

THE RELATIONSHIP BETWEEN ADOLESCENT'S RELIGIOSITY AND RESILIENCE IN PANDEMIC TIME

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ABSTRACT

The COVID-19 pandemic has had a serious psychological impact on society, including young people. Teenagers experience various problems such as anxiety, depression, stress which of course will affect the decline in resilience (resilient) in dealing with life. Resilience is a person's ability to respond in a healthy and productive way when faced with adversity. To build resilience, young people need to pay attention to the aspect of religiosity. Religiosity is a condition, understanding and obedience of a person in believing in a religion that is manifested in the appreciation of values so as to encourage someone to behave according to religious teachings in everyday life. This condition of religiosity is explored through ideological, ritual, appreciation, intellectual and experiential dimensions. This study aims to discuss the relationship of religiosity in increasing the resilience of adolescents during the pandemic. The purpose of this study was to determine the relationship between religiosity and resilience of adolescents during the Covid-19 pandemic. The stages of the research method are firstly to capture teenagers as research subjects who are still in junior and senior high school through convenience sampling by filling out a questionnaire in the form of a scale. Then the incoming data is processed and analyzed. From the data processing, conclusions can be drawn as a basis for intervention for adolescents so that they have qualified resilience. After the implementation of the first phase of research, the expected output is an article published in a national journal. The results showed that religiosity was related to adolescent resilience ($r = .758$ and $p < .01$). The higher the level of religiosity, the higher the resilience of teenagers in the current pandemic era.

Keywords: Religiosity, Resilience, Adults, Pandemic Time

1. PREFACE

The COVID-19 pandemic has had a major impact not only economically and on health for the entire world and Indonesia, but also in the psychological field. Psychological problems such as mental health problems arise due to daily access restrictions, having to work from home. Students and students also have to study online. Distance learning during this pandemic also affects the psychological burden of students, teachers, lecturers and parents.[1] Teenagers, most of whom are still in high school, are certainly part of the people who experience these psychological problems. This difficult situation sometimes cannot be handled properly, resulting in a decline in the resilience of young people. Resilience is a person's ability to respond in a healthy and productive way when faced with adversity. Resilience enables a person to bounce back from adversity, conflict, failure or even positive events, progress and increase responsibility. [2]

When a person is unable to overcome his life's problems, at that time he will also be overcome by fear (anxiety), for example in the context of the current pandemic the fear of contracting the deadly virus. According to research by Lindia Fitria & Ifdil [3] the level of adolescent anxiety during the Covid-19 pandemic was in the high category. Various forms of anxiety that usually appear in difficulty sleeping, unable to concentrate, and easily emotional. In addition, another impact experienced by teenagers during this pandemic is that changes in people's lives in the fields of economy, politics, education, etc. have made teenagers also have to adapt. However,

this adaptation process does not run smoothly, because these teenagers experience changes in psychological and mental terms, so they become stressed and often behave irrationally.[4] This can certainly interfere with the psychological well-being of adolescents as a whole.

To fortify teenagers from this psychological well-being issue, it is imperative that they are provided with adequate religiosity. Religiosity is a manifestation of the extent to which a religious person believes, understands, appreciates and practices his religious teachings in everyday life.[5] So to know the condition of a person's religiosity, it can be seen through the five dimensions of belief, ritual, experience, knowledge, and practice.[6]

Is there a relationship between religiosity and resilience of youth in the current pandemic? If so, what role does religiosity play in adolescent resilience? This study wants to prove that religiosity and resilience are related and also play a role in increasing the resilience of adolescents in the pandemic era.

Adolescents are individuals who experience a transition period from childhood and adulthood between the ages of 11 to 21 years. Adolescence is characterized by dramatic physical and height changes, changes in body shape, and the development of sexual characteristics such as breast enlargement, waist and mustache development and voice changes. Teenagers generally want to enjoy independence and highlight their identity. They begin to think logically, abstractly and idealistically and spend a lot of time outside the family. Biological, cognitive and social emotional changes occur during adolescence. [7]

According to the World Health Organization (WHO) there are three criteria used to define who adolescents are. First, biologically: adolescents are individuals who develop from the first time he shows secondary sexual signs until he reaches sexual maturity. Second, psychologically: adolescents are individuals who experience psychological development and patterns of self-identification as children become adults. Third, socio-economic: adolescents are people who experience a transition from full socio-economic dependence to a more independent state.[8]

Religiosity is a manifestation of the extent to which a religious person believes, understands, appreciates and practices his religious teachings in everyday life. So to know the condition of a person's religiosity, it can be seen through five dimensions. First, belief (ideological) contains hope that is based on certain theological views and acknowledges the truth of the doctrine. Second, rituals: contain religious practices and show commitment to them. Third, appreciation in the form of a certain hope and belief that it will arrive at supernatural powers. Fourth, knowledge about the basis of faith and belief. Fifth, and practice and consequences: identification of the consequences of religious beliefs.

Several factors that influence religiosity are (1) social factors which include education, teaching, and various social pressures, (2) experience factors include experiences in the field of beauty, conflict, and religious emotions, (3) intellectual factors which include verbal reasoning. In addition, religiosity also has many functions, namely the first is an educational function, meaning that religiosity is able to provide teachings that must be followed. Second, the rescue function, meaning that religiosity is able to provide safety for its followers. Third, the function of peace, meaning that religiosity is able to provide peace for humans. Fourth, the function of social supervision, meaning that religiosity provides social supervision for adherents of a religion. Fifth, the solidarity function means that religiosity gives birth to an attitude of solidarity among adherents of a religion. Sixth, the transformative function means that

religiosity is able to change the lifestyle of followers of a religion for the better. Seventh, the creative function means that religiosity is able to make religious followers become productive people and can produce something not only for themselves but also for others.

Eighth, the sublimative function means that religiosity is able to sanctify all efforts of religious followers as long as they do not conflict with applicable norms.[9]

While resilience is the ability to bounce back from adversity, conflict, failure or even positive events, progress and increased responsibility. Resilience has five dimensions. First, personal competence where the individual feels as a person who is able to achieve goals even in a setback situation. Second, calmness in acting means that individuals are careful in taking a stand on the problems at hand. Third, the ability to accept difficulties positively and even in difficult situations but able to relate to other people. Fourth, being able to control oneself and achieve goals and get support from others. Fifth, being able to keep fighting because they believe in the power of God. He believes that the problems faced can be passed with a positive heart.[10]

Resilience is the human capacity to face and cope with the stresses of life. Resilience is the capacity to respond in a healthy and productive way when faced with adversity or trauma, especially to control the stresses of everyday life. Resilience is essential when making tough and difficult decisions in times of urgency. Furthermore, it is explained that resilience is a mind-set that is able to increase one's confidence to seek new experiences and view life as a process that is increasing every day.

Resilience can create and maintain a positive attitude to explore, so that a person becomes confident when dealing with others, and is more willing to take risks for his own actions. Resilience is seen as the ability to bounce back from a traumatic situation or event. Resilience is the ability to cope well with life changes at a high level, maintain health under stressful conditions, rise from adversity, and overcome adversity. Resilience is the process of overcoming the negative effects of existing risks, successfully overcoming traumatic experiences and avoiding the negative impacts associated with risk. Resilience as a process, a person's ability, or the result of successful adaptation despite dealing with threatening situations.

Resilience refers to an individual's ability to survive and bounce back in order to restore happiness after facing an unpleasant situation or experiencing life's stresses. Resilience is an indispensable factor to be able to turn threats into opportunities to grow, develop, and increase the ability to adapt for good change. This good change will bring the individual to a life free from anxiety.

Various aspects that can form resilience are the first emotion regulation. Emotional regulation is a person's ability to remain calm even under pressure. People who have good emotional regulation are usually able to establish relationships with other people. There are two skills that need to be possessed to be able to have good emotional regulation, namely calm (calming) and focus (focussing). Both of these skills are needed to be able to control uncontrollable emotions.

Second, impulse control. Impulse control is a person's ability to control the desires, urges, and pressures that exist within oneself.[11] People who have low impulse control abilities will quickly experience emotional changes that result in irritability, loss of patience and impulsivity. This kind of behavior makes people around him uncomfortable. Prevention can be done by testing beliefs and evaluating methods in problem solving.

The third is optimism. Optimism is a condition when we see that our future is bright. Siebert [12] revealed that optimism is strongly related to the desired characteristics of individuals, happiness, perseverance, achievement and health. Optimistic individuals believe that a difficult situation will one day turn into a better situation. They have hope for their future and they believe that they are in control of the direction of their life. Optimistic individuals have better health, rarely experience depression, and have high work productivity, when compared to individuals who tend to be pessimistic. Some individuals have a tendency to be optimistic in viewing life in general, while other individuals are optimistic only in certain situations. Optimism is not a given trait but can be formed and grown within the individual.

Fourth, self-efficacy. Self-efficacy represents a belief that we are able to solve the problems we experience and achieve success. While Bandura defines self-efficacy as an individual's ability to organize and carry out an action to achieve the desired result. In everyday life, individuals who have confidence in their ability to solve problems will appear as leaders, whereas individuals who do not have confidence in their self-efficacy will always lag behind others. Self-efficacy has an influence on achievement, physical and mental health, career development, and even the voting behavior of an individual.[13]

Fifth, causal analysis. Causal Analysis is the ability of individuals to accurately identify the causes of the problems they face. Individuals who are not able to identify the cause of the problems they face correctly, will continue to make the same mistakes. The explanatory thinking style is closely related to the causal analysis ability of the individual. Explanatory thinking styles are divided into three dimensions: personal (I-not me), permanent (always-not always), and pervasive (all-not all). Individuals with the "I - Always - All" thinking style reflect the belief that the cause of the problem comes from the individual (me), this always happens and the existing problems cannot be changed (always), and the existing problems will affect all aspects of their life (all aspects of life).

While individuals who have a thinking style "not me - not always - not all" believe that the problems that occur are caused by other people (not me), where these conditions are still possible to be changed (not always) and the existing problems will not affect most of them. his life (not all).

Explanatory thinking style plays an important role in the concept of resilience. Individuals who are focused on "Always-All" are unable to see a way out of the problems they face. On the other hand, individuals who tend to use the "not always not all" thinking style can formulate solutions and actions they will take to solve existing problems. Resilient individuals are individuals who have cognitive flexibility. They are able to identify all the causes that cause misfortunes that befall them, without getting caught up in one style of explanatory thinking. They do not ignore permanent or pervasive factors. Resilient individuals will not blame others for the mistakes they make in order to maintain their self-esteem or free them from guilt. They are not too focused on factors that are beyond their control, instead they focus and have full control on solving problems, slowly they begin to overcome existing problems, direct their lives, rise and achieve success.

Sixth, empathy. In simple terms, empathy can be defined as the ability to understand and have concern for others. Empathy is closely related to an individual's ability to read signs of other people's emotional and psychological states. Some individuals have quite proficient abilities in interpreting nonverbal languages shown by others, such as facial expressions, voice intonation,

body language and are able to capture what other people think and feel. Therefore, someone who

has the ability to empathize tends to have positive social relationships. The inability to empathize has the potential to cause difficulties in social relationships. Individuals who do not develop the ability to be sensitive to these nonverbal cues are not able to put themselves in the shoes of others. He also does not feel what other people feel and predicts the intentions of others. An individual's inability to read other people's nonverbal cues can be very detrimental, both in the context of work relationships and personal relationships. This is because of the basic human need to be understood and appreciated. Individuals with low empathy tend to repeat the pattern of unresilient individuals, namely generalizing all the desires and emotions of others. Research conducted by Greef revealed that one of the behaviors displayed by resilient individuals is showing empathy to others.[14]

Seventh, reaching out. Resilience is more than just how an individual has the ability to overcome adversity and rise from adversity, but more than that resilience is also an individual's ability to achieve positive aspects of life after adversity. Many individuals are unable to reach out, because they have been taught since childhood to avoid failure and embarrassing situations as much as possible. They are individuals who prefer to have a standard life rather than have to achieve success but have to deal with the risk of life failure and the humiliation of society. This shows the tendency of individuals to overestimate (overestimate) in looking at the possibility of bad things that can happen in the future. These individuals have a fear of optimizing their abilities to the limit.

Resilience plays an important role in individuals who are under the pressure of the problems they experience every day. Like teenagers during a pandemic. When they experience an excessive problem, the negative impact will affect their health, both physically and psychologically. This is where resilience is needed in order to provide positive motivation whether it is done by the closest people to individuals who are experiencing stress or done by yourself.

Since the Covid-19 pandemic broke out, Gassman-Pines et al.[15] researched that mental health, which is part of the psychological well-being of parents and children, is declining. The problem is getting worse because of economic problems as a result of the pandemic. The same thing was also found by Otu et al. [16] the pandemic is traumatizing, mental health problems are not only for people infected with the virus but also for those who are not infected. The pandemic poses a serious challenge to the psychological well-being of almost all levels of society.[17]

Dhita Luthfi Aisha [18] analyzed the relationship between religiosity and resilience for the residents of the Muhammadiyah Surakarta orphanage. There is a very significant positive relationship between religiosity and resilience in adolescents in the orphanage. Rachel Lucia & Jimmy Ellya Kurniawan [19] also examined the relationship between religiosity and resilience in University X Surabaya employees. The results show that there is also a positive relationship between religiosity and resilience in these employees. Ratna Wijayanti & Afifatus Sholihah [20] also conducted research on the relationship between religiosity and resilience of high school and MA students in Bengkulu city. From the results of the study it was found that there was a positive relationship between religiosity and resilience. The higher the religiosity, the higher the resilience of students. Meanwhile Arifiana & Ubaidillah [21] examined the

relationship between religiosity and resilience among the Indonesian Muslim community during the Covid-19 pandemic.

It was found that there is a significant correlation between religiosity and resilience. The results showed that religiosity has a role in increasing resilience. From the four previous studies, Aisha and Wijayanti & Sholihah examined adolescents but did not associate them with the Covid-19 pandemic. While Arifiana & Ubaidillah did relate it to the pandemic era, the subject was broader, not just teenagers. While the research of Lucia & Kurniawan focuses on employees, not teenagers and also not in the pandemic era. The specialty of this research is to want to see the correlation between religiosity and resilience in adolescents in the pandemic era. Researchers also want to see how big the role of religiosity is in building the resilience of teenagers in the current pandemic.

2. RESEARCH METHOD

This study uses a quantitative method with a correlational approach. The subjects of this study were adolescents from the age of 13 to 21 years. The method of data collection is done by distributing questionnaires via google form. There are two kinds of scale, namely the scale of religiosity and resilience scale. The religiosity scale used is The Centrality of Religiosity Scale (CRS) which refers to Glock & Stark (1965). This scale consists of 15 items covered in 5 dimensions, where each dimension consists of 3 items. The resilience scale refers to The Connor-Davidson Resilience Scale (CD-RISC) which consists of 48 items divided into 5 dimensions, namely personal competence, calmness in acting, accepting difficulties positively, self-control and spiritual influence.

3. RESULTS AND DISCUSSION

The respondents of this study were 89 people consisting of 51 women (57.3%) and 38 men (42.7%). Aged between 15-21 years. In terms of religion, there are 40 Catholics (44.9%), 37 Protestants (41.6%), 6 Buddhists (6.7%), 4 Muslims (4.5%), 2 Hindus (2.2%). Most are unmarried 87 people (97.8%). In terms of education, most of them are still in high school 78 people (87.6%) and 4 people are still in junior high school (4.5%). Respondents came from ethnic Chinese 30 people (33.7%), Javanese 20 people (22.5%), Batak 18 people (20.2%), Flores 7 people (7.9%), the rest from ethnic Minang, Minahasa, Lembata, and Mentawai respectively 1 person (1.1%).

The results of the normality test on the religiosity and resilience scales showed that the scale of this study was normally distributed. Linearity test was also carried out to see the relationship between the two variables of religiosity and resilience. Then from the correlation analysis showed that between religiosity and resilience in adolescents during the pandemic had a significant relationship by obtaining $r = .758$ and $p < .01$. The result of the analysis of the coefficient of determination (r^2) of the religiosity and resilience variables shows the number $r^2 = 0.758$. This shows that there is a 75.8% role for religiosity in resilience in adolescents during the Covid-19 pandemic.

The results of this study are in line with Larasati [22] who examined the relationship between religiosity and resilience in students whose parents experienced divorce. Likewise, this study agrees with the results of Tanamal's [23] research which through a literature study underlines that religiosity is one of the factors that influence a person's resilience.

The limitation of this study is that it is not able to reveal which religion adherents have high religiosity. Then the limited number of respondents resulted in not being able to represent various age groups of teenagers. So in further research it is necessary to identify whether the religion that a person embraces has an important role in increasing his religiosity. Then it is necessary to look at other factors that can increase youth resilience, besides religiosity during the current pandemic. Meanwhile, practical advice that can be done is to conduct training or intervention for adolescents to build and improve their religiosity, because it has been proven through this study that the religiosity of adolescents is not only correlated with resilience, but is also a big determinant in increasing the resilience of adolescents.

4. CONCLUSIONS AND RECOMMENDATIONS

In The Covid-19 pandemic has had a major impact on society, especially teenagers. They encounter many problems ranging from mental problems, relationships, boredom and inability to rise from life's problems. So to be able to survive all these problems they need adequate resilience. This resilience will enable them to bounce back from adversity and fight back to achieve their life goals. However, it seems that the presence of religiosity has a big role in building the resilience of teenagers. Religiosity is an element in the religion adopted by teenagers. This dimension of religiosity turned out to be able to make teenagers survive all problems through adequate resilience.

This research certainly cannot be separated from all the shortcomings, for example the lack of respondents who are netted so that they cannot represent all teenagers in the community. So in further research, more respondents need to be recruited. In addition, it is also necessary to look at other factors that contribute to building resilience in adolescents apart from religiosity, such as self-confidence, motivation or other aspects. Practically, teenagers need to be equipped with training to increase religiosity so that they can still have good resilience. This increase in religiosity can be done through persistence in following worship in the religion he adheres to. Aspects of affection in religion they need to have apart from the cognitive aspect.

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