islam. This regret will ignite a deep yearning to refrain from repeating past sins, to deepen faith and piety, guided by religious values, and to enhance oneself by resuming previously abandoned acts of worship. The culmination of repentance is doing continuous good deeds (Shohib, 2015).

If this *hijrah* process occurs comprehensively, thoroughly, and continuously, it should have a psychological impact in the form of happiness, psychological well-being, and life satisfaction (*istiqomah*). The results of research by Nugrahati et al. (2018) have proven that repentance therapy can reduce anxiety. Repentance prayer is one of the means of increasing peace of mind (Rusdi, 2016). Repentance can function as a means of cleansing sins,

strengthening feelings and thoughts, and developing good human potential. With this repentance process, human psychological and mental conditions can return to health in accordance with God-given capacity (Gustiwi et al., 2022; Shohib, 2015).

Psychologists view *hijrah* as a religious conversion or transformation (Nafi et al., 2021), a positive life event that typically leads to significant moral and psychological changes in individuals (Nelson, 2009; Sandage & Moe, 2013). Therefore, both Islamic and psychological perspectives conclude that the culmination of *hijrah* is a positive transformation in a person's religiosity and spirituality.

It can be concluded that the correct *hijrah*, which enhances a person's religiosity and spirituality rather than merely following trends, can positively influence a person's psychological condition, including life satisfaction. However, it is undeniable that some Muslims perform *hijrah* solely to follow a trend. As a result, not all Muslims who declare themselves to have made *hijrah* will feel it's positive impact, such as increased life satisfaction.

Research that specifically examines the psychological condition of Muslims who perform *hijrah* has not been done much, but the previous description has shown that *hijrah* can only have a positive impact on a person's psychological condition, including life satisfaction, if done correctly in accordance with the true meaning of *hijrah*, namely repentance. According to Diener et al. (1985), life satisfaction is a component of subjective well-being, and Snyder and Lopez (2007) assert that the slight discrepancy between expectations and actual outcomes leads to life satisfaction.

Religion is one of the many factors that influence life satisfaction. The study of Ciziceno (2020) show that religious people are more satisfied in life than people who are not religious. Various research results align with this, demonstrating a positive correlation between religiosity and life satisfaction (Farokhi, 2017; Habib et al., 2018; Jenks, 2020; Vang et al., 2018). Religious people are more satisfied in life because of the worship they do (Ciziceno, 2020). The results of research showing a relationship between religious practices and life satisfaction are further explained in the following literature review section.

LITERATURE REVIEW

Religious Practices and Life Satisfaction

Research on worship and life satisfaction has been conducted on both Muslim and non-Muslim samples show a positive correlation between religious practices and life satisfaction (Cardoso & Ferreira, 2009; Chumbler, 1996; Dean, 2013; Ellison, 1991; Gee & Veevers, 1990; Headeyab et al., 2010; Hintikka et al., 2001; Levin & Taylor, 1998; Maoileidigh et al., 2022; Neill & Kahn, 1999; Philippus et al., 2016; Rojas & Watkins-Fassler, 2022; Rose et al., 2020; You et al., 2019). Some research results find that the relationship between religious attendance and life satisfaction is weak (Dunbar, 2021; Habib et al., 2018; Speed & Lamont, 2021). Other studies show that religious behavior has no direct or indirect effect on life satisfaction (Bigdeloo & Bozorgi, 2016; Jenks, 2020; Yoo, 2017). However, religious engagement causes the elderly to avoid symptoms of depression (Strinnholm et al., 2019).

Sinnewe et al. (2015) found that social networks mediate the relationship between attendance at religious services and life satisfaction. Meanwhile, Rose et al. (2021) found that religious emotional support mediates the relationship between organizational religious involvement and life satisfaction. Furthermore, Krause and Ironson (2019) discovered that when someone is present at a place of worship, they feel more support, making them more

likely to view God as good. This leads to an increase in one's positive expectations of God, which will ultimately lead to satisfaction in life.

The description above leads to the conclusion that most research results demonstrate a significant relationship between religious practices and life satisfaction. Previous studies show that religious support is a significant mediator.

Religious Practices and Life Satisfaction in Muslims

Different results were obtained for Muslim samples, where the results consistently showed a significant positive relationship between religious practices and life satisfaction (Abu-Raiya & Ayten, 2019; Ahmad & Ghufan, 2018; Eryilmaz, 2015; Moghadam et al., 2015; Sharajabad et al., 2017; Tufan et al., 2019). The regularity and frequency of prayer also have a positive impact on a person's psychological condition (Abdurrahman & Ma'sum, 2022; Iqbal & Pratama, 2020; Suhada & Fajrin, 2021).

Besides that, voluntary prayers also have a positive impact on psychological conditions. Islam highly recommends the *tahajud* prayer as one of the *voluntary* prayers (Marhumah et al., 2022; Ritonga & Azizah, 2018; Widiani & Indrawan, 2014). Furthermore, the research results showed that *duha* prayer also have a positive impact on psychological condition (Lubis & Boy, 2021; Rahmatullah et al., 2020; Sholeh, 2002).

Numerous studies have demonstrated that reading the Qur'an positively influences an individual's psychological state (Jafari et al., 2016; Malek et al., 2022). Other studies have also shown similar results, namely that listening to the Quran is significantly effective in relieving state anxiety, trait anxiety, general anxiety, depression, stress, and mental health (Abd-Alrazaq et al., 2020; Darabinia et al., 2017; Rozali et al., 2022).

This description implies that both obligatory and voluntary prayer have the potential to impact the psychological states. Zulkarnain (2020) said that prayer possesses four therapeutic dimensions: collective consciousness, self-suggestion, exercise, and meditation. Because of these therapeutic qualities, prayer has the potential to assist individuals in overcoming their daily challenges and promoting their overall well-being.

Mediator Variable of the Relationship between Islamic Religious Practices and Life Satisfaction

Previous studies have shown that Islamic worship, such as prayer, dhkir, and reading the Quran, has a strong positive effect on life satisfaction. However, further research is necessary to determine whether a variable mediates the relationship between religious practice and life satisfaction. Therefore, worship in Islam is more than just physical worship; it is also a way for a servant to communicate with his or her God, which creates a psychological closeness.

According to the findings of the literature review, prayer is the foundation of *mi'raj*, or the journey to meet God (Maryam, 2018; Rofiq, 2020). To accomplish this, a person must fulfil four essential elements during prayer: the presence of the heart during the prayer, comprehension of each movement and recitation of the prayer, a sense of exaltation towards Allah SWT, fear of Allah SWT's power, and shame for all the sins committed (Maryam, 2018).

Furthermore, Oknita and Yusri (2021) said that in prayer there is a dialog between the servant and his Lord. Furthermore, reciting the Qur'an also serves as a form of communication between a servant and his or her God. When a person performs prayer, hajj, or recites the Qur'an, he or she is behaving like the Prophet Muhammad SAW when receiving revelation or

communicating with Allah and Jibril. So, reading the Qur'an and praying are part of communicating with the creator (Nurhadi, 2015).

Junohi and Jusoh (2018) conducted a study that revealed three fundamental principles of prayer: submitting one's heart to Allah SWT, confronting and rounding one's soul solely to Him (*tawajjuh*), and glorifying Him. These three principles are part of the main morals that every Muslim needs to achieve in order to achieve happiness through prayer. Budiman et al. (2022) added that *khusyu's* prayer, namely contemplating the points contained in the prayer movement, can bring a servant closer to his Lord, discard negative thoughts, and turn them into positive ones so as to create peace of mind, happiness, tranquility, and peace. Study of Elvina (2022) aligns with this, revealing that *khusyu'*, the practice of praying slowly and calmly (*tuma'ninah*), *tafakur* (thinking and contemplating), and surrendering to Allah SWT, is the key to achieving calmness. Therefore, prayer is able to create a sense of calm and peace in the soul, eliminate feelings of sin, fear, and anxiety, and provide spiritual strength that helps cure physical and psychological illnesses (Zaini, 2015).

The aforementioned explanation enables us to deduce that religious practices is a method by which a servant can engage in communication and encounter God, thereby cultivating feelings of intimacy. Kirkpatrick (1992) posits that prayer activity is a highly illustrative example of religious attachment behavior. Numerous research findings support this theoretical explanation. Research findings by Palmer (2020) indicate that prayer establishes a secure attachment to God. Additionally, Counted and Zock (2019) discovered that one's devotion to worship will preserve one's relationship with God. Monroe and Jankowski (2016) also noted that individuals who pray experience a greater sense of positivity when they are in close proximity to God. Additionally, Whittington and Scher (2010) discovered that worship can foster a sense of connection or intimacy with God, which can have a positive impact on one's well-being. However, this is contingent upon an individual's perception of God. More specifically, Bradshaw and Kent (2018) discovered that individuals who possessed an above-average secure attachment to God were more likely to experience psychological well-being (PWB) when they increased the frequency of worship. People who pray to God frequently perceive God as a secure attachment figure, which benefits their mental health, as the impact of prayer on psychological well-being (PWB) is contingent upon their attachment to God. Conversely, prayer did not seem to be associated with PWB in individuals who scored below average on the secure attachment to God measure.

Despite the lack of empirical research that specifically addresses this relationship in the Islamic context, previous studies have suggested that attachment to God serves as a significant mediator in the relationship between worship and life satisfaction. In their article "Attachment to God in Islamic Spirituality," Bonab et al. (2013) elucidated that the ultimate objective of Muslim rituals and worship practices is to achieve a close relationship with God. In Islam, the fundamental significance of the quality of attachment to Allah SWT lies in experiencing a sense of security in Allah SWT's presence, which stems from steadfast faith. Those who believe in Allah and His messenger will experience a sense of security, just as those who believe in Allah will. Muslims are better equipped to confront and endure the obstacles of their lives because they maintain a sense of closeness to Allah. The explanation suggests that a closeness to Allah fosters a sense of protection, with both Allah (God Support) and the believers (religious leader and participant support) acting as protectors. This explanation implicitly asserts a significant correlation between religious support and attachment to God, particularly in the areas of God support, religious leader support, and religious participant support.

Religious support, in and of itself, consistently increases life satisfaction. Various research results on Muslim and non-Muslim samples support this, demonstrating a significant

relationship between religious support and life satisfaction (Bjorck & Kim, 2009; Fife et al., 2011; Lazar & Bjorck, 2008; Lim & Putnam, 2010; Torrecillas et al., 2020; Yi & Bjorck, 2014; Zarzycka et al., 2020). There are research results that find that religious emotional support mediates the relationship between organized religious involvement (ORI) and life satisfaction (Rose et al., 2021).

The aforementioned explanation leads to the conclusion that there is no empirical research that investigates the relationship between attachment to God and religious support. However, Bonab et al. (2013) suggest that in Islam, a Muslim's attachment to God contributes to the emergence of his belief that his God and believers are his helpers, which subsequently translates into religious support. Field studies are necessary to provide empirical evidence for this concept, as it aligns with the results of previous empirical research. As a result, researchers are keen to examine how the worship of Muslims who undergo *hijrah* affects their life satisfaction, given that they repent of their past sins and strive to improve themselves, including their worship, in compliance with Allah's commands. In this case, religious support and attachment to God mediate the relationship. Figure 1 below illustrates the model that was evaluated.



FIGURE 1. Tested Model

This model tests the hypothesis that religious practices significantly influence life satisfaction through attachment to God and religious support. Researchers also want to know whether the model is significant in predicting life satisfaction for Muslims who make *hijrah* in Indonesia.

RESEARCH METHODOLOGY

Subjects and Procedure

The study was conducted from September 2022 to October 2023. Using a snowball sampling method, the study selected 469 Muslims who performed *hijrah* in Indonesia. Researchers are seeking key individuals who can demonstrate the existence of *hijrah* groups in order to identify potential research subjects. Subsequently, the *hijrah* group informed the researchers about the existence of other *hijrah* groups, thereby expanding the pool of research subjects. After they gave conscious consent, participants completed five questionnaires to measure religious practices, attachment to God, positive religious coping, religious support, and life satisfaction.

Instrument Development

Life Satisfaction

The life satisfaction variable was measured using the Satisfaction with Life Scale (SWLS). Diener et al. (1985) compiled the SWLS, and Afiatin et al. (2016) adapted it into Indonesian. SWLS consists of 5 items with 7 response options, namely "highly incompatible," "not appropriate," "slightly incompatible," "neutral," "somewhat appropriate," "agreed," and "very

appropriate." Scores are given in the range of 1–7, starting from the response "Highly Not Appropriate" to "Very Appropriate".

Religious Practices

Religious practices are measured by the Psychological Measure of Islamic Religiousness (PMIR) subscale of religious practices established by Abu-Raiya (2008) and modified into Indonesian using the back-translation procedure. The PMIR Religious Practices subscale consists of six items that reveal Islam's worship practices, including obligatory prayer, *sunnah* prayers, fasting, worship in mosques, reading or listening to Al-Quran, and the hijab for women. The researcher only used five items in this study, excluding the sixth item, the hijab for women.

Attachment to God

Researchers used the Muslim Spiritual Attachment Scale (M-SAS) by Miner et al. (2017) to measure attachment to God, adapting it into Indonesian using a back translation method. Participants were asked to respond to 12 items on a 7-point scale ranging from 1 ("strongly disagree") to 7 ("strongly agree").

Religious Support

Religious support is measured using the Multi-Faith Religious Support Scale (MFRSS) compiled by Bjorck and Maslim (2011) and has been adapted by researchers into Indonesian with a back translation method consisting of 21 statements. Researchers asked participants to respond to all 21 items on a 5-point scale, with 1 representing "strongly disagree", 2 "disagree", 3 "doubtful", 4 "agree", and 5 "agree". The higher the score, the more religious support the participants received.

Measurement and Structural Model

The assessment of the measurement model is a fundamental step, providing useful details in terms of the reliability and the validity of the scales employed to assess latent constructs and their observed indicators (Loehlin & Beaujean, 2017). There are different criteria that can be utilized to assess the reliability or internal consistency of a psychometric instrument: outer loadings, Cronbach's alpha, composite reliability, and AVE. In addition, goodness of fit and discriminant validity were also calculated. A structural model is employed to assess the linear regression effects of the endogenous constructs upon one another by specifying the pattern of the relationships among the various constructs (Hair et al., 2014).

RESULTS

Demographic Analysis

Demographic data includes gender, age, and length of *hijrah*. The demographic data is described in the form of frequencies and percentages. There are two islands studied, namely Java and Sumatra. According to Table 1, the majority of respondents are female (68.44%), the ages of 19 and 25 (52.45%), and have been on *hijrah* for 1 to 5 years (51.81%).

TABLE 1. Demographic profile of the respondents.

		Frequency	Percentage (%)
Gender	Male	148	31,56
	Female	321	68,44
Age	15-18 years old	21	4,48
	19-25 years old	246	52,45
	26-40 years old	139	29,64
	41-60 years old	60	12,79
	> 60 years old	3	0,64
Length of Hijrah	< 1 year	62	13,22
	1-5 years	243	51,81
	6-10 years	102	21,75
	11-15 years	34	7,25
	16-20 years	19	4,05
	21-25 years	6	1,28
	25-30 years	3	0,64

Statistical Analysis

The measurement model was analyzed using the Structural Equation Model—Partial Least Square (SEM-PLS) second order. The second-order factor is a multidimensional variable measurement model that measures variables using a variety of subvariables or dimensions, and then measures each subvariable or dimension using a variety of measurement items. The relationship or causality between variables and the dimensions that measure them is at the second-order level, while the relationship or causality between dimensions and measurement items or indicators is at the first-order level.

The present study employs the disjoint two-stage approach method, commencing with the initial stage consisting of the variable measurement dimensions. These dimensions are intrinsically linked to all other variables and dimensions in the research model being constructed. The objective is to generate scores for latent variables. At this point, an assessment of the first-order process measurement model is conducted. In addition, during the second stage, the latent variable score serves as a connected indicator or dimension of variable measurement for other variables.

Assessing the Measurement Model

The model's assessment is the first step in the data analysis process. This stage includes reliability and validity measurements before testing the hypothesis. Hair et al. (2010) and Henseler (2017) state that the analysis of the measurement model will determine individual item reliability, internal consistency, content validity, convergent validity, and discriminant validity. Individual item reliability is measured through the outer loading of items in a construct (Hair et al., 2014). Scholars have set a threshold value; on the basis of the threshold value, items are retained or removed, and they are instructed to keep items with an outer loading of

0.70 (Hair et al., 2014). Interpretation of composite reliability or Cronbach's alpha is required for the internal consistency reliability assessment. Hair et al. (2014) recommends setting a threshold of 0.7 or above for composite reliability and Cronbach's alpha. AVE measures convergent validity. However, the threshold for AVE is at least 0.50 or above (Chin, 1998).

Table 2 and Figure 2 show that all outside loading values, composite reliability, and average variance extracted from the measurement model exceeded the threshold value.

TABLE 2. Internal reliability and convergent validity

Constructs	Items	Loadings	Composite Reliability	Average Variance Extracted (AVE)
Life Satisfaction	LS1	0.809	0.891	0.672
	LS2	0.865		
	LS3	0.817		
	LS4	0.785		
Attachment to God	Positive Model of God	0.903	0.868	0.687
	Positive Model of Self	0.740		
	Proximity Seeking	0.836		
Religious Practices	RP1	0.626	0.788	0.557
	RP4	0.773		
	RP5	0.826		
Religious Support	Religious Leader Support	0.865	0.856	0.666
	Religious Participant Support	0.850		
	God Support	0.726		

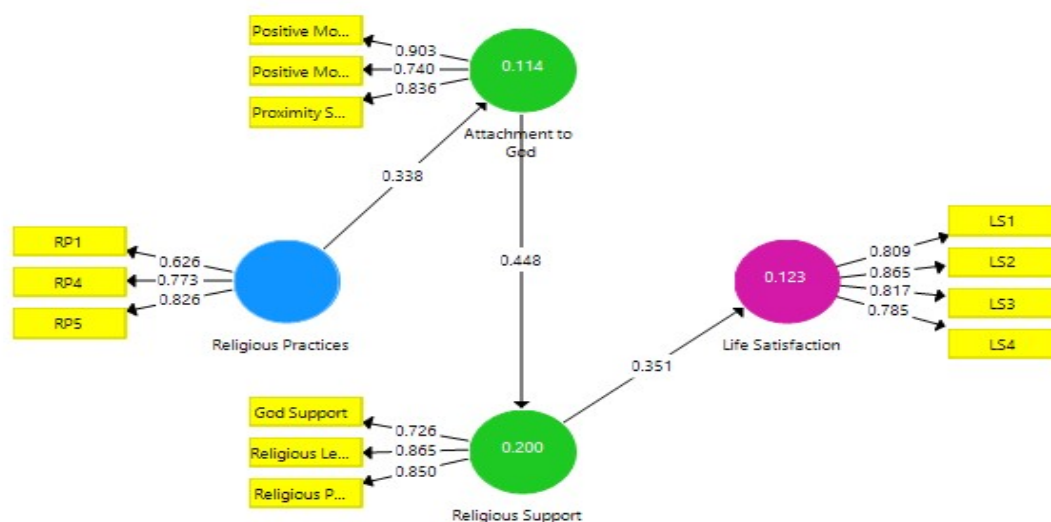


FIGURE 2. Measurement model (PLS-SEM algorithm)

From the table and figures above, outer loading values greater than 0.70 are recommended for further investigation (Henseler, 2017). For all outside loads greater than 0.7, the internal consistency of composite reliability (CR) was evaluated (Hair et al., 2022). Table

2 demonstrates that all the model's variables successfully passed the $CR > 0.70$ test, leading to their acceptance. Wong (2016) indicates that AVE, a standard metric, measures the convergent validity of the model's constructs, with values greater than 0.50 indicating an acceptable convergent value.

Discriminant Validity

Discrimination validity is defined as a concept that appropriately differs from the other constructs. Thus, the discriminative validity of the model captures elements that other constructs fail to properly reflect. The cross-loading criterion evaluated the discriminant validity. In assessing discriminating validity, the square AVE roots of each construct can be compared to the correlations between them. The AVE's square root is greater than the correlation between latent variables (Hair et al., 2022). According to table 3, the Fornell-Larcker criterion specifies that the square root of each construct's AVE is greater than the construct's highest correlation with any other construct in the model.

TABLE 3. Fornell-Larcker criterion test

	Attachment to God	Life Satisfaction	Religious Practices	Religious Support
Attachment to God	0.829			
Life Satisfaction	0.208	0.820		
Religious Practices	0.338	0.030	0.746	
Religious Support	0.448	0.351	0.256	0.816

Assessing The Structural Model

Path Coefficient

The estimations of the relationships between the model's constructs are referred to as path coefficients. The coefficients range from +1 to -1, with +1 indicating a strong positive association, 0 indicating a weak or non-existent relationship, and -1 indicating a strong negative relationship. PLS bootstrapping, a statistical approach for obtaining many simulated samples from a single dataset, was used to test the hypotheses. This program calculates standard errors and provides confidence intervals for various sample statistics when performing hypothesis testing (Hair et al., 2022).

TABLE 4. Hypothesis Testing

Hypothesis	Original Sample (O)	T Statistics ((O/STDEV))	P Values
Religious Practices -> Attachment to God -> Religious Support -> Life Satisfaction	0.053	4.947	0.000

According to the mediation analysis in Table 4, results showed that attachment to God and religious support significantly mediate the relationship between religious practices and life satisfaction ($\beta = 0.053$, $t = 4.947$, $p = 0.000$). Therefore, the hypothesis receives support.

Power of Exploratory of Model

In order to assess the explanatory capability of a model, it is necessary to examine the R² (coefficients of determination), given that the PLS algorithm seeks to maximize explained variance in endogenous variables. The R² value indicates the extent to which the independent variable can explain the variance in the dependent variable. The ability of independent variables to predict dependent variables increases as the R² value rises. This value is classified as large according to the R² = 0.75 (large), 0.50 (moderate), and 0.25 (weak) criteria (Hair et al., 2022). Table 5 presents data indicating that attachment to God explains 11.4% of the variance, life satisfaction explains 12.3%, and religious support explains 20% (refer to Table 5). As a result, it was suggested that there were additional independent variables capable of elucidating the construct.

TABLE 5. R Square and R Square Adjusted

Construct	R Square	R Square Adjusted	Variance Explained
Attachment to God	0.114	0.112	Weak
Life Satisfaction	0.123	0.121	Weak
Religious Support	0.200	0.199	Weak

Effect Size

According to Cohen (1988), 0.02 f^2 values for the significant independent variables indicate a weak effect, whereas 0.15 and 0.35 indicate moderate and substantial effects, respectively. Table 6 demonstrates that religious practices and religious support have weak effect sizes. In addition, moderate effect sizes showed an attachment to God.

TABLE 6. Effect Size

Construct	f^2	Effect Size
Religious Practices	0.129	Weak
Religious Support	0.140	Weak
Attachment to God	0.251	Moderate

Model's Predictive Relevance

The redundancy measure (Q²) is a supplementary assessment that evaluates the model's goodness of fit. Hair et al. (2022) recommend a cross-validated redundancy measure (Q²) to assess the predictive relevance of the model. A threshold value for Q² that is higher than zero, indicating predictive relevance. Thus, the Q² values are higher than zero, as shown in Table 9. Hence, it is concluded that models from current research have predictive relevance.

TABLE 9. Predictive Relevance (Q^2)

Construct	SSO	SSE	$Q^2 (=1-SSE/SSO)$
Attachment to God	1.425.000	1.318.535	0.075
Life Satisfaction	1.900.000	1.749.437	0.079
Religious Practices	1.425.000	1.425.000	
Religious Support	1.425.000	1.258.320	0.117

DISCUSSION AND CONCLUSION

This research confirms the hypothesis that religious practices have a substantial impact on life satisfaction via attachment to God and religious support. Previous research that is exactly the same as this study is very limited. According to Moghadam et al. (2015), the practice of obligations, desirable practice, membership in religious groups, and religious involvement in decision-making and choice have a significant relationship with life satisfaction in elderly Muslims in Iran. Tufan et al. (2019) conducted another study in Antalya, Turkey, on Muslims aged 60 years and over, which also revealed a positive and significant relationship between life satisfaction and the frequency of mosque visits and prayer. Furthermore, the results study of Eryilmaz (2015) research show that participation in religious activities among Muslim adolescents in Turkey has a positive impact on their subjective well-being. Religious practices, either done alone or in congregation at the mosque, can bring about subjective well-being because they help them discharge religious duties, fulfill the need for intimacy with someone, provide a feeling of security, instill hope in them, foster good manners in them, make them feel rewarded, and help them cope with stress. Sharajabad et al. (2017) conducted research on Muslim adolescents in Tabriz, Iran, revealing a significant positive relationship between religious practices and life satisfaction. A study involving a sample of Muslims in Iran, specifically high school teachers in Mahshahr City, revealed different results, showing a significant positive relationship with life satisfaction.

According to Khodayarifard et al. (2013), worship in Islam, such as prayer, is a way to get closer to Allah SWT. Haque and Mohamed (2009) asserted that worship (knowledge and action) can foster a relationship with the Creator. Religious rituals are an integral part of Islamic spirituality, as they provide a means to demonstrate and maintain a relationship with Allah. Moreover, they are an outward expression of a believer's desire to maintain closeness to Allah, especially in times of psycho-spiritual or physical threat.

Prayer is the foundation of mi'raj, or a man's journey to meet his Lord (Maryam, 2018; Rofiq, 2020). To accomplish this, one must concentrate on Allah SWT, comprehend each movement and recitation of prayer, feel adoration for Allah SWT, experience fear of His power, and feel shame for all the sins committed (Maryam, 2018). Junohi and Jusoh (2018) conducted a study that identified three principles of prayer worship: submitting to Allah SWT, expressing gratitude to Him, and glorifying Him. These three principles are part of the main morals that every Muslim needs to achieve in order to achieve happiness through prayer. Budiman et al. (2022) added that *khusyu's* prayer, namely contemplating the points contained in the prayer movement, can bring a servant closer to his Lord, discard negative thoughts, and turn them into positive ones so as to create peace of mind, happiness, tranquility, and peace. Elvina (2022) conducted research and discovered that *khusyu'*, or the practice of praying calmly and slowly (*tuma'ninah*), along with meditation and surrender to Allah SWT, is the key to achieving calmness. Therefore, prayer is able to create a sense of calm and tranquility in the soul,

eliminate feelings of sin, fear, and anxiety, and provide spiritual strength that helps cure physical and psychological diseases (Zaini, 2015). It can be concluded that Islamic worship, when performed with *khusyu'*, can only positively influence psychological conditions by fostering a safe closeness with Allah SWT.

In relation to concept of attachment to God by Kirkpatrick (2005), Bonab et al. (2013) elaborated on the significance of attachment to God in Islamic spirituality. He said that the root meaning of the quality of attachment to Allah SWT in Islam is to feel safe with Allah SWT because it is based on strong faith. Those who believe will feel safe with Allah (Qur'an 6:82), as well as with believers who believe in Allah and His messenger (Qur'an 24:62). Examining the Arabic roots of the word '*Iman*' in Islamic theology reveals that faith encompasses "feeling secure," trusting, entrusting, and being secure. Each of these terms reinforces the significance of Allah as the one who provides security in Islamic theology.

Secondly, 99 divine attributes illustrate Allah as a figure of attachment. Each name has a specific effect on regulating the divine relationship with humans. A review of the divine names reveals that some of them are particularly prominent with respect to the attributes that characterize the functions of the attachment figure. The key among the prominent attachment attributes is Al-Mu'min, the sustainer and giver of security. The provision of security lies at the heart of the bond of attachment, where the threatened individual turns to the stronger one for security. This divine name denotes Allah as the only one who provides security for the individual in the context of external threats and/or inward temptations (Qur'an 113:1–5; 114:1–6). According to Bonab et al. (2013), believers have the assurance to seek and find refuge in Allah.

Furthermore, Muslim worship's ultimate goal is to seek closeness to Allah SWT as part of attachment to God. Reciting daily prayers, giving alms, making pilgrimages, and visiting holy places are some of the rituals performed with the aim of gaining closeness to Allah. The following Qur'anic verse succinctly describes the essence of individual worship and rituals, emphasizing their proximity-seeking function: [Say: Verily, my prayer, my worship, my life, and my death are only for the sake of Allah, the Lord of the worlds (QS. Al An'am: 162).

When reciting these prayers, a man's relationship with the divine is similar to that of a distressed child calling his mother for help. Remembering Allah in the heart and chanting His holy name verbally is a way of facilitating divine closeness and, hence, another attachment for Muslims. Maintaining a sense of closeness to Allah helps equip Muslims with the courage and strength to face and endure the challenges of their lives. Through dhikr, Muslims can feel endowed with care, love, and protection that can help them cope with life (Bonab et al., 2013). The explanation has led to the meaning that attachment to Allah will provide a feeling that Allah is a protector (God Support). Indirectly, this explanation has validated the findings of this study, indicating a significant correlation between attachment to God and religious support, which includes a God-support dimension.

Religious attachment generates support not only from God but also from two additional facets of religious support: support from religious participants and support from religious leaders. This is consistent with findings from prior research demonstrating that Muslims who engage in congregational worship to strengthen their relationship with Allah SWT will experience additional benefits, including a sense of community support. According to a study by Eryilmaz (2015), congregational worship at the mosque has the potential to enhance individuals' subjective well-being through the fulfillment of their need for closeness, the provision of security, recognition of their worth, and support in stress management.

Based on the demographics of the respondents, it is evident that the majority of them participate in recitations within the *hijrah* community. They not only get support from fellow

community members, but they can also get support from community leaders, namely ustadz or ustadzah, who provide knowledge to them in every routine meeting conducted by each *hijrah* community. Therefore, it becomes increasingly evident that worship, which fosters a secure attachment to Allah, enhances the level of religious support they receive.

Religious support, in and of itself, consistently increases life satisfaction. Various research results on Muslim and non-Muslim samples support this. Zarzycka et al. (2020) discovered a positive correlation between religious support and meaning-making and well-being. Fife et al. (2011) found that there is a significant relationship between life satisfaction and social support in African Americans and Caucasian Americans. Park et al. (2011) also found that social support partially explains the positive relationship between religiosity and life satisfaction. Furthermore, Lim and Putnam (2010) explained that social and participatory mechanisms shape the impact of religion on life satisfaction. The findings suggest that religious people are more satisfied with their lives because they regularly attend congregational worship and build social networks within the congregation. The effect of camaraderie within the congregation, however, depends on the presence of a strong religious identity. This is supported by the results study of Alorani and Alradaydeh (2018), which showed there was a significant positive relationship between spiritual well-being and perceived social support and life satisfaction ($r = .49, .53, p < .001$), and a positive correlation was found between perceived social support and life satisfaction ($r = .46, p < .001$). Both domains of spiritual well-being had significant positive correlations with all sources of perceived social support. This means that social support, which results in a sense of comfort, will have an impact on life satisfaction.

Furthermore, Lazar and Bjorck (2008) found that the support of religious leaders and members of religious communities contributed to higher levels of life satisfaction. Bjorck and Kim (2009) also found a significant positive relationship between religious participant support and life satisfaction. Not only did Torrecillas, Torrecillas et al. (2020) find a significant positive relationship between life satisfaction and support from religious leaders and religious community members, but they also discovered a significant positive relationship between life satisfaction and support from God and religious participants. Then, Yi and Bjorck (2014) found that general social support and each source of religious support all have a significant positive relationship with life satisfaction.

Rose et al. (2021) conducted a study that found religious support to be a mediator in the relationship between organized religious involvement (ORI) and life satisfaction. The results showed that the benefits of ORI will remain significant in the presence of religious emotional support.

The study's context revolves around Muslims who undergo *hijrah*, with the majority of these samples adhering to the *hijrah* community that actively promotes their religious and spiritual practices. Therefore, it is highly likely that the study's sample will acquire the necessary knowledge to enhance their personal growth, particularly in their worship of Allah SWT and their relationships with others. Worship is a way to seek closeness to Allah SWT. The Muslim prayer reflects this, with each Muslim declaring in the first rakaat that "truly my prayer, my worship, my life, and my death are only for getting closer to Allah, the Lord of the universe." This statement is a form of surrender of a servant to his Lord, saying that his prayer, life, and death are only for Allah SWT. If a Muslim bases this statement on the belief (faith) that Allah, namely Al-Mu'min, the Sustainer and giver of security, is a strong, sticky figure who can serve as a shelter in accordance with Allah's nature, they will firmly plant this statement in their hearts. The Sfat Al-Mu'min is the key to securing attachment. A servant's belief that Allah SWT is the preserver and giver of security causes a Muslim to seek refuge

only in Allah SWT. This belief will result in a feeling of security with Allah SWT because Allah SWT is the ultimate caretaker and giver of security.

A believer can establish a strong connection with Allah SWT and develop the conviction that Allah is the sole provider of protection and security by cultivating a sense of closeness with Him. This connection empowers one to confront and endure life's trials with fortitude and resilience. When faced with hardship, a Muslim who maintains the belief that Allah SWT is the only source of adequate aid remains unburdened. Prophet Ibrahim's epiphany amidst a raging fire, "Hasbunallah wa ni'mal wakil (Allah is sufficient for us, and He is the best protector)," exemplifies the provision of spiritual support within a subordinate, enabling him to depend exclusively on Allah SWT for fortitude. Thus, this is the source of gratification for a Muslim. A Muslim maintains an attitude of gratitude despite the difficulties of life, as he believes that Allah SWT has satisfied him. An individual achieves satisfaction by self-evaluating his life and comparing his ideals to reality. A devout Muslim will consistently maintain the conviction that Allah SWT has predetermined the circumstances he encounters as the most favorable path for him (ideal), thereby ensuring that the world remains in harmony with his idealistic outlook. Therefore, life satisfaction will be very easy to achieve for a person who believes in Allah SWT. A Muslim who firmly believes in Allah SWT derives his sense of satisfaction not from material values, but from the conviction that everything in life aligns with Allah SWT's will and the optimal path He has provided for him.

Al Ghazali further supports this, asserting that a soul-centered understanding of Allah, the universe, the afterlife, and one's own love (ma'rifatullah) is the source of happiness (Masruroh & Milah, 2017). The highest level of human pleasure is ma'rifatullah, which translates to "love of Allah." The spiritual well-being of individuals is complete when they develop a deep affection for Allah (Sofia & Sari, 2018). According to Al-Dihlawi (1999), achieving the highest level of happiness is contingent upon the consistent practice of worship that purifies the soul and instills noble morals; this entails the elimination of vile and negative behaviors and the receipt of blessings and pleasures in both this world and the next. Achieving the highest level of pleasure entails willingly accepting Islam through faith, adherence to all of Allah's directives, and abstention from His prohibitions.

The description explains that a Muslim's worship will only result in satisfaction if it fosters a secure attachment to God, which serves as the foundation for a Muslim's sense of religious support and, ultimately, life satisfaction.

This research still has limitations, such as the fact that it only investigates Muslims in Indonesia who perform *hijrah*, so the conclusions are only applicable to that specific population. In addition, the probability sampling method is unsuitable due to the uncertain geographic distribution of Muslims who undertake *hijrah*. Consequently, snowball sampling is employed as the alternative sampling technique. Hence, it is recommended for future researchers to consider expanding the sample size of their studies and implementing probability sampling techniques. Furthermore, experimental research methods can be employed to determine whether khushu' prayer or other forms of Islamic worship have a positive influence on the life satisfaction of Muslims.

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