



The role of self-determination in mediating between *insan kamil*-based religious internalization and the psychological happiness of *santri*-background students

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Abstract: Despite extensive research on the influence of Islam on psychological happiness, few studies have explored specific Islamic theological constructs, such as *insan kamil* (perfect human). This study examines the relationships among the identification and introjection of *Insan kamil*-based religious internalization, self-determination, and psychological happiness, together with the mediating role of self-determination. Convenience sampling was used to identify 302 *santri*-background students in Special Region of Yogyakarta, Indonesia. The *insan kamil*-based religious internalization scale (identification and introjection dimensions) is an adaptation of the Christian Religious Internalization Scale, while the self-determination and psychological happiness scales were adopted from the Basic Psychological Need Satisfaction Scale and the Oxford Happiness Questionnaire. The data were analyzed using SEM based on PLS via Smart-PLS 3.0. The results show identification of *insan kamil*-based religious internalization positively relates to self-determination ($\beta = .180, p = .013$), but not directly to psychological happiness ($\beta = .038, p = .325$). The introjection of *insan kamil*-based religious internalization relates to self-determination ($\beta = .249, p = .001$) and psychological happiness ($\beta = .255, p = .000$). Furthermore, self-determination mediates the relationship between identification of *insan kamil*-based religious internalization and psychological happiness ($\beta = .097, p = .014$); and between introjection of *insan kamil*-based religious internalization and psychological happiness ($\beta = .135, p = .001$). The model explains 49% of the variance ($R^2 = .49$). Findings indicate that self-determination plays a vital role as a mediator. *Pesantren* (Islamic boarding schools) should integrate self-determination to enhance psychological happiness. This study also enriches Islamic psychology by connecting the happiness model with Islamic theology.

Keywords: identification; *insan kamil*; introjection; psychological happiness; religious internalization; self-determination

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Introduction

Self-determination theory (SDT) explores how individuals cultivate motivation and shape their identities through the interplay between the innate psychological needs of autonomy, competence, and relatedness (Ryan & Deci, 2000). SDT highlights a critical distinction between autonomous motivation (aligned with personal) values and controlled motivation (Deci & Ryan, 2008). Central to SDT is the concept of autonomy, defined not as independence from external influences, but as the conscious endorsement of one's actions through self-reflection, ensuring congruence with one's authentic self (Ryan & Deci, 2006).

SDT examines how three core psychological needs, competence, relatedness and autonomy, shape motivation, growth and happiness (Ryan & Deci, 2000). While these needs are universal, their expression and fulfillment depend heavily on cultural and institutional contexts. In *pesantren*, strict routines, communal norms and spiritual discipline closely shape daily life (Maulida, 2024). In such environments, autonomy is neither suppressed nor absolute; instead, *santri* navigate a unique tension between adhering to external religious structures and internalizing personal beliefs.

In *pesantren*, autonomy is often negotiated within rigid structures. For instance, adherence to *shalat*, Quranic memorization, and communal rituals may initially appear to be externally imposed. However, when *santri* internalize these practices in a spiritually meaningful way, reflect on their purpose, and align them with their personal faith, they transform obligatory acts into autonomously motivated behaviors. Competence in this setting is tied to mastering religious knowledge and ethical conduct, which are central to *santri* identity. Relatedness thrives in the communal ethos of *pesantren*, where shared rituals, group study, and collective living deepen bonds among peers and teachers (Triyono & Mediawati, 2023).

Adolescents who engage with tasks driven by intrinsic needs and interests, such as *santri*, often exhibit higher self-determination, fostering resilience and proactive learning (Wehmeyer et al., 2002). Furthermore, Cordeiro et al. (2016) warn that unaddressed deficits in self-determination may lead to acutely destabilizing outcomes. It can occur through various mechanisms, such as frustration, anxiety, or self-doubt, or by its externalization through bullying or sudden dropout (Asmarani & Mayasari, 2023). Grounding self-determination theory within this setting underscores the urgency for nurturing autonomy-supportive practices.

Additionally, to self-determination, it is essential to examine psychological happiness among adolescents, as it is a crucial component of quality of life. Psychological happiness can be assessed through various factors, including life satisfaction, social relationships, positive affect, leisure activities, and self-esteem. However, the concept of psychological happiness itself is complex and multidimensional, potentially varying across cultural contexts. The construct closely aligns with subjective well-being, as individuals possess distinct criteria for achieving a state of contentment (Argyle, 2013). The constructs of mental health and psychological happiness also exhibit significant overlap. Positive or negative affect is intrinsic to each, and although distinct, they share similar antecedents and consequences (Warr, 2017).

The pursuit of happiness and culturally defined identity occurs during the critical phase of development, adolescence. It represents a critical phase in individual development, characterized by significant physical and psychological changes. The period serves as a transitional stage from childhood to maturity. Adolescence is further categorized into three distinct periods: early adolescence (ages 10 to 13), middle adolescence (ages 14 to 17), and late adolescence (ages 18 to 21) (Steinberg, 2013). The late adolescent phase is particularly significant, as it

is when individuals solidify vocational goals, develop a sense of personal identity, and prepare for adulthood. During this period, individuals begin to establish their identity, formulate more mature life goals, and refine their interactions with the environment (Branje et al., 2021). In the late adolescent phase, individuals develop an identity characterized by 1) stabilized psychological and physical aspects; 2) enhanced capacity for realistic thinking and broader perspectives; 3) increased maturity in problem-solving approaches; 4) improved emotional regulation; 5) consolidated sexual identity; and 6) heightened attention to symbols of maturity (Kroger, 2007).

Adolescence is a period that is prone to identity confusion and psychological disorders. It can be seen from how mental health issues have become a serious concern in Indonesia. Based on the 2018 Basic Health Research (Badan Penelitian dan Pengembangan Kesehatan - Kemenkes RI, 2018), more than 19 million people over the age of 15 experience emotional mental disorders, and more than 12 million people over the age of 15 experience depression. Furthermore, the 2022 Indonesia-National Adolescent Mental Health Survey (I-NAMHS) found that mental health problems are common among adolescents, with one in three adolescents (34.9%) experiencing mental health problems within a 12-month period. Additionally, one in twenty (5.5%) Indonesian adolescents meet the criteria for one mental disorder. Based on the latest census data, this prevalence is equivalent to 13 million adolescents with mental health problems and 2 million adolescents with mental disorders. It is also supported by findings that the majority of adolescents who reported suicidal behavior or self-harming behavior within a 12-month period also reported that they had mental health problems (Center for Reproductive Health et al., 2022). Additionally, data from 2023 on the prevalence of depression in various countries published on the World Population Review website shows that

Indonesia has 2.61% of its population suffering from depression, with 7.3 million cases (World Population Review, 2023).

The high prevalence of mental health challenges in Indonesia (including depression, suicidal ideation, and self-harm) presents a striking paradox in light of the nation's identity as the world's largest Muslim-majority society. According to The Royal Islamic Strategic Studies Center (2023), Indonesia's Muslim population reached 240.62 million in 2024, constituting 86.7% of its 277.53 million citizens. Given Islam's emphasis on spiritual resilience, communal solidarity and purpose-driven living, the persistence of widespread psychological distress raises critical questions about the disconnect between religious ideals and their internalization.

Religious internalization can provide emotional support, meaning, and purpose, all of which contribute to psychological happiness. When individuals actively engage in establishing life goals that align with religious teachings, this can enhance intrinsic motivation and satisfaction (Setyaningsih & Subiyantoro, 2017). Additionally, religious internalization can influence individual social behavior, fostering religious social relationships and shaping how individuals interact with religious communities (Panjalu et al., 2022). However, adolescent stress can also stem from high socio-cultural demands, such as the tension between strict religious norms and the influence of modern values, creating tensions that complicate adaptation in this transitional period (French et al., 2014). This shows that without deliberate efforts to deepen religious internalization, the benefits of religious protection remain unrealized, leaving adolescents vulnerable to crises of meaning and identity.

The internalization process inherently reflects individuals' intrinsic propensity to assimilate and integrate external regulations into more independence (Ryan et al., 1993). In Islamic

tradition, particularly within *pesantren* influenced by sufism, *insan kamil* (perfect human) represents an aspirational ideal of holistic human development. *Insan kamil* refers to individuals who embody spiritual, moral, intellectual, and emotional maturity, reflecting their role as *khalifah fi al-ard* (stewards of the earth) entrusted with advancing civilization. *Insan kamil* is used as a transformative blueprint for holistic development. In line with Hadziq (2022), *insan kamil* thus forges a purpose-driven identity, not as static perfection, but as a dynamic progression towards balance (Hadziq, 2022). The concept is rooted in three core values: perfection of form and knowledge; caliph; and piety or God-consciousness (Amin, 2020). It is not merely a theological abstraction, but a dynamic framework for integrating divine attributes such as wisdom, justice, and compassion into human conduct, positioning individuals as active agents of moral and social transformation.

The concept should be a guide for Muslims' actions, especially adolescents, when forming their self-concept. Self-concept is important for adolescents, because views of themselves and their ideals will be demonstrated by how their self-concept is in line with expectations, allowing them to develop optimally (Sanrock, 2018). For adolescents navigating identity formation, *insan kamil* offers a culturally resonant blueprint for harmonizing self-concept with transcendent purposes. According to Deci et al. (1994), religious internalization comprises two dimensions: introjection and identification. Introjection represents internalization by describing an internally controlled state, specifically a sense of affect and self-esteem in upholding an adopted value or set of actions. Conversely, identification reflects a conscious assessment of the purpose of behavior or rules, enabling such actions or rules to be accepted or owned as personally significant (Ryan et al., 1993).

The two dimensions of *insan kamil*-based religious internalization need to be separated because they have different characteristics:

identification is an autonomous value, while introjection is a controlled motivation derived from external impulses. A similar approach was taken by Ryan et al. (1993) in their study "Two types of religious internalization and their relations to religious orientations and mental health"; the scale for *insan kamil*-based religious internalization is an adaptation of their research. In this context, *insan kamil*-based religious internalization is a process, not a static state, which aligns with the religious internalization concept of Ryan et al. (1993).

In the context of *insan kamil*-based religious internalization, Islamic boarding schools represent a holistic approach to Islamic education in Indonesia, providing significant value in achieving the goals of Islamic education, namely the development of *Insan kamil*. Although not all boarding schools explicitly teach *Insan kamil* material, *santri* are generally familiar with, and have been indirectly educated through, the customs and practices of *pesantren* (Sufirmansyah & Badriyah, 2022). Consequently, alumni of *pesantren* are the most appropriate subjects for this study.

Several previous studies show that comprehension and acceptance of religious teachings can facilitate individuals in determining the values that underlie their identity and purpose in life (Park & Folkman, 1997). Religious teachings can provide a clear direction and purpose in life; assist in the process of self-determination; and impart meaning to life experiences (Emmons, 2005). Therefore, religious internalization is frequently associated with enhanced mental resilience, facilitating individuals' ability to manage stress and life pressures more effectively (Pargament et al., 1998). Participation in religious communities can also establish robust social networks, contributing to psychological well-being through communal support and shared ethical frameworks (Idler & George, 1998). Studies have further correlated religious practice with reduced depression and anxiety, attributing this to the stabilizing role of

internalized values in navigating life transitions (Smith et al., 2003; Koenig, 2012). Furthermore, unlike broader concepts of religious involvement, *insan kamil*-based religious internalization aligns Islamic values with developmental milestones, providing a culturally resonant blueprint for harmonizing personal aspirations with the divine purpose.

Quantitative research on the relationship between religious internalization and psychological happiness has been predominantly conducted in Western contexts, such as studies by Ryan et al. (1993), which link autonomous religious motivation to life satisfaction in American adolescents, and research by Pargament et al. (1998), which demonstrates how religious coping mechanisms reduce anxiety in European populations. In contrast, Indonesian scholarship on these themes remains largely theoretical, exemplified by Sufirmansyah and Badriyah's literature review on *pesantren* education (2022), which posits *insan kamil* as a framework for moral development, but lacks empirical validation. Similarly, studies on *insan kamil* itself, such as the research of Hadziq (2022), are confined to philosophical discussions, with no quantitative exploration of its impact on self-determination or happiness. While international studies have established correlations between religious internalization and psychological outcomes, none address how *insan kamil* operates as a culturally-specific mediator in Muslim-majority settings. This study therefore directly addresses this gap by analyzing the interplay between *insan kamil*-based religious internalization, self-determination, and psychological happiness among *santri*-background students in Special Region of Yogyakarta, Indonesia, offering the first empirical validation of this Islamic paradigm.

The study examines the relationships among *insan kamil*-based religious internalization, self-determination, and psychological happiness. Furthermore, it is established that self-determination is an important mediator in the

relationship between *insan kamil*-based religious internalization and the psychological happiness of *santri*-background students. The study tests the following hypotheses:

1. The identification dimension of *insan kamil*-based religious internalization positively correlates with self-determination.
2. The identification dimension of *insan kamil*-based religious internalization positively correlates with psychological happiness.
3. The introjection dimension of *insan kamil*-based religious internalization positively correlates with self-determination.
4. The introjection dimension of *insan kamil*-based religious internalization positively correlates with psychological happiness.
5. Self-determination mediates the relationship between the identification dimension of *insan kamil*-based religious internalization and psychological happiness.
6. Self-determination mediates the relationship between the introjection dimension of *insan kamil*-based religious internalization and psychological happiness.

Method

The research design was based on a quantitative approach with Structural Equation Modeling (SEM) analysis based on Partial Least Squares (PLS) through the SmartPLS 3.0 application. The hypotheses were tested using the resampling-bootstrapping method. Such variance-based SEM is suitable for theory development and construct prediction. It is considered an efficient tool for data analysis because it allows simultaneous estimation of item loadings and path coefficients, minimizes bias, and reduces measurement error (Hair et al., 2014).

The PLS path model consists of two elements: the measurement model and the structural model. The former validates the data, while the latter tests

the significance and relevance of the hypothesized relationships. The measurement model (outer model evaluation) is measured based on convergent validity with loading factors and AVE; discriminant validity by the Fornell-Larcker Criterion, and reliability by Cronbach's alpha and composite reliability. The structural model (inner model evaluation) is measured based on R-square, f-square, and Path analysis (Hair et al., 2014).

The data collection method centred on six modified Likert scales, resulting in high accuracy (Chomeya, 2010). The study population were undergraduate students with a *santri*-background living in Special Region of Yogyakarta and in the late adolescence (18-21 years old) category. Google Forms was employed for the questionnaire, which was distributed for two months through various social media platforms, such as WhatsApp and Instagram, using convenience sampling. Out of 304 students who volunteered to participate, 302 were able to be processed.

Research Variable and Scales

The *insan kamil*-based religious internalization scale used was an adaptation of the Self-Regulation Questionnaire in Religion (SRQ-R) or the Christian Religious Internalization Scale (CRIS), with identification and introjection dimensions (Ryan et al., 1993), which were subsequently integrated with the three principal values of *Insan kamil*: perfection, caliph, and piety (Hadziq, 2022; Amin, 2020). By framing *insan kamil* in terms of religious internalization, the research bridges Islamic theology and psychological theory. Identification in the scale reflects autonomous internalization of *insan kamil* values, such as "When I am tired, I still pray (*shalat*)". Introjection captures externally-driven obedience, as in the unfavorable item "I don't care if people mock me for not praying (*shalat*)". This synthesis allows for testing of whether the motivational continuum, from autonomy (identification) to control (introjection), applies to Islamic moral development in the

pesantren context. It is important to separate identification and introjection, as in the research conducted by Ryan et al. (1993).

The Self-Determination Scale employed was adopted from of the Basic Psychological Need Satisfaction Scale (BPNSS) within the framework of self-determination. This instrument assesses three aspects of psychological needs: autonomy, competence, and relatedness to the environment, based on statements such as "People are generally pretty friendly towards me" (Gagne, 2003; Thøgersen-Ntoumani et al., 2011).

The Psychological Happiness Scale used was an adopted from the Oxford Happiness Questionnaire (OHQ), encompassing seven aspects: life satisfaction, self-efficacy, positive/optimistic views, well-being, joy (leisure), social connectedness, and self-esteem, with statements such as "I am very happy" (Hills & Argyle, 2002).

All scales originally developed in English were translated into Indonesian to improve respondents' understanding and were validated by three language and psychology experts. Further refinements were conducted, with reliability test showing that identification of *insan kamil*-based religious internalization had a Cronbach's alpha of .890; introjection of *insan kamil*-based religious internalization of .8904; self-determination of .777; and psychological happiness of .895. The test shows that each scale of this research demonstrated high reliability, meaning it was feasible for use in the research.

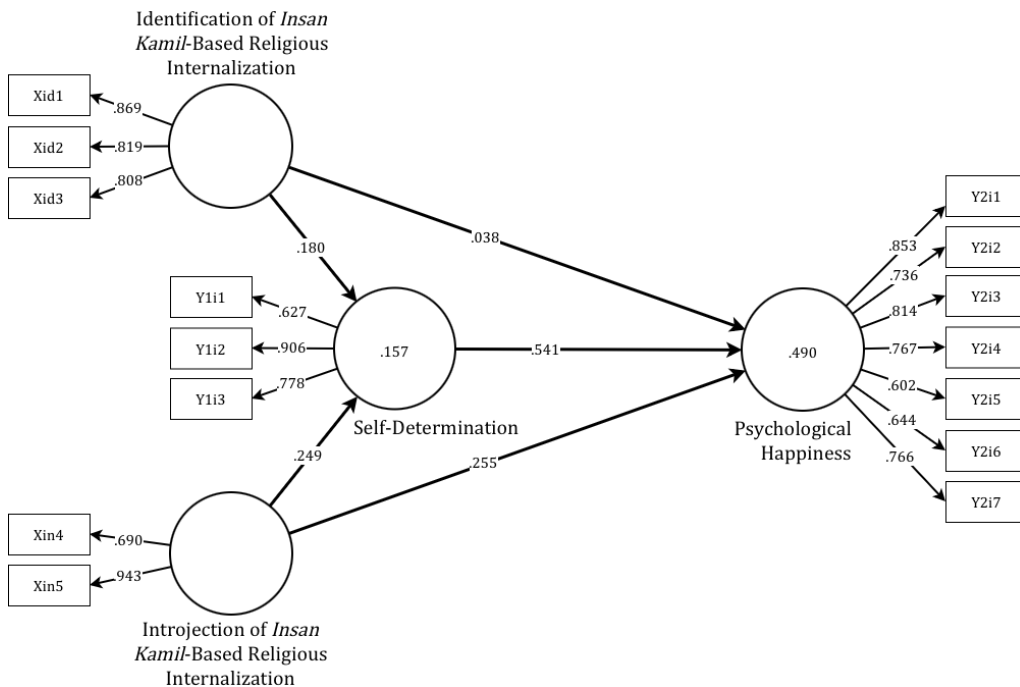
The identification of *insan kamil*-based religious internalization scale consisted of fifteen items; the introjection of *insan kamil*-based religious internalization scale of eight items; the self-determination scale of ten items; and the psychological happiness scale of seventeen items.

The research results include data covering the characteristics of the respondents (Creswell & Creswell, 2017), as detailed in Table 1.

Table 1
Respondent Characteristics

No.	Subject characteristic	Category	N	%
1	Sex	Male	179	59.27
		Female	123	40.73
2	Age	18	29	9.60
		19	62	20.53
		20	71	23.51
		21	89	29.47
		22	51	16.89

Figure 1
Research Model



The respondents came from 14 universities in Special Region of Yogyakarta, with the largest number (158 respondents or 52.3%) coming from UIN Sunan Kalijaga. Their *santri* backgrounds were from 67 Islamic boarding schools, with the largest number (38 respondents, or 12.6%) from Annur Islamic Boarding School Ngrukem. A description of the respondents' characteristics is presented to provide an overview of the sample population and to serve as a reference for further analysis.

Outer Model Evaluation/Testing

This stage began by entering each indicator into its respective latent variable construct, so that the model could be measured and analyzed further (see Figure 1). The model constructed at this stage represents the structure of the relationships based on the indicators that comprise each construct, and it also serves as the basis for testing the outer and inner evaluation models as a whole.

Convergent Validity

Convergent validity refers to the principle that the manifest variables of a construct exhibit high correlation. The assessment of convergent validity can be evaluated by examination of the loading factor value for each construct indicator, which should exceed .6, and the AVE (average variance extracted) value, which should surpass .5.

As evident from Table 2, no construct indicators exhibit a loading factor value below .6, thus fulfilling the convergent validity requirements through the loading factor. This indicates that the

construct indicators are valid and can be utilized. The average variance extracted (AVE) value for each construct is presented in Table 3.

Table 3 demonstrates that all the constructs exhibit AVE values exceeding .5, thereby satisfying the convergent validity requirement as assessed through AVE. This indicates that the constructs are valid and suitable for use in the study. Based on the analysis of the outer loading values of the construct indicators and the AVE values, it can be concluded that each scale demonstrates sufficient convergent validity for application in the research.

Table 2
Loading Factor Values of Each Construct Indicator

I	Id	In	SD	PH
Id1	.869	-	-	-
Id2	.819	-	-	-
Id3	.808	-	-	-
In1	-	.690	-	-
In2	-	.943	-	-
SD1	-	-	.627	-
SD2	-	-	.906	-
SD3	-	-	.778	-
PH1	-	-	-	.853
PH2	-	-	-	.736
PH3	-	-	-	.814
PH4	-	-	-	.767
PH5	-	-	-	.602
PH6	-	-	-	.644
PH7	-	-	-	.766

Note. I = Indicator; Id = Identification of *insan kamil*-based religious internalization; In = Introjection of *insan kamil*-based religious internalization; SD = Self-determination; and PH = Psychological Happiness.

Table 3
Average Variance Extracted Values

Research Variable	Average Variance Extracted (AVE)
Id	.693
In	.682
SD	.606
PH	.555

Note. I = Indicator; Id = Identification of *insan kamil*-based religious internalization; In = Introjection of *insan kamil*-based religious internalization; SD = Self-determination; and PH = Psychological Happiness.

Discriminant Validity

Discriminant validity relates to the principle that the measures (manifest variables) of different constructs should not be highly correlated. Fornell-Larcker validity acts as guardian of construct uniqueness; the criterion requires that the root AVE of a construct must be greater than the correlation between other constructs. This ensures that each construct has a unique “identity” and does not overlap conceptually with others. That is, even though the two constructs (identification and introjection) are correlated because they are both related to religiosity, they have unique variance that distinguishes them, such as the difference between the identification and introjection of *insan kamil*-based religious internalization.

The results shown in Table 4 indicate that the root AVE value for each construct exceeds the correlation between other variables. Consequently, it can be concluded that all the construct/latent variables in the study demonstrate satisfactory discriminant validity and are suitable for research purposes.

Reliability

Reliability testing is employed to demonstrate the accuracy, consistency and precision of an instrument in measuring constructs. In partial least squares structural equation modeling (PLS-SEM) utilizing Smart-PLS 3.0, the reliability of a construct

is assessed through two methods: Cronbach's alpha and composite reliability (Dillon & Goldstein, 1984). Cronbach's alpha must exceed .5, while composite reliability should surpass .6 for each scale or construct in order to be considered reliable.

Table 5 shows no Cronbach's alpha values which fall below .5, and no composite reliability values below .6 for any of the research constructs. Consequently, it can be concluded that all the construct/latent variables in this study meet reliability standards and are suitable for use in the research.

Inner Model Evaluation/Testing

In assessing the PLS structural model, one can commence by examining the R-squared value for each endogenous latent variable as the predictive power of the structural model. The interpretation is analogous to that of ordinary least squares (OLS) regression.

Variations in the R-squared value can be utilized to clarify the effect of certain exogenous latent variables on endogenous ones, specifically whether they demonstrate a significant influence or relationship. An R-squared value of .75 can be classified as strong; one of .50 as moderate; and one of .25 as weak. The results of PLS R-squared represent the proportion of construct variance explained by the model.

Table 4
Discriminant Validity Values of the Fornell-Larcker Criterion

	SD	Id	In	PH
SD	.779	-	-	-
Id	.353	.833	-	-
In	.375	.697	.826	-
PH	.650	.407	.484	.745

Note. Id = Identification of *insan kamil*-based religious internalization; In = Introjection of *insan kamil*-based religious internalization; SD = Self-determination; and PH = Psychological Happiness.

Table 5
Cronbach's Alpha and Composite Reliability Values

Variable	Cronbach's Alpha	Composite Reliability
Id	.779	.871
In	.580	.808
SD	.672	.819
PH	.864	.896

Note. Id = Identification of *insan kamil*-based religious internalization; In = Introjection of *insan kamil*-based religious internalization; SD = Self-determination; and PH = Psychological Happiness.

Table 6
R-Square Values

	R-Squared	R-Squared Adjusted
SD	.157	.151
PH	.490	.485

Note. SD = Self-determination; and PH = Psychological Happiness.

Table 7
f² Values

	SD	Id	In	PH
SD	-	-	-	.484
Id	.020	-	-	.001
In	.038	-	-	.063
PH	-	-	-	-

Note. Id = Identification of *insan kamil*-based religious internalization; In = Introjection of *insan kamil*-based religious internalization; SD = Self-determination; and PH = Psychological Happiness.

As shown in Table 6, the R-squared value indicates that the self-determination construct can be explained by the identification and introjection of *insan kamil*-based religious internalization, with a value of .157. This suggests that the self-determination construct variable can be elucidated by the predictor/independent variable at the level of 15.7%, with 84.3% accounted for by other variables outside the scope of this study. Furthermore, the Table 6 demonstrates that the psychological happiness construct can be explained by the identification and introjection of *insan kamil*-based religious internalization, with self-determination as a mediator variable, at the level of .490. It means that 49% of the construct

variable of psychological happiness can be explained by the predictor/independent variables while 51% is accounted for by other variables not included in the study.

Furthermore, the f^2 value, as proposed by Cohen, serves as an operational definition of multiple regression. The value can be interpreted as follows. The latent variable predictor has a weak influence when the f^2 value is .02; a medium influence when it is .15, and a strong influence at .35.

As can be seen in Table 7, the correlation between the identification of *insan kamil*-based religious internalization and psychological happi-

ness exhibits a correlation of .001 (unrelated). Additionally, self-determination as a mediator variable exhibits a correlation of .484 (high category) with psychological happiness.

The subsequent step involves examining the results of the path analysis (path coefficient) to determine acceptance or rejection of the research hypotheses. This necessitates hypothesis testing by evaluation of the t statistic (significance) and p values (parameter coefficient). The two-tailed t value significance thresholds are 1.65 (significance level = 10%); 1.96 (significance level = 5%); and 2.58 (significance level = 1%), with a p value < .05. The path analysis for this study is shown in Table 8.

Table 8 shows that all the variables have a significant effect (t statistic > 1.96), with p value for each variable relationship lower than .05, except the identification of *insan kamil*-based religious internalization on psychological happiness. Furthermore, it is necessary to analyze the significance and parameter coefficients of the indirect effect of the mediator variables, as shown in Table 9.

Examination of the path analysis in Table 9 reveals that all the variables exhibit a significant indirect effect. This is evidenced by statistical values exceeding 1.96 (t statistic > 1.96) and p-values below .05 for each variable relationship sequence. Therefore, it can be concluded that all the hypotheses in the research model can be accepted, except the relationship between the identification of *insan kamil*-based religious internalization and psychological happiness.

Discussion

The findings indicate a significant relationship between *insan kamil*-based religious internalization and self-determination, with identification and introjection both positively predicting self-determination. Alport also revealed that participation in religion can provide support and guidance that can help in the maintenance and enhancement of personality (Silva & Laher, 2011).

Table 8

Path-coefficient Direct Effect

Relationship	O	M	SD	t	p
SD -> PH	.541	.544	.044	12.398	.000
Id -> SD	.180	.183	.080	2.238	.013
Id -> PH	.038	.039	.083	.453	.325
In -> SD	.249	.252	.081	3.064	.001
In -> PH	.255	.254	.069	3.712	.000

Note. Id = Identification of *insan kamil*-based religious internalization; In = Introjection of *insan kamil*-based religious internalization; SD = Self-determination; and PH = Psychological Happiness; O = Original Sample, M = Sample Mean, SD = Standard Deviation; t = t statistic, p = p values.

Table 9

Path-coefficient Indirect Effect

Relationship	O	M	SD	t	p
Id -> SD -> PH	.097	.099	.044	2.198	.014
In -> SD -> PH	.135	.137	.045	2.995	.001

Note. Id = Identification of *insan kamil*-based religious internalization; In = Introjection of *insan kamil*-based religious internalization; SD = Self-determination; and PH = Psychological Happiness; O = Original Sample, M = Sample Mean, SD = Standard Deviation; t = t statistic, p = p values.

Furthermore, regarding the relationship between *insan kamil*-based religious internalization and psychological happiness, Faries et al. explain that decades of research now support the positive relationship between religion/spirituality and physical and mental health, morbidity and mortality (Faries et al., 2025). In line with this, Chang and Lin's research also reveal that Mazu beliefs positively and significantly affect the mental health and positive emotions of its followers in Taiwan. They highlight the important role of culturally-embedded religious practices (Chang & Lin, 2025). Furthermore, people who deeply internalize religious principles tend to have higher levels of subjective well-being (Abdel-Khalek, 2010). Religion can provide a strong framework of meaning to support psychological well-being, rooted in the realization of self-potential (Ryff & Singer, 2008), and positive relationships with others and society, which are important components of subjective well-being (Diener et al., 2018). Furthermore, Joshanloo (2017) explains that in Islamic culture, the concept of well-being is often associated with closeness to God and fulfillment of spiritual goals, which are closely aligned with the idealization of the value of *Insan kamil*.

The Relationship between the Identification of Insan Kamil-based Religious Internalization and Self-determination

In religious internalization, the identification dimension refers to the process by which people integrate their religious values and beliefs as an important part of their identity (Ryan et al., 1993). Identifying with the values of *Insan kamil* helps to achieve spiritual and moral perfection, which can be a strong reference for self-development (Nasr, 1987). Integrating spiritual goals and aspirations into the structure of the self is in line with self-determination (Ryan & Deci, 2000). More autonomous religious internalization, as reflected in the identification dimension, tends to be positively correlated with better psychological functioning (Neyrinck et al., 2010). Mendi & Eldeleklioglu

(2016) found that more integrated religious internalization was associated with higher intrinsic motivation and more effective self-regulation. Furthermore, a study by Ghorbani et al. (2014) in an Iranian Muslim context showed that well-internalized religiosity was positively correlated with better psychological adjustment.

Internalization reflects people's intrinsic tendency to assimilate and integrate external rules into more self-determined ones. External rules/values that have been assimilated in the form of identification become autonomous motivation (Deci et al., 1991). Brandao's research (2025) also shows that emotion regulation within the framework of self-determination tends to be shaped by religion/spirituality.

In this study, the identification dimension of *insan kamil*-based religious internalization demonstrated a statistically significant positive relationship with self-determination ($t = 2.238$, $p = .013$). However, the small effect size ($R^2 = .157$) indicates that only 15.7% of the variance in self-determination is explained by this dimension.

The Relationship between the Identification of Insan Kamil-based Religious Internalization and Psychological Happiness

The identification dimension of *insan kamil*-based religious internalization was demonstrated to have no positive effect on psychological happiness ($t = 0.453$, $p = .325$). The correlation is influenced by various contextual factors. Joshanloo emphasizes that the concept of happiness varies between cultures, and can differ between the happiness associated with fulfilling religious obligations and subjective positive feelings (Joshanloo, 2014). Moreover, there are cultural differences between Indonesian society and the basis for the development of the Oxford Happiness Questionnaire for measuring psychological happiness. Abu-Raiya and Pargament (2011) argue that some forms of Islamic religiosity also have the potential for negative implications for well-being.

In line with this research, Tiliouine et al. (2009) found that the relationship between religiosity and life satisfaction is not always linear. Batson (cited in Bergin, 1991) also found that various types of religiosity could facilitate or inhibit mental health. However, Prati (2024) demonstrated that religion had no effect on mental health, even suggesting that the positive effects of religion on mental health may have been exaggerated in previous studies.

Furthermore, Cucchi and Qoronfleh (2025) criticize the integration of religious and spiritual aspects in today's psychological therapy, which is only at a superficial level. The intersection between culture, spirituality and mental well-being has yet to be explored. In line with this, Joshanloo and Weijers (2024) found that contemporary conceptions of well-being have emerged in Western culture through a gradual accumulation of influences, including the Enlightenment ethos, liberal ideals, romanticism, existentialism, countercultural movements, and modern psychology. Therefore, by highlighting the Western origins of the modern concept of well-being, Joshanloo and Weijers (2024) question its assumption of universality. This shows that a culturally adapted measure of happiness, which includes communal and spiritual satisfaction, is needed to better capture the concept of happiness in the Islamic context.

The Relationship between the Introjection of Insan Kamil-based Religious Internalization and Self-determination

The introjection dimension in religious internalization refers to the process of individuals' adoption of religious values and practices due to internal pressures, such as a sense of obligation or a desire to avoid guilt, together with external pressures such as maintaining self-esteem and self-image. Ryan et al. (1993) found that introjection can have a positive impact on certain aspects of psychological functioning. Deci and Ryan (2000) also argue that although externally regulated motivation (introjection) is not fully autonomous, it

can contribute to the development of more integrated self-regulation over time. The introjection of *insan kamil*-based religious internalization can be the first step towards deeper and more autonomous internalization, thus forming self-determination.

In this study, the identification dimension of *insan kamil*-based religious internalization demonstrated a statistically significant positive relationship with self-determination ($t = 3.064, p = .001$). However, the small effect size ($R^2 = .157$), indicates that only 15.7% of the variance in self-determination is explained by this dimension. In psychological research, it is not uncommon for a construct variable to be only partially explained by certain predictor variables. Furthermore, Vallerand et al. (1997) explain that self-determination is influenced by various social (external) and individual (internal) factors, and the influence of peers, parents and teachers in the context of education.

The Relationship between the Introjection of Insan Kamil-based Religious Internalization and Psychological Happiness

Although introjection is often considered a less autonomous form of motivation, Ryan et al. (1993) demonstrate that it can have a positive impact on mental health and well-being. Introjection is a state of internal control to maintain emotional stability and self-esteem as part of the avoidance of guilt, depression and loss of self-esteem. The process of introjection encourages the achievement of moral and spiritual standards. Although initially driven by external factors, this can contribute to the development of a deeper sense of psychological happiness and life satisfaction.

Tiliouine et al. (2009) show that religiosity, including introjection, is positively correlated with subjective well-being. Even when driven by a sense of obligation, it can provide structure and meaning in life, which can further contribute to psychological happiness. Moreover, in the *pesantren* context, the fulfilling of religious obligations provides

satisfaction through structure and communal approval. Pargament et al. (2005) also found that engagement in religious practices, regardless of the motivational basis, can be a source of psychological strength and support. Furthermore, Ding et al. (2022) highlighted that respondents who adhered to institutional religion had a higher frequency of participation in religious activities, which has a positive impact on subjective well-being.

Although introjection can have some psychological benefits, more autonomous and integrated internalization will generally have an impact with more positive outcomes in the long run (Neyrinck et al., 2010). Moreover, many factors can also change and influence psychological happiness, such as economic conditions, social relationships, and culture (Lomas & VanderWeele, 2023).

In this research, the introjection dimension of *insan kamil*-based religious internalization demonstrated a statistically significant positive relationship with psychological happiness ($t = 3.712$, $p = .000$). However, the small effect size ($R^2 = .157$), indicates that only 15.7% of the variance in psychological happiness is explained by this dimension.

The Role of Self-determination as a Mediator in the Relationship between the Identification of Insan kamil-based Religious Internalization and Psychological Happiness

Self-determination comprises three aspects: autonomy, competence and relatedness. Autonomy is an important component of psychological happiness, providing individuals with direction and purpose in their lives. A sense of competence is also important, as it helps individuals feel capable of achieving their goals, which in turn increases psychological happiness. Furthermore, relatedness strengthens individuals' psychological happiness by providing a sense of togetherness and emotional support. Identification of *insan kamil*-based religious internalization through self-determination in relation to these three aspects can strengthen psychological happiness

Ryan and Deci (2000) found that when individuals feel that these needs are met, they tend to report higher levels of well-being. Vansteenkiste et al. (2006) also found that when individuals internalize religious values autonomously, they tend to experience higher psychological happiness because they feel more empowered and competent in their lives. Additionally, O'Connor and Vallerand (1990) showed that religious internalization mediated by self-determination resulted in greater psychological outcomes. They suggest that religious internalization that is not based on self-determination is positively related to depression and negatively related to life satisfaction, self-esteem and meaning of life.

Ashraf et al. (2023) explain that resilience is related to religious self-regulation, self-determination, and conflict management strategies. Self-determination showed a partial but significant mediating effect. Additionally, Beak et al. (2022) showed that existential awareness and savoring beliefs played an important role in the relationship between religiosity and subjective well-being. The existential awareness and savoring beliefs relationships are closely related to the aspects of self-determination, autonomy, competence and relatedness. Finally, Tang's research (2021) demonstrated that the fulfillment of basic psychological needs contributed to psychological well-being.

In this study, self-determination mediated the relationship between the identification of *insan kamil*-based religious internalization and psychological happiness in statistical results of the indirect relationships ($t = 2.198$, $p = .014$).

The Role of Self-determination as a Mediator in the Relationship between the Introjection of Insan kamil-based Religious Internalization and the Psychological Happiness

The introjection of *insan kamil*-based religious internalization is a process that is driven mostly by guilt, obligation and self-esteem. By avoiding guilt, maintaining self-esteem, and

fulfilling one's obligations, psychological happiness will be strengthened. This is further reinforced by self-determination as a form of relatedness with the environment and society. In this context, support and image from the religious community can increase psychological happiness.

Ryan and Deci (2000) showed that basic human needs for autonomy, competence and relatedness are closely correlated with psychological well-being. In addition, Assor et al. (2009) found that introjection could be converted into more autonomous motivation with the right support, which contributed to better well-being. In this context, community support and personal reflection can help individuals transform introjection into deeper and more authentic identification.

In this study, self-determination mediated the relationship between the introjection of *insan kamil*-based religious internalization and psychological happiness in the statistical results of indirect relationships ($t = 2.995$, $p = .001$). Although introjection is less autonomous, community support can help to transform compliance into authentic motivation.

This study highlights the importance of self-determination as a mediator between *insan kamil*-based religious internalization and psychological happiness. The findings suggest that Islamic education should support self-determination in order to enhance the influence of religious internalization on students' psychological happiness. Methodologically, the study demonstrates strength through the use of SEM-PLS to examine complex relationships and mediation effects. The use of adapted/adopted and validated instruments (CRIS, BPNSS and OHQ) enhances construct validity. Additionally, the application of the concept of *insan kamil* as a basis for religious internalization offers a new perspective in the study of religiosity and psychological happiness in the context of Islam. The study offers an integrative perspective by bridging Islamic theological concepts with contemporary

psychological theories, enriching the discourse in Islamic psychology and positive psychology. However, limitations include the use of convenience sampling among *santri*-background students from a narrow age range, thus limiting generalizability. Additionally, while the internalization scale was adapted for Islamic use, it cannot fully reflect the multidimensional nature of Islamic religiosity. Future studies are encouraged to develop indigenous instruments and include more diverse populations.

Conclusion

This study confirms that *insan kamil*-based religious internalization has a complex relationship with psychological happiness, with self-determination playing a central role as the underlying psychological mechanism. The results show that the identification and introjection of such religious internalization positively correlate with the self-determination of *santri*-background students in Special Region of Yogyakarta.

The most noteworthy study finding is the vital role of self-determination as a mediator. It appears that the identification of *insan kamil*-based religious internalization is not directly related to psychological happiness. Instead, the relationship becomes significant when it is 'bridged' by self-determination, when the internalization is manifested in the fulfilment of psychological needs for autonomy, competence and relatedness. This confirms that simply belief in a value is not enough; the internalization must be integrated and empower the individual in order to produce psychological happiness.

On the other hand, the introjection of *insan kamil*-based religious internalization reveals a direct relationship with psychological happiness, in Addition to an indirect influence through self-determination. This phenomenon suggests that in a communal cultural context such as *pesantren*, adherence to social norms and expectations can provide a sense of security and order that also

contributes to happiness, even if it has not been fully internalized autonomously.

Finally, the research enriches understanding in the field of Islamic psychology by showing that theological concepts such as *insan kamil* can be integrated with modern psychological theories. The practical implication is that Islamic educational

institutions should not only focus on instilling doctrine, but also create an environment that actively supports autonomy, fosters a sense of capability, and strengthens social bonds. Consequently, the process of internalizing high values can run optimally, and effectively increase the psychological happiness of young Muslims.[]

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Author Contribution Statement

Abdulloh Hadziq: Conceptualization; Data Curation; Formal Analysis; Investigation; Methodology; Project Administration; Resources; Visualization; Writing Original Draft; Writing, Review & Editing.
Erika Setyanti Kusumaputri: Conceptualization; Formal Analysis; Methodology; Validation; Writing, Review & Editing
Solmaz Bulut: Methodology Writing, Review & Editing.

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