

Relationship between Religious Coping Strategies and Meaning of Life among *Hufaz* Student in Pondok Pesantren at Malang

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Abstract

Religious coping it is important aspect in personality, because supporting for meaningfulness of life and preventing from emptiness life. Every year, case of bullying and suicide happened in educational institution. Those case indicate meaningless life and religious less in personal student, mostly. However, those case not happened in Pondok Pesantren Barokatul Qur'an. Thus, this research aims to examine relationship of religious coping and meaning of life among *hufaz* student makes them have a more meaningful life and prevented to be meaningless personality and suicide person. In other hand, religious coping, and meaning of life among *hufaz* student in Pondok Pesantren at Malang it is scope for this research. A total of 291 participant completed a questionnaire packet. Methodological used is cross sectional method, technical sampling are used purposive sampling. Pearson correlational analysis used as measurement variables relationship. Hence, two instruments used, there is; Religious Coping Measurement Aflakseir & Coleman, and Meaning of Life Questionnaire. Those methodology, analysis, and instrument have chosen according with relevation between research aims and research fields. The results showed that there was a significant relationship between religious coping strategies and meaning of life ($r=.557, p<0.01$). The current study provides evident support for the hypotheses that religious coping is correlated with meaning of life, significantly. Based on a Pearson correlational analysis. The research report here lays a strong foundation for further research exploring religious coping and meaning of life. As well as applying the literature on religion, and meaning life, to important psychological human problems.

Keywords: Religious Coping, Meaning of Life, and *Hufaz* Student

Introduction

The discovery for meaning of life as well can be obtained by the religious coping strategies (Ryff. 1989; Steger & Frazier 2005; Halimah. 2018). Student possible to decide religious coping

strategies, dependents with their sustainable. It is included with consequences that they have to be interpreting, organizing, and maintaining every religious activity. Thus, those decision about activity as religious coping strategies will have relationship with their meaning of life. The meaning of life is a condition that shows the extent to which a person has experienced and appreciated the importance of his life's existence from his own perspective (Martela & Steger 2016). Therefore, that the meaning of life is formed from every habitual behavior and the value of life in the social environment. Thus, to form meaning of life, it must be directing with conditioning into goodness, as well as well as giving an environment that maintains the value of goodness in society. Many studies have been conducted on the same topic, but not with the same object. So that research on religious coping and meaning of life among *hufaz* students must be carried out to examine the relationship between the two variables in *hufaz* students.

Based on Sham et al. (2023), psychology and religion is very appropriate for humans, especially adolescents. Teenagers and adolescents who live in a pondok pesantren Barokatul Qur'an are to be able to have some changes in themselves to provide influences can make up their lives (Cross et al. 2015). This because according study from Abu Zahrin et al. (2020), to achieve balance in the world and the hereafter, Islam addressed not just the elimination of poverty, provision of health and education services, but also takes into account the spirit of humanity. Human spirituality should also be developed as it is the heart of a human's internal drive toward goodness. This study found that the *hufaz* group should live in pondok pesantren Barokatul Qur'an to undergo the process of becoming a hafiz. This means, they have to adapted and compared to the previous situation, like they live with family. This makes them forced to separate from their parents and other family members. During the period of study, these *hufaz* have to adapt in their environment with teachers, friends and academic experts apart from the need to comply with the rules that must be obeyed by teenagers living in a boarding school (Fakhriyani 2019).

Issue related to meaning in life is that *hufaz* who are in their teens have to go through a transition period from living with family but are forced to live managing themselves in a pondok pesantren. According to Ismail et al. (2024), the religious coping strategies was not limited to worship activities but has been developed and organized in various forms. Developed religious coping strategies based on Adnan et al. (2014), emphasis on religious contents in the curriculum. Emphasis on religion includes the Quran recital, *zikir* and prayers that can increase emotional intelligence among students. *Hufaz* also need to learn adaptation with the environment around Pondok Pesantren and socialize with the local community for their benefit during the study period (Harding, Sulastiana, Kadiyono 2020). There are studies that show that adolescents living in boarding school study centers are faced with life difficulties that cause emotional distress among them (Cross et al. 2015). Supported current studies, from result study Zakaria & Lazim (2018), showed that conflict management styles are inevitably related to culture, religion and orientation. Therefore, in this study the reviewer wants to see how *hufaz* students deal with and overcome all the problems they face by using religious coping strategies towards finding the meaning of life among *hufaz*.

This study is developmental psychologically studies in the field of religion, especially the field of *hufaz* education through theoretical fields such as religious theory of psychology, positive psychology, developmental psychology, religious counseling and guidance of psychology, and

educational psychology. Based on study from Jaafar et al. (2010), showed education which is related to moral and religious teaching was the main aspect to get high satisfaction and to be achieved. The importance results are practical field from this study can provide alternative solutions in psychological interventions such as practical of religious guidance-counseling (religiosity guidance-counseling), practical psychology of religion, practical positive psychology, practical psychology of development and practical psychology of religious education. In addition, the results of this study can also contribute to pondok pesantren that focus on the field of Quranic science studies. The results of this study can be used as a reference to the *hufaz* group, especially from the psychological views to help and facilitate them to make memorization. In addition, this study can also be used as a reference by teachers who are responsible for guiding *hufaz* students so they can provide better guidance.

Narrative Literature Reviews

The discovery for meaning of life as well can be obtained by the religious coping strategies (Ryff. 1989; Steger & Frazier 2005; Halimah. 2018). Student possible to decide religious coping strategies, dependents with their sustainable. It is included with consequences that they have to be interpreting, organizing, and maintaining every religious activity. Thus, those decision about activity as religious coping strategies will have relationship with their meaning of life. The meaning of life is a condition that shows the extent to which a person has experienced and appreciated the importance of his life's existence from his own perspective (Martela & Steger 2016). Therefore, that the meaning of life is formed from every habitual behavior and the value of life in the social environment. Thus, to form meaning of life, it must be directing with conditioning into goodness, as well as well as giving an environment that maintains the value of goodness in society. Many studies have been conducted on the same topic, but not with the same object. So that research on religious coping and meaning of life among *hufaz* students must be carried out to examine the relationship between the two variables in *hufaz* students.

Shukri & Badayai (2020), said using the right coping strategies can help in managing psychological distress to lead a more positive and improve everyday life. Because of the result, religious coping strategies and meaning of life are variable to be examined, as important aspect in *hufaz* student personality. Another studies Ibrahim et al. (2015), high hope only on God and only surrender to God will reduce emotional stress. The group of *hufaz* students who live in Pondok Pesantren are expected to face problem caused by their meaning of lives with applying religious coping strategies.

Divaasini & Zhooriyati (2019), from their study found, dependence on faith was exhibited when the participants mentioned that religious praying or prayer cope aided them a lot in coping out of the negative experiences. Supported this result, study from Bullare et al. (2015) showed that there was a significant relationship between coping strategies with the students' level of depression. Also, study from Aktar & Satu (2017), find with correlation analyses that perceived stress of persons related with problem focused coping strategies and psychological well-being as well as positively associated with emotion focused coping. This is because the religious coping strategy is the easiest coping strategy to be applied by those who live in Pondok Pesantren (Utari & Rifai 2020). Yildirim et al. (2021), suggested that greater meaning of life is relate with lower solitude. In addition, he also argued that increasing the level of

positive religious coping strategies will decrease the level of negative coping strategies. Meaning of life is one of the factors that can affect a person's psychological well-being.

Conducted by study Abarghouei et al. (2017), he proposed two types of variables namely independent variables consisting of “religious coping strategies” and dependent variables namely “meaning of life”. The research questions used were Islamic Coping Strategies Scale (ICSS), Oxford Happiness Inventory (OHI) and Meaning in Life Questionnaire (MLQ). The results of the study explain that through the implementation of religious coping strategies for dealing with unpleasant life problems help an individual to have a better psychological level. The more the use of religious action strategies in an individual, the better their psychological state. This situation makes them have a better and healthier meaning of life.

Those result is in line with a study conducted by Park et al. (2008), who used several variables, namely; coping strategies, meaning in life, and quality of life. All of these variables were used to examine how the relationship effects of the variables of coping strategies, meaning in life, and quality of life over time. The purpose of analyzing the study is to see the effect of influence on two variables (bivariate), namely more than one independent variable and one dependent variable (partial correlation). The research questions used in this study are Meaning in Life, and Mental and Physical Health-Related Quality of Life (HRQOL). The result of this study will prove that meaning in life is important as in the context of living with a life-threatening chronic illness. In addition, coping strategies especially those related to acceptance and religious coping strategies with increased meaning of life over time in the context of life can limit the disease.

Another relevant study was also conducted by Yildirim et al. (2021), which includes several variables such as meaning in life, religious coping, and loneliness. The study methods used are the methods of descriptive statistics, frequency statistics, and internal forecasting. Validity testing was conducted first before the main analysis was run. Pearson correlation analysis testing was also conducted to explore the relationship between the variables contained in the study. The study model was tested using PROCESS for SPSS v3.5 through Model 4. Bootstrap method with 10.000 resamples was used to investigate significant relationships rather than indirect effects. Data analysis was conducted using SPSS version 25 for Windows. The study that has been conducted contributes to knowledge that can explain the relationship between meaning and loneliness in life by investigating the role of religious action strategies as mediators during the COVID-19 pandemic. The final results of the study findings clearly show that positive religious action strategies and negative religious action strategies can be helpful for understanding meaning and loneliness in life. In addition, the study also proved that positive religious psychology interventions are needed to reduce loneliness. In fact, also stated that if an individual wants progress in life, they need to understand the meaning and purpose of their life.

Conducted by study from McElroy et al. (2018), he has put forward several variables. Among them are spiritual fortitude, positive religious coping, meaning in life, and spiritual well-being. This study examines positive religious coping strategies in predicting meaning in life and spirituality. The formulation of the study is that positive religious coping strategies can predict spiritual well-being. Individuals who have high spirituality show good ability to overcome difficult times. This study was conducted by taking undergraduate students (N=227) living in

an area affected by Matthew hurricane as respondents. The study was conducted after five weeks of the event, respondents answered questions based on fortitude in terms of spirituality, religious coping strategies, meaning in life, well-being and the impact of the disaster. The study hypothesis shows that spiritual resilience is associated with high positive religious coping strategies. The application of these positive religious coping strategies provides greater meaning in life and internal well-being. Bivariate correlations show that internal fortitude is positively related to positive religious coping strategies, meaning in life and internal well-being. Dealing with the effects of disasters, positive religious coping strategies have a mediating relationship between internal fortitude and meaning in life as well.

Dunn and O'Brien (2009), also examined in their study if relationship between psychological health variables, meaning of life, stress, social support and religious coping strategies conducted in Spain. In the study conducted in Spain the reviewer has used the investigative questions The Perceived Stress Scale, The Multidimensional Scale of Perceived Social Support, and RCOPE. The results found that the stress felt by Latinos in Spain is related to health and the meaning of life. In addition, the social support of the surroundings is important and has an influential effect on differences in the sense of meaning in an individual's life. Negative religious coping strategies, such as, questioning God's power also mediate the meaning-seeking dimension in the meaning-in-life variables.

Hypothesis

According from review studies by previous scholars, it can be hypothesized that the religious coping strategy has a relationship with the meaningfulness of life. Therefore, the hypothesis is there is a relationship between religious coping and meaning of life among *hufaz* student in Pondok Pesantren Barokatul Qur'an at Malang.

Based on the above discussion, the following hypothesis is proposed for this study is examines the relationship between religious coping strategies and the meaning of life among *hufaz*.

Methods

Population and the Methods of Sampling

This study is a cross-sectional study that examines the relationship between religious coping strategies, and meaning in among *hufaz*. According to Cavanaugh and Blanchard-Fields (2015), when compared to other study designs, cross-sectional studies are faster and only require low costs. A cross-sectional study is that explains the relationship between risk factors and effects, using a descriptive or data collection approach. The vulnerability study measures and tests the subject variables simultaneously while the study is being conducted. (Handayani, 2020)

The cross-sectional approach also involves collecting data that aims to explain, predict or control phenomena as well as analyzing data, especially data in statistical form. Coinciding with this fact, this study focuses on the relationship between religious coping strategies and meaning of life among *hufaz*. The sample study consists of subjects taken from population. Data is taken from these samples and tested using statistical analysis tests (Rozmi Ismail 2015). Likewise, the analysis of this study uses quantitative methods that use a lot of data in the form of numbers, scales and quantities.

According to Sugiyono (2019), Goodwin, Williams & Snell (2020), survey method is a part of quantitative and cross-sectional studies. Able used to obtain data that occurred in the past or at present, about beliefs, opinions, characteristics, behavior of variable relationships and to test some hypotheses about sociology and psychology. Additionally, survey method also be used to draw samples based on a specific population, and relates to data collection techniques with non-in-depth observations.

Handayani (2020), population is the total number of each element that has the same characteristics, individuals from a group, event or something that the researcher needs to study. According to Ismiyanto (2003), population is the entire subject or the total number of study subjects which consists of humans, objects or matters that can provide information about the analysis process. The subjects in the population in this study are *hufaz* students who study at Pondok Pesantren Al-Muqorrobin and Pondok Pesantren Barokatul Qur'an. A total of 1,235 students consisting of male and female *hufaz* were selected as subjects in the study.

In this study, the sampling technique used was purposive sampling, which is a sampling technique with consideration or using certain criteria. According to Sugiyono (2019), purposive sampling is a sampling technique with certain considerations. The study used specific criteria in determining the sample to obtain study data. Sujarweni (2015) argues that purposive sampling is a technique of determining sampling with consideration or referring to certain criteria. Additionally, this study also makes a selection of typical sample criteria used for this study, namely:

1. Students who are memorizing the Qur'an
2. Students who are between 15 to 20 years old
3. Students who are staying in Pondok Pesantren Al-Muqorrobin and Pondok pesantren Barokatul Qur'an.

This study uses the Krejcie and Morgan (1970), sampling method. Krejcie and Morgan (1970) in calculating the sample size based on error obtained a value of 5%. This means that the sample obtained has 95% confidence in the population. The population of study was 1,235 people. However, the sample size used in this study was 291 students.

Instrumentation of Study

Religious Coping Measure Developed by Aflakseir and Coleman (2011)

This RCM research question by Aflakseir and Coleman (2011) has been tested on Muslim students in Iran and the results of the results of the studies conducted show that there are significant relationships on several main aspects, namely internal consistency, test-retest reliability and construct validity. Additionally, used RCM (2011) because this questionnaire is more relevant with population and sample of this study, namely Muslim students consisting of *hufaz* students. This questionnaire which has been translated into Bahasa Indonesia has also been used by Putri in 2022 and has received validation and reliability among psychologists.

Through her study, she has developed a measure of religious coping strategies for Indonesians. This measure is aligned with Aflakseir and Coleman's (2011) A group of students and labor workers were also involved as respondents in the development of the scale. Based

on accepted the results study, it clearly shows that the religious coping scale he developed in Indonesian using a sample consisting of Malang residents. This scale has five measurement factors consisting of Religious Practice Coping, Religious Reappraisal, Negative Feelings toward God, Passive Religious Coping, Active Religious Coping. Each measurement item contained in the Religious Coping Measure scale is very important because it relates to the level of a person's religious action strategy. The religious coping strategy scale uses a 5-point Likert scale, namely 1= Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, and 5= Strongly Agree.

Meaning in Life Questionnaire (MLQ) developed by Steger et al. (2006)

This questionnaire study has been used by scholars to examine about Meaning in Life. This questionnaire has been refined by ten instruments contained in the questionnaire to measure aspects of the presence of meaning life and the search for meaning of life. There are three studies that have been conducted to test the stability of validity and reliability. In addition, MLQ (2006) was also well enhanced by the addition of aspects of measuring the presence of meaning and search for meaning with several samples that have a variety of characteristics. These enhancements can help scholars to get better data for conducting the study analysis. In this study, this questionnaire has been translated into Indonesian by Rosyad et al. (2019). The translation has been commonly used by scholars in Indonesia because this questionnaire has approval and acceptable.

Validity and Reliability

Creswell in 2014 argued that each item should have strong evidence to explain the concept of the study and prove that the test of validity and reliability is in accordance with the measurement of the items contained in the questionnaire based on the study conducted by the scholars. This means that each item needs to have score permanence when questions about the instrument will be asked repeatedly over time (Creswell 2014).

Validity and Reliability Religious Coping Strategies

Cronbach's alpha score was used to measure the Religious Coping Measurement. This Cronbach's alpha score has a consistently internally good value for measuring different subscales. The reviewer has used Cronbach's Alpha Score for different dimensions of the scale namely 0.89 for religious practices, 0.79 for virtue revaluation, 0.79 for negative feelings, 0.72 for passivity while 0.79 for active religious activities. Based on the results of the study it is found that the proposed Cronbach's Alpha Score is acceptable for in this study as a measurement for religious coping strategy.

Validity and Reliability Meaning of Life

The first question item has an r-count of 0.465 which means it is greater than 0.285. Based on this decision it can be concluded that question number 1 is valid. The second question item has an r-count value of 0.523 which means greater than 0.285. This decision can also be concluded that question number 2 is valid. While the third question item has an r-count value of 0.808 which means greater than 0.285 and it can also be concluded that question number 3 is valid. The fourth question item has a r-count value of 0.446 which means greater than 0.285 and it can also be concluded that question number 4 is valid. The fifth question item has an r-count value of 0.328 which means greater than 0.285 it can be concluded that question number 5 is valid.

The sixth question item has an r-count value of 0.787 which means greater than 0.285, it can be concluded that question number 6 is valid. The seventh question item has an r-count value of 0.582 which means greater than 0.285 it can be concluded that question number 7 is valid. The eighth question item has an r-count value of 0.380 which means greater than 0.285 it can be concluded that question number 8 is valid. The ninth question item has an r-count value of 0.841 which means more than 0.285 it can be concluded that question number 9 is valid. The tenth question item has a r-count value of 0.449 which means greater than 0.285 it can also be concluded that question number 10 is valid. Overall, the MLQ version in Bahasa Indonesia for all question items is valid and proved to use it in the study want to carry out.

Procedures of Study

The method of data collection in this study uses a research questionnaire study. According to Yusuf (2014), the research questionnaire study related to a particular topic given to a group of individuals with the aim of obtaining data. The purpose of distributing test question forms is to collect data so that the data obtained is accurate in terms of validity and reliability. The distribution of questionnaires in this study was carried out by investigators to male and female students. This study was conducted by a period of two weeks. Distribution of questionnaire forms has been carried out by bringing questionnaire forms and pencil to be used by respondents.

The data collection technique used in this study is a survey technique that uses a questionnaire containing statements related to the study that the reviewer wants to carry out. The study data measurement technique is using the Likert Scale. According to (Sugiyono 2019), Likert scale is used to measure the attitudes, opinions and perceptions of a person or group of people about social phenomena. This assessment uses a Likert scale which has a scale ranging from very positive to very negative based on five ratings.

These studies used three ways of analysis; First, Descriptive statistical analysis according to Ghazali (2019), is a comprehensive description of the information obtained from the study results which includes all study variables. Descriptive statistical analysis includes mode, mean, median, standardized deviation, variance and minimum and maximum values. Thus, will be reported according to the study variables and dimensions for each variable contained in the study.

Second, skewness-kurtosis normality test serves to identify whether the data distribution is normal or not because data distribution affects the statistical procedures to be used (Yap & Sim 2011; Ahad et al. 2011). For this normality test, has used the skewness and kurtosis normality test to test the normality of each variable, namely religious coping strategies as an independent variable and meaning of life as a dependent variable. The range used in this study is the smallest value that is not less than -2 and not greater than +2. Gozali (2018), states that determining the value of skewness and kurtosis using SPSS software. The division needs to be done on the skewness value, namely between the statistical value and the std. error. In addition, for determining the kurtosis value, must divide the statistical value and std. error. Third, Inferential analysis is carried out to test hypothesis that has been decide before and to make a study conclusion. In this study, Pearson correlation analysis test has been conducted to examine the relationship that exists for each variable in the *hufaz* circles, namely the relationship between religious coping strategies and meaning of life.

Limitation of Study

Data for demographic information will provide an overall picture of the characteristics of respondents, thus as limitation for this study. This data has been analyzed descriptively to see the frequency of sprinkles for each information given by the respondent. Demographic information reported by investigators includes age, gender, level of education, which place *hufaz* stayed Pondok Pesantren Barokatul Qur'an or Al-Muqorrobin and period of memorization.

In this study, 291 respondents were involved, consisting of 150 (51.55%) male students and 141 (48.45%) female students. The predetermined criterion is that the age of the respondents is within the age range of 15 to 20 years. Therefore, the data shows that 59 people (20.27%) of the respondents were 15 years old, while the respondents who were 16 years old were 48 people (16.49%), the respondents who were 17 years old were 47 people (16.15%), the respondents who were 18 years old were 45 people (15.46%), the respondents who were 19 years old were 52 people (17.87%) and the last was the respondents aged 20 years, namely 40 people (13.75%). In addition, from the aspect of education level, 153 respondents (52.58%) are composed of students who have Junior High School education level and 138 people (47.42%) are from Senior High School. Based on this study, it shows that the respondents who represent the largest population are male *hufaz* students aged 15 years old who are currently attending the Junior High School stage of education.

Based on demographic information, it is certain that the number of respondents in the study is at the Pondok Pesantren Barokatul Quran, namely 146 with a role of 50.17%. Meanwhile, study respondents from the Pondok Pesantren Al-Muqarrobin also numbered 138 (49.83%) students. Apart from that, the reviewer also identified the number of respondents based on the period of time the respondents had successfully completed memorizing the Quran. In this study, the reviewer determined that the time period for students to successfully complete memorizing the Quran was 1 to 5 years. The results of the study show that respondents with a memorization period of 1 year were 55 students with a role of 18.90%, while respondents with a memorization period of 2 years involved 62 students with a role of 21.31%, respondents with a memorization period of 2 years memorization for 3 years involving a total of 53 students with a role value of 18.21%, while respondents with a memorization period of 4 years also involved a total of 50 students with a role value of 17.18% and respondents with a memorization period of 5 years which involving a total of 71 students with a role value of 24.40%. Based on the results of this research, it clearly shows that there are respondents who have been trying to memorize the Quran for a long time and live as students at Pondok Pesantren Barokatul Quran.

Result and Analysis

The religious coping strategies uses RCM examines the respondent's ability to cope a problem in life based on religious values. RCM includes five dimensions, namely Religious Practice Coping (RPC), Religious Reappraisal (RR), Negative Feeling towards God (NFG), Passive Religious Coping (PRC), and Active Religious Coping (ARC). The result of the data tabulation for mean value of RCM is 52.33 (SD=6.61). In addition, mean score and SD of the RPC dimension is 7.69 (SD=1.34), while mean score and SD of the RR dimension is mean 11.31 (SD=1.63), mean score and SD of the NFG dimension is mean 18.35 (SD=2.32), mean score

and SD of the PRC dimension is mean 7.28 (SD=1.15), and mean score and SD of the ARC dimension is mean 7.69 (SD=1.31).

Table 1

Religious Coping Strategies Data Collections

	N	Mean	SD	Variants	Min.	Max.
Religious coping strategies	291	52,33	6,61	43,65	35	66

Table 2

Religious Coping Dimensions Data Collection

	N	Mean	SD	Variants	Min.	Max.
RPC	291	7,69	1,34	1,81	4	10
RR	291	11,31	1,63	2,66	6	14
NFG	291	18,35	2,32	5,39	12	24
PRC	291	7,28	1,15	1,31	4	10
ARC	291	7,69	1,31	1,71	4	16

Data Collection for Meaning of Life Questionnaire (MLQ) used to assess the meaning of life among respondents which includes two dimensions namely the presence of meaning (Presence of Meaning [PM]) and the search for meaning (Search Meaning of Life [SML]). The results of the MLQ research question study found that mean value was 37.99 (SD=5.07). While mean score of the presence of meaning dimension is 18.99 (SD=2.68), the search for meaning dimension mean score is 19.00 (SD=2.69). In addition, the results for the mode value of meaning in life is MOD = 37. In the PM dimension MOD = 17 and SML MOD = 20. The results show that there is meaning of life aspect among *hufaz* students

Table 3

Meaning of Life Data Collection

	N	Mean	SD	Variants	Min.	Max.
Kebermaknaan Hidup	291	37,99	5,07	25,76	25	50

Table 4

Meaning of Life Dimensions Data Collection

	N	Mean	SD	Variants	Min.	Max.
PM	291	18,99	2,68	7,20	11,00	25,00
SML	291	19,00	2,69	7,24	12,00	25,00

According to analysis descriptive, these studies go through normality test. The results from normality test religious coping strategies variables are pointed skewness (-1.415) and kurtosis (-1.750). In addition, the findings for skewness and kurtosis values of the normality test for each dimension in the religious action power strategy, namely the religious practice coping (RPC) skewness (1.530) and kurtosis (-0.997), Religious Reappraisal (RR) skewness (-3.324) and kurtosis (0.032), Negative Feeling towards God (NFG) skewness (-0.915) and kurtosis (-0.959), Passive Religious Coping (PRC) skewness (-0.299) and kurtosis (-1.174), and Active Religious Coping (ARC) skewness (4.963) and kurtosis (17.321). Therefore, the test results

clearly show that the normality test results contained in the SDTA variables are normal across all dimensions except the RR and ARC dimensions.

Table 5

Religious Coping Strategies Normality Test

Variable	N	Skewness	Kurtosis
Religious Coping Strategies	291	-1,415	-1,750

Table 6

Religious Coping Strategies Dimensions Normality Test

Variables	N	Skewness	Kurtosis
RPC	291	1,530	-0,997
RR	291	-3,324	0,032
NFG	291	-0,915	-0,959
PRC	291	-0,299	-1,174
ARC	291	4,963	17,321

The findings of the normality test meaning of life variables are skewness (-0.204) and the kurtosis value (-1.661). In addition, the results normality test is covering with dimension presence of meaning are skewness value (0.176) and kurtosis (-0.868). Search meaning of life dimension found a skewness (-0.853) and kurtosis (-1.380). Therefore, based on the results of the normality test, it shows that the data distribution meaning in life is normal, includes two dimensions in the meaning in life variables.

Table 7

Meaning of Life Normality Test

Variable	N	Skewness	Kurtosis
Meaning of life	291	-0,204	-1,661

Table 8

Meaning of Life Dimensions Normality Test

Variable	N	Skewness	Kurtosis
PM	291	0,176	-0,868
SML	291	-0,853	-1,380

Inferential test possibility for doing in this study, accordance with findings from descriptive and normality test. Restate hypothesis this study, is there is a relationship between religious coping and meaning of life among *hufaz* student in Pondok Pesantren Barokatul Qur'an at Malang. Thus, result from Pearson correlational test has been used to examine relationship between religious coping strategies and meaning of life among *hufaz* students. The result of the test is at the value of ($r=.557$, $p<0.01$), the value of this result indicates that religious coping strategies have a significant relationship with meaning of life among *hufaz*. Therefore, hypothesis in this study accepted.

Table 9

Relationship between Religious Coping Strategies and Meaning of Life

	Meaning of life	p
Religious coping	.557**	0,000

Discussion

Based on the study findings, the first hypothesis has a significant relationship. Therefore, the hypothesis in this study accepted. This means, it clearly proves that there is a relationship between religious coping strategies and meaning of life among *hufaz*. This means that religion affected and helped the *hufaz* for living in Pondok Pesantren Barokatul Quran and al-Muqarrabin to understand meaning of life for their lives. Respondents understand that Islam and the Quran are important in their lives. If they are forced to deal with difficulties or fatigue and pressure, they will read the Qur'an, pray, and dhikr which is the result of religious action power strategies.

The results of the study findings are in line with the results of studies conducted by; Ferreira (2022), Cowden (2022), Counted et al. (2022), Yildirim et al. (2021), Yulianti & Cahyani (2019), Abarghouei et al. (2017), Park et al. (2008), and McElroy et al (2018) who also concluded that there is a relationship between religious coping strategies and meaning of life. In addition, the differences found in the sample and demographic sections between the current and previous studies confirm the study findings that the differences in the time when the studies were conducted. Differently, in previous study samples and the demographics with these studies do not make significant differences result.

Methodological Contributions

This study employs a robust methodological approach. First, it examines the relationship between religious coping strategies and meaning of life variable, providing empirical evidence for the evolution of strategic leadership. Second, it utilizes a quantitative research design with a survey questionnaire and data analysis techniques appropriate for the research questions.

Practical Implications for Pondok Pesantren Barokatul Qur'an, and Al-Muqarrob

The study's findings offer valuable insights for educational policys makers within the pondok pesantren. They can inform the development of policies that empower *hufaz* by providing opportunities for growth and development, support *hufaz* by fostering a positive work environment, and enhance their skillsets and capabilities. By implementing recommendations, the pondok pesantren can cultivate a more innovative and high-performing lesson in pondok pesantren. Furthermore, the study's emphasis on integrated performance in memorizing the Qur'an and staff can be applied more broadly to improve method for teachig and innovation behavior in various environment.

Addressing the Gap in Religious Coping Strategies and Meaning of Life Research

This study sheds light on the deeper nature of religious coping strategies approaches. It provides the first empirical evidence to solidify the existence of "religious coping behaviors" as a construct through a comparative approach. Many prior studies have supported the combination of different coping styles under this concept; however, empirical examinations have remained focused on individual dimensions. Therefore, this study offers valuable empirical evidence that fills a significant gap in the literature, finding advances the

understanding of religious coping strategies as a powerful variable in the field of meaning of life.

Limitations

This study has several limitations that future research can address:

Generalizability: The study's focus on several pondok pesantren limits the generalizability of the findings to other contexts. The results may vary across different places. Therefore, caution is advised when applying these findings to other settings.

Longitudinal Research: This study employs a cross-sectional design, which limits its ability to establish causal relationships definitively. Longitudinal research would be beneficial to explore how the variables interact and influence each other over time.

Level of Analysis: The study focuses on the relationships among variables at the educational level. While this approach has advantages, collective education engagement can also be assessed at team or group levels, as it may influence engagement at those levels as well. Future studies could explore this variable from different perspectives.

Future Research Directions

Building on the limitations identified, this study can be extended in several ways:

Exploring Additional Mediators: Future research could expand the model by investigating other potential mediators of the relationship between religious coping strategies and meaning of life. Recent literature suggestions could be a valuable starting point for identifying these mediators.

Examining Broader Perspectives: The model could be expanded to consider other potential mediators beyond meaning of life. These mediators could include variables at different levels, such as *hufaz*, student college, or educational unit performance. This broader perspective could provide a more comprehensive understanding of the factors influencing innovation.

Conclusion

This study investigated relationship between religious coping and meaning of life among *hufaz* in pondok pesantren at malang, with a specific focus on the *hufaz*. The findings provide empirical support for system theory in explaining the relationships between these variables. The study offers practical implications for policymakers within the pondok pesantren, informing the development of strategies to enhance religious coping strategies among *hufaz* to empower meaning of life. However, limitations exist, including the generalizability of the findings beyond the pondok pesantren context. Future research recommendations address these limitations and explore religious coping strategies as a reflective indicator in another place. Overall, the study successfully achieved its research goals, providing valuable insights into the factors that promote religious coping performance within *hufaz* in pondok pesantren.

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