

Are Religiosity and Authoritative Parenting Style predict Life Meaningfulness of College Students?

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Abstract

This study aimed to describe the relationship between religiosity and authoritative parenting style and the meaningfulness of student life. This study used quantitative tests. It gathers 132 students from the Faculty of Psychology of Universitas Ahmad Dahlan with 18 to 25 years. The sample was collected through proportional cluster random sampling with a proportion of 10% of the population. Three scales were used: the religiosity scale, authoritative parenting scale, and life meaningfulness scale. All data that has been collected was immediately analyzed using SPSS version 20. To test the hypotheses of this study, a multiple linear regression analysis was used to determine the effect and the extent to which religiosity and authoritative parenting style contribute to life meaningfulness. Spirituality and authoritative parenting styles as independent variables, while the meaning of life as a variable depends on this study. This research can be recommended for students who do not have a positive meaning in life. So that students can interpret their lives positively, it can be helped by increasing their religiosity. In addition, when students decide to get married, individuals can apply authoritative parenting to increase the meaning of life that is more positive.

Keywords: religiosity, authoritative parenting, positive relationship, meaningfulness.

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Introduction

The purpose of human life is to find meaning. Meaningfulness of life is one of the essential elements of well-being (Bailey & Phillips, 2016; King et al., 2006). Meaning in life is associated with a clear purpose and the extent to which an individual perceives the meaning of their life. A meaningful life is associated with many positive consequences, such as higher optimism, life satisfaction, and reduced depression and anxiety (Chamberlain & Zika, 1988; Steger et al., 2006). However, when individuals experience problems or traumatic events, the meaning of life changes (Chen et al.,

2021; Steger et al., 2009). The number of problems that are not appropriately resolved will cause prolonged stress (Arslan et al., 2022; Park, 2010).

When a person feels stressed about their problems, they are likely to be unable to find meaning in their life. Failure to find and fulfill meaning in life may result in existential frustration and an existential vacuum (Li et al., 2022; Schnell, 2009). The main symptoms include a belief that life is meaningless, emptiness, having no purpose in life, boredom, apathy, and a crisis of meaning. The individual feels like they have no sense of purpose and are meaningless in social and personal life.

In appreciating life, a person may perceive positive impacts on their mental health. The higher the appreciation of life, the lower the risk of depression and anxiety (Bamonti et al., 2016; Blackburn & Owens, 2015; Chen et al., 2021; Steger et al., 2009). Based on the interview with three undergraduate students in Yogyakarta, they said they questioned the meaning and purpose of their lives several times. They felt that their existence was meaningless because of the mistreatment of the people around them, especially their parents, who did not respect and control them unilaterally against their will.

In their study, Lubis and Maslihah (2012) described how the meaning of life could be found in life itself, regardless of how bad life is. The meaning of life can be found in good times and hardships, as long as we can see the silver lining. Happiness or suffering are some of the responses that occur in human life. In line with Buya Hamka, the meaning of happiness lies inside the person. However, few people think that happiness lies in wealth, possession, position, and a luxurious life. Thus, happiness seems difficult to achieve (Arrasyid, 2020).

Sources of meaning in life are divided into internal sources and external sources. Internal sources include mindset, attitude, self-concept, beliefs, worship, and personality. At the same time, external sources consist of work, experience, family relationships, culture, and social support

(Rachmawati, 2017). From these sources, worship is an important factor that affects one's meaning of life. It is the most potent predictor due to its significant effect on life meaningfulness (You & Lim, 2019).

Worship characterizes a religion, signifying that the more routinely individuals carry out their worship, the more appreciative they are toward life. Religion guides us to interpret life and understand the purpose and allows individuals to gain a consistent understanding of the events in their lives (Exline, 2009; Jonas & Fischer, 2006; Paloutzian, 2017; Seitz & Angelb, 2015). In finding the meaning of life, religious factors are not the only predictor; authoritative parenting becomes the second predictor, an external source, to achieve these goals, according to the study by Brassai et al. (2013; Malinakova et al. (2019), the significance of adolescents, especially students, is related to authoritative parenting and parental supervision.

Families, especially parents, play an essential role in providing an environment that can enhance or hinder the fulfillment of basic psychological needs, well-being, and personal growth into an adaptable person. The study by Aflakseir (2012) showed that the most crucial source for Muslim students to achieve meaning in life is engaging in religious activities and having intimate relationships with family or friends. In line with Kontrimiene (2018) study, the authoritative parenting style has a significant effect on religion, the capability to see the meaning of life, and self-actualization.

Present Study

This study examines the relationship between religiosity and authoritative parenting with the meaning of life in college students. This research differs from previous research; for example, in the Petro et al. (2018) research, religiosity is the independent variable, and authoritative parenting is the dependent variable. Meanwhile, the authoritative parenting pattern became the independent variable in this study. Previous research has explained that the meaning of life is associated with

well-being and satisfaction while studying on campus (Alorani & Alradaydeh, 2018; Areba et al., 2018). This research is more dominant on the meaning of life in terms of clear goals and achievements in life, death, benefits for fellow human beings, reasons for living, struggles, being responsible for one's own choices, interpreting the difficulties and sufferings of life. Researchers have not found a similar study to this research. In addition, the meaning of life used as a dependent variable is different from previous studies. For this reason, this research would give new theoretical explanation and solution for students who are finding a meaning in their lives. This study does not discriminate the meaning of life for both genders. It analyzed which factor is more dominant, religiosity or authoritative parenting. For that, there are two hypotheses in this study:

There is a positive relationship between religiosity and life meaningfulness among private university college students in Yogyakarta. The higher the religiosity, the higher the life meaningfulness of the students, and vice versa; the lower the religiosity, the lower the life meaningfulness of the students.

-There is a positive relationship between authoritative parenting style and life meaningfulness among the college students of a private University in Yogyakarta. The higher the authoritative parenting style, the higher the life meaningfulness of the students, and vice versa; the lower the authoritative parenting style, the lower the life meaningfulness of the students.

Methods

Design

This study employed statistical, descriptive, or respondent data in general. That is, the method used was the quantitative method. The researchers collected preliminary data or pre-observation at a private University in Yogyakarta. They interviewed three undergraduate students voluntarily. After that, they prepared the research framework starting from the introduction in chapter I.

The prepared draft was then submitted to the supervisor so that the researchers could receive feedback on it.

Participants

The researchers picked the sample using the proportional cluster random sampling technique. The population of this study was 248 students from the class of 2017, 296 students from the class of 2018, and 320 students from the class of 2019. After drawing for the class from each year, class B, D, and E were chosen from the 2017 class, class A, B, and E were chosen from the 2018 class, and class A, D, and E were chosen from the 2019 class. The total number of respondents obtained was 132 students. Age was also an inclusion criterion, namely 18 to 25 years.

Measurement

Research scale data was described in two components: statements and alternative responses. Statements consisted of two types, namely favorable and unfavorable. Favorable statements were sentence structures that supported the meaning of the variable. Ratings for "favorable" were 4, 3, 2, 1. Each rating indicates different alternative responses, namely strongly agree, agree, disagree, and strongly disagree. Meanwhile, ratings for "unfavorable" were 1, 2, 3, and 4. They signified strongly disagree, disagree, agree, and strongly agree. The researchers analyzed the research scale from the discriminatory power index and the scale reliability value.

The next step was to analyze the data using SPSS version 20. Quantitative data is more precisely analyzed with statistical tools such as SPSS. In this study, the scales used were religiosity scales, whose dimensions include belief, sharia/worship, morals/practice, understanding, and *tawakkul*/appreciation. Furthermore, the authoritative parenting scale consisted of dimensions such as reasonable boundaries or rules, conformity to demands, communication, warmth, and support. Lastly, the life meaningfulness scale consisted of purpose in life, life satisfaction, freedom, attitudes toward death, suicidal thoughts, and worthiness of life.

In the life meaningfulness scale; purpose in life dimension, item number 8 with 0.422 was discarded. For the freedom dimension, item number 14, with a rate of 0.368, was discarded. Thus, the number of valid items obtained was 30 items, with the lowest item correlation of 0.427 at number 19 and the highest was 0.783 at number 34, with a Cronbach alpha reliability coefficient of 0.947.

Furthermore, for the worship dimension in the religiosity scale, two items were removed; item number 23 with a rate of 0.422 and item number 24 with a rate of 0.428. In the understanding dimension, two items were removed; item number 10 with a rate of 0.405 and item number 21 with a rate of 0.401. In the appreciation dimension, 1 item was discarded; item number 25, with a rate of 0.373. Thus, the number of valid items obtained was 20, with the lowest correlation being 0.390 for item number 12 and the highest being 0.586 for item number 3, with a Cronbach alpha coefficient is 0.875.

Then, for the communication dimension in the authoritative parenting scale, three items were removed; item number 3 with a rate of 0.624, item number 15 with a rate of 0.512, and item number 23 with a rate of 0.652. in the warmth and support dimension, three items were removed; number 4 with a rate of 0.466, number 16 with a rate of 0.451, and number 32 with a rate of 0.372. Thus, the number of valid items obtained was 20 items, with the lowest correlation being 0.434 for item number 1 and the highest being 0.819 for item number 12, with a Cronbach alpha reliability coefficient of 0.932.

Data Analysis

A multiple linear regression test was used in this study to test the hypotheses. Before the hypothesis test, prerequisite tests must be met, such as the linearity test, normality test, and multicollinearity test. Once the prerequisites are met, a hypothesis test can be performed to test whether there is a significant relationship between religiosity and life meaningfulness, authoritative

parenting style, and life meaningfulness and whether religiosity and authoritative parenting style simultaneously affect students' lives meaningfulness.

Results

Descriptive Data

This study's descriptive data analysis provides an overview of the trend of responses to research variables, namely life meaningfulness, religiosity, and authoritative parenting style. Based on the results, the following hypothetical scores and empirical scores were obtained:

Table 1
Research Data Description

Variables	Hypothetical Scores				Empirical Scores			
	Min	Max	Mean	SD	Min	Max	Mean	SD
Life Meaningfulness	30	120	75	15	57	110	89.71	9.689
Religiosity	20	80	50	10	47	79	65.60	6.524
Authoritative Parenting Style	20	80	50	10	33	80	60.54	9.689

Note:

1. The minimum score was obtained by multiplying the number of items with the lowest value of the answer choice weight.
2. The maximum score was obtained by multiplying the number of items with the highest value of the answer choice weight.
3. The mean was obtained from the sum of the maximum score with the minimum score, which was then divided by 2
4. Standard deviation was obtained from the result of subtracting the maximum score from the minimum score, which was then divided by 6

After the descriptive data was obtained, it was possible to categorize the scores for the variables of life meaningfulness, religiosity, and authoritative parenting. The categorization of research variables was based on the empirical mean score and empirical standard deviations on each variable with the assumption that the subject scores in the population were normally distributed. The categorization norm is presented in the following table.

Table 2

Categorization Norm

Norms	Categorization
$X < (M - 1.0 SD)$	Low
$(M - 1.0 SD) \leq X < (M + 1.0 SD)$	Moderate
$(M + 1.0 SD) \leq X$	High

Note, M = median, SD = Standard Deviation, X = value

Based on the categorization norms obtained, the results can be seen in table 19 for the categorization of life meaningfulness scores, table 20 for categorizing religiosity scores, and table 21 for categorizing authoritative parenting scores.

Table 3

Life Meaningfulness Score Categorization

Interval	Categorization	Frequency	Percentage (%)
$X < 80.021$	Low	20	15%
$80.021 \leq X < 99.4$	Moderate	91	69%
$99.4 \leq X$	High	21	16%
Total		132	100%

Based on the results of the categorization above, it can be seen that from the total number of students studied; there were 20 (15%) students who had low life meaningfulness, 91 (69%) students who had moderate life meaningfulness, and 21 (16%) students who have high life meaningfulness.

Table 4

Religiosity Score Categorization

Interval	Categorization	Frequency	Percentage (%)
$X < 59.1$	Low	17	13%

$59.1 \leq X < 72.1$	Moderate	85	64%
$72.1 \leq X$	High	30	23%
Total		132	100%

Based on the results of the categorization above, it can be seen that from the total number of students studied; there were 17 (13%) students who had low religiosity, 85 (64%) students who had moderate religiosity, and 30 (23%) students who have high religiosity.

Table 5

Authoritative Parenting Score Categorization

Interval	Categorization	Frequency	Percentage (%)
$X < 50.9$	Low	21	16%
$50.9 \leq X < 70.2$	Moderate	86	65%
$70.2 \leq X$	High	25	19%
Total		132	100%

Based on the results of the categorization above, it can be seen that from the total number of students studied; there were 21 (16%) students who had low authoritative parenting, 86 (65%) students who had moderate authoritative parenting, and 25 (19%) students who have high authoritative parenting.

Prerequisite Tests

Prerequisite tests are performed to test the viability before obtaining hypotheses. The results of the normality test in this study show that the life meaningfulness variable had a significance rate (p) of 0.337 ($p > 0.05$), the religiosity variable had a significance rate (p) of 0.705 ($p > 0.05$), and the authoritative parenting variable had a significance rate (p) of 0.254 ($p > 0.05$). Therefore, the

three variables' data have a normal distribution, which means that the data obtained on each variable can represent the research population.

Furthermore, the linearity test found that the religiosity and life meaningfulness variables had a significance level of p (F linearity) of 0.000 ($p < 0.05$) and p (deviation from linearity) of 0.024 ($p < 0.05$), which means that both variables have an imperfect linear relationship as a result of errors that are not known to the researcher. The linearity test between the authoritative parenting and life meaningfulness variables produced a significance level of p (F linearity) of 0.000 ($p < 0.05$) and p (deviation from linearity) of 0.790 ($p > 0.05$), which means the two variables have a linear relationship.

The third prerequisite test was the multicollinearity test. The results show that the religiosity and authoritative parenting variables had a tolerance of 0.691 (tolerance > 0.1) and a VIF of 1.447 (VIF < 10). It can be concluded that there is no multicollinearity or overlap between the religiosity and authoritative parenting variables.

Hypothesis Test

The study results showed that religiosity and authoritative parenting significantly affect life meaningfulness for college students. The following table proves the statement:

Table 6

Major Hypothesis Test Result

R	P	n
0.776	0.000	A significant relationship

Note: R = Regression Coefficient, p = significance rate < 0.000 , n = description

Based on the above analysis, the major hypothesis proposed by the researchers is accepted with a correlation value (R) of 0.776 with a significance level (p) of 0.000 ($p < 0.01$). There is a very significant relationship between religiosity and authoritative parenting and the life meaningfulness of college students. These results align with Aflakseir's (2012) study, showing that the essential sources for Muslim students to derive meaning in life are involved in religious activities and intimate relationships with family or friends.

The study results by Malinakova et al. (2019) also support this study, in which individual spirituality and parental monitoring influence the meaning perceived in life. The study by Kontrimiene (2018) shows that the authoritative parenting style significantly affects religion and the capability to perceive meaning in life and self-actualization.

Table 7

Minor Hypothesis Test Results

No	X1, X2, Y	r	P
1	Religiosity and Life Meaningfulness	0.426	0.000
2	Authoritative Parenting and Life Meaningfulness	0.564	0.000

Note: X1 = Independent Variable 1, X2 = Independent Variable 2, Y = Dependent Variable, r = correlation coefficient, p = Significance Rate < 0.000

Based on the analysis, minor hypothesis 1 is accepted with a correlation coefficient value (r) of 0.426 and a significance rate (p) of 0.000. In other words, there is a positive, highly significant relationship between religiosity and the life meaningfulness of college students. The higher the religiosity, the higher the life meaningfulness of the students, and vice versa; the lower the religiosity, the lower the life meaningfulness of the students.

The minor hypothesis 2 is also accepted with a correlation coefficient value (r) of 0.564 and a significance (p) of 0.000. In other words, there is a positive, highly significant relationship between authoritative parenting and the life meaningfulness of college students. The higher the

authoritative parenting, the higher the life meaningfulness of the students, and vice versa; the lower the authoritative parenting, the lower the life meaningfulness of the students.

Based on the analysis of effective contribution, the extent to which each independent variable contributes to the dependent variable is known. This study found that religiosity and authoritative parenting simultaneously had an effective contribution to life meaningfulness of 60.2%. Religiosity effectively contributed to life meaningfulness of 23.027%, and authoritative parenting effectively contributed to life meaningfulness of 37.212%. Thus, it can be assumed that other contributing factors to life meaningfulness apart from religiosity and authoritative parenting make up the remaining 39.8% (100% - 60.2%).

Discussion

Religiosity and authoritative parenting have a significant correlation with students' life meaningfulness. To the study by Kimball et al. (2013), highly religious youth are more committed to their religion and exploring their identity and meaning in life. Several other studies also found that life meaningfulness is correlated with religiosity (Abeyta & Routledge, 2018; Dar & Iqbal, 2019; Galek et al., 2015; Peres et al., 2018; Zimmer et al., 2019).

Students can derive meaning from their life. Meaningfulness enables individuals to interpret and regulate their experience, achieve their sense of value and situation, identify what is important to them, and actively direct their energy (Brassai et al., 2013). The results of this study are in line with the study by Brassai et al. (2013) that found a positive relationship between authoritative parenting style and life meaningfulness in adolescents. Similarly, Roman et al. (2015) also found that the authoritative parenting style positively affects purpose and meaning in life.

Student goals can be achieved with the facilities provided by the campus, such as a supportive learning environment, exploration of problem-solving strategies, collaboration, and appreciation

for student work (Kaplan & Maehr, 2007). In addition, A high sense of belonging is also often associated with life meaningfulness (Ratner et al., 2021). Students have a high sense of ownership of what they have and would not give it to others. Dewi (2017) said that modern humans are presented with material and individualistic benchmarks that do not provide any sense of comfort and happiness. It results in an inflated sense of ownership, leading to elevated individuality and a lack of sharing.

Individuality can be anticipated early from within the family. Teaching moral messages and virtuous character values can produce tolerance and altruism. Parents play a vital role in educating and raising their children to ensure that moral virtues are applied at an early stage. Every parent has different parenting styles, including the authoritative style. Parenting style is influential to a child's quality of life, biological health, and self-concept to derive positive and negative lessons from past experiences or events (Niaraki & Hasan, 2013). The study results by Brassai et al. (2013) conveyed that parenting intervention includes responsibilities, demands, and social support for children, especially students.

Different results from several other studies show that fatigue, somatic complaints, poor sleep quality, incompetence as a parent, feelings of discomfort, depression, anxiety in parents, neglect, and even child abuse result in a lack of positive meaning in life in an individual (Cluver et al., 2020; Hubert & Aujoulat, 2018; Mikolajczak et al., 2018). Some parents even extend threats, deny social support, self-isolate, spare no time, and are stressed, causing psychological pressure on both parents and students (Brooks et al., 2020; Parkes et al., 2015; Sorkkila & Aunola, 2020). Different interventions differ from previous studies, where parents provide rule conformity, warmth, support, and two-way communication.

Individual awareness and knowledge are necessary for dealing with life's reality. In short, the results of this study reveal that students can appreciate their lives well by being aware of and

accepting various conditions. Thus, students will be able to accept various conditions, both happy and difficult ones. They will bear them sincerely and amicably. Individuals who understand the reality of life in this world will stay calm in the face of delights or hardships and sorrow (Suhada et al., 2021).

Conclusion

Based on the results of our study, we can conclude that there is a positive relationship between religiosity and authoritative parenting and life meaningfulness in college students. In other words, both variables play a significant role in constructing life meaningfulness in emerging adulthood or youth undergoing a period of transition from adolescence to adulthood. Religiosity helps put meaning in one's life through religious experience. Furthermore, parenting by parents may help provide the basis of belief and a sense of security for youth to seek meaning in life through the transmission of parental values. The cumulative effective contribution of the two variables to life meaningfulness is 60.2%, religiosity contributes 23.07%, and authoritative parenting contributes 37.212%.

Limitations and Suggestions

There are some limitations to this study. First, the data collection was conducted online due to the Covid-19 pandemic, preventing the researchers from directly supervising the filling of the scale and causing collection from research subjects to take longer than it should. Second, the generalization of this study is limited to the students from a private University in Yogyakarta. Third, the measuring instrument for authoritative parenting is not differentiated into the role of the father and the role of the mother; thus, which party has the more significant influence cannot be known. Fourth, the results of the linearity test on the religiosity variable with life

meaningfulness show an imperfect linearity relationship, for which the possible cause is errors not known to the researchers.

For future studies, they expected to refine the measures by using a broader sample and taking into account various characteristics. Furthermore, more in-depth studies can be done, especially on the authoritative parenting variable, by distinguishing the father's role and the mother's role to determine which side is more influential. The addition of gender differences should also be considered to compare life meaningfulness in women and men.

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