

Article

The Relationship between Religious Coping and Resilience in Universitas Airlangga Medical Students Class of 2020 in Pandemic Time

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Abstracts

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Introductions: During the COVID-19 epidemic, college students were expected to adjust to varied daily routines, resulting in pressure and bad emotional sensations in each individual. This situation necessitates college students' attempts to better their survival through coping. Religion is one coping mechanism that may be used to help pupils reduce stress. The presence of resilience is another characteristic that can overcome any challenges. Coping is used to deal with stress caused by challenges, and spirituality is regarded as one part of developing excellent resilience. **Objectives:** Researchers decided to undertake a study to see whether there is a relationship between religious coping and resilience in the Faculty of Medicine, Universitas Airlangga students class of 2020 during a pandemic. **Methods:** This cross-sectional observational analytic study collects primary data using two questionnaire instruments, BRIEF RCOPE and Growth-Focused Resilience. Non-random sampling was used to collect samples from 208 Faculty of Medicine, Airlangga University students class of 2020. The Chi-Square Test was used to examine the data using the SPSS version 21 tool. **Results:** The p-value (sig) was 0.000 (0.05), indicating a significant connection between religious coping characteristics and resilience variables. Religious coping has been shown to be one of the variables affecting and associated with resilience; effective coping will lead to good growth and vice versa. **Conclusions:** It is possible to infer a substantial association between religious coping and resilience among the Faculty of Medicine, Universitas Airlangga students class of 2020.

Keywords: COVID-19 pandemic, Religious coping, Resilience

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Introductions

When the population in Indonesia and the rest of the world felt the impact of the COVID-19 pandemic, various problems emerged which impacted all aspects of life. One of them was the decline in the community's mental health, including a group of students. According to a study by Li et al. (2020), as many as 53.8% of research respondents experienced a psychological impact due to the COVID-19 pandemic in the severe or moderate category, 16.5% experienced depression, 28.8% experienced anxiety, and the remaining 8.1% experienced stress. This effect arises due to various stressors as triggers, such as the increased death rate due to transmission of the COVID-19 virus, the spread of hoax news, limited space for activities outside the home, and many more [1]. The variety of problems faced during this pandemic makes students vulnerable to stress and other negative emotional feelings, including depression, insomnia, psychological pressure, symptoms of post-traumatic stress, and anxiety, all of which can reduce the quality of one's well-being [2].

Students experiencing pressure during a pandemic were considered normal because individuals must adapt to their various daily activities. Psychologically, the conditions of change that occur instantaneously, be it changes in habits, changes in the learning system, or changes in behavior, do not rule out the possibility of triggering negative emotions. Every change in human life will require them to adapt to the changes that occur; these unusual conditions can sometimes trigger stress and pressure. However, this pandemic condition must still be lived and responded to positively so that the focus does not have a negative impact and become pathological, so efforts to increase survival are needed, namely through coping. Coping that can be done in overcoming various problems during the COVID-19 pandemic does not necessarily appear suddenly. Coping is formed through a process, namely through effort and having different strategies

in dealing with each source of stress. Coping carried out by an individual student aims to protect themselves from stressful conditions so that students are expected to be able to adapt to pandemic conditions, for example, adjusting themselves to carry out health protocols (washing hands, wearing masks every time they leave the house, keeping their distance when in public places, routinely physical activity so that you have strong immunity and positive thoughts) and still feel happy even though you are at home.

One coping strategy that can be implemented to minimize stress for students is religion. Religion can provide direction/guidance, support, and hope, as in emotional support. Through prayer, rituals, and beliefs, religion can help a person cope when experiencing stress in life because of hope and comfort. Religious coping is one way to deal with stress with a religious approach. Religion is a process of searching for significant ways related to sacred things. Coping here is defined as a significant quest in times of stress. Religious coping is understanding and accepting life-related stressors to holy things [3].

Another factor that can overcome all the stressors faced is the presence of psychological resilience or so-called resilience. Resilience is essential in explaining why some individuals can overcome trauma or negative events more successfully than others [4]. Resilience is an individual's perception of the ability and capacity of oneself to struggle in the face of problems and difficult conditions [5]. Based on the explanation regarding religious resilience and coping, it can be understood that both are related. Coping is one aspect of achieving good resilience in individuals. Ozcan (2021) states that religious coping is formed from spirituality. The former community mostly did this as a coping that can be done to deal with stress from problems that arise [6]. Meanwhile, the influence of spirituality is considered to be one aspect of creating good resilience. Thus, we as researchers feel that research with the

title "The relationship between religious coping and resilience in Faculty of Medicine, Airlangga University students class of 2020 during a pandemic" needs to be carried out to know whether there is a relationship between religious coping and resilience in Faculty of Medicine, Airlangga University students class of 2020 during a pandemic.

Methods

The research design chosen was cross-sectional studies. This type of research is observational analytic research. This research took place from September 2021 to June 2022 at the Faculty of Medicine, Airlangga University, and has received permission and approval from the Health Research Ethics Committee, Faculty of Medicine, Universitas Airlangga, with an ethical certificate number, namely 233/EC/KEPK/FKUA/2022. by using a questionnaire distributed to students of the Faculty of Medicine, Airlangga University, class of 2020.

The sample for this study were students of the Faculty of Medicine, Universitas Airlangga class of 2020, who were taken by total sampling, namely the technique of taking all samples that met the inclusion and exclusion criteria. The inclusion criteria used were students of the Faculty of Medicine, Universitas Airlangga, class of 2020. Meanwhile, data was excluded if the student data was incomplete. The procedure for collecting data is through questionnaires distributed online to the respondents.

The instruments used in this study were the BRIEF RCOPE questionnaire (Religious Coping Questionnaire) and the Resilience Questionnaire (Growth-Focused Resilience). For the BRIEF RCOPE questionnaire, if the total item score is 1-7, the respondent has positive religious coping, while for scores 8-14, the respondent has negative religious coping. If the total score of positive religious coping is more significant than negative religious coping, then the respondent uses positive religious coping more often, and vice versa. For the Resilience Questionnaire,

items 1-9 are Developmental Persistence items and 10-16 are Positive Emotion items. If the total score for Developmental Persistence is greater than Positive Emotions, the respondent more often uses resilience in the form of Developmental Persistence, and vice versa.

The data that has been collected is then carried out in the stages of data processing and then analyzed. A statistical correlation test was used using the Statistical Product and Service Solution (SPSS) assistance application by calculating a nonparametric correlation test to test the hypothesis. The correlation test aims to test the relationship between the two variables, which can be seen from a significant level. If there is a relationship, we will look for how strong the relationship is. The nonparametric correlation test used to see the relationship between two variables is the Chi-Square Test.

Results

One hundred sixty-seven respondents were required for this investigation, as determined by the sample size calculation. The researchers obtained 208 respondents who satisfied the inclusion requirements and were included in the research sample.

Due to the COVID-19 pandemic, which created challenges in the data gathering, data collection was done via disseminating a form link.

In this study, the age range of respondents ranged from 19 to 23 years, with respondents aged 20 occupying the highest number, namely 58.2% of the total number of respondents. Then, related to gender, more than 50% of the respondents in this study were women. While for ethnicity here, there were 19 types of ethnicity from each respondent willing to fill out the questionnaire, Javanese ethnicity occupied the highest number of ethnic styles, namely as much as 77.4%, then the second highest was Chinese ethnicity, as much as 13%. **Table 1** shows the distribution of the socio-demographic characteristics of the research subjects.

Table 1. Socio-demographic Characteristics

Socio-demographic Characteristics	N	%
Age (yrs)		
19	30	14.4
20	121	58.2
21	49	23.6
22	7	3.4
23	1	0.5
Total	208	100
Sex		
Male	83	39.9
Female	125	60.1
Total	208	100
Race		
Acehnese	1	0.5
Arabic	1	0.5
Balinese	4	1.9
Banjarese	3	1.4
Batak	4	1.9
Betawi	1	0.5
Bugis	2	1
Gorontalo	1	0.5
Javanese	161	77.4
Karo	1	0.5
Madurese	3	1.4
Makassarese	2	1
Melay	4	1.9
Minangkabau	1	0.5
Padang	1	0.5
Sumbawa	1	0.5
Sundanese	2	1
Chinese	13	6.3
Torajans	2	1
Total	208	100

Table 2. Frequency Distribution of Respondents' Responses to the Growth Focus Resilience Questionnaire

Answer	Question number															
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Strongly disagree	2	4	4	2	1	3	8	6	0	10	13	9	4	8	4	10
Disagree	9	12	25	13	11	7	11	11	8	42	37	15	23	15	15	14
Not sure	34	69	65	42	46	47	55	42	36	56	68	52	62	67	46	40
Agree	102	88	83	100	89	97	87	103	97	73	66	77	73	81	103	72
Strongly agree	61	35	31	51	61	54	47	46	67	27	24	55	46	37	40	72

Listed in **Table 2** are the results of respondents' answers to the Growth-Focused Resilience questionnaire, which is composed of 16 statements that describe how people react to various situations at work. Respondents were asked to respond with a response code of 1 for "Strongly Disagree," 2 for

"Disagree," 3 for "Not Sure," 4 for "Agree," and finally, 5 for "Strongly Agree." It was found that the respondents answered the most statements with the response "Strongly Agree" at point statement number 9, namely, "I always learn from mistakes." In contrast, for the most points with the response, the answer "Disagree" is at point 11, which reads, "I tend to be more enthusiastic about facing problems than avoiding them."

Table 3. Frequency Distribution of Respondent's Answers to the BRIEF RCOPE Questionnaire

Answer	Question number													
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Not at all	10	4	10	3	7	2	8	104	53	65	133	129	132	170
Somewhat	11	3	31	11	14	5	22	53	61	52	41	50	48	28
Quite a bit	86	40	66	57	60	32	88	31	61	58	26	21	22	5
A great deal	101	161	101	137	127	169	90	20	33	33	8	8	6	5

Table 3 shows the results of the respondents' answers to the BRIEF RCOPE questionnaire, which assesses the respondent's religious coping. Fourteen statements must be answered with code 1 for "not at all," 2 for "somewhat," 3 for "quite a bit," and 4 for "a great deal." The 14 statements are the respondents' way of dealing with bad events in life because everyone faces their problems in different ways. The question with the most "a great deal" responses is point number 6, which reads "Ask forgiveness for my sins," while the statement point with the most "not at all" answers is point number 11, which reads "Questioning God's love for me."

Table 4. Relationship between Religious Coping and Resilience

Religious coping	Resilience		Total	Chi-Square Test
	Developmental persistence	Positive emotion		
Positive religious coping	201	0	201	0.000
	96.6%	0%	96.6%	
Negative religious coping	2	5	7	
	0.9%	2.5%	3.4%	
Total	203	5	208	
	97.5%	2.5%	100%	

Whether there is a relationship between the two variables (religious coping and resilience) was tested using the Chi-Square Correlation Test and obtained a p-value (sig) of

0.000 (<0.05), which means that there is a significant relationship between religious coping and resilience.

Discussions

An Overview of Religious Coping and Resilience of Airlangga University Medical Students Class of 2020 in Pandemic Time

Based on the results of the analysis, it was found that 96.6% of all respondents in this study were Airlangga University medical students, class of 2020, had positive religious coping, and the remaining 3.4% had negative religious coping. Meanwhile, the resilience calculation found that 97.5% of the total sample had strength at the Developmental Persistence level. These results show that students who use positive religious coping methods tend to have more resilience in the form of development persistence.

Meanwhile, the resilience raised in this study is described by Amir and Standen (2019), who talk about the importance of a person's will to develop rather than just defending oneself from adversity [7]. Experts generally interpret resilience as a variable of individual differences related to adaptability and coping. In their view, resilience is not about dealing with trauma but rather a general approach to life with openness and flexibility, constructively adapting to one's changes in a more holistic perspective. Resilience is also identified with mental health in terms of long-term positive individual improvement [8], rather than a specific set of "assets" on which a person can recover from a slump. Resilience is usually only defined as an individual's capacity to recover from adversity or trauma or can be called "bounce back" [9], when others continue to be burdened with setbacks. Based on this understanding, this perspective on resilience only defines a positive quality that includes negative events. Other experts see resilience as a quality, potentially found in everyone, that can be developed when needed. For example, Jolliff and Strubler (2021) describe resilience as one of the human assets that

helps with the variation in engagement, which calls for motivation underpinned by self-efficacy and self-control. They propose interventions to restore these systems under trauma or adversity by developing protective assets, such as cognitive or self-regulation abilities, and minimizing risky or damaging experiences [10]. Some expert opinions on recent research in recent decades tend to see resilience as recovery from certain short-term deficits rather than long-term personal growth.

According to Amir and Standen (2019), resilient people develop their internal psychology by growing in this sense. They tend to develop in life in general, not just survive under certain difficult conditions. This is supported by the statement that psychological resilience is measured by four dimensions: persistence, positive emotions, finding the meaning of adversity, and commitment to growth [7]. However, in this study, the researchers chose 2 of the four dimensions to study, namely positive emotions and commitment to growth or development persistence.

Positive emotions are important variables that help individuals survive or thrive under stress through having a strong will and rebuilding disrupted resources [11]. In addition, positive emotions can also enable a person to produce solutions without panic or stress [12]. Positive emotions help a person maintain realism, understand situations so they can be managed, and increase the recall of relevant prior knowledge [13]. Positive emotion is like a "basic building block" of resilience because it combats feelings of stress and restores a more pleasant state [14]. Links of theoretical and empirical studies. Positive Emotions appear to be an essential element of resilience, bringing calm, creativity, and quick decision-making in challenging situations [7]. Meanwhile, development persistence, which can be understood as a commitment to grow and develop, is interpreted as motivation as long as difficulties hit will be responded to by trying to learn

from problems [15]. Positive emotions seem essential to resilience, bringing calm, creativity, and quick decision-making in challenging situations [16].

From the understanding above, there is nothing better between the two, both developmental persistence and positive emotions. However, in this study, researchers are more concerned with the development industry that a student needs to deal with his difficulties during a pandemic. Thus, in this study, the researcher chose to consider resilience as a response to life's challenges, focusing on growth through a commitment to change (developmental persistence). Researchers believe that resilience reflects a positive but also realistic attitude towards life. It is more than just a set of abilities or resources to "survive." resilience is a condition that focuses on growth in the face of both positive and negative events, trying to become more adaptable, integrated, and competent. One would know that they grew not only because of adversity. Where others see only hardship, a resilient person will also see opportunity.

The Relationship between Religious Coping and Resilience in Airlangga University Medical Students Class of 2020 in Pandemic Time Based on Research Results

The COVID-19 pandemic has raised various problems, one of which is the impact on people's mental health conditions; many individuals have experienced an increase in negative emotions (anxiety, stress, depression) while the opposite situation, namely positive emotions (happiness, life satisfaction) has decreased [1]. Even so, the condition of the COVID-19 pandemic must continue. Each individual handles the pressure faced in various ways; in such situations, resilience must always be built and maintained. To get through all the existing difficulties, the individual will try to increase survival through coping. Coping that can be done in dealing with various problems during the COVID-19 pandemic does not suddenly appear. Coping is formed through

a process, namely through effort and having different strategies in dealing with each source of stress. One coping strategy can be done through religion, commonly called religious coping. By going through religion, a person will get direction, support, hope, and emotional support. Through religion, a person can also feel that he is getting help in trouble and gets inner peace over the anxiety he is experiencing [17].

By the title of this study, the purpose was to see whether there was a relationship between religious coping and resilience. The result was a relationship between religious coping and strength in the 2020 class Airlangga University Medical Students Class of 2020, proven by the Chi statistical analysis test results. The square shows the result of a p-value of 0.000 ($p < 0.05$). The opinion of Manning et al. (2019) that a person's spiritual level is one of the most significant factors that influence the formation of a person's resilience is a psychological factor [18].

The religious coping raised in this study is positive and negative [19]. Positive religious coping here describes a secure relationship with God, the belief that there is significant meaning in living life; God is considered generous, forgiving, and full of compassion, and vice versa in negative religious coping. Various studies have proven that positive religious coping is proven to have a positive contribution to the process of meaning. Live in various ways so that one's resilience is formed. While resilience is known as a person's ability or capacity to recover and rise from difficult times or can also be understood as an individual's ability to survive difficulties and even adapt to disruptive conditions, it is indeed the key to a person's solution in overcoming his trauma (Amir & Standen, 2019).

Amir and Standen (2019) state that a person's resilience is divided into four dimensions: persistence, positive emotions, finding the meaning of difficulties, and development persistence or commitment to growth. Still, in this study, researchers raised 2 of the

four dimensions: development persistence and positive emotions [7]. Resilience is a much-needed ability in living human life, which is permanently colored by adversity, so individuals must be able to solve problems well and have effective coping strategies. A better positive coping style is linked to psychological resilience. According to the research of Wu et al. (2020), undergraduate students' psychological well-being and mental health may benefit from psychological education and health promotion programs that focus on boosting psychological resilience. These programs may also help students develop healthy coping mechanisms [20].

Thus, it makes sense that if religious coping becomes one factor that relates to and influences one's resilience, good coping will lead to good growth and vice versa; bad coping will lead to bad actions. As is the case with research conducted by Edara et al. (2021), deep religious practice can increase resilience because resilient people seek solutions when facing problems. A more positive perspective on a problem allows religion to provide security and comfort and offers a way out when facing problems [17].

Obstacles or weaknesses faced by researchers include: the research was only carried out in one measurement, so the measurement results were still inconclusive; the instrument used to measure the mother's knowledge variable was only in the form of an online questionnaire without direct observation or training beforehand so the results were not accurate enough, there is still little research on both religious coping and resilience, so that literature sources are quite limited, and the sample which is relatively small to represent a very wide range of people is also a limitation of this study. However, by looking at the rules of the research as well as the usefulness of this research, this research needs to be developed and studied further.

Conclusions

Based on the research and discussion described in the previous chapter, it can be con-

cluded that there is a significant relationship between religious coping and resilience in the Universitas Airlangga medical students class of 2020.

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