
Correlation of Religiosity and Peer-Group Social Support with the Subjective Well-Being of Al-Ulum Private High School Students

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ABSTRACT

This exploration depends on the peculiarity that a few understudies have not felt great being in their schools. However prosperity is one of the significant variables that help the growing experience, This exploration strategy utilizes correlational quantitative techniques. The outcomes showed that there was a positive and huge connection among legalism and emotional prosperity, with a coefficient esteem (r_{xy}) = 0.795 and a p worth of $0.000 < 0.050$ and a commitment of legalism to understudies' abstract prosperity of 50.2%, which was in the medium class. Subjective welfare variables and peer-group social support variables also have a positive and significant relationship, with r_{xy} = 0.743 and p = $0.000 < 0.050$. The commitment of friend bunch social help to understudies' abstract prosperity is 68.9% and is in areas of strength for the. Besides, at the same time, the factors of legalism and companion bunch social help had a positive and huge relationship with emotional prosperity, with a coefficient esteem (r_{xy}) = 0.650 and p = $0.000 < 0.050$, with a commitment of legalism and friend bunch social help to abstract prosperity of 60.3% and being in areas of strength for the.

KEYWORD : *Religiosity, Peer-Group Social Support, Subjective Well-Being*

INTRODUCTION

Training is one of the principal keys in making the up and coming age of the country who are prevalent, stately and furthermore specialists in different fields. This is as per the capabilities and targets of public training as expressed in Law of the Republic of Indonesia Number 20 of 2003 concerning the Public School System, that Public Instruction capabilities to foster capacities and shape the person and civilization of an honorable country to teach the country's life which plans to foster understudies' capability to become people who accept and fear God All-powerful, Have a respectable person, sound, proficient, able, imaginative, free and turn into a vote based and dependable resident (Nasional, 2003).

To create the next generation of an intelligent and capable nation, teenagers must take education to the next level. There are two levels of education, namely formal and informal. Formal education is structured education and has levels that have been regulated by the system, while informal education is an educational path that takes place outside the formal education system. The school level is a formal education path that is a major factor in the development of adolescents' ability to maximize their potential. According to Domitrovich in (Merle et al., 2022), schools are also expected to promote the development of students' skills

and competencies. Therefore, schools and other educational institutions need to take an active role in improving the quality of human resources, especially among today's adolescents (Wahyuni & Maulida, 2019).

Haybron in (Prasetyo, 2018) explained that subjective well-being is a compound between general and specific life satisfaction in certain life domains and positive and negative affects. Subjective well-being as an evaluation that a person makes of his life; the evaluation is cognitive and affective. Cognitive evaluations include how a person feels satisfaction in his life, while affective evaluations include how often a person feels positive and negative emotions.

Teenagers are the next generation of the nation and determine the continuity of development in a country. To support the development of the country, adolescents must develop their potential by increasing creativity, having a positive mindset, being good at academic and non-academic fields, being able to work collaboratively with groups or organizations, and having an open mindset. To realize it all, adolescents must become students to be able to seek, accept, and apply the educational knowledge they get from school so that the ideals and hopes they want can be achieved. Students are students who are registered and study at a particular school institution with the aim of gaining educational knowledge. Basically, every student has a school period or compulsory education period that is carried out for 12 years, where the education passed is 6 years in Elementary School (SD), 3 years in Junior High School (SMP), and 3 years in High School (SMA). The stage of development of students who are in high school can be classified as the adolescent phase. According to (Hurlock, 1997), adolescence is a transitional age; an individual has left the age of childhood that is weak and full of dependence but has not been able to reach an age that is strong and full of responsibility, both towards himself and society. This phase is an important segment of life in the student's developmental cycle and is a transitional period that can be directed toward healthy adult development. The adolescent phase is a period of development between childhood and adulthood in which biological, cognitive, and socioemotional changes occur. At this time, adolescents are in transition and looking for self-identity, so they are very vulnerable to deviant behavior (Santrock, 2007).

The mood aspect is one of the affective components of subjective well-being, in which there is a positive mood and a negative mood. Understudies will respond with positive feelings when they think something great happened to them and respond with gloomy feelings when they think something awful happened to them; consequently, temperament and feelings are lovely and undesirable as well as show regardless of whether the occasion was normal. Negative affectation represents unpleasant moods and emotions and reflects the negative responses a person experiences as a reaction to life, health, circumstances, and events they experience (Diener & Suh, 2018). If a student more often shows negative moods such as saturation, boredom, feeling burdened, depressed, stress, skipping school, academic procrastination, and anxiety while at school, this indicates that students have not felt subjective well-being in themselves. According to (Diener & Suh, 2018), happiness in psychology is termed subjective well-being, which is a positive psychological state that is a person's assessment of their respective lives and is characterized by high positive affects such as joy and affection compared to the presence of negative affects such as fear, anger, anxiety, sadness, and stress. Subjective well-being refers to how a person feels about their own life,

how satisfied, happy, or comfortable they feel in their life, and aims to know a person's mental and emotional health (Webster, Dunne, & Hunter, 2021).

Religious is a word taken from the Latin Religare, which means return and ligare (bound). Meaning Religious means our attachment to the components that give norms, rules, and values that each of us adheres to (Syadali, n.d.). Religiosity also means that whatever beliefs we profess must be filled with norms related to commandments and prohibitions that we must obey as people who adopt the values of these beliefs. The purpose of these norms is to act as a connecting rope between us as believers and God, as well as our relationships with fellow humans and the universe (Subandi & Nurjanah, 2013). The term religion or religion is different from religiosity, if religion refers to formal aspects related to order and duty, then religiosity refers to religious aspects that have been lived by someone in their hearts, but religiosity and religion are indeed a unity that cannot be separated (Ghufron & Risnawita, 2011).

Every form of education in formal institutions like schools must take into account student welfare, particularly subjectively when learning and interacting at school. This is significant in light of the fact that schools can make conditions for the advancement of understudy government assistance, both positive and negative (Rahmi, Hasnida, & Wulandari, 2019). According to Turashvili in (Schwartz et al., 2015), understudies who have great abstract prosperity or feel blissful in school will more often than not show good effects, particularly corresponding to great scholastic execution. In a more extensive setting, blissful understudies will have a higher future, be more dynamic, be more imaginative, and be less inclined to feel restless and focused. Alternately, when understudies feel unprosperous at school, there are a few adverse consequences, for example, school strikes, scholastic stalling, and committing adolescent wrongdoing, that can hurt the actual understudies. (Rahmi et al., 2019).

As is known, there are many factors that affect the subjective well-being of students, one of which is religiosity. According to Zhang in (Schaufeli, Salanova, González-Romá, & Bakker, 2002), legalism is a type of human relationship with maker through strict lessons have been incorporated in an individual and reflected in his everyday mentalities and ways of behaving. Many previous studies have stated that religiosity is an internal factor in individuals that has a very strong influence on their subjective well-being. Research conducted by (Ratnasari & Sumiati, 2017) found that religiosity is a factor that can improve subjective well-being. The results showed a significant influence of religiosity on subjective well-being. In addition, there is another study, namely research conducted by (Andriani, Abdi, & Kurniawan, 2018), whose results show that there is a very significant relationship between religiosity and subjective well-being in women who use veils. Religiosity in this study shows a close relationship with subjective well-being and becomes an important factor influencing individual subjective well-being.

Social support generally describes the role or influence that can be caused by meaningful others, such as family, friends, relatives, and co-workers. Social support will make individuals able to understand themselves and solve problems they face because of the help or existence of others around them. According to Cohen and Syme in (Dianto, 2017), social support is a relationship between individuals in which there is mutual help, trust, and mutual respect for each other. The same thing is stated by (Taylor, Sirois, & Molnar, 1995), who states that social support is information from others that shows that he is loved and cared for.

The free will of the applicable rules desired by students, of course, cannot be obtained, and if violated, this will not be in accordance with aspects of moral formation in students who are identified with the Islamic character values set by the Al-Ulum school. Students who violate the rules, of course, will be categorized as disobedient or non-religious students. The number of regulations and tight schedules in school require students to comply with all applicable rules. This is expected so that students can learn more effectively and master every subject matter well, both religiously and generally. But in reality, students feel pressured by the many rules and tight learning schedules that, in the end, religious lessons given at school cannot provide positive and significant changes to the behavior of students' daily lives; the opposite happens. So, as a result of the behavior displayed, it shows that students have not felt good subjective well-being in themselves.

In addition to the religiosity factor, to deal with the subjective welfare that is problematic in students, of course, students need peer-group social support. According to Sarafino (in Tarigan et al., 2018), peer-group social support is a feeling of comfort, attention, appreciation, or help received from another person or group. Sarafino added that people who receive peer-group social support have confidence that they are loved, valued, and part of a group that can help them when they need help. The importance of peer-group social support certainly determines the good and bad subjective well-being of students. This is because students who receive peer-group social support and are active in social relationships can improve subjective well-being.

The existence of peer-group social support can strengthen students ability to deal with phenomena that exist in everyday life. For example, students who experience a problem really need people who can give them encouragement, motivation, advice, and input that can help them get out of the problem they face. Peer-group social support reflects the responsiveness of others to students' needs and is crucial. According to Ellis, Thomas, and Rollins in (Badzlina, 2015), peer-group social support is defined as interactions developed by others characterized by care, warmth, approval, and various positive feelings of others towards students. Problematic subjective well-being in students can certainly be overcome if they get good peer-group social support. In addition, with the social support of the peer group, unpleasant experiences can be minimized because, in reality, the need to interact with others is an innate need. Therefore, peer group social support is needed to facilitate students subjective welfare.

RESEARCH METHODS

The quantitative research method, which places an emphasis on the analysis of numerical data or numbers, was utilized in this study (Sugiyono, 2013). The exploration configuration is about the connection among legalism and companion bunch social help and emotional prosperity in understudies of Al-Ulum Terpadu Medan private secondary school. Quantitative exploration with a circumstances and logical results connection approach or relationship really intends that there are two factors that impact and are impacted. Between the primary condition and the subsequent condition, there is a causal relationship; According to (Arikunto, 2019), the second reason is thought to be the first condition.

According to (Sumanto, 2014), correlation research is research that aims to determine the presence or absence of a relationship or influence and how much of a relationship or

influence exists between two or more variables. The correlational methodology is a review to decide the relationship and level of connection between at least two factors with no endeavor to impact these factors, so there is no control of factors. The correlational methodology is utilized to identify the degree to which varieties in an element are connected with varieties in at least one different variables in view of relationship coefficients (Suryabrata, 2006).

The ID of exploration factors not entirely settled before information assortment is done. Recognizing research factors will help in deciding information assortment apparatuses and information examination procedures that are pertinent to the exploration targets. As per (Azwar, 2010), variable recognizable proof is a stage in deciding the principal factors in research and deciding their particular capabilities. Factors are changed side effects, which are the object of study. Quantitative factors are separated into two classifications: autonomous factors (free) and subordinate factors (subordinate). As per (Jain, Kerlinger, Curry, Slobodnik, & Lehman, 2007), functional definition implies connecting importance to a build or variable by deciding the activities important to gauge the develop or variable. As per (Sugiyono, 2013), populace is a speculation region comprising of items or subjects that have specific characteristics and qualities set by scientists to be concentrated and afterward reached inferences from. (Hadi, 2002) populace is a person who is typically exposed to speculation from the realities acquired from the examination test. The populace is additionally alluded to as the aggregate of the examination subject (Arikunto & Yuliana, 2008).

RESULTS OF RESEARCH AND DISCUSSION

After knowing the values for each statement, the values are included in the tabulation that needs to be summed so that the total value of each research subject for the three scales is obtained. After knowing the subject values for the variables Religiosity (X1), Peer-Group Social Support (X2), and Subjective Well-Being (Y), the values of these three variables become the main data of the study. In line with the system used in this study, valid items from the three variables are taken to be used as research data. The point is that the values of the valid items of each scale are added again, and after knowing the sum of the values of the religiosity scale, peer-group social support scale, and subjective welfare scale of each person, the next step is to determine that the scale of religiosity is an independent variable (X1), peer-group social support is an independent variable (X2), and subjective welfare is a dependent variable (Y).

Descriptive Statistical Analysis

Graphic measurements are insights utilized in examining information by portraying or depicting information that has been gathered as seen from the mean worth, standard deviation, difference, greatest, and least of every variable (Ghozali, 2018). The factors utilized incorporate the variable of legalism (X1), the variable of friend bunch social help (X2), and the variable of abstract prosperity (Y). To give an outline of the connection between the reliant variable and the two free factors, the aftereffects of unmistakable factual examination should be visible in the accompanying table:

Table 1 Descriptive Statistics

	N	Mean	Std. Deviation	Minim um	Maxim um
Religiusitas	202	63.91	10.010	38	90
Dukungan Sosial Peer group	202	74.53	9.848	44	102
Kesejahteraan Subjektif	202	57.82	10.028	37	84

The number of respondents (N) to this study was 202, as shown in the table above. The variable religiosity (X1) has a mean value of 63.91, a standard deviation of 10.010, a minimum value of 38, a maximum value of 90, and a mean value that is higher than the standard. Because the mean value is higher than the standard value, there is a low chance of data deviation, which ensures an even distribution of values. The friend bunch social help variable (X2) is known to have a base worth of 44, a most extreme worth of 102, a mean worth of 74.53, and a standard deviation of 9.848, and that implies that the mean worth is more prominent than the standard worth, so the chance of information deviation that happens will be low so the circulation of values is even. The emotional government assistance variable (Y) has a base worth of 37, a most extreme worth of 84, a mean worth of 57.82, and a standard deviation of 10.028, and that implies that the mean worth is more noteworthy than the standard worth, so the chance of information deviation that happens will be low so the circulation of values is even.

Results of Hypothetical Mean and Empirical Mean Calculations

For the variable legalism, the quantity of substantial things is 30 things designed with a Likert scale in 4 response decisions, then, at that point, the speculative mean is $\{(30 \times 1) + (30 \times 4)\} : 2 = 75$. Then for the companion bunch social help variable the quantity of substantial things is 36 things organized with a Likert scale in 4 response decisions, then the speculative mean is $\{(34 \times 1) + (34 \times 4)\} : 2 = 85$. For the reliant variable of emotional prosperity, the quantity of substantial things is 28 things organized with a Likert scale in 4 response decisions, then the speculative mean is $\{(28 \times 1) + (28 \times 4)\} : 2 = 70$.

Based on data analysis, it is known that the empirical mean for the variable of religiosity is 63.91, with a large SD number of 10.010. As for the peer-group social support variable, the empirical mean is 74.53, with a large SD number of 9.848. For the dependent variable, namely subjective well-being, the empirical mean is 57.82 with an SD value of 10.028.

By taking into account the magnitude of the SD number for each variable, it is necessary to compare the empirical mean with the hypothetical mean in order to determine the condition of the three variables. The large elementary school has a religiosity variable of 10, 010; The elementary school's large peer group is 9,848 for the social support variable; furthermore, for the variable of emotional government assistance, the enormous primary school is 10, 028. From the size of the SD number, then for the strict variable, if the mean/speculative normal worth < mean/observational normal worth, where the mean/speculative normal worth in addition to SD and the mean worth/exact normal worth is above it, it is expressed that legalism is high. If the mean/speculative mean worth the mean/experimental mean worth,

where the mean/speculative mean worth is added or deducted SD and the mean worth/exact mean worth in the middle between, it is expressed that legalism is delegated moderate. On the off chance that the mean/speculative mean worth $>$ the mean/experimental mean worth, where the mean/speculative mean worth is decreased SD and the mean worth/observational mean worth is underneath, then legalism is low. For peer-bunch social help factors, if the speculative mean $<$ mean/experimental mean worth, where the mean/speculative mean worth in addition to SD and the mean worth/exact mean worth is above it, it is expressed that peer-bunch social help is high. Peer-group social support is moderate if the mean / hypothetical mean value and the mean / empirical mean value, where the mean / hypothetical mean value is added or subtracted SD and the mean value / empirical mean value is in between, are equal. Peer-group social support is categorized as low if the hypothetical mean is greater than the empirical mean, where the hypothetical mean is reduced by SD and the empirical mean is lower.

For abstract government assistance factors, if the speculative mean $<$ mean/experimental mean worth, where the mean/theoretical normal worth in addition to SD and the mean worth/observational normal worth is above it, it is expressed that the emotional government assistance had is high. If the mean/speculative mean worth $<$ mean/observational mean worth, where the mean/theoretical mean worth is added or deducted SD and the mean worth/experimental mean worth in the middle between, it is expressed that the abstract prosperity had is moderate. If the mean/speculative mean worth $>$ the mean/observational mean worth, where the mean/speculative mean worth is diminished SD and the mean worth/experimental mean worth is underneath, then government assistance The degree of emotion had is somewhat low. The table that follows provides a comprehensive representation of both the hypothetical mean and the empirical mean.

Table 2 Calculation of Hypothetical Average and Empirical Average Values

Variabel	SD	Nilai Rata-rata/Mean		Keterangan
		Hipotetik	Empirik	
Religiusitas	10,010	75	63,91	Rendah
Dukungan sosial <i>peer group</i>	9,848	85	74,53	Rendah
Kesejahteraan Subjektif	10,028	70	57,82	Rendah

Through the table above, it can be seen the hypothetical average value and the empirical average value. In this study, the variable of religiosity has a hypothetical value of 75 that is greater than the empirical value of 63.91 with an SD value of 10, 010, and it is stated that religiosity is low. For the variable of peer-group social support, the hypothetical value of 85 is greater than the empirical value of 74.53 with an SD value of 9.848. Then for the subjective welfare variable, the hypothetical value of 70 is greater than the empirical value of 57.82, with an SD value of 10.028, and it is stated that the subjective welfare of students in grades X, XI, and XII MIA (Mathematics and Science) and IIS (Social Sciences) of Al-Ulum Integrated Medan Private High School is low.

Normality Test

The information ordinariness test is utilized to decide if the information gathered is regularly disseminated or taken from a typical populace. The ordinariness test in this review utilized the One Example Kormogrov-Smirnov Test strategy examination test device. The reason for direction is seen from the worth of sig. Unstandardized Remaining created, that is to say, on the off chance that the sig esteem $> 5\%$, it tends to be presumed that the lingering spreads typically, and on the off chance that the sig esteem $< 5\%$, it very well may be inferred that the leftover doesn't spread ordinarily (Ghozali, 2018). The following test results using the Kolmogorov-Smirnov statistical test tool (K-S).

**Table 3 Spread Normality Test Calculation Results
One-Sample Kolmogorov-Smirnov Test**

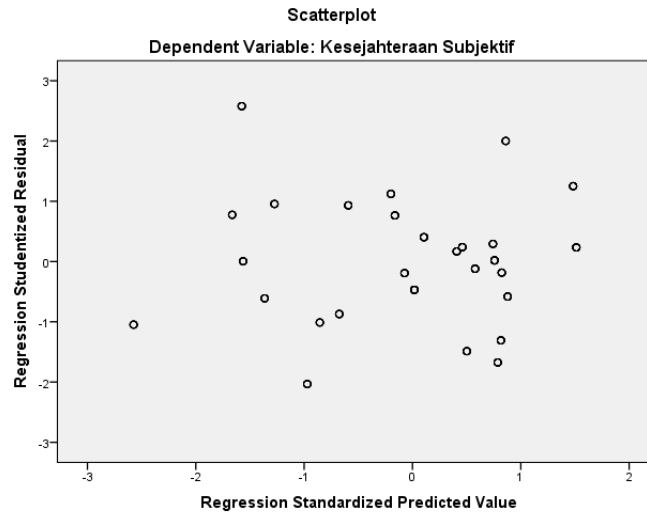
		Religiusitas	Dukungan Sosial Peer-Group	Kesejahteraan Subjektif
N		202	202	202
Normal Parameters ^{a,b}	Mean	63.91	74.53	57.82
	Std. Deviation	10.010	9.848	10.028
	Most Extreme Differences	Absolute	.190	.165
	Positive	.090	.076	.104
	Negative	-.190	-.165	-.141
Test Statistic		.190	.165	.141
Asymp. Sig. (2-tailed)		.084 ^c	.099 ^c	.116 ^c

- a. Test distribution is Normal.
- b. Calculated from data.
- c. Lilliefors Significance Correction.

Based on the table above, it is known that the values of the Kolmogorov-Smirnov test results indicate the values of Asymp. Sig. (2-tailed) on the variable religiosity of 0.084 where the value of $0.084 > 0.050$, which means the distribution of religiosity data is normally distributed. The peer-group social support variable shows the value of Asymp. Sig. (2-tailed) of 0.099 where the value of $0.099 > 0.050$, which means that the distribution of peer-group social support data is normally distributed, and on the subjective welfare variable, the value of Asymp. Sig. (2-tailed) is 0.116, where the value is $0.116 > 0.050$, which means that the distribution of subjective well-being data is normally distributed.

Heterokedacity Test

Figure 1 Heteroscedasticity Test Results



The figure above shows that the focuses in the dissipate plot don't shape a specific example, and spread above and underneath the number 0 Y hub, so it is reasoned that there is no heteroscedasticity in the relapse model.

Linearity Test Results

The linerity test can be used to determine whether or not regression can be used to analyze the independent and dependent variables. The analysis revealed a linear relationship between the dependent variable (subjective welfare) and the independent variables X1 and X2 (religiosity and peer-group social support). As a standard, PDeviation from Linearity > 0.05 is expressed to have a level of straight relationship. The relationship should be visible in the table.

Table 4 Summary of Linearity Test Results

	r^{xy}	F	P (sig)	Keterangan
Korelasional				
X1 – Y	0,795	87,734	0,079	Linier
X2 – Y	0,743	73,972	0,082	Linear

Criterion: P Deviation from Linearity > 0.05 then expressed linear

Information:

X1 = Religiosity

X2 = Peer-Group Social Support

Y = subjective well-being

F = Linearity coefficient

p = Significance

DISCUSSION

From the results of hypothesis testing, it is stated that hypothesis one (H1) is accepted, namely that there is a positive and significant relationship between religiosity and subjective well-being in students of grades X, XI, and XII at MIA and IIS Al-Ulum Integrated Medan Private High School. This relationship is shown by the value of the coefficient (r_{xy}) = 0.795 with $p = 0.000 < 0.050$, meaning that the higher the level of religiosity, the higher the level of subjective well-being in students of grades X, XI, and XII MIA and IIS of Al-Ulum Integrated Medan Private High School. The average students of grades X, XI, XII MIA, and IIS at Al-Ulum Integrated Medan Private High School have a low level of religiosity. The magnitude of the relationship between religiosity and happiness can be seen from the value of the coefficient of determination (r^2), which is 0.502 or 50.2%, meaning that the contribution of religiosity to the emergence of happiness is 50.2% and the relationship is in the medium category, while the remaining 49.8% is influenced by other factors that were not studied in this study.

(H2) In this study, it is accepted that there is a positive and significant relationship between peer-group social support and subjective well-being in students of grades X, XI, and XII MIA and IIS Private Al-Ulum Terpadu Medan. This relationship is shown by the value of the coefficient (r_{xy}) = 0.743 with $p = 0.000 < 0.050$. The higher the peer-group social support received, the higher the level of subjective well-being among grade X, XI, and XII MIA and IIS students at Al-Ulum Integrated Medan Private High School. On average, students in grades X, XI, XII MIA, and IIS at Al-Ulum Terpadu Medan Private High School receive low peer-group social support. The magnitude of the peer-group social support relationship can be seen from the value of the coefficient of determination (r^2), which is 0.689, or 68.9%, meaning that the contribution of peer-group social support to the emergence of subjective welfare is 68.9% and the relationship is in the strong category. As for the remaining 31.1%, it was influenced by other factors not studied in this study.

Furthermore, the results of hypothesis testing state that hypothesis three (H3) is accepted. This shows that religiosity and peer-group social support simultaneously (together) have a significant influence on subjective well-being in students of grades X, XI, XII MIA and IIS Private Al-Ulum Terpadu Medan. This relationship is shown by the value of the coefficient (r_{xy}) = 0.650 with $p = 0.000 < 0.050$ meaning that the higher the religiosity and peer-group social support possessed, the higher the level of subjective welfare in grade X, XI, XII students of Al-Ulum Integrated Medan Private High School. On average, students of grades X, XI, XII MIA and IIS of Al-Ulum Terpadu Medan Private High School have low religiosity and receive low peer-group social support. The magnitude of the relationship between religiosity and peer-group social support with subjective welfare in students can be seen from the value of the coefficient of determination (r^2) which is 0.603 or 60.3%, meaning that the contribution of religiosity and peer-group social support to the emergence of subjective welfare is 60.3% and the relationship is in the strong category. As for the remaining 39.7% influenced by other factors not studied in this study.

The subjective welfare felt by some students of grades X, XI, XII MIA and IIS of Al-Ulum Integrated Medan Private High School turns out to be owned by individuals who have high religiosity, meaning that they have strong beliefs in their religion, which is then reflected in their daily behavior (morals) so that the individual really feels an experience in religion, then

the experience makes individuals feel subjective welfare in their lives. In addition, subjective well-being can be felt by some students of grades X, XI, XII MIA and IIS of Al-Ulum Integrated Medan Private High School because they receive optimal peer-group social support at their schools. If students get good peer-group social support from their school environment, it will have a positive impact on the subjective well-being of students at school. Students who get good peer-group social support in the school environment, will avoid stress, be more confident, more involved with their school activities and feel comfortable when in the school environment. As for students who receive peer-group social support that is not good, students are vulnerable to feeling stressed, depressed and insecure when in the school environment.

CONCLUSION

Positive and significant correlations exist between the variables subjective well-being (X1) and religiosity (X1). This is demonstrated by the worth of the coefficient ($r_{xy} = 0.795$ with $p = 0.000 < 0.050$; this implies that the higher the legalism moved by understudies, the higher the government assistance of understudies, as well as the other way around, the lower the legalism of understudies, the lower the emotional government assistance of understudies. The companion bunch social help variable (X2) and the emotional prosperity variable have a positive and huge relationship. This is shown by the worth of the coefficient ($r_{xy} = 0.743$ with $p = 0.000 < 0.050$; this implies that the higher the companion bunch social help got by understudies, the higher their abstract prosperity. The factors of legalism and friend gather social help were decidedly and essentially connected with abstract factors of prosperity. This is shown by the worth of the coefficient ($r_{xy} = 0.650$ with $p = 0.000 < 0.050$, really intending that there is a positive connection among legalism and friend bunch social help and understudies' emotional prosperity; the higher the legalism and the higher the understudy's friend bunch social help, the higher the understudy's abstract prosperity.

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