

Religiosity and Psychological Well-Being of Final Year Students during the Covid-19 Pandemic

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Abstract: The COVID-19 Pandemic is one of the new challenges for final year students while writing their final assignments. This study aimed to determine the correlation between Religiosity and Psychological Well-Being among final year students during the COVID-19 Pandemic. The subjects of this study were 60 final year university students, 20-29 years old, Muslim, writing their final assignments and supervised online by an online supervisor. This study used 13-item Muslim Religiosity Scales developed by Amir and 42-item Psychological Well-Being Scale developed by Ryff. The results of this study showed that religiosity had a positive correlation with the psychological well-being of final year students during the COVID-19 Pandemic with $p = 0.005$ ($p < 0.01$) and $r^2 = 0.108$, signifying that religiosity contributes 10.8% to final year students' psychological well-being during the COVID-19 Pandemic. One way to increase psychological well-being is by doing positive and meaningful activities, increasing Taqwa to Allah Subhanahu Wa Ta'ala, growing gratitude, and always self-evaluating

Keywords: COVID-19, final year students, online learning, psychological well-being, religiosity.

1. Introduction

The emergence of the COVID-19 Pandemic in Indonesia in early 2020 has brought many changes in daily activities. The government has issued various policies to prevent the spread of COVID-19, including by implementing online learning. One of the consequences is a more limited space for students in completing their final assignments as a precondition for obtaining an academic degree. Limitations in accessing literature, research data, and lecturer's supervision



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have become a new challenge for final year students. Many of them even have to experience decreased mental health, such as academic stress, anxiety, and decreased motivation to write their final assignments. Nevid categorizes exams as one of the factors of anxiety (Budiman & Ardianty, 2018). Based on observation and a brief interview with one of the final year students at university, he experienced stress due to difficulties in working on his thesis when the COVID-19 pandemic which made him delayed to collecting data in the field and limited his supervision time with his lecturer thus making him take longer to complete his target.

The literature study results showed that 55.1% of Indonesian students were stressed, and 40% were anxious due to the distance learning method during the COVID-19 Pandemic (Fauziyyah, Awinda, & Besral, 2021). Based on data from The Global Risk Report 2020, around 80% of worldwide children and young people experienced a mental health crisis due to the COVID-19 Pandemic (World Economic Forum, 2021). Furthermore, a survey conducted by the Association of Indonesian Mental Medicine Specialists (PDSKJI) during April-August 2020 to 4,010 respondents showed that 64.8% of the respondents experienced psychological problems, 65% anxiety, 62% depression, and 75% trauma. Most psychological issues were experienced by those aged 17-29 years old and above 60 years old (PDSKJI, 2021). A previous study showed the impact of the COVID-19 pandemic on students' psychological well-being, especially in preparing the final project. According to Garcia, Castillio, and Queralt, psychological well-being is one of the keys for students to achieve a healthy life in lectures (Gunawan & Bintari, 2021).

2. Literature Review

Psychological well-being is an individual's positive attitude towards their deficiency by optimizing their abilities and understanding their life purpose. There are six aspects of psychological well-being: self-acceptance, positive relation with others, autonomy, environmental mastery, purpose in life, and personal growth. Furthermore, humans' physical, mental and developmental health is essential in positive psychological function (Ryff, 1989). Self-acceptance is when individuals understand themselves and yet accept their limitations. Positive relationships with others are a deep connection with significant others. Autonomy is when individuals can view their lives based on their standards. Environmental mastery is how well individuals could manage their life situations. Purpose in life is how individuals feel their life is meaningful and has purpose and direction. Personal growth is the ability to see the area in which individuals can take advantage of their talents and potential (Ryff, 2014).

One of factors that can affect a person's psychological well-being is religiosity. Someone who has a high religiosity has a more positive attitude towards events that occur in his life (Ryff & Singer, 1996). Glock (Linuhung & Yusuf, 2019) explains that religiosity is a person's knowledge and commitment to his religion as a whole. Religiosity is a person's belief in God and His provisions as the existence of God, worship practices, and experiences that make a person feel the closeness and presence of God in his life (Amir, 2021).

There are three aspects of religiosity in Islam. Nasution (Amir, 2021) explains that the first aspect is Tauhid, i.e., belief in the oneness of Allah Subhanahu Wa Ta'ala, Prophet Muhammad Sallallahu 'Alaihi Wasallam as the messenger, and Qur'an as the holy book. The second is worship

practices, i.e., a behavior based on human beliefs sourced from the Qur'an (the holy book) and Al-Hadith (the Qur'an's provisions exemplified by the Prophet Muhammad Sallallahu Alaihi Wasallam). Razak et al. (Amir, 2021) explains two kinds of worship in Islam. First, specific worship practices such as prayer, fasting, zakat, and hajj. Second, basic worship practices. For examples, words, and good deeds that Allah has dictated in the Holy Qur'an, for instance, amar ma'ruf nahi munkar (namely doing things that Allah has commanded and leaving things that Allah has prohibited). Last, worship experiences, i.e., a feeling of happiness, calm, and control oneself when worshipping with total obedience to Allah Subhanahu Wa Ta'ala (Amir, 2021).

Research on 208 teenagers living in Malang orphanages showed that religiosity and self-disclosure affected the psychological well-being of orphans during the COVID-19 pandemic (Qoniah, 2021). Based on the background and previous research, this study hypothesized if there is a positive correlation between religiosity and psychological well-being of final year students during the COVID-19 pandemic.

3. Method

This study used a quantitative approach to see the correlation between the research variables, namely the presence or absence of a positive correlation between religiosity and psychological well-being of final year students during the COVID-19 pandemic. The research used a purposive sampling by determining the criteria of the research subjects according to the hypothesis to answer the existing problems.

3.1. Sample

The sample of this study were 60 final year university students, 20-29 years old, Muslim, writing their final assignments and supervised online by an online supervisor.

3.2. Measurement Tools

The data collection method in this study was by distributing questionnaires via Google form containing the Muslim Religiosity scale developed by Amir (2021) consisted of 13 items with four answer choices, from one (not believe, not sure, seldom/rarely and never) to four (strongly believe, very sure, always, and often). As for the psychological well-being variable, the scale used was the Psychological Well-Being Scale developed by Ryff (1989), with 42 items consisting of six answer choices from one (strongly disagree) to six (strongly agree).

4. Results and Discussion

Table 1: Respondent demographic data

Characteristic	<i>n</i>	%	Description
Gender			11 male respondents and 49 female respondents participated in this study. A total of 38.3% of them were 22 years old. There were 45 out of the 60 respondents who were at the undergraduate level (S1), and the remaining 15 were master degree students (S2).
Male	11	18.3	
Female	49	81.7	
Age			
20	1	1.7	
21	7	11.7	
22	23	38.3	
23	8	13.3	
24	4	6.7	
25	7	11.7	
26	7	11.7	
27	2	3.3	
29	1	1.7	
Educational Level			
S1	45	75.0	
S2	15	25.0	
<i>n</i>=60			

Table 2: Description of Variable Data

Variable	Mean (<i>SD</i>)	Max	Min
Religiosity	47.88 (2.67)	52	38
Psychology Well-Being	177.68 (26.23)	226	120

Table 3: Categorization of Research Respondent

Categorization	Religiosity		Psychological Well-Being		Description
	<i>n</i>	%	<i>N</i>	%	
Very Low	0	0	0	0	96,7% respondents on very high level of religiosity. 50% respondents on high level of psychological well-being
Low	0	0	3	5	
Moderate	0	0	16	26.7	
High	2	3.3	30	50	
Very High	58	96.7	11	18.3	
<i>n</i>=60					

Table 4: Normality Test Result

Variable	Kolmogorov-Smirnov			Description
	Statistic	Sig.	P	
Religiosity* Psychological Well-Being	0.065	0.200	>0.05	Normal

Table 5: Linearity Test Result

Variable	F	Sig.	p	Description
Religiosity*Psychological Well-Being	1.742	0.105	>0.05	Linear

Table 6: Correlation Test Results

Description	Correlation Test Results		Description
	Pearson Correlation Coefficient	Sig.	
Religiosity*Psychological Well-Being	0.328	0.005	Positive correlation between religiosity and psychological well-being

Table 7: Hypothesis Test Results

Variable	R	Sig	r ²	Description
Religiosity *Psychological Well-Being	0.328	0.005	0.108	Supported 10.8%

Table 8: Psychological Well-Being Based on Gender

Gender	n	Mean	Sig	Description
Male	11	182.27	0.148	Gender brought no significant difference in the level of psychological well-being
Female	49	176.65		
<i>n=60</i>				

Table 9: Psychological Well-being Based on Educational Level

Educational Level	n	Mean	Sig	Description
S1	45	175.42	0.196	Educational level brought no significant difference in the vel of psychological well-being
S2	15	184.46		
<i>n=60</i>				

Table 10: Psychological Well-Being Based on Age

Age	n	Mean	Sig	Description
20	1	186.00	0.088 (> 0.05)	Age brought no significant difference in the level of psychological well-being.
21	7	184.57		
22	23	163.60		
23	8	185.75		
24	4	193.25		
25	7	176.57		
26	7	195.71		
27	2	178.50		
29	1	198.00		
<i>n=60</i>				

5. Conclusion

This study has shown that religiosity can be one factor that determines the psychological well-being of final year students during the COVID-19 pandemic. Religiosity is one factor that affects psychological well-being. Furthermore, Papalia et al. explained that individuals with a high level of religiosity are more resilient to depression. Someone with a high level of religiosity will be happier in daily life and untraumatized. In addition, a person's level of happiness can be one way to assess psychological well-being (Bidjuni & Kallo, 2019).

The research results on 235 school students in Malang showed a relationship between religiosity, happiness, and psychological well-being in students (Atikasari, 2019). The same results were also found in a study of 70 diabetes mellitus patients in Manado, which showed that religiosity was related to psychological well-being (Bidjuni & Kallo, 2019).

Religiosity is also one factor that supports the psychological well-being of students. This statement is supported by the results of research on seven out of ten students of IAIN Surakarta. This study showed that the subjects with strong religious beliefs can interpret the pandemic as a test from Allah SWT and have good self-acceptance, a higher level of life satisfaction, and good environmental mastery to have psychological well-being (Isdiyah, 2020).

Allah *Subhanahu Wa Ta'ala* said in the Holy Quran:

Those who have believed and whose hearts find peace in the remembrance of Allah. Unquestionably, it is in the remembrance of Allah, the hearts really find peace."(QS 13:28)

From the verse, we can understand that we can achieve tranquility and peace of mind by remembering Allah SWT. Religiosity in Islam can be enhanced by various forms of worship, such as prayer, dhikr, fasting, and believing in the presence and help of Allah *Subhanahu Wa Ta'ala* in every aspect of life. This statement is supported by the results of research on 18 hypertensive patients that dhikr can improve the psychological well-being of hypertensive sufferers. The

subjects in the treatment group felt calmer, more comfortable, more peaceful, more sincere, less anxious, and had a more stable blood pressure (Prameswari, Uyun, & Sulistyarini, 2017).

The relationship between gender and psychological well-being had a significance of 0.148, indicating no significant difference between the male and female subjects. This statement is supported by a study of 1120 Esa Unggul University students which showed no relationship between psychological well-being and gender (Latuconsina, Mariyanti, & Safitri, 2020). In addition, the results of research by Gunawan and Bintari (2021) on 119 new students of the 2020 graduate at the University of Indonesia also showed that gender did not have a significant effect on psychological well-being.

Age did not bring a significant difference on psychological well-being (sig 0.088 > 0.05). Latuconsina, Mariyanti, & Safitri (2020) statement supports this study result, that age difference did not significantly affect students' psychological well-being because they had to work on the same academic responsibilities, namely writing final assignments with online supervision during the COVID-19 Pandemic. Hurlock (Latuconsina, Mariyanti, & Safitri, 2020) explains that a certain age group is not a guarantee of a higher level of happiness than other age groups.

In contrast to several studies that support the hypothesis, the research conducted by Eva, Shanti, Hidayah, and Bisri (2020) on the role of social support on psychological well-being moderated by religiosity showed a contradictory result, where religiosity as a mediating variable did not increase the contribution of social support to student's psychological well-being.

This study, however, has several limitations. First, the data collection was done in a limited time, so the number of respondents did not meet the ideal number of research respondents. Second, this study used an adaptation of the psychological well-being scale in general which was not specifically intended to measure the psychological well-being of Muslim students.

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