

The Difference Satisfaction of Life Between Male Student and Female Student of Manjung District Secondary School

Nur Athira Hanis Ishak, Ahmad Rozaini Ali Hasan, Nurul Khairiah Khalid

Universiti Teknologi Mara (UiTM), Seri Iskandar Perak Darul Ridzuan

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v12-i2/7637>

DOI:10.6007/IJARPED/v12-i2/7637

Published Online: 17 June 2023

Abstract

The life satisfaction of each individual differs depending on age, gender, family background and level of education. The life satisfaction issue is crucial because it is one of the reasons why people are enthusiastic about living life. Therefore, this study focused on the differences in the level of life satisfaction among male and female students from National-Type secondary schools in Manjung district. This quantitative study adopted the descriptive approach, which involved the distribution of questionnaires to 366 respondents in order to identify the level of life satisfaction among National-Type secondary school students in Manjung district. The Chi square test was used to determine the differences in the level of life satisfaction. Findings indicate that there is no significant difference in the level of life satisfaction based to the gender of the National-Type secondary school students in Manjung district.

Keywords: Life Satisfaction, Gender Difference, Male, Female, Students, Manjung District

Introduction

Life satisfaction is subjective to every human being. The term 'life satisfaction' is usually associated with a person's happiness in life; hence, each individual's measure and understanding of satisfaction is different. Previously, life satisfaction was a remote concept, but since the emergence of the Y generation, this topic has been increasingly discussed. This is due to the accelerating pace of life that seems to nudge people to stay abreast with the flow in life, especially in relation to work, economy, social and education aspects (Rathakrishnan & Rusdy, 2009). The ever-increasing pressures and responsibilities faced by humans that eventually exceeds their capabilities causes them to experience a certain level of dissatisfaction in life (Koenig, 2009). Life satisfaction for women is more complex compared to men, because when women get married their lives change comparatively as they become wives and mothers (Zakaria et al., 2017). In addition, women are usually lonelier than men. The level of life satisfaction between men and women also differs because the factors that influence their happiness also differs. Men's life satisfaction focuses more on security, health, materialistic issues, autonomy, and income, whereas women focus more on family issues, emotional support, and appreciation (Zakaria et al., 2018).

Global development has made the application of religion and good moral education increasingly difficult for teenagers. This phenomenon is also the result of modernization and culture shock that affects teenagers today (Abshah & Mohd, 2019) coupled with the phases of adolescence itself. They are willing to do anything to obtain satisfaction in life without thinking sensibly or maturely. The loneliness and frustration they experience causes them to rebel. The drive and instinct in these teenagers will drive them to do almost anything to obtain satisfaction in life (Sharif & Roslan, 2011). Adolescents go through numerous significant changes from the emotional, bodily, physical, language, sociological and biological aspects, which are interconnected with each other. The challenges faced by today's teenagers are very different from those of the past. The globalized world is a world without borders and this instigates people to freely explore worldly phenomena without limitations or controls. Teenagers of this era are called technological savvy youths because they all use various forms of technology in their daily lives. However, this is worrying because teenagers will be easily influenced and challenged in terms of beliefs, attitudes, perception and understanding if they are not grounded in strong religious beliefs (Tamuri & Husin, 2017). History has proven that religion beholds innumerable benefits to human life and civilization. Religion is able to help form a true perception in humans that can help them control their behavior and provide a strong spiritual system that acts like a fortress (Mashitah et al., 2011). Thus, this true religion can also help people understand the actual satisfaction in life.

Life Satisfaction

Every human wants to feel the satisfaction in life because it is only human nature to do so. There are many ways to achieve satisfaction in life. Hence, if humans use the wrong method, the satisfaction gained is only temporary and it could even lead unfortunate events. Humans will misconstrue what is satisfaction in life when they do not understand the true meaning of happiness. However, if humans have a clear understanding of the true meaning of happiness, life satisfaction can be easily attained by every human being. The fact is that true happiness occurs when the love for Allah SWT is the love in every human's heart (Albab, 2020). The way to gain His love requires the implementation of certain practices (Pabiyah, 2019). For this reason, the word 'worship' is mentioned repeatedly, which refers to the meaning of devotion and servitude. Performing acts of worship with full obedience and servitude will put people on the path to true faith (Awang, 2011).

When a person has faith (*iman*) and fully practices the commands of Allah SWT, he will definitely experience happiness because his life will be guided in peace and security under the Mercy of Allah SWT (Naquib, 2014). Humans who seek worldly pleasures will experience a decline in the value of their faith. Therefore, people should always strive to seek knowledge to increase the level of their faith while simultaneously contributing to their satisfaction in life (Thowaf et al., 2016). Faith and good deeds are two interrelated concepts. One way to determine a person's faith is through his deeds. Charity is highlighted as a form of good deed and kindness. Good deeds are implemented with the unconditional intention of obtaining rewards and blessings from Allah SWT. This act provides various benefits that influences a person's behavior, attitude, perception and feelings. Good deeds need to be based on faith, otherwise, it cannot be called charity (Saepudin et al., 2017).

Charity has a broad definition and does not only focus on acts of worship but includes everything that entails goodness and rejects evil. The pillar of charity is knowledge and practice. The main principle behind a righteous deed is faith, which constitutes utmost confidence in all the pillars of faith because faith determines the direction of an act and the

intention of that practice. Good deeds that are not based on faith and sincere intentions are worthless. Faith and good deeds are interconnected and inseparable. The virtues of righteous deeds are a peace of mind, absence of any apprehension about worldly affairs as well as a sense of security and peace for its practitioners because of the guarantee promised by Allah SWT (Lucchetti et al., 2016).

Another contributing factor to satisfaction in life is the strength of a person's soul. The heart and soul are where all secrets are kept. Hence, if one wishes to keep a secret, the heart and soul must first be cleansed. Once they are cleansed, only then can the Nur or good light occupy it so that it becomes a vehicle that brings one closer to Allah SWT. A clean heart will enable a person to distinguish between right and wrong, as well as determine whether the pathway to the heart is from Allah SWT or the devil (Rosni, 2019). Imam al-Ghazali said that the duty of the heart is to seek happiness, which can be achieved by preparing the heart to welcome Allah SWT. A pure and cleansed soul will feel guilty if it does something wrong and it will constantly need purification and improvement (Ali, 2019). The soul is closely related to spirituality, and a strong sense of spirituality can trigger a feeling of happiness, relief and gratitude when remembering the love of Allah SWT (Lucchetti et al., 2016). Imam Ibnu Athaillah also mentioned in his book (*Al-Hikam*) about the heart's impact and major role in seeking happiness. Imam al-Ghazali also supported this view by stating that concerns about the state of the heart should be a continuous effort so that the heart can achieve an admirable position (Mustofa, 2020).

The biggest change in a person's life is when he begins to improve his mental state (Zakaria et al., 2017). In fact, happiness does not end with oneself because the ultimate goal is the love for Allah SWT. The first level of happiness is related to the self, while the second is eternal spirituality, which is the basis of life in this world and is not affected by good or bad luck described by the west. Achievement of the second level is equivalent to the first level, whereby what is desired is reduced and what is needed is deemed to be sufficient. This is the preparation for happiness in the afterlife, which is the most basic and genuine happiness and the actual satisfaction in life (Naquib, 2014). Hence, Imam al-Ghazali asserted that there are five stages in the process of achieving happiness, namely the seeking of knowledge about oneself, Allah SWT, about the world and the afterlife, as well as love for the Creator (Albab, 2020).

Descriptive Analysis of Life Satisfaction

The questionnaire in this study is divided into two parts, namely A and B. The life satisfaction questionnaire is related to the construct "love for the Creator". It is divided into 3 parts, namely the strength of faith, strength of charity and strength of the soul. The results of the study are as follows.

Findings Pertaining to the Strength of Faith

No.	Item	Percentage/ Frequency					MIN	S.P	Int
		1	2	3	4	5			
1	I wish to live and die in Islam.	0 (0)	0 (0)	0 (0)	0 (0)	100 (336)	5.00	0.00	ST
2	I am happy to belong to Islam.	0 (0)	0 (0)	0 (0)	91.0 (33)	91.0 (333)	4.91	0.287	ST
3	I am sincere in devoting myself to Allah SWT.	0 (0)	0 (0)	1.4 (5)	8.7 (32)	89.9 (329)	4.89	0.360	ST
4	I am confident that by knowing Allah SWT I can obtain happiness.	0 (0)	0 (0)	0 (0)	10.7 (39)	89.3 (327)	4.89	0.309	ST
5	I will not gamble or consume alcohol because it is forbidden in Islam.	0 (0)	0 (0)	0.8 (3)	9.3 (34)	89.9 (329)	4.89	0.338	ST
6	Islam give me the confidence to face the challenges in life.	0 (0)	0 (0)	3.0 (11)	12.0 (44)	85.0 (311)	4.82	0.457	ST
7	Loving Allah SWT and obeying him prevents me from becoming a slave of lust.	0 (0)	0 (0)	1.4 (5)	12.0 (44)	86.6 (317)	4.85	0.392	ST
8	Seeking knowledge in the name of Allah SWT increases my love for Him.	0 (0)	0 (0)	0 (0)	12.3 (45)	87.7 (321)	4.88	0.329	ST
9	I try to avoid things that can destroy my faith.	0 (0)	0 (0)	0 (0)	16.7 (61)	83.3 (305)	4.83	0.373	ST
10	I know and realize that women should not be overly perfumed when leaving the house.	0 (0)	0.8 (3)	2.7 (10)	18.9 (69)	77.6 (284)	4.73	0.548	ST
11	I try to get closer to Allah SWT by carrying out <i>sunat</i> practices.	0 (0)	0 (0)	3.0 (11)	18.0 (66)	79.0 (289)	4.76	0.493	ST

The strength of faith is a sub-construct under the “love for the Creator” construct and it contains 11 items or statements. Part B refers to religious life, while Part C refers to life satisfaction. The first item in the strength of faith construct is 'I want to live and die in Islam'.

All 336 respondents (100%) answered 'Strongly agree' to this statement, whereas for the statement 'I am happy to belong to Islam' saw 333 respondents (91.0%) indicating 'Strongly agree' and 33 respondents (9.0%) indicating 'Agree'.

Next, 329 respondents (89.0%) indicated 'Strongly agree' for the statement 'I am sincere in devoting myself to Allah SWT', while only 1 respondent (0.3%) indicated 'Strongly disagree'. Then, 327 respondents (89.3%) indicated 'Strongly agree' to the statement 'I am confident that by knowing Allah SWT I can obtain happiness' and 39 respondents (10.7%) indicated 'Agree'. Whereas, 329 respondents (89.9%) indicated 'Strongly agree' to the statement 'I will not gamble and drink alcohol because it is forbidden in Islam', while only 1 respondent (0.8%) indicated 'Not sure'.

As for the statement 'Islam gives me confidence to face the challenges in life', 311 respondents (85.0%) indicated 'Strongly agree', while 11 respondents (3.0%) indicated 'Not sure'. The statement 'Loving Allah SWT and obeying Him prevents me from becoming a slave of lust' received the highest number of responses (317 respondents or 86.6%) for 'Strongly agree', while only 5 respondents (1.4%) indicated 'Not sure'. At the same time, 321 respondents (87.7%) indicated 'Strongly agree' to the statement 'Seeking knowledge in the name of Allah SWT increases my love for Him', while 45 respondents (12.3%) indicated 'Agree' to the statement.

As for the statement 'I try to protect myself from things that can damage faith', 305 respondents (83.3%) indicated 'Strongly agree', while 61 respondents (16.7%) indicated 'Agree'. Meanwhile, 284 respondents (77.6%) indicated 'Strongly agree' for the statement 'I know and realize that women should not wear too much perfume when leaving the house', while 3 respondents (0.8%) indicated 'Disagree'. The statement 'I try to get closer to Allah SWT by practicing circumcision' saw 289 respondents (79.0%) indicating 'Strongly agree', while 11 respondents (3.0%) indicated 'Not sure'.

Findings Pertaining to the Strength of Practices

No.	Item	Percentage/ Frequency					MIN	S.P	Int
		1	2	3	4	5			
1	I try to do the correct thing (<i>istiqomah</i>) by obeying all the commands and abstaining from what is prohibited by Him.	0 (0)	0.3 (1)	0.8 (3)	18.3 (67)	80.6 (295)	4.79	0.445	ST
2	I fast during the month of Ramadan.	0 (0)	0.3 (1)	2.5 (9)	13.7 (50)	83.6 (306)	4.81	0.472	ST
3	I emulate the trusting nature of the Prophet SAW when carrying out my responsibilities.	0 (0)	0.8 (3)	3.0 (11)	25.1 (92)	71.0 (260)	4.66	0.577	ST
4	I will not have casual contact with the opposite sex.	0 (0)	0.3 (1)	2.5 (9)	16.9 (62)	80.3 (294)	4.77	0.492	ST
5	I will always be honest.	0 (0)	0.3 (1)	12.3 (45)	32.0 (117)	55.2 (202)	4.42	0.734	ST
6	I try to conceal my intimate parts	0 (0)	0 (0)	3.0 (11)	23.5 (86)	73.5 (269)	4.70	0.519	ST

	every time I leave the house.								
7		0	0	2.2	21.6	76.2		0.486	ST
	I train myself to always have good intentions.	(0)	(0)	(8)	(79)	(279)	4.74		
8		0	0.3	2.7	12.8	84.2		0.494	ST
	I will perform ablution before prayers.	(0)	(1)	(10)	(47)	(308)	4.81		
9		0	0.3	10.4	29.8	59.6		0.689	ST
		(0)	(1)	(38)	(109)	(218)	4.49		
10	I will recite the al-Quran more than twice a week.	0	0	0	52.7	74.3		0.437	ST
		(0)	(0)	(0)	(94)	(272)	4.80		
11	I feel happy when I am inspired to do good.	0.3	0.3	4.6	25.7	69.1		0.613	ST
		(1)	(1)	(17)	(94)	(253)	4.63		
12	I always try to keep my promises.	0	0.5	4.1	17.5	77.9		0.561	ST
		(0)	(2)	(15)	(64)	(285)	4.73		
13	I will focus attentively when reciting the Al-Quran.	0.3	1.6	15.6	30.1	52.5		0.815	ST
		(1)	(6)	(57)	(110)	(192)	4.33		
14	I am always honest.	0	0	3.8	19.1	77.0		0.523	ST
		(0)	(0)	(14)	(70)	(282)	4.73		
15	I try to maintain a good relationship with Allah SWT.	0	0.8	5.7	23.5	60.9		0.632	ST
		(0)	(3)	(21)	(86)	(256)	4.63		
16	I try to maintain a good relationship with people.	0	0	2.5	16.1	81.4		0.465	ST
		(0)	(0)	(9)	(59)	(298)	4.79		
17	I believe Allah SWT will reward every good deed.	0	0	2.5	19.9	77.6		0.486	ST
		(0)	(0)	(9)	(73)	(284)	4.75		
	I feel happy when practicing the knowledge, I have learned.								

This construct contains 17 items. As for the first item or statement, 'I try to do the correct thing (*istiqomah*) by obeying all the commands and abstaining from what is prohibited by Him', 295 respondents (80.6%) indicated that they 'Strongly agree', while only 1 respondent (0.3%) indicated 'Disagree'. For the next statement, 'I fast during the month of Ramadan'. 306 respondents (83.6%) indicated that they 'Strongly agree', while only 1 respondent (0.3%) indicated 'Disagree'. The statement 'I emulate the trusting nature of the Prophet SAW when carrying out my responsibilities' saw 260 respondents (71.0%) indicating 'Strongly agree', while 3 respondents (0.8%) indicating 'Strongly disagree'.

Next, 294 respondents (80.3%) indicated 'Strongly agree' for the statement 'I will not have casual contact with the opposite sex', while 1 respondent (0.3%) indicated 'Strongly disagree'. Meanwhile, for the statement 'I will always speak the truth', 202 respondents (55.2%) indicated 'Strongly agree', while only 1 respondent (0.3%) indicated 'Strongly disagree'. Then, 269 respondents (73.5%) indicated 'Strongly agree' for the statement 'I try to

conceal my intimate parts every time I leave the house', while 11 respondents (3.0%) indicated 'Very uncertain'.

The statement 'I train myself to always have good intentions' saw 279 respondents (76.2%) indicating 'Strongly agree', while 8 respondents (2.2%) indicating 'Very uncertain'. For the statement 'I will perform ablution before prayers', 308 respondents (84.2%) indicated 'Strongly agree', and 1 respondent (0.3%) indicated 'Strongly disagree'. The statement 'I will read Al Quran more than twice a week' saw 218 respondents (59.6%) indicating 'Strongly agree', while only 1 respondent (0.3%) indicating 'Disagree'.

As for the statement 'I feel happy when inspired to do good', 272 respondents (74.3%) indicated 'Strongly agree', while 94 respondents (25.7%) indicated 'Agree'. The statement 'I always try to keep my promises' saw 253 respondents (69.1%) indicating 'Strongly agree', while 1 respondent (0.3%) indicating 'Strongly disagree'. The next statement, 'I will focus attentively when reciting the al-Quran', saw 285 respondents (77.9%) indicating 'Strongly agree', 2 respondents (0.5%) indicating 'Disagree'.

As for the statement 'I always tell the truth', 192 respondents (52.5%) indicated 'Strongly agree', while 1 respondent (0.3%) indicated 'Strongly disagree'. The next statement, 'I try to maintain a good relationship with Allah SWT', saw 282 respondents (77.0%) indicating 'Strongly agree', while 14 respondents (3.8%) indicating 'Not sure'. Next, the statement 'I try to maintain a good relationship with people' saw 256 respondents (69.9%) indicating 'Strongly agree', while 3 respondents (0.8%) indicating 'Strongly disagree'. The following statement, 'I believe Allah SWT will reward every good deed', saw 298 respondents (81.4%) indicating 'Strongly agree', while 9 respondents (2.5%) indicating 'Strongly disagree'. As for the statement 'I feel happy when practicing the knowledge, I have learned', 219 respondents (59.8%) indicated 'Strongly agree', while 5 respondents (1.4%) indicated 'Disagree'.

Findings on Mental Strength

No.	Item	Percentage/ Frequency					MIN	S.P	Int
		1	2	3	4	5			
1	I am contended when I experience the virtues of faith.	0 (0)	0 (0)	0 (0)	23.5 (86)	76.5 (280)	4.80	0.668	T
2	I feel calm everytime I recite the al-Quran.	0 (0)	0 (0)	0 (0)	0.3 (1)	83.3 (305)	5.91	7.603	T
3	My heart is always at peace.	0.3 (1)	2.2 (8)	13.4 (49)	24.0 (88)	60.1 (220)	4.41	0.897	T
4	I can curb the urge to do evil.	0 (0)	1.4 (5)	14.2 (52)	28.4 (104)	59.8 (219)	4.36	0.838	T
5	I implement the trust given based on the intention of worship in the name of Allah SWT.	0.3 (1)	0.3 (1)	4.4 (16)	20.5 (75)	74.6 (273)	4.66	0.7T13	T
6		0	0.3	1.9	16.9	80.9		0.694	T

		(0)	(1)	(7)	(62)	(296)	4.73	
7	I feel happy when doing good.	0	0.3	3.0	23.2	73.5	0.677	T
8		(0)	(1)	(11)	(85)	(269)	4.77	
		0	0.3	1.1	18.6	81.1	0.701	T
	I always wish to be of some good to people.	(0)	(1)	(4)	(68)	(297)	4.70	
9	Everytime, I commit a sin or do something wrong I will regret it.	0	0	0.5	16.9	82.5	0.657	T
		(0)	(0)	(2)	(62)	(301)	4.82	
10		0	0	1.1	17.2	81.7	0.668	T
	I will feel calm after every prayer session.	(0)	(0)	(4)	(63)	(299)	4.80	
11		0	0.8	6.6	25.1	67.5	0.791	T
	My heart is contended when I remember the love of Allah SWT.	(0)	(3)	(24)	(92)	(247)	4.55	
12		0	0.8	6.8	32.0	60.4	0.761	T
		(0)	(3)	(25)	(117)	(221)	4.55	
13	I am happy with my life as a student.	0	0.3	4.6	24.3	70.8	0.718	T
		(1)	(1)	(17)	(89)	(259)	4.64	
14	I care about other people.	0	0	2.5	18.0	79.5	0.694	T
		(0)	(0)	(9)	(66)	(291)	4.73	
15	I am responsible for all my actions.	0	0.3	2.5	19.7	77.6	0.686	T
		(0)	(1)	(9)	(72)	(284)	4.75	
16	I feel calm every time I fulfil my trust and responsibilities well.	0	0	1.9	16.9	81.1	0.686	T
		(0)	(0)	(7)	(62)	(297)	4.75	
	I feel happy when I unconditionally accept (<i>redha</i>) everything Allah SWT gives me.							
	I believe that the practice of every sunnah acts as a cure for every disease and evil.							

There are 16 items in the last construct (see Table 4.14), which is mental strength. The first statement, 'I am contended when I experience the virtues of faith', saw 280 respondents (76.5%) indicating 'Strongly agree', while 86 respondents (23.5%) indicating 'Agree'. The statement 'I feel calm every time I recite the al-Quran' witnessed 305 respondents (83.3%) indicating 'Strongly agree', while only 1 respondent (0.3%) indicating 'Very uncertain'.

The next statement, 'my heart is always at peace', saw 219 respondents (58%) indicating 'Strongly agree', while 5 respondents (1.4%) indicating 'Disagree'. Meanwhile, a total of 206 students (56.3%) indicated 'Strongly agree' for the statement 'I can curb the urge to do evil', while only 2 respondents (0.5%) indicated 'Strongly disagree'. The statement 'I implement the trust given based on the intention of" worship in the name of Allah SWT"', saw 272 respondents (74.6%) indicating 'Strongly agree', while only 1 respondent (0.3%) indicating 'Strongly disagree'.

The following statement, 'I feel happy when I do good', saw 296 respondents (80.9%) indicating 'Strongly agree', while 1 respondent (0.3%) indicating 'Disagree'. The statement 'I always wish to be of some good to people', saw 269 respondents (73.5) indicating 'Strongly agree', while only 1 respondent (0.3%) indicating 'Strongly disagree'. The statement 'Every time I commit a sin and make a mistake, I will regret it' also saw 297 respondents (81.1%) indicating 'Strongly agree', while 1 respondent (0.3%) indicating 'Strongly disagree'. As for the next statement, 'I will feel calm after every prayer session', 299 respondents (81.7%) indicated 'Strongly agree', while 4 respondents (1.1%) indicating 'Not sure'.

For the statement 'my heart is contended when I remember the love of Allah SWT', 301 respondents (82.3%) indicated 'Strongly agree', while 2 respondents (0.5%) indicated 'Strongly disagree'. The statement 'I am happy with my life as a student' saw 247 respondents (67.5%) indicating 'Strongly agree', while 3 respondents (0.8%) indicating 'Strongly disagree'. Whereas, 'I care about other people' saw 221 respondents (60.4%) indicating 'Strongly agree', while 3 respondents (0.8%) indicating 'Disagree'.

As for the next statement, 'I am responsible for all my actions', 259 respondents (70.8%) indicated 'Strongly agree', with only 1 respondent (0.3%) indicating 'Disagree', which is also the least response received for the statement. The statement 'I feel calm every time I fulfil my trust and responsibilities well', saw 291 respondents (79.5%) indicating 'Strongly agree', while 10 respondents (2.7%) indicating 'Not sure', which is the least number of responses for this statement. Whereas for the statement 'I feel happy when I unconditionally accept (*redha*) everything Allah SWT gives me', 284 respondents (77.6%) indicated 'Strongly agree', with only 1 respondent (0.3%) indicated 'Disagree'. The last statement, 'I believe that the practice of every Sunnah acts as a cure for every disease and evil', saw 297 respondents (81.1%) indicating 'Strongly agree', while 7 respondents (1.9%) indicating 'Very uncertain'. The overall mean value and its summary show a very high mean score.

Findings of the Chi-Square Test

This study conducted Chi-square and Mann–Whitney (MW) U tests (inferential data analysis) to assess the difference in life satisfaction levels according to gender. The Chi-square test (inference data analysis) is a type of nonparametric statistics and is used to determine and identify the significant relationship between two variables (Othman, 2020). The Mann–Whitney U test is used to determine the difference between samples that are not normally distributed (Othman, 2020). The Chi-square test (statistical inference method) is a non-parametric test that does not require data in normal conditions to determine if there is a difference between two categories or groups. The findings are as follows:

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	44.311 ^a	50	.700
Likelihood Ratio	52.424	50	.380
Linear-by-Linear Association	1.873	1	.171
N of Valid Cases	366		

a. 84 cells (82.4%) had an expected count of less than 5. The minimum expected count is .45.

Based on the table above, the Pearson chi-square value is 44.311, with the value of $p=.700$ ($p>.05$). This shows that there is no significant difference in the level of life satisfaction based on the gender of national-type school students in Manjung district (Chua, 2020). Therefore, it can be concluded that there is no significant difference in the level of life satisfaction based on the gender of national-type school students in Manjung district.

Acknowledgement

In the name of Allah SWT, the Most Gracious and the Most Merciful. Blessings and salutations upon the Prophet Muhammad SAW and his family members, companions and all Muslims. All praise to Allah SWT, the Lord of the universe, with His abundance and grace that has allowed us to successfully finish writing this journal. Thanks to kaizen for giving us the opportunity. Heartfelt thanks to all parties who have contributed their viewpoints, thoughtful ideas, and revision of this paper so that it is of a high quality and can contribute to the existing corpus of knowledge.

Corresponding Authors

Nur Athira Hanis Binti Ishak

Universiti Teknologi Mara, Seri Iskandar Perak Darul Ridzuan.

References

- Abshah, A. A. B., & Mohd, I. H. (2019). Faktor keterlibatan remaja dengan masalah sosial (Factors Influencing Teens with Social Problems). *Jurnal Hadhari: An International Journal*, 11(1), 1-17. ISSN 1985-6830.
- Ali, A. (2018). *Heart Therapy Forty Hadith In Tazkiyah And Soul Purification* (p.287). Selangor Darul Ehsan, Malaysia: Dakwah Center Bookstore. ISBN 9789675699535.
- Albab, U. (2020). *Konsep Bahagia Menurut Al-Ghazali* (Doctoral dissertation, Institut Agama Islam Negeri Purwokerto (IAIN)).
- Awang, A. (2011). *Penghayatan ibadah dan kesannya terhadap hubungan sosial di kalangan pelajar Sekolah Menengah Kebangsaan Agama Tok Jiring, Kuala Terengganu/Aerisuli binti Awang* (Doctoral dissertation, University of Malaya).
- Koenig, H. G. (2009). Religion, Spirituality, and Anxiety Disorder. In Huguelet, P. (Eds.), *Religion and Spirituality in Psychiatry* (pp. 128– 143). New York: Cambridge University Press. DOI:10.1016.
- Lucchetti, G., Ramakrishnan, P., Karimah, A., Oliveira, G. R., Dias, A., Rane, A., ... & Lucchetti, A. L. (2016). Spirituality, Religiosity, and Health: A Comparison of Physicians' Attitudes in Brazil, India, and Indonesia. *International Journal of Behavioral Medicine*, 23, 63-70. DOI: 10.1007.

- Mashitah, S., Marina, M. A. M., Roslizawati, M. R., & Fazrul, W. M. A. W. R. (2011). Agama Sebagai Faktor Pelestarian Pembangunan Mapan: Nilainya Dari Perspektif Kehidupan Belia Masa Kini. In Tarek, L., Wahidah, N. F., & Asma, W. S., *World Congress Islamic History and Civilization: Human Development* (pp. 1-23). Kuala Lumpur, Malaysia: Universiti of Malaya. ISBN 97898341326.
- Mustofa, B. (2020). *Proses Kebahagiaan: Mengaji Kîmiyâ'us Sa'âdah Imam Al Ghazali*. Pasar Minggu Jakarta Selatan, Republik Indonesia: PT Qaf Media Kreatif. ISBN: 9786025547560.
- Naquib, S. M. A. (2014). *Ma'na Kebahagiaan Dan Pengalamannya Dalam Islam*. Kuala Lumpur, Malaysia: Islamic Banking and Finance Institute Malaysia (IBFIM). ISBN 9839379240.
- Talib, O. (2020). *Tulis Tesis Cepat Efektif Dan Efisyen*. Bangi. MPWS Rich Publications. ISBN 978-967-12021-2-8.
- Pabiyah. (2019). *Cinta Dua Hala: Cinta Hamba Kepada Allah Dan Cinta Allah Kepada Hamba*. Selangor, Pusat Islam Universiti Universiti Putra Malaysia. Suara PIU 0/15.
- Rathakrishnan, B., & Rusdy, S. N. F. (2015). *Hubungan Antara Ketegasan Diri Dan Kepuasan Hidup Generasi Y di Sabah*. *Institut Penyelidikan Pembangunan Belia Malaysia. Malaysian Journal of Youth Studies*, 34(12), 35-48.
- Rosni, W. (2019). Analisis Huraian Sufistik terhadap Hadis (Penolakan Perkara Bidaah) oleh Al Taftazani (792H) Di Dalam Alarba'in Al-Nawawiyah Serta Perbandingannya Dengan Hikam Melayu Tok Pulau Manis. In *5th International Seminar on Islamiyyat Studies (IRSYAD 2019)*. eISBN 978-967-2122-82-1).
- Saepudin, D. M., Solahudin, M., & Khairani, I. F. S. R. (2017). Iman Dan Amal Saleh Dalam Alquran (Studi Kajian Semantik). *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir*, 2(1), 10-20. DOI: 10.15575.
- Sharif, Z., & Roslan, M. N. (2011). Faktor-faktor yang mempengaruhi remaja terlibat dalam masalah sosial di Sekolah Tunas Bakti, Sungai Lereh, Melaka. *Journal of Education Psychology & Counseling*, 1(7), 115-140. ISSN 2231-735X.
- Tamuri, A. H., & Husin, N. H. (2017). Pendidikan Abad Ke-21 Dalam Kepelbagaian Budaya: Cabaran dan Harapan. In *Kertas kerja dibentangkan dalam Seminar Pedagogi Antarabangsa ke-8 (PEDA8)*. Kuala Lumpur: Institut Pendidikan Guru Kampus Ilmu Khas, September.
- Thowaf, S. M., Hidayah, M., & Arikhah, A. (2016). Penguatan Iman Melalui Penghayatan Agama Dan Ketrampilan Ekonomi Kreatif Dengan Pemanfaatan Teknologi Kimia Rumah Tangga Untuk Warga Tambak Lorok Semarang Utara. *Dimas: Jurnal Pemikiran Agama untuk Pemberdayaan*, 15(1), 57-70. DOI:10.21580.
- Zakaria, S. M., Subhi, N., Kadir, N. B. A., & Ismail, K. (2017). Kriteria Kepuasan Hidup Daripada Perspektif Wanita Pertengahan Usia Bekerjaya Di Hulu Langat, Selangor: The Criteria of Life Satisfaction from The Perspectives of Middle-aged Career Women in Hulu Langat, Selangor. *The Sultan Alauddin Sulaiman Shah Journal (JSASS)*, 4(2), 106-116.
- Zakaria, S. M., Kadir, N. B. Y. A., Subhi, N., & Ismail, K. (2018). Kepuasan Hidup Wanita Pertengahan Usia: Perbezaan Gender dan Status Perkahwinan. *Jurnal Sultan Alauddin Sulaiman Shah*, 5(1), 223-233.