THE EFFECT OF SOCIAL SUPPORT AND RELIGIOSITY ON PSYCHOLOGICAL WELL-BEING OF TEACHERS AT SD PLUS JABAL RAHMAH MULIA MEDAN

Saidati Ismaha Rifda [a*)], Risydah Fadillah [a)], Amanah Surbakti [a)]

[a)] *Universitas Medan Area, Medan, Indonesia*

[*)]*Corresponding Author: saidatiismaharifda@gmail.com*

Abstract. This study examines the simultaneous effect of social support and religiosity on the psychological well-being of teachers at SD Plus Jabal Rahmah Mulia Medan. The research employed a correlational quantitative design and involved 114 teachers as both the population and sample using a total sampling technique. Data were collected through three validated and reliable Likert-scale instruments, namely a Social Support Scale based on Sarafino and Smith's theory, a Religiosity Scale based on Glock and Stark's model, and a Psychological Well-Being Scale based on Ryff's framework. Multiple linear regression was applied after classical assumption tests confirmed that the data met normality, linearity, heteroscedasticity, and multicollinearity requirements. The results revealed that social support and religiosity jointly exert a significant influence on teachers' psychological well-being, indicated by a strong correlation value (R = 0.787), a coefficient of determination (R Square = 0.620), and a significance level of 0.000 (p < 0.05). These findings suggest that 62% of the variation in psychological well-being can be explained by the combined contribution of external resources in the form of social support and internal resources in the form of religiosity, while the remaining 38% is influenced by other factors not investigated in this study. Overall, teachers' psychological well-being in this Islamic primary school setting was found to be generally high, reflecting positive self-acceptance, supportive interpersonal relationships, autonomy, environmental mastery, purpose in life, and continuous personal growth. The study highlights the importance of strengthening both social support networks and spiritual-religious values as strategic resources for promoting teachers' mental resilience and sustaining a healthy educational environment.

Keywords: Religiosity, Psychological well-being, Social support, Teacher well-being

I. INTRODUCTION

Teachers are a crucial element in the development of education and national well-being; however, in reality, many teachers experience high levels of psychological pressure due to heavy workloads, administrative demands, and complex moral responsibilities [1], [2]. This phenomenon contributes to emotional exhaustion, work-related stress, and a decline in teachers' psychological well-being [3], [4]. Teachers who lack psychological balance tend to show decreased teaching motivation and productivity, which ultimately affects the quality of students' learning outcomes [5], [6]. In Indonesia, teachers' psychological burdens have further intensified alongside growing expectations of professionalism and the post-pandemic digitalization of education, which has expanded teachers' responsibilities beyond pedagogical duties. This condition highlights the urgency of understanding the factors that can enhance teachers' psychological well-being, particularly social and spiritual dimensions that serve as internal and external sources of strength in sustaining their professional roles [7], [8].

Literature indicates that psychological well-being is influenced by various factors such as social support,

religiosity, and workplace environmental conditions [9], [10]. However, most studies still focus on general populations such as adolescents, university students, or healthcare workers, and have not examined in depth the context of teachers in primary education settings, which carries its own distinct complexities [11]. Ryff's psychological well-being theory emphasizes the importance of dimensions such as autonomy, environmental mastery, personal growth, purpose in life, positive relations, and self-acceptance in achieving psychological balance; however, it does not specifically explain how social and spiritual factors work together within a high-pressure profession such as teaching [12]. Furthermore, although religiosity has been shown to reduce stress and enhance social adjustment, there is still no theoretical consensus integrating social support and religiosity as joint determinants of teachers' psychological well-being [13], [14].

This study aims to analyze the influence of social support and religiosity on teachers' psychological well-being at SD Plus Jabal Rahmah Mulia Medan. Specifically, the study seeks to examine the extent to which social support from the workplace environment, family, and community can enhance teachers' psychological well-being. In addition, this research also intends to identify how the level of religiosity contributes

to strengthening teachers' psychological resilience in dealing with work pressure and the emotional demands encountered in the educational setting [15], [16]. Through this understanding, the study is expected to propose a psychological well-being model grounded in a balance between external support (social) and internal strength (spiritual), aligned with Indonesia's religious-cultural context. Thus, this research not only contributes to the advancement of educational psychology theory but also offers practical implications for teacher welfare policies in primary school settings that emphasize religious and social values.

This study is important because teachers' psychological well-being is a fundamental prerequisite for creating an effective and humanistic learning environment. Based on previous findings, teachers who receive high levels of social support demonstrate increased work motivation and a significant reduction in psychological stress [17], [18]. In addition, religiosity has been shown to have a positive correlation with inner calmness and the ability to cope with social and emotional pressures in educational work settings [19]. Therefore, the hypothesis of this study is that social support and religiosity have a positive and significant effect on teachers' psychological well-being. The integration of these two factors is believed to generate a synergistic effect that strengthens teachers' mental resilience and emotional balance, thereby directly influencing educational quality and stress management within the school work environment [20].

Concept Definition of Social Support

Social support refers to an individual's perception of the extent to which they receive care, affection, and assistance from their social environment, including family members, friends, and colleagues [21]. This concept encompasses emotional, informational, and instrumental dimensions that function to help individuals cope with psychological pressure and strengthen their mental well-being [22]. In the educational context, social support for teachers includes professional assistance from peers, empathy from students, and understanding from family members, all of which contribute to creating a sense of emotional security and enhancing work motivation [23]. Social support is also considered an important psychosocial resource that mediates the relationship between workplace stressors and individuals' psychological well-being. The higher the level of social support received, the greater an individual's capacity to adapt to pressure and maintain emotional balance [24].

The manifestations of social support can be classified into several forms, namely emotional, instrumental, informational, and appraisal support [25]. Emotional support includes empathy, affection, and care that provide a sense of psychological security, whereas instrumental support refers to tangible assistance such as physical help or financial support that enables individuals to accomplish their tasks more effectively. Informational support takes the form of advice or guidance that helps individuals make appropriate decisions in stressful situations, while appraisal support involves validation of an individual's abilities, thereby enhancing self-esteem and self-confidence [26]. In the context of teachers, social support may appear through professional collaboration among colleagues, recognition from school leaders, as well as understanding from family and the wider community

regarding the challenges of the teaching profession. Thus, the manifestation of social support is not merely interpersonal but also systemic, as it involves mutually reinforcing social relationships among educational stakeholders [27].

Concept Definition of Religiosity

Religiosity is defined as the degree to which an individual is attached to religious teachings, expressed through beliefs, worship practices, and spiritual experiences that shape one's sense of meaning in life [28]. Religiosity is not merely measured through formal rituals such as worship, but also includes moral commitment, worldview, and ethical values that underlie daily behavior. In psychology, religiosity is understood as a source of spiritual strength that can reduce stress, enhance optimism, and strengthen psychological well-being [29]. For teachers, religiosity holds particular importance because it can serve as a moral foundation and intrinsic motivation in fulfilling professional responsibilities and coping with socio-emotional dynamics in the workplace [30].

Religiosity can be categorized into several main dimensions, namely the ideological dimension (belief), the ritualistic dimension (worship practices), the experiential dimension (spirituality), the consequential dimension (moral behavior), and the intellectual dimension (religious understanding) [31]. The ideological dimension represents belief in religious doctrines, while the ritualistic dimension involves the performance of religious practices such as prayer or supplication. The experiential dimension reflects feelings of spiritual closeness to God, whereas the consequential dimension is expressed through ethical behavior and social responsibility. For teachers, religiosity is manifested through the integration of religious values into teaching, as well as honest, patient, and disciplined conduct that serves as a model of moral exemplarity for students [32], [33]. Thus, religiosity is not only a matter of personal spirituality but also shapes teachers' work ethic and professional identity within a religious educational system.

Concept Definition of Psychological Well-Being

Psychological well-being is defined as a condition in which individuals achieve emotional balance, a sense of meaning in life, and positive self-acceptance, while being able to function optimally within their social environment [34]. According to Ryff's theory, psychological well-being consists of six dimensions: self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth [35]. In the educational context, teachers' psychological well-being reflects the extent to which they feel satisfied with their work, are able to manage their emotions, and maintain a balance between personal and professional life. This level of well-being plays an important role in enhancing teaching effectiveness and creating a supportive learning environment for students. Therefore, psychological well-being serves as a key indicator for assessing the quality of teachers' work life and performance in primary schools.

The manifestation of psychological well-being among teachers can be observed through their ability to manage stress, maintain positive interpersonal relationships, and find meaning in the teaching profession [36]. Teachers with high levels of psychological well-being tend to demonstrate strong resilience to work-related pressures, possess confidence in

decision-making, and are able to create a supportive classroom atmosphere. In addition, psychological well-being is also reflected in life satisfaction, gratitude, and the ability to integrate life experiences in a positive way. Within the framework of religious education, psychological well-being is not only personal but also spiritual, as connectedness to religious values and social support can strengthen emotional resilience and enhance a sense of meaning in fulfilling the teaching profession.

II. RESEARCH METHOD

The object of this study focuses on the phenomenon of teachers' psychological well-being in an Islamic-based primary school environment, particularly at SD Plus Jabal Rahmah Mulia Medan. This phenomenon was selected because teachers in the context of primary education not only serve as instructors but also act as moral and spiritual mentors for students, making their work pressure and social demands relatively high [37]. Previous studies have shown that teachers' psychological well-being is influenced by internal factors such as religiosity and external factors such as social support. Within the context of SD Plus Jabal Rahmah Mulia, variations in teachers' psychological well-being have been observed, which appear to correlate with the intensity of social support and their level of religiosity. Therefore, this study is intended to empirically examine the extent to which these two factors contribute to shaping teachers' psychological well-being in an Islamic educational setting an area that remains rarely explored systematically in Indonesia [9].

Type of Research and Data Types

This study employs a correlational quantitative approach, aiming to examine the relationship and influence between the independent variables social support and religiosity and the dependent variable, namely psychological well-being. This approach is appropriate for testing hypotheses regarding relationships among variables through numerical data that can be statistically analyzed [38]. The data used consist of both primary and secondary data. Primary data were collected directly from teachers at SD Plus Jabal Rahmah Mulia Medan through the distribution of questionnaires containing measurement scales for the three main variables. Meanwhile, secondary data were gathered from academic literature, such as scientific journal articles and relevant educational psychology books, to strengthen the theoretical framework of this study [39]. The combination of these data sources is intended to ensure conceptual validity and empirical accuracy in testing the relationships among the variables examined.

Sources of Information and Data Sources

The primary data source in this study consists of all teachers at SD Plus Jabal Rahmah Mulia Medan, totaling thirty individuals, with relatively homogeneous characteristics in terms of educational background and work environment. Teachers were selected as the research subjects because they experience high workloads and substantial emotional responsibilities, making their psychological well-being an important indicator of educational effectiveness [40]. Data were also obtained from school documents and relevant

literature reviews regarding social and spiritual factors in teachers' occupational well-being. The researcher ensured that all respondents provided voluntary consent to participate, and all collected data were kept confidential in accordance with ethical principles in psychological research. Secondary data were drawn from reputable journals, particularly those discussing the relationship between religiosity, social support, and psychological well-being within religious and educational professional contexts [41].

Research Process and Data Collection Techniques

The research process was carried out through several stages, beginning with a preliminary study to identify teachers' psychological conditions and the social and spiritual factors influencing their well-being. The main stage then involved developing and distributing a Likert-scale questionnaire that had been tested for validity and reliability [42]. The instruments used consisted of three measurement scales: a Social Support Scale based on Sarafino & Smith's theory, a Religiosity Scale based on the Glock & Stark model, and a Psychological Well-Being Scale based on Ryff's framework. Data were collected by distributing the questionnaires directly to respondents within the school environment over a two-week completion period. The data collection process was conducted systematically under the researcher's supervision to minimize response bias and ensure the accuracy of participants' answers. Instrument validity was assessed through item-total correlation, while reliability was tested using Cronbach's Alpha coefficient, which showed a high value above 0.8, indicating strong internal consistency.

Data Analysis Technique

Data analysis in this study was conducted using multiple linear regression, which aimed to examine both the simultaneous and partial effects of social support and religiosity on psychological well-being. Prior to hypothesis testing, the data were first examined through classical assumption tests, including normality, linearity, multicollinearity, and heteroscedasticity tests, to ensure the validity of the statistical model applied [43]. This technique enables the researcher to quantitatively and objectively measure the contribution of each independent variable to teachers' psychological well-being. The results were interpreted by referring to significance values (p-values) and the coefficient of determination (R^2), which indicates the magnitude of the influence of the independent variables on the dependent variable. In addition, descriptive analysis was used to describe the general tendencies in the levels of social support, religiosity, and psychological well-being among teachers. Through this analytical approach, the study is able to explain the empirical relationships among variables and provide a scientific basis for developing strategies to enhance teachers' psychological well-being in schools grounded in religious values.

III. RESULTS AND DISCUSSION

In this study, the researcher aimed to examine and determine whether social support and religiosity simultaneously influence psychological well-being among teachers at SD Plus Jabal Rahmah Mulia Medan. The

hypothesis proposed in this research is that social support and religiosity jointly affect the psychological well-being of teachers at SD Plus Jabal Rahmah Mulia Medan.

Prior to conducting the main analysis, the researcher performed assumption tests, including normality, linearity, heteroscedasticity, and multicollinearity tests. The results indicated that the research data were normally distributed, and that the relationships between social support and psychological well-being as well as between religiosity and psychological well-being were linear. In addition, the two independent variables social support and religiosity did not show heteroscedasticity and were free from multicollinearity issues. Therefore, the next step in this study was to conduct a multiple linear regression analysis.

In the multiple linear regression test, the basis for drawing conclusions was the significance value. If the significance value is less than 0.05, then the two variables social support and religiosity are considered to have a simultaneous effect on the psychological well-being of teachers at SD Plus Jabal Rahmah Mulia. Conversely, if the significance value is greater than 0.05, then social support and religiosity are considered to have no simultaneous effect on the psychological well-being of teachers at SD Plus Jabal Rahmah Mulia Medan.

Table 1. Results of the Multiple Linear Regression Test

Variable	R	R Square	Sig.
Social Support, Religiosity, and Psychological Well- Being	.787	.620	.000

Based on the table presented above, it can be seen that the correlation value (R) obtained is 0.787 so it can be concluded that the correlation value between the independent variables (social support and religiosity) on the dependent variable (psychological well-being) is 0.787. Then for the coefficient of determination (R Square) obtained a value of 0.620 so it can be concluded that the influence of the independent variables (social support and religiosity) on the dependent variable (psychological well-being) is 62%, while the remaining 38% is influenced by other variables not mentioned in this study. Then the significance value obtained Sig. 0.000 <0.05 which means that together the variables of social support and religiosity influence the psychological well-being of teachers at SD Plus Jabal Rahmah Mulia Medan. So the results of the main hypothesis in this study reject H0 and accept Ha, namely social support and religiosity together influence psychological well-being.

This study aims to explain how social support and religiosity jointly influence the psychological well-being of teachers at Jabal Rahmah Mulia Elementary School, Medan. The study involved 114 teachers, who served as both the population and the sample, using a total sampling technique. All respondents were teachers at Jabal Rahmah Mulia Elementary School, Medan, thus providing a comprehensive overview of the psychological conditions and socio-religious characteristics of teachers within this educational institution. Three main instruments were used in this study: a social support scale, a religiosity scale, and a psychological well-being scale, all of which underwent validity and reliability testing.

A. The Effect of Social Support on Psychological Well-Being

Based on the results of the linearity test, a significance value of 0.001 was obtained, which is lower than 0.05. Therefore, it can be concluded that the relationship between social support and psychological well-being is linear. Changes in social support will be followed by corresponding changes in psychological well-being, and this relationship can be consistently represented through a straight-line model. This finding is consistent with various previous studies that also demonstrate a positive and linear relationship between these two variables.

Khalidan and Izzati (2021) found that social support is significantly related to psychological well-being, with a significance value of 0.000 ($p < 0.05$) and a correlation coefficient of r = 0.443. This indicates that the higher the social support an individual receives, the higher the level of psychological well-being they experience. Conversely, lower social support is associated with a decrease in psychological well-being. Social support has proven to be an important factor contributing to individuals' psychological well-being within workplace contexts. Similar results were reported by Muttaqinah and Novitasari (2015). Based on a study involving 105 teachers from special education schools, the findings showed a positive and significant relationship between social support and psychological well-being. The results indicate that the higher the social support received by teachers, the higher their level of psychological well-being.

Social support plays an essential role in the development and enhancement of an individual's psychological well-being. When linked to Ryff's (2014) six dimensions of psychological well-being, social support functions as a psychological resource that helps individuals achieve self-acceptance, establish positive relationships, build autonomy, manage their environment effectively, find purpose in life, and grow personally.

In the dimension of self-acceptance, social support provides a safe space for individuals to feel accepted as they are, making it easier to acknowledge both their strengths and weaknesses. In the dimension of positive relations with others, social support directly strengthens warm interactions, empathy, and trust, which are central elements of positive relationships. Regarding autonomy, the presence of social support enables individuals to develop more stable self-confidence, allowing them to make independent decisions without excessive social pressure.

In the dimension of environmental mastery, social support can serve as a source of instrumental and emotional assistance, helping individuals feel more competent in managing tasks and life challenges. In the dimension of purpose in life, encouragement and validation from the social environment help individuals perceive their lives as meaningful and clarify their direction and life goals. Finally, in the dimension of personal growth, social support provides motivation, opportunities, and a sense of security that allow individuals to

continue developing, remain open to new experiences, and recognize personal improvement over time.

Overall, psychological well-being and social support provide emotional, cognitive, and instrumental foundations that enable the six dimensions of psychological well-being to develop optimally. The stronger the social support an individual receives, the greater the likelihood that each dimension of psychological well-being can be achieved and function positively.

B. The Effect of Religiosity on Psychological Well-Being

Based on the data obtained, the significance value in the linearity test was 0.001. This indicates that the relationship between religiosity and psychological well-being is linear, meaning that the higher an individual's level of religiosity, the higher the tendency for their psychological well-being to increase. Religiosity provides a foundation of values, beliefs, and a meaningful life orientation that can strengthen an individual's psychological resilience in facing pressure. It also offers coping mechanisms through spiritual activities, prayer, and support from religious communities, which can reduce stress while enhancing inner calm, hope, and optimism. The linear relationship shown by the statistical test reinforces the understanding that religiosity is an important positive predictor of psychological well-being, where increased religiosity is directly associated with improved self-acceptance, positive relationships, purpose in life, and emotional balance. This finding is consistent with many previous studies emphasizing that religiosity significantly contributes to psychological well-being by providing meaning in life, emotional regulation, and spiritual strength.

The results of this study align with earlier research by Abdel-Khalek and Tekke (2019), which found that individuals who perceive themselves as internally religious tend to experience better psychological well-being and overall health. This finding also implies that religious practices can be integrated into psychotherapeutic procedures, as religiosity may serve as a protective factor for mental health.

Similar results were also reported by Chime (2015). Correlational analysis showed that attendance at religious services and obligatory prayer were associated with higher levels of self-esteem. Regression analysis further reinforced this by indicating a significant positive relationship between religiosity and self-esteem. In addition, a strong positive relationship was found between attendance at religious services and overall psychological well-being. Overall, this study supports the hypothesis that religiosity is positively related to psychological well-being; however, its generalization should be approached cautiously because the sample represented only a small portion of the Irish population.

Another study was conducted by Linawati and Desiningrum (2017). Their findings showed a significant positive relationship between religiosity and psychological well-being, as indicated by a correlation coefficient of $r = 0.756$ with $p = .000$ ($p < .001$). This means that the higher the students' level of religiosity, the higher their psychological well-being. In addition, religiosity contributed effectively by 57.2% to psychological well-being, while the remaining 42.8% was influenced by other factors not examined in the study.

Religiosity can significantly contribute to an individual's psychological well-being through several dimensions. First, the dimension of aqidah (faith), namely belief in God and other spiritual entities, provides a foundation of life meaning and inner security, thereby strengthening self-acceptance and emotional stability. Second, the dimension of worship, such as the frequency of prayer, fasting, or other religious rituals, helps individuals attain inner peace and develop discipline and self-control, which support autonomy and environmental mastery.

Third, good deeds and moral conduct (amal/akhlaq), manifested in moral and social behaviors such as doing good and helping others, enhance positive relationships with others and foster a sense of personal value through social contribution both of which are essential for psychological well-being. Fourth, the experiential dimension (ihsan), which includes spiritual experiences such as feeling God's presence or fearing the violation of divine rules, deepens surrender, gratitude, and personal growth, while also reducing stress levels. Fifth, religious knowledge, referring to an individual's understanding of religious teachings, enables individuals to face life challenges through a religious framework that provides meaning and helps internalize moral values that support continuous growth and psychological well-being. All of these dimensions reinforce one another, making religiosity as a whole a strong psychological resource for building and maintaining inner well-being.

C. The Effect of Social Support and Religiosity on Psychological Well-Being

The results of the multiple linear regression analysis indicate that social support and religiosity simultaneously have a significant effect on teachers' psychological well-being, with $R = 0.787$, R Square $= 0.620$, and a significance value $= 0.000$. The R value, which is close to 1, suggests a strong relationship between the independent variables and the dependent variable, while the R Square value indicates that 62% of the variance in teachers' psychological well-being can be explained by the combined contribution of social support and religiosity, whereas the remaining 38% is influenced by other internal and external factors.

These findings suggest that teachers' psychological well-being is strongly shaped by the quality of their social relationships and the strength of their religious beliefs and practices. Teachers who receive high social support tend to feel more appreciated, less isolated when facing job demands, and more capable of managing stress. Meanwhile, teachers with high religiosity tend to have a stronger sense of meaning in life, better self-acceptance, and a greater ability to interpret difficulties as part of a spiritual test.

Based on the psychological well-being data obtained, 39% of teachers were categorized as having a very high level of well-being, 25% were in the high category, and 32% were in the moderate category. Only 3% were classified as low, and none fell into the very low category. This indicates that teachers' psychological well-being in this school is generally very good. Teachers demonstrate positive self-acceptance, are able to develop healthy interpersonal relationships, possess autonomy in decision-making, have clear life goals, are capable of mastering their work environment, and maintain an orientation toward continuous personal growth.

Social support emerged as one of the key factors influencing teachers' psychological well-being. Based on the categorization analysis, teachers' levels of social support showed that most respondents were in the high category (47%) and moderate category (29%). Only 2% were categorized as very low, while 21% were in the low category, and 1% of teachers were classified in the very high category. The majority of teachers in this study therefore experienced high social support, allowing them to feel emotional warmth, recognition, practical assistance, and informational support from their surroundings. This finding is consistent with Sarafino's (2006) theory, which states that social support can reduce stress levels, strengthen coping strategies, and enhance an individual's mental resilience.

In the teaching profession, social support often comes from colleagues, family members, school leaders, and community peers. When teachers feel supported, they are better able to cope with work pressures such as administrative demands, classroom management, and interactions with diverse students. The findings of this study align with Hasanuddin and Khairuddin (2021), who reported that social support has a significant influence on students' psychological well-being.

Religiosity also contributes substantially to teachers' psychological well-being. The categorization results show that teachers' religiosity levels were predominantly in the very high category (70%), while 16% were categorized as high, and 14% as moderate. No teachers were classified as low or very low. This condition indicates that religious values are generally strongly embedded in most teachers in this school, demonstrating that the dimensions of belief, worship, moral practice, and religious experience constitute important aspects of their lives. This study further suggests that religious values serve as a key foundation in teachers' daily living. According to Holdcroft (2006), religiosity provides psychological calmness, meaning in life, and religious coping strategies that help individuals respond to life pressures more positively.

Teachers with high religiosity tend to view their work as a form of devotion and worship, which promotes intrinsic satisfaction and strengthens psychological well-being. Spiritual beliefs such as tawakkul (trust in God), sincerity (ikhlas), and gratitude (syukur) help teachers reduce anxiety and reinforce mental resilience. This finding is consistent with Huber and Huber (2012), who emphasized that religiosity is positively associated with psychological well-being and self-control.

Social support and religiosity not only influence psychological well-being individually, but also produce a strong simultaneous effect. This combined effect indicates that social support functions as an external source of strength, while religiosity serves as an internal source of strength. The integration of both creates a stable, optimistic psychological condition that is resilient to stress. This explains why their combined contribution reaches 62% in explaining psychological well-being. Teachers who have supportive social networks as well as strong religious beliefs tend to demonstrate good adaptability, stable emotions, clear life goals, and healthy interpersonal relationships. They are also more capable of viewing challenges as opportunities for personal and spiritual growth.

The results of this study are consistent with research conducted by Hasni (2023), which concluded that religiosity and social support are important factors contributing to the psychological well-being of Islamic boarding school students; therefore, both aspects should be considered in efforts to develop a psychologically healthy school environment. Research by Syahril and Janna (2023) also found that higher religiosity is associated with better psychological well-being, suggesting that religiosity can serve as a protective factor for teachers in coping with job pressures, stress, exhaustion, anxiety, and emotional disturbances often experienced in their professional duties. Another study by Rahmadhanty (2023) reported that psychological well-being is influenced by social support, indicating that teachers with stronger social support tend to demonstrate more positive psychological conditions. Overall, this study reinforces that religiosity and social support are key factors contributing to the psychological well-being of kindergarten teachers.

IV. CONCLUSIONS

This study concludes that social support and religiosity simultaneously have a significant effect on the psychological well-being of teachers at SD Plus Jabal Rahmah Mulia Medan. The multiple linear regression results demonstrate a strong association between the independent variables and psychological well-being, indicated by R = 0.787, with a substantial explanatory power of R Square = 0.620 and a significance value of 0.000 (p < 0.05). These findings confirm that the combination of external resources in the form of social support and internal resources in the form of religiosity meaningfully contributes to strengthening teachers' psychological stability. In other words, 62% of the variation in teachers' psychological well-being can be explained by the integrated influence of social support and religiosity, while the remaining 38% may be attributed to other personal, organizational, and contextual factors not examined in this study. Furthermore, the results indicate that teachers' psychological well-being in this Islamic primary school environment is generally at a favorable level. Most respondents fall into the very high and high categories, reflecting strong self-acceptance, positive interpersonal relationships, autonomy, environmental mastery, purpose in life, and continuous personal growth. This suggests that teachers in SD Plus Jabal Rahmah Mulia Medan tend to possess adaptive psychological functioning, which is crucial for sustaining teaching effectiveness and maintaining a supportive learning climate. Such well-being is not merely a personal achievement, but also an important foundation for professional performance and emotional endurance in a work setting characterized by pedagogical responsibilities as well as moral and spiritual expectations. In terms of the contributing factors, social support emerges as a key external protective factor that strengthens teachers' psychological well-being by providing emotional warmth, appreciation, practical help, and informational guidance from colleagues, school leaders, family members, and the surrounding community. Teachers who perceive stronger support are more capable of managing work-related stress, facing

administrative demands, and maintaining motivation and emotional balance. Meanwhile, religiosity functions as a central internal strength that reinforces meaning-making, emotional regulation, and spiritual coping. Teachers with high religiosity tend to interpret their profession as an act of worship and devotion, enabling them to remain resilient, optimistic, and psychologically grounded despite occupational challenges. Overall, this research emphasizes that psychological well-being among teachers is best understood through a dual-resource framework, in which social support operates as an external reinforcement system, while religiosity serves as an internal spiritual mechanism that sustains psychological endurance. The synergy between these two factors creates a stable emotional foundation, enhances resilience, and supports teachers' ability to maintain positive relationships and professional commitment. Therefore, efforts to improve teacher well-being in Islamic-based primary schools should prioritize strengthening collegial support systems, fostering supportive leadership practices, and facilitating meaningful religious-spiritual development as part of a holistic teacher welfare strategy.

REFERENCES

[1] J. Si, "Higher education teachers' professional well-being in the rise of managerialism: insights from China," *High. Educ.*, vol. 87, no. 4, pp. 1121–1138, 2024.

[2] A. Suhendar, A. M. Syam, and A. R. Ritonga, "Efektivitas Instagram Sebagai Ruang Motivasi Hijrah Mahasiswa IAIN Lhokseumawe," *KomunikA*, vol. 19, no. 02, pp. 12–20, 2023.

[3] G. Arbia, A. Carbone, I. Stanzione, and G. Szpunar, "The Work-Related stress and Well-Being of Teachers—An exploratory study within primary schools in Italy," *Educ. Sci.*, vol. 13, no. 5, p. 505, 2023.

[4] M. A. Dalimunthe *et al.*, "Challenges of Islamic education in the new era of information and communication technologies," *HTS Teol. Stud. Stud.*, vol. 79, no. 1, p. 8608, 2023.

[5] M. R. Ali, B. N. Ashraf, and C. Shuai, "Teachers' conflict-inducing attitudes and their repercussions on students' psychological health and learning outcomes," *Int. J. Environ. Res. Public Health*, vol. 16, no. 14, p. 2534, 2019.

[6] A. M. Syam, M. A. Dalimunthe, A. Suhendar, and R. F. A. K. Rambe, "Islamic Philosophy: A Comparative Perspective Between Ibnu Khaldun And Karl Marx," *SYAHADAT J. Islam. Stud.*, vol. 1, no. 2, pp. 55–72, 2024.

[7] Q. Tong, "Exploring the Interplay Between Teachers' Emotions, Personal Traits, Environmental Factors and Psychological Well-Being," *Eur. J. Educ.*, vol. 60, no. 1, p. e12903, 2025.

[8] M. A. Dalimunthe, A. M. Syam, A. Suhendar, and A. R. Ritonga, "Optimizing Local Regulations in Creating a Balance of Human Health and Environmental Preservation," *KOLABORASI J. Multidiscip.*, vol. 1, no. 1, pp. 1–12, 2024.

[9] A. Suhendar, M. A. Dalimunthe, V. Chairunnisa, and R. F. A. K. Rambe, "Local government efforts to prevent bullying in learning environments," *J. Teach. Learn. Environ.*, vol. 1, no. 1, pp. 36–45, 2024.

[10] A. R. Ritonga, M. H. Thamrin, H. Siahaan, M. Dalimunthe, and N. Nur'aini, "Promotion of ecotourism and communication policy in increasing tourists in Indonesia," *J. Infrastructure, Policy Dev.*, vol. 8, no. 8, p. 4764, 2024.

[11] A. M. Syam, "User Perceptions of The Madrasah Aliyah Negeri (MAN) 1 Medan Library Related to Library Facilities and Infrastructure," *Int. J. Cult. Soc. Sci.*, vol. 4, no. 1, pp. 6–14, 2023.

[12] B. B. Said, K. Zahrakar, and ..., "The effectiveness of group counseling on acceptance-based therapy (ACT) on the organizational commitment of university staffs," *J. ...*, 2020, [Online]. Available: http://psychologicalscience.ir/article-1-653-en.html

[13] R. Z. A. R. Ibrahim *et al.*, "Psychosocial work environment and teachers' psychological well-being: The moderating role of job control and social support," *Int. J. Environ. Res. Public Health*, vol. 18, no. 14, p. 7308, 2021.

[14] S. Fatima, S. Sharif, and I. Khalid, "How does religiosity enhance psychological well-being? Roles of self-efficacy and perceived social support.," *Psycholog. Relig. Spiritual.*, vol. 10, no. 2, p. 119, 2018.

[15] S. Kholil, I. Ismail, M. A. Dalimunthe, A. Suhendar, and R. F. A. K. Rambe, "Strengthening Religious Moderation through PTKIN and SIT Collaboration to Build Social Harmony," *JIPI (Jurnal Ilmu Perpust. dan Informasi)*, vol. 9, no. 2, pp. 228–236, 2024.

[16] Y. I. Indainanto, M. A. Dalimunthe, H. Sazali, and S. Kholil, "Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs.," *Pharos J. Theol.*, vol. 104, no. 4, 2023.

[17] R. L. Dewangan and T. Goswami, "Organizational role stress, quality of work life, organizational citizenship behavior, and psychological well-being among university faculty members," *BMC Psychol.*, vol. 13, no. 1, p. 538, 2025.

[18] M. Sanieemanesh, I. Asadpour, and K. Zahrakar, "The Effectiveness of Group Counseling based on Acceptance and Commitment Therapy on marital stress and psychological hardiness in mothers of children with …," *J. Appl. ...*, 2022, [Online]. Available: https://japr.ut.ac.ir/article_88623_en.html?lang=en

[19] Nurochim *et al.*, "Investigating the relationship between spiritual intelligence, emotional regulation and stress coping strategies in the Russian education industry," *Int. J. Work Organ. Emot.*, vol. 13, no. 3, pp. 212–229, 2022.

[20] A. Suhendar and R. F. A. K. Rambe, "Group Discussion Effectiveness in Increasing Student Learning Interest in Pancasila and Citizenship

Education Subjects," *Pancasila Civ. Educ. J.*, vol. 2, no. 2, pp. 9–12, 2023.

[21] A. R. Ritonga, M. A. Dalimunthe, and E. Januarini, "Utilization Of Digital Media in Improving Student Literacy (Case Study at SDN 10 Rantau Selatan)," *CONTENT J. Commun. Stud.*, vol. 2, no. 2, pp. 1–8, 2024.

[22] G. Sarzhanova and A. Nurgabdeshov, "Mapping psychological well-being in education: A systematic review of key dimensions and an integrative conceptual framework," *J. Pedagog. Res.*, vol. 9, no. 3, pp. 327–349, 2025.

[23] M. A. Dalimunthe, A. R. Ritonga, N. F. Dalimunthe, and A. Veronica, "Effective Communication in Character Education: A Pathway to Strengthening Nationalism of SMP Swasta Islam Terpadu Jabal Noor Student," *Langgas J. Stud. Pembang.*, vol. 4, no. 1, pp. 13–22, 2025.

[24] A. Keselman, C. A. Smith, A. C. Murcko, and D. R. Kaufman, "Evaluating the quality of health information in a changing digital ecosystem," *J. Med. Internet Res.*, vol. 21, no. 2, 2019, doi: 10.2196/11129.

[25] A. M. Rustandi, A. Suhendar, and M. A. Dalimunthe, "Polygamy in the Lens of Generation Z: A Communication Psychology Perspective," *KomunikA*, vol. 20, no. 01, pp. 18–25, 2024.

[26] Z. Zhou and J. Xiang, "The relationship between physical activity and mental toughness among Chinese university students: the chain-mediated role of self-esteem and social support," *Front. Psychol.*, vol. 16, p. 1592192, 2025.

[27] L. Pangrazio and J. Sefton-Green, "Digital Rights, Digital Citizenship and Digital Literacy: What's the Difference?," *J. New Approaches Educ. Res.*, vol. 10, no. 1, pp. 15 – 27, 2021, doi: 10.7821/NAER.2021.1.616.

[28] E. Papaleontiou-Louca, "Spirituality and religiosity in the developing person," *J. Beliefs Values*, vol. 46, no. 1, pp. 15–46, 2025.

[29] A. T. Sikumbang, M. A. Dalimunthe, S. Kholil, and N. F. Nasution, "Digital Da'wah Indonesia Ulema in the Discourse of Theology," *Pharos J. Theol.*, vol. 105, no. 1, pp. 1–14, 2024.

[30] S. Sukmawati, N. I. S. Syam, Y. J. Jubhari, M. Mardiani, L. Sasabone, and S. Sujarwo, "Implementation of Technology on English for Specific Purposes (ESP) Students in Communicative Language Teaching Approach," *Ethical Ling. J. Lang. Teach. Lit.*, vol. 10, no. 1, Apr. 2023, doi: 10.30605/25409190.566.

[31] L. D. C. U. Ginting, V. A. Nasution, A. Suhendar, A. R. Nasution, and A. R. Ramadhan, "Women in the Public Sphere: Gender Equality in Islamic Theology," 2023.

[32] G. P. Wiratama, "APPLICATION OF THE TEAM GAMES TOURNAMENT (TGT) COOPERATIVE LEARNING MODEL IN IMPROVING CIVICS LEARNING RESULTS," *Cakrawala J. Citizsh. Teach. Learn.*, vol. 2, no. 1, pp. 8–20, 2024.

[33] R. Taufika and J. Ginting, "The Effect of Open-Ended Cooperative Learning on Students' Civic Education Learning Outcomes," *Holist. Sci.*, vol. 1, no. 1, pp. 12–16, 2021.

[34] K. Chaurasia, "Psychological Well-being: Meaning, Characteristics," *Educ. well-being*, p. 51, 2024.

[35] Z. Zhang, J. Tong, Z. He, and X. Qi, "Relationship between physical activity and eudaimonic well-being in college students based on Ryff's six-factor model of psychological well-being," *BMC Psychol.*, vol. 13, no. 1, p. 437, 2025.

[36] D. Kurniawati, M. A. Dalimunthe, S. Kholil, A. R. Ritonga, and T. A. Pratama, "Reduction of microplastics through waste management: Evaluation of water quality and health risks in the communication policy of the ministry of environment and forestry," in *IOP Conference Series: Earth and Environmental Science*, IOP Publishing, 2025, p. 12043.

[37] A. Suhendar and M. Halimi, "The Role of Anti-Bullying Change Agents in Shaping Civic Dispositions to Tackle Bullying Behavior," in *Proceeding International Conference on Religion, Science and Education*, 2023, pp. 903–913.

[38] G. Kotronoulas *et al.*, "An overview of the fundamentals of data management, analysis, and interpretation in quantitative research," in *Seminars in oncology nursing*, Elsevier, 2023, p. 151398.

[39] J. Costa, "Mixed Methods in Educational Large-Scale Studies: Integrating Qualitative Perspectives into Secondary Data Analysis," *Educ. Sci.*, vol. 14, no. 12, p. 1347, 2024.

[40] R. Yusuf, M. Yunus, M. Maimun, and I. Fajri, "Environmental Education: A Correlational Study among Environmental Literacy, Disaster Knowledge, Environmental Sensitivity, and Clean-Living Behavior of Post Tsunami Disaster in Aceh Communities, Indonesia," *Polish J. Environ. Stud.*, vol. 31, no. 1, pp. 411–425, Dec. 2021, doi: 10.15244/pjoes/139327.

[41] P. Długosz, D. Liszka, and L. Yuzva, "The link between subjective religiosity, social support, and mental health among young students in Eastern Europe during the COVID-19 pandemic: A cross-sectional study of Poland and Ukraine," *Int. J. Environ. Res. Public Health*, vol. 19, no. 11, p. 6446, 2022.

[42] A. T. Alabi and M. O. Jelili, "Clarifying likert scale misconceptions for improved application in urban studies," *Qual. Quant.*, vol. 57, no. 2, pp. 1337–1350, 2023.

[43] H. Prior, "Social media and the rise of radical right populism in Portugal: the communicative strategies of André Ventura on X in the 2022 elections," *Humanit. Soc. Sci. Commun.*, vol. 11, no. 1, 2024,