



Islamic Self-Compassion as a Mediator of Religiosity and Healthy Lifestyle among Muslim Women: Evidence from the HLAR Community

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Abstract

This study aims to examine the influence of Islamic religiosity on the healthy lifestyle of Muslim women, both directly and through the mediating role of Islamic self-compassion. Religiosity is believed to play an important role in shaping well-being; however, the internalization of spiritual values does not always translate into healthy behaviors without the presence of self-compassion. This study employed a quantitative approach with an explanatory research design. The participants were Muslim women who are members of the HLAR Community, selected using a purposive sampling technique. Data were collected through a Likert-scale-based questionnaire and analyzed using mediation analysis techniques. The findings indicate that Islamic religiosity has a positive effect on the healthy lifestyle of Muslim women, both directly and indirectly through Islamic self-compassion. In addition, Islamic religiosity positively influences Islamic self-compassion, which in turn promotes the adoption of a healthy lifestyle. These findings highlight that Islamic self-compassion functions as a psychological and spiritual mechanism that bridges religious values and healthy lifestyle behaviors among Muslim women, while also offering theoretical contributions and practical implications for developing interventions that integrate spirituality and health.

Keywords: Religiosity, Self-Compassion, Healthy Lifestyle, Muslim Women, Psychology.

INTRODUCTION

The world has witnessed a significant increase in mental health disorders over the past two decades, including anxiety, depression, emotional exhaustion, and existential crises. Global reports indicate that women exhibit a higher prevalence of psychological disorders than men, particularly during early to middle adulthood (WHO, 2022). This challenge becomes more complex as women not only face modern social and economic pressures but also moral and spiritual demands in maintaining their Islamic identity amid increasingly secular global currents (Haque et al., 2014; Malik & Bashir, 2016). This condition often generates tension between religious practices and psychological experiences, ultimately affecting overall well-being.

Humans are viewed as holistic entities composed of the body (jasad), soul (nafs), heart (qalb), and spirit (ruh), thus health is not solely measured by

physical aspects but also by psychological and spiritual balance. Imbalances across these dimensions may give rise to phenomena such as spiritual exhaustion, excessive guilt, and a tendency toward self-criticism, even when individuals outwardly appear religious. This phenomenon reflects a gap between formal religiosity and internal spiritual experience, which in psychological literature is often associated with low levels of self-compassion (Neff, 2003; Gilbert, 2014). Within the Islamic context, this concept evolves into Islamic self-compassion, integrating the values of rahmah (compassion), sabr (patience), tawakkal (trust in God), and husnuzan billah (positive assumption toward God) as foundations for emotional regulation and self-acceptance (Nashori, 2019; Abu-Raiya & Pargament, 2015).

Islamic self-compassion is not merely an adaptation of Western constructs, but rather a psycho-spiritual framework rooted in Islamic teachings. The Qur'an explicitly prohibits despair of Allah's mercy and encourages constructive self-acceptance (QS. Az-Zumar: 53). From a psychological perspective, this value reflects an individual's capacity to accept personal limitations without falling into pathological guilt, while maintaining hope for self-improvement. Several studies have shown that self-compassion plays a significant role in enhancing psychological well-being and promoting healthy lifestyle behaviors (Neff, 2003; Sirois et al., 2015; Rahman, 2021; Fatimah, 2023). However, within the context of Muslim women, spiritual dimensions such as dhikrullah (remembrance of God), tawakkal, and muraqabah (spiritual awareness of God's presence) serve as essential elements that enrich the concept in alignment with Islamic values.

Islamic religiosity itself is a multidimensional construct that extends beyond ritual practices to include awareness of God's presence (ihsan), meaning in life, and spiritual orientation (Pargament, 2011). Individuals with higher levels of religiosity tend to exhibit better emotional regulation and a stronger inclination toward healthy lifestyles. However, previous studies suggest that the relationship between religiosity and health behaviors is not always direct, but rather mediated by certain psychological mechanisms (Hayes, 2018; Toussaint et al., 2016). In this context, Islamic self-compassion has the potential to serve as a key mechanism bridging faith-based values with everyday life practices, including the adoption of healthy lifestyles.

A healthy lifestyle in Islam is regarded as part of a divine trust (amanah) and a form of worship to Allah, encompassing a balance between physical activity, nutrition, rest, and mental health. Nevertheless, in reality, many Muslim women still face difficulties in consistently maintaining a healthy lifestyle, particularly due to psychological pressures, stress, and internal conflicts between religious expectations and personal conditions. In such situations, Islamic self-compassion enables individuals to care for themselves not merely

due to social demands, but as an expression of gratitude and appreciation for the body entrusted to them by Allah.

Although research on self-compassion and health has grown rapidly, studies integrating these three variables within an Islamic psychological framework remain limited. Most existing research still relies on Western conceptual approaches that do not fully capture the spiritual experiences of Muslim women. Empirical evidence examining the mediating role of Islamic self-compassion in the relationship between Islamic religiosity and healthy lifestyle behaviors is still scarce. Therefore, this study aims to address this gap by testing a mediation model of Islamic self-compassion in the relationship between Islamic religiosity and healthy lifestyles among Muslim women. This study is expected to contribute theoretically to the development of Islamic psychology and offer practical implications for designing interventions that integrate spiritual and health dimensions.

Literature Review

The literature review in this study is constructed upon an integration of modern psychological perspectives and Islamic psychology in understanding the relationship between religiosity, Islamic self-compassion, and healthy lifestyles among Muslim women. Islamic religiosity is conceptualized as a profound awareness of the presence of Allah SWT that guides all aspects of life, not merely in the form of ritual practices, but also as an existential orientation shaping meaning in life and emotional regulation.

Al-Ghazali conceptualized religiosity as a process of tazkiyah al-nafs, namely the purification of the soul through a sincere and continuous relationship with Allah. This perspective aligns with the psychology of religion, which positions religiosity as a meaning-making system that helps individuals cope with stress and life dynamics (Pargament, 2011). Religiosity encompasses dimensions such as faith (iman), worship (ibadah), spiritual awareness (muraqabah), gratitude (syukur), and trust in God (tawakal), all of which function as internal frameworks shaping attitudes, emotions, and daily behavior (An-Nahlawi, 2010; Hidayat, 2018). Several studies have demonstrated that higher levels of religiosity are associated with healthier lifestyle behaviors, as individuals perceive the body as a trust (amanah) that must be preserved (Mahmood, 2020; Fatimah, 2023).

In modern psychology, self-compassion is defined as an individual's ability to treat oneself with kindness, recognize suffering as part of the shared human experience, and maintain mindful awareness of emotions without avoidance (Neff, 2003). This construct consists of three main components: self-kindness, common humanity, and mindfulness. The concept has evolved into Islamic self-compassion, which extends beyond autonomous self-acceptance and is rooted

in the transcendental relationship between humans and Allah. Islamic self-compassion reflects a compassionate attitude toward oneself grounded in the values of tauhid, rahmah, sabr, tawakal, and husnuzan billah (Nashori, 2019; Abu-Raiya & Pargament, 2015). Individuals not only accept their limitations but also interpret them as part of a spiritual journey toward closeness with Allah. Psychologically, Islamic self-compassion functions as an emotional regulation mechanism that helps individuals manage guilt, failure, and suffering constructively, thereby preventing excessive self-criticism and spiritual despair.

A healthy lifestyle in the Islamic perspective is a manifestation of human responsibility in maintaining the trust (amanah) of the body granted by Allah SWT. This concept encompasses a balance between physical, mental, and spiritual aspects, including halal and healthy dietary practices, physical activity, adequate rest, personal hygiene, and stress management. In health psychology literature, a healthy lifestyle is understood as a set of health-promoting behaviors aimed at enhancing well-being and quality of life (Walker, Sechrist, & Pender, 1995). Research indicates that healthy behaviors are strongly influenced by psychological factors such as emotional regulation, intrinsic motivation, and meaning in life, which, in the context of Muslim women, are closely linked to religious values.

The relationship between religiosity, Islamic self-compassion, and healthy lifestyle behaviors can be explained through a theoretical framework that positions religiosity as a source of values and meaning, while Islamic self-compassion acts as a psychological mechanism that translates these values into concrete behaviors. Islamic religiosity enhances awareness of Allah's compassion, which in turn encourages individuals to adopt a more compassionate attitude toward themselves. This disposition enables individuals to cope adaptively with failure and life stressors, thereby fostering greater consistency in maintaining health. This model is consistent with theories of religious coping and emotion regulation, which assert that the influence of religiosity on behavior is mediated by internal psychological processes (Pargament, 2011; Hayes, 2018; Toussaint et al., 2016). Empirical studies have shown that self-compassion is positively associated with healthy lifestyle behaviors, including diet, physical activity, and disease prevention (Sirois et al., 2015; Dunne et al., 2021).

Islamic self-compassion is positioned as a crucial mediating variable in the relationship between Islamic religiosity and healthy lifestyles. In the absence of self-compassion, religiosity may develop into religious perfectionism, which can increase psychological distress and hinder self-care behaviors. Conversely, the presence of Islamic self-compassion facilitates a more adaptive internalization of spiritual values, promoting sustainable healthy lifestyle practices (Neff, 2011; Maktar et al., 2025). Empirical findings also suggest that

Islamic value-based self-compassion can mediate the relationship between religiosity and psychological well-being (Cinaroglu, 2024), indicating its potential role in the context of physical health and health behaviors. However, studies integrating Islamic religiosity, Islamic self-compassion, and healthy lifestyle behaviors within a single empirical model remain limited. Most prior research continues to rely on Western frameworks that do not fully capture the spiritual experiences of Muslim women. Therefore, this study seeks to address this gap by examining the mediating role of Islamic self-compassion in the relationship between Islamic religiosity and healthy lifestyle behaviors among Muslim women, with the expectation of contributing to the theoretical development of Islamic psychology and offering practical implications for interventions that integrate spiritual and health dimensions.

RESEARCH METHODS

This research methodology is systematically designed to examine the relationship between Islamic religiosity, Islamic self-compassion, and healthy lifestyles among Muslim women using a quantitative approach with an explanatory research design. This approach enables the objective measurement of abstract psychological constructs through standardized psychometric instruments (Creswell, 2014; DeVellis, 2017). Grounded in a theory-driven framework, this study draws upon theories of religious coping and emotion regulation, which explain that the influence of religiosity on behavior operates through internal psychological mechanisms (Pargament, 2011; Hayes, 2018). In the proposed mediation model, Islamic religiosity serves as the independent variable, healthy lifestyle as the dependent variable, and Islamic self-compassion as the mediating variable.

Islamic religiosity reflects the quality of an individual's relationship with Allah, encompassing dimensions of belief, practice, experience, knowledge, and moral consequences (Glock & Stark, 1965; Nashori & Mucharam, 2002). Islamic self-compassion is conceptualized as a compassionate attitude toward oneself grounded in the values of rahmah (compassion), sabr (patience), syukur (gratitude), and tawakal (trust in God) (Neff, 2003; Nashori, 2019), while a healthy lifestyle encompasses a balanced pattern of physical, mental, and spiritual behaviors (Walker, Sechrist, & Pender, 1995).

The participants of this study are Muslim women who are members of the HLAR community, selected through purposive sampling based on predefined research criteria (Creswell, 2014). Data were collected online using a five-point Likert scale questionnaire adapted from previously validated and reliable instruments. Data analysis was conducted using mediation analysis in JASP software to examine both direct and indirect effects among variables. Construct validity was assessed through factor analysis, while reliability was evaluated using Cronbach's alpha, meeting the standards of internal consistency

(DeVellis, 2017; Nunnally & Bernstein, 1994; Field, 2018). All research procedures were conducted in accordance with ethical principles in psychological research, including informed consent, confidentiality, and voluntary participation (APA, 2020).

RESULT AND DISCUSSION

The results of the descriptive statistical analysis indicate that, in general, respondents demonstrate moderate to high levels of Islamic religiosity, Islamic self-compassion, and healthy lifestyle behaviors. This pattern reflects the characteristics of the study population, which consists of Muslim women from a community with a strong religious orientation and a commitment to a healthy lifestyle grounded in Islamic values. According to Field (2018), such descriptive findings suggest that the data fall within a reasonable range and are suitable for further analysis using inferential models.

The reliability and validity tests show that all research constructs possess adequate internal consistency and construct validity. The Cronbach's alpha and composite reliability values, which exceed the thresholds recommended by Nunnally and Bernstein (1994), indicate that the instruments used are capable of measuring Islamic religiosity, Islamic self-compassion, and healthy lifestyle behaviors in a stable and accurate manner. This is essential because spiritual and psychological constructs are latent in nature and can only be assessed through valid and reliable indicators (DeVellis, 2017).

The structural model analysis reveals that Islamic religiosity has a positive and significant effect on Islamic self-compassion. This finding is consistent with the religious coping theory proposed by Pargament (2011), which states that faith and closeness to God enhance individuals' ability to regulate emotions, accept personal limitations, and interpret suffering in an adaptive manner. In the context of Muslim women, strong religiosity enables individuals to perceive life challenges as part of divine wisdom, thereby fostering a compassionate attitude toward themselves.

Islamic self-compassion is also found to have a positive effect on healthy lifestyle behaviors. This finding aligns with the health psychology literature, which suggests that self-compassion promotes self-care behaviors, adherence to healthy habits, and effective stress management (Neff & Germer, 2013; Sirois et al., 2015). From an Islamic perspective, Islamic self-compassion functions as a mechanism that transforms faith-based values into concrete actions, whereby Muslim women care for their bodies and minds as a trust (*amanah*) from Allah, rather than as a response to perfectionistic demands or social pressures.

The mediation analysis results indicate that Islamic self-compassion mediates the relationship between Islamic religiosity and healthy lifestyle behaviors. This

finding supports the mediation model proposed by Hayes (2018), which suggests that the effect of one variable on another often operates through specific psychological mechanisms. In this study, Islamic religiosity influences healthy lifestyle behaviors not only directly but also indirectly through the enhancement of self-compassion. Islamic self-compassion thus acts as a bridge connecting faith-based values with daily health behaviors.

Overall, these findings provide empirical support for the framework of Islamic psychology, which emphasizes the integration of faith, emotional regulation, and behavior. The results extend the existing literature by demonstrating that Islamic self-compassion is a key construct in explaining how religiosity translates into tangible health and well-being outcomes among Muslim women. Therefore, Chapter IV not only presents statistical findings but also offers a scientific foundation for developing Islamic psychology interventions that focus on enhancing religiosity and self-compassion as pathways toward a healthy lifestyle. This chapter presents the results of data analysis based on JASP output, with descriptive statistics indicating that respondents generally exhibit adequate levels of Islamic religiosity, Islamic self-compassion, and healthy lifestyle behaviors.

The results of the mediation analysis using JASP show that Islamic religiosity has a significant effect on healthy lifestyle behaviors among Muslim women, both directly and indirectly through Islamic self-compassion. Islamic self-compassion is also found to have a significant effect on healthy lifestyle behaviors. The mediation test indicates that Islamic self-compassion functions as a partial mediator, meaning that it strengthens the relationship between Islamic religiosity and healthy lifestyle behaviors without eliminating the direct effect of religiosity. Thus, the hypothesis is supported, confirming that Islamic religiosity significantly influences healthy lifestyle behaviors both directly and through Islamic self-compassion, which acts as a partial mediator strengthening this relationship.

Validity and Reliability Testing

The validity assessment in this study was conducted in two stages, namely expert judgment to evaluate content validity and Principal Component Analysis (PCA) to examine construct validity. The results of the expert judgment indicated that the research instrument was suitable for use after revisions were made based on expert feedback, particularly regarding the refinement of terminology, the sharpening of indicators, and the adjustment to the context of a sunnah-based healthy lifestyle. This suggests that the instrument has fulfilled both face validity and content validity.

The results of the PCA revealed that all items within the variables of Islamic religiosity, Islamic self-compassion, and healthy lifestyle exhibited factor

loadings above the recommended minimum threshold, and were therefore considered valid in terms of construct validity. The Chi-Square significance values for each model were also found to be significant, indicating that the resulting factor structure was consistent with the hypothesized model. Furthermore, the results of Confirmatory Factor Analysis (CFA) reinforced these findings, showing that all constructs had standardized loading factors exceeding the recommended criteria (Hair et al., 2019), thereby meeting the requirements for good convergent validity. The reliability test demonstrated that all instruments possessed a high level of internal consistency. The Cronbach's alpha coefficients for each variable exceeded the minimum acceptable threshold commonly applied in social and psychological research (Nunnally & Bernstein, 1994), indicating that each item within the scale consistently measured the same construct. Therefore, all instruments used in this study are deemed valid and reliable, and are appropriate for further analysis in structural model testing.

Mediation Analysis Using JASP

The results of the structural model analysis using the Mediation Analysis approach in JASP indicate that the relationships among variables in this study are statistically significant and consistent with the proposed mediation model. Overall, all tested pathways demonstrate a very high level of significance ($p < 0.001$), suggesting that Islamic religiosity, Islamic Self-Compassion (ISC), and Muslim women's healthy lifestyle are systematically and empirically interrelated. The direct effect testing shows that Islamic religiosity has a positive and significant effect on Muslim women's healthy lifestyle, with a standardized coefficient of 0.254 ($z = 4.846$; $p < 0.001$). This finding suggests that higher levels of religiosity are associated with a greater tendency to adopt a healthy lifestyle. Furthermore, the total effect analysis reveals that the overall influence of religiosity on healthy lifestyle is substantially higher, with a coefficient of 0.698 ($z = 16.386$; $p < 0.001$), reflecting the presence of an indirect contribution through a mediating variable.

Islamic religiosity is also found to have a strong positive effect on Islamic Self-Compassion, with a standardized coefficient of 0.642 ($z = 13.165$; $p < 0.001$). This indicates that increased religiosity is associated with a greater capacity for individuals to treat themselves with compassion, patience, and adaptability in facing difficulties. In addition, Islamic Self-Compassion shows a significant effect on healthy lifestyle, with a standardized coefficient of 0.691 ($z = 15.118$; $p < 0.001$), suggesting that individuals with higher levels of self-compassion tend to exhibit healthier lifestyle behaviors.

The indirect effect analysis further demonstrates that the mediating pathway from Islamic religiosity through Islamic Self-Compassion to healthy lifestyle is also significant, with a coefficient of 0.444 ($z = 10.109$; $p < 0.001$). This finding

confirms that Islamic Self-Compassion functions as an effective mediator in linking religiosity with healthy lifestyle behaviors. In other words, part of the effect of religiosity on healthy lifestyle operates indirectly through the enhancement of individuals' capacity for compassionate and adaptive self-regulation. Overall, the analysis supports the proposed mediation model empirically. Islamic religiosity not only exerts a direct effect on healthy lifestyle but also has a significant indirect effect through Islamic Self-Compassion. Therefore, Islamic Self-Compassion can be classified as a partial mediator in the relationship between Islamic religiosity and Muslim women's healthy lifestyle, as both direct and indirect pathways are statistically significant.

Direct Effect of Religiosity on Healthy Lifestyle

The analysis results indicate that religiosity has a positive and significant direct effect on healthy lifestyle ($\beta = 0.254$; $z = 4.013$; $p < 0.001$; 95% CI = 0.13–0.38). This finding suggests that the higher the level of religiosity among Muslim women, the better the healthy lifestyle they adopt. Thus, religiosity is confirmed as a meaningful predictor of healthy lifestyle behavior.

Indirect Effect through Islamic Self-Compassion

The indirect effect testing within the mediation model shows that Islamic religiosity has a significant indirect effect on Muslim women's healthy lifestyle through Islamic Self-Compassion. The indirect path coefficient is $\beta = 0.44$ with a significance level of $p < 0.001$, and a 95% confidence interval ranging from 0.23 to 0.51. Since the confidence interval does not include zero, the mediating effect is statistically significant. This finding indicates that Islamic religiosity not only exerts a direct influence on healthy lifestyle behavior but also operates through an internal psychological mechanism in the form of Islamic Self-Compassion. Islamic religiosity contributes to fostering a compassionate attitude toward oneself, which in turn promotes healthier lifestyle practices. Therefore, Islamic Self-Compassion functions as a mediating pathway that strengthens the relationship between religiosity and the implementation of health behaviors in the daily lives of Muslim women.

Total Effect of Religiosity on Healthy Lifestyle

The results further show that the total effect of Islamic religiosity on healthy lifestyle, encompassing both direct and indirect influences, is significant, with a coefficient of $\beta = 0.40$ ($p < 0.001$; 95% CI = 0.23–0.57). This suggests that Islamic religiosity plays a strong and comprehensive role in shaping Muslim women's healthy lifestyle behaviors, both directly and through internal psychological mechanisms. More specifically, the direct effect of religiosity on healthy lifestyle yields a coefficient of $\beta = 0.254$ ($z = 4.013$; $p < 0.001$; 95% CI = 0.13–0.38), confirming that increased religiosity is positively associated with improved healthy lifestyle behaviors. Meanwhile, the indirect effect through Islamic Self-

Compassion is also significant, with a coefficient of $\beta = 0.44$ ($p < 0.001$; 95% CI = 0.23–0.51).

These findings indicate that Islamic religiosity enhances individuals' capacity to develop self-compassion, which subsequently contributes to more consistent healthy behaviors. Based on these results, Islamic Self-Compassion can be categorized as a partial mediator in the relationship between Islamic religiosity and healthy lifestyle. In other words, Islamic religiosity influences healthy lifestyle both directly and indirectly through the enhancement of Islamic Self-Compassion. This Islam-based psychological mechanism represents an important pathway in transforming religious beliefs into tangible and sustainable health behaviors.

Comparison of Effect Strengths

The strength of relationships among variables in the mediation model demonstrates a consistent and hierarchical pattern. The direct effect of Islamic religiosity on healthy lifestyle is categorized as moderate ($\beta = 0.254$), indicating a meaningful but not dominant contribution. In contrast, the effect of Islamic religiosity on Islamic Self-Compassion is strong ($\beta = 0.642$), suggesting that religious values significantly shape self-compassionate attitudes. Furthermore, the effect of Islamic Self-Compassion on healthy lifestyle is very strong ($\beta = 0.691$), indicating its dominant role in promoting healthy behavior. The indirect pathway (REL \rightarrow ISC \rightarrow HL) also shows a high level of influence ($\beta = 0.444$), while the total effect of religiosity on healthy lifestyle is categorized as very strong ($\beta = 0.698$), reflecting the cumulative impact of both direct and indirect effects.

Overall Interpretation of Mediation Analysis

The results of the Mediation Analysis using JASP confirm that Islamic Self-Compassion is a key psychological mechanism bridging the influence of Islamic religiosity on healthy lifestyle. Muslim women with higher levels of religiosity tend to develop stronger Islamic Self-Compassion, reflected in attitudes of patience, self-acceptance, and kindness toward oneself. These attitudes ultimately encourage individuals to maintain their health more consistently across physical, mental, and spiritual dimensions. Islamic Self-Compassion not only serves as a mediator but also acts as an amplifying factor that transforms religious values into sustainable healthy lifestyle behaviors.

Research Hypotheses

H1: Islamic religiosity has a positive effect on healthy lifestyle

The analysis shows that religiosity has a positive and significant direct effect on healthy lifestyle ($\beta = 0.254$; $z = 4.013$; $p < 0.001$; 95% CI = 0.13–0.38). Since the p -value is less than 0.05 and the confidence interval does not include zero, this hypothesis is accepted.

Conclusion H1: Religiosity significantly enhances healthy lifestyle among Muslim women.

H2: Islamic Self-Compassion mediates the relationship between religiosity and healthy lifestyle

The indirect effect test indicates that the indirect influence of religiosity on healthy lifestyle through Islamic Self-Compassion is significant ($\beta = 0.44$; $p < 0.001$; 95% CI = 0.23–0.51). Since the confidence interval does not include zero, the mediating role of ISC is statistically supported.

Conclusion H2: Islamic Self-Compassion significantly mediates the effect of religiosity on healthy lifestyle.

H3: Islamic Self-Compassion acts as a partial mediator in the relationship between religiosity and healthy lifestyle

The Mediation Analysis results show that the direct effect of religiosity on healthy lifestyle remains significant even after including ISC in the model ($\beta = 0.254$; $p < 0.001$), while the indirect effect through ISC is also significant ($\beta = 0.44$; $p < 0.001$). This indicates partial mediation.

Conclusion H3: Islamic Self-Compassion functions as a partial mediator between religiosity and healthy lifestyle.

The Influence of Islamic Religiosity on Muslim Women's Healthy Lifestyle

The findings indicate that Islamic religiosity positively influences Muslim women's healthy lifestyle. This suggests that the deeper the internalization of Islamic spiritual values, the better the health behaviors practiced by Muslim women. This finding aligns with the perspective of Islamic psychology, which views the body as a trust (amanah) from Allah SWT that must be preserved. Islamic religiosity functions not only as a belief system but also as a value system guiding individual behavior, including the maintenance of physical and mental health. Muslim women with high spiritual awareness tend to perceive health as part of worship and moral responsibility. This result supports the findings of Rahman (2020) and Fatimah (2023), which state that religiosity is positively associated with healthy lifestyle behavior. In the context of Muslim women, values such as tawakkul (trust in God), gratitude, and muraqabah (self-awareness before God) play important roles in regulating a balanced lifestyle, including dietary control, stress management, and daily routine discipline.

The Influence of Islamic Religiosity on Islamic Self-Compassion

The findings also reveal that Islamic religiosity positively influences Islamic Self-Compassion. This indicates that religiosity plays a crucial role in shaping self-compassionate attitudes among Muslim women. Awareness of Allah's mercy (rahmah) becomes the primary foundation for developing kindness toward oneself. Muslim women with higher religiosity tend to understand that personal limitations and mistakes are part of human nature, and thus they do

not respond to failure with excessive self-criticism. This finding is consistent with the study by Esi Nailulzahwaidar and Bagus Takwin (2022), which found a positive relationship between religiosity and self-compassion. However, the present study extends this perspective by situating self-compassion within an Islamic value framework, where compassion toward oneself is understood not only psychologically but also spiritually and theologically.

The Influence of Islamic Self-Compassion on Healthy Lifestyle

The results indicate that Islamic Self-Compassion positively influences Muslim women's healthy lifestyle. This suggests that a compassionate attitude toward oneself is a key factor in promoting healthy behavior. Muslim women with higher Islamic Self-Compassion tend to treat their bodies responsibly, avoid self-harming behaviors, and maintain a balance between religious obligations, social roles, and health needs. This attitude fosters intrinsic motivation for self-care, rather than behavior driven by external pressure or religious guilt. These findings are in line with Neff (2003), who argues that self-compassion helps individuals develop sustainable healthy behaviors. In the Islamic context, this reinforces the principle that self-compassion is part of devotion to Allah SWT, as Islam discourages excessive hardship and self-neglect.

The Mediating Role of Islamic Self-Compassion

The mediation analysis confirms that Islamic Self-Compassion acts as a mediator in the relationship between Islamic religiosity and Muslim women's healthy lifestyle. This finding highlights that the influence of religiosity on health behavior operates not only directly but also through a psychological mechanism of self-compassion. Islamic religiosity provides meaning, life orientation, and moral values, while Islamic Self-Compassion functions as an internal mechanism that translates these values into concrete behaviors.

This finding is consistent with Cinaroglu (2024), who emphasizes the role of faith-based compassion as a psychospiritual mechanism in enhancing well-being. In the context of Muslim women, religiosity without self-compassion may not optimally promote healthy behavior. Conversely, religiosity internalized through Islamic Self-Compassion leads to a more balanced and sustainable healthy lifestyle. Overall, the mediation analysis supports the contemporary Islamic psychology paradigm, which posits that faith does not directly influence behavior but operates through psychological mechanisms such as the *nafs*, *qalb*, and self-directed compassion (Nashori, 2019; Abu-Raiya & Pargament, 2015). Islamic Self-Compassion serves as a psychological bridge that translates spiritual values into concrete behaviors, particularly in maintaining physical health, life discipline, and adherence to the *sunnah* of the Prophet Muhammad ﷺ. This is also aligned with Compassion-Focused Therapy (Gilbert, 2010), which suggests that moral and spiritual values cannot produce stable behavioral change if individuals remain in a threat-based system

characterized by self-criticism, excessive guilt, and shame. Islamic Self-Compassion activates a soothing system that enables individuals to change without feeling threatened by themselves.

CONCLUSION

Based on the results of the analysis, it can be concluded that Islamic religiosity plays a significant role in shaping healthy lifestyle behaviors among Muslim women, both directly and through internal psychological mechanisms. Higher levels of religiosity encourage individuals to perceive health as a divine trust (*amanah*) and a form of worship, thereby fostering a commitment to maintaining balance across physical, mental, and spiritual dimensions in daily life. Islamic religiosity is also found to have a positive effect on Islamic self-compassion, reflected in attitudes of self-acceptance, patience, and the ability to regulate emotions adaptively in facing life challenges.

Islamic self-compassion plays a crucial role in promoting healthy lifestyle behaviors among Muslim women. Individuals who demonstrate compassion toward themselves are more likely to care for their bodies and minds consistently, without being driven by perfectionistic pressures or excessive self-criticism. The main finding of this study indicates that Islamic self-compassion functions as a partial mediator in the relationship between Islamic religiosity and healthy lifestyle behaviors. This study highlights that the integration of Islamic spiritual values and psychological approaches through Islamic self-compassion constitutes an essential foundation for developing sustainable healthy lifestyle behaviors. The well-being of Muslim women is therefore not solely determined by the level of religiosity, but also by the ability to internalize these values into self-compassion and translate them into consistent, health-promoting daily practices.

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