

Resilience as a Mediator for Relationships Between Religiosity and Social Support With Parents' Psychological Well-Being

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Abstract

During the Covid-19 pandemic, parents of students who carried out online learning were prone to experiencing low psychological well-being. Resilience is considered essential in mediating the relationship between religiosity and social support with psychological well-being. However, this role has yet to be tested empirically. This study examines the role of resilience as a mediator of the relationship between religiosity and social support with the psychological well-being of parents of students who carry out online learning during the Covid-19 pandemic. The research respondents totalled 281 parents living in the ex-Karesidenan Surakarta using the accidental sampling technique. Data analysis in this study used a simple mediation analysis with PROCESS macro analysis assisted by the SPSS v22.0 data analysis program. The study's results prove that resilience mediates religiosity, social support, and psychological well-being. The mediation role of resilience is partial. The results of this study can be the basis for creating programs to improve the psychological well-being of parents through increased resilience, religiosity and social support.

Abstrak

Selama masa pandemi Covid-19, orang tua dari siswa yang menjalankan pembelajaran daring rentan mengalami kondisi kesejahteraan psikologis yang rendah. Resiliensi diduga berperan penting dalam memediasi hubungan religiusitas dan dukungan sosial dengan kesejahteraan psikologis. Namun, peran tersebut belum diuji secara empiris. Penelitian ini bertujuan untuk menguji peran resiliensi sebagai mediator hubungan antara religiusitas dan dukungan sosial dengan kesejahteraan psikologis orang tua siswa yang menjalankan pembelajaran daring di masa pandemi Covid-19. Responden penelitian berjumlah 281 orang tua yang tinggal di wilayah eks-Karesidenan Surakarta dengan teknik pengambilan sampel *accidental sampling*. Analisis data pada penelitian ini menggunakan analisis mediasi sederhana dengan PROCESS *macro analysis* yang dibantu dengan program analisis data SPSS v22.0. Hasil penelitian membuktikan bahwa resiliensi berperan sebagai mediator hubungan religiusitas dan dukungan sosial dengan kesejahteraan psikologis. Peran mediasi resiliensi bersifat parsial. Hasil penelitian ini dapat menjadi dasar bagi pembuatan program untuk meningkatkan kesejahteraan psikologis orangtua melalui peningkatan resiliensi, religiusitas, dan dukungan sosial.



INTRODUCTION

For the past two years, Indonesia has experienced the Covid-19 pandemic. Efforts to prevent transmission of this virus have been carried out massively by the government, one of which is by imposing a Large-Scale Social Restrictions (Indonesian: *Pembatasan Sosial Berskala Besar* or PSBB) policy. One of the things regulated during the PSBB is the limitation of activities at school, which is manifested in implementing an online learning system. Even though it had been adjusted to a face-to-face system, the spike in Covid-19 cases in June 2021 directed the government to re-implement 100% online learning at various levels of education. The results of several previous studies found that this online learning model has an impact in the form of a risk of psychological problems for all parties involved, one of which occurs in parents.

Previous research found that parents of students who carried out online learning during the Covid-19 pandemic experienced several psychological problems, including experiencing anxiety, stress, depression, burnout, and isolation (Alonzo et al., 2022; Gadermann et al., 2021; Susilowati & Azzasyofia, 2020), psychologically depressed (Morgül et al., 2020), and difficulty managing daily activities especially to balance work roles, recreational activities, and helping children during online learning (Spinelli et al., 2020). In addition, parents admit that they cannot be optimal in helping children, experience tension which makes it challenging to manage daily activities, and feel frustrated to the point of using verbal violence (such as using high tones, prohibiting, and giving punishment) to children (Parczewska, 2021), which causes problems in the relationship between parents and children which gets worse (Gadermann et al., 2021).

The results of interviews by researchers with ten parents of students in the Karesidenan Surakarta also describe conditions that are similar. Six respondents felt emotions that tended to be negative (fear, worry, sadness, and boredom), four respondents experienced financial difficulties, seven

respondents felt it was difficult with the increased role burden, five respondents had difficulty managing the role of accompanying children and daily work, six respondents experienced fatigue and boredom, and three respondents feel isolated.

Based on this explanation, it can be illustrated that during the Covid-19 pandemic, parents were vulnerable to experiencing low psychological well-being. Psychological well-being is the capacity of an individual to optimally fulfil their potential to function physically, emotionally, and mentally (Ryff & Keyes, 1995). Psychological well-being is a mental health criterion that describes an individual who can perform optimally and positively. This is proved by evaluations of life experiences that are influenced by positive psychological functioning, such as self-acceptance, the capacity to form warm relationships with others, the possession of independence in life management, the capacity to control and master the external environment, the capacity to determine life goals, and personal growth. Individuals require a process to achieve a psychological state that is prosperous as a whole. Related to this, (Jayawickreme et al., 2012) describe the process of achieving individual well-being conditions through the theory of the engine of well-being.

The engine of well-being theory explains the mechanism for achieving psychological well-being through a series of stages: input, process, and outcome. In the context of this theory, the process component is the effect transmitter of the input component to achieve an outcome in the form of psychological well-being. Input consists of exogenous and endogenous factors. Endogenous factors originate from within the individual, including optimism, curiosity, inherent values, beliefs, strengths and talents, and positive feelings. Exogenous factors are environmental factors, such as genetics, income, education, clean water, a green environment, family and other factors that impact a person's psy-

chological well-being (Jayawickreme et al., 2012).

Religiosity is the endogenous input contributing to psychological well-being (Maurizka & Maryatmi, 2019). Religiosity is related to the function of religion, namely the way individuals adhere to and carry out religious practices in everyday life. Religious individuals base hope and guidance from God so that even in difficult times, the level of religiosity can help individuals to surrender and maintain peace of mind (Hamidah & Gamal, 2019). This calm can help individuals interpret every incident positively and avoid symptoms of mental health disorders (Setiawan & Pratitis, 2015).

Exogenous input that contributes to psychological well-being is social support (Amalia & Rahmatika, 2020). Rietschlin (Parczewska, 2021) states that social support can come from various sources, including loved ones such as parents, partners, children, friends, and social contacts with the community. Social support is a support system that can provide assistance and guidance in individual life. Receiving support from the environment can give individuals more confidence, comfort, and a feeling of security in facing life's challenges. Furthermore, it can reduce stress, improve coping mechanisms, and improve quality of life (Santoso, 2021).

In addition, resilience is also a predictor factor for psychological well-being (Idris et al., 2019). According to the theory of the engine of well-being, resilience is an individual's inner strength that operates as an efficient transmitter that processes religious and social support to achieve a positive psychological state. (Setiawan & Pratitis, 2015). Resilience refers to an individual's ability to adapt to life changes. Resilience helps individuals to be able to maintain their condition to stay healthy even in stressful situations. This is because resilience is related to self-strength to rise from adversity, overcome life's adversities, adapt a way of life in a dynamic way of life, and the ability to deal with problems adaptively. Resilient individuals find it easier to

survive even when faced with difficult situations due to the Covid-19 pandemic. Conversely, individuals with low levels of resilience tend to find it more challenging to overcome and deal with difficult situations (Harahap et al., 2020).

Based on the explanation above, this study aims to examine the role of resilience as a mediator in the relationship between religiosity and social support and the psychological well-being of parents during the Covid-19 pandemic.

METHODS

This study uses a quantitative method with a correlational approach involving four variables: psychological well-being (Y), religiosity (X1), social support (X2), and resilience (M). The ethical committee of the Faculty of Medicine, University of Muhammadiyah Surakarta, approved this research's implementation, as evidenced by the Ethical Clearance letter No. 3704/B.1/KEPK-FKUMS/IX/2021.

Respondents in this study were 281 parents of students who carried out online learning (elementary, junior high, and high school levels) and lived in the ex-Karesidenan Surakarta area. Samples were taken using a nonprobability sampling technique in the form of accidental sampling, a method of determining a sample by taking respondents available somewhere according to the research context. Data collection in this study was carried out using questionnaires distributed online, which contained informed consent, identity data, and four questionnaires. The questionnaires used in this study are: The Ryff Scale Psychological Well-Being-Short Form to measure psychological well-being, The Connor-Davidson Resilience Scale (CD-RISC 25) to measure resilience, the Commitment Religious Inventory-10 (CRI-10) to measure religiosity, and the Multidimensional Scale of Perceived Social Support (MSPSS) to measure social support.

Psychological Well-Being Scale

Psychological well-being is measured using the Indonesian version of The Ryff Scale Psychological Well-Being-Short Form (Eva et al., 2020) based on aspects from Ryff & Singer

(2008), including self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. This scale consists of 18 items with seven answer choices, that is, “very inappropriate” with a score of 1 to “very appropriate” with a score of 7 for the item favourable. The content validity test was carried out using Aiken’s formula based on the assessment of 10 raters. The minimum required Aiken’s coefficient is 0.7. The number of valid items is 17, with validity coefficient values (V) ranging from 0.8 to 0.95. Cronbach’s alpha reliability results produce a reliability coefficient (α) of 0.797 (> 0.6) so that the scale can be stated to fulfil the reliability test.

Resilience Scale

Resilience is measured using the Indonesian version of The Connor-Davidson Resilience Scale or CD-RISC 25 (Wahyudi et al., 2020) based on aspects from Connor & Davidson (2003), including personal competence, high standards, and persistence; belief in instincts, tolerance of negative effects, and strengthening effects of stress; positive acceptance of change and close relationships with others; control; and spiritual influence. This scale has 25 items with five answer choices, that is, “very inappropriate” with a score of 1 to “very appropriate” with a score of 5.

The content validity test was carried out using Aiken’s formula based on the assessment of 10 raters. The minimum required Aiken’s coefficient is 0.7. The number of valid items is 23, with validity coefficient values (V) ranging from 0.775 to 0.95. The reliability of Cronbach’s alpha results produces a reliability coefficient (α) of 0.931, so the scale can be stated to fulfil the reliability test.

Religiosity Scale

Religiosity was measured using the Commitment Religious Inventory-10 or CRI-10 (Eva et al., 2020) based on aspects from Worthington Jr. et al. (2003), including intrapersonal and interpersonal. This scale consists of 10 items with five answer choices, that is, “very inappropriate”

with a score of 1 to “very appropriate” with a score of 5.

The content validity test was carried out using Aiken’s formula based on the assessment of 10 raters. The minimum required Aiken’s coefficient is 0.7. Based on the test results, it is known that all items are valid with a validity coefficient value (V) of 0.7 to 0.975. Cronbach’s alpha reliability results produce a reliability coefficient (α) of 0.855 so that the scale can be declared to fulfil the reliability test

Social Support Scale

Social support was measured using the Indonesian version of the Multidimensional Scale of Perceived Social Support or MSPSS (Eva et al., 2020) based on the dimensions of Zimet et al. (1988), including the family dimension, friend dimension, and significant others dimension. This scale consists of 12 items with seven answer choices, that is, “very inappropriate” with a score of 1 to “very suitable” with a score of 7 for the item favourable.

The content validity test was carried out using Aiken’s formula based on the assessment of 10 raters. The minimum required Aiken’s coefficient is 0.7. Based on the test results, it is known that all valid items have a validity coefficient value (V) of 0.7 to 0.975. Cronbach’s alpha reliability results produce a reliability coefficient (α) of 0.855, so the scale can be stated to fulfil the reliability test.

The data analysis technique used in this research is mediation analysis with PROCESS macro analysis. Mediation analysis is a statistical method used to evaluate or test hypotheses about how several causal antecedent variables X transmit their effects on the consequent variable Y through the intermediary variable mediator M. The model used in this study is the simple mediation model. This model explains that each model has one dependent variable, one independent variable, and one intermediary variable (Hayes, 2017). This means that the analysis test in this study was carried out on two models: (1) the role of mediating resilience in the relation-

ship between religiosity and psychological well-being; and (2) the role of mediating resilience in the relationship between social support and psy-

chological well-being. This analysis phase will be assisted with statistical calculations using the SPSS v.22.0 program.

RESULTS

Tabel 1.
Distribution of Respondents Based on Score Categorization

Variable	Score Range	Category	(%)
Psychological Well-Being	X < 54.8	Low	14,9
	54.8 < X < 69.277	Moderate	67,3
	X > 69.277	High	17,8
Resilience	X < 83.69	Low	17,4
	83.69 < X < 106.9	Moderate	60,8
	X > 106.9	High	21,7
Religiosity	X < 34.09	Low	13,5
	34.09 < X < 45.27	Moderate	65,1
	X > 45.27	High	21,4
Social Support	X < 57.6	Low	14,2
	57.6 < X < 77.9	Moderate	67,6
	X > 77.9	High	18,1

Table 1 shows that the respondents have levels of psychological well-being, resilience, religiosity, and social support at low to high degrees. Most of the respondents have moderate levels of psychological well-being, resilience, religiosity, and social support.

This study used a simple mediation analysis model with PROCESS macro analysis for its mediation analysis (Hayes, 2017). The results obtained are as follows.

Tabel 2.
PROCESS Macro Analysis Results

X	M	X → M (a1,a2)	M → Y (b1,b2)	Direct Effect (c'1,c'2)	Indirect Effect (a.b)	Total Effect
RG	RSL	0.624*	0.66*	0.254*	0.414*	0.789*
DS	RSL	0.577*	0.67*	0.133*	0.391*	0.412*

The analysis results in Table 2 prove that resilience acts as a mediator in the relationship between religiosity and psychological well-being. This is evidenced by the value of the indirect effect of religiosity on psychological well-being through resilience ($\beta = 0.414$; the BootLLCI and BootULCI ranges do not exceed 0). Measurement of the direct effect path coefficient between religiosity and psychological well-being without including the mediator variable resilience is

known to be significant ($\beta = 0.254$; $p < 0.05$; and the ranges of LLCI and ULCI do not exceed 0), that there are direct and indirect effects between religiosity and psychological well-being means that the mediating effect that occurs is partial (partially).

The analysis results in Table 2 prove that resilience also acts as a mediator in the relationship between social support and psychological well-being. This is evidenced by the value of the in-

direct effect of social support on psychological well-being through resilience ($\beta = .391$; the BootLLCI and BootULCI ranges do not exceed 0). Measurement of the direct effect path coefficient between social support and psychological well-being without including the mediator variable resilience is also known to be significant ($\beta = 0.133$; $p < 0.05$; and the ranges of LLCI and ULCI do not exceed 0), that there are direct and indirect effects between religiosity and well-being psychological, which means that the mediating effect that occurs is partial (partially).

DISCUSSION

This study aims to evaluate the role of resilience as a mediator between religiosity and social support, and psychological well-being. The result of this study prove that resilience mediates religiosity, social support, and psychological well-being. The view (Hayes, 2017) regarding the effects of mediation in this study indicate that resilience as a mediator is a transmitter of the effects of religiosity and social support on psychological well-being. Based on this simple mediation model, there are two mediation results: (1) resilience mediates religiosity with psychological well-being; and (2) resilience mediates social support with psychological well-being.

The effect of resilience on the indirect relationship between religiosity and psychological well-being results from the influence of religiosity on resilience, which in turn affects psychological well-being (Figure 1). The indirect effect of the resilience variable in mediating religiosity and psychological well-being is partial. This means that the transmission of the influence of religiosity on psychological well-being is not entirely mediated by resilience. There is a direct effect of religiosity on psychological well-being. However, it can be concluded that resilience effectively mediates the relationship between religiosity and psychological well-being because the indirect effect is greater than the direct effect. These results are inconsistent with research by Edara et al. (2021), which state that there is no resilience mediating effect on the relationship between religiosity and well-being.

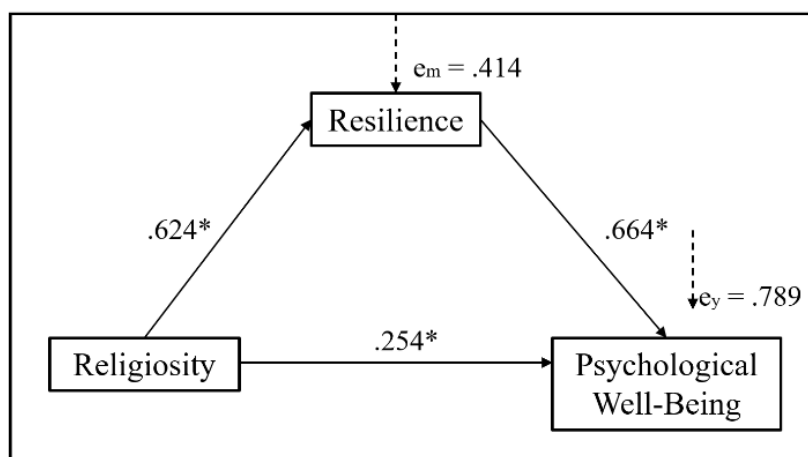


Figure 1.

Simple Mediation Model for the Role of Resilience Mediating Religiosity With Psychological Well-Being

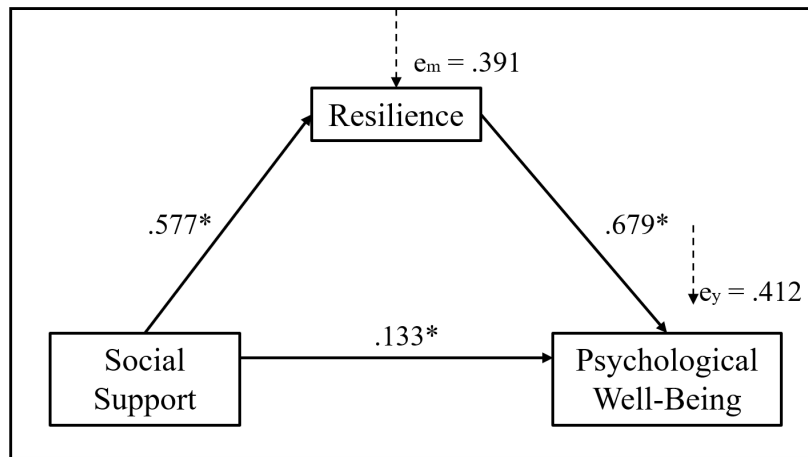


Figure 2.

Simple Mediation Model for the Role of Resilience Mediating Social Support With Psychological Well-Being

According to the theory of the engine of well-being, resilience is a processor or engine for religiosity to achieve psychological well-being. Resilient individuals can consistently adapt to various circumstances (Tedeschi & Calhoun, 2004). They can perform roles optimally even in difficult and suffering conditions (Goodman et al., 2020). Including during the Covid-19 pandemic, resilient individuals focus on adjusting to existing conditions rather than focusing on the negative things in life. Orientation to solving existing situations and focusing on things that can make it last becomes a positive energy to rise. Positive energy and hope in dealing with this challenging situation are self-defense coping that can direct individuals to be more dynamic in dealing with difficulties or stressful situations, such as during the Covid-19 pandemic. The results of this study align with previous studies, which state that resilience can support increased psychological well-being (Idris et al., 2019).

Self-transcendence, which is close to intrinsic religiosity, influences self-toughness formation. In Indonesian society with a religious context, religion and belief appear to be critical elements in creating good self-resilience. The concept of religion and belief is supported by its values, such that religious activities that are carried out in a serious manner have the concept of religious values, such as self-surrender, grati-

tude, and good behavior in accordance with religious teachings (Jembarwati, 2020). Reflective efforts towards religious values give strength to direct oneself to have positive coping strategies (Mosqueiro et al., 2015) in which individuals more easily create positive emotions, positive life goals, and try to keep interpreting life well even in difficult times. Thus, individuals have the potential to have the ability to adapt quickly to significant changes and become resilient individuals (Souri & Hasanirad, 2011).

The effect of resilience on the indirect relationship between social support and psychological well-being results from the effect of social support on resilience, which in turn affects psychological well-being (Figure 2). The indirect effect of the resilience variable in mediating social support and psychological well-being is partial. This means that the transmission of the influence of support on psychological well-being is not entirely mediated by resilience. There is a direct effect of religiosity on psychological well-being. However, it can be concluded that resilience is effective in mediating the relationship between support and psychological well-being because the indirect effect is greater than the direct effect.

Indonesian society has a collective culture of expressing themselves in a culture of mutual cooperation, including providing social support to

community members facing problems. The influence of social support on an individual's ability to survive a Covid-19 pandemic cannot be divorced from Indonesian society's deeply ingrained collective culture (Eva et al., 2020). The Covid-19 pandemic situation, which is close to instability, impacts an individual's internal condition, such as experiencing vulnerability to mental health disorders. The concept of social support was developed to address the vulnerabilities individuals face. Social support is a medium for exchanging resources or assistance. Social support is present in instrumental and psychological forms, namely physical assistance, information assistance, advice, motivation or emotional support (Eva et al., 2020).

The presence of social support is a source of positive energy that can help individuals feel positive emotions (Karadag et al., 2019), such as providing comfort, happiness, and a sense of security which are modalities for individuals to feel more confident about being able to cope life. The individual's success in maintaining this feeling of safety and comfort will help better self-control towards meaningful life concepts so that it is easier to direct positive coping mechanisms, namely resilience (Aplizuddin et al., 2020).

CONCLUSION

Based on the research results, it can be concluded that: (1) resilience acts as a mediator in the relationship between religiosity and psychological well-being; (2) resilience acts as a mediator between social support and psychological well-being. The limitations in this study are: (1) the use of nonprobability sampling techniques so that the power of generalization is still limited to the research sample; (2) the weak description of the research context, especially in uncovering demographic factors that influence the condition of the respondents; and (3) accommodation of resilience testing as a mediator for religiosity and social support separately.

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