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Preface

The International Conference on Religion and Mental Health (ICRMH) will be an annual event hosted by Faculty of Psychology, UIN Syarif Hidayatullah Jakarta. This year (2019), will be the first ICRMH, held on 18 - 19 September 2019 at Faculty of Psychology, UIN Syarif Hidayatullah Jakarta, Indonesia.

“Embracing Life Through Religion and Mental Health Awareness” has been chosen as the main theme for the conference, with a focus on the latest research and trends, as well as future outlook of the field of Call for paper fields to be included in ICRMH 2019 are: psychology of religion and spirituality, promoting mental health through education, family as mental health support system, assessment in mental health, mental health in work place, public health and community development, quantitative/qualitative research in any other area of psychology.

The conference invites delegates from across Indonesian and South East Asian region and beyond, and is usually attended by more than 100 participants from university academics, researchers, practitioners, and professionals across a wide range of industries.

Rena Latifa
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How Fit Are the Person and Organization at UIN Jakarta?

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Abstract. This study aims to get a picture of the compatibility between people and organizations (Person Organization Fit / POF) in the scope of UIN Jakarta. POF is conformity between people and the organization, through values, culture, and satisfaction. The quantitative method by analysing the description and different tests of 222 respondents obtained by a non-probability sampling of lecturers, employees and UIN students. Different test for UIN members shows that there is a compatibility between the members' values and the values owned by UIN as an organization, besides that there are no differences in values held by UIN group members from all elements.

Keywords: organization, person, values, culture, satisfaction.
1 Introduction

Conformity between employees and the organization (person organization fit / POF) is the most important thing to realize organizational goals. Organizations with high POF are able to maintain employee commitment [1], [2], [3] and build positive perceptions of the organization [4].

POF illustrates the correspondence between organizational values and individual values [2],[5]. Individual suitability with organization includes motivation, characteristics / background [6], [7], [8], [9] attributes [2] feelings and perception [2].

Research on POF has provided benefits in several ways. The first is motivation to increase employee satisfaction and commitment to the company, individual outcomes that have implications for sustainable strategic growth for the company's suitability and retain employees in the long run with [2], [7], [8]. Second, as an evaluation of what an organization has not yet developed due to a lack of conformity between employees and the organization or low POF [10] [11].

UIN Jakarta as an organization requires a high POF for several reasons. First is the big goal to become a World Class University that begins with the change from teaching university to research university. Changes in cultural paradigms and academic traditions that were originally in the form of mentoring, discussions on the development of teaching materials, practicum, training and workshops, changed towards discussing research with scientific conference media, writing scientific publications, and launching new findings.

The consequences of changes in academic culture have an impact on the change and preparation of facilities, namely discussion space for researchers, strengthening communication networks and networking with various tertiary institutions. Besides that, the main change as a consequence of research universities is the learning process. Where research and learning go hand in hand and in line. Research is no longer independent of the learning material to be provided. The results of the study become teaching material for lectures. Parties affected by this implication are of course the teaching staff (lecturers). Other parties who were affected by the change to a research university were education staff (employees or staff).

The use of adequate information technology requires competent employees. Because education and teaching based on information technology demands speed and determination in work. The next party to adjust the status of the research university is students. Demands to students are no longer just learning from books, journals, or other references, but the ability to link learning material with research results also plays an important role. In other words, the change to a research university had an impact on the entire academic community at UIN Jakarta.

Based on the description above, it is important to know how is the compatibility between the UIN Jakarta academic community (lecturers, staff, and students) with the UIN Jakarta organization. Based on POF theory proposed by Kristof, the suitability of UIN Jakarta can be seen in 4 (four) terms [2]. The first is the value congruence of the academic community with the value of UIN Jakarta. Namely the suitability of the values held by the UIN Jakarta academic community with the values of knowledge, piety and integrity. The second is the compatibility between the vision, mission and objectives of UIN Jakarta and the understanding of its citizens. Third is the level of satisfaction of UIN Jakarta residents towards the services of the system and organizational structure.

Fourth is the silence between the culture of UIN Jakarta as a research university and the characteristics of its members (culture personality congruence). That choosing people who have personalities equal to organizational values will create a flexible attitude of workers [1].
Chadwell and O'Reilly tested the congruence of individuals and organizations with performance, they found that POF was positively and strongly related to job satisfaction and performance [8]. The same thing was stated by Barrett [12]; Tziner [8]. However, research conducted by Aurthy & Daugherty [13] who examined the relationship of POF with job satisfaction in warehouse employees (warehouses) in England and Spain found insignificant results. There is no correlation between POF for the dimensions of conformity between coworkers and satisfaction. What can be identified is the lack of interaction between employees.

Person Organization Fit

Person organization Fit (POF) is broadly defined as compatibility between organizations and employees or individuals [2]. Sekiguchi identified POF in four domains [14]. Bowen et., Al argue that choosing people whose personalities are equal to organizational values will create a flexible work attitude. In the POF review [1], Kristof [2] proved empirically that P-O Fit is a strong predictor of job satisfaction and organizational commitment [6] [7] [8].

People-organization fit is defined here as a fit between the norms and values of the organization and the values of people. In order to determine the impact that organizational membership will have on individual values and behavior and the effect that an individual will have on the organization's norms and values, we must first assess the extent of the agreement between one's values and organizational values. In addition, many of the interactional studies discussed earlier have examined personality traits as important determinants of behavior.

Second, a distinction is made between P-O fit and other types of P-E suitability to describe what is not included in the construct Hakim & Ferris [10]; Schwab, [11]. Three additional categories of congruence are presented, each dealing with compatibility between people and environmental aspects: vocation, group, or work. This brief overview of the types of person-environment fit is presented to establish clear boundaries of the P-O fit construct.

Based on the understanding of the POF, the researchers use the appropriateness of values as operational of the PO Fit because (1) values are fundamental and maintain the characteristics of individuals and organizations [7] and (2) values predict a number of outcomes individuals which include satisfaction and purposeful behavior [15].

POF can be interpreted in four concepts [2]. First is the value congruence, is the suitability between the intrinsic value of individuals and organizations [6],[7],[14],[16],[17] defines the concept of value as "certain beliefs of behavior or existence personally or socially better for opposing or opposite modes of behavior or end-state existence". Principle values are the foundation of values and actions based on integrity. Types of values include ethical / moral values, (religious, political) teachings / ideological values, social values, and aesthetic values. Values can be seen as hierarchical in nature, which leads to the failure of the value system. One set of values is called a value system. Values are deeply related and seeing one's values separately and freely from one another cannot meaningfully explain attitudes and behavior. Value systems tend to form early in life and are very stable. Large longitudinal studies of values have generally shown remarkable stability [17]. One who values obedience does not believe that it is better to be disobedient than to be obedient. Changes in the relative value system require structuring the interests given to various values [18]. According to the aspect of additional fit, the value of congruence is the suitability between individual values and values in
effect in organizations. Conformity between personal values and organizational values is also referred to as person-culture fit [2].

The suitability of the goal (goal congruence), is the suitability between the goals of the individual and the organization in this case is the leader and co-workers [9,14] Goal congruence is the harmony between individual actions to achieve personal goals to help achieve organizational goals. In an organization, human behavior must be influenced by the formal system (which is formed by the organization) and informal (work ethic, management style and culture).

2 Procedure

The population of this research is the academic community of the State Islamic University (UIN) Syarif Hidayatullah Jakarta consisting of lecturers, employees and students. Lecturers and employees are those who are registered as people who work at UIN Syarif Hidayatullah Jakarta, both as civil servants (civil servants) as well as employees and lecturers of non-PNS UIN. Students are those who have a student identity card (KTM) UIN Syarif Hidayatullah Jakarta.

The quantitative approach was used in this study by using the POF questionnaire as a tool to collect data. Analysis of the data that has been collected is done by descriptive analysis and testing the different POF scores between groups of respondents. To get respondents, non-probability sampling techniques are used by accidental sampling, the sample that fills the questionnaire is a member of the population that is accidentally encountered in the field. The probability of choosing a member of the population to be sampled due to the factor of the sample meeting with the researcher. Researchers asked 350 people to fill out the questionnaire, but those who filled it according to the procedure were 250 questionnaires, and which could be used for analysis as many as 222 respondents. POF measurement tools are taken from the theory created by Kirchoff, then validated by using the CFA technique with the help of Lisrell software. Of all POF items, there are no dropped items because they are all valid.

3 Results And Analysis

Before analyzing quantitatively, researchers conducted a qualitative study to get a picture of the values that exist in the UIN Jakarta environment. This qualitative research was conducted by asking open-ended questions on the research subjects. The open-ended question basically wants to explore the response in the form of thinking of research subjects about what stands out from UIN Syarif Hidayatullah Jakarta.

The values possessed by respondents are religiosity, relationships between people, professionalism and the desire to serve. On the other hand, there are a lot of opinions about things around campus, ranging from infrastructure, bureaucracy, non-academic activities to academic activities, such as the quality of the teaching lecturers in the academic field. For more complete information, as listed in the table below.

<table>
<thead>
<tr>
<th>No</th>
<th>Dimension of Organization</th>
<th>Total responden</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Islamic and religious atmosphere</td>
<td>57%</td>
</tr>
<tr>
<td>2</td>
<td>strategic and accessible</td>
<td>95%</td>
</tr>
<tr>
<td>3</td>
<td>services, both academic and non-academic</td>
<td>69%</td>
</tr>
<tr>
<td>4</td>
<td>Tuition fee</td>
<td>78%</td>
</tr>
<tr>
<td>5</td>
<td>Facilities</td>
<td>5%</td>
</tr>
<tr>
<td>6</td>
<td>Hospitality and tolerance</td>
<td>69%</td>
</tr>
<tr>
<td>7</td>
<td>Organization and activities</td>
<td>88%</td>
</tr>
<tr>
<td>8</td>
<td>Quality of lecturer</td>
<td>90%</td>
</tr>
</tbody>
</table>
According to the data table, can be explained As many as 57% of respondents feel that UIN Jakarta has a high Islamic, religious and religious atmosphere. most of the respondents think that with the label of UIN Syarif Hidayatullah Jakarta as an Islamic University, Islamic, religious and religious nuances can be seen reinforced by the attire of both lecturers and students in accordance with Islamic law and the existence of organizations that contain religious and Islamic elements.

Then the respondents’ opinions regarding the strategic and easily accessible layout of UIN Jakarta were 95% of respondents. Respondents assumed that they saw the location of UIN Syarif Hidayatullah Jakarta close to the terminal and station toll road access and also in the DKI Jakarta area.

The opinion of respondents regarding services, both academic and non-academic as well as adequate infrastructure and tends to be more complete than UIN in other regions, as many as 69% of respondents. This is seen more quickly the renovation and development in the UIN Syarif Hidayatullah Jakarta area, and already seen the UIN development mockups, as seen in the lobby of the UIN Syarif Hidayatullah Jakarta some of Faculty of.

The next factor is tuition, in this factor as many as 78% of respondents stated that tuition is very affordable. In general, tuition fees at UIN are cheaper than universities around Jakarta.

One of the worst dimensions is facilities, especially parking facilities as much as 5% of respondents were satisfied or 95% respondent dissatisfied. This dissatisfaction with facilities, especially parking spaces, is caused by the very limited parking area and parking financial transparency. This is also due to the large number of respondents, especially on Campus 1, where students bring quite a lot of vehicles because there is a university center and many faculties therein, and the University is not ready to provide different parking spaces as is the case with Campus 2.

As many as 69% of respondents stated that hospitality and tolerance are prominent in UIN Jakarta. All components at UIN display polite and friendly and very tolerance. The enabling factor for this condition is the expression of Islamic values and eastern culture of courtesy.

As many as 88% of respondents feel that various organizations at UIN have interesting and beneficial activities to participate in and engage in. It can be seen that many campus organizations provide a place to express the interests and talents of students. Then, regarding the quality of lecturers at UIN Jakarta as much as 90% of respondents think that the lecturers are qualified, competent and professional in their fields.

The results of the different test calculations show no differences in the value of Knowledge, piety, and integrity, values, goals and needs, and culture between students and lecturers / employees. That is, all the things that are needed by the organization are not translated and interpreted differently by community members.

There is no significant difference in the value of knowledge between students and lecturers and employees. This shows that the academic community has the same goal, which is to make UIN Sarif Hidayatullah Jakarta a leading university in developing knowledge. There is no significant difference in piety scores between students and lecturers and employees. This shows that each unit in an institution similar to UIN Syarif Hidayatullah Jakarta has been able to internalize each Islamic value that is upheld.

There is no significant difference in the value of integrity between students and lecturers and employees. This shows that each element perceives UIN Syarif Hidayatullah as an institution that has a good level of integrity.
There is no difference in the perception of the suitability of values between students and lecturers and employees. This shows that the values possessed by each element of the organization are in line alias fit. There is no difference in perception regarding the suitability of the objectives between students and lecturers and employees. This shows that both students and lecturers and employees have the same goals in this organization. There is no difference in perception about meeting the needs of students and lecturers and employees. This means that there are gaps in meeting the needs in UIN Syarif Hidayatullah Jakarta. There is no difference in organizational culture between students and lecturers and employees. This shows that every element in UIN Syarif Hidayatullah Jakarta has the same organizational culture.

The results of this study imply several things. First, the motto of UIN Syarif Hidayatullah Jakarta “Knowledge, Piety, Integrity” has been able to be understood by most elements of the UIN Syarif Hidayatullah Jakarta academic community. This is important, because the same motto will strengthen an organization to achieve its goals. With the realization of these ideals, it will further strengthen UIN Syarif Hidayatullah Jakarta as an institution that has a unique identity and one goal.

Second, in general, almost all aspects of person-organization fit are found to be suitable among the academic community of UIN Syarif Hidayatullah Jakarta, namely the suitability of values, suitability of goals, and suitability of personal culture. An important value equation becomes an identity for an organization to be unique. At UIN Jakarta itself, it has always been known as an Islamic and religious campus, and this value has remained well internalized throughout all circles until now. This is certainly good for the existence of an Islamic institution in the international world.

But behind that, meeting needs is still a classic problem at UIN Syarif Hidayatullah Jakarta. The gap between the perception of meeting the needs between students and lecturers and employees is still a polemic. For students, it is certainly beneficial because it is always affordable to be able to get facilities that are not inferior to expensive universities. another thing with employees and lecturers, who still often complain about salaries and benefits that are not in accordance with the workload required every day. Classic problems such as parking services and bureaucracy are also still pretty much complained by respondents. This of course could hamper the progress of UIN Syarif Hidayatullah Jakarta to have a prosperous academic community.

References


EFFECT OF PSYCHOLOGICAL CAPITAL AND GRATITUDE ON SUBJECTIVE WELL-BEING YOUNG MOTHER OF HIJRAH COMMUNITIES IN JAKARTA

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Abstract. The purpose of this study was to prove the influence of psychological capital and gratitude to subjective well being on young mother of Jabodetabek Hijrah Community. This study involved 186 young mothers who had daughters or sons. The sampling was done using nonprobability sampling, specifically accidental sampling. The instruments used consisted of a Flourishing Scale (FS) and Scale for Positive and Negative Scales (SPANS), modified from Diener, Wirtz, Biswas-Diener, Tov, Kim-prieto, Choi, and Oishi [7], the Psychological Capital Questionnaire, 12 (PCQ-12) from Luthan, Youssef, and Avolio [4]. Testing the validity of the instrument, we used confirmatory factor analysis (CFA) and testing the hypothesis used multiple regression analyses. The results of the study prove that there was the influence of from psychological capital (self-efficacy, optimism, hope and resiliency) and gratitude towards subjective well being of the young mother of the Jabodetabek Hijrah Community. Based on coefficient regression testing indicated that 3 variables influenced subjective well being, i.e. optimism, hope, and a self of abundance. In this study, the proportion of variance of subjective well being explained by all independent variables was 22.3%, while the remaining 77.7% was influenced by other variables outside of this study.

Keywords: Subjective Well being, Psychological capital, Gratitude, Jakarta Hijrah community.

1. BACKGROUND

The Hijrah community (after this referred to as Tasrah) is a fast-growing social community in Bandung and Jakarta within the past 5 (five) years. Beginning its activities since 2014, Tasrah focused on social activity and actively invited young mothers to emigrate through various studies. The study of science and activities like "Light of Jakarta" becomes a way for mothers to be told additional regarding Islam. As a Tasrah members besides developing ukhuwah, sharing knowledge and doing different positive activities. They invite people to change for the better personalities by exploring and active the teachings of Islam. Through Tasrah the young mothers are active in learning ukhuwah Islamiyah, knowing additional regarding their faith to induce happiness and awareness of the essence of life. Tasrah's positive results include together
with young mothers feeling happier and additional prosperous once the change of integrity and
being active in numerous activities.

Prosperity is a component of subjective well-being that every individual wants to achieve,
such as a member of Tasrah. Busy life in big cities like Jakarta and Bandung makes people
tense, feel depressed and experience psychological pressure. Individuals often feel helpless, less
satisfied and shackled by routines. Thanks to activities in Tasrah, individuals can feel happiness
and inner well-being. Research shows that psychological capital can affect stress [1] [2].

The recognition of young mothers who are Tasrah members in Jakarta who feel more
comfortable and happy is a positive indication of Tasrah. Increasing the inner well-being of
young mothers in Jakarta after participating in Tasrah's activities is interesting to study. The
changes above are categorized as a process of migrating young Jakarta mothers in the millennial
era.

Millennial Muslim emigration is a mental move that is moving from a bad inner atmosphere
into a better inner atmosphere. Hijrah Tasrah is also only to seek the pleasure of Allah Ta'ala.
The question is, what factors influence the happiness of Tasrah members?

Avey, Luthans, Smith, and Palmer [3] found that subjective well being is influenced by
Psychological Capital. Psychological capital is a state of development of individual positive
psychology characterized by self-efficacy, optimism, hope and resiliency [4].

Psychological capital helps develop and improve abilities and well-being [5]. If self-
efficacy is high, individuals try to achieve their goals and believe they are ready to achieve them.
People have the desire and produce many solutions to the matter (hope), make internal
attribution and have positive expectations for an outcome (optimism), and respond absolutely
and survive within the face of difficulty or resilience [3]. This often follows the conditions
featured by young mothers.

Subjective well-being is also influenced by gratitude. Gratitude is a feeling that connects
mental health and individual life satisfaction. Previous research shows that grateful individuals
can experience a higher level of subjective well-being. Gratitude can enhance positive thinking,
provide effective ways to deal with negative events and frustrate negative conditions such as
depression [6]. Gratitude can be appreciated in the phrase "thank you" both to fellow human
beings.

Research aims prove impact psychological capital and gratitude the subjective well-being
Young Mothers within Hijrah community national capital Jakarta.

2 THEORY AND HYPOTHESIS

Subjective Well Being

According to Diener [7] subjective well-being could be an image of the level of experience
of healthy people supported subjective evaluations. A subjective statement that is a part of
quality life. A comprehensive assessment that refers to varied criteria. The description of life,
each positive and negative emotions, includes judgments and feelings regarding life satisfaction.
The conception of positive or negative feelings assessed through subjective evaluations. The
Subjective Welfare dimension consists of cognitive and affective dimensions.

Cognitive assessment is that the analysis or individual evaluation of his life satisfaction
which has world evaluation and evaluation specifically or domain [8]. Evaluation of life
satisfaction generally could be a reflection of an individual's perception of his life and is
influenced by the culture and the individual's view of positive life. Evaluation of life satisfaction
specifically is an assessment created by an individual in evaluating bound dimensions of his life, as life with a partner and family [9].

Affective assessment is an analysis or an individual's evaluation of moods and emotions that are usually felt in his life [8] The dimensions of affective assessment are classified as an analysis of the existence of positive and negative effect. Positive effects are a combination of things that are arousing and fun things. High positive have an effect on happens once people feel high energy, full concentration, and pleasant involvement. Meanwhile, low positive have an effect on happens once people experience disappointment and fatigue [10]. The existence of positive emotions together with active, prepared and happy. The negative affect could be a combination of each arousal and unpleasantness. In negative affect there are emotions like anxiety, sadness, and fear. High negative affect on can arise when people feel anger, hatred, disgust, guilt, fear and anxiety [10].

Factors that influence subjective well-being are divided into two factors, particularly internal and external factors. Internal factors include self-esteem, temperament, psychological capital, and gratitude. External factors embrace Perceived Social Support and demographic factors.

The measurement of subjective well-being during this study custom-made the Flourishing Scale [7] therefore, the Scale of Positive and Negative expertise [7]. Flourishing Scale [7] was used to measure life satisfaction totaling 8 items as well as giving one psychological well-being score. The scale of the development of life happiness in general and life satisfaction specifically. In addition, the Scale of Positive and Negative affect scale [7] was also adopted to measure the affection domain, amounting to 12 items. Six positive affect experiences have an effect on the growth of feelings of happiness, enthusiasm, and strengthening attention. Six negative affect experiences have an effect on the growth of feelings of disappointment, anxiety, and irritability.

**Psychological capital**

Luthans, Youssef and Avolio [4] define psychological capital (PsyCap) is a state of individual psychological development and is characterized by: (1) having the confidence to take and make an effort needed for success in challenging tasks (self-efficacy); (2) making positive attributions about present and future success (optimism); (3) persevere in achieving goals and when needed directing the path to goals in order to succeed (expectations); and (4) when hit by problems and difficulties, able to survive and rise again and even greater to achieve success (resilience).

In this case, it is vital to know that psychological capital is the positive psychological states of people and not psychological traits [11]. The trait could be a comparatively permanent characteristic of a private, whereas the state involves the behavior, thoughts and actions that can be learned and developed by everybody. Luthans, Youssef and Avolio [4] conjointly explained that psychological capital could be a condition so that psychological capital will pass amendment over time, each increasing and decreasing. In contrast to ancient human and social capital, psychological capital can develop unceasingly over time [4]. Conjointly explains that psychological capital is seen as a quality which will be developed so that it will facilitate improve individual welfare [12].

Psychological capital has positive and vital effects on individual well-being. The results of an analysis conducted on academics in the Republic of South Africa show that psychological capital encompasses a significant relationship with the welfare of teachers [14]. In line with Cole, Daly, & Mak [15], psychological capital has an influence on subjective well-being on unemployment. In individual entrepreneurs, found a positive relationship between psychological capital and subjective well-being of entrepreneurs.
Measurement of psychological capital during this study uses PCQ-24 (validity analysis found by Luthan, Avolio, et al., [5], and Luthans, Youssef, & Avolio, [4]). PsyCap has four aspects, each side consists of 6 items and a complete of every item is twenty-four items. The PsyCap aspects are hope, self-efficacy, resilience, and optimism. All items use a six-point Likert scale with a response of 1 = strongly disagree to 6 = strongly agree. Every item represents a scale setting before it is published and tested. Item hope was custom-made from Snyder and colleagues (1996). Samples of items from subscale hope are: "There are lots of ways around any problem," and "Right now I see myself as being pretty successful at work". Self-efficacy items are custom-made from Parker’s [17] measure self-efficacy in work situations. Samples of self-efficacy items: "I feel confident that I can analyze weaknesses to find answers" and "I feel confident presenting information to a gaggle of colleagues".

Resilience items were custom-made from Wagnild and Young’s [18], samples of resilience items: "I sometimes manage difficulties a technique or another at work," and "I feel I will handle several things at a time at this job." Optimism items were custom-made from Scheier and Carver’s [19], samples of optimism items "I am optimistic regarding what is going to happen to me in the future as it works for working" and "I approach this job as if every cloud has a silver lining." Psychological capital in research It uses a Likert scale and uses a Psychological Capital Questionnaire form (PCQ-24) instrument developed by Luthans, Avolio, [5]. In keeping with four subscales, every subscale consists of six items with a total number of items that is twenty-four. Every subscale consists of self-efficacy, hope, optimism, and resilience.

Gratitude

Gratitude, may be taken as affective trait, mood, or emotion. Gratitude could be a general tendency to acknowledge and respond to emotions of gratitude for a variety of things that an individual experiences in life [20]. Gratitude may be conceptualized an effect on, behavior, or personality trait [21]. Gratitude is feeling and joy for what is received, whether that makes sense or not, whether it is concrete or abstract goodness [22]. Meanwhile, according to Bertocci & Millard (in Emmons, & McCullough, [20]) gratitude is an emotion, the essence of feeling happy about the benefits obtained. People who have gratitude admit that they did nothing to induce rewards or benefits; he got it entirely as a present. Kant (in Emmons & McCullough, [23]) defines gratitude as respecting somebody for the great he has done. Gratitude encompasses a vital impact on subjective well-being.

The gratitude scale utilized in this study could be a scale developed by researchers using the construct of gratitude theory from Al-Fauzan in his book which divides gratitude aspects into three aspects namely, gratitude with the guts, gratitude with the verbal, and gratitude with the member’s body or gratefulness for deeds [24].

Hypothesis

Based on a theoretical study, the hypothesis of this research is "There could be a significant influence of psychological capital, gratitude on subjective well being".

3. METHODE

The population during this study were young mothers who are members of the Hijrah (Tasrah) Community in national capital Jakarta areas which were estimated to be 1,000 people.
The sample of this study was 180 people. The method for taking sample research was used nonprobability sampling technique which was an accidental sampling technique.

The variables during this study were subjective well-being, psychological capital, and gratitude. Subjective well-being could be a description of the level of individual experience based on subjective evaluations of life both positive emotions and negative emotions including judgment and feelings about life satisfaction [7]. Psychological capital could be a positive psychological capacity possessed by every person that is beneficial in serving to people to develop things which have self-efficacy (self-efficacy), positive expectations (optimism), hopes for achievement (hope), and resilience as expressed by Luthans, Youssef, and Avolio [4]. Gratitude could be a feeling of appreciation for the kindness that is received, not feeling short, knowing the contributions of others and appreciating simple pleasures [6].

The measuring instrument used to measure subjective well-being was a combination of a scale of FS (flourishing scale) and a scale of SPANE (Scale of positive and negative experience) with a complete variety of things of twenty items. The instrument used to measure psychological capital, particularly the Psychological Capital Questionnaire (PCQ-12) by Luthans et.al [5] which consists of twelve items that measure 4 dimensions of psychological capital, namely, self-efficacy, optimism, hope, and resilience. The gratitude instrument used measuring instruments from Watkins, Woodward, Stone & Kolts [6] The Gratitude Resentment and Appreciation Test (GRAT).

Technical data analysis used multivariate analysis using SPSS 18.0 software system so as to (1) calculate the R-square quantity, which is the percentage (%) dependent variable variance explained by independent variables; (2) calculate the significance of the impact of independent variables on the dependent variable, and (3) calculate the significance of the regression coefficients for every independent variable.

3. Results

Testing the research hypothesis.
First, used the R-square score to examine the quantity of variance proportions influencing the independent variable on the dependent variable. R-square gained was 0.223 (table 1); it suggests that the proportion of variance from Subjective Well being that being was explained by psychological capital and gratitude variables which were equal to 22.3%, while the remaining 77.7% is influenced by other variables outside of this study.

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.472</td>
<td>.223</td>
<td>.198</td>
<td>1.53508</td>
</tr>
</tbody>
</table>

The second step is analyzing the impact of all independent variables on Subjective Well being. The results of the F test of significance (p <0.05) obtained that the significance of 0.000 (table 2), then the null hypothesis which states that there was no significant effect of all independent variables on Subjective Well being is rejected (H0 = rejected). This result meant
that there was a significant effect of Psychological Capital and Gratitude on Subjective Well being.

Table 2
ANOVA

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>143.507</td>
<td>7</td>
<td>20.501</td>
<td>8.709</td>
<td>0.006*</td>
</tr>
<tr>
<td>Residual</td>
<td>49.569</td>
<td>212</td>
<td>2.356</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>193.076</td>
<td>219</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), PSYCHOLOGICAL CAPITAL, GRATITUDE
b. Dependent Variable: SUBJECTIVE WELL BEING

The third step, namely testing the regression coefficients for each independent variable. If p <0.05, then the variable regression coefficient becomes significant which meant that the independent variable had a significant impact on Subjective Well being.

Table 3
coefficients

<table>
<thead>
<tr>
<th></th>
<th>Unstandardized coefficients</th>
<th>Standardized coefficients</th>
<th>t</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Constant)</td>
<td>34.682</td>
<td>3.951</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>Hope</td>
<td>.659</td>
<td>.056</td>
<td>.075</td>
<td>1.646</td>
</tr>
<tr>
<td>Optimism</td>
<td>.027</td>
<td>.037</td>
<td>.231</td>
<td>3.408</td>
</tr>
<tr>
<td>Resilience</td>
<td>.017</td>
<td>.045</td>
<td>.368</td>
<td>2.394</td>
</tr>
<tr>
<td>Self efficacy</td>
<td>-.063</td>
<td>-.069</td>
<td>-.196</td>
<td>.892</td>
</tr>
<tr>
<td>Self of abundance</td>
<td>.063</td>
<td>.213</td>
<td>.281</td>
<td>1.422</td>
</tr>
<tr>
<td>Appreciation for others</td>
<td>.013</td>
<td>.024</td>
<td>.375</td>
<td>.018</td>
</tr>
<tr>
<td>Simple Appreciation</td>
<td>-.064</td>
<td>-.064</td>
<td>-.102</td>
<td>.919</td>
</tr>
</tbody>
</table>

a. Dependent Variable: SUBJECTIVE WELLBEING

Based on the regression equation (table 3) we found that psychological capital and gratitude affect subjective well-being and the significance of the influence of each independent variable on the dependent variable. The formula of the regression equation influences psychological capital subjective well-being as follows:

\[
\text{SWB} = 34.682 + 0.050 \text{ Hope} + 0.127 \text{ Optimism} \\
+ 0.107 \text{ Resiliency} - 0.005 \text{ self efficacy} \\
+ 0.103 \text{ self of abundance} + 0.103 \text{ appreciation for others} - 0.004 \text{ simple appreciation.}
\]

While the significance of the influence of each independent variable on the dependent variable for hope (0.311), optimism (0.001), resilience (0.018), self-efficacy (0.892), self of abundance (0.000), appreciation for others (0.708) and simple appreciation (0.919). The dimensions of optimism (0.001) and resilience (0.018) in the psychological capital variable, as well as the dimensions of self of abundance (0.000) on the variable gratitude, had a significant effect on subjective well-being. Whereas the hope dimension (0.311) and self-efficacy (0.892)
on psychological capital, as well as an application for others (0.708) and simple appreciation (0.919) on the gratitude variable, the effect was not significant on subjective well-being.

Testing the proportion of variance aims to calculate the significance of the incremented proportion of each independent variable to the dependent variable. The result was the proportion of variance of each independent variable to the dependent variable could be seen in table 4.

Table 4.4

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
<th>Change Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>R Square Change</td>
</tr>
<tr>
<td>1</td>
<td>0.74</td>
<td>0.55</td>
<td>0.52</td>
<td>1.0514</td>
<td>0.075</td>
</tr>
<tr>
<td>2</td>
<td>0.54</td>
<td>0.29</td>
<td>0.26</td>
<td>1.6167</td>
<td>0.041</td>
</tr>
<tr>
<td>3</td>
<td>0.57</td>
<td>0.32</td>
<td>0.29</td>
<td>1.7931</td>
<td>0.024</td>
</tr>
<tr>
<td>4</td>
<td>0.77</td>
<td>0.59</td>
<td>0.56</td>
<td>1.6620</td>
<td>0.031</td>
</tr>
<tr>
<td>5</td>
<td>0.72</td>
<td>0.52</td>
<td>0.49</td>
<td>1.5384</td>
<td>0.012</td>
</tr>
<tr>
<td>6</td>
<td>0.72</td>
<td>0.52</td>
<td>0.49</td>
<td>1.5384</td>
<td>0.012</td>
</tr>
<tr>
<td>7</td>
<td>0.72</td>
<td>0.52</td>
<td>0.49</td>
<td>1.5384</td>
<td>0.012</td>
</tr>
</tbody>
</table>

1. Predictors: (Constant), HARAPAN
2. Predictors: (Constant), HARAPAN, OPTIMISM
3. Predictors: (Constant), HARAPAN, OPTIMISM, RESILIENCE
4. Predictors: (Constant), HARAPAN, OPTIMISM, RESILIENCE, SELF-EFFICACY
5. Predictors: (Constant), HARAPAN, OPTIMISM, RESILIENCE, SELF-EFFICACY, SELF-ABUNDANCE
6. Predictors: (Constant), HARAPAN, OPTIMISM, RESILIENCE, SELF-EFFICACY, SELF-ABUNDANCE, APPRECIATION FOR OTHERS
7. Predictors: (Constant), HARAPAN, OPTIMISM, RESILIENCE, SELF-EFFICACY, SELF-ABUNDANCE, APPRECIATION FOR OTHERS, SIMPLE APPRECIATION

Based on table 4 it could be concluded as follows:

1. Hope had a significant impact on Subjective Well being (significance 0.000) and its contribution to Subjective Well being was 7.5% (R-square change 0.075).
2. Optimism had a significant impact on Subjective Well being (significance 0.002) and its impact on Subjective Well being was 4.1% (R-square change 0.041).
3. Resilience had a significant impact on Subjective Well being (significance 0.014) and its contribution to Subjective Well being was 2.4% (R-square change 0.024).
4. Self-efficacy had no significant impact on Subjective Well being (significance 0.602) and the contribution of its impact on Subjective Well being was 0.1% (R-square change 0.001).
5. Self of abundance had a significant impact on Subjective Well being (significance 0.000) and its contribution to Subjective Well being was 8.1% (R-square change 0.081).
6. Appreciation for others had no significant impact on Subjective Well being (significance 0.712) and the contribution of its impact on Subjective Well being was 0.00% (R-square change 0.000).
7. Simple appreciation had no significant impact on Subjective Well being (significance 0.919) and the contribution of its impact on Subjective Well Being was 0.00% (R-square change 0.000).
5. DISCUSSION

The results showed that the psychological capital variable had a significant effect on subjective well-being. This finding is supported by observations and interviews which found that young mothers have a large personal capacity and willingness to ensure that they get well-being. The results of this research on psychological capital are in line with the research of Ciarocci and Deneke which explains that psychological capital significantly influences subjective well-being [25]. Research by Parker's, et al. [17] suggests that multilevel structural equation modeling shows that psychological capital is significantly related to psychological and social welfare.

Optimism (0.001) and Resiliency (0.018) have a significant effect, whereas dimensions of expectations (0.311) and self-efficacy (0.892) on the psychological capital variable the effect is not significant on subjective well-being. This happens, because happiness is essentially an individual's perception or outlook on life when assessing life. As a result, the concept or feeling of happiness of each person is different according to their perception.

The variable gratitude has a positive and significant effect on subjective well-being. This is in line with Chan's [26] study in Hong Kong regarding gratitude which is positively correlated with subjective well-being. Park, Peterson & Seligman [27] conducted a survey of 5229 adults and found that individual characters such as gratitude consistently and strongly affected life welfare. Individuals who have low gratitude tend to pay less attention to others, feel more disrespected and loved by others [27].

A study by Algoe [28] concluded that grateful individuals will be more positive and motivated to develop and maintain relationships. People who are grateful tend to be easily accepted and loved by others.

Individuals who have low gratitude tend to pay less attention to others and are reluctant to interact with others. They feel more unappreciated and loved by others [20]. Individuals with a low ability to be grateful have difficulties to have a satisfying relationship and experience loneliness.

Self of abundance has a significant effect (0.000), whereas effect of appreciation for others dimensions (0.708) and simple appreciation (0.919) on gratitude variables on subjective well-being was not significant.

The effect of appreciation for others on subjective well-being is not significant, it is possible that Indonesian culture avoids riya 'by giving direct praise.

The effect of simple appreciation on subjective well-being is insignificant, probably because young mothers are still thinking about the need for material to meet their needs, so the appreciation of what they have is still not strong.

5. DISCUSSION

Based on the results of research data analysis, the conclusions that can be taken are; "There is a significant effect together of psychological capital and gratitude variables on the subjective well-being of young mothers in the Hijrah Community in Jakarta". Based on the regression coefficients of each independent variable, it was found that hope, optimism, and resilience in the psychic variables and self of abundance in the gratitude variable had a significant effect on subjective well being. Whereas self-efficacy on variable psychological capital; and appreciation
for others and simple appreciation on the gratitude variable has no significant effect on subjective well being.

Based on variance proportions, subjective well-being that was influenced by independent variables simultaneously using R-square gained was 0.223; it meant the proportion of variance from Subjective Well being was explained by psychological capital and gratitude variables which were equal to 22.3%, while the remaining 77.7% was influenced by other variables outside of this study. Future studies are suggested to involve other predictors such as demographics, spirituality, knowledge and attitudes.

The current research population was only in the Tasrah Jakarta community with the proportion of the overall independent variable variance to subjective well-being only 22.3%. Future studies are suggested to expand population coverage in various other large cities.
References


Cyberbullying: Life Satisfaction and Social Support among Adolescent

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Abstract. The Technology gives much advantages for adolescent to interact with other people. But the other hand, that is associated with cyberbullying. Cyberbullying behavior is a digital form of bullying, having similarities in terms of repetition, intentional harm, and an imbalance between bullier and victims, only cyberbullying is done using electronics. There are life satisfaction and social support that can reduce cyberbullying behavior. 255 students (male 39.2%, female 60.8%) of vocational high school in Bogor aged 15-19 years, that use handphone and active in social media, completed selfreport questionnaire. That are Cyberbullying Offending Scale (COS: [13]), Multidimensional Student Life Satisfaction Scale (MSLSS: [38]), and Interpersonal Social Evaluation List (ISEL: [40]). CFA analysis used to compute construct validity and multiple regression to test hipotesis. It was found that life satisfaction and social support had a significant influence on cyberbullying behavior (R-square=0.098). The samples studied were found that someone with low level in living environment satisfaction and appraisal support, and then high level in self satisfaction will not do cyberbullying.

Keywords: Component, formatting, style, styling, insert.

1 Introduction

The last few years electronic-based communications, computers, and information sharing sites have become an important part of people's lives [1]. Research from ‘we are social’ and ‘hootsuite’ results that the number of internet users in Indonesia is 132.7 million (total population 265.4 million) and 130 million of them active in using social media [2]. The data illustrates that half of Indonesia's people have a second life after the real world, namely cyberspace life.

This progress certainly provides convenience in everyday life [3]. For teenagers, the rapid progress of the internet can improve connectivity and communication with other people [4] or as access to other valuable information [5] [4]. However, teenagers are considered vulnerable to negative impacts. Along with these advancements, old behavior has the potential to emerge in a more modern form [6] [7], include cyberbullying [8]. Cyberbullying itself is traditional bullying that is transferred to the technology platform [9] or the modern form of traditional bullying [10] [11], which aims to humiliate, demean, harass, intimidate, or threaten others [12]. Patchin and Hinduja [13] define cyberbullying as a deliberate and repeated act of hurting using electronic devices in a way that makes victims unable to resist.

Cyberbullying is seen as an important problem, so that it has long been the world's attention [14] [15]. The collaboration between UNICEF and the Ministry of Communication...
and Information of the Republic of Indonesia in 2011 to 2013 found that cyberbullying cases
had occurred 52 times [16]. Then the TribunJogja.com site also contains data on the Child
Protection Commission (KPAI) which shows that throughout 2016 there were a total of 3,580
reports of cases of violations of children's rights. Of the total reports, 501 are crimes of
cyberbullying [17].

A survey of 150 students from several faculties at the Pancasila University found that as
many as 66 percent of respondents claimed to have been cyberbullying. They do it by
deliberately spreading gossip or unpleasant issues for victims on social media [18]. While at
the University of Indonesia, a survey of 133 students (54 men and 79 women) found that 77
percent of respondents claimed to have been involved in cyberbullying throughout the past six
months, both as perpetrators and victims. The results also showed that women were more
often cyberbullying than male respondents, around 61.2 percent compared to 38.8 percent
[19].

Furthermore, research on students at junior and senior high school level with a sample of
363 in Central Java and Yogyakarta. The results found that 32 percent claimed to have carried
out cyberbullying. His motives varied, 49 percent claimed to be just a fad, as much as 36
percent because of annoyance and hatred towards the victim, as much as 7 percent because
they wanted to take revenge, and as much as 4 percent because of joining friends. Not only
that, some children consider cyberbullying to be merely entertainment, but to hurt others [20].

The high number of cyberbullying clearly has a negative impact on the social
environment [21][22]. Some actors may consider it just fun or entertainment [20], but several
studies show that this negative behavior can have an impact on psychological problems for the
subject. These psychological problems include frustration, sadness, depression, confusion,
feelings of guilt, feelings of shame, distress [23], the emergence of suicidal ideas, increased
aggressiveness, delinquency and drug use [24][25]. In addition, negative impacts on victims
can also result in considerable mental health problems, drug abuse, even suicidal ideas [26].
Victims also tend to experience decreased concentration, absenteeism at school, and poor
academic performance [27].

Willard [28] classifying the four parties involved, namely: (1) bullies (put-downer bullies
which are harassing and demeaning others, especially those who are considered different or
inferior and bullies get-backers namely people who feel disturbed and then use the internet to
retaliate or vent their anger); (2) Victims; (3) Harmful bystanders, those who witness and
support the perpetrator or just watch and not help the victim; and (4) Helpful bystanders
namely people who try to stop, protest, support victims, or tell adults to ask for help. Whereas
Patchin and Hinduja [13] focus on two parties involved, namely cyberbullying offending
(perpetrators) and cyberbullying victimization (victims). The research itself only focuses on
the perpetrators (cyberbullying offending).

Adolescents doing cyberbullying can be influenced by internal and external factors. One
of these internal factors is life satisfaction. Several previous studies showed a negative
relationship between life satisfaction and cyberbullying [29]; [30]; [31]; [32]; [33]. The results
of these studies explain that the low life satisfaction affects the tendency to do cyberbullying.
While external factors such as cyberbullying are social support. Some previous studies [34];
[35]; [36]; [37] found that individuals with low social support levels were potentially involved
as cyberbullying.
2 Theoretical Framework

A. Cyberbullying

Cyberbullying is a deliberate and repeated action to get hurt using an electronic device in a way that makes the victim unable to fight [13]. There are several characteristics of cyberbullying, including [13]:

1) Repetition. Repetition is the most important element. So an intimidation makes the victim look worried about the next intimidation. For example, the aggressive actions of the first offender (such as chat, comment, or posting) that is viral are said to be cyberbullying if there is evidence of involvement, because the victim will be harmed every time the post is seen or even passed on by someone else.

2) Intent. An intentional act. Cyberbullying is said if for example in an online game, old players intentionally attack, disturb, harass, or terrorize new players because they are considered weak.

3) Harm. Victims must be harmed, including physical, social, emotional and psychological aspects. As long as there are losses incurred, the action is said to be cyberbullying.

4) Imbalance of power. It is said that there is a power imbalance if the impact of the actions of the perpetrators is greater than the resistance of the victims. This can depend on the skill or ownership of content by actors such as information, pictures, or videos that can be the material for cyberbullying.

B. Life Satisfaction

Life satisfaction is a comprehensive evaluation carried out by individuals related to how satisfied their lives are based on certain domains including themselves, family, friends, and the environment [38]. There are the aspects of life satisfaction [38]:

1) Family Satisfaction. It is individual satisfaction with the family, the establishment of a good quality relationship between individuals and their families and among family members.

2) Friends-Satisfaction. It is an individual's satisfaction with the fabric of friendship, so that no bad experiences are felt.

3) School Satisfaction. It is the satisfaction felt by individuals at school, feeling that school activities are fun and have a positive outlook and strong interest in their school.

4) Living Environment Satisfaction. Is a feeling of satisfaction with the environment of residence, both satisfaction with the environment and the people around him.

5) Self-Satisfaction. It is an individual satisfaction of self satisfaction both physically and self competency.

C. Social Support

Social support is the availability of psychological and material resources from social relations that can help individuals overcome stress [39]. In social support there are several aspects, among others are [40]:

1) Appraisal support. That is the support received by individuals consisting of advice and information given feedback, input, and even the sharing of personal problems to find solutions.

2) Belonging support. That is support that makes people believe or trust other people who are always present when needed, so it is necessary for people who always spend time for them.

3) Tangible support. Namely the support received by individuals in real form includes support in the form of financial, goods, and services.
4) Self-esteem support. That is the support received by individuals who support other people to reward themselves, so they do not need to be inferior to others or feel satisfaction in line.

3 Research Methods

The population in this study were students of SMK Sirajul Falah, Parung, Bogor Regency. The sample used was 255 students (39.2% male and 60.8% female) who were mobile or smartphone users and active social media users with duration of more than one hour a day. Sampling uses a non-probability sampling technique.

The measure of cyberbullying uses the Cyberbullying Offending Scale (COS: [13]. COS measures one component and consists of nine items, after being adapted eight items remain. Fill it yourself using the original scale of this measuring instrument, namely: 0 = never, 1 = once, 2 = rarely, 3 = several times, and 4 = often.

The life satisfaction measure adapts from the scale of the Multidimensional Student Life Satisfaction Scale (MSLSS: [38]. MSLSS consists of 40 items, the researcher adapted to 36 items. The measured aspects include family satisfaction, friends-satisfaction, school satisfaction, living environment satisfaction, and self-satisfaction. Filling this measuring instrument uses a Likert scale with a range of 1 (strongly disagree) up to 4 (strongly agree).

Then the social support measurement tool adapts from the Interpersonal Social Evaluation List (ISEL: [40]. ISEL consists of 40 items, researchers adapted it to 36 items. ISEL measures four aspects, including appraisal support, belonging support, tangible support, and self-esteem support. The response to filling this gauge is to use a Likert scale with a range of 1 (strongly disagree) to 4 (strongly agree).

4 Result

Respondents of this study amounted to 255 students of class X, XI, and XII with ages ranging from 15 to 19 years, and each of them 100 men and 155 women.

<table>
<thead>
<tr>
<th>Regression Coefficient on Cyberbullying</th>
<th>Coefficient</th>
<th>Beta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family Satisfaction</td>
<td>0.012</td>
<td></td>
</tr>
<tr>
<td>Friends-Satisfaction</td>
<td>-0.02</td>
<td></td>
</tr>
<tr>
<td>School Satisfaction</td>
<td>-0.055</td>
<td></td>
</tr>
<tr>
<td>Living Env. Satisfaction</td>
<td>0.155*</td>
<td></td>
</tr>
<tr>
<td>Self-Satisfaction</td>
<td>-0.183*</td>
<td></td>
</tr>
<tr>
<td>Appraisal Support</td>
<td>0.212**</td>
<td></td>
</tr>
<tr>
<td>Belonging Support</td>
<td>0.008</td>
<td></td>
</tr>
<tr>
<td>Tangible Support</td>
<td>0.006</td>
<td></td>
</tr>
<tr>
<td>Self-Esteem Support</td>
<td>0.142</td>
<td></td>
</tr>
</tbody>
</table>

(note: * signifikan at 0.05, ** signifikan at 0.01)
Based on the results of the F test obtained F for 2.942 with p = 0.002 (sig. <0.05). Thus the hypothesis which states that there is an IV influence on DV is not rejected. This means that there are influences from life satisfaction and social support for cyberbullying.

Hypothesis testing with multiple regression techniques shows the results of variant proportions of cyberbullying which are explained by family satisfaction, friends satisfaction, school satisfaction, living environment satisfaction, self-satisfaction, appraisal support, belonging support, tangible support, and self-esteem support at 9.8 %, while the remaining 90.2% is influenced by other variable factors.

In table 4 there are three significant regression coefficients, namely living environment satisfaction, self-satisfaction, appraisal support. That Way only three of the 10 hypotheses are not rejected, while the rest are rejected because they are considered insignificant.

The results of the analysis show that the general variable of life satisfaction has a positive effect on cyberbullying. These results are in line with the research of Schoeps et al. [41] who found that high life satisfaction is a high predictor of cyberbullying.

5 Discussion and Suggestion

There are two aspects of life satisfaction that have a significant effect. First, living environment satisfaction has a positive effect, meaning that the higher the living environment satisfaction, the higher the tendency to do cyberbullying. These results differ from those of Moore et al. [29] who found that the high level of cyberbullying is related to the low living environment satisfaction. Researchers assume that the high or low of living environment satisfaction is subjectivity that is built up in individuals in certain regions and through the natural process of adjusting to the quality of the existing social environment. This means that a population is not impossible to have high living environment satisfaction in a region with a poor quality of social environment, so that the tendency to cyberbullying is high.

Second is that self-satisfaction has a significant negative effect on cyberbullying. These results are directly proportional to the results of the study of Navarro et al. [30] who explained that high self-satisfaction has the potential to reduce the tendency to be involved as cyberbullying. Researchers view that self-satisfaction as an aspect that includes physical and self-competence is able to bring peace in the individual. Conversely, the low level of self-satisfaction will open up the possibility expressed by intolerant actions in the social environment both real world and cyberspace including cyberbullying.

The aspects of life satisfaction that do not significantly affect cyberbullying are family satisfaction. Arriaga et al. [32] found that high satisfaction with the family is related to the high level of cyberbullying. This can be because all samples are active social media users with a duration of more than an hour per day. Not only that, the type and duration of work of the average sample parent tends to reduce direct contact with their children. That way, family attachments are not totally physical, but also digitally. That is why, a population with such cases is very likely to have a tendency to do cyberbullying despite having high family satisfaction, because there is a shift in the standard of satisfaction.

Second is friends-satisfaction. Research conducted by Navarro et al. [30] found that low friends-satisfaction has an impact on the high likelihood of carrying out cyberbullying actions. In the view of researchers, adolescents who have low friend-satisfaction cannot foster the values of love perfectly among their peers. As a result, the tendency to cyberbullying is even higher.
Third is school satisfaction. In the findings of Moore et al. [29] explained that low school satisfaction is related to the high tendency to do cyberbullying. Schools have an important role in building the positive character of their students. School failures in the curriculum, facilities, environment, and creating a good climate will result in low school satisfaction, which ultimately results in the failure to develop positive or healthy characters. That way, high school satisfaction can be proclaimed as a prevention of the involvement of students to become cyberbullying actors.

Then generally social support has a significant effect on cyberbullying in a positive direction. Previous research eg [42]; [43] found the same thing that the high perceived social support is a predictor of the high tendency to cyberbullying. The researcher views that the positive or negative effects of high social support are dependent on the source and content of the support received. That is why, individuals with high social support can have a tendency to behave negatively like cyberbullying.

Then the social support aspects in this study found no significant effect on cyberbullying, the first is the aspect of appraisal support. Nick [44] in his research found that the high level of cyberbullying is related to the high level of information support. Appraisal support is important for facilitating problem solving, finding more appropriate life steps and getting feedback as an evaluation of life. However, it is very possible for individuals with high appraisal support to behave that is not in accordance with social environmental norms or do negative things such as cyberbullying. This can happen if the content of information, advice, and input received by individuals tends to be negative.

The second is the aspect of belonging support. The findings in Nick's [44] study show that high social companion support is a high predictor of cyberbullying. This can happen if the relationship that is woven is tending to people with individuals who are unhealthy and unable to socialize with. That way, naturally individuals feel they have closeness to such people, and eventually slowly have the same habits and are unable to distance themselves from cyberbullying.

Third is the aspect of tangible support. The results of Nick's [44] study found below the high instrumental support along with the high level of cyberbullying. Researchers assume that the fulfillment of support in the form of real may not potentially have a negative impact if the support is used for negative things, including cyberbullying.

The fourth is self-esteem support. In his research, Nick [44] found that the high level of cyberbullying was related to high esteem/emotional support. Self-esteem support it self refers to the support of self-esteem, at a high level that support makes individuals feel less inferior than others. Researchers see, even though they have high self-esteem support, teenagers who are active on social media may still do cyberbullying. This can happen if the high level of self-esteem support makes individuals feel superior, so the tendency to do cyberbullying is even higher.

5.1 Suggestion

The disadvantages and limitations of this study will be the evaluation material obtained by more perfect research in the future. The findings of this study are also expected to be important information for readers as prevention and overcoming cyberbullying.

Theoretical Suggestions
1. As features and variations of social media continue to develop, the characteristics and forms of cyberbullying will also be able to experience development. Therefore, it is better for future research to be responsive to this phenomenon and to choose literature that is able to properly represent and measure the phenomenon of cyberbullying.

2. The use of life satisfaction as a research variable in the future should develop instruments that can measure the quality of the social environment of the population used. The social environment includes family environment, friendship, school. This will gather important information to measure whether the accumulation of life satisfaction samples contains positive or negative satisfaction.

3. For future research, it is better to arrange a social support instrument that is able to measure clearly from where the source of support obtained by the sample. That way, information is obtained regarding whether the source and support content received by the sample are considered positive or negative.

4. In order to get better quality data, it is better for future research to use more samples. That way, data that is more varied and more representative of the population is obtained.

Practical Suggestio

1. The uniqueness of cyberbullying will continue to develop along with its characteristic content along with the development of digital technology. Therefore, it is important to help adolescents to be able to adapt to these developments, so avoid negative exposure that appears.

2. The results of this study illustrate that the quality of the social environment can determine the norms of life satisfaction in certain regions. The quality of the social environment contributes to fostering aspects of life satisfaction. Life satisfaction in a region with a poor quality of social environment has an impact on mental health development that is not optimal, so that individuals are feared to continue to have a tendency to do cyberbullying. So it's important to work together to create a positive and healthy social environment.

3. The contribution of social support is also proclaimed to foster a prosocial person to support the interests of cyberbullying. However, social support can only contribute positively if the support content received is negative. So, it is important to ensure the positive or negative sources and content of social support.
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Effect of Motivation and Family Environment on Addiction Tendencies to Play MOBA Game

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Abstract. The phenomenon of playing Online Battle Arena Multiplayer (MOBA) are increasing. In fact, there are several psychological factors that can lead to the risk of addiction to playing MOBA game. In this study, the dimensions of achievement and immersion on motivation to play games and the dimensions of the relationship in the family environment has a significant effect on MOBA addiction the game.

Keywords: addiction, MOBA games, motivation to play games, family

1 Introduction

Technological advances along with the development of the times cannot be denied. Over the past ten years, computer technology has made great progress allowing people around the world to connect and interact through the virtual world online [1]. Even though it has a positive impact such as facilitating activities and entertaining its users, technology can also have a negative impact if used excessively [2] or misused. One use of technology that can have a positive or negative impact is playing games.

Playing games can be beneficial for health. The study explored the positive impact of the game for health including McKanna and her colleagues which uses Puzzle games to stimulate Alzheimer's patient cognition with computer media and mouse, also Burke and his colleagues who focus on stroke motor patients with wii mote devices. In addition to the positive impact, playing games is also at risk of negative impacts, one of which is addiction.

A dictionaries play online games can give negative effects such as causing lazy and lying behavior in adolescents [2] physical, psychosocial, academic / professional, and behavioral problems [3] [4] [5] to decreasing academic achievement [6] [7]. In some regions, especially Asia, the game still gets a negative view and is even considered dangerous for players and the environment because it can lead to addiction and various adverse effects. In 2015 a woman in China who was declared to have disappeared - even died - after ten years, was found to have lived in an internet cafe during this time in order to play the game because it was thought to have experienced play addiction game [8]. In South Korea, online game addiction is one of the most serious public health issues so the government even trained 1043 counselors to handle the case [9].
There are two types of games, namely singleplayer who played only one person on one computer / device, and multiplayer can play more than one person both offline and online. Local multiplayer games that can be played by more than one person in one computer have existed since 1958, then developed to be able to connect multiple computers through a limited network or Local Area Network (LAN) in 1970, and became popular in 1990 when internet access was common in the community so it becomes Online Multiplayer Game (MOG). MOG is divided into several types, one of which is Online Multiplayer Battle Arena (MOBA).

MOBA game is a game that plays two teams with each team consisting of five players. Each player uses magical abilities (Hero) to destroy the opponent's main object (called Ancient, Vain, etc.) while maintaining the main object of the team itself. One team is declared victorious if the opponent's main object has been destroyed. Examples of this game are DoTA 2, League of Legend, and Mobile Legend.

Each type of game has features that are believed to be able to meet certain psychological needs [10]. Playing MOBA games is related to complex cognitive activities such as Transcative Memory System and Number Processing Skill. Transcative Memory System is the exchange of information from different levels of knowledge within a group [11] so that it can train communication skills and collaboration between players in MOBA game. [12] research revealed a longitudinal link between Number Processing Skills and the ability to play MOBA games. Calculations in game MOBA games such as estimating how many opponents can be eliminated before losing a skill war, or calculating the waiting period of opponent's and friend's skills before they can be used again, are said to be possible to encourage the connection between Number Processing Skill and the ability to play MOBA games.

In Indonesia, the phenomenon of playing MOBA games began to stick out in 2017 thanks to the Mobile Legend game: Bang Bang which can be downloaded on smartphone devices. The game system that is easier to understand and solve than other MOBA games encourages players from various circles to be interested in playing and filling in their spare time even with people who are already known in the real world. However, despite entertaining and providing a number of cognitive benefits, MOBA play activities games are also at risk of causing addiction that even leads to death. In Taiwan, a young man reportedly died after playing an MOBA game titled League of Legend for 24 hours without interruption [13].

Research on addiction to playing online games reveals the existence of specific problems related to addiction to playing certain games, one of which is in MOBA game players. [14] found a cognitive bias towards words related to games in World of Warcraft (WoW) players, while [15] reported that the use of abusive language (offensive) verbally more common in MOBA player game with an indication of addiction compared to other game players. The main goal to win from opponents by collaborating between team members makes MOBA players game not tolerating irrationality and failure of the members of the team, so that the throwing of attacking words becomes commonplace in the game and the MOBA community every day as recognized by various gaming communities in the virtual universe.

According Nuyens's research [16] that explores psychological factors related to MOBA game addiction specifically is still small, even though reward or social features in MOBA games can encourage excessive game play behavior. In previous research, the motivation to play games to get rewards and socialize virtually is a factor related to addiction to playing
online games [17], [18], [19], [20]. Through this research, researchers intend to find out more about the influence of motivation to play games on MOBA game players.

Motivation to play the game (Motivation of Gaming) is a boost to activity in the online game. Yee classifies the motivation to play games into three main components: achievement, social, and immersion. In MOBA games, players can access the ranking features and get prizes in the form of game character costumes and various items (achievement), especially during certain events. There are rewards in games related to compulsive online activities [21] and are thought to encourage players to play for a long time. In addition to performing in-game achievement, MOBA game player can also play with people who are known in the real world (social) and themselves of tasks and issues in real life with exciting themselves into the game (immersion).

Apart from being influenced by individual internal factors, addiction to playing games can be influenced by external factors such as the environment. Tsai's research and colleagues in 2009 involving 1360 scholars demonstrated that the existence of offline social support and interaction with family and classmates correlated negatively with internet addiction [22] report that family factors such as the low role of family members can be a risk factor for internet addiction. Indriani states, the lack of family supervision of individuals can be a factor in the poor control of a child's behavior in internet use [23].

According to Moos and Moos [24] family environment is perceived family interaction of individuals as a result of relationships, personal growth, regulation and control of the family. This perception can influence the way an individual adapts to the situation he is facing. The researcher intends to know the influence of the family environment which is divided into relationship dimensions, personal growth, and system maintenance, against the addiction to playing MOBA games.

In addition to the motivation to play games and the family environment, Hyun et al. in his research revealed the nature and gender related to addiction playing online games type of Massively Multiplayer Online Role Playing Game (MMORPG) [22]. Gross reports that more adult men use online networks to play online games, while women tend to use social-based applications and visit personal websites. Lemmens & Peter in their study found that men spend more time playing games than women [25].

Based on the literature and field studies that have been carried out, researchers are interested in knowing whether motivation to play games, family environment, age and gender influences the tendency of addiction to play online the game on MOBA game players. The researcher added the word tendency because the respondents taken in this study came from normal populations or did not have to be addiction patients to play games.

2 Method

2.1 Research Subject
A total of 216 respondents filled out the Google Form questionnaire distributed via social media, various online associations of game MOBA players, and private networks. Seven respondents were not MOBA game players, so they were not included in the data processing (the remaining 209 respondents consisted of 162 men and 47 women). The age range of respondents was 12-15 years (14 people), 16-19 years (92 people), and 20-25 years (103 people).

2.2 Measuring Instrument

Measurement of addiction to play MOBA games using Addiction Scale (GAS) with 21 items ($\alpha = 0.92$) developed by [25]. Each dimension of MOBA game addiction is measured using three items with a 5-point scale model; never, rarely, sometimes, often, very often. The researcher only used two items for each dimension and modified the response range to 4-point scale to avoid the middle / neutral response and summarize the respondent's filling time.

Measurement of game motivation using Motivation to Play Online Game Questionnaire (MPOGQ) with 39 items developed by Yee (2007) for dimensions achievement ($\alpha = 0.74$) immersion ($\alpha = 0.75$) and social ($\alpha = 0.77$) [26]. The researcher modified several items so that it was more relevant to the MOBA game feature, changed the question to a statement, and used a 4-point scale model to avoid the neutral response.

The family environment is measured using the Family Environment Scale (FES) ($\alpha = 0.86$) developed [27]. R shape scale measuring individual perceptions of his family according to real conditions [28]. The researcher adapted and modified 12 items used in Earls's Gunn research [29]. Harsha measure 10 subscales on relationship dimensions, personal growth, and system maintenance [30]. In addition, the researcher added 8 items to the personal growth dimension and modified the answer format in the right or wrong dichotomy to a 4-point scale with a range of answers never, rarely, often, very often.

3 Results

Based on analysis data using analysis regression, we can conclude there is a significant effect of achievement, social, immersion, relationship, personal growth, system maintenance, age, and sex towards addiction to playing MOBA game.

Based on the minor hypothesis test seen from the regression coefficients and the significance of each independent variable on the MOBA game addiction, there are three independent variables with significant regression coefficients (sig. <0.05) influencing the playing addiction of MOBA games, namely achievement and immersion on motivation playing games, and relationships in the family environment.
4 Discussion

The results of this study indicate that *achievement* and *immersion* which are components of the motivation to play *games* significantly influence the addiction to playing MOBA *games*. This is as stated in Indriani and Winther regarding *in-game rewards* related to playing *online games*. Individuals who are interested in the *achievement* or achievement in the form of *items*, rankings, and other *rewards* in the *game* will continue to play to get it [21].

*Immersion* has a significant effect on MOBA *game* addiction, in line with the research of Caplan & Yee [31] and Hussain & Griffiths [1] who reported that *immersion* was a significant predictor of problematic MMOG and MMORPG use. *Immersion* into the *game* means forgetting the surroundings and what is happening. By being carried away in the atmosphere of the *game*, individuals can forget problems and unpleasant feelings experienced in the real world. If people want to escape from unpleasant conditions, the activity of playing the *game* can be increased and the risk leads to addictive behavior.

The *social* component of the motivation to play *games* does not significantly influence the addiction to playing MOBA *games*. The community environment of MOBA players who are attached to the impression of being unfriendly as said by players from various *game* communities might actually make individuals reluctant to play with the aim of socialization.

In the literature study and research of Hyun et al. [22] stated that family environment factors are associated with various addiction including playing *online games*. However, in this study, only *relationship* variables specifically affected significantly the addiction to playing MOBA *games*. The existence of a relationship that is not good with the family can provide inconvenience to the individual so that individuals look for a place other than family such as playing *games* to look for positive affect or escape feelings / conditions that are less pleasant.

*Personal growth* does not have a significant influence on the addiction to playing MOBA *games*. Although there are subscale *achievement orientations* and *moral-religious emphases*, individuals may be able to separate responsibilities and have fun. So, the effort for achievement and belief in moral values is not affect individual play activities. Individual development is not only derived from the family, but with the environment outside the family, so that might be helped influence on his *independence* or how individuals make decisions, for example to play or not play *games*.

*The maintenance system* does not have a significant effect on addiction to playing MOBA *games*. The existence of a *system maintenance* in the family may need to be accompanied by other aspects such as the awareness of each family member and supervision of more authorized members. That is, even though arrangements are made in the family, if they are not obeyed they do not affect the behavior of family members, including in playing *games*. In addition, respondents in this study may only refer to family advice so that they do not have certain rules that are formed and must be obeyed. The researcher also argues that there is bias in item *system maintenance* related to the number of regulations in the family (there are many regulations / no rules at all) and the choice of answer items that are less relevant (never, rarely, often, very often).
Age and gender did not significantly influence the playing addiction of MOBA games, in contrast to previous studies which reported that these two variables were predictors of the behavior of playing pathological games online. In the study of Hyun et al. [22] age is a predictor of addiction behavior playing online games. Likewise with gender [1] was declared a significant predictor of addiction to playing MMORPGs, while in Toker & Baturay research was significant for game addiction [32]. The researcher suspects that there are other variables as mediators such as self-control to make age and gender significantly influence the respondents. Because, based on field data, MOBA players' environments consist of various ages and backgrounds.

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The Role Of Social Skills on Social Support Mediated by Quality of Friendship in Special Need Children at Inclusive Primary School

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Abstract. This study investigates the influence of social skills on social support mediated by the quality of friendship in special needs children. Methods: This study used a quantitative research design. The instruments used were the Social Skill Improvement System (Gresham & Elliott, 2008) for measuring social skills; the Social Support Questionnaire for Children (Harter, 1985) for measuring social support; and the Friendship Quality Questionnaire (Parker & Asher, 1993) for measuring the quality of friendship. A total of 292 participants over the age of 10 years old, who were enrolled in inclusive elementary schools spread throughout the Province of DKI Jakarta, were included in the research. A multiple regression analysis was conducted. Results: Results demonstrated that the quality of friendship fully mediates the development of social skills and social support offered to special needs children. All variables had significant relationships and influence in this research (p < 0.05). Conclusion: These results indicate the importance of creating small study groups to support academic success, and small play groups to support non-academic success, which improves social support, social skills, and friendship quality in special needs children studying at inclusive primary schools.

Keywords: Social skills, social support, friendship quality, special need children, inclusive primary school.

1. INTRODUCTION

Every child has the same right to obtain an education in their own country, including special needs children. Special needs children are children that have limitations in physical and cognitive abilities, which affect their application to social functioning [1]. Many kinds of education services are available in every country for special needs children. One of them is the inclusive school [2]. An inclusive school is a school that accommodates all kinds of students’ needs without exception. This school places regular students and special needs children in the same school environment. The main purpose of the inclusive school is to develop the potency and capability of special needs children in social terms [3].

Special needs children in an inclusive school have an opportunity to develop their social skills through inclusive socialization with their peers. Special needs children can enhance their cooperative skills, build respect, help each other, and become a supportive asset in wider society [3]. Thus, it can be concluded that an inclusive school provides the same opportunities
for special needs children to develop their social skills as regular children. However, the
different social conditions facing special needs children and regular children may elicit some
gaps in the school environment [4]. When regular students and special needs children have
significantly different interaction skills at school, special needs children tend to be ignored by
their peers. Meanwhile, when regular students can accept special needs children, they will
play together at school, maintain cooperation while studying in the classroom, and
communicate well with each other. Consequently, special needs children can survive in their
social environment with the supportive acceptance of their regular peers [5].

The development of social skills in the wider environment begins at primary school age.
School is an important place for children to fulfill their social needs. At school age, children
develop their skills through high intensity interaction with their peers [6]. Children also
develop a positive attitude to their environment, learn to be adaptive, and build autonomy [7].
In this kind of situation, peer support is important for achieving social tasks successfully
during school age years, especially in their “out of home” environment. Parents, friends, and
teachers, are the main source of social support for school-age children [8]. When a child enters
a school environment, then, peer support becomes one of the most important supports for
fulfilling the social development tasks of school-age children [7]. Support from peers in a
school environment can help special needs children achieve academic and non-academic
success. Peer support in academic life helps special needs children to understand school
subjects [9]. Tutors help students with visual impairment during peer tutor learning and
provide services to children due to their limitations impeding their understanding of school
subjects. In non-academic situations, the role of peer support can enhance the social skills of
special needs children, motivate them to learn, increase their confidence, and encourage their
acceptance and self-respect. Therefore, peer support is important for achieving social
development tasks in all school-age children at primary school [10].

One of the factors that affect peer support is social skill. A social skill is a learned skill,
composed of a specific behavior that includes how to initiate communication, respond to the
social environment, maximize reinforcement from the social environment, and interact with
others in the context of a particular situation [13]. There are several studies on the relationship
between social skills and social support. Nilsen Karevold, Roysamb and Gustavson found that
there is one dimension of relationships derived from social skills, which is communication
related to peer social support. Speech delay can disrupt the child’s formation of friendships
which affects the support gained at school [14]. Good communication skills have a positive
effect on the formation of friendships, especially gaining support from friends, meaning
children who can communicate well are more accepted by their peers. Hay, Payne and
Chadwick explained that social skills are related to peer support, while children who lack
good social skills tend to be victims of fraud, bullying, and rejection by peers [15]. However,
other research has suggested social skills are not correlated to peer support. Nilsen Karevold,
Roysamb and Gustavson [14] found that there was no significant correlation of social skills
with peer support. Due to the inconsistency of previous research findings, researchers have
searched for other factors that correlate to peer support.

In addition to social skills, the quality of friendship is one of the important factors
affecting peer support. Sterret Shire and Kasari [16] proved that there is a relationship
between the quality of peer support, social acceptance, and friendship in children with autism.
A poor quality of friendship causes rejection by peers [17], and loneliness due to not getting support from people [18]; [19]. Previous research has demonstrated a significant correlation between social skills and friendship quality. Therefore, the researchers conducting this study assumed that friendship quality is a mediator of the relationship between social skills and peer support.

A research study conducted by Crawford and Manassis [20] on the respondents aged 8-14 years found that social skills were related to the quality of friendship. Individuals with low social skills also have low quality friendships. Besides, it was found that social skills in children with communication impairments were lacking [21]. Individuals with poor social skill capacities tend to experience problems in their mature relationships. In addition, they tend to experience negative social consequences that will continue as they grow into an adult. These negative consequences can lead to low academic achievement, depression, anxiety, low self-esteem, poor self-concept, withdrawal from the social environment, less opportunities for jobs, and anti-social behavior [22].

Based on the background literature discussed above, the purpose of this research is to investigate the impact of social skills on social support and the mediating effect of friendship quality in special needs children at an inclusive elementary school. High quality friendship is expected to contribute to peer support for special needs children. The main question in this research is “are the impacts of social skills on peer support mediated by special needs children’s quality of friendships in inclusive primary schools?” This study consists of theories of each variable, which are social support, social skills and friendship quality. An explanation follows.

1.1 Social Support

Social support is a form of support offered by influential people in life and reflected in the immediate environment [23]. The first dimension of social support is emotional support which includes the expression of empathy, concern, and care for the person concerned. Emotional support is an expression of affection, trust, attention, and includes feelings of being listened to. The second dimension is instrumental support, including direct assistance that can be either services, time, or money. The third dimension is informational support which includes advice, tips, suggestions, information or feedback. The last dimension is appraisal support, which includes offering advice and information related to problem solving, that helps to reduce stressors and is used as a means of self-evaluation.

1.2 Social Skills

Social skills are a set of behaviors that are demonstrated in various activities within the social environment where behavior is learned. Social skills consist of the following seven elements: (1) communication is a form of behavior where the individual conveys information or messages to the other person verbally or non-verbally, either by expressing opinions or exchanging information; (2) cooperation is a behavior needed to complete a task together with others to achieve a certain goal; (3) assertiveness is an action (behavior) that arises from will and initiative during a social interaction; (4) responsibility is a behavior that involves the exercise of accountability in the social environment; (5) empathy is a behavior that involves identifying, understanding, and being able to feel the feelings of others, and caring for what perceived and experienced by others; (6) participation involves joining an activity undertaken
by a group/community; and (7) self-control involves restraint and being able to control emotions in an undesirable situation [24].

1.3 Friendship Quality

Friendship quality can be assessed by evaluating positive and negative friendship criteria. Positive characteristics of friendship quality include validation and caring (an aspect that measures the extent to which relationships are characterized by awareness, support, and interest); companionship and recreation (which assesses how much time is spent with friends both within and outside the academic or work environment); help and guidance (assesses how friends try to help each other in the face of routine and challenging tasks); intimate disclosure (how much disclosure of personal information and feelings is involved in a relationship); and conflict resolution (assessing how disputes in relationships are resolved efficiently and well). A negative characteristic of friendship quality is conflict and betrayal (measuring the extent to which relationships are characterized by arguments, disagreements, resentment, and distrust) [5].

2. METHOD

2.1 Respondent

Respondents were 292 special needs children consisting of 85 (29.2%) girls and 207 (70.8%) boys from inclusive primary schools, spread across the fourth to sixth grade. The children’s types of disabilities and special needs included emotional disturbances, concentration disorders, intellectual disorders, and physical limitations of mild severity (disability). Authors gave a consent form to all the participants including their parents and guardians in this study to guarantee their privacy. Authors also gave a consent form to teachers as school representatives to obtain their permission and approval for the intake to this study. The severity of the respondents’ intellectual impairment was checked by referring to their IQ test results, and based on recommendations from their teachers. Respondents in this research were special needs children able to read and understand a text. Respondents were scattered throughout inclusive primary schools in the Province of DKI Jakarta.

2.2 The Instrument

The instrument used to measure social support was the Social Support Questionnaire for Children [23]. Sixteen items measure social support from peers, consisting of four dimensions: emotional support, instrumental support, informational support, and appraisal support. Examples of SSQC’s items are my friends cheer me up when I’m sad; my friend bought me food; and my friend approved of my decision. The coefficient reliability of Cronbach’s alpha test was 0.832.

The instrument used to measure friendship quality was the Friendship Quality Questionnaire (FQQ) [5], which had been adapted by Rini Hildayani [25]. Twenty-five items, consisting of six aspects of friendship were used as a reference during the preparation of the measuring instrument, namely validation and caring, conflict and betrayal, companionship and recreation, help and guidance, intimate disclosure, and conflict and resolution. Examples of FQQ items are If someone else is mocking me, then, my friend will defend me; I want to help
my friend; If I have a problem, I tell my friends etc. The coefficient reliability of Cronbach’s alpha test was 0.78.

The instrument used to measure social skills was the Social Skill Improvement System (SSIS) [24]. The questionnaire consists of twenty-four items based on seven dimensions: communication, self-control, assertiveness, empathy, participation, cooperation, and responsibility. The resulting score illustrates the social skills possessed by respondents. Examples of items of SSIS are When asking for help to others, I say the word “please;” I do what the teacher instructs me to do; I feel bad (uncomfortable) when others are sad. The coefficient reliability of Cronbach’s alpha test was 0.834.

All of the questionnaires used Likert scales with choice of answer A (not true) - D (very true) with an A-D score range of 1-4. Total mean score described the extent of peer support, social skills, and friendship quality among the respondents.

2.3 Data Analysis

The data analysis technique used in this research was a regression of multiple regressions with the Hayes mediation test of the research model. This technique was used to determine the relationship between social skills and peer support mediated by friendship quality. The statistical calculation used the Statistical Program for Social Sciences (SPSS) version 23.0 for windows. The following picture depicts the research model used in this study:

![Figure 1: The research model Based on Hayes Model](image)

3. RESULTS

The researchers investigated relationships between three variables, namely the quality of friendship, social skills, and peer support. The following description explains the results of statistical tests conducted by the researchers related to the mean and standard deviation values for each variable.

In this study, a description of the quality of friendships, social skills, and peer support were obtained by using midpoint values on a scale measuring the quality of friendship. The midpoint value is the middle value of the scale range used by the measuring instrument. The quality of friendship (FQQ), social skills (SSIS), and peer support (SSQC) are measured by using a scale of 1-4, where the midpoint value is 2.5. Based on this value, if the mean value is
<2.5, then the respondent has low quality friendships, social skills, and peer support. If the mean value obtained by the respondent is >2.5, then, the respondent has high quality friendships, social skills, and peer support.

Table 1 describes the quality of special needs children’s friendships in inclusive primary schools:

Table 1. Description of friendship quality for special needs children (N= 292)

<table>
<thead>
<tr>
<th>Dimension of Friendship Quality</th>
<th>M</th>
<th>SD</th>
<th>Minimum Score</th>
<th>Maximum Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Validation and caring</td>
<td>2.62</td>
<td>0.45</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Conflict resolution</td>
<td>2.68</td>
<td>9.61</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Conflict and betrayal</td>
<td>3.03</td>
<td>0.61</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Help and guidance</td>
<td>2.74</td>
<td>0.57</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Companionship and recreation</td>
<td>2.73</td>
<td>0.51</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Intimate disclosure</td>
<td>2.26</td>
<td>0.69</td>
<td>1.00</td>
<td>4.00</td>
</tr>
</tbody>
</table>

The results in Table 1 on the six dimensions of friendship quality reveal that the highest mean value is in the conflict and betrayal dimension at 3.03. This dimension has a high category because the mean value is already >2.5, followed by other dimensions; validation and caring, conflict and resolution, help and guidance, companionship and recreation. Meanwhile the dimension of intimate exchange has the lowest average <2.5 and is the lowest category. Thus, it can be concluded that the quality of special needs children’s friendships in inclusive primary schools in Jakarta is high, because all of the dimension of friendship quality have a high mean value, except in the dimension of intimate exchange.
Table 2 lists the result of calculating the mean and standard deviation for each dimension of social skills:

Table 2. Description of social skills in special needs children (N= 292)

<table>
<thead>
<tr>
<th>Dimension of Social Skill</th>
<th>M</th>
<th>SD</th>
<th>Minimum Score</th>
<th>Maximum Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empathy</td>
<td>2.59</td>
<td>0.55</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Cooperation</td>
<td>2.97</td>
<td>0.46</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Self-control</td>
<td>2.20</td>
<td>0.79</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Communication</td>
<td>2.89</td>
<td>0.48</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Assertion Responsibility</td>
<td>2.94</td>
<td>0.54</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Participation</td>
<td>2.87</td>
<td>0.53</td>
<td>1.00</td>
<td>4.00</td>
</tr>
</tbody>
</table>

Based on the results from Table 2 above, the mean and standard deviations of social skills in special needs children at inclusive primary schools have varying values. The smallest average value and standard deviation was in the dimension of self-control, that is M = 2.20. Based on these values, it can be said that special needs children in inclusive schools have low self-control, whereas in other dimensions, such as empathy, cooperation, communication, assertion, and participation, they had higher social skills. Thus, it can be concluded that special needs children in inclusive primary schools have relatively high levels of social skills in most dimensions.

Table 3 displays the results of calculating the mean and standard deviations of each dimension of peer support.

Table 3. Description of peer support for special needs children (N= 292)

<table>
<thead>
<tr>
<th>Dimension of Peer Support</th>
<th>M</th>
<th>SD</th>
<th>Minimum Score</th>
<th>Maximum Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emotional support</td>
<td>2.68</td>
<td>0.48</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Instrumental support</td>
<td>2.63</td>
<td>0.51</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Informational support</td>
<td>2.61</td>
<td>0.55</td>
<td>1.00</td>
<td>4.00</td>
</tr>
<tr>
<td>Appraisal support</td>
<td>2.56</td>
<td>0.58</td>
<td>1.00</td>
<td>4.00</td>
</tr>
</tbody>
</table>
Based on the results outlined in Table 3 assessing the peer support of special needs children in inclusive primary school, all dimensions of peer support are high categories, where each has a value > 2.5. Thus, special needs children in inclusive primary schools receive high levels of social support from their peers. In conclusion, special need children in inclusive primary schools in Jakarta enjoy a high quality of friendship, social skills, and peer support.

The first stage of testing the research model analyzed correlations between variables, as shown in Table 4.

Table 4. Score of correlation between research variables

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Social skill</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Friendship quality</td>
<td>0.654**</td>
</tr>
<tr>
<td>3.</td>
<td>Peer support</td>
<td>0.443**</td>
</tr>
</tbody>
</table>

**Significant correlation in 0.01 (2-tailed)

These results revealed a significant correlation between social skills and social support with p < 0.01. Second, there was a significant correlation between social skills and friendship quality with p < 0.01. Third, there was a significant correlation between social skills and friendship quality and social support with p < 0.01. This indicates that friendship quality fully mediates the effect of social skills on social support. This following information displays the results of the regression analysis.

Table 5. Results of the regression analysis of research variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>Unstandardized Coefficient</th>
<th>Standardized Coefficient</th>
<th>t</th>
<th>P</th>
<th>R²</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV</td>
<td>DV</td>
<td>B</td>
<td>Std B1</td>
<td>t</td>
<td>P</td>
</tr>
<tr>
<td>SS1</td>
<td>SS2</td>
<td>0.47</td>
<td>0.56</td>
<td>0.44</td>
<td>8.4</td>
</tr>
<tr>
<td>SS1*</td>
<td>FQ</td>
<td>0.58</td>
<td>0.4</td>
<td>0.65</td>
<td>8.4</td>
</tr>
<tr>
<td>SS1*</td>
<td>SS2</td>
<td>0.27</td>
<td>0.63</td>
<td>0.25</td>
<td>0.4</td>
</tr>
</tbody>
</table>
Notes: IV: Independent Variable; DV: Dependent Variable; B1; Beta; SS1: Social Skill; SS2: Social Support; FQ: Friendship Quality

Based on Table 5, it can be concluded that social skills affect social support due to the mediating effect of the quality of friendship. Social skills contribute to the quality of friendship by 42.8% ($R^2 = 0.428$). It is greater than the contribution to social support, that is 19.6% ($R^2 = 0.196$). This reveals that social skills significantly influence friendship quality ($t = 14.733; p < 0.05$). In this research, social skills and friendship quality contribute by 43% ($R^2 = 0.430$) to social support. Based on the positive and significant relationship between friendship quality and social support, it can be demonstrated that the higher their social skills, the higher the social support obtained by special needs children. The following figure depicts the results of the research without the mediator:

Figure 1: Correlation Social Skill to Peer Support

![Figure 1: Correlation Social Skill to Peer Support](image)

Based on Figure 1 above, it can be seen that the value of $B$ or coefficient of social skill on the quality of friendship is 0.56 with a significance value of 0.00. This means that social skills significantly influence the quality of friendships in special needs children in inclusive primary schools. After testing the research model without using the mediator, the researchers tested the research model using the mediator. The results were as follows:

Figure 2: Mediation Model Research

![Figure 2: Mediation Model Research](image)

The model analysis of the ability of social skills to predict social support due to mediation by the quality of friendship shows that although social skills affect the social
support obtained, social skills are not a good predictor of social support when friendship quality plays a role in the relationship. The value coefficient (B) between social skill and friendship quality, and friendship quality and social support, demonstrates that both of them are positive. Therefore, it can be concluded that friendship quality is a good mediator of the impact of social skills upon social support. Higher value social skills increase peer support values in line with the quality of friendship.

Researchers conducted a regression analysis with the Hayes test to determine the role of any mediating influence on each variable. Figure 2 demonstrates the significant value of the total effect is smaller than the direct effect. This means the influence of social skills on social support is a fully mediated by the quality of friendship. Full mediation in this research means there was no correlation between social skills and social support without mediation by friendship quality.

4. DISCUSSION

Based on these results, we can see that there a significant correlation between social skills and social support was revealed (without any mediator). This result supports a previous study by Hay, Payne and Chadwick [15] which explained that social skills had a strong relationship to peer support; meaning that children who lack social skills tend to be victims of fraud, bullying, and rejection by peers. In our study, special needs children with good social skills obtained good social support especially from their peers.

After that, we checked for correlations with the mediator, and the c value (social skills on peer support) became insignificant when friendship quality was a mediator. This shows that friendship quality fully mediated the relationship between social skills and peer support. The role of friendship quality in obtaining social support was also found in previous research by Sebanc [17] which demonstrated that a poor quality of friendship caused rejection by peers [17]. This result supports the research by Nangle, Erdley, Newman, Mason and Carpenter [18]; Lodder et, al [19], which describes loneliness as a consequence of a lack of support from people in the immediate environment. It also supports Papalia’s [7] study results, which indicated that peers become the main source of support after forming a friendship. Therefore, good quality friendships are positively correlated with good social support for special needs children. This means that friendship quality has an important role in developing peer support for special needs children.

In addition, social skills contribute far more to friendship quality than they contribute to social support. When friendship quality mediates the relationship between social skills and social support, then the value both variables becomes much larger. This is in line with the theory expressed by Crawford and Manassis [20] which investigated the impact of social skills on the quality of friendship in respondents aged 8-14 years. They found that social skills had a relationship with the quality of friendship. In brief, individuals with poor social skills tend to have poor quality friendships. This proves that social skills have a strong bearing on friendship quality. In addition, friendship quality deepens relationships and the influence of peer support on special needs children when friendship quality mediates peer support along with social skills.

The mean and standard deviation scores of all the variables in this study were relatively high. Previous studies have stated that special needs children have poor social skill scores [15], poor social support [11], and poor quality friendships [26]. The mean scores for social skills were high in all five dimensions in this study. These were empathy, cooperation,
communication, assertiveness, and participation. This means that special needs children in this study were able to develop these dimensions of social skills at an inclusive school, for example; smiling and laughing with friends and cooperation in groups when finishing some task. However, one dimension with low social skills score was the dimension of self-control. Many of the respondents had emotional and behavioral disorders. Their special needs led them to experience low self-control when situations did not meet their expectations [26]. They had high quality friendship scores because they had high social skills scores, which in turn affected the development of friendship quality at school. Furthermore, special needs children at inclusive schools also experience good social support especially from their peers, due to their high quality friendships and good social skills.

This study was limited due to the authors’ poor access to people who understand special needs children sufficiently to help during the data collection process. Every child needed to be accompanied by one adult to complete the questionnaire. When the authors collected data, they were accompanying five special needs children at a time; therefore, it took a long time to complete the data collection. In future research, a research assistant should be prepared by the researchers to help collect the data.

The researchers suggest optimizing peer support by facilitating the development of social skills and quality friendships among special need children. Schools can create (small) learning groups to support academic goals, and play groups to support non-academic goals that include special needs children together with regular students. In such groups, regular students could act as companions for special needs children.

Friendship quality is a good predictor of peer social support for special needs children in inclusive elementary schools, aside from social skills. Good social skills and high quality friendships in special needs children will establish high levels of social support from peers, which helps children to successfully fulfill social development tasks during school age, and builds the social capital needed to help children survive and thrive socially in the future.

5. REFERENCES


Happiness and Its Effect on Performance For Non-Academic Staff in Organizational Restructurisation

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Abstract. Restructuring in an organization will have a psychological impact on anxiety because they are faced with uncertainty. Changes in the structure of leadership and reorganization will be followed by policy changes forcing them to make various adjustments. Research on organizational change was generally based on the perspective of anxiety and organizational change. The study will investigate aspects of employee’s happiness, because even though the changes have an impact on anxiety as well as hope. This research seeks to find out various factors that contribute to happiness and its consequences for performance. Respondents were all non-academic staff at the postgraduate program UNJ (N= 42). Data collection uses questionnaire happiness with a Likert scale 1-4; performance is measured by performance measurement instruments for public services that have a Likert scale (1-5). Exploratory factor analysis was used. Results indicated generally employees feeling happy and 4 factors that account as contributor to happiness level, and happiness have correlation with performance.

Keywords: Happiness, performance, factors that influence performance, organizational restructuration

1. INTRODUCTION

Research on happiness at work in recent years is increasingly being done [1]. Satisfaction in action is a situation where employees feeling pleasure in working and feeling as if they are not working, this increases efficiency and can achieve the expected targets, both individual and organizational levels and will produce positive work behavior and this will encourage productivity and achievement of organizational goals [2] [3]. Employees who feel happy will be more productive than those who are unhappy. They have better performance pleasant to help co-workers and better in serving customers. They can do more tasks and have more loyalty to the institution [4]. Conversely, employees whom unhappy do not have deep attention to their duties [3]. Increasingly the happiness of employees in the organization will provide benefits, both individually and organizationally Allen & McCarthy [5].

Although still debatable about whether success causes them to be happy, or happiness, which causes them to be satisfied. Generally, the assumption about the relationship between two variables said that they are comfortable and confident because they are successful. However, Rath and Harter (2018) concluded that happiness is the source of success. Happiness is not only correlated with success in the workplace but also becomes to be a driver for positive emotions and its impact to improve the outcome of a job [6].

How if the organization where the employee works are undergoing a re-structurization? Some studies show that in the process of restructuring organization employee or staff generally feeling anxiety. In the psychological perspective, the redesign is a change, and usually, adjustments will have an impact on anxiety Alqahtani & Alajmi, [7] This anxiety arises because the change will change the comfort that has been felt. Although in the future it is expected to improve overall organizational performance [8]. Postgraduate program Universitas Negeri Jakarta at the end of 2017 has undergone an organizational restructuring, consist changing structure of the organization, replacing employees based on competency and replacing head of unit. Restructuring is expected to increase the efficiency and productivity of the organization. The impact is resettlement and change of policy because the leadership changes. This study seeks to investigate the psychological aspects of employees against these changes, using the perspective of subjective well-being.

The research question in this study are:
1. What is the level of employee happiness after organizational restructuring
2. What factors that have contribution happiness and its consequences for their performance

1.1 Defining happiness at work

Happiness related in the workplace is explained as a form of positive feeling. Moccia [9] described the three levels of joy in the workplace, namely transient level, person level, and unit level. Refers to Weiss and Cropanzano Moccia [9] temporary levels are interpreted as feeling happy in themselves, including state positive
moods and emotions, the experience of flow and discrete emotion such as joy, pleasure, happiness, and commitment. This is what explains why someone sometimes has a better mood than usual. Person-level happiness is interpreted by various variants of interest that occur between individuals; generally, research on happiness is at this level. Joy, at this level includes dispositional affectivity, job satisfaction, affective commitment, and typical mood at work. The unit level is described as happiness collective as a team, work unit, or organization.

1.2 Sources of happiness at work
Moccia [9] explains the sources of happiness at work are from the environment, which consists of an organizational level, job level, and event level. Maenapothi Chaiprasit & Santidhiraku [2] more explains merely the factors that determine happiness at work; there are work inspiration, work relations, leadership, and quality of work life.

1.3 Happiness and performance
Generally, happiness will have an impact on better quality of life [9]. In the scope of the organization, happiness will affect job satisfaction [10], and a common effect is positive work behavior, which will then affect work performance. In this study, the contributing factors to work use the concept developed by Maenapothi thus can be described as the constellation of research regarding the factors that determine performance.

2. METHODS

2.1 Respondents
Respondents are non-academic staff in the UNJ Postgraduate program (N = 42); the sample is a population. They work in the finance, academic, library, and public services departments.

2.2 Materials
The instrument used to measure the factors that influence happiness consists of work inspiration, work relations, leadership and work-life and happiness at work using tools developed by Maenapathy Chaiprasit & Santidhiraku [2] which are instruments in the form of self-tests with Likert scale (1-4). The instrument for performance measurement are using a performance measurement that is public service developed by Vorontchuk with a Likert level (1-5) [11]. Data is collected using questionnaires and given to employees, so it is self-test except for performance. Performance appraisal is carried out by superiors towards their subordinate.
3. RESULT

Data analysis was carried out in two forms; those are descriptive and inferential. Descriptive data presenting mean score of all research variables.

The result has shown if non-academic staff (employee) has happiness level are high (mean = 3.07 on 1-4 scale), either level of performance of that has shown average – to high level too (mean = 3.23 on a scale of 1-5). In this case, the superiors judge that their subordinates can work generally well. In terms of happiness, it can be seen that in general, the employees have a right level of satisfaction (mean = 3.07 on a 1-4 scale). For the factor that determines the lowest score happiness is leadership, in this case, the perception of subordinates about superiors at the postgraduate level feels that the command is quite good (mean = 2.88 on a 1-4 scale).

Level happiness of non-academic staff average and up (mean = 3.07, four scales). Not too much different with work performance. It is mean generally non-staffs academic are happy.

<table>
<thead>
<tr>
<th>No</th>
<th>Variable</th>
<th>Mean</th>
<th>SD</th>
<th>Cronbach Alfa</th>
<th>Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Work inspiration</td>
<td>2.90</td>
<td>0.24</td>
<td>0.634</td>
<td>1-4</td>
</tr>
<tr>
<td>2</td>
<td>Work relation</td>
<td>3.06</td>
<td>0.34</td>
<td>0.657</td>
<td>1-4</td>
</tr>
<tr>
<td>3</td>
<td>Leadership</td>
<td>2.88</td>
<td>0.46</td>
<td>0.919</td>
<td>1-4</td>
</tr>
<tr>
<td>4</td>
<td>Quality of Work Life</td>
<td>2.99</td>
<td>0.48</td>
<td>0.726</td>
<td>1-4</td>
</tr>
<tr>
<td>5</td>
<td>Happiness</td>
<td>3.07</td>
<td>0.45</td>
<td>0.907</td>
<td>1-4</td>
</tr>
<tr>
<td>6</td>
<td>Work performance</td>
<td>3.23</td>
<td>0.34</td>
<td>0.904</td>
<td>1-5</td>
</tr>
</tbody>
</table>

The inferential analysis results carried out a model test of the factors that determine happiness and happiness to assess performance with the Structure Equation Modeling (SEM) using Partial Least Square (PLS) software.
Result of test model are happiness correlates with performance but not significantly ($R = .277 > p = .5$) and together all variables X (work inspiration, organizational relations, leadership and quality of work-life) are the causal factors from happiness has a positive and significant correlation ($R = .523 > .5$). It can be interpreted that staff (employee) gets the elements that make them happy, and happiness giving an impact on work performance ($r = .227 < .5$). Partial test correlation between all variables and the results has already done, and the result.

<table>
<thead>
<tr>
<th>No</th>
<th>Variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
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<tbody>
<tr>
<td>1</td>
<td>Work inspiration</td>
<td>0.587</td>
<td>0.592</td>
<td>0.241</td>
<td>0.231</td>
<td>-0.038</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Work relation</td>
<td>0.161</td>
<td>-</td>
<td>0.160</td>
<td>-0.108</td>
<td>0.423</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Leadership</td>
<td>0.450</td>
<td>0.178</td>
<td>-</td>
<td>0.022</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Quality of Work Life</td>
<td>-0.178</td>
<td>-0.178</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Happiness</td>
<td>0.022</td>
<td>0.266</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Work performance</td>
<td>-0.038</td>
<td>0.423</td>
<td>-0.178</td>
<td>0.022</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>

There are have correlations between all variables X (X1, X2, X3, X4 and Y1, and Y2 variables) that of
life and happiness) but negatively correlated with performance. Organizational relationships are positively correlated with work inspiration, with direction, but negatively correlated with satisfaction and accomplishment. Leadership is positively associated with work motivation, corporate relations, and happiness, but negatively correlates with the quality of life and performance. Quality of life is positively correlated with almost all variables, although not significant, except with leadership that is negatively correlated. Happiness has positively correlated with all variables except organizational relations, while performance is are positively correlated (work inspiration with work relation, leadership, quality almost all negatively correlated except with corporate relationships that have a positive and significant correlation.

There are new conditions in the results of partial correlation analysis above that organizational relationships have a negative correlation with happiness. Even though it is generally found that people who have good corporate bonds will have a higher level of satisfaction. For advance, analysis of the contribution of each independent variable is carried out on the dependent variable.

Table 3. Score P for all relationship between all independent variables with the dependent variables

<table>
<thead>
<tr>
<th></th>
<th>Happiness</th>
<th>Work performance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Work relation</td>
<td>0.399</td>
<td>0.118</td>
</tr>
<tr>
<td>Work relation</td>
<td>0.165</td>
<td>0.985</td>
</tr>
<tr>
<td>Work Inspiration</td>
<td>0.165</td>
<td>0.985</td>
</tr>
<tr>
<td>Work Inspiration</td>
<td>0.433</td>
<td>0.433</td>
</tr>
<tr>
<td>Leadership</td>
<td>0.035</td>
<td>0.525</td>
</tr>
<tr>
<td>Leadership</td>
<td>0.278</td>
<td>0.998</td>
</tr>
<tr>
<td>Quality of work-life</td>
<td>0.278</td>
<td>0.998</td>
</tr>
</tbody>
</table>

The highest contributing factor for happiness was organizational relations (p = .399) then quality of life (p = .278). For the factors that determine performance through happiness are work inspiration and quality of life. This means that the great inspiration for work and the good quality of life of employees will have an impact on the high level of performance of employees.

4. DISCUSSION

The organizational restructuring program carried out at the UNJ Postgraduate Program, which has been associated with positive results. In this study, the results show that happiness level of employee is high. And also with the performance, their level performance is quite good. The variable used to find out the supporting factor for this performance is happiness. The factors that cause satisfaction are work inspiration, organizational relations, leadership, and quality of work life.

The results of the analysis of the happiness model affect the performance of the results showing that there is a non-significant positive relationship between happiness and achievement. The meaning is that even though postgraduate non-academic staff generally feel quite happy while working at UNJ, but that happiness has no significant implications for performance. The results of this study are somewhat different from several other studies which state that happy people will have high performance [2] [3]. The level of happiness UNJ employees has not contributed to the high performance of non-academic staff.

There are many causes of the insignificant relationship between happiness and performance, first based on the results of the psychological assessment conducted previously it was found that only a few staff (less than 10%) were recommended to be maintained because of their excellent workability. Conversely, most (more than 50%) are not recommended to be kept but are recommended for mutation and demotion, but this recommendation is not fully implemented because there is a limited authority from the new leader so that there is still much staff who do not have a match between fields of expertise and assignments. Second. Changes in leadership and work patterns. Replacement of postgraduate leader has an impact on the leadership style, and work patterns applied.
As in general, changes will cause inconvenience. It seems that not all employees feel comfortable with the current conditions, especially about more task-oriented leadership.

5. CONCLUSION

In general, level happiness UNJ postgraduate nonacademic staff is high. But for this case happiness level of employees do not always have implications for performance. The performance of employee has a good level. According to the appraisers (superior), the crews showed performance, which in general was quite good. Even based on partial correlation analysis data obtained leadership has no relationship to performance. There appears to be inconvenience from employees towards the ongoing direction. This condition is possible given that there have been quite several drastic changes in the leadership at the UNJ postgraduate program and the management style that is being implemented now. The demand for excellent service quality, tightening of the budget, and orientation towards the task causes a change from the comfort zone (comfort zone) to a condition that gives higher demands and is work-oriented. In addition to the placement of employees, it does not adequately consider the capacity and harmony of employees.

ACKNOWLEDGEMENT

I want to thank Professor Ilza Mayuni as director of Postgraduate Program Universitas Negeri Jakarta for her support and give a grant for this research. I am also grateful for Dr. M. Yusro, Ph.D, and Dr. Sudrajat Wiradiharja for their generous help in the data collection process.

REFERENCES


Are Gratitude and Religious Coping have impact for Psychological Well Being from Diabetes Mellitus Patients?

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Keywords: Gratitude, Religious Coping, Psychological Well Being

Abstract: This study aims to determine the impact of gratitude, religious coping, social support, and gender to psychological well-being. Research participants are people with type two diabetes in Jabodetabek. The study involved 208 participants (87 men and 122 women). The Questionnaires methods used in this study was the adaptation of Psychological Well Being Scale (PWBS), The Gratitude Questionnaire-6 (GQ-6), The Brief RCOPE, and Multidimensional Scale of Perceived Social Support (MSPSS). Confirmatory Factor Analysis (CFA) is used to test the validity of each item questionnaire. Multiple regression analysis is used to see the impact of the independent variable to dependent variable. The results of this study show that there are significant impact of gratitude, religious coping, social support, and gender to psychological well-being. In detail, dimensions such as gratitude, positive religious coping, and negative religious coping give significant impact to psychological well being. While other dimensions such as family support, friend support, significant other support, and gender don’t give significant impact to psychological well being. The suggestion for subsequent research is to use moderator or mediator variables between independent variable to psychological well being. Next suggestion is to make research using other internal or external factors of psychological well being, for example personality type, self-esteem, and culture.

Keywords: Psychological, CFA, Diabetes

1 INTRODUCTION

Research related to psychological well-being has been done since several years ago [1] [2] [3] [4] [5] [6] [7] [8] [9]. More than 20 years ago, studies on psychological well-being were based on the concept of positive functioning [10], which is the concept of achieving happiness consists of positive and negative effects. Then Ryff developed the psychological well-being theory by not only emphasizing the concept of achieving happiness, but also finding other indicators of positive functioning [11]. These indicators include self-acceptance, positive relationships with others, environmental mastery, autonomy, personal growth, and purpose in life [10]. Research conducted by Ryff [10] is one of the most popular studies used as a reference or guideline for researchers who are investigating psychological well-being today.

Psychological well-being is very important for humans, especially people who have a lot
of stress in their lives. For example like patients of chronic diseases. Chronic disease is a type of degenerative disease that develops or persists for a very long period of time, caused by genetic, physiological, environmental, and behavioral factors [12]. People who suffer chronic diseases tend to have high levels of anxiety and tend to develop feelings of hopelessness and helplessness because various kinds of treatment can't help them recover from chronic disease [13]. Based on research that has been done before [14] [15] [16] [17], that chronic diseases affect the psychological well-being of patients. It's causing a decrease the level of psychological well-being.

Today, there has been an increase in the trend of chronic disease patients in Indonesia. This can be proven by looking at the result of basic health research conducted by the Indonesian Ministry of Health in 2013 and 2018. The result is an increase in the prevalence of chronic diseases including the prevalence of cancer rise from 1.4% to 1.8%; stroke prevalence increased from 7% to 10.9%; and chronic kidney disease rise from 2% to 3.8%; diabetes mellitus rise from 6.9% to 8.5%; and hypertension rise from 25.8% to 34.1%. From these data researchers are very interested in people with diabetes mellitus. Although the increase in the prevalence of diabetes mellitus from the 2013 to 2018 is only 1.6%. However, the number of diabetes patients actually increased rapidly to 49,442 people, and made diabetes to be the second most common disease suffered by Indonesians in 2018 after hypertension. The latest information released by the Indonesian Ministry of Health also shows that one in eight people in Jakarta are DM patients [18]

Diabetes mellitus (DM) is a chronic disease. Diabetes mellitus is a metabolic disease characterized by an increase in blood sugar levels due to interference with insulin secretion, insulin action or both. In general, the disease is divided into two types, type one is pancreatic beta cell damage due to autoimmune, genetic or idiopathic factors and type two that generally arises due to insulin resistance related to lifestyle changes [19]. Diabetes mellitus has become one of the global public health problems. According to the International Diabetes Federation (IDF) in 2012, the number of patients is increasing in all parts of the world. According to IDF estimates (2012), more than 371 million people worldwide have diabetes mellitus, 4.8 million people died from this metabolic disease and 471 billion US dollars spent on the treatment.

Based on the research that has been done previously [14] [15] [16] [17], shows that chronic diseases affect the psychological well-being of patients. Anggraeni & Ika [15] also found that people with diabetes mellitus experienced an increase in psychological disorders, especially for patients who had experienced complications. Because people with type two diabetes mellitus have tough life related to the disease they suffer which often causes stress, thus affecting their psychological well-being. Therefore, researchers are interested in examining the psychological well-being of people with type two diabetes mellitus.

Psychological well-being is the ability of individuals in self-acceptance, positive relationships with others, personal growth, life goals, environmental mastery, and independence [10] [20]. Ryff [21] added that psychological well-being is one of the most important things that must be had, because it can help reduce the level of depression in oneself. Factors that can affect psychological well-being are age, sex, socioeconomic, and culture [22]. In addition there are other factors such as social support [23] [24], gratitude [25] [26] [9] [8], and personality [26]. These factors can help someone to improve their psychological well-being.

Patients with type two diabetes mellitus will experience a process of transition from healthy to sick condition. This can affect their the psychological well-being. According to Tristiana et al [27] since the beginning of knowing the diagnosis of this disease, patients will experience a loss response through five stages, they are denying, angry, bargaining,
depression, and accepting. Diabetes patients' acceptance of their illness is closely related to gratitude. Then the aspect of gratitude is very important for diabetes patients, in order to improve their psychological well-being.

Diabetes is one of stressors source for patients. Because this disease involves changes in lifestyle, diet, frequent medical examinations, medications and serious complications. All of these components can affect the psychological well-being of patients with diabetes [28]. Therefore diabetes patients need religious coping methods in order to help reduce their stress and improve their psychological well-being in order to avoid complications.

Social support from the closest people is needed to improve the psychological well-being of diabetes patients. Social support is an interpersonal relationship in retrieving information, emotional attention, evaluation, and instrumental assistance through interaction with the environment. This relationship has emotional benefits or behavioral effects on a person, to help him overcome his problems [23].

Psychological aspect is one of the important things to be considered by diabetics because belief in health, knowledge, and behavior in patients with diabetes mellitus will affect DM patients in controlling their disease [27]. One of the aspect is psychological well-being. Psychological well-being is very important to be studied because it has a positive correlation with a person's physical health condition [29] and can help improve the treatment process. Therefore, the study will examine the effect of gratitude, religious coping, social support and gender on the psychological well-being of people with type two diabetes mellitus.

Although psychological well-being has been investigated in previous studies [27] [30] [9] [5], these studies only use qualitative and experimental methods, besides the subject of research only focuses on the regions of Yogyakarta and East Java. This research uses quantitative methods and research subjects used are people with type two diabetes mellitus in Jakarta. Jabodetabek was chosen because of the rapid growth of type 2 diabetes mellitus patients in the region. Therefore, the study will examine the effect of gratitude, religious coping, social support and gender on the psychological well-being of people with type two diabetes mellitus.

2 LITERATURE REVIEW

2.1 Psychological Well Being

From the definitions that have been presented by experts regarding psychological well-being, that psychological well-being is an individual's ability to have a positive perception of himself and can have meaning and purpose in life. In this study researchers used a definition from Ryff [10]. The definition was chosen because it is appropriate with the purpose of the study.

In this study, researchers chose to use the dimensions proposed by Ryff [10]. These dimensions were chosen, based on the theory that used in this study. According to Ryff [10], there are several dimensions in psychological well-being, they are self-acceptance, positive relations with other, autonomy, environmental mastery, purpose in life, and personal growth.

2.2 Gratitude

Based on the definition of gratitude by experts, that gratitude is a tendency to express gratitude in response to the reception of positive emotions and then develop into attitudes and behaviors that can affect one's reaction in dealing with something or situation in his life. This definition is appropriate with the opinion of McCullough & Emmons [31]. The definition was chosen because it is appropriate with the purpose of the study.
In this study, researchers chose to use the dimensions proposed by McCullough, Emmons, Tsung [31]. According to McCullough, Emmons, and Tsung [31] the dimension of gratitude consists of three things are intensity, frequency, and density. These dimensions were chosen because they are appropriate with the theory that used in this study.

2.1 Religious Coping

Based on the explanation related to the definition of religious coping by experts. Religious coping is a way for someone to deal with stress (coping) using religious methods. In this study the definition of religious coping chosen was according to Pargament [32]. The definition was chosen because it is appropriate the purpose of the study.

In this study, the dimensions of religious coping use the dimensions proposed by Pargament et al [33]. According to Pargament et al [33], religious coping has both positive and negative aspects. Positive religious coping aspects include benevolent religious reappraisal, collaborative religious coping, seeking spiritual support, religious purification, spiritual connection, seeking support from clergy or members, religious helping, and religious forgiving. While negative religious coping includes punishing god reappraisal, demonic reappraisal, reappraisal of god's power, self-directing religious coping, spiritual discontent, interpersonal religious discontent. These dimensions were chosen because they best fit the definition used in this study.

2.1 Social Support

Based on the explanation of definitions by experts. Social support is support given by others, such as family, friends and significant others who can make someone feel loved, cared, and precious. In this study used the definition of social support by Zimet & Dahlem [34]. Because this definition is appropriate with the purpose of the study.

In this study the dimension of social support used the dimension proposed by Zimet and Dahlem [34]. According to Zimet and Dahlem [34] there are three dimensions of social support are family support, friend support, and significant other support.

3 METHOD

The population in this study is people with diabetes mellitus in Jakarta. The sample in this study are 209 people with type two diabetes mellitus who lived in Jakarta. The sampling technique used in this study is a non-probability sampling technique. In this technique every element in the population does not have the same opportunity to be sampled, even the probability is unknown. The sampling technique used is convenience sampling, which is a method of determining samples based on accidental, members of the population met by researchers, and willing to be respondents. Multiple regression analysis is used to see the impact of the independent variable to dependent variable

Psychological well-being is measured using the Psychological Well Being Scale (PWBS) made by Ryff & Keyes [20]. PWBS consists of 18 items. This scale provides seven choices of rating scale answers ranging from 1 to 7.

Gratitude is measured using the Gratitude Questionnaire (GQ-6), created by McCullough, Emmons, and Tsung [31]. The Gratitude Questionnaire (GQ-6) consists of 6 items. This scale provides seven choices of rating scale answers ranging from 1 to 7.

Religious coping was measured using The Brief RCOPE made by Pargament, Feuille, and Burdzy [35]. The RCOPE Brief consists of 14 items. This scale provides four choices of rating
scale answers ranging from 1 to 4.

Social support was measured using the Multidimensional Scale of Perceived Social Support (MSPSS) created by Zimet and Dahlem [34]. MSPSS consists of 12 items. This scale provides seven choices of rating scale answers ranging from 1 to 7.

4 RESULT

The number of samples is 209 respondents. Among them, it is known that the most respondents were 122 women (58.4%). Based on age, the majority of respondents were middle adulthood with an age range of 41-60 years as many as 102 (48.8%). Respondents in this study were predominantly Muslim, totaling 203 (97.1%). Based on the level of education, the most respondents were tertiary institutions totaling 93 (44.5%). Based on the length of diagnosis, most respondents who were diagnosed for less than 5 years were 134 (64.1%).

R-Square of 0.273 or 27.3% were obtained. This means that the proportion of the variance of psychological well-being explained by all independent variables is 27.3% while 72.7% is influenced by other variables outside this study.

5 CONCLUSION

Based on the results of the research described in the previous chapter, the conclusion of this study is "there is a significant impact on variables of gratitude, religious coping (positive religious coping and negative religious coping), social support (family support, friend support, and significant other support), and gender on psychological well-being".

The results of testing the effect of each independent variable on the dependent variable (psychological well-being) showed that there were 3 variables that had significant influence, they are gratitude, positive religious coping, and negative religious coping. Whereas the other 4 variables have non-significant regression coefficient values, they are family support, friend support, other significant support, and demographic factors (gender).

6 DISCUSSION

This study aims to look at the effects of variables of gratitude, religious coping, social support, and gender on psychological well-being. The results showed that gratitude, religious coping, social support, and gender together significantly influenced psychological well-being.

The results of this study also showed that the psychological well-being of diabetics was in the high category. Psychological well-being has an important role for people with type 2 diabetes mellitus. Research conducted by Garushi et al [36] explains that high psychological well-being can affect sufficient glycemic control, good self-control, and low risk of complications due to diabetes. This can happen if people with type 2 diabetes mellitus are willing to accept him with all the advantages and disadvantages including the disease he is suffering from. When people with type 2 diabetes have been able to accept themselves, so patients with type 2 diabetes will pay attention and control their blood sugar levels. So that it can reduce the risk of complications due to diabetes.

The variable gratitude is one of the internal factors that can affect psychological well-being. The results showed that the variable gratitude has a significant influence on psychological well-being. This is suitable with research conducted by Behzadipour et al [8] which states that gratitude is highly correlated with psychological well-being.

Another internal factor is the religious coping variable. Religious coping is a coping strategy with a religious approach. In this study, the two dimensions of religious coping are positive religious coping and negative religious coping have a significant effect on
psychological well-being. The positive religious coping dimension has a significant influence on psychological well-being. This is in line with research conducted by Gholamzadeh, et al [7] which states that higher the positive religious coping, the level of psychological well-being is higher too. The negative religious coping dimension also has a significant influence on psychological well-being, but the direction of the regression coefficient is negative. This is suitable with research conducted by Gholamzadeh, et al [7] which states that negative religious coping is negatively correlated with psychological well-being, where the lower the negative religious coping the higher the level of psychological well-being possessed.

The social support variable is one of the external factors studied. Social support consists of three dimensions, namely social support obtained from family, social support obtained from friends, and social support obtained from significant others. The results of this study indicate that social support does not significantly influence psychological well-being. The dimension of family support has no significant effect on psychological well-being. This insignificant result is likely to occur because most of the respondents are in middle adult age and elderly who live separately from their families. So that makes patients of type 2 DM are independent and can take care of themselves without the help of others. In addition, research conducted by Khaerani [37] also shows that there is no significant effect on the dimensions of family support for psychological well-being.

The dimension of friend support also does not have a significant effect on psychological well-being. The results of research conducted by Khaerani [37] stated that there was no significant influence of peer support on psychological well-being. Khaerani [37] also added that the result was not significant because of a feeling of unwillingness and repayment to others in this case it was a friend.

Other significant support dimensions also do not have a significant influence on psychological well-being. This is appropriate with Khaerani's research [37] which states that there is no significant influence of other significant supports on psychological well-being.

Previous research conducted by Karsel et al [5] states that there is a significant influence of social support variables on psychological well-being through mediating diabetes related coping variables. This is indeed in line with the results of this study, where there is no significant direct effect of social support on psychological well-being.

The gender variable does not have a significant effect on psychological well-being. These findings can be caused by the condition of diabetics both women and men there is no difference. This was also shown in a previous study conducted by Zahara [17] state that there was no difference between the psychological well-being of men and women.

In this study the results indicate that internal factors have a significant effect compared to external factors. This can be occurred because internal factors such as gratitude and religious coping can be controlled directly by the individual. So that the individual can feel a greater influence compared to external factors.

Overall, the results of this study need to be further developed in order to get comprehensive results. Insignificant results can be caused because these variables do not affect directly. However, it may be necessary for a moderator or mediator so that these variables can affect.

Based on the research process and results obtained, the researcher realizes that there are some lacks in this study. The researcher provides several suggestions which include theoretical and practical suggestions. Suggestions for this research are to improve further research related to the topic of psychological well-being.

The results of this study indicate that the significant variable is an internal factor of psychological well-being, such as gratitude and religious coping. Therefore, researchers
suggest that they can use another internal factors of psychological well-being in future studies. Researchers suggest making research by adding diabetes related coping variables as moderators of social support variables for psychological well-being.

The results of the study show that gratitude has a significant influence on the psychological well-being of people with type 2 diabetes mellitus. Therefore, researchers suggest that people with type 2 diabetes mellitus can increase their gratitude by digging up information related to productive and useful lives with DM. So that people with DM can accept the disease. Searching for this information can be obtained through workshops, seminars, watching videos on YouTube, and actively participating in activities in DM patients groups in order to exchange information and share feelings with fellow patients of DM.

In addition, in this study there is also a significant influence of religious coping both positive and negative on the psychological well-being of people with type 2 diabetes mellitus. Researchers suggest that patients of type 2 diabetes mellitus can increase religious coping positive by doing religious activities. It is also expected to reduce the level of negative religious coping by having positive thinking about God and religion.
REFERENCES


A Post-Traumatic Growth Of The Jemaat Ahmadiyah In Indonesia: The Effect Of Positive Religious Coping, Resiliency And Social Support

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Abstract. This article discus the effect of positive religious coping, resiliency and social support on posttraumatic growth of Jemaat Ahmadiyya. A sample of 200 Jemaat Ahmadiyya victims of the 2005 attack in Cianjur taken with non-probability sampling techniques. Author modify the measuring instrument that consists of Post Traumatic Growth Inventory (PTGI), Religious Coping Measures (RCOPE), International Resilience Research Project (IRRP), Berlin Social Support Scale (BSSS). Validity of measuring instruments using techniques confirmatory factor analysis (CFA). Data analysis using multiple regression analysis techniques The results showed that there was significant effect of positive religious coping, resilience and social support on posttraumatic growth in Jemaat Ahmadiyya victims. The test result minor hypothesis that examine the effect on posttraumatic growth. Only six regression coefficients that significantly influence posttraumatic growth, namely: intimacy, external supports (i have), inner strength (i am), perceived emotional support, perceived instrumental seeking support and support seeking. Based on all variant proportions, post-traumatic growth (PTG) are influenced by the independent variables of 60.2%. The author hopes that the implications of the results of this study can be reviewed and development in future studies. In addition, it is necessary to pay attention to the selected measuring instruments in the measurement of variables.

Keywords: The Posttraumatic growth, Ahmadiyya, positive religious coping, resilience, social support

1 Introduction

Competitiveness, independence, self- development and adaptability are important indications and markers of the 21st century as a healthy personality. Allport [1], Rogers [2], Maslow [3] and Frankl [4] emphasized that a healthy person is characterized by a desire to grow and develop, future-oriented while remaining realistic and able to innovate for himself and his environment. Edwards et.al, [5] mentions that healthy people do not like those who experience mental health problems or called Halgin [6] suffering from abnormalities, goodness always radiates from them, freedom to express themselves, feelings and thoughts.
Daradjat [7] and Hamid [8] mention that mental health is an essential so that a person is able to adjust to his environment, able to develop his potential as fully as possible in order to reach the pleasure of Allah SWT, and by developing all aspects of intelligence, both spiritual, emotional, and intellectual health. Health is a state of well-being of the body, soul and social that enables everyone to live productively socially and economically. In the 21st century, Wilber et. al., [10] mentions that a person must live complementarily, between a healthy physical body, emotional harmony, a clear mentality and a spirit that is full of consciousness. Religion and culture can be a reservation for one's mental health [11].

Psychology and mental health of a person can be disrupted by natural disasters [12], terrorism [13], colonialism [14], physical and mental violence and discrimination [15], and negative events, such as mourning, fighting, war, refugees and others [16],[17]. Jemaat Ahmadiyya, according to LBH Jakarta Indonesia records, experienced 32 cases of physical and mental violence, as well as discriminatory treatment between 2001-2011. The jemaat Ahmadiyya often experiences physical and mental violence. Even human rights violations such as the prohibition of worship in accordance with their beliefs. Chronic violence and discrimination occur in various regions of Indonesia such as Pekan Baru, West Lombok, Makassar, Surabaya, Cikeusik (Pandeglang), Cianjur, Ciamis, Garut, Tasikmalaya, Sukabumi, Bogor, Ciputat, Tanjung Priok etc. The most monumental was the invasion of thousands of people of the Indonesian Islamic Community Movement (GUII) on Friday, July 15, 2005, demanding the dissolution of the Secretariat of the Jemaat Ahmadiyah.

Verbally, Basit [18] and Bonasir (2018) said that they were denounced as deviant groups, considered infidels [18],[19]. Dodi [20] said that the various physical and mental violence caused psychological problems such as the trauma of hearing the sounds of mass screaming, the roar of motorbikes and the sound of broken glass because it was thrown at stones; long stress such as trembling and tense; anxious and sad, and haunted by prolonged traumatic events. Impaired mental health also causes anti-social behaviour [21]. Violence against the jemaat Ahmadiyya also makes victims tend to withdraw from the social environment so that it becomes closed, not daring to reveal their true identity, for fear of being called heretics. Because it is more vulnerable than men, Indonesia's National Commission for Women and Children (Komnas PA) states that the violence has a prolonged impact on women. Shinta Nuriyah Wahid [22] said the mothers who were victims of violence experienced psychological trauma, worries about children's development and education, disrupted family relationships and fear during worship.

As a victims, the jemaat Ahmadiyya experienced what Goulston (2007) called post-traumatic stress disorder (PTSD) [23]. Usually PTSD is a disorder for humans for a long time. Stocker (2010) mentions many different causes of PTSD, besides physical violence, domestic violence, vulnerability to sexual violence and incest, war, and children who feel neglected, etc [24]. The signs of PTSD in the jemaat Ahmadiyya are not being able to sleep soundly because of the fear that there will be a follow-up attack, deep sadness for the family members who are killed, the appearance of fear when hearing, seeing, smelling or feeling something similar to when the incident took place. The impact of traumatic events that cause depression that damage the psychological-mental and quality of life. Rahmah's...
research (2017) proves that victims of the Aceh conflict experienced PTSD, as if they felt they heard gunshots that killed their family members [25].

With family involvement [26], both PTSD and related traumas can be diagnosed, managed, intervened and cured by counseling [27] and therapy to further their potential [28]. Rahmah's (2017) found that after the victim went through a post-crisis crisis that he experienced there were aspects of him experiencing change and improvement: more respect for life, his personality changed to be stronger, inclined to spiritual and open insight into new possibilities [25]. Thabet (2017) mentions posttraumatic growth (PTG) refers to changes in someone who has the ability to fight and not give up with a very tense situation [29]. Tedeschi and Calhoun (2004) and Morrill et. al., (2008) explains that PTG is the experience of positive changes as a result of the struggle after experiencing a traumatic event. The process of arising from a traumatic event for the jemaat Ahmadiyya is a sign of PTG [30]. They are more steadfast and patient, sincere, not vindictive, feel more confident in the truth of his understanding, gain many gifts and wisdom of God for spiritual and physical progress.

Laufer & Solomon [31] mention religiosity is an important predictor of PTG Religious youth have higher PTG levels compared to secular youth. Religious commitment and participation in religious activities are positively correlated to PTG [32]. Religious coping has been shown to influence post-traumatic growth [33]. People who experience PTG tend to seek religious experience and prioritize their involvement in spiritual growth [17]. Research [34] proved that religious coping and social support had a positive effect on PTG. Religious coping is carried out in spiritual ritual activities both individually (for example, individual prayer) and collectively (for example, praying in groups or colossal). The PTG mechanism is largely determined by a personal relationship with God or with other greater forces that can give them hope in a crisis. Gerber et.al. (2011) mentions that religious life can help reduce anxiety, anxiety and tension [33]. Including those who have experienced the tsunami and conflict in Aceh [35]. They rely on the teachings of Islam, that everything is given to God. The trials of life as a sign of Allah love him and increase the level of faith (QS al-Baqarah 2/214).

Joseph's research [36], Bonanno & Westpal [37] and Bensimon [38] found that resilience is a variable to overcome trauma and overcome feelings of loss. In the process of achieving PTG, reliability has significantly increased PTG. While Tsai et.al. [39] found that the PTG experience of veterans in the USA was strongly influenced by social support, religiosity and purpose in life. Research by Tedeschi and Calhoun [30], Rahmah [25] and Anantasari [38] mentions that social support is a predictor of positive change after a traumatic event that has a significant effect on PTG.

Based on the theoretical discourse mention above, this article discus further the influence of positive religious coping, resilience and social support on posttraumatic growth of the jemaat Ahmadiyya.

2 Theoritical Framework

1. Posttraumatic Growth
As part of positive psychology studies since the 1990s, PTG has been widely researched by Linley & Joseph [40], Joseph [41], Thabet [42], etc. Tesdechi & Calhoun [30] defines PTG as a positive change that results from one's struggle in facing a stressful life crisis, which is characterized by an appreciation of life, relationships with others, personal strength, new possibilities and spiritual change.

Factors that influence PTG include religious coping [35], coping strategies [43], and coping methods [40], resilience [30], [44], social support, personality characteristics [30], [43], religiosity and spirituality [33], [45]

This study uses The Posttraumatic Growth Inventory (PTGI) from Tadeschi & Calhoun [46] with a 21-item scale with five dimensions of PTG: appreciation of life, relating to others, personal strength, new possibilities and spiritual change.

2. Positive Religious Coping

In addition to Pargament, Koenig and Perez [33], Pargament et.al. [47] mentioned that positive religious coping is a strategy for understanding and overcoming sources of stress by using religious functions and closeness to God. There are five basic functions of religion according to Pargement, Koenig & Perez [33].

This study uses the RCOPE Brief by Pargament et.al. [47] based on five religious functions: meaning (benevolent religious reappraisal), control (collaborative religious coping), comfort (seeking spiritual support, spiritual connection), intimacy (support seeking from clergy or members, religious helping), life transformation (religious forgiving).

3. Resiliency

Thabet [29], Smith [48], Kobylarczyk & Bulik [49], Tugade & Fredrickson [50] and Zautra [51], and Grotberg [52] say that a person, group or community has the capacity in dealing with, overcoming, reinforced by and even transformed from the experience of facing difficulties, both because of man-made or natural disasters, called resilience. This is a universal capacity which can prevent, minimize or overcome the effects of difficulties. Resilience contributes to mental health when they experience difficult situations that come from: external supports (i have), inner strength (i am), and interpersonal and problem-solving skills (i can). This study uses the Grotberg [52] International Resilience Research Project (IRRP) measurement tool.

4. Social Support

Social support referring to perceived comfort, attention, self-esteem, or helping one receives from another person or group in human interaction where social, emotional, instrumental and recreational resources are exchanged [53], [54]. Linley & Joseph [40] and Rzeszutek [55] mention social support as having an effect on PTG. Tadeschi & Calhoun [56] say that the
source of social support comes from spouses, family and friends. It becomes an important moderation for mental health because of its potential to be able to protect people from a variety of physical and psychological disorders. According to Schwarzer & Sculz [57] there are four dimensions of social support: perceived emotional support, perceived instrumental support, need for support, and support seeking which are the basis for compiling the Berlin Social Support Scales (BSSS), a measure developed by Schwarzer & Sculz [57].

3. Research Method

This article discusses the effect of positive religious coping, resilience and social support on the PTG of the 200 jemaat Ahmadiyah. They were victims of the attack in 2005 residing in the Cianjur area selected by non-probability sampling with purposive sampling technique.

Data collection techniques used four Likert model questionnaires with four response categories: “Strongly Agree”, “Agree”, “Disagree” and “Strongly Disagree”. Statements are prepared in a positive (favorable) and (unfavorable). The validity of the measuring instrument using Lisrel 8.70. The research hypothesis was tested by multiple regression analysis. Due to testing with statistical analysis, the hypothesis is converted to a null hypothesis.

From the multiple regression analysis it is obtained information that R2 shows the proportion of variance (percentage of variance) and the dependent variable that can be explained by the independent variable. Hypothesis testing regarding the significance of the impact or effect of all independent variables on the dependent variable. Hypothesis testing regarding the significance or absence of each regression coefficient. Significant coefficient shows the significant influence of the relevant variable in question. R2 change which shows the amount of the contribution or contribution of each independent variable to the dependent variable. Hypothesis testing regarding the significance or absence of each contribution of each independent variable to the dependent variable.

Research Data Results And Analysis

The data analysed in this study are pure scores (t-scores) which are the result of the conversion process from raw scores. To get a statistical description, only valid and positive items are counted, so a factor score is obtained. To avoid measurement error bias, factor scores are only calculated as true scores (t-scores) on each scale, especially factor scores that are positively and significantly charged. Based on the t-score, the default value is analyzed in the correlation and regression hypothesis test. In the results of this descriptive analysis will be presented the minimum, maximum, mean and standard deviation of variables as well as the categorization of high and low scores of the research variables.

The categorization of research variable scores aimed at placing individuals into separate groups in stages according to a continuum based on the measured attributes. Before categorizing, the norm of the score is determined using the mean and standard deviation in the previous table and applies to all variables. Next will be explained by the acquisition of
a percentage value for each variable and the dimensions of the of the variable in which each variable will be categorized as low and high.

Table 1 explains that the percentage of posttraumatic growth in the jemaat Ahmadiyya victims of assault by 57% in the low category and 43% in the high category.

Table 2 describes the respondents had a low benevolent religious reappraisal score of 45.5% and 54.5% were in the high category. In the collaborative religious coping variable in the low category by 51.5% and 48.5% were in the high category. In the variable seeking spiritual support in the low category by 49% and 51% in the high category. In the spiritual connection variable in the low category by 57.5% and 42.5% were in the high category. In the variable support seeking from clergy or members in the low category by 52.5% and 47.5% in the high category. In the religious helping variable in the low category by 47% and 53% were in the high category. In the religious forgiving variable in the low category by 48% and 52% in the high category.

Table 3: describes the external support category of 55.5% high category. In the variable in the low and 40% in the high interpersonal-problem solving skills respondents have scores in the low and 44.5% are in the inner strength category by 60% category. In the solving skills

Table 1 Posttraumatic growth score category

<table>
<thead>
<tr>
<th>N</th>
<th>Categorization</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Low</td>
<td>114</td>
<td>57%</td>
</tr>
<tr>
<td>2</td>
<td>High</td>
<td>86</td>
<td>43%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>200</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 2 Positive Religious Coping score category

<table>
<thead>
<tr>
<th>N</th>
<th>Aspect</th>
<th>Categorization</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meaning</td>
<td>Low</td>
<td>90</td>
<td>49.5%</td>
</tr>
<tr>
<td>2</td>
<td>Control</td>
<td>Low</td>
<td>115</td>
<td>57.5%</td>
</tr>
<tr>
<td>3</td>
<td>Comfort</td>
<td>Low</td>
<td>105</td>
<td>52.5%</td>
</tr>
<tr>
<td>4</td>
<td>Intimacy</td>
<td>Low</td>
<td>95</td>
<td>47.5%</td>
</tr>
<tr>
<td>5</td>
<td>Life</td>
<td>Low</td>
<td>94</td>
<td>47%</td>
</tr>
</tbody>
</table>

Table 3 Resilience Score Category

<table>
<thead>
<tr>
<th>N</th>
<th>Aspect</th>
<th>Categorization</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>External</td>
<td>Low</td>
<td>111</td>
<td>55.5%</td>
</tr>
<tr>
<td>2</td>
<td>Support</td>
<td>High</td>
<td>89</td>
<td>44.5%</td>
</tr>
<tr>
<td>3</td>
<td>Inner</td>
<td>Low</td>
<td>120</td>
<td>60%</td>
</tr>
<tr>
<td>4</td>
<td>Strength</td>
<td>High</td>
<td>80</td>
<td>40%</td>
</tr>
<tr>
<td>5</td>
<td>Interpersonal</td>
<td>Low</td>
<td>129</td>
<td>64.5%</td>
</tr>
<tr>
<td>6</td>
<td>Problem Solving</td>
<td>High</td>
<td>71</td>
<td>35.5%</td>
</tr>
</tbody>
</table>
variable in the low category by 64.5% and 35.5% were in the high category.

### Table 4: Social Support Score Category

<table>
<thead>
<tr>
<th>N</th>
<th>Aspect</th>
<th>Category</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Perceived emotional support</td>
<td>Low</td>
<td>101</td>
<td>50.5%</td>
</tr>
<tr>
<td>2</td>
<td>Perceived instrumental support</td>
<td>Low</td>
<td>91</td>
<td>45.5%</td>
</tr>
<tr>
<td></td>
<td>Need for support</td>
<td>High</td>
<td>109</td>
<td>54.5%</td>
</tr>
<tr>
<td>3</td>
<td>Support seeking</td>
<td>High</td>
<td>107</td>
<td>53.5%</td>
</tr>
</tbody>
</table>

**Table 4:** respondents have a score of perceived emotional support in the low category by 50.5% and 49.5% in the high category. In the variable perceived instrumental support in the low category by 45.5% and 54.5% in the high category. In the variable need for support in the low category of 53.5% and 46.5% in the high category. In the support seeking variable in the low category by 57% and 43% in the high category.

5. **Research hypothesis**

Research hypothesis testing with multiple analysis techniques using SPSS 17 software. In the regression there are 4 things that are seen: the amount of R Square to determine the percentage (%) contribution of the dependent variable of the independent variable; does the overall independent variable significantly influence the dependent variable; see the significance of the regression coefficients of each independent variable, and see the magnitude of the contribution of each independent variable and dependent variable and see the significance.

### Table 5: R Square

<table>
<thead>
<tr>
<th>Model</th>
<th>R Square</th>
<th>Adjust R Square</th>
<th>Std. Erro of Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.602</td>
<td>0.577</td>
<td>6.07550</td>
</tr>
</tbody>
</table>

**Table 5:** explores that R Square acquisition of 0.602 or 60.2%. This means that 60.2% of PTG variations can be explained by all independent variables while the remaining 39.8% is influenced by other variables outside this research variable. Next analyze the impact of all independent variables on PTG with the F test.

### Table 6: The Significance of all Variables

<table>
<thead>
<tr>
<th>Mode</th>
<th>Sum of Squares</th>
<th>DF</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>16445.319</td>
<td>12</td>
<td>1370.442</td>
<td>23.51</td>
<td>.000p</td>
</tr>
<tr>
<td></td>
<td>6962.619</td>
<td>187</td>
<td>36.912</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>17407.929</td>
<td>199</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 6: the significance rate is 0.000 (sig <0.05). It means zero hypothesis is rejected. There is a significant influence of meaning, control, comfort, intimacy, life transformation, external supports, inner strength, interpersonal & problem solving skills, perceived emotional support, perceived instrumental support, need for support and support seeking for posttraumatic growth in the jemaat Ahmadiyya. Next look at the regression coefficient for each independent variable. If the sig value <0.05, the regression coefficient is significant. Means that the independent variable has a significant impact on PTG.

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardised Coefficients</th>
<th>Standardised Coefficients</th>
<th>t</th>
<th>sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant</td>
<td>8.625</td>
<td>4.412</td>
<td>1.811</td>
<td>.072</td>
</tr>
<tr>
<td>1. Meaning</td>
<td>.116</td>
<td>.091</td>
<td>.118</td>
<td>1.898</td>
</tr>
<tr>
<td>2. Control</td>
<td>-.102</td>
<td>.079</td>
<td>-.100</td>
<td>-1.280</td>
</tr>
<tr>
<td>3. Comfort</td>
<td>.039</td>
<td>.068</td>
<td>.200</td>
<td>.578</td>
</tr>
<tr>
<td>4. Intimacy</td>
<td>.342</td>
<td>.079</td>
<td>.326</td>
<td>4.327</td>
</tr>
<tr>
<td>5. Efforts</td>
<td>.119</td>
<td>.079</td>
<td>.115</td>
<td>1.502</td>
</tr>
<tr>
<td>6. I have</td>
<td>-.149</td>
<td>.061</td>
<td>-.151</td>
<td>-2.436</td>
</tr>
<tr>
<td>7. I can</td>
<td>.256</td>
<td>.094</td>
<td>.229</td>
<td>2.873</td>
</tr>
<tr>
<td>8. I can</td>
<td>.354</td>
<td>.040</td>
<td>.950</td>
<td>.901</td>
</tr>
<tr>
<td>9. PES</td>
<td>.267</td>
<td>.060</td>
<td>.253</td>
<td>4.261</td>
</tr>
<tr>
<td>10. PES</td>
<td>.460</td>
<td>.074</td>
<td>.441</td>
<td>-1.180</td>
</tr>
<tr>
<td>11. NFS</td>
<td>.059</td>
<td>.083</td>
<td>.055</td>
<td>.715</td>
</tr>
<tr>
<td>12. IEKSUP</td>
<td>.237</td>
<td>.079</td>
<td>.222</td>
<td>3.264</td>
</tr>
</tbody>
</table>

Note: (*) = significant

Posttraumatic growth =

11.6 meaning - 102 control + 0.039 comfort + 0.342 intimacy* - 0.119 life transformation – 0.149 external supports (I have)* + 0.565 inner strength (I am)* + 0.054 interpersonal & problem solving skills (I can) + 0.257 perceived emotional support* – 0.460 perceived instrumental support* + 0.059 need for support + 0.237 support seeking* In the table 7 it can be seen the intimacy, external supports, inner strength, perceived emotional support, perceived instrumental support and seeking support significantly influence PTG. Column sig. in Table 4.12, if p <0.05, the resulting regression coefficient has a significant effect on PTG and vice versa. The regression coefficient values for each independent variable are: (1) meaning is positively influential but not significant to PTG; (2) control negatively influences but is not significant to PTG; (3) intimacy has a significant positive effect on PTG; (4) life transformation negatively influences but not significantly to PTG; (5) external supports (i have) negatively significantly influence posttraumatic growth; (6) inner strength (i am) has a significant positive effect on PTG; (7) interpersonal & problem solving skills (i can) negatively affect but not significantly to PTG; (8) positive emotional support has a significant
effect on PTG; (9) perceived instrumental support has a significant negative effect on PTG; (10) need for support has a positive but not significant effect on PTG; and (11) support seeking positively has a significant effect on PTG.

Table 8 below explains there are seven independent variables consisting of inner strength, intimacy, perceived instrumental support, comfort, support seeking, life transformation and need for support make a significant contribution to PTG. It can also be seen which ones contribute the most to PTG. Can be seen by looking at the value of $R^2$ change, if the greater the more donations are given to the dependent variable. It is known that the order of independent variables gives the largest to the smallest contribution. Successively: inner strength (I am) with $R^2$ change = 35.6%; intimacy with $R^2$ change = 0.53%; perceived instrumental support with $R^2$ change = 0.52%; comfort with $R^2$ change = 0.32%; support seeking with $R^2$ change = 0.32%; life transformation with $R^2$ change = 0.24%; need for support with $R^2$ change = 0.09%.

| X1 | Meaning |
| X2 | Control |
| X3 | Comfort |
| X4 | Intimacy |
| X5 | Life transformation |
| X6 | External supports (I have) |
| X7 | Inner Strength (I am) |
| X8 | Interpersonal & problem solving skills (I can) |
| X9 | Perceived emotional support |
| X10 | Perceived instrumental support |
| X11 | Need for support |
| X12 | Support seeking |

Table 8 proportion of variance for each variable

Noted:

<table>
<thead>
<tr>
<th>R Square</th>
<th>Adj R Square</th>
<th>R Square Change</th>
<th>F Change</th>
<th>P</th>
<th>Sig F Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.11</td>
<td>0.013</td>
<td>0.007</td>
<td>30.086</td>
<td>0.013</td>
<td>2.306</td>
</tr>
<tr>
<td>0.155</td>
<td>0.021</td>
<td>0.014</td>
<td>27.138</td>
<td>0.011</td>
<td>2.734</td>
</tr>
<tr>
<td>0.227</td>
<td>0.055</td>
<td>0.042</td>
<td>13.909</td>
<td>0.012</td>
<td>6.576</td>
</tr>
<tr>
<td>0.130</td>
<td>0.018</td>
<td>0.001</td>
<td>0.9096</td>
<td>0.013</td>
<td>11.533</td>
</tr>
<tr>
<td>0.164</td>
<td>0.022</td>
<td>0.001</td>
<td>21.073</td>
<td>0.004</td>
<td>2.139</td>
</tr>
<tr>
<td>0.181</td>
<td>0.024</td>
<td>0.001</td>
<td>7.5512</td>
<td>0.012</td>
<td>2.811</td>
</tr>
<tr>
<td>0.780</td>
<td>0.056</td>
<td>0.001</td>
<td>21.073</td>
<td>0.004</td>
<td>2.139</td>
</tr>
<tr>
<td>0.708</td>
<td>0.050</td>
<td>0.001</td>
<td>21.073</td>
<td>0.004</td>
<td>2.139</td>
</tr>
<tr>
<td>0.708</td>
<td>0.050</td>
<td>0.001</td>
<td>21.073</td>
<td>0.004</td>
<td>2.139</td>
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<tr>
<td>0.708</td>
<td>0.050</td>
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<td>0.004</td>
<td>2.139</td>
</tr>
<tr>
<td>0.708</td>
<td>0.050</td>
<td>0.001</td>
<td>21.073</td>
<td>0.004</td>
<td>2.139</td>
</tr>
<tr>
<td>0.708</td>
<td>0.050</td>
<td>0.001</td>
<td>21.073</td>
<td>0.004</td>
<td>2.139</td>
</tr>
</tbody>
</table>
6. Conclusion

Based on the results of the analysis and hypothesis testing it was concluded that the hypothesis “there is a significant influence of positive religious coping, resilience and social support for PTG on jemaat Ahmadiyya who are victims of the attack (H0)” was rejected. There are six significant dimensions of PTG, namely intimacy, external supports (i have), inner strength (i am), perceived emotional support, perceived instrumental support and support seeking. Six minor hypotheses were accepted: intimacy, external supports (i have), inner strength (i am), perceived emotional support, perceived instrumental support and support seeking. Based on the proportion of the total variance, all independent variables contributed 60.2% in the PTG variance.

Six dimensions that contributed significantly to PTG, among others, inner strength (i am) by instrumental support by 0.52%, comfort by 0.32%, support seeking of 0.30%, life transformation of 0.24%, need for support of 0.09%.

7. Discussion

There is a significant positive influence on religious coping, resilience and social support for the PTG of the jemaat Ahmadiyya. The dimensions of intimacy, external supports (i have), inner strength (i am), perceived emotional support, perceived instrumental support and Intimacy, which is one of the dimensions of positive religious coping, positively and significantly affects PTG. This is in line with the research of Park et.al. [33] and Pargament, Koenig & Perez [58]. Positive religious coping is able to see the religious point of view and take lessons from any difficulties to develop personality, especially in people who experience negative events. This is also consistent with Mardiah & Syahriati’s [59] that victims of the Aceh conflict used intimacy to achieve PTG. People who are traumatized get closer to God and feel closer to others.

After experiencing the attack, the jemaat Ahmadiyya draws closer to Allah SWT through worshiping and asking for direct protection from Him. The jemaat Ahmadiyya also got closer to each other after the attack. When the jemaat Ahmadiyya evacuated, they strengthened each other. This phenomenon is in line with the results of this study, the dimensions of perceived emotional support in a positive and significant effect on PTG. The dimensions of perceived emotional support belong to the dimension of the social support variable. This is consistent with the research of Tadeschi & Calhoun [30], that people who experience a traumatic event need social support. The jemaat Ahmadiyya of the victims of the attack needs emotional support such as giving love, love, empathy and care so that the process of maximizing the PTG process. After the attack emotional support was very influential for the jemaat Ahmadiyya, to restore psychological conditions and heal the trauma that had been experienced.

This study shows that the external dimensions of supports negatively significantly influence PTG. The higher external support obtained from the family, the lower PTG. This is because after the attack many jemaat Ahmadiyya did not have the support of their fellow families because they had differences in their faith with the Ahmadiyya and there were several jemaat Ahmadiyya who decided to leave the Ahmadiyya so that within one family there was a conflict between having to survive or leave. Another thing that also makes the external dimension of support from the family have a significant but negative effect.
Therefore, congregants who experience posttraumatic growth do not depend solely on support from the family, but support from outside, such as fellow Ahmadiyya followers.

Inner strength which is one dimension of resilience positively affects PTG. In line with Rahayu's [60] which found that adolescent victims of sexual violence can rise from trauma, because it has strong personal characteristics. Tadeschi & Calhoun [30] found that people who experience a traumatic event are able to develop more personal power than before. Personal strength is also one aspect that shapes the subject's ability to deal with trauma and change the trauma experience to positive change (PTG).

The dimension of perceived instrumental support has a significant influence with a negative direction. This means that the higher the perceived instrumental support the lower the PTG. This is because the jemaat Ahmadiyya has no effect when given assistance in the form of money, objects and so forth. And the majority grew out of trauma because of the desire to work hard and improve economic conditions more than ever before. For example, when all the merchandise of an jemaat Ahmadiyya who happened to be a shop owner was taken away from the attack, the congregation then tried even harder to develop its shop.

Support seeking which is also included in one of the dimensions of social support also affects PTG. This is consistent with the research of Tadeschi & Calhoun [30] that people who experience PTG can also grow with the help of others as well. Looking for help after experiencing a period of crisis in life is very important, this is because humans are not able to live alone and need help from others. Experienced firsthand the events of the attack such as seeing his house burned, destroyed, listening to the sound of screams.

The dimensions of meaning, control, comfort, life transformation, interpersonal & problem solving skills (i can) and need for support have no significant effect on PTG because the attack on the jemaat Ahmadiyya had occurred around 14 years ago and enabled there are other dimensions that might affect the PTG process for the jemaat Ahmadiyya. The effect not affected due to the measurement tools used in this study are used in different populations.

8. References


The Dynamic of Flourishing: What is The Role of Silaturrahim For Survivor of Disasters?

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Abstract- Flourishing is one of the concepts in positive psychology that explains a person's condition that shows optimal development, a condition when all the functions within oneself are working well. This study is a qualitative phenomenological study with four survivors of the Imogiri Bantul flood in 2017 and 2019 as respondents. Data were analyzed using content analysis. Criterion sampling was employed. The findings showed that respondents' initial psychological impact was centered on fear of the future because the current carried all their belongings. After evacuating and gathering with other survivors to seek help, respondents felt more optimistic and excited about facing the future (positive emotion). Survivors also continued working on college assignments with existing facilities (engagement), doing many activities with the community, starts to meet people more frequently (i.e., friends) even though they rarely met before. Other than, survivors to seek help neighbors (relationship), have more appreciation towards life, interpret life in a more caring way, and more grateful for the family's safety (meaning), begins to focus again to college, as well as be more active in activities in the environment (accomplishment). Factors that influence flourishing include the attention of family, friends, and neighbors during and after the flood. The social support provided by family and relatives (silaturrahim) increases survivors' happiness and optimism in living life after the disaster.

Keywords: Flourishing, Flood survivors, Silaturrahim.

1 Introduction

Based on a study by Habibah et al. [1], the Imogiri region was one of the area that was quite severely affected by the flood in 2017, causing various psychological problems such as depression, anxiety, stress, and somatization to arise. The flood that struck Imogiri in 2019 was even higher than in 2017. The height of the water during the earlier flood did not reach inside the residential houses, but the latest flood reached chest level. Consequently, several students living in that area experiences the psychological impact of being survivors of the flood.

Habibah et al. [1] stated that flood could influence survivors' life satisfaction. A person needs a degree of resilience to allow him or her to continue growing and be productive after becoming a victim to flood [2]. Before a person can grow the strength to continue to survive and be productive in life after being affected by a disaster, he first needs to interpret his life's journey positively.

Although there are differences between the concepts of flourishing and happiness, the two terms can be used to describe the quality of a person's life in a certain period or to evaluate one's life as a whole [3]. According to Aristoteles [4] flourishing relates to the virtues in life, happiness based on meaningful life achievement, as well as accomplishments of developmental goals (i.e.,
doing what is supposed to be done). These factors are the keys to having a good life. Keyes [5] described individuals who flourished as people who show ultimate mental wellbeing, conceptualized through a combination of excellent emotional, psychological, and social wellbeing. This concept of wellbeing can be achieved from the social environment of an individual, such as their interpersonal relations.

One form of social relations carried out daily by Muslims is *silaturrahmi*. The concept of *silaturrahmi* came from the Arabic term “*silaturrahim*” which refers to the strengthening of relationships between relatives or family that is based on affection [6]. Furthermore, *silaturrahim* concretely can be realized in the form of doing good (*Ihsan*), providing material assistance, as well as maintaining and increasing affection for fellow relatives [6]. The attitude of affection shown by helping each other, visiting, and helping in kindness can bring happiness to those involved in *silaturrahim*. Happiness and positive relations from *silaturrahim* appear during the stage when individuals’ life is developing towards a more flourishing state. Research on the use of community networks as a circle of social support by Guarnacci [7] showed that religion is one of the essential aspects of managing human resources when dealing with disasters in Indonesia. The results showed that the similarity of religion in Aceh, namely Islam, became one of the ties as a social capital for the community to overcome the impact of disasters. The existence of activities to help each other and maintain goodness with fellow Muslims, allows survivors in Aceh to develop a better life. Individual efforts to flourish and achieve happiness after experiencing a loss due to disasters lead to a flourishing life.

Flourishing has been studied using various methods and across a diverse population, such as one done in Turkey by Akin & Akin [8] which found internal factors (i.e., coping competence, mindfulness) to play a significant role in subjective wellbeing and flourishing. Other internal factors were investigated by Catalino & Fredrickson [9], who discovered that routine activities could increase flourishing. Another researcher experimented by giving treatment in the form of coaching for soccer athletes. The experiment revealed that the treatment contributes to maintaining mental wellbeing and flourishing, as well as prevents the development of mental illness [10]. The presence of factors in positive psychology (i.e., flourishing, hope, and optimism) could decrease the number of workers who experience burn-out [11].

This study involves female survivors of disasters as participants to explore their dynamic in resolving issues, flourishing process, and interaction with others (*Silaturrahim*) as a protective factor that is similar to the concept of social support.

1. *Flourishing: A Concept of Continuous Growth in Human’s Happiness*

Happiness is the nature of every human being, including university students. Everyone, regardless of status and problems, wants to feel happy and at peace [12]. In reality, not everyone can achieve happiness on a daily basis. The existence of problems in life as well as issues beyond one’s control (i.e., flood) can impact a person’s physical and psychological condition. A study by Habibah et al. [1] showed that flood could influence the life satisfaction of the survivors.

According to Aristoteles [12] flourishing relates to the virtues in life, happiness based on meaningful life achievement, as well as accomplishments of developmental goals (i.e., doing what is supposed to be done). These factors are the keys to having a good life. Keyes[9] described
Flourishing refers to life journeys that went well [13]. According to Seligman [13], flourishing is a combination of feeling good and functioning effectively as a person. Based on the definitions, students who can continue living their life well, maintain a good feeling, and function effectively to cultivate his or her strength and productivity, has achieved the highest level of happiness. Additionally, Seligman [13] also stated that flourishing is a picture of a complete life that is dedicated to garnering beneficial goods through meaningful daily activities.

Essentially, everyone can achieve happiness. However, people can sometimes feel depressed and stressed when they have to recover and return to performing productive activities following a disaster. College students, as part of the community, also shows a different role and status after becoming survivors of a disaster. Disaster is a negative experience that impacts a person’s psychological condition. People who experience uncontrolled negative experience could become passive, not putting any effort to improve their conditions in the future. These types of people also have cognitive issues: problems in seeing that their action will only succeed when they really do it [14].

Individuals who, despite being truly helpless was able to overcome the negative experience, reported that their primary key for success was committing to continue living. People who viewed negative experience or disasters as an inhibitor to life tend to have a more severe level of helplessness. On the other hand, people who saw the negative experience as being temporary and reported striving to continue living will be much happier [14]. According to Wortman & Conway [15], social support can be achieved from partners, family members, and friends. Additionally, Johnson & Johnson [4] also stated that receiving social support from significant others in times of need is significantly effective for reducing one’s adverse psychological impact. Orford[16] also mentioned that the type of family support is typically given in the form of showing concern and intimacy. Receiving these treatments based on mutual affection can help one’s social adjustment and mental development.

2. METHOD

The research used phenomenology, a qualitative method, and involved four survivors of the Imogiri Bantul flood which occurred in 2017 and 2019. The data analysis technique used was content analysis, while the sampling used was criterion sampling. The main instrument of this study is in-depth interviews with key informants. The interview guide refers to the aspects of flourishing created by Seligman [17], named after PERMA. Informants were obtained by screening survivors who met the criteria of having a moderate and high flourishing level based on the self-report. In-depth interviews were conducted after the screening process. Data validity used triangulation of data sources with people who understand the life of the informant, including family and friends.

3. RESULTS
The results showed that directly following the incident, the psychological impact of survivors took the form of fear of the future due to their wealth being carried away by the current. After being evacuated, getting the chance to meet other survivors, and receiving help, the subjects became more optimistic, passionate about facing the future (positive emotion), motivated to continue carrying out their role as students with whatever existing facilities (engagement), take part in community activities, build closer and more intensive social relationships with other people such as friends who were willing to provide assistance despite having rarely met before, help and ask help from neighbors (relationship), treasure their life more than before the incident, place more meaning in life by caring and being grateful for his or her family's safety (meaning), begin focusing on college once again, and stay active in and around the environment (accomplishment). Factors that influence the flourishing of survivors are the attention of family, friends, and neighbours during and after the flood. The social support provided by family and relatives in the form of visiting survivor's home, otherwise known as *silaturrahim*, leads them to become happier and more optimistic in facing life after a disaster.

### 4. DISCUSSIONS

Humans are social creatures, who need other human beings to be able to help each other, support, and work together to meet their needs in the world. Therefore, in Islam, *silaturrahim* is very important. Islam teaches that establishing good relations with others is a sign of a servant's submission to his Lord. This is evident from the words of the Prophet: "*Allah’azzawajalla* said: I am the Merciful (*Ar-Rahman*), I created the womb, and I derived its name from my name. So, whoever maintains its relations, I will maintain my relationship with them, and whoever cuts off its relations, I will cut them off" (Musnad Ahmad Ibn Hanbal). *Silaturrahim* as a sign of faith which is evident in the following hadith: "Whoever believes in Allah and the Last Day, let him speak goodness or remain silent. Whoever believes in Allah and the Last Day, let him honour his neighbour. Whoever believes in Allah and the Last Day, he should continue to maintain *silaturrahim*.

Based on the two hadiths above, it appears that Allah *SubhanahwaTa’ālâ*(SWT) commands each of His servants to maintain the unity of fellow human beings, one of which is through *silaturrahim*. *Silaturrahim* makes it easier for one to help a family or a relative who is in need. Flood survivors are people who require help. Hence, Islam teaches to help one another in the face of difficulties. It is evident that flood survivors in Imogiri feel aided and feel a decrease of the psychological burden when relatives, friends, and neighbours come to assist through their physical presence and helping hand, money, and emotional support. Helping families and relatives who are experiencing difficulties are considered as an *alm* (*sadqah*) in Islam. Allah SWT promises merit and ease for His servants who extend friendship and facilitate the affairs of his or her brother or sister. The promise was made in the words of the Allah's Messenger, narrated by Abu Hurairah: "Anyone who is pleased that his sustenance is expanded, and his age extended should do kindness to his near relatives." [19]. Also, Allah SWT promises to bring paradise to His servants who can maintain *silaturrahim* with each other, as stated in the following hadith "You worship Allah and do not associate anything with Him, establish prayers, perform alms, and retain *silaturrahim*." [19].
Some of the above traditions emphasize that Islam strongly encourages its followers to build *silaturrahim* among themselves. *Silaturrahim* not only provides blessings and happiness for the who initiates or visits. People who are being visited will also feel happy when they find that their family, friends, or neighbours still care. Flood survivors also felt that the presence of family and relatives during and after the disaster became a reinforcement and uplifted their happiness, providing a sense of being cared for due to having compassionate relatives. The survivors felt relieved of their burden and were optimistic that, despite the disaster, they are not alone and have lots of relatives.

In addition to what has been stated above, the wisdom and virtue of *silaturrahim* are that it can increase empathy and deter human beings from selfishness. According to Hakim[17], Islam teaches that social life is essential, through relationships between human beings, a servant gives birth to social rights and obligations. The rights and obligations include helping and respecting one another. *Silaturrahim* allows human beings to understand the difficulties of others, hence building empathy and care for those who experienced a disaster. This form of emotional support leads flood survivors to be more optimistic and confident in dealing with their psychological burdens.

1. **Psychological Effects of Silaturrahim**

Every human being requires security, harmony, and stability within the society, as well as the need to maintain a balance of their social functions within a community. These needs can be met if there is good social support from their environment. The existence of social support in the face of difficulties can help reduce psychological burdens which allow individuals to feel that he or she is not alone in facing the problem. *Silaturrahim* is one way to acquire social support when facing problems. The more one builds a reciprocal relationship; the more people can provide social support that may benefit in the future.

Mariana&Nurmilah [18] mentioned that the wisdom of *silaturrahim* is that it brings a feeling of happiness. Furthermore, one of the benefits of *silaturrahim* activity is that it allows both parties to love each other and build a feeling of empathy. People who do and receive good deeds will feel happy. When an individual feel happy from what he has received and given, then it is said to he or she has achieved a flourishing life.

It was previously explained that *silaturrahim* provides much-needed support. *Silaturrahim* directly allows both parties to share stories and experiences about what happened as well as what one requires. When individuals deliver news and information to each other, the interaction can give birth to forms of social support between the two. According to Johnson and Johnson [18], social support directly or indirectly affects one's productivity, improve psychological well-being, physical health, and self-control. According to Orford [14], feeling accepted and respected in social support is an essential element of bringing feelings of happiness and togetherness to the recipient.

Additionally, Como[19] stated that someone who has high social support is able to change their response to stress. Imogiri flood survivors are very vulnerable to a decrease of life productivity and psychological well-being. They are very vulnerable to psychological stress and trauma. Social support, in this case, a visit from friends and relatives, is expected to reduce these negative impacts.
How *silaturrahim* that enables social support can influence happiness and its flourish to one’s peak, is explained in the following scheme:

Social support has been given to flood survivors in Imogiri through *silaturrahim* of their closest friends and relatives. Islam recommends Silaturrahim because it can provide positive benefits to both parties involved. *Silaturrahim* allows the survivors to feel touched and happy as they consider it a form Allah’s love, who has given the survivor the care and attention of other people in the face of disaster. The care of family and relatives is, although, a result of maintaining good relations.

Concern and attention given during *silaturrahim* allow feelings of happiness which in turn improves the mental condition of survivors, subsequently helping increase piety to Allah. According to Aristotle [4], individuals who acquire happiness from meaningful life achievements and can fulfil or achieve all should be achieved in each stage of life are said to have a high level of flourishing. *Silaturrahim* can foster feelings of being cared for, loved, as well as reduce the burden or psychological problems of individuals, indicating that the topic should be further scientifically explored.

5. ACKNOWLEDGMENT

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The Influence of Enjoyment of Web Experience and Susceptibility to Interpersonal Influence on The Hedonic Consumer Lifestyle

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Abstract. The lifestyle of shopping in the era of e-commerce is now an interesting phenomenon. This research aimed to prove the effect of enjoyment of web experience and susceptibility to interpersonal influence on the hedonic consumer lifestyle. The validity test of the instrument used the Confirmatory Factor Analysis (CFA) method and research data analysis techniques used multiple regression analysis. Activity Interest Opinion (AIO) was used to retrieve the hedonic consumer lifestyle variable data (Kwan et al. 2008). Enjoyment of Web Experiences Scale developed by Lin et al. (2008) is used to retrieve data from the Enjoyment of web experience. Susceptibility to interpersonal influence data uses a SUSCEP scale measuring tool developed by Park and Lessig (1977). Data analysis proved that there was a significant influence of enjoyment of web experience and susceptibility to interpersonal influence on the hedonic consumer lifestyle. The proportion of all independent variable variants namely engagement, positive affect, fulfillment, normative influence and informational influence on the hedonic consumer lifestyle was 11.7% while the remaining 88.3% is influenced by other variables out of this study. The minor hypothesis test found that only one significant regression coefficient was fulfillment, meant that the fulfillment variable had a significant effect on the hedonic consumer lifestyle. While other variables, namely engagement, positive affect, normative influence, and informational influence, did not influence significantly the hedonic consumer lifestyle.

Keywords: The hedonic consumer lifestyle, enjoyment of web experience, susceptibility to interpersonal influence

1 Introduction

Modern lifestyle is a habit or pattern of community behavior following the demands of the times. Changes in an increasingly modern era like now have an impact on people's lifestyles. Holt [1] asserts that consumer lifestyles are usually related to psychological constructs and values. Lifestyle can be seen from the patterns of community behavior through empirical observation and surveys.

Marketers use various ways to adjust lifestyles in this modern era. The development of modern shopping places such as malls, cafes, online shopping, cinemas, and other entertainment venues can attract consumers, especially young consumers. Hurlock [2] mentions age 18-40 included in the developmental phase of early adulthood, at this time consumers began to form a pattern of life, responsibility and commitment, as well as independent including in managing their economic life, therefore they are often excessive in shopping and spending money to have fun. They buy things not according to their needs but
only to find satisfaction. Based on research conducted by Deriansyah and Anita [3] the impact of a hedonist lifestyle comes three things, namely, a decrease in motivation and learning achievement, changes in lifestyle to be materialistic, and changes in mindset to be pragmatic and indifferent.

Jakarta City for three years, 2015-2017, ranked the top e-commerce users in Indonesia by 41.94% compared to other cities [4]. The Indonesian Internet Service Providers Association (APJII) in 2017 [5] found that 72.4% of internet users were urban people compared to rural communities by 27.6%, so access to purchase goods online is quite easy. This research focused on e-commerce consumers because according to the iPrice survey (2018) [6] as of October 2018, it was found that Shopee, Tokopedia, Lazada, Bukalapak, and Bli-bli ranked in the top 5 most popular e-commerce sites in Indonesia in terms of the number of e-website visitors – commerce.

Lifestyle can be associating with a hobby, work, shopping or individual interest in buying a product. Lifestyle influences buying decisions. Wahidah et al. [7] stated that the shopping lifestyle encourages individuals to tend to advertise adulation, be conformist, and maintain prestige so that it was easier to brought goods or products. As a result, individuals buy less necessary goods. The hedonic shopping lifestyle is influenced by several factors, including internet pleasure and susceptibility to interpersonal influence. This research aimed to prove the effect of enjoyment of web experience and susceptibility to interpersonal influence on the hedonic consumer lifestyle.

2 Literature Review

2.1 The hedonic consumer lifestyle

According to Plummer [8], lifestyle is the behavior of individuals in the use of time, channelling interests, and giving responses to themselves and the environment. Some basic characteristics of lifestyle are closely related to the life cycle, income, education, residence. Psychologically lifestyle is related to the orientation of cognition, attitudes, feelings, and individual behavior. The hedonic consumer lifestyle is the orientation of cognition, attitudes, feelings, and individual behavior towards a product in a hedonic manner.

Plummer [8] argues that there are 3 dimensions of lifestyle, namely activity, interest and opinion. Activity is an action or real action of an individual in utilizing time (can be observed), such as working activities and shopping activities. Interest is an individual's particular concern on an ongoing basis on objects, events or topics that are considered important, such as interests related to fashion, fashion as self-representation, interests related to home, and interests related to the family. The opinion is an individual response to events, such as views about themselves and the environment, such as opinions about themselves and opinions about products.

The hedonic consumer lifestyle is influenced by the enjoyment of web experience and susceptibility to interpersonal influence. This result is in line with Mirela Mihić & Ivana Kursan Milaković [9], that the influence of enjoyment of web experience on the hedonic consumer lifestyle. The development of technology makes us use the internet to access everything, one of which is shopping. the convenience of the internet offered makes us comfortable and happy to use it makes us buy a lot of goods and shape a hedonic lifestyle.
Amrut Sadachar [10] researched young Americans, then found that the influence of susceptibility to interpersonal influence on the hedonic consumer lifestyle of American youth. Individuals who are vulnerable to the influence of groups can become more hedonist. Encouragement of groups to be things that can affect consumer lifestyles. Individuals try various ways to adjust and improve their self-image in the group. In early adulthood, individuals show their identity to improve their self-image in front of others. Improving self-image can be through the use of products and goods bought so that the high lifestyle demands of group encouragement can lead to a hedonic lifestyle.

The hedonic consumer lifestyle measurement with the Activity Interest Opinion (AIO) gauge. The concept of AIO has been developed by several previous experts, one of them by Plummer [8]. This measuring device consists of 37 items with a loading factor above 0.50. This gauge measures Activity, Interests, Opinion. AIO is identified into eight characteristics namely, working activities, shopping activities, interests related to home, interests related to family, interests related to fashion, fashion as self-representation, opinions about themselves, and opinions about products [11]. According to Loudon and Bitta [12], psychography is a method that defines lifestyle through measurement. Statements in this AIO can be general statements and specific statements.

2.2 Enjoyment of web experience

Enjoyment of web experience is a feeling from within individuals (intrinsic) in the form of happiness, pleasure and enjoyment of the experience of using the web [13]. In this study, the experience in question is the experience of using web e-commerce to see the product. The concept of enjoyment of web experience is commensurate with terms such as happiness, pleasure, playfulness, and flow.

The scientific approach to the idea of enjoyment can be distinguished from other concepts that focus on pleasure in response to individual experiences, not as simple circumstances [13]. Enjoyment of web experience is an affective response that seems fundamental to experience. This understanding has been defined differently and is used by interdisciplinary experts, with three dimensions in building the concepts of enjoyment of web experiences such as engagement, positive affect, and fulfillment.

1. Engagement is the involvement of individuals in an activity when attention is focused on several activities. The level of attention is higher if an individual gets a higher level of enjoyment
   Engagement refers to several objects that are closely related to what an individual experience when fully concentrated.

2. Positive affect is a pleasure with the emergence of good feelings experienced by individuals when they can cross the boundaries of homeostasis (ideal balance). Individuals who get pleasure for logical reasons tend to be more comfortable. Positive affect can be determined by feeling happy, happy, satisfied, delicious or similar emotions.

3. Fulfillment is the fulfillment of several needs or desires, even though these needs may not have been realized before. There are fun events that occur when individuals get more achievement, not only succeeding as expected but achieving something more, unexpected, never imagined before (such as feeling fulfilled, as desired, or feeling more useful).
The enjoyment of online activities, especially the enjoyment of the experience of running a website, is most widely researching by Lin et al [13]. So, enjoyment of web experience is a feeling that comes from within the individual (intrinsic) when the experience of using the web to buy products makes someone involved in their activities, causing feelings of pleasure and being able to meet individual needs.

The measurement uses the Enjoyment of Web Experiences Scale developed by Lin et al. [13]. This measurement was arranged based on a Likert scale with 9 rating scales that were modified into 7 rating scales, from the point of strongly disagree to strongly agreeing. The Enjoyment of Web Experiences Scale measuring tool consists of 12 items, 4 items measure aspects of engagement, 4 items measure aspects of positive affect and 4 items measure aspects of fulfillment. In this measurement, the alpha coefficient score of 0.941 for engagement dimensions, 0.964 for positive affect dimensions, and 0.966 for fulfillment dimensions.

2.3 Susceptibility to interpersonal influence
Susceptibility to interpersonal influence according to McGuire [14] is a common trait that varies between people and that a person's relative ability in one situation tends to have a significant positive relationship with his ability in various other social situations. McGuire [14] also cites evidence that shows that there are conformity and persuasion throughout all events. That is, people who adjust to one source for one problem will likely adjust to another source for another problem.

Susceptibility to interpersonal influence is considered as a general trait that varies between individuals and is related to the nature and characteristics of other individuals. Meanwhile, according to Bearden and Teel [14] susceptibility to interpersonal influence is a person's need to identify something with the help of the views/opinions of others and the desire to follow others that can influence purchasing decisions, and the tendency to learn a product and service by observing others.

Bearden and Tell [14] suggest that Susceptibility to interpersonal influence has two dimensions, namely normative influence and informational influence. First, Susceptibility to normative influence or the vulnerability of consumers to normative influence is defined as a tendency to meet the expectations of others [14]. Then Bearden and Tell [14] divide the dimensions of normative influence into two sub-dimensions, namely consumer susceptibility to expressive value and consumer susceptibility to utilitarian value. Second, Susceptibility to informational influence (consumer susceptibility to informational influence) as an individual's tendency to receive information from other individuals related to evidence about reality. Consumer vulnerability to informational influences can arise in two ways, namely (1) seeking information from other individuals who are considered to have better knowledge; and (2) make conclusions based on observations of other people's behavior. Several studies have shown that informational influences can influence consumer behavior in choosing and buying products [14].

Bearden and Tell [14] developed a measuring instrument Susceptibility to interpersonal influence to improve the limitations contained in the measuring instrument developed by Park and Lessig [15]. This measuring instrument is called the SUSCEP scale which measures two dimensions, namely normative and informational influences consisting of 12 items with a
Likert scale arranged into 7 rating scales, from 1 (strongly disagree) to 7 (strongly agree). The alpha coefficients of the two subscales are 0.82 for the influence of information, and 0.88 for the normative influence. In this study modifying the SUSCEP scale measuring instrument from Bearden and Tell [14] consists of 18 items that measure normative and informational influences.

2.4 Hypothesis
Based on the above theoretical study, the research hypothesis that is about to be tested reads "There is a significant influence of enjoyment of web experience and susceptibility to interpersonal influence on the hedonic consumer lifestyle". For the sake of proof, the research hypothesis is changed to a null hypothesis (null hypothesis). Hypothesis testing is carried out on all dimensions (engagement, positive affect, fulfillment, normative influence and informational influence) specifically to test each dimension for the dependent variable.

3. Research Methods
The study population was online consumers in Jakarta, Bogor, Depok and Tangerang (Greater Jakarta). The total population was not defined. Population characteristics were (1) consumers who had the characteristics of the hedonic consumer lifestyle that was made impulsive product purchases in Shopee, Tokopedia, Lazada, Bukalapak, and Bli-bli e-commerce; (2) aged (18-25) years; and (3) domiciled in the Greater Jakarta area.

The research sample was 251 people selected from 325 respondents by eliminated 74 respondents who did not meet the criteria for the hedonic consumer lifestyle. The sampling method in this study was non-probability sampling used accidental sampling (convenience sampling) techniques. The questionnaire was distributed online through Google form at the link http://bit.ly/lagisale and distributed directly to respondents who fit the criteria of this study.

Test the validity of the instrument used the Confirmatory Factor Analysis (CFA) method. CFA is a part of factor analysis that is used to test whether each item is valid in measuring the construct that is to be measured. Confirmatory Factor Analysis was tested using LISREL 8.7 software. Measuring instrument items are considered valid if they have 3 characteristics, namely RMSEA> 0.05 (Brown & Cudeck, 1992); P-value> 0.05 and T-value> 1.96.

The research data analysis technique used multiple regression analysis or multiple regression analysis with The hedonic consumer lifestyle as the dependent variable; Enjoyment of web experience and Susceptibility to interpersonal influence as an independent variable.

4. Research Results

Research Hypothesis Test

Regression Analysis of Research Variables
At this stage, the hypothesis testing stage with multiple regression analysis techniques used SPSS 16 software, as explained in the previous chapter, namely chapter 3. In the regression there were 3 (three) things to be seen, namely to see the Rsquare row to find out the percentage (%) DV variance, which the lifestyle described by IV, namely engagement, positive affect, fulfillment, normative influence and informational influence. In order to prove that all variables of engagement, positive affect, fulfillment, normative influence and
informational influence and income had significant or no influence on lifestyle. Next, to see whether or not the regression coefficient was significant for each variable, namely engagement, positive affect, fulfillment, normative influence and informational influence. The following percentage could be seen from the R-square row in Table 4.1, as follows:

Table 4.1
Regression Model

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>df</th>
<th>Std. Error of the Estimate</th>
<th>Change Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>df</td>
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Table 4.1
Regression Model

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<th>Model</th>
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<th>df</th>
<th>Std. Error of the Estimate</th>
<th>Change Statistics</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>df</td>
</tr>
</tbody>
</table>

The following percentage could be seen from the R-square row in Table 4.1, as follows:

Table 4.2
Anova all Sample

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
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<td>5</td>
<td>492,736</td>
<td>6,489</td>
<td>0,000</td>
</tr>
<tr>
<td>1Residual</td>
<td>18603,871</td>
<td>245</td>
<td>75,934</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>21067,551</td>
<td>250</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In table 4.1, it could be seen that R Square obtained by .117 or 11.7%. That is, the proportion of variants of lifestyle that has been explained by engagement, positive affect, fulfillment, normative influence and informational influence is 11.7% while other variables out of this study influence the remaining 88.3%.

Table 4.2
Anova all Sample

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>2463,680</td>
<td>5</td>
<td>492,736</td>
<td>6,489</td>
<td>0,000</td>
</tr>
<tr>
<td>1Residual</td>
<td>18603,871</td>
<td>245</td>
<td>75,934</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>21067,551</td>
<td>250</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The second step was to analyze the effect of the entire Independent Variable (IV) on the Dependent Variable (DV). Based on the F test in table 4.2 it could be seen that the F test results of 6.489 with sig. 0.000 (sig. <0.05). The hypothesis which stated that there was a significant influence between the Independent Variable (IV) on Dependent Variable (DV) was accepted. So that, there was a significant influence of the variable engagement, positive affect, fulfillment, normative influence and informational influence.

The next step was to look at the regression coefficients of each Independent Variable (IV). If sig. <0.05 then the regression coefficient was significant, which meant that the Independent Variable (IV) in question had a significant influence on lifestyle. There was also
the magnitude of the regression coefficient of each Independent Variable (IV) to lifestyle could be seen in Table 4.3 as follows:

Table 4.3
Regression Coefficient

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>35.807</td>
<td>5.205</td>
<td>6.879</td>
<td>.000</td>
</tr>
<tr>
<td>Engagement</td>
<td>.121</td>
<td>.079</td>
<td>.119</td>
<td>1.533</td>
</tr>
<tr>
<td>Positive affect</td>
<td>-.001</td>
<td>.087</td>
<td>-.003</td>
<td>-.015</td>
</tr>
<tr>
<td>Fulfillment</td>
<td>.209</td>
<td>.092</td>
<td>.202</td>
<td>2.271</td>
</tr>
<tr>
<td>Normative influence</td>
<td>-.118</td>
<td>.063</td>
<td>-.120</td>
<td>1.869</td>
</tr>
<tr>
<td>Informational influence</td>
<td>.073</td>
<td>.065</td>
<td>.072</td>
<td>1.113</td>
</tr>
</tbody>
</table>

Based on Table 4.3, the regression equation will be presented, as follows:

The hedonic consumer lifestyle = 35.807 + .121 (engagement) - .001 (positive affect) + .209 (fulfillment) - .118 (normative influence) + .073 (informational influence).

To see whether or not the regression coefficient is significant, it must be seen in the sig column. If sig. < 0.05 then the resulting regression coefficient had a significant effect on lifestyle and vice versa.

In Table 4.6 there was one significant regression coefficient, namely fulfillment. While other variables produced a regression coefficient that was not significant. This result reveals that the Dependent Variable (DV) has a significant value along with the 2 (two) other variables mentioned above. A description of the regression coefficient values obtained for each Independent Variable (IV) is as follows:

1. Engagement variable.
   Obtained a regression coefficient of .121 and a significance of .126 (sig. > 0.05). Thus a null hypothesis which stated that there was no significant effect of engagement on lifestyle was accepted. That is, engagement did not have a significant influence on lifestyle.

2. Positive affect variable.
   Obtained a regression coefficient of -.001 and a significance of .988 (sig. > 0.05). Thus the null hypothesis which stated that there was no significant effect of positive affect on lifestyle was accepted. That is, positive affect did not have a significant influence on lifestyle.

3. Fulfillment variable.
   Obtained a regression coefficient of .209 and a significance of .024 (sig. > 0.05). Thus the null hypothesis which stated that there was no significant effect of fulfillment on lifestyle was rejected. That is, the fulfillment variable significantly influences lifestyle and has a positive relationship direction, which meant the higher the fulfillment, the higher the lifestyle.

4. Normative influence variable
   Obtained a regression coefficient of -.118 and a significance of .063 (sig. < 0.05), thus the null hypothesis which stated that there was no significant influence of the normative influence on
lifestyle was accepted. That was, the normative influence variable did not have a significant influence on lifestyle.

5. Informational influence variable
Obtained a regression coefficient of .073 and a significance of .267 (sig.> 0.05). Thus the null hypothesis which stated that there was no significant effect of informational influence on lifestyle was accepted. That was, the informational influence variable did not significantly influence the lifestyle.

Proportion of Variants
This study wants to find out how the proportion of variants of each Independent Variable (IV) which significantly or not influences the lifestyle. The magnitude of the proportion of variance on the influence on lifestyle could be seen in table 4.4.

<table>
<thead>
<tr>
<th>Model</th>
<th>R Square</th>
<th>R Square</th>
<th>Std. Error of Estimate</th>
<th>Change Statistics</th>
<th>Sig. F Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.260a</td>
<td>.068</td>
<td>.064 8,88202</td>
<td>.008 18.049</td>
<td>1 .249 .000a</td>
</tr>
<tr>
<td>2</td>
<td>.276b</td>
<td>.078</td>
<td>.070 8,85187</td>
<td>.010 2.699</td>
<td>1 .248 .102</td>
</tr>
<tr>
<td>3</td>
<td>.321c</td>
<td>.103</td>
<td>.092 8,74573</td>
<td>.026 7.056</td>
<td>1 .247 .008c</td>
</tr>
<tr>
<td>4</td>
<td>.333d</td>
<td>.112</td>
<td>.098 8,71827</td>
<td>.009 2.558</td>
<td>1 .246 .111</td>
</tr>
<tr>
<td>5</td>
<td>.342e</td>
<td>.117</td>
<td>.099 8,71402</td>
<td>.004 1.240</td>
<td>1 .245 .267</td>
</tr>
</tbody>
</table>

Based on table 4.4, It can be explained that:
1. Engagement variable contributed influence of .068 or 6.8% on lifestyle. The contribution of this variable was not significant with sig. F change = .000 (sig. <0.05).
2. The positive affect variable contributed .010 or 10% to the lifestyle. The contribution of this variable was not significant with sig. F change = .102 (sig. > 0.05).
3. The fulfillment variable contributed .026 or 26% to the lifestyle. The contribution of this variable was not significant with sig. F change = .008 (sig. <0.05).
4. The normative influence variable contributed .009 or 0.9% to the lifestyle. The contribution of this variable was significant with sig. F change = .111 (sig. > 0.05).
5. The Informational influence variables contributed as much as .004 or 0.4% to lifestyle. The contribution of this variable was not significant with sig. F change = .267 (sig. > 0.05).

Thus, it can conclude that from each IV, namely, engagement, positive affect, fulfillment, normative influence and informational influence which have a significant proportion of variants influence on engagement and fulfillment variables, while the other variables do not significantly influence lifestyle as the dependent variable.

5. Discussion
Engagement in the Enjoyment of web experience variable had no significant effect on the hedonic consumer lifestyle. The intensity of engagement, which is characterized by circumstances when individuals feel involved, focused attention and full concentration in an activity that is being carried out, does not correlate to the hedonic consumer lifestyle. This result was not in line with the views of Lin, A., Gregor, S., and Ewing, M. [13] which states that engagement has a significant influence on the hedonic consumer lifestyle in a negative
Factors with atmospheric engagement effects such as music, fresh aroma and good appearance may only be important in helping to keep consumers longer in stores, even though these factors are not likely to directly become hedonic individuals. Consumers who stay longer in the store may be more likely to be involved in price comparisons and seeking promotions. As a result, forming a hedonistic lifestyle when shopping.

Positive affect on the variable Enjoyment of web experience its influence on the hedonic consumer lifestyle was not significant. The intensity of good or positive feelings felt by individuals when carrying out activities such as feeling happy, happy, satisfied, delicious, or similar emotions [13] does not correlate with the hedonic consumer lifestyle. This result was not in line with the views of Lin, A., Gregor, S., and Ewing, M. [13] which states that the positive influence has a significant influence on the hedonic consumer lifestyle in a negative direction. In his research, explaining negative affect has more influence than positive affect as a person’s driving becomes more hedonistic. Someone who has a hedonic lifestyle has a mechanism to escape from a negative psychological state, the existence of a negative affect must be linked to the tendency to buy a hedonist.

Fulfillment on the Enjoyment of web experience variable had a significant effect on lifestyle and has a positive relationship direction, which meant that the higher the fulfillment, the lower the hedonic consumer lifestyle. The intensity of fulfillment is characterized by the fulfillment of several needs so that individuals feel their needs meet, feel they want to achieve and feel that things do is useful, then encourage individuals not to do the hedonic consumer lifestyle. This result was in line with the opinion of Lin, A., Gregor, S., and Ewing, M. [13] which states that fulfillment had a significant effect on the hedonic consumer lifestyle in a negative direction.

The normative effect on the variable Susceptibility to interpersonal influence was not significant on the hedonic consumer lifestyle. The higher the normative influence is marked by the tendency to meet the expectations of others both to get rewards or avoid punishment and the desire to improve self-image through groups by identifying themselves in certain groups, and adopting the behavior and opinions of other individuals, it is not followed by increasing The hedonic consumer lifestyle. This result was not in line with the views of Bearden and Tell [14], which states that the normative influence is significantly influenced on the hedonic consumer lifestyle in a positive direction. Differences in the study sample used, in previous studies using adolescent research samples while in this study using early adult samples. Adolescents are more easily influenced by groups than adults who begin to be independent, so adolescents often form a more hedonic lifestyle.

The informational effect of the Susceptibility to interpersonal influence influence on the hedonic consumer lifestyle was not significant. The higher the informational influence is marked by the tendency of individuals to receive information or follow the opinions of other individuals about the reality by finding information from other individuals who are considered to have better knowledge and make conclusions based on the observations of others, then not followed by an increase in the hedonic consumer lifestyle. This result was not in line with the views of Bearden and Tell [14] , which state that the informational influence is significantly influenced on the hedonic consumer lifestyle in a positive direction. Consumers who can consult with many sources of information (e.g., internal and external sources including family, friends, media, and expert opinion) prior to the purchase decision tend to have considered the items to be bought, so they do not become hedonists.

6. Conclusion
Based on the analysis of research data, it can be concluded:

6.1. F test results of 6.489 with sig. 0.000 (sig. <0.05), meaning that there was a significant influence of enjoyment of web experience and susceptibility to interpersonal influence on the hedonic consumer lifestyle.

6.2. The proportion of lifestyle variants that had been explained by engagement, positive affect, fulfillment, normative influence, and informational influence was 11.7% while (other variables out of this study influence the remaining 88.3%).

6.3. The minor hypothesis test found that only one significant regression coefficient was fulfillment, meaning that the fulfillment variable had a significant effect on the hedonic consumer lifestyle. While other variables, namely engagement, positive affect, normative influence, and informational influence, did not significantly influence the hedonic consumer lifestyle.

7. Follow up

More extensive and in-depth research on the hedonic consumer lifestyle needs to be done including expanding the research population (such as young people and women), knowing the influencing factors (internal and external), and psychological effects on urban and rural communities.

REFERENCES


EXAMINING IMPACT GRATITUDE AND HOPE ON FISHERMEN’S SUBJECTIVE WELL-BEING

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Abstract. This analysis is meant to look at the impact of gratitude and hope on subjective well-being of fishermen. This study concerned 240 fishermen in Pelabuhan Ratu. Sampling is finished mistreatment non probability sampling with accidental sampling technique. The instruments used consisted of Flourishing Scale and Positive and Negative Scales (SPANE) Scale from Diener, Wirtz, Biswas-Diener, Tov, Kim-prieto, Choi, and Oishi (2009), State Hope Scale (SHS) developed by Snyder (2001), whereas the the gratitude was measured by GRAT from Watkins, Woodward, Stone & Kolts (2003). The results show that there's a major impact of gratitude and hope towards subjective well-being of fishermen. Then, the every one dimensions have a major parametric statistic on subjective wel-being.

Keywords: subjective well-being, hope, gratitude.

1. Introduction

Fishermen below Law No. 45/2009 defines fisheries area unit folks whose livelihoods area unit fishing. The byword that claims "My grandparent could be a sailor" describe the greatness of the dry land ocean and also the main professions cultivated by the predecessors area unit the premise that the supply of prosperity ought to come back from the ocean. as a result of nearly hour of Indonesia's population lives in coastal and rural areas. applied mathematics knowledge in 2011 showed that there have been 8000 coastal villages unfold across three hundred regencies / cities. moreover, from 234 million sixty four million folks add the informal sector and half-hour of them area unit fishermen [1].

In their daily lives fishermen depart from 4-6 within the morning to arrange the ship that may be used for fishing. throughout the search method, the fishermen failed to escape the threat of huge waves returning from the ocean. Therefore the risk of life safety is incredibly threatening to them. in an exceedingly season that enables fishermen to induce loads of catch, they get even up to two heaps of fish for six hours of shipping. Completely different if the season isn't sensible, they do not even get fish the least bit for a full month. With the varied polemics visaged by people in meeting their desires, the welfare of a trained worker is incredibly necessary. Considering the amount of fishermen that reached nineteen, 200,000 people, it had been felt terribly necessary to concentrate to their welfare. In science there's the term Subjective Well-Being.
Subjective Well-Being is the analysis of people regarding their lives, as well as psychological feature assessment of life satisfaction and affectional assessment of the emotions they feel [2]. Subjective Well-Being consists of 2 dimensions, psychological feature and affectional assessment. In an exceedingly subjective assessment that features psychological feature and affectional, people live subjective well-being in several ways that [3]. Basically, every individual includes a shadow of life's well-being in his mind, however is blocked by gratitudes that arise from what he faces. Like associate expression "Well-being cannot exist simply in your head. "Well-being could be a combination of gratitude sensible likewise as having that means, sensible relationships and accomplishments." [4].

There are many factors that influence subjective well-being. 2 of them are unit hope [5] and gratitude. Subjective well-being is taken into account because the main outcome of therapeutic ways, and is taken into account a vital issue associated with well-being [6]. Snyder [7] hope is that the results of the add of mental resolution and way power that people need to come through goals. Snyder emphasizes that people thinking and decoding their surroundings are unit key in understanding expectations.

Hope could be a variety of trust that one thing you would like are going to be able to be achieved, or an occasion can bear fruit within the future. primarily fishermen United Nations agency create a living continually notice issues like fish season that isn't continually stable. With the weather changes being visaged, the individual has hope to be able to get land sustenance. This hope is helpful for process info in achieving goals [8]. Subjective well-being is additionally influenced by gratitude. Gratitude could be a link that includes a relationship with mental state and individual life satisfaction. Previous analysis shows that grateful people will expertise a better level of subjective well-being. gratitude will enhance positive thinking, offer effective ways that to cope with negative events and frustrate negative conditions like depression [9]. Gratitude is appreciated within the phrase "thank you" each to fellow kinsmen.

2. Methods

The population during this study were fishermen in Pelabuhan Ratu, one among the areas within the south of land and also the majority of the population as fishermen. the amount of samples during this study amounted to 240 folks. Sampling during this study mistreatment non-probability sampling technique, with accidental sampling technique. Variables during this study area unit subjective well-being, hope, and gratitude. Subjective Well-Being is the analysis of people regarding their lives, as well as psychological feature assessment of life satisfaction and affectional assessment of the emotions they feel. the explanation for selecting this understanding is as a result of it higher describes the part parts that may be employed in this study [2]. Snyder [7] that's as a unit that compromises psychological feature (believes within the ability of people to begin and maintain actions) and pathways (believe within the capability of people to provide paths) to realize goals. gratitude could be a gratitude of appreciation for the kindness that's received, not gratitude deficient, knowing the contribution of others and appreciating easy pleasures [9].

The measure tool accustomed live subjective well-being is that the modification of the mix of scale FS (Flourishing Scale) that consists of eight from Edener and Henry M. Robert Biswas-Diener [10] and also the SPANE scale (Scale of Positive and Negative


Experience) that consists of twelve things to live positive things vi things and negative consisting of vi things. Then, the instrument accustomed live hope capital is that the State Hope Scale (SHS) developed by Snyder [11] that consists of vi things and a couple of dimensions specifically pathway and agency with Cronbach alpha price .76-.90. whereas the measuring device accustomed live gratitude is that the gratitude enmity and Appreciation take a look at (GRAT) from Watkins, Woodward, Stone & Kolts [9] that consists of forty four things and 3 dimensions specifically sense of abundance, easy appreciation and appreciation of others.

From the twenty items of subjective well-being obtained a work model with Chi-Square = 87.30, df = 68, P-value = 0.0575, RMSEA = 0.034, with all things declared as fit. The CFA results of the State Hope Scale (SHS) with all eight items obtained work models with chi-square values = 5.63, df = 9, P-value = 0.77593, RMSEA = 0.000, with the general things declared fit. The CFA results from the gratitude enmity and Appreciation take a look at (GRAT) live obtained from the work model of every dimension, specifically the dimension of sense of abundance with chi-square 6.66, df = 5, P = value = 0.24714, RMSEA = 0.037. simple appreciation with chi-square value = 7.91, df = 5, P-value = 0.16121, RMSEA = 0.049. and also the dimension is appreciation for others with a chi-square = 1.61, df = 3, P-value = 0.65775, RMSEA = 0.000. Of the three dimensions accustomed gratitude, every dimension was declared as fit.

3. Results

The subjects during this study were 240 Pelabuhan ratu fishermen. the whole subject has male sex, the subsequent are going to be given an outline of the topic supported age, as is seen in Table 1.

<table>
<thead>
<tr>
<th>No</th>
<th>Ages Category</th>
<th>N</th>
<th>Presentase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Late teens</td>
<td>2</td>
<td>0.8%</td>
</tr>
<tr>
<td>2</td>
<td>Early adult</td>
<td>113</td>
<td>47.1%</td>
</tr>
<tr>
<td>3</td>
<td>Middle adult</td>
<td>115</td>
<td>47.9%</td>
</tr>
<tr>
<td>4</td>
<td>Late adult</td>
<td>9</td>
<td>3.8%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>240</td>
<td>100%</td>
</tr>
</tbody>
</table>

The first step in hypothesis testing is to check the R2 score to examine the quantity of variance proportions influencing the independent variables and also the variable. From Table two, R2 is 0.414 or 41.4%. That is, the variance proportion of subjective well-being explained by sense of abundance, simple appreciation, and appreciation for others is 41.4%, whereas the remaining 56.6% is influenced by different variables outside of this study.

Table 2. R. Square.
The second step of the research worker examines whether or not all freelance variables have a major influence on subjective well-being. The results of the F take a look at is seen in Table three.

Table 3. Anova.

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R²</th>
<th>Adjust R²</th>
<th>SEE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.414</td>
<td>0.414</td>
<td>4.04</td>
<td>7.717</td>
</tr>
</tbody>
</table>

Predictors: (Constant), APPRECIATIONFOROTHERS, SENSEOFABUNDANCE, HOPE, SIMPL APPRECIATION

Based on the F take a look at in table three, it is seen that the worth of p (Sig.) within the way right column is p = 0.000 with a worth of p <0.05. So, so the null hypothesis that reads "no influence of gratitude for subjective well-being" is rejected, that means that there's a major impact of gratitude toward subjective well-being, succeeding step, the researchers checked out the regression coefficients of every IV. <0.05, the parametric statistic is important, which implies that the variable quantity includes a vital impact on subjective well-being The magnitude of the parametric statistic of every variable quantity on subjective well-being is seen in Table four.

Table 4. Coeffisien of Regression

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>19934.63</td>
<td>4</td>
<td>497.628</td>
<td>41.378</td>
<td>0.000</td>
</tr>
<tr>
<td>1</td>
<td>Residual</td>
<td>13995.96</td>
<td>235</td>
<td>59.515</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>23930.59</td>
<td>239</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: SWB
b. Predictors: (Constant), APPRECIATIONFOROTHERS, SENSEOFABUNDANCE, HOPE, SIMPLEAPPRECIATION
Based on the parametric statistic in table four, it is seen that there are four variables whose parametric statistic values are vital, namely: (1) hope; (2) sense of abundance; (3) easy appreciation; (4) appreciation for others. It is understood that every one freelance variables accustomed live subjective well-being of fishermen have a major price.

4. Discussion

The focus of this analysis is to search out the factors that may influence the subjective welfare of fishermen. Subjective well-being is outlined as a private analysis of his life, as well as psychological feature assessment of life satisfaction and affectional assessment of his emotions [12]. Diener et al., [2] an individual is claimed to possess a high subjective well-being if they're happy with their living conditions, usually feel positive emotions and barely feel negative emotions. Once somebody characterizes or characterizes an honest life, he can mention happiness, health, and longevity [13].

During this study the freelance variables accustomed live subjective well-being area unit hope and gratitude. Previous analysis associated with the impact of hope and gratitude on subjective well-being has varied results. During this study, once cooccurring or joint regression testing, the 2 variables have a major influence on subjective well-being of fishermen. And once testing the importance of every dimension on the variables used, the general dimensions have vital parametric statistic values on subjective well-being of fishermen.

The results of this study area unit terribly fascinating. The findings during this study area unit in line with the analysis conducted by Joseph W. Ciarocco and Erin Deneke [14] and Kimberly, Laura and Elizabeth [15]. However, this study has completely different results from the analysis conducted by Istiqlal [16] that found that the hope variable failed to considerably influence subjective well-being of fishermen. Within the presentation of his analysis, the fishermen had an excellent can and were positive they might afford to induce sustenance that day. However fishermen within the ocean solely follow the directions from the captain of the ship (the engine holder). Fishermen can go where the captain takes it, so the fishermen don't cross the mind of designing the fishing to be administrated.

In addition to the hope variable that includes a vital influence on subjective well-being of fishermen, the second variable during this study is gratitude regression coefficients on every dimension that considerably influence fishermen. this is often in line with the analysis conducted by Istiqlal [16] that shows a major influence between gratitude and subjective well-being. Per Al-Ghazali [17] gratitude is to appreciate that nothing provides pleasure except Supreme Being SWT. people United Nations agency area unit grateful on a daily basis have bigger positive emotions than negative emotions [18]. People with a high degree of gratitude have low jealousy and depression levels [19]. Grateful people tend to be additional liable to prosocial behavior than those that area unit less grateful [20].

Gratitude is a predictor of fishermen's life satisfaction. Gratitude in living his everyday life as a trained worker influences the extent of subjective well-being. Gratitude is additionally one among the strengths of character possessed by people [21]. Park, Peterson, & Seligman [22] conducted a survey of 5229 adult people and located that individual characters like hope, enthusiasm, gratitude, love, and curiosity were systematically and powerfully associated with life satisfaction. In port analysis (Chan, [23]) relating to gratitude and subjective well-being of lecturers has conjointly been studied, and shows a correlation. The
study conducted by Algoe [24] jointly resulted within the conclusion that individuals United Nations agency attempt to be grateful for giving or help from others can choose that person is additional positive and impelled to develop and take care of an honest relationship therewith person. folks that area unit conversant in being grateful conjointly tend to be easier to feel accepted and favored by others [19]. In distinction to people United Nations agency have high gratitude. folks that have low gratitude tend to be less conscious of others [19], they're additional reluctant to act with others than folks that have high gratitude. They feel additional not valued and favored by others [19].

In distinction to fishermens have high gratitude. Folks that have low gratitude tend to be less conscious of others [19]. There are additional reluctant to act with others than folks that have high gratitude. They feel additional not valued and favored by others [19]. people with a coffee ability to grant thanks have issue to possess satisfying relationships and knowledge loneliness.

5. Conclusion

Based on the results of the study it is all over that there's a major impact of hope and because of subjective well-being. Then, supported the results of the minor hypothesis take a look at of the importance of every parametric statistic, it's found that every one dimensions on each variable have a major influence on subjective well-being fishermen. The four variables have a positive influence on subjective well-being of fishermen. The findings during this study area unit completely different from the results of previous studies, however not merely will abort the present theories, particularly associated with the influence of hope on subjective well-being. There are many studies that have an equivalent results because the results of this study. The results of this study is used as a positive input for fishermen to pay additional attention to and improve the factors that may influence subjective well-being, particularly hope of gratitude. As a result of hope and gratitude fishermen have a major influence on subjective well-being of fishermen. Education and development of gratitude and hope area unit necessary elements for increasing happiness, productivity and subjective well-being of fishermen. This finding is additionally a limitation for this study as a result of there are still different factors outside of different variables not enclosed during this study that measure subjective well-being. Therefore, it's necessary to seem additional comprehensively at each potential issue that may influence subjective well-being.
References

The Effect of Self-Regulated Learning and Tawakal (Trust in God’s Plan) in Learning towards Students’ Academic Stress

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Abstract. Academic Stress has a negative influence on the learning process and student achievement. Among the efforts to reduce academic stress is by developing self-regulated learning, which is a behavior in which a person is able to manage his or her own learning process. On the other hand, in Islamic teachings an attitude called tawakal (trust in God’s plan) is recommended for Muslims, which means to try and surrender to Allah. This attitude can be applied in various activities including learning, which are described with sincerity in learning and surrender to Allah after trying. The author in this study wanted to find out whether self-regulated learning and trust in learning had a significant effect on academic stress. By using quantitative methods, this study involved 150 active Muslim students at S1 level and equivalent to S1 (D4 and S1 extensions) in both public and private universities in Jakarta, Bogor, Depok, Tangerang and Bekasi. This study shows that self-regulated learning has a significant influence on academic stress. Tawakal in learning also has a significant effect on academic stress. Then self-regulated learning and tawakal in learning simultaneously proved to have results in academic stress on students.

Keywords: Academic Stress, Self-Regulated Learning, Tawakal in Learning.

1 Introduction

According to a study in 2015 conducted by the National College Health Assessment (NCHA), it was stated that 32.2% of students in the United States experienced stress during the past year which resulted in their academic achievements declined [1]. Then in the following year (2017), the stress level for students increased to 34.4%. In Indonesia, students' academic stress levels vary greatly depending on the learning environment. Research on academic stress levels in Indonesia is still limited at the faculty or university level and there has been no national level research, so the researchers cannot include outline figures on academic stress levels in Indonesian students.

Academic stress among students brings in many negative influences including a decrease in academic achievement. Based on a brief interview with a number of final year undergraduate students, the academic stress they experience is mostly due to the lack of motivation in doing both their daily and final assignments or thesis. Some students feel they do not understand the learning material, which leads to reduced motivation for completing the
task. In addition to not fully understanding the lecture material, in the writing of their thesis some students interviewed find it difficult to start. This is also influenced by a lack of understanding of the material and students’ effort to seek the help from lecturers, friends or other more knowledgable people.

One effort in learning strategies and improving academic achievement is self-regulated learning, which involves the ability of students to be more metacognitive, motivated and actively participating in their own learning process [2]. A study shows a negative relationship between academic stress and self-regulated learning [3]. If self-regulated learning is improved, academic stress will decrease. Students with good self-regulated learning show good achievement and low academic stress levels. On the contrary, students with low self-regulated learning experience high academic stress so that academic achievement decreases.

As stated by Zimmerman and Martinez-Pons [2], self-regulated learning involves students’ metacognitive abilities, their motivation and behavior in learning. So it can be said that self-regulated learning involves three factors. The first is metacognitive abilities, namely the knowledge and control students have about their own thinking and learning activities [4]. Examples of metacognitive abilities are that students with self-regulated learning are able to plan their own learning strategies appropriately. Then self-regulated learning also involves motivational factors in it, this motivation moves students to continue to be enthusiastic in the learning process. The next factor is behavior; students with self-regulated learning will try their best to practice and seek help from friends or lecturers to support their understanding of lecture material.

Then what happens in the field is when students experience stress, they are unable to use metacognitive abilities to plan the right learning strategies for themselves. Even though they have made a learning plan, those who experience academic stress are not able to carry out the learning strategies they have made before. Conversely, students who can get through the learning process in accordance with the plans they make and are strict in managing themselves in order to complete the study well, usually have low academic stress levels. This matches the previous studies, which proven that self-regulated learning has a negative correlation with academic stress, that is if self-regulated learning increases, academic stress will decrease. Vice versa, if self-regulated learning decreases and vice versa [3].

A study finds that spirituality in education can increase and stimulate awareness, foster creativity and imagination, connect someone with purpose and meaning and facilitate relations with God [5]. In Indonesia, education is an attempt to develop the potential of students to have religious spiritual power [6]. One of the spiritual levels in Islam is tawakal (trust in God), which provides individuals with calm attitudes in dealing with various problems and always try hard and surrender fully to Allah. Tranquility in the heart is a guarantee from God for those who trust, accompanied by effort.

Prof. Achmad Mubarok said that in Western psychology, the goal is to explain human behavior, predict and control it. Meanwhile in Islamic psychology, there are two other goals, namely to build good behavior and encourage people to get closer to God. Tawakal attitude in this case becomes one of the right attitudes to build good behavior and get closer to God. Tawakal in study has proven to have a negative correlation with academic stress [7]. This is the reason for juxtaposing tawakal variables in learning with self-regulated learning, these two variables have a negative correlation with stress so that researchers want to know more about whether tawakal in learning is affecting academic stress on students in such significant level.

Tawakal comes from the word wakala and is listed in the Qur'an 70 times [8]. One verse of the Qur'an which shows the command of tawakal is in Surah Al-Ahzab verse 3:
"And trust in Allah and Allah is sufficient as a keeper"
The above verse shows the commandment of trust for man and that Allah guarantees a calm life for humans as long as he trusts Him (Ibn Katsir, n.d). Resignation or surrender to God is represented by striving to achieve goals and worship God and be sure of all decisions. Trying to the maximum before surrendering to God can lead to readiness in a person before facing an exam. This self-readiness is shown by being calm and accepting all decisions that will occur. If it is associated with life on campus, based on interviews with several students about tawakal attitudes when facing exams, they express their attitude of trust, namely by praying more and asking for ease and strength in facing the test.

Then another tawakal command is also found in the word of Allah Almighty in the Surah Al-Anfal verse 49:

"(Remember), when the hypocrites and those who are sick in their hearts say," They (the believers) are deceived by their religion", (Allah says). "Whoever put his trust in Allah, know that Allah is The Most Mighty and Wise."

The verse above contains the command of tawakal to Allah when the Muslims are confronted by the infidels who consider them (the Muslims) to be a small number and think they are able to defeat the Muslims easily. Even though Allah is the Most Mighty and the Wise, which means that Allah is invincible and always puts something in its place, namely to establish victory for the (Muslim) people who are trustworthy and entitled to win [9]. It can be concluded that by putting trust in Allah Almighty a Muslim does not need to feel anxious, worried and afraid because Allah Almighty will overcome any of the difficulties faced by those who trust.

Understanding tawakal does not stop at surrender to Allah swt but also accompanied by efforts or maximum effort [10]. Contrary to submission, tawakal requires effort first before surrendering to Allah SWT. If applied in the lives of students, they still have to make every effort to learn and then surrender to Allah SWT to receive any results from their learning efforts. Several studies in Indonesia about tawakal have been carried out, some of which are the construction of tawakal scale measuring instruments which are the development of the surrender to god scale [11] and other studies on expectations, trust and academic stress relations [7] which proves that tawakal has a negative correlation with academic stress. If tawakal increases, academic stress decreases, and vice versa. From this it can be concluded that tawakal has two dimensions in it, namely the business dimension and dimensions surrender to Allah SWT. The other conclusion is that tawakal correlates negatively with academic stress, i.e. if tawakal attitude is high, academic stress is low.

Based on the explanation above, the research questions can be formulated as follows:

1. Does self-regulated learning have a significant effect on academic stress on students?
2. Does tawakal (trust in God) in learning have a significant effect on academic stress on students?
3. Does self-regulated learning and tawakal in learning have a significant effect on academic stress on students?

To prove the hypothesis, an analysis of the three variables, namely academic stress, self-regulated learning and tawakal (trust) in learning was carried out by using an instrument in the form of a measure to be constructed in this study. The academic stress gauge will be constructed based on academic stress measures from Lakaev Academic Stress Response (LASR) [12] while the self-regulated learning measure will be constructed based on Zimmerman's [13] theory. Furthermore, tawakal measurement tools in learning are constructed based on learning theory and tawakal from the translation of the book Ta'lim Muta'allim by Syaik Az-Zarnuji [14].
2 Literature Review

2.1 Academic Stress

Defining Academic Stress. Academic stress is a type of stress triggered by academic burdens, in this case the academic burden is a stimulus and the body's reaction to dealing with it is a response. Examples such as exam scores for some people are the average value and prospects for entering the next level of education but for others the test scores are related to self-esteem, peers, family and decisions in academic life [15]. The point in general can be said that academic stress is the body's response to stimulus in the form of academic burden and other related factors.

Academic Stress Indicator. Based on the definition of academic stress, the body's response to stimulus is academic load and other related [15]. These body responses can be grouped into four indicators, namely affection, behavior, physiological and cognitive [12]. Affection is related to one's feelings or emotions, in this case the cognitive assessment process is substantial in the development and expression of emotions because emotions are the result of something anticipated, experienced or imagined by someone from a transaction of adaptation between organisms and the environment [16].

Measuring Academic Stress. The researchers adapted academic stress indicators from Lakaev [12] namely affective, behavioral, physiological and cognitive responses. Then the researcher compiled items in the form of statements tailored to the research subject, namely students and their stimulus, namely academic burden as shown by Kohn and Frazer [17] in their academic stress measurement tools. Measuring instruments that have been prepared and ready for testing in this study contain 19 items in the form of a questionnaire with a Likert scale which will be explained further in the next section.

2.2 Self-Regulated Learning

Defining Self-Regulated Learning. Self-regulated learning is a learning process in which a person can organize himself, which involves metacognitive aspects, motivation and active behavior in learning [13]. Self-regulated learning was born from a theory advocated by Albert Bandura, a Canadian psychologist who introduced social cognitive theory, he stated that cognitive, social and behavioral factors are very important in one's learning process. For example, the Bobo Doll experiment which is one of Bandura's famous experiments. The experiment produced different behaviors in each child who saw how bobo dolls were treated [18]. This shows that someone learns, gets knowledge, behavior and abilities through what he sees or observes.

Dimentions and Indicators of Self-Regulated Learning. In general, self-regulated learning has three dimensions consisting of metacognitive, motivational and behavioral [13]. This comes from the Bandura theory known as the reciprocal determinism model.

![Figure 1. Reciprocal Determinism Model by Bandura](image-url)
Based on the model above, these three factors influence each other continuously so that everyone can learn. Environmental factors influence behavior, and vice versa behavior affects the environment. Then cognitive factors influence the environment and vice versa the environment also affects cognitive factors. Cognitive factors on the other hand also affect behavior and vice versa behavior affects one's.

In an analysis conducted by Zimmerman [13], it was stated that the learning process was not only influenced by personal (cognitive) factors but also influenced by environmental and behavioral factors. Self-regulated learning occurs when students can use their cognition to manage behavior strategically and directly affect their learning environment. A student can organize himself in the learning process by starting and managing their own efforts to gain knowledge and abilities rather than relying on the help of a teacher or parent or other people.

Three dimensions in self-regulated learning are metacognitive, motivational and behavioral [13]. The metacognitive dimension consists of several indicators or in measuring instruments in this study called indicators such as rehearsal, elaboration, organizing, goal setting, self-evaluating and monitoring.

Then the dimension of motivation consists of three indicators, namely self-efficacy, task value and internal attribution. Next is the dimension of behavior that refers to behavior during learning. In the behavioral dimension there are three indicators, namely effort regulation, environmental structuring (environmental regulation), and help seeking (search for help).

Measuring Self-Regulated Learning. The measuring instrument used in this study is a construction based on Zimmerman's theory of self-regulated learning which consists of dimensions of metacognition, motivation and behavior. The items in the measuring instrument are compiled by researchers based on Zimmerman's theory with adjustments to the subject of research namely students. After the items are compiled and tested for validity and reliability, then the measuring instrument is ready to be used in this study. The construction of a self-regulated learning measurement tool in this study will be explained in more detail in the next section.

2.3 Tawakal in Learning

Defining Tawakal in Learning. Tawakal is an Arabic word derived from the word wakala which if pinned to the Name of Allah means to make Allah a representative or helper. As in a verse of the Quran it is written that Allah forbids His servants to take representatives or helpers other than Him (Al-Isra: 2), those who put their trust in Allah know that Allah is the one who provides all his sustenance and business until he is dependent on Allah only, not to others [19]. Tawakal to Allah means relying on or hanging on his business [20]. Tawakal, in the Arabic language, also means hanging on to others or showing weakness and dependence on others. Then in terms, tawakal has several definitions including believing in Allah and not wishing for humans [21].

Then tawakal, according to Al-Ghazali, is to rely only on representatives, namely Allah alone [22]. In essence tawakal is the heartedness of God by taking the causes (which bring people closer to their goals or human endeavors to achieve goals) which are accompanied by complete confidence in Allah that He Gives sustenance, Who Turns On and Who Revokes, there is no God but Allah [20]. The word wakala is listed in the Quran as much as 70 times [8] and is one of the main teachings in the Islamic religion.

In addition to surrender, another aspect found in tawakal is effort [10]. This aspect is important because in fact Allah SWT commands believers to always strive until finally Allah
SWT will guarantee the best results in accordance with human effort. Allah SWT says in the Al-Quran Surah Ar-Ra’id verse 11.

The verse shows that Allah will not change a person's condition except on the basis of his own efforts to change things. So it is not right to say it is enough to surrender to Allah SWT without trying.

People who put their trust in Allah according to Prof. Dr. Quraysh Shihab means to appoint Allah Almighty as representative in all matters. Choosing Allah Almighty as a representative is of course different from choosing people as representatives. Allah Almighty with all his knowledge and power knows more about the benefit of humanity who lifts him as a representative, other than humans as representatives of other human beings whose knowledge is limited. So that the person who trusts has the belief that what he gets is the best plan from Allah SWT for him. Then another difference is that when someone appoints a human being as a representative, the representative is the one who works or tries. But when the person who trusts chooses God Almighty as a representative, then the person who trusts must try and work as hard as he can, after that surrender to Allah SWT. Therefore, there is no trust before trying or working [23]. From here the authors conclude that tawakal has two dimensions in it, namely the effort dimension and dimension of surrender to Allah swt.

**Dimensions and Indicators of Tawakal in Learning.** Based on the previous explanation, tawakal can be concluded to have two dimensions, namely the effort dimension and the surrender to Allah SWT dimension. The effort dimension in learning consists of several indicators including the intention to learn, tawadhu’, choose knowledge, choose a teacher and study partner, be patient, diligent, earnest, grateful, pray and trust. Furthermore, the surrender dimension has indicators in the form of gratitude, prayer and trust in Allah SWT [15].

**Measuring Tawakal in Learning.** The construction of tawakal measuring instrument will be made based on tawakal theory by Syaikh Az-Zarnuji. The researcher also asked expert judgment in making dimensions, namely surrender dimension and effort dimension. From these dimensions, indicators will be made and indicators of statements about tawakal attitude in learning based on the book Ta’lim Muta’allim, tawakal in learning measuring instruments, and testing the validity and reliability.

### 3 Research Methods

This study uses a quantitative method in the form of research with primary data collection in the form of the results of participant questionnaires and secondary data in the form of results of previous studies, journal articles, news and survey results to support research data. Primary data obtained from respondents were then processed with SPSS 24 statistical software. This quantitative research was compiled based on the results of statistical analysis of primary data to determine the relationship and influence between variables.

This research begins with the construction of a scale or research instrument. The instrument used in this study is the scale of academic stress compiled by researchers based on Lakaev Academic Stress Response (LASR) [12], the scale of self-regulated learning compiled based on Zimmerman’s theory [13] and scale of tawakal in learning theory from Syaikh Az-Zarnuji [14] in (translated) the book Ta’lim Muta’allim.

Once compiled, the scales are then tested for validity and reliability. The scale that passes the validity and reliability test is then compiled in a google form questionnaire form and is
ready to be used in research by dissemination to the subject or participants of the study. The data obtained is in the form of answers to the scale that has been distributed. The data is then processed using SPSS 24 statistical software to answer the research hypothesis.

3.1 Scale/Research Instrument Construction

**Scale for Academic Stress.** The content of the academic stress questionnaire consists of items in the form of statements prepared by researchers based on the academic stress scale by Lakaev [12] which has four indicators namely affection, behavior, physiological and cognitive. The items in this questionnaire were also made by adjusting the research subject, namely the student and the stimulus, namely academic load. In addition, this questionnaire also consists of four choices of answers in each statement which are "really not suitable for me", "not suitable for me", "suitable for me" and "very suitable for me". After that, this academic stress scale trial was carried out to determine the validity and reliability of the scale.

To find out the validity of an instrument, respondents' answers to the trial questionnaire were analyzed by correlation test between scores and criteria. The criteria in this trial are divided into two, the first is the criteria of respondents with high academic stress and the second criterion is respondents with low academic stress. An item is said to be valid if it has a correlation value \((r)\) of at least 0.3, items with a correlation value \((r)\) below 0.3 are considered invalid and should be eliminated from the scale. Below is a table detailing the number of valid and invalid items on the academic stress scale:

<table>
<thead>
<tr>
<th>Indicators of Academic Stress</th>
<th>Total Items</th>
<th>Before Validity Test</th>
<th>After Validity Test</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Valid ((r \geq 0.3))</td>
<td>Invalid ((r &lt; 0.3))</td>
</tr>
<tr>
<td>Affection</td>
<td>4</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>Behavior</td>
<td>6</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Physiology</td>
<td>8</td>
<td>8</td>
<td>-</td>
</tr>
<tr>
<td>Cognitive</td>
<td>3</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>21</strong></td>
<td><strong>19</strong></td>
<td><strong>2</strong></td>
</tr>
</tbody>
</table>

Based on the table above, the scale of academic stress before the validity test amounts to 21 items. There are 2 items that are invalid and must be eliminated from the measuring instrument so that the remaining 19 valid items are ready for use in the study. After the validity test, reliability testing is carried out only on items that are declared valid only.

**Scale of Self-Regulated Learning.** The scale content of self-regulated learning consists of items in the form of statements prepared by researchers based on the theory of self-regulated learning by Zimmerman [13] which has three dimensions, namely dimensions of metacognition, motivation and behavior. Each of these dimensions has an indicator as described previously. The items in this questionnaire were also made by adjusting the research subject, namely students.

This questionnaire also consists of four choices of answers in each statement which are "really not suitable for me", "not suitable for me", "suitable for me" and "very suitable for me". The next stage is the same as the previous academic stress scale construction, namely the
validity and reliability tests. Then after passing the validity and reliability tests, the scale is ready to be used in the research. The following is a detailed information on dimensions, indicators and the number of valid and invalid items on the self-regulated learning scale.

Table 2. Number of Items on the Self-Regulated Learning Questionnaire Before & After Validity Test

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Indicator</th>
<th>Total Items</th>
<th>Before Validity Test</th>
<th>After Validity Test</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Valid ($r \geq 0.3$)</td>
<td>Invalid ($r &lt; 0.3$)</td>
</tr>
<tr>
<td>Metacognitive</td>
<td>Rehearsal</td>
<td>4</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Elaboration</td>
<td>3</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Organizing</td>
<td>3</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Goal Setting</td>
<td>3</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Self-Evaluating</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Monitoring</td>
<td>3</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>Motivation</td>
<td>Self-Efficacy</td>
<td>4</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Task Value</td>
<td>4</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Internal</td>
<td>3</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Attribution</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Behavior</td>
<td>Effort</td>
<td>3</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Regulation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Environment</td>
<td>3</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Structuring</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Help</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Seeking</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>39</td>
<td>37</td>
<td>2</td>
</tr>
</tbody>
</table>

The table above illustrates the scale of self-regulated learning before the validity test amounts to 39 items. Then after the validity test there are 2 items that are invalid and must be eliminated from the measuring instrument so that the remaining 37 valid items are ready to be used in the study.

Scale of Tawakal in Learning. The construction of tawakal scale in learning begins with the preparation of items in the form of statements and compiled by researchers based on the book Ta'lim Muta'allim by Syaikh Az-Zarnuji. Tawakal in learning has two dimensions, namely surrender dimension and business dimension, then from these dimensions, indicators are made and statements about tawakal attitudes in learning. These items are also made by adjusting the research subject, namely students. Furthermore, this questionnaire also consists of four choices of answers in each statement namely "really not suitable for me", "not suitable for me", "suitable for me" and "very suitable for me".
4 Result

The analysis in this study was carried out by multiple regression analysis. Multiple regression analysis was conducted to see the influence between variables in the study. This is needed to answer the research hypothesis, namely:

1. Self-regulated learning has a significant influence on academic stress on students.
2. Tawakal in learning has a significant influence on academic stress on students.
3. Self-regulated learning and tawakal (trust) in learning simultaneously have a significant effect on academic stress on students.

The independent variables in this study are X1, namely self-regulated learning and variable X2, namely trust in learning. The dependent variable is the Y variable that is academic stress on students. Multiple regression analysis is carried out with the help of SPSS 24 statistical data processing application, starting with entering the three variables data. Then linear regression analysis is carried out by entering data on variables X1 and X2 into the independent column (s) and data on variable Y into the dependent column. The results of this analysis consist of several tables, namely variable entered / removed tables, model summary, ANOVA and coefficients. However, in this study only two tables will be able to answer the hypotheses in the study, namely coefficients and ANOVA tables. Exposure to the results of hypothesis testing is divided into test hypotheses 1 and 2 and hypothesis 3 test.

4.1 1st and 2nd Hypotheses Test Analysis

Before reading the results of the analysis of hypotheses 1 and 2, the criteria for testing the multiple regression analysis are:

If the value is Sig. smaller than 0.05 (p < 0.05), then the hypothesis is accepted.
If the value is Sig. greater than 0.05 (p > 0.05), the hypothesis is rejected.

Furthermore, the results of first and second hypotheses testing can be seen in the coefficient table below:

Table 3. Hypothesis 1 and 2 Tests - Variable Coefficients

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficient</th>
<th>Standardized Coefficient</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>(Constant)</td>
<td>50.046</td>
<td>5.080</td>
<td>9.852</td>
</tr>
<tr>
<td></td>
<td>(X1)</td>
<td>.196</td>
<td>.066</td>
<td>.354</td>
</tr>
<tr>
<td></td>
<td>(X2)</td>
<td>-.395</td>
<td>.107</td>
<td>-.437</td>
</tr>
</tbody>
</table>

The coefficient table above shows that the Sig. for X1 (self-regulated learning) is 0.003 (p < 0.05) which means the first hypothesis is accepted. This means that self-regulated learning has a significant influence on academic stress.

Then for variable X2 (tawakal in learning) shows the value of Sig. equal to 0.000 (p < 0.05) which means the second hypothesis is accepted. This means that tawakal in learning has a significant influence on academic stress.
4. 2 3rd Hypothesis Test Analysis

By using multiple regression analysis, the results of the 3rd hypothesis test analysis can be seen in the ANOVA table below:

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>898.798</td>
<td>2</td>
<td>449.399</td>
<td>6.857</td>
<td>.001</td>
</tr>
<tr>
<td>Residual</td>
<td>9633.895</td>
<td>147</td>
<td>65.537</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>10532.693</td>
<td>149</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4. 3rd Hypothesis Test Analysis – ANOVA

The above ANOVA table shows the results of the third hypothesis test, self-regulated learning and trust in learning simultaneously have a significant effect on academic stress on students. To prove this hypothesis, the ANOVA table can be seen in the column number Sig. that is 0.001 (p < 0.05) which indicates that the third hypothesis is accepted. This means that the variables of self-regulated learning and tawakal (trust) in learning simultaneously have a significant effect on academic stress on students.

4. 3 Conclusion

The test results of multiple regression analysis show that the first hypothesis about the effect of self-regulated learning on academic stress on students is accepted (see table 3). Self-regulated learning has been shown to have a significant influence on academic stress in students. Self-regulated learning in some previous studies proved to have an influence in the form of a negative correlation to academic stress, that is if self-regulated learning increases then academic stress will decrease. Vice versa, if self-regulated learning decreases, academic stress will increase [3].

Then the results of the multiple regression analysis on the second hypothesis showed that learning in provenance proved to have a significant effect on academic stress on students. Researchers until now have not found a similar study regarding tawakal in learning and its effect on academic stress. Regarding the connection of tawakal in learning towards academic stress, it is proven that the two has negative correlation.

Similar to the correlation between self-regulated learning and academic stress in the first hypothesis, tawakal learning also has a negative correlation with academic stress. What distinguishes these two variables (self-regulated learning and trust in learning) is the dimension of surrender to God which is only on the scale of trust in learning. As previously explained, understanding tawakal does not only surrender to Allah, but the effort to achieve goals is also the main core of tawakal. In this study, the effort indicators on the scale of trust in learning have similarities with indicators in the scale of self-regulated learning.

Furthermore, the results of the analysis of the third hypothesis test also showed that the third hypothesis in this study was received, namely self-regulated learning and learning in provenance simultaneously had an influence on academic stress in students (see table 4).
Other studies related to the effect of self-regulated learning and learning in learning about academic stress in students hasn’t been found by researchers.

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References


Hoax: The Dispute among Information Disruption or Social Psychological Aggression

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Abstract: Social media has become one of the main sources of digital society to obtain information. On the other hand, social media is also one of the most widely-spread Hoax platforms. The spread of hoaxes through digital media is often based on people's anger and distrust of a group. In this study, an attempt is made to analyze hoax texts as a form of Psychological Aggression. The approach used in this research is qualitative research with descriptive qualitative type. Analysis was carried out on hoax news and information distributed via Twitter and Facebook using content analysis techniques.

Keywords: Social media, Information Disruption, Psychological Aggression, Hoax.

I. Introduction

Social media has become a part of digital society. This is because social media is able to bring interaction and allow users to be able to share and access information quickly without the limitations of space and time. The speed with which social media presents information quickly does not always have positive consequences. The development of social media also gave rise to various information that was not necessarily true to the hoax or hoax news.

Hoax is a hoax information that is spread by as an effort so that people do not trust an individual, organization, or service provided by someone [7]. This is in line with what was conveyed by MAFINDO that social media is the most widely spread platform for hoax news, which is 92.4%. Whereas the most circulating hoax issues are political issues and SARA issues [4]. These social media are Instagram, Twitter and Facebook.

Hoax distribution via Twitter and Facebook is often done by individuals who assume that the information is considered true by the social groups they participate in. The participation of individuals in a social group will change the way they behave and the norms adopted by the individual. In addition, membership in a group will increase the appearance of contagious effects that cause individuals to react the same way and carry out the same activities as other group members [5].

Scattered hoaxes often endanger community security and provocation issues. This is often caused by the anger of one group of people over another group. Anger can be categorized as an act of aggression that is reactive aggression [1]. Therefore, this study seeks to analyze the content of hoax information and its correlation with aggression behavior in the perspective of social psychology.
Research on Hoax, mostly revolves around the level of identification of exposures and how to overcome them through digital media literacy in a comprehensive manner, but it is often overlooked about the study of how hoax are closely related to social psychological conditions. This paper obtains to analyze the content of hoax information and the correlation with aggression behavior in the perspective of social psychology.

I. Literature review

A. SOCIAL MEDIA

Social media is a communication medium that is used to interact, represent themselves, cooperate, and share with other users by utilizing internet technology to form a social bond [6]. Through social media users will be able to carry out open communication activities to various parties with various backgrounds without having to be hindered by limited space. Kotler and Keller in define social media as a medium that is used to share text, sound, image and video information to others both individually and in groups [9]. Social media has a function that is as a depiction of identity, a place to communicate, sharing, build networks, and as a place to form a community.

When social media is considered as an effective communication media. This is because social media is becoming an agent of change and updating information quickly. Therefore, social media is no longer considered as a companion media, but has become part of society in the digital era today.

One type of social media is social networking. Social Networking is a site that is able to create personal profiles and connect one user to another user and allows users to share personal information in the form of text, images or videos through the internet network. Social Networking has become a part of internet users, including in Indonesia. One example of Social Networking that is most often used by people in Indonesia is Twitter and Facebook.

a) Twitter

Twitter is a social networking that allows users to do microblogging released by Twitter Inc. Twitter users can send and read information in the form of text and images which are limited to 140 characters in each Tweet [3]. Twitter has features that are followers, following and replies, and retweets. The retweet feature allows users to redistribute posts or tweets from other users on their accounts. Besides Twitter also has a characteristic by grouping information using hashtag (#) and allows the category to be trending among users.

b) Facebook

Facebook is a social media launched on 4 February 2004 by Mark Zuckerberg. Facebook allows users to share information in the form of text, images, videos and personal activities with others. Facebook has a Wall feature as a space for fans to send open information. In addition, Facebook also allows users to like each other, comment on or share information with other users. In Indonesia, Facebook users spend 2 hours or even more to do activities and find information on Facebook [2].

B. HOAX

The term hoax was first revealed by MacDougall in his book entitled Hoaxes in 1985. In the book, Hoax is defined as conveying a deliberate lie to cover up a truth [10]. Hoax can be
understood as an attempt at fraud that is used so that the public or society no longer trust information from an organization, products, services, or information submitted by someone. Hoaxes are usually spread by a person or group people who have the power to influence society with certain goals [7]. Hoax is also understood as an attempt to deceive readers and listeners of fake news even though the news maker knows that the news is fake [9]. Therefore, hoaxes are also referred to as hoax news or hoax information.

C. Hoax on Social Media

Hoax intentionally spread intentionally generally has a certain strategy in order to attract the attention of the public. One way is to use social media [7]. This is in line with a survey conducted by MASTEL in Indonesia which states that 92.40% of the distribution channels are social media (Facebook, Twitter, Instagram and Path). As for the form of Hoax, the most frequently received form is 62.10% and the picture is 37.50% [4].

Hoax through social media in general will involve issues or problems that are closest to the community. MASTEL said that the type of hoax that was most often accepted by the public was about political issues, SARA, health, and food [4]. Hoax through social media is also often used as a communication tactic to influence public opinion and change attitudes and views on a political issue [7].

D. SOCIAL PSYCHOLOGY OF AGGRESSION

According to Smelser in the diversity of religions, ethnicities, ideologies, and races in an area will influence people's behavior, especially collective behavior [5]. Apart from that, inequality, inequality between social, ethnic and religious groups can also open up opportunities for social tensions. The greater the structural tension that occurs, the greater the likelihood that a general belief will occur, that is, a rumour that is easily trusted and spread One form of tension is aggression.

Aggression is a form of action that aims to hurt physically and mentally to others. Aggression can also be categorized into 2 types, namely reactive aggression and proactive aggression. Reactive aggression is an activity to profile others but to form anger and frustration. While proactive aggression is proactive aggression that is not accompanied by anger but is carried out to achieve certain goals [1].

An individual action will generally be bolder when joined in a group. According to LeBon in individuals who are members of the same line regardless of work, characteristics, or other attributes will easily react and be directed by a collective mind or group mind [5]. Individuals will easily follow the group's thoughts and spread the same emotions.

II. Methods

The purpose of this research is to elaborate on how aggression behavior that can come from multiplatform including social media. Therefore, later research can be the beginning to find and describe aggression behavior on social media. This paper is a descriptive qualitative study. Research with a qualitative descriptive type is a research that views texts as data that is considered capable of describing the meaning of a phenomenon and symbols compared to numbers [8]. Data collection techniques used are using documentation studies. Data obtained from documentation study techniques will tend to be more stable, rich, and encouraging, and will be more context-appropriate.

Hoax data was obtained from a Facebook group managed by MAFINDO (Indonesian Anti-Defamation Society), facebook groups which contains Hoax from Twitter and Facebook
platforms. The MAFINDO Facebook group was acquired because this group was one of the pioneers to provide literacy and inform the truth of hoax news.

MAFINDO also one of the communities that obtain data, directly from public reports, so the information will be faster and complete. The data selection technique used was purposive sampling technique and selecting a hoax that circulated in March-August 2019. This time period was chosen because it covers the pre-post Indonesian Election period and hoax was chosen are seizes the attention of public. The data obtained were analyzed using qualitative content analysis techniques. Qualitative content analysis techniques are used to explain hoaxes spread through social media that are associated with psychological behaviour, namely aggressiveness To analyse hoax content that is spread through Facebook and Twitter researchers.

III. Discussion

This paper attempts to describe how hoax information is a form of aggression behavior. Hoax generally takes the form of editing images, adding captions, or providing arguments or information that is not necessarily true through social media. In this paper, it is found that 10 hoaxes are indicated as a form of change in aggression behavior that causes anger by social media users. The hoax is shown in table 1. In table 2, displayed hoax information circulating through Twitter and Facebook that have been analyses content. Content analysis conducted on the 10 hoax information is categorized based on:

1. Submissions in the form of narrative claims and provocations
2. Posts with photos edited with a personal comment
3. Share links or information from blogs (fake news)
4. Submissions that are accompanied by capture other information from news or groups that have the same claim
5. Post news / information that has nothing to do between photos and images

<table>
<thead>
<tr>
<th>No</th>
<th>Upload Date</th>
<th>Contents</th>
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<tbody>
<tr>
<td>1.</td>
<td>August 6, 2019</td>
<td>Ijtima Ulama tidak mengakui Presiden yang dimenangkan dari hasil kecurangan yang vulgar</td>
</tr>
<tr>
<td>2.</td>
<td>August 2, 2019</td>
<td>Mati lampu, Presiden minta maaf, Menteri mengundurkan diri</td>
</tr>
<tr>
<td>4.</td>
<td>April 23, 2019</td>
<td>You are very wrong in this. Prabowo mass mobilized themwe. Joko mass are paid.</td>
</tr>
<tr>
<td>6.</td>
<td>April 19, 2019</td>
<td>Massa pendukung Prabowo-Sandi lebih percaya Pilihan rakyat ketimbang Televisi</td>
</tr>
<tr>
<td>7.</td>
<td>May 30, 2019</td>
<td>Di Rusia Islam menggema oleh tantara</td>
</tr>
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</table>
From the data obtained, it can be seen that the spread of hoaxes can lead to disinformation in the community. Provocation and slander spread through social media can be categorized as an aggression behaviour. The pattern of hoax distribution can be shown in Table 2, namely:

**Table 2. Content Analysis**

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<th>Sample Description</th>
<th>Categorization</th>
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<tbody>
<tr>
<td>8.</td>
<td>May 31, 2019</td>
<td>Penderita Gila akibat Pilpres meningkat tajam</td>
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Source: data collected by researcher
A twitter user posted a tweet that power cuts in Taiwan in 2019 are same with Cut Power in Indonesia. So, he/she thinks the solution are same, so if it happens in Indonesia, the president has a sense of shame and faith.

Content: President and Minister did not have sense of Shame and Faith.
Form: factual news but added a claim and provocation narration.
Stance: A tweet contain hateful comment from user who hate government.
3. A user shares 2 articles capture from portal news that indicates one of the presidential candidates is angry in front of his supporters and it happens since 2013. The articles are comes from not verified news portal. Content: the issue of angry Jokowi in front of his supporter
Form: A posted with screen capture from another portal news but contain of defaming narrative. Stance: hateful comment to Jokowi

4. A user posted a tweet that Jokowi’s supporters are mobilized and paid while Prabowo’s supporters did not. And Prabowo is win based on document C1. Document C1 on 23 April still has not published by KPU. Content: The fraud in Quick count and not suitable with result of document C1.
Form: claim narration and fake news, defaming narration.
Stance: hate comment from a user who hate Jokowi

5. On this post are said that The Media Boss are Boss of Media in Konten: Bos media prohibit PKS and FP volunteer coverage.
Indonesia are forbid their reporter to report FPI and PKS social movement. Form: Share a link
This claim are come information a blog that contain fake news. The information also have real image but not suitable.
from not verified source. with the caption.

Stance: hate comment to some media
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<tr>
<td>6.</td>
<td>A user claim Prabowo and Sandi are winning the election and the media is lying about Quick Count. This Tweet are come from April 19 and KPU still not release official result of Election 2019.</td>
<td>Content: A fraud in Quick Count result. Form: Claim narration, fake news, resentful caption. Stance: A comment from Prabowo’s supporter and hate comment to Jokowi.</td>
</tr>
<tr>
<td>7.</td>
<td>This post mention Islam are spreading in Russia. The video in this post was used to support a non-factual article because it actually from Iran.</td>
<td>Content: Islam is spreading in Russia. Form: A posted picture that not related with caption or information, deceptive caption. Stance: User comments that are misleading and contain SARA.</td>
</tr>
<tr>
<td>8.</td>
<td>A user post a link to an article on a blog. The Article headline was: mad sufferers due to the Presidential Election sharply increase in West Sumatra. The article was edited from other article with title: Dinsos Padang Diminta Serius Tangani Orang Gila</td>
<td>Content: Mad sufferers are sharply increasing after election. Form: A posted with edited photo and completing with personal comment and deceptive statement. Stance: hate comment and User comments accusing the opposing group.</td>
</tr>
<tr>
<td>9.</td>
<td>A user posted an image (a screen capture from a news program) and a comment to Facebook. The head line claim Soekarno Hatta Airport are sales to Hongkong. Kominfo in official website clarifying that Angkasa Pura did not sale the airport to anyone.</td>
<td>Content: Soekarno Hatta airport are sales to Hongkong. Form: A posted with edited photo and personal comment, deceptive caption, defaming narration. Stance: A hateful comment to government.</td>
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</tr>
<tr>
<td>10.</td>
<td>A Facebook user shares a photo of Kodam III Siliwangi that trade some asset with PT KCIC. The asset trade are land that affected by the Jakarta-Bandung railroad and after 50 years will be returned to the ministry of transportation not.</td>
<td>Content: Trade of nation asset. Form: A posted with edited photo and personal comment, claim narration, and, deceptive narrative. Stance: A hateful comment to government.</td>
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If further observed, most of the data that was successfully collected was an excerpt of the status of Facebook, Twitter or Instagram users. Not infrequently the status of these users into cyberwar for certain themes, especially politics. The fanaticism of each candidate pair triggers a conflict. There are many Jokowi stereotypes that.

**Hoax-Spreading Behavior**

The content analysis of mimetic scopes reveals that a hoax is a complex arrangement of thoughts, textual practices, and communicative approaches. They are linked and feed-off each other in forming a new meaning to deliver to the public through sharing activities. The defaming information can be claims that the candidate has engaged in counterfeit activity in order to win the election. Stereotypes become the basic material of beliefs in individuals and groups (collectively), and in certain situations, these beliefs become prejudices which can further fuel discriminatory behaviour and other non-are used as 'weapons' by Prabowo's supporters, including pro-Communists, pro-Shia, and unclear nasab (family lineage). Vice versa, Prabowo's stereotype which is often used as a 'weapon' by Jokowi's camp is a number of cases of human rights violations.

Cooperative actions, such as slander and inter-group animosity. According to some experts, collective behaviour is defined as actions carried out together or simultaneously in a manner similar to a large number of people in a group in a particular situation or event, which can sometimes be in the form of unusual actions (Krahe, 2005; Hewstone & Stroebe in Krahe, 2005; Forsyth, 2010; McPhail, in Forsyth, 2010).

Membership in groups is considered to increase the effectiveness of individual actions, within groups of individuals who are part of the group will change the way they behave according to the norms prevailing in the group (Krahe, 2005). According to LeBon (2002), individuals in a mass group, regardless of work, characteristics, intelligence, or other attributes, will react directed by the collective mind or group mind. They will react to the group's thoughts and produce behavior that is different from the behavior when they are separated from the group. The contagion effect will spread emotions and behavior from one head to another, causing individuals in the mass to react the same way.

When linked to the behavior of supporters of Jokowi and Prabowo, certain groups of social media users initially show their turmoil and reaction with a process called milling, a process in which individuals become increasingly tense, anxious, and excited. With increased emotion, excitement and mutual stimulation, people are more likely to act impulsively under the influence of shared impulses called collective minds or group minds.

**Social psychology of aggression**

If the intensity of this process increases, social contagion will arise which involves rapid and irrational dissemination of impulses or conscience. These social contagion events often cause social media users to be active in behaving together, even in online situations. Furthermore, shared excitement in a collection of users can involve the process of circular
reaction (circular reaction). Thus, if someone becomes restless, restless or excited, then the emotion and behavior will become a model that affects others. This stimulating process produces a spiral of circular feelings and actions. In this circumstance, it also can be seen that aggression behavior can be generated from interactions on social media and even horizontal conflicts that occur in the community can start from social media.

Sharing culture

Lately, unclear pages and blogs have appeared. They are not reluctant to use provocative attributes, such as the word "spread" or similar bombastic words. The message that is often used is "share with others, share, or save". Sometimes accompanied by threats such as chain letters in the past. If the news is not shared, then the audience. The reality of Indonesian society, even the world today seems interesting to look at from the perspective of social cognition. According to Baron & Byrne (2003) social cognition is defined as the workings of the human mind to understand the surrounding environment so that humans can function in it adaptively. The workings of the mind include the activity of interpreting, analyzing, remembering, and using information about the social world.

Schemes are basic components of social cognition which are interpreted as frameworks or mental structures that help humans organize social information and guide its processing. Schemes revolve around a particular subject or theme and schemes are shaped by the culture in which we live. Schemes have a strong effect on three basic processes: attention, encoding, and retrieval. In relation to attention, the scheme acts as a filter: information that is consistent with the scheme is more attention to be processed in human consciousness, while information that is not suitable is often ignored, unless the information is very extreme, so we inevitably pay attention to it, for example such as strategy which is used in hoax news by using bombastic headlines. Conscious or not, the information received by social media users when digesting hoax news encourages re-sharing of similar news because their mental schemes are congruent with certain themes or preferences.

IV. Conclusion

Based on the study of the dimensions of content, form, and stance of all hoax examples, it is obvious that hoax content spread in Indonesia during the electoral period carried out the idea to attack a candidate. Hoaxes spread in Indonesia during the 2019 Presidential election uses an original item and adjust it into a new form of artefact with a new message (re-share or forward message). The new form and message reverberate with existing beliefs in society. As a consequence, a hoax can create a culture that is based on a shared belief among the community.

Thus, hoax has the potential to be used as tool of partisanship. Advance work is needed to establish, not only the strategies to counter the negative effects of hoaxes, but also identify how society react to such misinformation, so that in each sub-theme of social media behavior as mentioned above can be followed up into a research idea for those interested in the study of social psychology in particular. The extent of hoax through social media in terms of social
psychology will provide a new perspective that aggression behavior and other psychological behavior can also be triggered from interactions that occur on social media including Instagram. Furthermore, it is expected that the results of the research of each sub-theme will get specific results and discussion that enrich the study of social media usage behavior.

V. References


Abstract. Ethical perception is a person’s attitude in selecting information, regulating and interpreting meanings that are in accordance with the principles of truth and applicable in social norms which are generally not written. According to Allport’s perception has three aspects, namely the cognitive component, the affective component, and the conative component. In principle, corrupt behavior is a behavior related to abuse of authority and violation of laws, norms, and morals for the benefit of personal gain or for other people. This study uses a qualitative approach to the type of case study research. The sampling technique in this study was purposive sampling. The method used in data collection is interviewed with semi-structured interviews. This study consists of one subject who was a teenager who had corruptors as parents with two informants. The results of this study indicate that it is ethical to say that the subject parent bribes even indirectly. The subject also perceives that the nominal given by his parents to bribe the judge includes a small nominal and the ethical conduct of bribery with a large nominal value. The subject's ethical perception is also influenced by his parents.

Keywords: Perception, ethical perception, corruption behavior, adolescents

1. Introduction

Corruption is a phenomenon that often occurs in Indonesia which always attracts attention and invites public opinion. Problems about corruption are being discussed by the public, especially in the mass media both locally and nationally [6]. Based on the results of data on investigations of corruption cases in Indonesia in the past four years, in 2014 there were 56 corruption cases investigated by the KPK. Then it rose in 2015 to 57 cases, and in 2016 it rose again to 99 cases. Based on data, until September 30, 2017 there were 78 investigations of corruption cases [13]. According to the Corruption Perceptions Index 2017 Indonesia is ranked 96th in the world with a country that commits corruption [25].

Etymologically, the term "corruption" comes from Latin, which is "corruption" or "corruptus" which means bad, bad, cheating, can be bribed, immoral, deviates from purity, violates religious, mental, and legal norms [22]. Corruption as behavior that deviates from
the official duties of a state office because of gains in status or money relating to the person (individual, close family, own group) or violating the rules for implementing some personal behavior [5]. Corrupt practices were carried out in a closed manner because they relied on secrecy, collusion and little trust so that illicit transactions did not leak out [3]. Lalu Purwantari said that the practice of corruption is no longer limited to structural crime and moral violations, but more than that, corruption has created a banality of corruption. Banal, the same as making corruption as something normal, ordinary, reasonable, even becoming the driving principle of everyday life. Corruption has taken root and tends to be accepted by many people [19]. In addition, corruption will have a negative impact on political, economic and social development. There are two types of corruption, namely bureaucratic corruption (the majority of corruptors are employees or small bureaucrats) and political corruption (perpetrators of corruption in politicians in parliament, high officials in government, and law enforcers in and on outside the courthouse) [1]. Alkostar defines political corruption by someone who has a political position, including the president, ministers, governors, regents and mayors, members of parliament, commissioners, and others [1].

Throughout 2015 researchers found five politicians who were entangled in corruption cases [2], the researchers raised one case of alleged granting bribes to judges carried out by the former Governor of North Sumatra, namely the GPN and dragging ES who is a young wife of GPN [15]. GPN is entangled in four cases of bribery, but researchers will focus on cases of GPN and ES bribery against Medan PTUN judges [12]. This is also supported by the results of the pre-eliminary interview conducted by researchers in which the subject said,

"So, Sis, in 2015 when I was first arrested because of the alleged bribery case, even though my father had never been questioned, never been questioned, there was never procedural-procedural, but I just wanted to leave the arrest letter until my mom was in a mess and finally asked assistance to one of the lawyers with the initials OK. Actually giving money all the things for that thing is normal until the trial is requested. Asked for the money to make money and lawyers. But it turned out that the money was played with the lawyers' subordinates and instead bribed the judges so the point was mommy and daddy or nothing was trapped. Because the money is from mom, too, so my mom joined in because of the source of the funds."

(Z, Interview Results, May 24, 2018).

From the pre-eliminary results, Z revealed that the news in the media was incorrect because the media did not know the real problem. The subject also perceived that the nominal given by his parents to bribe the judge was small and not included in bribery. The arrest and detention of the subject's parents had an impact on Z. One of the people affected by corruption was the family of perpetrators of corruption and also had an impact on the children of perpetrators of corruption [6]. This study focuses on the subject of adolescents who are admitted to the hospital because they hold shame and do not want to leave the house and do not want to go to school first. This is supported by the pre-eliminary conducted by researchers to the subject and found that,

"Ohhh ... after I knew about this case, it definitely has an effect on me anyway ... I was just embarrassed and imagine what if my friends knew that my parents were afraid to be bullied so, I was so stressed that I got sick, I was really down and I feel lazy to go out of the house or to even go to school. I was also always thinking what if I live far from my parents."

(Z, Interview Results, April 4, 2018).
From the results of the interview the subject revealed that the effect of the case of his parents had an impact on the subject himself, namely the subject felt embarrassed, did not dare to go to school because of the fear of being bullied, and stress which resulted in becoming sick. Adolescence is a time of turmoil and problems [7]. At this time a person experiences physical and mental changes drastically. Adolescence is a difficult time [20]. Not only the difficulties for the individual concerned, but also for his parents, and the community. Furthermore, the researcher also conducts a pre-eliminary related to the subject's ethical perceptions of acts of corruption committed by both parents of the subject where the subject says,

“If according to my perception, the nominal value of my parents through lawyers is small, because actually there are still many cases that do not disclose related to bribing a judge with a big nominal ... the ethics is if you want to bribe the judge, it's all right and it is safe, and, if the bribe is so good for the size of the judge, it is like getting it very easily ... my parents also say that if it is so small, how come? Only my parents just got hit. I also agree with my parents' words.” (Z, Interview Results, May 24, 2018).

From the pre-eliminary results the subject said that in fact there were still many cases of bribery to judges with a number greater than nominal that the subjects parents gave through their lawyers and the parents of the subjects were unlucky because the bribery was revealed. The subject also perceives if the nominal case of his parents is small. The subject also said that each individual has their own perceptions related to responding to something as well as subjects who have their own perceptions of bribery cases that ensnare their parents that legally their parents are indeed bribery. A person's courage in dealing with corruption is very much determined by his moral philosophy. Personal moral philosophy is very important to make judgements and ethics [3]. Thus the subject has his own ethical perception regarding the acts of corruption committed by his parents.

Every individual has their own thoughts to perceive something. Perception is an activity of the senses that provides an assessment of physical objects and social objects [26]. The process of perception begins when the stimulus about the senses and then the stimulus is then forwarded by the nerves, namely the brain. In the brain then a process occurs so that the individual produces perception. Perceptions are influenced by factors of experience, learning processes, and knowledge [18]. The term perception is often equated with opinion; this is because in perception there is an interpretation of one's views or opinions. Perception is an important function for an individual in making decisions because perception becomes the basis for individuals to form identification, analysis, and ultimately can conclude the meaning of a stimulus. Perception results are one of the important considerations in making decisions. Factors that influence perceptions are internal factors, external factors, the existence of someone's past experience, someone's expectations where it is included in personal factors, then there are also situational factors. Perception is an experience of the object of events or relationships obtained by deducing information and interpreting the message [17]. A person's perception of good and bad is limited by ethical existence.

Ethics is behavior that is carried out in accordance with social norms that are generally accepted by the community as related to right and good actions [27]. Besides that, there are ethics that can influence behavior and ethics whether or not decisions are made. Ethical perceptions are moral perceptions that are instilled in individuals who form a philosophy of morality and are generally unwritten [15]. Every individual has his own way of doing things in his life. So from that individual also has their choice based on the individual's ethical perceptions. At present there are no similar studies with the variables to be studied,
namely the description of ethical perceptions of acts of corruption in adolescents who have parents of corrupt actors but researchers found several studies on ethical perceptions, research shows that perceptions Ethics can occur when a situation is seen as an acceptable part [10]. Many people who carry out an action are due to one's own ethical perception. Then another study showed that ethical perceptions cannot be distinguished only by looking at the GPA (Grade Point Average) but also need to be seen from student personality factors such as the surrounding environment, personal experience, habits, and also the norms adopted by someone [24].

Based on the explanation, further interest arose towards the subject to find out how the ethical perceptions of acts of corruption in adolescents who have parents who are perpetrators of corruption.

2. Methodology

In this study, the qualitative research model that will be used by researchers is a case study (case study) which is a detailed qualitative research model of individuals or studies of certain social units over a period of time. Case studies are also comprehensive, intense, detailed in depth and more directed as an effort to examine problems or phenomena that are contemporary in nature. The reason researchers use the case study model is because basically the nature of the case study is deep and detailed, so that when associated with this research is to understand in depth about the concept of ethics in adolescents who have parents of perpetrators of corruption. The researcher used an intrinsic case study with the aim of better understanding and detailing the phenomenon of this research.

2.1 Research subject

The research subject is an individual or group of individuals as the main actor in qualitative research conducted, while the researcher only functions as a photographer who is tasked with photographing everything the research subject researched and explored [4, 13].

In this study, researchers involved one subject, namely a 17-year-old boy with the initials “Z”. Z is the youngest of two children, Z has one older sister. Z admitted that he was close to his brother, grandmother, and grandfather. Since childhood, the subject's mother has become accustomed to working to make a living so she often stays with her older siblings, grandmothers and grandparents. The subject is a student in one of the high schools in Bintaro area. In addition, the subject also likes to spend time with his friends. Z is a spoiled, smart, sensitive, friendly, sociable, and loyal friend, Z is known as a pleasant person. Z became a friend favoured by his friends.

<table>
<thead>
<tr>
<th>NO</th>
<th>Biodata</th>
<th>Z subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Date of birth</td>
<td>Jakarta, December 12, 2001</td>
</tr>
<tr>
<td>2.</td>
<td>Age</td>
<td>17 years</td>
</tr>
<tr>
<td>3.</td>
<td>Gender</td>
<td>Man</td>
</tr>
</tbody>
</table>
Table 2.2 Demographic Data of Research Subjects

2.2.1 Source: Researcher, 2018

Reasearch informant

In this study the researcher involved two informants. The researcher chose informants in this study based on recommendations from the subject, namely initials I and R. Informants in this study amounted to two people. The informant is the sibling of the subject and the husband of his sibling / sister-in-law who is familiar with and has a close relationship with the subject.

The first informant with the initials I was 23 years old. This informant is the sibling of the research subject. I was a student at one of the private universities in the South Jakarta area. At this time I was married and was pregnant so I decided to take a break from college. I still live with the subject at the home of the subject's parents. I is also a person whose subject believes in telling stories and complaining. Then the second informant with the initials R is 26 years old. Currently, R works as an Indonesian language teacher at a State Vocational School in South Jakarta. R is the husband of the first informant.

R is one person who is close to the subject because R helps accompany and take care of the needs of the subject and siblings of the subject. This R informer recognized the subject well because R had a relationship with the siblings of the subject since the subject's parents were involved in a case of alleged corruption.

Table 2.2.2 Demographic Data from Research Informants

<table>
<thead>
<tr>
<th>No.</th>
<th>Biodata</th>
<th>Informant Z</th>
<th>Informant Z</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Initial</td>
<td>I</td>
<td>R</td>
</tr>
<tr>
<td>2.</td>
<td>Date of birth</td>
<td>Bandung</td>
<td>Sukabumi,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>April, 1995</td>
<td>February 9,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1992</td>
</tr>
<tr>
<td>3.</td>
<td>Age</td>
<td>23 years old</td>
<td>26 years old</td>
</tr>
</tbody>
</table>
2. 2. 4 Method of collecting data

In this study, researchers used data collection methods in the form of interviews. This method will produce extensive, complete and in-depth data, making it easier for researchers to interpret the results of researchers.

3. Research result

The results showed that the perception of subjects who had parents who are corruptors was because the subjects had their own views and information regarding corruption cases that ensnared the parents of both subjects. This is supported by the statement put which reveals that the factors that influence perception are as follows: selective attention, excitatory characteristics, individual values and needs, and prior experience [11]. The subject had a perception that was influenced by his parents' view that it was unethical if his parents were declared entirely guilty of a judge's bribery case because the nominal bribe was small.

Based on the explanation of the results of the research on information about the case of the subject's parents regarding corruption cases, their parents perceive that the subject's parents indirectly made bribery against the judge. The statement is said to be an ethical subject because there is evidence. It was revealed that the parents of the subject were proven to have carried out bribery carried out by ES against the judge as a public official for the benefit of his case. Bribery usually occurs from misuse of public official authority [16]. The subject perceived that the money used to bribe the judge, namely nominal one hundred and fifty million including a small nominal and not included in the category of bribery and supposed to bribe the judge needed a large nominal rather not found out. If the gift included in the small nominal is donation and the informant also states the same thing with the subject.

In reality the bribery case of either the recipient or the giver in any amount is still included as an act of corruption [16]. The subject reveals that the bribery party will get a number of benefits. This is supported by the statement that bribery corruption will provide material benefits personally and to the authorities [8]. The statement of the subject is also based on information received by the subject in which all information is able to be processed in such a way in accordance with cognitive development as a teenager. Adolescence is 2011 experiencing a rapid development in intellectual / cognitive aspects [21, 4]. Based on the explanation of information about the case of parents including the

<table>
<thead>
<tr>
<th>4. Gender</th>
<th>Female</th>
<th>Male</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Religion</td>
<td>Islam</td>
<td>Islam</td>
</tr>
<tr>
<td>6. Tribe</td>
<td>Sunda</td>
<td>Sunda</td>
</tr>
<tr>
<td>7. Work</td>
<td>House wife</td>
<td>Teacher</td>
</tr>
<tr>
<td>8. Residence</td>
<td>Bintaro</td>
<td>Bintaro</td>
</tr>
</tbody>
</table>
cognitive component of the subject that is arranged on the basis of knowledge or information possessed by the subject. This knowledge will form a belief [14].

Based on information about the subject's feelings related to acts of corruption committed by his parents, the subject had felt emotional when he found out his parents were named as suspects in a bribery case against the judge. The subject was annoyed at the media coverage that cornered his parents because according to the perception of the subject media coverage was not in accordance with what actually happened. The subject also said that he had been bullied by his friends at school to make the subject sick, embarrassed, and reluctant to go to school. This is in line with the research that if someone commits a criminal act of corruption, surely it will have an impact on his family's life [6]. Lazarus added that the changes experienced by adolescents belong to emotional and behavioral responses [6]. Emotional response is in the form of fear, anxiety, shame, anger and so on. While the behavior response is in the form of withdrawal from the surrounding environment. The subject perceived that actually there were still many cases of bribery against the judge, but not all of them were revealed and the subject revealed that this was unfair to him. This is supported by the statement that bribery is an iceberg phenomenon, which is only a small part of which is revealed even though many cases of bribery are not revealed [8]. The informant said that the subject was upset and angry so he had coping by smoking, drinking alcohol, and playing with his closest friends as a way to get rid of emotions. Informant perceives this as a natural thing because this subject is still a teenager and is still unstable so the informant only monitors and advises if it has gone too far. This is in line with the opinion that adolescence is a period full of turmoil and problems and experiences drastic mental changes [7]. Associated with this feeling usually tends to be more experienced by adolescents especially if they are facing a difficult situation [4]. Based on information about this feeling included in the affective component proposed by Allport that this affective aspect is related to pleasure and displeasure and is evaluative and relates to the value system possessed by adolescents related to the case of their parents [14].

Judging from the information about the attitude of the subject about corruption cases that ensnare both parents that the subject has a perception if his parents are being mocked by other parties so that the bribery case stumbles. The subject perceives that his parents are good people so it is impossible to do the bribery. The subject also could not accept the words of other people who cornered his parents so that the subject could not hold back his emotions. The subject perceives unethical if his parents are said to be entirely guilty and exposed because the subject's parents are public officials. The subject also said that law enforcers should carry out their duties in accordance with their procedures and not accept bribes even though ethically the law enforcers were still the target for bribery. The subject also stated that all those who bribe the judge of the case must disclose for the sake of justice. The subject's statement got from his parents. According to Dougall the subject's ethical perceptions belong to situational factors because they come from outside the subject but the subject is also involved in a group [28]. This is because the subject's ethical perceptions are influenced by his parents so that the subject also tends to follow the ethical thinking of his parents. The subject revealed that ethically a person is willing to accept bribes because of a factor of economic loss or being pressured by circumstances. This is supported by a statement that one of the factors a person is willing to accept bribes is due to weak socio-economic conditions so that one's motivation to maintain life [23]. The informant also explained that what was absorbed by the subject was ethical because the subject was still a teenager so he still could not have his own thoughts. Thinking of adolescents is able to integrate themselves into adult societies [4]. Meanwhile, the
informant also agreed that in fact the parents of the subject were slandered and unethical if they were declared completely wrong.

The informant also agreed that many cases of bribery against judges were not disclosed and nominally more than the subject parents gave. The informant also said that it was ethical if the subject had hit the friend who bullied him in the hope that his friend would deter and not carry out bullying again and as a form that the subject defended his parents, which he said was vilified. Psychological development of adolescents in the social role section is said that adolescents have conflicts that can cause emotional turmoil [21]. Teenagers are tasked to choose their own path; this is because teenagers know dangerous moments. Nevertheless, informants will also keep an eye on the subject's behavior. This is supported that adolescence is a period of difficulty [20]. This is because the transition period is a period of transition from children to adults. This situation creates a conflict that causes behavior that must be controlled frequently. Based on information about this attitude included in the conative component proposed by Allport which is a person's readiness to behave in relation to the object of his attitude [14].

Based on the presentation of the subject regarding the above components, it can be said that the subject has its own ethical perceptions of the bribery corruption case that ensnares the parents. The subject's ethical perception is that legally the subject's parents make bribery against the judge even though not directly. Then the subject perceived that the nominal for bribing the judge given by his parents was included in a small nominal and unethical if it was said to be bribery and his ethical conduct of bribery with a nominal of more than three hundred million. The subject also said that the ethics targeted by bribery were judges. This is in line with the opinion that the target of corruption in bribery of corruptors is law enforcement officers who examine and handle their cases because they avoid themselves from legal sanctions that will be imposed on them [8]. The subject also has an ethical perception that is also influenced by the words and thoughts of his parents and closest friends. This is in accordance with the statement that similarities in ethical perceptions can occur when a situation is seen as an accepted part [10].

4. Conclusion

Judging from the cognitive component, it is believed that the parent of the subject is indeed carrying out bribery even if not directly, this is because the source of money comes from his parents and there is evidence. The subject also perceived that the nominal bribe given to the subject's parents to the judge included a small nominal. The subject perceived that there were still many cases of bribery to the judge who were not revealed. Based on the affective component regarding parental cases, it was found that the subject felt some emotions and got bullying from his friends which made the subject unable to resist his emotions because the subject had the opinion that people who bully did not know in detail about the case of their parents and defended the subject towards his parents. The subject perceives that this is reasonable because the subject perceives that by doing so he will not get bullied any more and this is also taught by the informant because the subject is still a teenager so that he still has high emotional turmoil. Then in terms of the subject's conative components, it was found that the subject felt insecure about being distanced by his friends. The subject also perceives that it is unethical if his parents are declared completely guilty so that the subject is angry with others who blame his parents.
References


https://www.transparency.org/news/feature/corruption_perceptions_index_27


Inclusive Education in Primary School: How Teachers’ Engagement Mediates the Relationship between Teachers’ Self-Efficacy and Instructional Support

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Abstract. The implementation of inclusive education has challenged teachers in delivering instructional support. This study was based on Bandura’s research stating that self-efficacy is a context-sensible variable depending on the task, which is the implementation of inclusive education. Within the Job Demand-Resource (JD-R) framework, this study aims to know whether teachers’ self-efficacy and instructional support are mediated by teachers’ engagement in the inclusive classroom. A total of 242 teachers coming from 20 primary inclusive schools were involved in this study. Using the Hayes mediation process to analyze the data, the findings revealed that teachers’ self-efficacy and instructional support in an inclusive classroom are partially mediated by teachers’ engagement.

Keywords: Teacher, Inclusive education, Instructional support, Self-efficacy, Teachers’ engagement, Primary school.

1 Introduction

As the paradigm of the world educational system shifts to the way of inclusive education, Indonesia’s educational system in 2003 also starting to comprehend inclusive education. National Education System Constitution No.20 is the foundation of the implementation of inclusive education throughout schools in Indonesia, from primary to general high and higher vocational schools [1]. Inclusive education is the inclusion of special needs students (SEN) irregular schools [2]. In an inclusive school, SEN and regular students can learn and interact together in the same classroom with the aim that students with SEN participate fully in social life [3]. SEN students are those different from others in physical characteristics and/or in mental characteristics, sensory capabilities, communication skills, emotional development and behavior [4].

In Indonesia’s, the implementation of inclusive education faced some challenges, primarily from the teachers charged with carrying out inclusive education as well as those who make changes in the classroom teaching process [5]. Many teachers stated that these changes are not easy because they are not ready to manage their classroom in inclusive setting [6] or to give the required instructional support [7] [details removed for peer review]. Schumm and Vaughn, in Emmer [6], found that only 39% of teachers were ready to run an inclusive classroom. This was disheartening because the implementation of inclusive education is not only about physical integration like providing the facilities and services, but also about giving
those special needs children the chance to get the proper instructional support, which will not happen without teachers’ willing participation [8].

Research done by Hamre and Pianta in 2005 stated the importance of instructional support is also in line with the thinking in developmental psychology that good instructional support would give students better academic results According to [6], instructional support can be defined as teachers’ effort to give feedback in order to give students the opportunities to develop their higher-order thinking skills, learning and practicing a language, and communicating with their teachers regarding their learning process. Research shows that there are differences between students who acquire new knowledge and students who learn usable knowledge by connecting their new knowledge with their pre-knowledge, and these differences depend on the instructional support that the teacher gives in class [9].

Kulik and Kulik [10] also found that when teachers give feedback while interacting with a student, the student’s conceptual and language ability will develop. Giving feedback also helps the student control their frustration when they are not able to understand the topic of instruction. Teachers’ instructional support, in the end, will create a fun learning process that will support student knowledge [11], [12].

Research by Zee and Koomen [13] also found that other factors besides instructional support also play an important role in the success of implementation, which is the teacher’s self-confidence on their ability to teach special needs students in their classroom. This is called self-efficacy [14]. Teachers that have a low level of self-efficacy will give little effort and think that they are not able to make the changes in their teaching to accommodate special needs students. On the contrary, teachers who have a high level of self-efficacy will give a consistently greater effort to make changes, such as providing the proper instructional support [15].

Bandura [16] stated that self-efficacy is a context-sensitive variable and depends on the activities that need to be done [5]. It is thus important to specify that self-efficacy in this research is self-efficacy in implementing inclusive education that determines the instructional support teachers give in class [17]. Much research regarding teachers’ self-efficacy in education has been done, but research about the self-efficacy of teachers who teach in an inclusive education context is still limited [18].

The Job-Demand Resources (JD-R) theoretical framework developed by Baker & Demerouti [19] stated that a teacher’s self-efficacy in implementing inclusive education reflects an aspect of oneself that is related to endurance and one’s capability of discipline and dedication. The aspect of the self in JD-R’s theoretical framework is commonly known as a personal resource. This personal resource is something that belongs to a person and includes physical, psychological, social, and organizational traits, and an attitude of positive achievement and self-improvement [20]. Based on the statement about personal resource mentioned by Bakker & Bal [20] teachers’ self-efficacy in implementing inclusive education is a psychological resource that provides teachers the energy to stimulate their self-learning and self-improving to give their best instructional support in class.

JD-R is a theory developed by Demerouti et al. [21] to define employees’ key performance with their personal resources to create a working engagement. Higher working engagement will improve employee performance through the motivational process. Through the motivational process [19], teachers’ self-efficacy in implementing inclusive education acts as an intrinsic motivation to enhance their aspiration to improve and successfully achieve their goal of giving good and proper instructional support to students.

The motivational process in JD-R happens when personal resources directly affect the employees’ performance, and this is mediated by the employees’ working engagement [21].
The most important predictor of better work performance is self-efficacy [22], which is why this research aims to find out the impact of teachers’ self-efficacy in implementing inclusive education using instructional support and engagement as the mediator in this relationship in the inclusive education context.

According to Bakker and Demerouti [19], teachers’ engagement can be seen through the effort in enhancing positive energy and their determination in teaching, being highly dedicated, having enough courage to face the challenges, and giving their full concentration while teaching. As Rutter and Jacobson [23] said, teachers with high working engagement will focus more on their teaching quality, which can be observed in the classroom by their giving instructional support to all students.

Using the JD-R theoretical framework, we can put instructional support, teachers’ self-efficacy, and teachers’ engagement in a proper model to test whether teachers’ engagement can mediate the relationship between teachers’ self-efficacy and their instructional support. The JD-R theoretical framework stated that one’s personal resource could motivate a person to become more engaged in their work and as a result, their work performance will increase [19]. This research places teachers’ self-efficacy in practicing inclusive education as the personal resource [24] and instructional support as the work performance of the teacher [25].

Therefore, in this paper, we address the following research question: Does teachers’ engagement mediate the relationship between teachers’ efficacy and their instructional support? We can see the research model in Figure 1.

![Fig. 1. JD-R Theoretical Model](image)

2 Methodology

Participants were chosen based on a purposive sampling method. The researcher first obtained the database of primary inclusive schools from the Education Ministry of Indonesia, then visited the schools on the list to meet the principals and ask for their permission to give the questionnaire to their teachers. After permission was granted, the researcher handed the questionnaire to the teachers. Before filling out the questionnaire, the participants were asked to give consent in their by filling out the informed consent form. A total of 242 teachers from 20 primary inclusive schools in Jakarta participated in this research. 28 of them (11.6%) were teachers from private schools, and most were women (201 or 83.1%) while 41 or 17.6% were male. Based on the demographic data, 88.4% of the teachers teach in public schools (n = 214) and 11.6% teach in private schools (n = 28). Most had the educational level of a Bachelor’s degree (95.5%).
Table 1. Characteristics of Teachers (N=242)

<table>
<thead>
<tr>
<th>Demographic Variable</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>41</td>
<td>16.9</td>
</tr>
<tr>
<td>Female</td>
<td>201</td>
<td>83.1</td>
</tr>
<tr>
<td><strong>Education Level</strong></td>
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</tr>
<tr>
<td>High School</td>
<td>2</td>
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<tr>
<td>Diploma</td>
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<td>0.4</td>
</tr>
<tr>
<td>Bachelor’s Degree</td>
<td>231</td>
<td>95.5</td>
</tr>
<tr>
<td>Degree</td>
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<td>3.3</td>
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<tr>
<td>Master’s Degree</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>School Type</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Private</td>
<td>28</td>
<td>11.6</td>
</tr>
<tr>
<td>Public</td>
<td>214</td>
<td>88.4</td>
</tr>
</tbody>
</table>

In this research, teachers’ instructional support was measured using the Instructional Support instrument developed by Author [7], [details removed for peer review]. This instrument is the product of the Classroom Assessment Scoring System (CLASS) by Allen, Gregory, Mikami, Lun, Hamre, & Pianta, 2013). The instrument had good reliability with $\alpha > 0.70$ (0.819) and consisted of 11 items representing the three dimensions of instructional support, which are content understanding (n = 5), analysis and problem solving (n = 2), and quality of feedback (n = 4). This instrument used a self-reporting questionnaire using a Likert-type scale that ranged from 1 to 4 (1 = strongly disagree, 4 = strongly agree). The owners of the instrument permitted the instrument’s use for research purposes.

The teachers’ self-efficacy was measured using the Teacher Efficacy in Inclusive Practice (TEIP) developed by Sharman, Loreman, and Forlin [5] while their engagement was measured using the Engaged Teacher Scale (ETS) develop by [26]. The researcher contacted the owner for permission to use their instrument for this study and received it. Once permission was given, the researcher began the adaptation process [27] by doing forward translation of every item in English to Bahasa by two interpreters and then resolving those into a single interpretation. The researcher then did the back translation by interpreting the instrument from Bahasa into English to compare it with the original items. Two lecturers whose expertise is in educational psychology from the University of Indonesia reviewed and approved the instrument, after which a pre-test was done with thirty primary inclusive school teachers in Jakarta and Bandung to ensure that teachers could understand the instrument well.

In this research, the TEIP posed good reliability scores with $\alpha > 0.70$ (0.896) and consists of 18 items representing the three dimensions of teachers’ self-efficacy in inclusive practices, which are efficacy to use inclusive instruction (n = 6), efficacy in managing behavior (n = 6), and efficacy in collaboration (n = 6). This instrument uses a self-reporting questionnaire with a Likert-type scale that ranged from 1 to 4 (1 = strongly disagree, 4 = strongly agree).

The ETS also posed good reliability scores with $\alpha > 0.70$ (0.958) and consists of 44 items representing the four dimensions of teachers’ engagement: cognitive (n = 10), emotional (n = 12), social engagement with student (n = 12), and social engagement with colleagues (n = 12). The questionnaire used a Likert-type scale that ranged from 1 to 4 (1 = strongly disagree, 4 = strongly agree).

To answer the research questions, a Pearson correlation test and Hayes regression analysis were used to analyzing the mediation model of the teachers’ engagement.
3 Result

Results of data analysis of the three variables using Pearson show a significant correlation as seen in Table 2 below.

<table>
<thead>
<tr>
<th></th>
<th>M</th>
<th>SD</th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self-Efficacy in Inclusive Practice</strong></td>
<td>56.24</td>
<td>6.37</td>
<td>.606 **</td>
<td>.536 **</td>
</tr>
<tr>
<td><strong>Teacher Engagement</strong></td>
<td>152.96</td>
<td>15.34</td>
<td>.606</td>
<td>.727 **</td>
</tr>
<tr>
<td><strong>Instructional Support</strong></td>
<td>39.06</td>
<td>3.81</td>
<td>.536</td>
<td>.727 **</td>
</tr>
</tbody>
</table>

The result of the Pearson correlation coefficient in Table 2 shows that self-efficacy in inclusive practice is positively correlated with teachers’ engagement ($r = .606, p < .01$), which means that self-efficacy in inclusive practice will influence teacher’s engagement as much as 37%. Table 2 also shows that self-efficacy in inclusive practice is correlated positively with instructional support ($r = .536, p < .01$), which means that self-efficacy in inclusive practice will influence instructional support as much as 29%. From Table 2, we can conclude that teachers’ engagement was also found to correlate positively with instructional support ($r = .727, p < .01$), which means that teachers’ engagement will influence instructional support as much as 53%.

To answer the research question whether teachers’ engagement mediates the relationship between teachers’ self-efficacy with their instruction support, Hayes mediation process was used. Placing instructional support as the dependent variable, teachers’ self-efficacy as the independent variable, and teachers’ engagement as the mediator, the statistical results are presented in Figure 2.

From the statistical analysis using SPSS and the Hayes mediation as described in Figure 2, the conclusion is that teachers’ self-efficacy significantly predicts teachers’ work engagement with the coefficient $a = 1.4596$, SE = .129, $p < .05$ and instructional support with $c = .0899$, SE = .0414, $p < .05$. The results also showed that teachers’ work engagement
significantly predicts instructional support with the coefficient $b = 0.1578$, SE = .0218. The direct effect of teachers’ self-efficacy with teacher’s engagement toward instructional support $c' = –.3203$, SE = .0327, $p < .05$, showing that self-efficacy still significantly predicts instructional support when involving teachers’ engagement variable. Comparing the result between $c$ and $c'$, we can conclude a significant difference in the relationship between teachers’ self-efficacy and instructional support with and without their engagement. With the presence of teachers’ engagement, the relationship between their self-efficacy and instructional support becomes stronger, and thus the conclusion is teachers’ engagement does mediate the relationship between teachers’ efficacy with their instructional support.

4 Discussion

The theoretical framework in JD-R is less popular in the education field [19] because this model is popularly applied in office working context. The education field should try to use this model more because this model gives more space to analyze the connection between teachers’ self-efficacy in inclusive practice, teachers’ engagement and teachers’ performance in their instructional support in the context of implementing inclusive practices.

The result of this research shows how teachers’ involvement will mediate the connection between teachers’ efficacy in implementing inclusive education and their teaching method partially. This means that teachers’ engagement is not the single factor that influence the relationship between teachers’ self-efficacy in implementing inclusive education with their teaching methods. Conducting research to another variable will give more comprehensive results. This research then can be used as the based in developing teachers’ training program in preparing them to teach in the context of inclusive education. According to the research conducted by Marhamah [28] the other significant variable to be considered is teachers’ attitude.

The result of this research goes in line with the theoretical framework about motivational job resources [19], which stated that teachers’ self-efficacy in inclusive education as personal resources that fuels up positive energy and attitude in order to perform the key indicators in terms of manifesting the proper teaching method [29]. This research also shows that the teachers’ belief in their own ability is in correlation with how much effort they will give in teaching such as the teachers’ determination to solve difficult teaching condition as in inclusive classrooms by giving the necessary instructional support needed by the student [15].

Furthermore, in defining the theory of JD-R, Bakker and Demerouti [30], explained the inevitable aspect, i.e. job demands, that will influence the connection between self-efficacy in inclusive education as personal resources with engagement rate and teaching method as teachers’ key indicator performance. As the job demands aspect exists, working pressure (emotionally, physically, and also mentally) undeniably appear as well. Within this context, these job demand aspects can be considered as the other variable, which influences the mediating relation.

According to the data analysis, there is a connection between teachers’ self-efficacy and teachers’ engagement. Therefore, teachers with a high rate of self-efficacy in inclusive education will become a teacher with high engagement rate. It is in line with the research done by Skaalvik and Skaalvik [31] that stated self-efficacy will give a prediction towards teachers’ engagement rate. According to Bandura, in Shreve [32] there are three factors that influence teachers’ self-efficacy, such as pre-service training, teacher with training will have more
confidence in their ability in modifying their instruction and dealing with SEN students in class; school support, when the principal and fellow teachers give positive support for the teachers it will boost the teachers self-efficacy level; and last the type of disability from the SEN students. Teachers tend to feel more efficacious when dealing with students with a physical disability than a student with an emotional and behavioral disability. More elaborating research can be done to further investigate the factors that can boost up teachers self-efficacy in inclusive practices.

Research stated that teachers’ engagement would be the buffer for those stressful teachers who desire to quit their job [33]. The JD-R framework also elaborates that if the work engagement level is low, then it is most likely the teachers will feel burn out and eventually quit from their job as a teacher regardless of how complex their job is [34]. Considering the multiple challenges in implementing inclusive education related to teachers’ readiness in executing it, therefore, teachers’ engagement is crucial to handle and overcome the stresses experienced by those teachers. Thus, research to know the factors that increase the level of teachers’ engagement in inclusive education is crucial.

5 Conclusion

The implementation of inclusive education faces many problems, one of which is teachers’ readiness to implement change in their classroom. Much research has shown that teachers face a great deal of difficulty in adapting and modifying their instructional support to accommodate all the students in their classroom including SEN students. Implementing inclusive education is not merely providing the same space in the same classroom, but also providing the necessary support in developing the students’ thinking skills by giving the appropriate instructional support in class.

This research is a preliminary study regarding teachers’ engagement as the mediator of the relationship between teachers’ self-efficacy in implementing inclusive education and their instructional support in Jakarta’s inclusive primary schools. The researcher hopes that this research can be developed by adding a new variable such as teachers’ attitude or working’s job demands to accomplish a more comprehensive correlation between teachers’ self-efficacy in implementing inclusive education and their instructional support.

For further research, it is recommended to use not only a questionnaire, which may have high social desirability [29] but also other methods, such as field observation. The researcher can conduct field observation by recording the teacher while they are teaching in the classroom and comparing the questionnaire with the recording. Adding up the information about the number of training hours in implementing an inclusive education that the teachers have into the questionnaire may provide more data to help further analyze the correlation between the variables. The researchers can then analyze how providing training influences teachers’ self-efficacy and affects the teachers’ engagement and instructional support. By doing this, the research results can give a more concrete recommendation to the school for arranging the necessary teacher training.

Concerning the research question, it can be concluded that teachers’ self-efficacy and instructional support in an inclusive classroom are partially mediated by teachers’ engagement and teachers’ engagement is positively mediate the relationship between teachers’ self-efficacy and their instructional support. However, the level of the teachers’ engagement will mediate how much instructional support the teachers will give in their classroom to accommodate all of the students, including SEN students. The more engaged the teacher, the more driven he or she will be to give more instructional support to students.
The implication of this research finding for teachers who teach in inclusive education setting are that it is important for teachers in primary inclusive schools to have self-efficacy in teaching within an inclusive setting because teachers with high self-efficacy will give the instructional support needed by students in the classroom. It is important for teachers in inclusive setting to have and build their self-efficacy. This can be done by equipping themselves with proper training and expanding their knowledge about inclusive education. This teachers training should not only be a concern to the teachers personally but also by the school as the facilitator of the education process. If the teachers have proper training that increase their self-efficacy then they can give a better instructional support needed by all the student including the SEN students in learning.

School also need to consider ways to improving the teachers’ engagement level in learning is also an important factor. By increasing the teachers’ engagement level, the teachers will have higher motivation to improve their performance in teaching, having more positive energy and more dedication in teaching. The teachers will also have enough courage to face the challenges of teaching in inclusive setting.

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Forgiveness among Javanese College Students: The Role of Cultural Values and Personality Trait

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Abstract. This present study is aimed to find out the correlation between Javanese cultural values orientation, personality trait, and forgiveness among Javanese college students. We propose several hypothesis: (a) there would be a positive and significant correlation between Javanese cultural values orientation and forgiveness, (b) there would be a positive and significant correlation between agreeableness, openness, conscientiousness, extraversion and forgiveness, (c) there would be a negative and significant correlation between neuroticism and forgiveness. A hundred students participated this study by filling out three questionnaires: forgiveness scale, cultural value orientation scale, and personality trait scale. Pearson correlation analysis shows that all hypothesis was accepted.

Keywords: Forgiveness, cultural values, agreeableness, neuroticism, conscientiousness, openness, extraversion, Javanese.

1 Introduction

Forgiveness is an attempt to react on violation in which a person turns negative response to neutral or positive one [1]. Forgiveness significantly contributes in human’s life quality. Forgiveness makes individual feels happy and free from negative emotions [2,3] optimizes mental health [4,5], improves spirituality in dealing with post-traumatic [6], increases resilience [7], improves the positive aspect of stress [8], and decreases bullying [9].

Forgiveness needs to be further studied for there are chances where individual can experience trauma and it may cause despair. A survey by Nashori, Iskandar, Setiono, and Siswadi [10] finds that Indonesian students who live and study in Yogyakarta, a center of Javanese culture, experience many kinds of mistreatment. Among 42 subjects, there are 39 subjects (92.8%) who offer forgiveness and 3 subjects (7.2%) who find it hard to forgive their offenders. In addition, among 39 subjects who offer forgiveness, 29 subjects (74%) offer forgiveness committedly and 10 subjects (26%) offer forgiveness with conditionally.
Javanese college students encounter various life issues like students at large. A study by Nashori, Iskandar, Setiono, and Siswadi [11] mentions that Javanese who lives in Yogyakarta have low level of forgiveness (16.7%) and medium level of forgiveness (67.8%). As a part of Javanese society, the students live the principles of Javanese culture. Kuntari [12] states that Javanese culture teaches individual to recall the kindness of others and overlook their mistakes (in Javanese: mikul dhuwur mendhem jero) and able to give in for a better life at a later time (wani ngalah luhur wekasane). These principles inspire the Javanese college students in responding to life issues rationally.

Forgiveness that individual demonstrates are influenced by several factors. One of them is cultural value. It is shown in Benedict’s research [13] that culture can create pleasant and affectionate individuals. When the culture nurtures positive values, it creates positive attitudes among individuals who live in it. Accordingly, it includes forgiveness. Benedict’s conclusion is based on an in-depth study in numerous Indian tribes in America, like Zuni, Arapesh, Dakota, and Eskimo.

When it is adapted to the context of Javanese culture, it can be said that life values in the culture will encourage forgiveness among Javanese. The orientation of Javanese cultural values has three dimensions, namely self-orientation, religious orientation, and collective orientation [14]. Nurwianti and Oriza [15] mention that an ethnic can significantly demonstrate forgiveness since its values put emphasis on its relation with God. In this ethnic, a forgiving God inspires the devotees to be forgiving too.

In addition, forgiveness is closely related to personality traits. McCullough [16] is the expert that highlights the relation between personality traits and forgiveness. The conclusion is strengthened with an empirical finding by Firdaus [17] which mentions that openness, agreeableness, and extraversion are positively correlated to forgiveness. Meanwhile, neuroticism and conscientiousness are negatively correlated to forgiveness. Thus, traits, like, openness, agreeableness, and extraversion, can be the predictors of forgiveness.

Also, level of education contributes in forgiveness. Nashori, Iskandar, Setiono, and Siswadi [11] mentions that people who are highly educated have higher level of forgiveness. These people have more chances to learn together than those with lower level of education. Learning together enables them to treat one another properly. Forgiveness becomes a social capital that enable people to live side by side peacefully.

Based on the aforementioned explanation, this research aims to find the influence of Javanese cultural values, personality traits, and level of education to forgiveness. The hypotheses of the research are: (a) there is a positive correlation between Javanese cultural values and forgiveness among the students, (b) there is a positive correlation among openness, agreeableness, and extraversion with forgiveness, (c) there is a negative correlation among neuroticism and conscientiousness with forgiveness, and (d) there is a difference on forgiveness between undergraduate students and graduate students, as those with higher education has higher level of forgiveness.

2 Method

2.1. Participants

The participants of this research were Javanese college students who studied in the undergraduate and graduate program of Psychology, Faculty of Psychology and Socio-Cultural Sciences, Universitas Islam Indonesia (UII) and Faculty of Social Sciences and Humanities Universitas Islam Negeri (UIN Sunan Kalijaga) Yogyakarta, Indonesia. The
number of participants were 100 students that consisted of 30 undergraduate students and 70 graduate students. The subject was 71 UII students and 29 UIN Sunan Kalijaga students. There were 40 male students and 60 female students and in the age of 19-35.

2.2. Data Collection Method

The measuring instruments used in this research were forgiveness, orientation of Javanese cultural value, and personality scale. Forgiveness scale was adapted by Subandi [18] from Thompson et al [1] with total-item correlation coefficient between 0.306 –0.482 and reliability with Alpha Cronbach coefficient 0.803. The second measuring instrument is Javanese cultural values orientation scale by Idrus [14] has total-item correlation coefficient between 0.3019 – 0.6684 and reliability with Alpha Cronbach coefficient 0.957. Personality trait scale was adapted by Firdaus [17] from Costa and McCrae [19]. This scale has total-item correlation coefficient between 0.259-0.601 with Alpha Cronbach coefficient 0.853.

2.3. Data Analysis Technique

The research used product moment analysis to illustrate the correlation between Javanese cultural values and forgiveness variables, as well as between personality traits and forgiveness variables. Additionally, the research also used t-test analysis with discrimination testing. The testing aimed to find the difference in forgiveness among undergraduate and graduate students.

3 Result

3.1. Cultural Value and Forgiveness

After checking normality and linearity of the data, the researchers conduct hypothesis testing. The results of product moment correlation analysis show that there is a significant positive correlation between Javanese cultural value and forgiveness (r=0.227; p<0.05). Furthermore, the results also show: (a) there is a very significant positive correlation between self-orientation value and forgiveness (r=0.321; p<0.01), (b) there is a very significant positive correlation between religious orientation value and forgiveness (r=0.284, p<0.01), (c) there is no correlation between collective orientation value and forgiveness (r=0.025; p>0.05). Besides, there is a relative contribution of Javanese cultural value orientation to forgiveness as 5.15%.

3.2. Personality Traits and Forgiveness

The results of product moment correlation analysis and hypothesis testing presented in Table 1.

<table>
<thead>
<tr>
<th>Aspects</th>
<th>R</th>
<th>p– value</th>
<th>R Square*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forgiveness</td>
<td>*</td>
<td>-0.459</td>
<td>0.210681</td>
</tr>
<tr>
<td>Neuroticism</td>
<td></td>
<td>0.000</td>
<td>(21.07%)</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>*</td>
<td>0.298</td>
<td>0.088804</td>
</tr>
<tr>
<td>Extraversion</td>
<td></td>
<td>0.003</td>
<td>(8.88%)</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>*</td>
<td>0.367</td>
<td>0.134689</td>
</tr>
<tr>
<td>Conscientiousness</td>
<td></td>
<td>0.000</td>
<td>(13.47%)</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>*</td>
<td>0.461</td>
<td>0.212521</td>
</tr>
<tr>
<td>Openness</td>
<td></td>
<td>0.000</td>
<td>(21.25%)</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>*</td>
<td>0.341</td>
<td>0.116281</td>
</tr>
<tr>
<td>Agreeableness</td>
<td></td>
<td>0.001</td>
<td>(11.63%)</td>
</tr>
</tbody>
</table>
Table 1 shows: (a) there is a significant negative correlation between neuroticism and forgiveness \((r=-0.459, p<0.000)\), (b) there is a significant positive correlation between extraversion and forgiveness \((r=0.298, p=0.003)\), (c) there is a significant positive correlation between conscientiousness and forgiveness \((r=0.367, p=0.000)\), (d) there is a significant positive correlation between openness and forgiveness \((r=0.461, p=0.000)\), and (e) there is a significant positive correlation between agreeableness and forgiveness \((r=0.341, p=0.000)\).

4 Discussion

4.1. Javanese Cultural Values and Forgiveness

The results show that there is a positive correlation between Javanese cultural values and forgiveness among Javanese college students. It is compatible with Benedict’s viewpoint [13] which illustrates the influence of cultural value to a person’s attitudes, including forgiveness.

Koentjaraningrat [20] asserts that cultural value is the highest and the most abstract form of culture since it covers concepts in subconscious mind believed by the society. It is considered well-intentioned, valuable, and essential in life; therefore, the value can function as a way of life. According to Suharsono and Susetyo [21] there are fifteen characteristics of forgiveness among Javanese college students according to collectivistic cultural context. However, there are three distinctive characteristics, namely, condone (22%), networking (27%) and positive attitudes (10.2%). In dealing with complicated dispute, Javanese college students are able to letting go and forget the dispute as it gives them peaceful mind [21]

Idrus [14] mentions that Javanese cultural values covers aspects, like, self-orientation, collective orientation, and religious orientation, that demonstrate significant correlation with forgiveness. In general, the results clarify that forgiveness that a person offered is influenced by positive values in his/her internal condition and closely related to his/her religious relation. Knowledge on religious values can strengthen a person’s understanding on forgiveness concept [22]. In addition, forgiveness process can also be interpreted as intrapersonal experience attached to social relation context and involved a particular mistake [23]. It later characterizes self-worth that influences forgiveness. On the other hand, collective relationship orientation does not have any significant correlation with forgiveness.

Religious orientation consists of narima (compliance), dedication, and eling (remembering the God) [14]. Religious orientation and forgiveness, according to Magnis-Suseno [24], is an act of narima that will help a person in handling abuse. Narima means accepting a condition without complaining. Furthermore, Nashori and Setiono [25] explain that eling is an important value that influences forgiveness. One of its principles which is closely related to religious orientation is ojo lali saben ari eeling mareng Pangeranira (remember God every day). By remembering God, Javanese will easily get insight to forgive since God is forgiving and loves person who forgives other. A study by Nashori, Iskandar, Setiono, and Siswadi [10] indicates that self-forgiveness relies on a faith that God is the source of power for forgiveness, to be as forgiving as God does, to believe in hard times as God’s test, to believe in God’s scenario, and to stay positive in God’s will.

The specified results illustrate the significant role of religious orientation to forgiveness; thus, it strengthens prior studies. Culture which lays strong emphasis on religion will put forward its relation to God and creates individuals who upholds forgiveness. Nurwianti and Oriza [15] conducted a research to 1,066 respondents (540 males and 526 females) who were between 18-55 years and belonged to some major ethnics in Indonesia, such as, Javanese, Sundanese, Betawinese, Minangese, Batakese, and Bugisese. The result indicates that
Minangese has the highest forgiveness score among other ethnics as these people believe in *adat basandi syara’; syara’ basandi kitabullah* (custom is based on sharia and sharia is primarily based on Quran). Therefore, a culture which upholds religiosity will promote mutual forgiveness.

Next, the result of the study illustrates the role of self-orientation to forgiveness. According to Idrus [14], self-orientation consists of patience, honesty, and self-control. Mertawardaya [26] describes patience as an act of tolerance and endurance; yet, it is dissimilar to anxiety. Honesty is perceiving and explaining an information as it is. When a person is unable to explain a condition as it supposes to be, he/she is being dishonest, untrustworthy, hypocrite, etc. Self-control means a person’s capacity to manage his/her mind and feeling expressed in *nata swara* (a conscience to said the truth), *bener tur pener* (accurate and truthful) [27].

There are two studies which come to similar results. Worthington, Witvliet, Lerner, and Scherer [28] illustrates that self-control is closely related to forgiveness and Oman, Shapiro, Thoresen, Plante, and Flinders [29] also show that meditating habit can lessen stress and improve forgiveness among students.

The next result shows that there is no significant correlation between collective orientation to forgiveness which is in contrary to preceding studies. Nashori and Setiono [25] mention that Javanese has distinctive habits or behavioral patterns in expressing their feelings publicly, especially the agonizing one. Javanese learns to endlessly keep harmony of his/her surroundings. Thus, he/she needs to be careful in expressing his/her feeling. A Javanese proverb which reflects this principle is *mikul dhuwur mendhem jero* (recall the kindness of others and overlook their mistakes). By *mendhem jero* (overlooking others’ mistakes), Javanese is able to maintain the harmony of his/her surroundings. The result highlights that internal cultural values give bigger influence to forgiveness than external values. Besides, another result indicates that there is a correlation between connectivity and forgiveness in a community. Collectivity is a power that regulates social harmony in a community; therefore, the community will be cohesive and appreciative [30]. The other result proves that there is a positive correlation between marital values to forgiveness and family harmony. Commitment agreed by married couple makes forgiveness in resolving conflict occurs smoothly [31].

### 4.2. Personality Traits and Forgiveness

The research result indicates that there is a positive correlation between personality traits and forgiveness; accordingly, it strengthens the findings of prior researches. McCullough [16] specifies that personality considerably influences forgiveness. Allemand, Amberg, Zimpich, and Fincham [32] also assert that personality contributes in the satisfaction of interpersonal relationship in an episode of forgiveness among couples.

The research results share similarities and differences with studies by Firdaus [17] and Nashori, et., al [11]. In this study, personalities that have positive correlation with forgiveness are openness, conscientiousness, agreeableness, and extraversion. In contrary, personality that has negative correlation with forgiveness is neuroticism. Prior studies indicate: (a) there is a positive correlation between agreeableness and forgiveness [17,11], there is a positive correlation between extraversion and forgiveness [17] and there is a positive correlation between openness to experience and forgiveness [17] (b) there is a negative correlation between neuroticism and forgiveness [17,11] and there is a negative correlation between conscientiousness and forgiveness [17]. Therefore, this research results are consistent with Firdaus [17] and Nashori et., al, [11], in term of correlation among openness, agreeableness, and extraversion with forgiveness and correlation between neuroticism and forgiveness.
However, this research shows there is a positive correlation between conscientiousness and forgiveness which is in contrary to Firdaus [17].

Moreover, this research describes that there is a positive correlation between openness to experience and forgiveness. Openness to experience is closely related to aptitude, creativity, humbleness, and politeness [16]. Openness to experience is also associated with intelligence, imagination, and artistry. An individual with openness to experience has imaginative analytical capacity to solve problems. According to social attribution theory, an individual in social context uses information to clarify things. Baron and Byrne [33] explain that social attribution is an effort to understand the causes of people’s behavior. Wortman, Loftus, Kremer and Stephens [34] mention that information on certain causes of an event is the effective information that prevents a person from making revenge. A research by Firmansyah and Prawasti [35] describes research’s subjects understanding on their daughters’ pre-marital pregnancies and their intrapersonal and intrapsychic forgiveness capacities. Takaku [36] says that a forgiving individual commonly concludes that abuser has admitted his/her mistake and not personally intended to do it. Change in perspective on this agonizing situation provides positive emotional reaction and leads to forgiveness to the abuser.

This research result also indicates that there is a positive correlation between extraversion and forgiveness. Extraversion or surgency describes some characters, like, friendliness, freedom of expression, and self-assurance. An individual with high rate of extraversion will immediately mingle, love to influence and compete with others, and active in group’s activity. Guilford and Braly [37] mention that extraversion is a vast dimension that is frequently discussed in broad-spectrum of personality traits. It reflects directness, sociability, and assertiveness. Extraversion is closely related to individual’s quality of social interaction [19]. Jung [37] describes this extraversion personality from the perspective of way of thinking, common sense, belief, and intuition. People with extraversion personality try to understand and interpret external aspects of their environments. They are logical, obedient, practical, objective, and dogmatic. These extraversion people also aim to create balanced life, tend to be easy going, and preserve tradition and authority; however, they may appear emotional and persistently emphasize their ideas. Extraversion people tend to be realistic, factual, adventurer, and intuitive. Moreover, they are keen to explore external environments, get easily bored, tend to be creative, and swiftly find interesting ideas. A study by McCrae and Allik [38] illustrates that individual with agreeableness and extraversion traits is tender, reliable, cooperative, compliant, and forgiving.

The research result also indicates the correlation between agreeableness and forgiveness. McCullough [16] and Nashori et., al. [11] explain that agreeableness is an indication of forgiving personality since the dimension of agreeableness covers natures, such as, sincere, cooperative, selfless, pleasant, truthful, considerate, well-mannered, and adaptable. People with agreeableness trait tend to be emphatic and outgoing. Agreeableness, according to Costa and McCrae [19] consists of three interrelated traits, namely, sensitivity, caring, and affection. McCullough et al [39] and Takaku [36] find that empathy is closely related to role taking. By showing empathy to his/her opponent, a person can understand the abuser’s guilt and despair for agonizing others. Thus, some researchers indicate that empathy takes part in forgiveness. Saputro and Nashori [40] show that there is a positive correlation between forgiveness and agreeableness with resilience. There is also a significant positive correlation between interpersonal trust and forgiveness on friendship among students in the age of 18-21 [41]. Furthermore, quality of friendship and empathy has positive correlation with forgiveness among students in the age of 17-21 [42].
Next, the result also indicates that there is a positive correlation between conscientiousness and forgiveness. Conscientiousness covers characteristics, like, well-planned and highly responsible. People with conscientiousness trait tend to be well-organized, full of commitment, self-motivated, and relationship-oriented [43]. However, this research has different result from previous researches. The previous ones indicate that conscientiousness does not consistently influence forgiveness [17,38,44]. The main cause is high commitment in responsibility which builds up to forgiveness. Responsibility makes an individual with conscientiousness trait committed to the welfare of every member of his/her community, including his/her abuser. Other research results illustrate that there is a correlation between self-forgiveness process and level of procrastination among university students [45] and a negative correlation between forgiveness and self-blame [46].

The final result discloses a negative correlation between neuroticism and forgiveness; hence, it strengthens the findings of prior researches [17, 38,]. McCrae and Costa [47] assert that neuroticism is a part of personality traits that often triggers anxiety. In terms of commitment, an individual with neuroticism trait has higher chance of having negative emotions, like, anger, sadness, stress, angst, and depression. Therefore, the individual is prone to experience stress, depression, and resentment, especially, at the time he/she is in tense situation. Another result indicates that there is a negative correlation between procrastination and forgiveness in which the lower the procrastination, the higher the level of forgiveness [48].

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References


SEX EDUCATION FOR INDIVIDUALS WITH HEARING DISABILITIES: DEVELOPMENT OF ANIMATION LEARNING MEDIA

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Abstract. This research aims to know the opinion or responses from Special Education Teachers in Jabodetabek related to the needs of learning media about reproduction health for people with hearing disorders. The method of this research was quantitative. Data collection of this research used a questionnaire instrument that was tested on 105 teachers in 14 SLB as respondents. The samples were taken by using incidental sampling. Data analysis was in the form of descriptive for obtaining the picture about the needs of developing learning media about health reproduction for disability people with hearing disorders. The results of this research obtain most of respondents are at score 118 – 126 in the amount of 44 people (41,91%) stating agree and the least 3 people (2,84%) stating extremely disagree. The results of the table show that 79 respondents (75,25%) expect animation based media development for students with hearing disorders for sex learning about reproduction health. In the contrary, there are 26 respondents (24,75%) who do not expect development on that media. The conclusion of this research which was conducted on 105 Special Needs School in Jabodetabek area, the results positively welcome the development of animation media on reproduction health for students with hearing disorders.

Keywords: animation media, reproduction health, disability with hearing disorders.

1. Introduction

“In the Standards for Sexuality Education in Europe the concept of holistic sexuality education is Learning about the cognitive, emotional, social, interactive and physical aspects of sexuality. Sexuality education starts early in childhood and progresses through adolescence and adulthood. It aims at supporting and protecting sexual development. It gradually equips and empowers children and young people with information, skills and positive values to understand (WHO: 2010, European Expert Group on Sexuality Education: 2015).” How to “expressing sexuality is part of the human experience, yet sexual health is often ignored in regard to persons with disabilities. Individuals with disabilities are at risk of sexual abuse and exploitation, unwanted pregnancies, and sexually transmitted diseases [2]. A person with disabilities according to the World Health Organization is defined as a condition that causes interference to a person's relationship with the environment. Meanwhile, with disabilities under Constitution of Republic of Indonesia No. 8, 2016 Article 1 is any person experiencing physical, intellectual, mental, and/or sensory limitations for a long period of time interacting with the environment can be Experiencing obstacles and difficulties to participate fully and effectively with other citizens based on the similarity of Rights (Constitution of the Republic of Indonesia, 2016).
Groups of disability in the community are divided into (1) Persons with physical disabilities: blind/vision barriers, deaf/hearing and speech barriers, tuna/disability; (2) intellectual disability; (3) a mental disability; and (4) the sensory disabilities. The amount of disability as the world's largest minority group is estimated to be one-tenth of the world's population and the number of children (Data centers and health information of INDONESIA, 2014). The number has increased to more than 15% of the world population [17]. 80% of the disabled are located in developing countries [20]. One of them is Indonesia with a disability of 11,580,117 people [14]. When viewed in percentages, the number of people with disabilities experienced a significant increase from 2009-2012 to 1.53%. It is shown in the following figure:

People with disabilities in Indonesia have details of the 3,474,035 people with vision disabilities, 3,010,830 persons with physical disabilities, 2,547,626 hearing impaired people, 1,389,614 people with disabilities and 1,158,012 people with chronic disabilities [9]. According to SUSENAS data in 2012 most of the disabled are the one who experienced more than one type of limitation is 39.97%, followed by the limitation of seeing 29.63%, the limitation of climbing 10, 26%, and the limitation of hearing 7.87%. This condition is shown in the following diagram: FIGURE 2.

The background of the creation of the law of RI No. 8 year 2016 is for the commonalities of the rights for the disabled, but in practice still has not realized the
similarities of these rights. One of them is inequality in providing communication, information, and education about reproductive health. Such research conducted in Ethiopia on the educational and reproductive health of the young people with disabilities said that:

“Access to reproductive health information is often not disseminated or available to young people with disabilities. For example, in several developing countries YPWD often do not receive advice on HIV/AIDS, as the clinics are physically inaccessible, material is not available for those with visual impairments, and providers are unable to communicate in sign language (YPWD) (Kassa, Tigist Alemu et al: 2016).”

“Sexual education regarding reproductive health is governed by the government regulation of Indonesia No. 61 year 2014, article 1, whose content is physically, mentally, and socially intact, and is not solely free from any disease or disability related to With systems, functions, and reproductive processes (government regulation of Indonesia, 2014).”

Education is important, because it aims to obtain correct information about the reproduction process as well as various related factors; Among them are problems related to free sex (unprotected sexuality), the spread of sex diseases (sexual transmitted disease), pregnancy outside of marriage or unwanted pregnancy (adolescent unwanted pregnancy) [15].

Access to sexual education for reproductive health should be understood for all circles, no exception for people with hearing disabilities. In its implementation, it is hampered because there is still a stigma in society that sees the issue of sexuality and reproductive health as a taboo thing. It is reinforced by the results of a study indicating that when accessing information and services of reproductive health in Ghana; Hearing disabilities face many obstacles such as communication problems, officers ignorance, negative attitudes, and services that are not adapted to their needs ([10]. Negative perception and less unfamiliarity of society have contributed to policy abandonment and service delivery to hearing impairment [11]. In addition, the perceptual perception of the vulnerability to sexual and reproductive health problems was primarily formed by sexual socialization of its sensing conditions. “Understanding the factors affecting the perceptions of adolescents with disabilities hearing loss about sexual health and reproduction is important primarily because the disabled sexuality is poorly understood and ignored so that put them at risk of sexual and reproductive health issues as well as exposure to sexual violence [20].”

The results of the last discovered study are in line with the data expressed by the National Commission of Human Rights. In 2016 it recorded 11,207 cases of violence in Indonesia and 35% of the women with disabilities. “It interprets every year there are 1278 cases of violence that befalls women with disabilities who, if counted almost every day, occur about 3-4 cases of violence against women with disabilities [4].”

Another form of sexual violence that befalls women with disabilities is the installation of forced contraceptives or even sterilization. Be it in institutions like school or family. They do so because they are worried that when the disability has violence or sexual intercourse, women with disabilities will be pregnant and will be troublesome for the family or school [24]. From the cases that have been delivered, the further confirms how important the disabled have the information and education related to reproductive health, especially the results of the study Romula DKK stated that health knowledge Reproduction has a negative relationship to early adolescent sexual behaviors. In other words, the higher the level of adolescent knowledge about reproductive health will make the lower the sexual behavior of the distorted or reproductive health knowledge contribute 4.3% to adolescent sexual behavior [19]. Based on various data and phenomena presented above, it is necessary to do analysis of the need for learning media about reproductive health for the disabled hearing impaired.
2. Theoretical Framework

The theory used as a framework in research is the merger between the theory of reproductive health sex education with animation media and hearing disabilities. Related to education, learning Media is one of the important aspects of educating child hearing impaired to better understand the material that is delivered to them about sex education on reproductive health. “Sexuality Education aims to develop and strengthen the ability of children and young people to make conscious, satisfying, healthy and respectful choices regarding relationships, sexuality and emotional and physical health. Sexuality education does not encourage children and young people to have sex [7].” To make it easier to understand this, it is use of visual media for people with disabilities.

Visual media is one of the learning media that can be used to facilitate the disability (in this case with hearing loss) to get information and education about sex education especially about health reproduction. As the experimental study conducted by Sariyem, et al to hearing impaired students on dental hygiene resulted in the fact that animation media is very effective to increase knowledge while reducing the dental plaque subject significant [21]. Schirmer also stated that the use of multimedia such as the Internet, video phone, and email can improve the ability of hearing impaired disabilities to communicate remotely [3]. No different from the results of his study Hidayat et al said that one way to overcome the obstacles in the disabled hearing impaired is to create a multimediabased learning material that considers Learning principles for learners with hearing impairment. A series of development of audio, visual and digital technology elements to facilitate students’ learning activities with hearing loss so that their passion, quality, and achievement can be improved [8].

3. Research Methodology

In visual media research in the form of animation on sex learning about reproductive health for the hearing impaired use a quantitative approach. The analysis method is done in a descriptive way. The research was conducted from April-June 2019 in the special school hearing loss in the Jabodetabek area area. The instrument used questionnaire that was tested on 105 teachers in 14 SLB as respondents Test poll. The questionnaire was used to determine the response of the teacher using visual learning Media in the form of animation for reproductive health learning for special school students with hearing disabilities. The test response to the research product involved a sample of responses from 105 hearing loss teachers from 14 special schools in the greater Jakarta region with incidental sampling techniques. This poll as a means to obtain information on the implementation of sexual education of reproductive health through visual assisted learning media whether approved to be performed in learning or not. The poll measurement system uses a modified Likert scale with 5 options and its scoring calculation using the frequency distribution.
Table of frequency distribution in research

<table>
<thead>
<tr>
<th>Interval</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>100 – 108</td>
<td>3</td>
<td>2.84</td>
<td>Extremely Disagree</td>
</tr>
<tr>
<td>109 – 117</td>
<td>23</td>
<td>21.91</td>
<td>Disagree</td>
</tr>
<tr>
<td>118 – 126</td>
<td>44</td>
<td>41.91</td>
<td>Agree</td>
</tr>
<tr>
<td>127 – 135</td>
<td>24</td>
<td>22.86</td>
<td>Extremely Agree</td>
</tr>
<tr>
<td>136 – 144</td>
<td>11</td>
<td>10.48</td>
<td>Very Extremely Agree</td>
</tr>
<tr>
<td>Total</td>
<td>105</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

4. Results And Discussion

Results

The data presented is data from the score related to the response to the development of animation-based media for reproductive health learning from 105 respondents in 14 special schools in the Greater Jakarta region. The statistics table description can be seen in table 1.

"Table 1. Response frequency distribution Data to development of animation based Media for reproductive health learning in Special School in JABODETABEK area overall"

<table>
<thead>
<tr>
<th>Interval Class</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>100 – 108</td>
<td>3</td>
<td>2.84</td>
<td>Extremely Disagree</td>
</tr>
<tr>
<td>109 – 117</td>
<td>23</td>
<td>21.91</td>
<td>Disagree</td>
</tr>
<tr>
<td>118 – 126</td>
<td>44</td>
<td>41.91</td>
<td>Agree</td>
</tr>
<tr>
<td>127 – 135</td>
<td>24</td>
<td>22.86</td>
<td>Extremely Agree</td>
</tr>
<tr>
<td>136 – 144</td>
<td>11</td>
<td>10.48</td>
<td>Very Extremely Agree</td>
</tr>
<tr>
<td>Total</td>
<td>105</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

"According to table 1, the most respondents are found in the score range 118-126, which is 44 people (41.91%) expressed agreement and at least there are 3 persons (2.84%) expressed strongly disagree. Results of table showed that 79 respondents (75.25%) Requires the development of animation-based media for students with impaired hearing for sexual study of reproductive health. Conversely, there are 26 (24.75%) respondents who did not want the development of the learning animation media. Thus, it can be interpreted that special school teachers in the Jabodetabek area are largely positive when it will be developed animation-based
media for reproductive health learning for hearing impaired students in the Jabodetabek area.”

Dimensions of Reproductive Health Program

The data presented is data from the dimensional score of the reproductive health program from 105 respondents in 14 Special Schools in the Greater Jakarta region. Table Description Statistics can be seen in table 2.

**Table 2: Frequency distribution Data for reproductive health Program for hearing loss in Special School in JABODETABEK area**

<table>
<thead>
<tr>
<th>Interval Class</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>18 – 20</td>
<td>2</td>
<td>1,89</td>
<td>Extremely Disagree</td>
</tr>
<tr>
<td>21 – 23</td>
<td>11</td>
<td>10,48</td>
<td>Disagree</td>
</tr>
<tr>
<td>24 – 26</td>
<td>48</td>
<td>45,72</td>
<td>Agree</td>
</tr>
<tr>
<td>27 – 29</td>
<td>37</td>
<td>35,24</td>
<td>Extremely Agree</td>
</tr>
<tr>
<td>30 – 32</td>
<td>7</td>
<td>6,67</td>
<td>Very Extremely Agree</td>
</tr>
<tr>
<td><strong>105</strong></td>
<td><strong>100,00</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

“Based on table 2, it is revealed that from 105 respondents with 9 rounds of the dimension of reproductive health program, the most respondents were in the 24-26 score range of 48 people (45.72%) The respondent stated **agree** that the development of reproductive health media. In contrast, respondents least or as many as 2 people (1.89%) or score range 18-20 rate **very disagree**. Thus it can be interpreted that special school teachers in Jabodetabek area positively positive about the reproductive health program for students hearing disabilities in special school in Jabodetabek area.”

Implementation Dimension of Reproductive Health Learning

The data presented is data from the score dimension of reproductive health learning implementation from 105 respondents in 14 special schools in Jabodetabek area. The statistics table description can be seen in table 3.

**Table 3: Frequency distribution Data for reproductive health learning implementation in Special School in JABODETABEK area**

<table>
<thead>
<tr>
<th>Interval Class</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>40 – 46</td>
<td>1</td>
<td>0.94</td>
<td>Extremely Disagree</td>
</tr>
<tr>
<td>47 – 52</td>
<td>20</td>
<td>19.05</td>
<td>Disagree</td>
</tr>
<tr>
<td>53 – 59</td>
<td>65</td>
<td>61.91</td>
<td>Agree</td>
</tr>
</tbody>
</table>
According to table 3, it is revealed that from 105 respondents with 18 items of the dimension of Reproductive health program, the most results found in the 53-59 score range of 65 people (61.91%) Respondents stated that they agreed on the implementation of reproductive health learning for hearing impaired students. In contrast, respondents at least or as many as 1 person (0.94%) or a score range of 40-46 rate strongly disagree. Thus it can be interpreted that SLB teachers in the Jabodetabek area are largely positive and require the implementation of reproductive health learning for students hearing disabilities in special school in Jabodetabek area.

The Dimension of Reproductive Health Media development

The data presented is data from the score dimension of reproductive health media development from 105 respondents in 14 special schools in Jabodetabek area. The statistics table description can be seen in the table below.

"Table 4: Data on Media development of reproductive health in Special School JABODETABEK area"

<table>
<thead>
<tr>
<th>Interval Class</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 – 26</td>
<td>0</td>
<td>0.00</td>
<td>Extremely Disagree</td>
</tr>
<tr>
<td>27 – 31</td>
<td>1</td>
<td>0.94</td>
<td>Disagree</td>
</tr>
<tr>
<td>32 – 38</td>
<td>31</td>
<td>29.53</td>
<td>Agree</td>
</tr>
<tr>
<td>39 – 44</td>
<td>49</td>
<td>46.67</td>
<td>Extremely Agree</td>
</tr>
<tr>
<td>45 – 50</td>
<td>24</td>
<td>22.86</td>
<td>Very Agree</td>
</tr>
<tr>
<td></td>
<td>105</td>
<td>100.00</td>
<td></td>
</tr>
</tbody>
</table>

Based on table 4, it is revealed that from 105 respondents with 13 items of distribution dimension of reproductive health media development, the most respondents found in the 39- 44 score range of 49 people (46.67%) Respondents assessed highly agree on the development of reproductive health media for hearing impaired students. Conversely, respondents who do not want the development of the media has the least amount of either the rate of disagreement or strongly disagree there is as much as 1 person (0.94%) Or a score range of 27-31. Thus it can be interpreted that special school teachers in the Jabodetabek area positively assess the development of reproductive health media for students with hearing disabilities in the area of Jabodetabek.”
5. Discussion

Physically or mentally disabled people are different from the majority. “Teaching students with disabilities presents unique opportunities. Students require interventions that are beyond what is typically available in the General education curriculum [5]. One of the rights they need to get in the education curriculum is related to the communication, information, and education surrounding reproductive health. [23] DomainKeys identified effective strategies for teaching youth with disabilities skills to express sexuality and develop positive relationships (e.g., modeling, guided practice), students with disabilities lack exposure to sexuality education Curricula for various reasons [5] and sometimes, may need specially media learning to support their unique needs.” The statement is in accordance with the research results that demonstrate the need for the development of learning media in sex education, one of them on reproductive health.

Education delivery about reproductive health implementation is still considered taboo for Indonesian people in general, but the results of the study said that the education is necessary to be implemented. This becomes very important to give as they grow older and their genital functions grow. As research on media effectiveness for the disabled is said to convey that “Our research indicates that people living with disabilities could benefit from formal, accurate sexual education information and resources. However, the type of information provided and the best media to use needs to be further studied [6].” In this study, the best media development to support the learning of reproductive health for disabled hearing was to use animated media.

Animation Media is one tool that can bridge the limitations of the disabled with disabilities in gaining knowledge about reproductive health. This is confirmed by the results that about 50% more SLB teachers (especially hearing-impaired educators) welcome or positively look at the material in the form of media animation. The selection of animation media was reinforced by the results of a research that humans process visual information 60,000 times faster than text-based information [16]. In addition, it was strengthened from the Ahmadi study results, that the use of software can help teachers and families of students to provide health education to students with impaired hearing to be able to learn More effectively [1]. Through animated media besides more interesting witnessed also help students with hearing disabilities easier to understand the material delivered.

6. Conclusion

How to overcome the limitations while increasing the knowledge of reproductive health in the disabled with hearing impaired, the development of animation-based media can be one solution. Based on the results of the research conducted on 105 special school teachers in the greater Jakarta region, the results welcomed positively to the developed animation media of reproductive health for hearing impaired students. The positive reception will continue with the implementation of learning about reproductive health in hearing impaired students with animated media. With animation-based media, it is expected to eliminate barrier walls in terms of communication, information and education among people with hearing impaired disabilities with teachers, health workers, families, or people close with. related motivation quality, and understanding can be improved.

Suggestion
Multimedia-based learning materials that are developed need to consider the principles of learning for students with hearing disabilities. The features expected in the animation media are the use of sign language, reading lips, images, animations, and simple and short translation texts; Their health-related motivation, quality, and understanding can be improved.

References


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Are Smartphone Addiction, Fear of Missing Out (FoMO), and Conformity have impact for Phubbing from Millenial Generation?

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Abstract. This study aims to determine whether there is an influence of smartphone addiction, fear of missing out (FoMO), conformity, and demographic factors towards phubbing. The population of this research is generation Y who have communication devices and domiciles in JABODETABEK. The sample in this research is 301 people. Sampling using non-probability sampling techniques. Measuring tool used in this research is the scale of the phubbing scale instrument (PS), smartphone addiction scale-short version (SAS-SV), fear of missing out scale (FoMOS), and scale of conformity. Test the validity of measuring instrument used is the technique of confirmatory factor analysis (CFA). Hypothesis testing in this research using multiple regression analysis through IBM SPSS statistics 20. The results of this research indicate that there is a significant influence on smartphone addiction variables, fear of missing out (FoMO), conformity, and demographic factors to phubbing of 0.391 or 39.1% of the remaining 60.9% is influenced by other variables. Based on the results of the hypothesis testing of each variable that has been done, there are one variable significant influence on phubbing of smartphone addiction.

Keywords: Phubbing, Smartphone Addiction, Fear of Missing Out (FoMO), Conformity

1 Introduction

The development of an increasingly modern era makes technology continue to evolve to meet human needs. Tribal era people communicate verbally and face to face so that in this digital era, people no longer have to meet the other person to deliver messages because communication tools such as smartphones are devices that are able to deliver the message in seconds [5]. APJII's research results (2018) show that smartphones are the most widely used devices reaching 70.96%. Not infrequently, someone does not only use a smartphone that is owned to fill in the blanks, but continues when doing two conversations simultaneously, namely communication directly and in cyberspace, when eating dinner together or other activities placing a smartphone near him just in case, and can't go through meetings without checking the smartphone first. This phenomenon is known as phubbing [10].

Phubbing is the behavior of someone who sees his telephone during a conversation with another person, deals with his telephone, and avoids interpersonal communication [6]. These dimensions include (i) smartphone addiction (ii) fear of missing out (FoMO), (iii)
conformity. When this behavior is carried out continuously it can show the level of relationship satisfaction and the beliefs of the other person to be less meaningful and empathy will decrease when one individual uses a smartphone [11]. [13] show 95% of 349 students in Turkey admit they use smartphones and do phubbing in class at least once or twice, and 32% do it every day. In America, 68% of respondents feel the need to tell someone who is having dinner with a partner in a company not to see the message until they finish eating [2].

2. Literature Review

2.1 Smartphone Addiction

Addiction to smartphones that are likely to be a social problem indicates some characteristics of addiction, such as intolerance, withdrawal, difficulty doing daily activities, and impulse control disorders [8]. According to [9] smartphones can cause problems when overused, for example causing maladaptive behavior seen in pathological impulse control disorders that can interfere with school or work, reduce social interaction in real life, reduce academic ability, cause problems in relationships, and affect health physically including blurred vision and pain in the wrist or back of the neck. Smartphone addiction explains smartphone use that is excessive and difficult to control and brings widespread influence in someone else's life in a negative way [5].

2.2 Fear of Missing Out (FoMO)

A situation where someone has the desire to play or is only limited to seeing social media in order to stay connected continuously with what other people do in cyberspace [11]. In this case, the fear of losing someone about what others are doing can be seen from two things, including not meeting the psychological needs of relatedness and not meeting the psychological needs of self. According to JWT Marketing Communication in [1]. FoMO is a feeling of discomfort and sometimes everything that is being experienced by someone that he feels loses information on what his colleagues are doing, loses information he wants to know, or someone else has more information that is better than what he have it.

2.3 Conformity

A form of behavior change or trust to be in harmony with others [10]. Conformity does not only act in accordance with the actions taken by others, but also influenced by how they act. Conformity is divided into 2 kinds including compliance (acceptance) and acceptance (acceptance). Conformity can also be interpreted as a tendency to change a person's beliefs or behavior to suit the behavior of others [4]. Most teens are considered free to choose their own clothes and hair, but most people prefer to wear clothes like other people in their social groups and follow the latest fashion trends.

Research Hypothesis

This study wants to find out more about the determinants of phubbing. In this context, the research hypothesis was tested, namely there was a significant effect of smartphone addiction, fear of missing out (FoMO), and conformity to phubbing.
3. Method

4.1 Research Design

In this study, we aim to determine whether there is an influence of the dimensions of smartphone addiction, fear of missing out (FoMO), conformity to phubbing.

4.2 Participant

Research has been carried out on 301 respondents who are included in the Y generation or millennial generation population with criteria born in 1980-2000, have smartphones or other communication devices, domiciled in JABODETABEK. Retrieval of respondents in this study using non-probability sampling techniques by collecting data using an online questionnaire (google form) that is disseminated through social media Instagram, Twitter, and Facebook.

4.3 Measurement

Data is collected through the use of four scales. The Likert type scale was developed in this study and controlled for measuring validity and reliability which includes (i) The Phubbing Scale [7]; (ii) Smartphone Addiction Scale-Short Version [8]; (iii) Fear of Missing Out Scale [11]; (iv) Scale of conformity [10].

4. Results

This study obtained data from 301 respondents who had filled out questionnaires through google form. Based on 301 questionnaires that have been filled, all respondents answered the statement given well. Description of respondents in this study based on demographic data can be seen that the number of male respondents 112 people (37.2%) and female respondents 189 people (62.8%).

In this study, we tested the hypothesis with multiple regression analysis using IBM SPSS 20 software to see the magnitude of R square to find out what percentage (%) of the DV variant described by IV, second whether overall IV had a significant effect against DV, then finally see the significance of the regression coefficients of each IV.

<table>
<thead>
<tr>
<th>Table 1: R.Square</th>
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</thead>
<tbody>
<tr>
<td>Model Summary</td>
</tr>
<tr>
<td>Model</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>1</td>
</tr>
</tbody>
</table>

In this study, we tested the hypothesis with multiple regression analysis using IBM SPSS 20 software to see the magnitude of R square to find out what percentage (%) of the DV variant described by IV, second whether overall IV had a significant effect against DV, then finally see the significance of the regression coefficients of each IV.
Table 2: ANOVA

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Squares</th>
<th>F</th>
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<td>10331.27</td>
<td>28.933</td>
<td>.000</td>
</tr>
<tr>
<td>Residual</td>
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<td>99</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>37377.19</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the ANOVA table above it can be seen that the sig value in the far right column is 0.000. Thus it is known that the value of sig. <0.05. So the null hypothesis (nil) which states there is no significant influence from smartphone addiction, FoMO, conformity to phubbing is rejected. That is, there is a significant influence from smartphone addiction, FoMO, conformity to phubbing.

Table 3: Regression Coefficient

In the table of regression coefficients above it can be seen that smartphone addiction (disruption of daily life, withdrawal, intolerance) has a significance of < 0.05. Thus this variable has a significant effect on phubbing. Whereas, FoMO (not fulfilling psychological needs for relatedness, not fulfilling psychological needs for self) and conformity (compliance, acceptance) has a significance of > 0.05. Thus, this variable has a significant but not significant effect on phubbing.

Table 4: Homogenety

In the homogeneity test table above, it can be explained that the homogeneity of data testing is done by the test of homogenety of variances for male and female gender. From the results of the homogeneity test it is known that the male mean value is lower at 48.4324 while the mean value of women is 50.9291 with significance (2-tailed) < 0.05, which is equal to 0.019. Then it can be concluded that female sex tends to be higher in phubbing compared to male sex.

Table 5: Variances proportion IV into DV
In the table of variance proportions for each variable on phubbing above, it is known that daily life disorders from smartphone addiction contribute 0.100 or 11.7% to the phubbing variant, withdrawal from smartphone addiction contributes 0.197 or 19.7% to the phubbing variant, intolerance from smartphone addiction contributed 0.092 or 9.2% to the phubbing variant. Furthermore, the non-fulfillment of the psychological needs of relatedness from FoMO contributes 0.001 or 1% to the phubbing variant, the failure to fulfill the psychological need for self from FoMO contributes 0,000 or 0.0% to the phubbing variant. Then, the fulfillment (compliance) of conformity contributes 0,000 or 0.0% to the variants of phubbing and acceptance of conformity contributing 0,000 or 0.0% to the phubbing variant.

5. Discussion

In this study, we found that smartphone addiction (daily life disruption, withdrawal, intolerance), FoMO (not fulfilling psychological needs for relatedness, not fulfilling psychological needs for self), and conformity (compliance and acceptance)) has a significant influence on phubbing with the value of the contribution of all dimensions to phubbing by 0.408 or 40.8% and the remaining 59.2% is influenced by other variables outside of this study.

Based on the results of the study, the variable that has the greatest influence on phubbing is smartphone addiction which consists of disruption of daily life, withdrawal, and intolerance. This is in accordance with the research conducted by [7] that smartphones facilitate human life that causes problems in human life, which causes excessive use of technology, high levels of involvement and eventually addiction to smartphones. Someone who has an addiction to a smartphone tends to do phubbing which allows showing disrespect for someone who is communicating with them, ignores it, and prefers a virtual environment rather than real life.

The other variable is FoMO which consists of not fulfilling the psychological needs of relatedness and not fulfilling the psychological needs of self has an influence but not significant to phubbing. That is, in this study FoMO did not affect phubbing on generation Y. In this case, it could be that someone who is experiencing unmet psychological needs for high relatedness raises a fear of losing height has a tendency not to do phubbing because it tries to fulfill the closeness or desire to connect with other people around him. Whereas, a person who has not fulfilled psychological needs for low relatedness creates a fear of losing low has a tendency to do phubbing because of the lack of closeness or the desire to connect with other people around him.

In addition, someone who experiences fear of losing high psychological needs for high self raises has a tendency to become phubbing because it tries to fulfill the inherent desires of the individual to feel effective in interacting with other people around him and individually believes to take actions or certain behaviors efficiently and effectively. Whereas, a person who experiences unmet psychological low self- causes of fear of low loss has a tendency to do phubbing because of the unfulfilled desires of inherent in the individual to feel effective in interacting with others who are around him or her beliefs and take certain actions or behaviors efficiently and effectively.

This is not in line with previous research from JWT Marketing Communication in [1] who say that someone does phubbing because they are afraid of losing information that tends
to be more anxious, irritable, feel ignorant, and have low self-esteem because it is almost impossible not to know what other people are doing and say at any time.

The next variable is conformity which consists of fulfillment (compliance) and acceptance (acceptance) has a significant but not significant effect on phubbing. That is, in this study conformity does not affect phubbing on generation Y. In this case, someone who has high conformity can have a tendency to do phubbing or vice versa. Likewise, someone who has low conformity can have a tendency to do or not do phubbing, it could be more influenced by the level of addiction of their smartphone. This is not in line with the statement from [4] which states that conformity is a tendency to change a person's beliefs or behavior to suit the behavior of others. Conformity does not only act in accordance with the actions of others, but also influenced by how they act.

Based on the discussion described above, this study explains how the relationships between variables have an influence on phubbing. The results of this study indicate that variables affecting phubbing have an influence of only 40.8% of IV studied, so that there are still 59.2% of other variables affecting phubbing not included in this study. The results of this study can actually be elaborated for broader research by doing a number of things, including analyzing phubbing based on demographic data so as to get a picture of respondents with specific qualifications, using methods or other data collection with a clear population of data, and examining other dimensions which might affect phubbing.

Conclusion

In this study it can be seen that the null hypothesis which states that no influence from all dimensions of phubbing is rejected. The conclusion of this study is that there are significant effects of smartphone addiction (daily life disruption, withdrawal, intolerance), FoMO (not fulfilling psychological needs for relatedness, non-fulfillment of psychological needs for self), and conformity (compliance, acceptance) of phubbing. Based on the results of hypothesis testing, from the significance of each regression coefficient to phubbing, smartphone addiction variables have a significant regression coefficient, while FOMO and conformity have an effect but not significant.

Directions For Future Research

In this study we have theoretical advice and practical advice. For theoretical advice, among them can pay attention to demographic factors for further research such as age, occupation, status, can be used samples that have a clear population the amount of data using purposive sampling method or data collection in the form of a physical questionnaire, and can use other variables that are suspected can affect phubbing more strongly including addiction to the internet, addiction to social media, addiction to games, self control.

For practical suggestions, it is expected that respondents can reduce the use of communication devices, especially smartphones, while with other people by disabling smartphones while it can be a form of respecting others who are around us and when the other person is talking so that no one feels neglected. It is expected that respondents can use social media wisely and full of awareness that everyone has the appearance of life that they want to show differently and do not need to feel anxious and follow all the activities or conversations of others that have nothing to do with personal life, and expected to respondents doing fun
activities with other people that are more beneficial and positive by expanding the existing socialization in real life, especially with the closest people so that the quality of the relationship is felt more closely.

References

Religious Practices as Stress Management Among Young Muslims in Indonesia

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Abstract. This research explored the religious practices as stress management among young Indonesian Muslims. The aim of the study was to explain how religiosity as experienced understood by a group of 12 young people studying at a large public Islamic university in Jakarta and could be managed them stress well. Interviews with the participants about their religious practices and stress management were analysed. Findings showed that religion played a role in the way the study participants managed stress. All of them had experienced stress deriving from different areas of their life. Some of them felt that religion could help them to overcome such stress and reported using the religious practice to address stress, even though this approach tended not to occur to them until after they had already experienced the stressful event. Sources of stress reported by the participants in this study generally related to their university studies and relationships with family and friends, including romantic relationships.

Keywords: Religious, Stress management, Young Muslims, Indonesia

1 Introduction

Indonesia is the world’s biggest Muslim nation in terms of inhabitants. But, Islam is not the religion of the state. In fact, the Indonesian government has acknowledged five religions, which are Islam, Protestantism, Catholicism, Hinduism, and Buddhism; other beliefs, which incorporate conventional animist and nature religions, are also acknowledged but are sorted together. Confucianism is presently recognized too. Adherence to religion is expected in Indonesia, at least formally, and expression of Islam, as the majority religion adhered to by more than 80% of the population, is visible in a range of public and private contexts.

Lippman and McLintosh (2010), who surveyed religiosity and spirituality among youth around the world that included Indonesia, concluded that 75% of the nation's young adults believe in God and say that religion plays a very important part in their life. This is likely because of the solid position that religion holds in general society and private circles and its focal position in a considerable lot of Indonesia's neighbourhood societies. For instance, some of Indonesia's ethnic gatherings express that adherence to Islam is construed normally for gathering participation. In these societies, it isn't feasible for an individual to belief in another religion and still be viewed as a part of the group since its membership is based on being Muslim [1].

Indonesian Islam has some differences as is rehearsed in the Middle East and somewhere else in Asia. Religion in general in Indonesia is often said to be syncretic [2], referring to the mixing of various traditions that have taken place through the region’s history. In practice, this implies numerous individuals hold convictions that originate from an antiquated period before
outside religions, including Islam, were existent in Indonesia. A considerable lot of these syncretic beliefs can be categorized as enchantment or superstition and are not considered to be in conflict with the more formalized beliefs of Islam or Christianity.

Islam has what is called as “Five Pillars of Islam” that represent five religious obligations for individuals who claimed themselves as Muslims. The Five Pillar of Islam consists of: declaration of faith, obligatory prayer, obligatory giving of alms (zakat), obligatory fasting during the month of Ramadhan, and pilgrimage to Mecca (hajj). While these five activities portray the basics of religious observance around the world, the way by which they are done may has some differences from one place onto the next. In Indonesia, specifically, culture and demographic factors impacts the way people practice religion. It is possible to be influenced by the origins of Islam in Indonesia when nine preachers who were fundamental in spreading Islamic teachings adopted the traditional dress and used traditional songs to familiarize the public with the new religion [3]. This attempt to fit the religion into existing cultural practices can be seen as a syncretic force intended to make a new belief system to be more compatible with thencurrent practices.

Indonesian Muslims are also often to be considered as moderate. A concrete example of this can be seen in the terms used to refer to religious concepts. For example, the common name in Indonesian for the five daily prayers of Islam is sembahyang, which is often used in preference to shalat, which originates from Arabic. Sembahyang comes from a Sanskrit root and can also be applied to other prayers in any religion (Islam, Christianity, Balinese Hinduism, etc.) (Depdiknas, 2014). The original Indic concept of sembahyang was expanded to include new forms of prayer associated with later religions as they were adopted in Indonesia. Other examples can be found in language, such as the use of the term langgar to refer to a mosque. Langgar is a Malay root that exists parallel to the term masjid, which comes from Arabic [4]. A number of Arabic terms are used to refer to specifically Islamic practices, even though many of these are carried out in a way that reflects Indonesian traditions, not those of the Arab world. This circumstance has contributed to widespread observations that Indonesia Muslims tends to be moderate and flexible.

These characteristics of Indonesian Islam can be found in a range of cultural practices that incorporate Islamic beliefs with other kinds of cultural practices, regularly involving some form of mysticism. Indonesian Muslims tend to believe strongly in the value of prayer or doa. Many feel that this type of prayer can help people to gain inner peace [5] yet in addition that it can cure people of any kind of illness. Consequently, Indonesian Muslims have specific doa for each kind of ailment [6]. This practice has elements of an older belief framework where specific gods or supernatural entities were called upon for various kinds of assistance they were felt to have the capacity to address.

Furthermore, in many parts of Indonesia, various kinds of non-Islamic activities have become associated with an Islamic practice to the point where a prominent number of people see them as having the same status. For instance, many Indonesians hold a ceremony for women in the seventh month of pregnancy that is intended to guarantee that the mother and child are blessed by God. While the Quran may be read at the ceremony, the timing and ceremony itself are not related to Islam as it is practiced elsewhere in the world, and in fact comes from indigenous cultural practices that essentially originate before Islam exist in Indonesia [7]. Similar rituals that come from indigenous traditions but have been given an Islamic element are often held to give thanks to ensuring the success of important events, such as for people about to go on the hajj, to encourage rain after a period of drought, and so forth [8]. Besides incorporating Islamic elements into cultural rituals, there is another unique characteristic of Indonesian Muslims, which is the importance of the idea of takdir or fate.
Takdir explicitly alludes to the concept that each person has a lot in life that has been determined by God and must be accepted because there is no possible thing to do to change to them (Von Vacano and Schwarz, 2014). A faith in this sort of fate has been suggested to act as a source of resilience for many Indonesians, even in times of extreme stress, because it allows them to accept their experience with a certainty that God would not subject them to something they could not stand and, if they or another person dies or suffers some other kind of misfortune, it was a necessary and unavoidable thing and must be approached with resignation and acceptance. Consequently, belief in takdir allows many Indonesians to feel happy and content, even under very extreme circumstances [9]. Nonetheless, a number of observers have noted that the situation in Indonesia seems to have changed over the period since the end of the New Order government. The first years of the 2000s have been characterized by the emergence of Islam as an important social trend in the public environment, as opposed to a more personal aspect of people’s experience. It is not clear whether this represents a change in people’s beliefs or whether there is some other reason for the change, but it is the case that Islam is currently more prominent as a social force than it has been in the past. The time of reformasi [reform] which happened after the renunciation of President Suharto in 1998 was (the end of New Order Government) characterized by financial unsteadiness and social turmoil. These issues eventually settled, yet the political and social circumstance in Indonesia has remained extremely dynamic. This is a significant contrast with the Suharto era, which was characterized by high levels of social and economic stability maintained through the government period [10]. Among the many changes to the political system since the end of the New Order has been the emergence of a large number of political parties, a few of which are Islamic parties. It has been suggested that this is a reaction to a sort of moral degeneration perceived by some members of the public as well as the political elite [11].

Regardless, the importance of Islamic practices in the public sector has, by all accounts, expanding [12]. For instance, these recent years have seen a widespread move to Islamic dress among Indonesian women. Many women who did not dress in an Islamic manner in the 1990s changed to a more Islamic style that included a hijab in the 2000s. While some Indonesians have interpreted this change as a desire by women to empower themselves and address the perceived lack of morality in the public context, it is also possible to see the change in dress as another reflection of ethnic and/or cultural identity or a desire of individuals to associate themselves with a source of prestige. Regardless of the underlying motive, anecdotal evidence suggests that the change in dress convention has a strong aspect of social pressure as Indonesian society is highly conformist and people generally do not like to be different from the majority in any way that is readily observable [13].

Another manifestation of Islam in the public sphere is the abrupt popularity of syariah banking. Banking services that accord with Islamic principles interest were not popular in Indonesia during the New Order, although one Islamic bank did exist at the time. At present, by contrast, virtually every bank offers syariah services and products [14]. While this might be viewed as manifestation of Islamic inclination among the Indonesian public, it is worth noting that the Asian economic crisis of 1997-1998 that led directly to the resignation of President Suharto was accompanied by a collapse of the banking system, which severely harmed public’s trust in these institutions. The rise of syariah banking may also be seen as a reaction to any doubts in regular banks and an aspect of the same identity movement that has led to widespread regionalism and favoritism in the public environment (see Republika, 2013).

The fact that Indonesia is not authoritatively a Muslim country and acknowledge a number of religions in its national philosophy, yet the interests of the enormous Muslim population have dictated government policy in a number of areas. For instance, in the month
of Ramadhan, when Muslims are supposed to fast during daylight hours, the operation of
entertainment venues, such as bars, night and karaoke clubs, has been limited by law [15]. The
official aim of such policies is to support members of the public in participating in the tarawih
prayers held at night during the fasting month. Similar rulings in various parts of the country,
which is limiting the time operation of restaurants during daylight hours when Muslims are
supposed to be fasting and require those that do remain open to cover their windows so that
people who are fasting do not have to see others, which are not, enjoying their meals [16][17].

While it is quite easy to see manifestations of Islamic principles in the public environment
in Indonesia, it is significantly harder to explain what individuals believe. Up to the present
time, Indonesia has been comparatively free of radical activity, regardless of several terrorist
bombings in the early 2000s that were associated with Islamic groups. There has been little
support at the national level for syariah law, although such a measure has occasionally been
proposed, and the province of Aceh has implemented syariah as part of its special autonomy
arrangements [18]. Nonetheless, the impact of Islamic principles and practices on individuals
is significant and may direct a range of personal behavior. There is also assemblage of society
that is known and recognized by many individuals that envelopes a belief in supernatural
creatures, magic, traditional healing practices, folklore relating to the prophet Muhammad and
other religious figures, and a range of other phenomena not directly related to Islam as it is
practiced in the Middle East or elsewhere in the world [19]. These aspects of religious belief,
which are closely related to the individual’s cognitive and affective perceptions, contrast with
the formal expression of Islam, which largely takes the form of ritualized practice whose
outward form may be most significant [20]. Nonetheless, it should be noted that participation
in these rituals maybe a source of happiness or satisfaction for some Indonesians, in addition
to any other impacts that come from their beliefs.

The Indonesian population is comprised of people from a wide range of ethnic groups that
embraced various religions at different points in history, and Islam is one of six formally
recognized religions. The religion exists alongside a pre-existing culture. Nonetheless, most
Indonesians, as well as western observers, agreed that religion is an important social force in
Indonesia, and there is some evidence to show that Islam has become more prominent in the
last decade as an aspect of the social environment. For this reason, in order to better
understand Indonesian society and the perceptions of Indonesians about their life and
experience, an understanding of the relationship between religion and happiness is vital and
will provide important information that can support a range of social and health initiatives.

2 Methods

This study used a phenomenological approach that allows for an in-depth exploration of the
personal experience of the young people involved. The method outlined by Giorgi, which has
the benefit of allowing a comparatively unknown phenomenon to get across. This study, then,
is descriptive and allows for the utilization of Husserl’s concepts of intentionality and
phenomenological reduction. In doing so, it keeps up both, reliability to the lived experience
of the individuals involved and furthermore comprised an analysis of this experience in the
sociocultural context where it occurred.

This method involved semi-structured interviews with 12 young adults aged 18-24,
university students in Jakarta. Seven men and five women were recruited from the of
Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta (Syarif Hidayatullah State Islamic
University of Jakarta) by advertisement. All those who responded were screened by the researcher to verify their fitness to the profile for participants. All participants in this study were Muslim and were currently enrolled in an undergraduate degree in various fields, with the exception of psychology. Reason why Psychology students were excluded from this study was because they might have known the researcher, who is a member of University staff in Psychology, which might have impacted their responses. These participants were interviewed and encouraged to talk in detail concerning their views of religion, the value of religious practice and its role in their life, the things that make them happy, and the extent to which they consider them as being associated. Each interview took approximately one hour and was recorded in audio format to ensure reliability. No restrictions were placed on participants in terms of how the open-ended questions that made up the interview should be interpreted or on the type of responses they were expected to give.

In addition to being recorded, the researcher took notes that include impressions of the participant’s manner, specific terminology used, code switching between languages if observed, and other aspects of behavior that were not evident from the recordings. The interviews were transcribed, de-identified and saved on the researcher’s personal computer in password-protected files. Following transcription, phenomenological descriptive analysis using the methodology developed by Giorgi [21] was carried out in order to create a nuanced description of the participants’ experience that contains the meaning they ascribe to their experience and their interpretation of the larger concept of religiosity. The interviews for this study were conducted in Indonesian. A number of excerpts were translated by the author into colloquial English. The use of languages other than Indonesian (Arabic, English, Indonesian local languages) are indicated. All translations were checked by the experts, who is fluent in Indonesian and is a native speaker of English.

3 Religious Practices as Stress Management

The relationship between religion and happiness can be direct or indirect. One of the factors that will contribute to this relationship is the coping strategy available to the individual. Coping strategies consists of various methods that people regularly use to overcome stressful events in their lives and furthermore to manage distress that is associated with them.

In young adulthood, five dimensions have been proved related to stressful experience: life traumas, life events, chronic strain, major discrimination, and day-to-day discrimination [22]. Young people’s coping strategies can be various, based on the individual’s personality, environmental context, and the parenting style used by their caregivers [23]. Coping strategies are necessary to deal with uncomfortable situations and any related stress. Stress is any specific situation that might involve harm (in a psychological sense) or loss and challenges (Lazarus and Folkman, 1984). Stress may also be caused by horrendous incidents or personal life events (divorce, job loss, chronic illness, physical violence, poverty, sexual harassment, caregiving, etc.). A range of coping strategies is available in every situation, but individuals will pick a strategy that fits their personality and that is accessible at the time, which is the existence of cognitive and affective resources to use.

Lazarus and Folkman (1984) identify two different types of coping strategies. The first is problem-focused coping, which refers to a person’s effort to modify or change the stressor itself, such as searching a solution to the problem, asking for advice from others, or making a plan to approach the problem. The second is emotion-focused coping, in which the
individual attempts to accommodate to the stressor in order to reduce emotional distress. Examples of this second type of strategy include distraction, avoidance and denial as well as talking about the problem, accepting the problem, and focusing on the positive side. Nolen-Hoeksema, Parker and Larson [24] suggest that rumination is also a coping strategy. Rumination, which involves thinking about the problem, may result in an overly deep focus on the problem, which may interfere with effective coping. However, if rumination involves discussing the problem with another person, coping may be more effective.

Aspects of coping can be divided into two groups that can be viewed as approach strategies, that include problem solving and seeking social and emotional support, and avoidance strategies, such as denial, distraction, blame, behavioral engagement, and substance use. While avoidance strategies can be considered maladaptive ways to overcome stress, approach strategies are generally seen as adaptive [25].

Religious coping, which possibly involve attending formal religious services, reading religious texts, praying, and so forth, is considered an important form of positive coping strategy. Religious coping is individual response by involving God to deal with adversity and finding a solution. The indicator of religious coping consist of working collaboratively with God, seeking God’s love and care, seeking spiritual support from others, and reappraising a situation in a magnanimous way [26]. This is positive religious coping, which is associated with strong faith in God. On the other side, it can also be the case that people hold God accountable for their problems, which is called negative religious coping. This type of negative coping may be observed in people who think that God should not let bad things happen to people who believe in Him, and may interpret negative experience to mean that nothing good can happen out of problems. Pargament [27] concludes that positive religious coping strategies are related to self-esteem, life satisfaction and quality of life. On the contrary, negative religious coping tends to be associated with more depressive symptoms.

Pargament et al. [28] identify several forms of both positive and negative religious coping. The positive strategies include: (1) religious purification/forgiveness; (2) religious direction/conversion; (3) religious helping; (4) seeking support from other members; (5) collaborative religious coping; (6) religious focus; (7) active religious surrender; (8) benevolent religious reappraisal; (9) spiritual connection; and (10) marking religious boundaries. The negative strategies include: (1) spiritual discontent; (2) demonic reappraisal; (3) passive religious deferral; (4) interpersonal religious discontent; (5) reappraisal of God’s powers; and (6) pleading for direct intercession. These are useful categories of behavior that can help to identify actions that may be associated with religious belief and help to understand how an individual applies his/her religious interpretations to experience and may have predictive value. They also represent categories that can be applied in analyzing a person’s past reactions to events and contribute to an overall assessment of religious feeling.

Wu and Liu (2014) argued that positive religious coping has many benefits and furthermore can improve mental health. This type of coping can lead to positive emotions, inner peace, comfort, higher self-esteem, forgiveness, kindness and altruism. Additionally, religious coping activities include private religious acts such as prayer or reading a holy book and also public religious activities that include participating in organized activities, performing religious rituals, or doing social work and helping others. People often fall back on these religious coping strategies when they have negative experiences; their religious feelings may not be evident under other circumstances when coping is not required [29].

Studies also show that religion is one of the individual factors that seems to contribute to positive emotion. It shows that individual with strong religious beliefs may be happier than others for a number of reasons. This issue has been given serious consideration
within the field of psychology. First, religion may help and support people in ascribing meaning to life and believing that good things will happen in the future (Seligman, 2002). Individuals may gain confidence in managing stressful situations because they believe that the stressful event is a part of God’s plan and can see it as a positive opportunity to gain wisdom and achieve personal maturation [30]. Second, involvement in routine attendance at religious services and being part of a religious community provides people with social support, which in turn may make people happier as well. People who feel a close proximity to God tend to be happier compared to people who don’t believe in God (see Rosmarin, et al., 2009).

Several empirical investigations have found positive correlations between religiousness and happiness, and this is typically seen as proof of the universal advantageous of religion. While interest in the relationship between religion and happiness has been great and can be seen as part of the concern with positive psychology, the results of scholarship in this area have been disputable. A number of studies have shown a consistent positive relationship [31][32][33][34][35][36]. Other studies have not shown this type of result [37][38][39][40][41][42].

These studies made use of a range of measures and approaches and, as a result, their findings are difficult to compare. In an attempt to resolve this problem, Lewis and Cruise [43] reviewed two sets of studies that were undertaken in a rigorous manner using the widely accepted Francis Scale of Attitude toward Christianity [44] and the Oxford Happiness Inventory [45]. A second set of studies used the Francis Scale and the Depression–Happiness Scale [46]. An analysis by Lewis and Cruise [47] indicated that eight of nine studies using the Francis Scale of Attitude toward Christianity, which is seen as a measure of religiosity, and the Oxford Happiness Inventory found a positive association, while one showed no association. Of five studies that use the Francis Scale and the Depression-Happiness Scale, four found no association between religion and happiness. Lewis and Cruise further noted that the finding of no association is consistent with other work that attempted to operationalize the definition of religiosity [48][49].

In evaluating the work on the relationship between religion and happiness, Lewis and Cruise [50] noted that there are some inconsistencies between studies, such as the difference method used in those studies. They also suggest that cross-sectional research has been used to many times and heavily rely upon, yet the findings from this work may be limited in application. They also recognize a need for other types of study design and also for consideration of factors that may mediate both religiosity and happiness. The difficulty in operationalizing relevant concepts and identifying measures that will accurately capture the experience of individuals and the nature of the phenomena of interest is a recognized problem in the study of religiosity and happiness. Part of this difficulty is a result of the highly personal nature of experience and the impact of personality on perception. For this reason, this study takes a phenomenological approach that will allow for the elucidation of individual interpretation and understanding among young people in Indonesia. It is expected that this will provide insight into the nature of happiness in the context of Indonesian Islam and will give a better understanding of happiness as a universal human experience.

4 Discussion

The participants in this study face many of the stressors usually related with their age, which consists of, concern about future employment, relationships with family and friends,
romantic problems, problems in their studies, and so forth. Life in Indonesia’s capital is very
difficult as well; extremely high population density is associated with extreme traffic
problems, environmental degradation, high cost of living, intense competition for
opportunities, and other issues that characterize major cities in Asia [51]. Several participants
described the things that upset them as follows:

“Kuliah . . . tidak bisa melupakan hubungan pacaran masa lalunya yang telah
berjalan cukup lama namun karena agama melarang dan pasangannya pergi begitu saja . . .
kalau teringat suka stres.”

[(Even though) I was going to class, I couldn’t forget my relationship with my old
boyfriend that went on for a long time. Religion forbade it, and he left me just like that.
Whenever I think about it. It makes me stressed.]

Participant 4

Deadline tugas, banyak tugas kuliah yang deadlinenya bersamaan, sulit membagi
waktu antara kuliah dan organisasi.”

[I have assignment deadlines, all my assignments are due at the same time, and it’s
hard to divide my time between my classes and my organization.]

Participant 10

“When my parents are mad at me (because of) all the classes I still have to take, I
feel like it’s only me they are angry with. They are never mad at my two younger brothers.”

Participant 12

For some of the participants in this study, religion helps them to take the edge off
their problems. For those individuals, it also seemed to support resilience and help them
overcome with negative events, for example:

“Upaya untuk mengatasi stres biasanya menceritakan semua masalahnya kepada
orangtua. Lalu wudhu, sholat dan membaca Al Quran sampai akhirnya lupa masalahnya.”

[I usually try to overcome stress by telling all my problems to my parents. Then I do
wudhu [ritual washing before praying], pray, and read the Quran until I forget what was
bothering me.]

Participant 4

“Terlalu banyak hal yang harus dikerjakan, cara mengatasi mendengarkan orang
mengaji dan melihat drama Korea. Agama bisa membantu mengatasi stres.”
[If I have) too many things to do, I manage by listening to (a recording of) someone reciting the Quran and by watching Korean drama series. Religion can help overcome stress.]

Participant 5

“Cara mengatasi stress dengan menyendiri dan menarik diri dari lingkungan untuk sementara, ibadah atau berdiam diri di masjid.”

[I deal with stress by going off by myself and withdrawing from things for a while, (then) I pray or meditate at the mosque.]

Participant 7

“When I have a problem or burden and have to deal with it right away, I have always coped by reciting the Quran and praying.

Participant 8

“Agama membawa kepada ketentraman jiwa.”

[Religion gives you serenity.]

Participant 3

Some of the participants felt that religion could be used as a means to cope with stress, but other participants specifically stated that religion was not much help in dealing with their problems. They preferred to do activities those unrelated to religious practices. These participants based their answers on their experience that had showed them that religion did not provide enough support. Some of them commented that they used to pray, fast and give alms, but these activities did not suggest a solution to their problems or help them manage their emotions. The participants described this as follows:

“For mengatasinya berusaha untuk mengatur waktu sebaik-baiknya, jalan-jalan, baca novel, nonton dvd.”

[To deal with stress, I try to manage my time as best I can, go out, read novels, or watch DVDs.]

Participant 3

“Mengatasi stres dengan mendengarkan musik, shopping.”

[I deal with stress by listening to music and going shopping.]
Participant 10

“Upaya untuk mengatasi stres biasanya menceritakan semua masalah kepada orangtua.”

[I try to deal with stress by talking to my parents about what is bothering me.]

Participant 4

“Cara mengatasi mendengarkan orang mengaji dan melihat drama korea.”

[One way I deal with stress is to listen to (recordings of) people reciting the Quran and watching Korean (TV) dramas.]

Participant 5

“Cara mengatasi stres dengan menyendiri dan menarik diri dari lingkungan untuk sementara.”

[I deal with stress by going off by myself and leaving the situation for a while.]

Participant 6

It is a possibility that stress in young adults lead to destructive behaviour, such as suicide or drug use and may affect their academic performance. For this reason, it is important to understand the situations that lead to stress in young people. When being asked about this, most of the participants were familiar with stress and felt that it is common among university students in general.

“Stres jika tidak memiliki jalan keluar dari masalah yang dihadapi, bingung mau melakukan apa, tiba tiba bisa sakit maag (psikosomatis).” [Stress is when I can’t find a way out of my problems, I’m confused about what to do; I might suddenly get a stomach ache (which is psychosomatic)].”

Participant 4

“Terlalu banyak hal yang harus dikerjakan. .. tidak punya uang dan jauh dari orangtua.”

[Stress is when there are too many things to do. . . when you don’t have money are far away from your parents.]

Participant 5

“Mamilik tekanan, banyak memiliki masalah yang sulit.”

[It’s when you’re under pressure and have a lot of complicated problems.]
Participant 6

For several of the participants, stress was strongly connected with time pressure and the volume of demands they faced. They were also aware of the potential for it to cause physical symptoms. One participant, for example, spoke repeatedly about loneliness as a source of stress.

“Kurang perhatian dari orangtua karena orangtua terlalu sibuk kerja. . . Merasa kesepian; tidak memiliki kedekatan dengan orangtua dan teman, merasa tidak punya sahabat dan terkadang merasa kalau teman-temannya jahat.”

[My parents don’t have much time for me because they are busy with work. I feel lonely. I don’t have that closeness with my parents and friends. I felt like I don’t have (real) friends and sometimes think my friends don’t like me.]

Participant 2

“Jadi aku di rumah ya sendirian gitu. Kan kakakku sekarang sudah kerja juga, jadi aku merasa lebih kesepian lebih sendirian di rumah.” [So I’m always home alone. My sister has a job now, so I’m lonely alone in the house.]

Participant 2

In traditional society, it was unusual for people to be alone, and being by oneself is still considered both undesirable and also inappropriate. Yet, abrupt social change, such as changes in employment, the time pressures, and travel distances involved in living in a very large city like Jakarta, have changed the pattern of many people’s daily life. Consequently, loneliness is a problem for all age groups, and it is a source of stress that a majority of Indonesians are incompetent to overcome [52].

The participants in this study stated that they believe religion has made them more able to manage their emotions and stress and be more resilient. A number of them use prayer and recitation of Quranic verses as a way of relieving pressure that they feel. Some of them choose to become a member in religious groups, which they believed would support them during periods of stress. Being part of a group for these participants provided a source of support and reassurance because they felt that they would always have people to turn to who would stand by them. In some cases, however, the views of such groups were more rigid than the participants presumed could also become additional source of stress and unhappiness. In this sense, religious activity did not make the participants happy and, in fact, seemed to amplify the internal conflict they already had to struggle with.

For other participants, religion did not seem to help in managing their emotions and stress. They expected God to answer their prayers right away. When this did not come true, they tended to put blame on God for not helping them to overcome their difficult times. This expectation seemed to have developed over the course of their lives and reflects the way in which they, and many Indonesians, understand religious teachings. A number of the participants seem to consider prayer as a transaction with God where God was expected to fulfill the content of prayer in exchange for the act of praying. When this did not occur, the participants felt disappointed and at a loss. However, this situation was often interpreted as an
indication that their prayers were inadequate or not performed correctly; the participants did not appear to question the validity of their expectation.

Interestingly, for some participants, several religious practices could also be a source of stress. For example, many of the female participants felt pressure to wear Islamic dress, which stands out in Indonesia because of the headscarf typically used by women in this context. This type of dress is associated with a number of social expectations. For example, people who are viewed as religious based on their manner of dress are also expected by others to limit social interactions with the opposite sex and not participate in romantic relationships. This view in Indonesian society in general and social disapproval experienced by the participants when their behavior did not conform to the expectations of others was also a source of stress and a constraint felt by many of the participants. Another participant set himself a target for his own religious practice based on the ideals and views of the more orthodox segment of the community, and experienced stress if he could not achieve his set targets for prayer, Quranic recitation, or other activities. These and other participants saw religious practice as a constraint that did not help them in overcoming or managing stress. Instead, they felt restricted by the requirements of religious practice, based either on their own interpretation or on the social norms of the community, which did not allow them to do the things they wanted to, in particular limiting their social interactions.

Like many Indonesians, these participants had been taught from childhood that praying, reciting the Quran and taking part in other religious activities should make them feel calmer and help find solutions for their problems. A few participants had tried to learn more about the meaning of religion and believed that God’s help would come to them in some form. This encouraged them to find other ways to overcome and manage stress. In conclusion, most of participants were aware that religion may not be the only resource to cope with difficulty and that they could use other methods as companion that might also be effective.

As noted above, the practice of using prayer to ask God for what they need or want is common in Indonesia. For example, a type of group prayer that takes place in a public context, referred to as istighosah, is held when there is a drought, or the community is facing a threat or danger (from natural disaster, for example). A similar phenomenon was reported by some participants at a personal level. For one participant, being more mindful in her prayer and being more consistent in religious activities led to self-acceptance, and the participant felt grateful for what she had. This participant had tried other approaches to cope with stress yet choose religious practices as her coping strategy.

Other participants only use religious practice as a last resort when other strategies had not produced the result they hoped for. Interestingly, the participants expressed a belief that God always listened to their prayers, even when He did not answer them, which also reflects an aspect of religious belief that is generally held in Indonesia.

References


The role of Self-efficacy, Positive Affect and Social Support on Drug Residents’ Resilience

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Abstract. Undergoing a rehabilitation program is a long process for drug residents, therefore resilience is needed to complete the program. This study aims to determine the effect of self-efficacy, positive affect, and social support on the resilience of drug residents. There were 221 drug residents at rehabilitation institutions in Bogor and Jakarta who participated in this research. They completed Connor-Davison Resilience Scale (CD-RISC) developed by Connor and Davidson [5], Generalized Self-efficacy Scale (GSE) developed by Schwarzer and Jerusalem [30], Positive and Negative Affect Schedule (PANAS) developed by Watson, Clark, & Tellegen [7], and The Social Provision Scale developed by Cutrona and Russell [28]. Confirmatory Factor Analysis was used to test the construct validity of measurements, and multiple regression analysis techniques to test the model. The results indicate that there was a significant effect of self-efficacy, positive affect, and social support on the resilience of drug residents (R²=.58). This finding suggests rehabilitation institutions to maintain positive affect, develop self-efficacy and confidence among residents to enhance their resilience during rehabilitation program. The result also revealed that guidance is the significant type of social support that influence resilience.

Keywords: Self-efficacy; positive affect; social support; resilience; resident of drug abuse rehabilitation

1 Introduction

Resilience is a factor that enables a person to produce, encourage, and even become stronger through difficult circumstances. For a resident of drug abuse rehabilitation, having good resilience is a very important thing to be able to complete all rehabilitation processes. Rehabilitation is a long and not easy process for drug residents. In that long process, some of the problems that often arise in rehabilitation were residents who fled, until the suicide attempt because they could not stand the rehabilitation process.

There are two psychological factors associated with resilience, risk factors and protective factors [1]. Risk factors are factors that increase the likelihood of maladaptation, while protective factors are factors with characteristics that can improve adaptability. Protective factors include life satisfaction, optimism, positive affect, self-efficacy, self-esteem, and social support. The purpose of this research is to investigate the effect of self-efficacy, positive affect, and social support on the resilience in resident of drug abuse rehabilitation.
2 Theoretical Background

2.1 Resilience

Resilience is one of personal characteristics that describe individuals' ability to overcome change or misfortune successfully [2], to stand firm and adapt in difficult circumstances [3][4], expressed resilience as the quality of a person's ability to survive, adjust to difficult conditions, and be able to continue life after experiencing unpleasant things or situations with heavy pressure.

According to Connor dan Davidson [5], resilience involved 5 components: (1) Personal competence, high standards and tenacity that supports someone to feel as someone who is able to achieve goals in situations of setbacks or failures, (2) belief in self, have a tolerance for negative effects and strong in dealing with stress that related to calmness in the face of stress, (3) accept changes positively and can make a safe relationship with others that related to adaptability while facing changes, (4) control or self-control in achieving goals and how to ask for or get help from others, and (5) spiritual influence, belief in God and destiny.

Self-efficacy is one of the internal factors that affect resilience, because it affects someone's confidence in their ability to organize tasks to achieve a certain goal, it will help each individual to be able to use well in every difficult problem. The results of the Sagone and Caroli [6] study showed results that showed a positive effect of self-efficacy on resilience. Other internal factors that also influence resilience are positive influences. Positive Affect (PA) reflects some people who are passionate, active, and alert. High PA is a state of high energy, full concentration, and pleasant relationships with other individuals, while low PA is characterized by sadness and lethargy [7].

Based on previous research, Smith et. Al. [8] state that it is the relationship between positive influence and resilience. Zautra et. Al. [9], produce findings that produce individuals with a high positive influence, characterizing individuals with high resilience. In addition to internal factors that affect a person, there are also external factors, namely social support. The results of the research by Hee Lee et. al [10] states that one of the external factors that support important resilience is social support. The results of Schultz et. Al. [11] state positive social support with a degree of resilience. In the results of his research also explained the types of higher social support.

2.2 Self-efficacy

According to Bandura, the theory of self-efficacy enforces that all forms of processes of psychological and behavioral change through changes in an individual's perception of self-mastery are called self-efficacy [12]. Self-efficacy is initially defined as a type of expectation that is almost specific and is related to an individual's belief in his ability to perform certain behaviors or sets of behaviors needed to achieve a certain outcome [13]. The definition of self-efficacy is certainly expanded, but still refers to the definition that self-efficacy is an individual's belief in his ability to control events that affect his life [14]. Bandura [15] also states that self-efficacy is an individual's belief in his ability to mobilize motivation, cognitive resources, and actions needed to control task demands. Thus, self-efficacy refers to "not an assessment of the skills an individual has, but an assessment of what an individual can do with the skills he has" [16].
2.3 Positive affect

The dominant two dimensions consistently appear in studies of affective structures, both in the United States and in a number of other cultures. This dimension appears as the first two factors in the analysis of factors about mood with self-rated and as the first two dimensions in the multidimensional scale of the mood [17][18]. Watson and Tellegen [19] have summarized relevant evidence and presented a model of two basic consensual factors called positive affect and negative affect and have been used more broadly in the mood literature with self-report. The terms positive affect and negative affect may indicate that these two mood factors are opposite (highly correlated).

Positive and negative affect actually appears as a very distinctive dimension that can be described meaningfully as a different dimension in the analysis of influence factors. Mood is a condition that has positive affect and negative affect [20][21]. Positive Affect (PA) reflects the extent to which a person feels enthusiastic, active, and alert. High PA is a state of high energy, full concentration, and pleasant relationships with other individuals, while low PA is characterized by sadness and lethargy. Conversely, Negative Affect (NA) is a general dimension of subjective stress and unpleasant involvement that covers a variety of unpleasant moods, including anger, humiliation, disgust, guilt, fear, and nervousness, with low NA being a calm state [22].

2.4 Social support

Social support according to Sarafino & Smith [23] is a comfort, concern, appreciation, or assistance obtained by individuals from other individuals or groups. According to Reitschlin, et. al. [24], social support can come from parents, spouses or lovers, siblings, social or community contacts or even from loyal pets. Sarason, et. al. [25] states that social support is the presence of a number of people who can be relied on by individuals when the individual needs help and there is a degree of satisfaction with the support received. According to Cutrona [26] social support can be defined and applied in many forms, which can be felt as a protective source against things that are detrimental to both physical and psychological health. Social support is the provision of information that will make a person feel himself cared for, loved, respected, and valued [27].
There are six dimensions of social support according to Weiss [28], including: (1). Attachment This type of social support is where there is a feeling of closeness that is emotionally attached to other individuals who provide a sense of security for those who receive it. Individuals who receive this type of social support feel calm, safe, and peaceful which is shown by being calm and happy. The most frequent and common source of this type of social support is obtained from spouses, close friends, or family members. (2). Social integration (social integration) In this type of social support allows one to get a feeling of belonging to a group. Where there is the same feeling of interest, concern and recreational activities. Usually obtained from friends and this type of support can provide comfort, security, satisfaction and identity. (3). Reassurance of worth (recognition) In this type of social support a person is recognized for his expertise. Where individuals also get awards from other people or an institution. Sources of this type of social support can come from families, schools or organizations and institutions or agencies. (4). Reliable alliance (dependability to be reliable) In this type of social support individuals feel confident that there are other people who can be relied on to help adjust problems that are visible. Fulfillment of this aspect of support can be sourced from family members or peers. (5). Guidance (guidance) This type of support is in the form of work relations or social relations. Where in the relationship allows individuals to get information, advice and advice needed to meet needs and overcome the problems at hand. This type of support can be sourced from teachers, mentors, elder figures, or parents. (6). Opportunity for nurturance (opportunity to feel needed) This type of support is in the form of a feeling that other people depend on themselves to get their welfare. Fulfillment of this aspect is usually obtained from children and couples. Although in this need a person provides social support and instead receives social support, providing social support to others is also associated with better health. In addition, giving and getting help also goes through the same mechanism of cognition.

3 Methods

Participants in this study were drug residents who were attending a rehabilitation program in the Jakarta and Bogor areas, namely the KARISMA Foundation, BNN Lido Bogor, RSKO Jakarta, and the Azalea Recovery Foundation.

3.1 Participants

The sample in this study amounted to 221 people, where the amount was adjusted to the needs of the study as well as the time, energy and research funding. The characteristics of the sample in this study were addicts or victims of drug abuse who were undergoing a program in a rehabilitation center, which was called a drug resident.

3.2 Data collection
The Drug Resident who participated in filling out the questionnaire in this study was a resident at the primary stage. The stage where residents begin to socialize and join structured communities that have hierarchies, daily schedules, group therapy, individual counseling, and group counseling as supporting media for self-change. Data collection in this study uses a questionnaire filled in classically. The sampling method in this study was nonprobability sampling by convenience sampling technique. To measure the resilience of the measuring instrument used is The Connor-Davidson Resilience Scale (CD-RISC) by Connor and Davidson [29], which contains 25 items. The scale model of this gauge is likert scale 1 to 5 (Disagree, Less Agree, Agree Agree, Agree, Strongly Agree) and based on 5 aspects of resilience according to Connor & Davidson, namely personal competence, trust in yourself, accept change positively self-control, and spiritual influence (in Singh & Yu, 2010). Then to measure self-efficacy in this study will use the GSE (Generated Self-efficacy Scale) designed by Schwarzer and Jerusalem [30]. GSE comes from Germany and has been adapted to different cultures. This scale consists of 10 items with likert models on a scale of 1 to 4. This gauge has an alpha reliability index ranging from 0.75 to 0.90. Then the positive affect variable uses the Positive and Negative Affect Schedule (HOT) measure developed by Watson, Clark, & Tellegen [31]. This measurement scale consists of 20 items selfreport measure that affect positive and negative (10 items per construct). This measuring instrument is used because based on the theory by Watson, Clark, & Tellegen states that positive affect and negative affect are two different dimensions, so that in this study using this measure to measure positive affect. This measurement scale has a satisfactory alfaronbach coefficient ranging from 0.86 to 0.90.

To measure social support in this study, we will use the measurement scale of The Social Provision Scale [32] based on the six components that form social support, namely: Attachment, Social Integration, Reassurance of Worth, Reliable Alliance, Guidance, and Opportunity for Nurturance. This scale consists of 24 items with a Likert model scale 1 to 4. All the measuring instruments are tested for validity with CFA by using 3 criteria for valid items, namely: the factor load cannot be negative, t-value≥ 1.96 or≥ - 1.96 and the number of correlations Maximum error between items 3.

3.3 Data analysis

This study uses multiple regression analysis consisting of 1 DV and 8 IV. Resilience becomes a dependent variable. Self-efficacy, positive affect, and social support as independent variables. The dimensions of social support (attachment, social integration, reassurance of worth, reliable alliance, guidance, and opportunity for nurturance).

4 Results

4.1 Role of Self-efficacy, Positive Affect and Social Support on Resilience

To find out the percentage (%) of the dependent variable variance explained by the independent variable using R square analysis.

| Table 1. R Square |  |  |
In table 1, it can be seen that R Square is 0.589 or 58.9%. That is, the variance proportion of resilience explained by self-efficacy, positive affect, attachment, social integration, reassurance of worth, reliable alliance, guidance, and opportunity for nurturance is 58.9%, while the remaining 41.1% is influenced by other variables outside of research this. To test whether all independents have a significant effect on resilience. The F test results can be seen in table 2. below:

### Table 2. Anova

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Regression</td>
<td>11891.470</td>
<td>8</td>
<td>1486.434</td>
<td>37.910</td>
<td>.000*</td>
</tr>
<tr>
<td>Residual</td>
<td>8312.439</td>
<td>212</td>
<td>39.210</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>20203.909</td>
<td>220</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), self-efficacy, positive affect, attachment, social integration, reassurance of worth, reliable alliance, guidance, opportunity for nurturance

b. Dependent Variable: R

Based on the F test in table 2, it can be seen that the value of p (Sig.) In the far right column is p = 0.000 with a value of p <0.05. So, thus the null hypothesis which reads "there is no effect of self-efficacy, positive affect, and social support (attachment, social integration, reassurance of worth, reliable alliance) for resilience" is rejected. That is, there is a significant positive influence on self-efficacy, positive affect, and social support (attachment, social integration, reassurance, reliability, guidance, opportunity for nurturance) to resilience.

The next step, the authors look at the regression coefficients of each IV. If sig <0.05, the regression coefficient is significant, which means that the independent variable has a significant effect on resilience. The magnitude of the regression coefficient of each independent variable on resilience can be seen in table 3.

### Table 3.

<table>
<thead>
<tr>
<th></th>
<th>B</th>
<th>Std. Error</th>
<th>Beta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (Constant)</td>
<td>-5.81</td>
<td>192</td>
<td>-882</td>
</tr>
<tr>
<td>Self-Efficacy</td>
<td>.581</td>
<td>56</td>
<td>.494</td>
</tr>
<tr>
<td>Positive Affect</td>
<td>.193</td>
<td>52</td>
<td>.184</td>
</tr>
<tr>
<td>Attachment</td>
<td>.041</td>
<td>67</td>
<td>.035</td>
</tr>
<tr>
<td>Social Integration</td>
<td>-.041</td>
<td>57</td>
<td>-.042</td>
</tr>
<tr>
<td>Reassurance of Worth</td>
<td>.098</td>
<td>51</td>
<td>.102</td>
</tr>
<tr>
<td>Reliable Alliance</td>
<td>.041</td>
<td>72</td>
<td>.036</td>
</tr>
<tr>
<td>Guidance</td>
<td>.228</td>
<td>70</td>
<td>.191</td>
</tr>
<tr>
<td>Opportunity for Nurturance</td>
<td>.317</td>
<td>033</td>
<td>.015</td>
</tr>
</tbody>
</table>
Based on table 3, the significance of each independent variable is seen from the Sig. Sig value. <0.05 indicates that the resulting regression coefficient is significant. The results obtained show 3 significant regression coefficients, namely selfefficacy, positive affect, and guidance. While the other 5 variables are attachment, social integration, reassurance of worth, reliable alliance, and opportunity for nurturance do not show a significant regression coefficient.

4.2 Role of self-efficacy on resilience

Obtained a regression coefficient of .581 with a significance level of .000 (sig <0.05). Thus, the null hypothesis which says there is no effect of selfefficacy on resilience is rejected. This means that the variable self-efficacy has a significant effect on resilience. The direction of the positive coefficient explains that the higher the variable self-efficacy, the higher the resilience.

4.3 Role of positive affect on resilience

Obtained a regression coefficient of .193 with a significance level of .000 (sig 0.05). Thus the null hypothesis that reads no effect of attachment on resilience is accepted. This means that the attachment variable has no significant effect on resilience.

4.4 Role of social support on resilience

Obtained a regression coefficient of -.041 with a significance level of .473 (sig> 0.05). Thus the null hypothesis which says no influence of social integration on resilience is accepted. This means that the social integration variable has no negative effect on resilience. Obtained a regression coefficient of .098 with a significance level of .055 (sig> 0.05). Thus the null hypothesis that reads no effect of reassurance of worth on resilience is accepted. This means that the variable reassurance of worth has no significant positive effect on resilience. Variable reliable alliance Obtained a regression coefficient of .041 with a significance level of .567 (sig> 0.05). Thus the null hypothesis that sounds there is no effect of reliable alliance on acceptable resilience. This means that the reliable alliance variable has no significant positive effect on resilience. Variable guidance Obtained a regression coefficient of .228 with a significance level of .001 (sig 0.05). Thus the null hypothesis which says there is no influence of opportunity for nurturance on resilience is accepted. This means that the opportunity for nurturance variable has no significant positive effect on resilience.
5 Discussion

The focus of this research is to find out the factors that can influence the resilience of drug residents. Based on the data obtained shows R square of 0.589 or 58.9%. This means that the variables self-efficacy, positive affect, and social support influence the change in variable resilience by 58.9%. Thus the change in the resilience variable amounting to the remaining 41.1% can be explained by variables other than self-efficacy, positive affect, and social support.

Self-efficacy has a significant influence on the resilience of drug residents who are in the process of rehabilitation. The level of individual confidence in his ability to control events in an individual's life affects resilience. This is consistent with the discussion in previous studies [33] stating that resilience arises or grows from self-confidence in an individual's ability to control events in his life, ability to overcome changes, and problem solving skills. An individual's confidence in his ability to control events in his life depends on his personality and skills in problem solving in the individual.

In this study, the authors saw confidence in the ability of respondents to be obtained from various activities held by rehabilitation centers. Activities held by rehabilitation sites such as individual counseling or group counseling, so that from these activities the respondents get motivation in themselves to believe in their abilities. Then religious activities, where respondents get spiritual enlightenment so that they can increase motivation in the respondent to believe in their ability to control events in their lives.

Positive affect also has a significant influence on resilience of drug residents who are following the rehabilitation process. Affection that reflects the extent to which someone feels enthusiastic, active, and alert influences resilience. This is consistent with the results of a previous study by Smith et. al. [34] states that there is a positive relationship between positive affect and resilience. In addition, Zautra et. al. [35], also produces consistent findings that individuals with positive affect are high, characterizing individuals who are more resilient in facing difficult conditions. A sense of enthusiasm, active and alert for the respondents in the study was also obtained from the rehabilitation center, where residents were indeed nurtured to be more independent and accountable to themselves.

Every active, enthusiastic and alert resident will be assessed by someone who is called a major in rehabilitation, if the resident shows enthusiasm, is active and is aware of the rewards obtained. This increases resident motivation in building enthusiasm, active and alert during the rehabilitation process. In addition, positive affections on respondents also grew out of activities in rehabilitation that were carried out regularly, discipline, and together. As among them there are morning meetings and function activities carried out every day by the residents. In this study there is a dimension of social support that affects resilience, which is positive. Guidance or guidance is one form of support that allows individuals to get information, advice, or advice needed to meet needs and overcome problems faced. That this type of support comes from teachers, mentors, or parents. Respondents in this study, namely residents received good guidance in the rehabilitation center. Guidance at the place of rehabilitation has been given since the first day the resident joined the rehabilitation program. This support is sourced from major and / or counselors who are in charge of rehabilitation. Based on previous research, shows that social support has a positive effect on resilience [36].
In this study, attachments did not have a significant effect on resilience. Attachment or attachment in question is where individuals get emotional closeness so as to create a sense of security for the individual. Social integration is the feeling of having interest, and the same activity also does not have a significant effect on resilience. Reassurance of worth is the recognition of the environment that an individual is a valuable person and has the ability to do something that also does not have a significant effect on resilience. Reliable alliance, namely the belief that there are other people who can be relied on to help adjust problems also have no significant effect on resilience. Opportunity for nurturance, namely the feeling that other people depend on themselves to get welfare does not have a significant effect on resilience.

The source of support above does not have a significant effect on resilience, usually obtained from a partner, friend, or family. The author sees residents as respondents lacking in attachment to other residents, this can be due to the duration of residents in different rehabilitation so that it creates less mutual trust in other residents because residents are fairly new to each other in rehabilitation.

The strength of this study is to use drug resident respondents with a considerable scope, namely drug residents in several institutions in the Jakarta and Bogor areas. The limitation in conducting this research is in dealing with residents, because there are some residents who did not fill out the questionnaire properly. It needs good ability to communicate with the resident in order to provide the information needed, as well as the accuracy to check the questionnaire that has been filled by the resident to be sure to have filled all the information needed.

6 Conclusion

Based on the results of the research data analysis, the conclusions that can be drawn from this research are that there is a significant positive influence together from self-efficacy, positive affect, and social support to the resilience of drug residents. Then based on the results of a minor hypothesis test that tests the significance of each regression coefficient on the dependent variable, three variables are obtained with significant positive influences namely (1) self-efficacy, (2) positive affect, and (3) social support. In the social support variable, there is only one dimension that has a significant influence, namely guidance, and the other five dimensions do not significantly affect resilience, namely attachment, social integration, reassurance of worth, reliable alliance, and opportunity for nurturance.

References


Does the Religious Coping has an Effect on Perceived Stress?

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Abstract. There are various coping stress strategies, one of the oftenly used coping stress strategy in Indonesia is religoius coping. The purpose of this study was to examine the effect of religious coping on reducing stress. The study applied a quantitative method using multiple regression analysis. The current study involved 354 participants in the congregation of one of the religious leader in Indonesia, named Halimah Alaydrus. The results of this study revealed that there is a significant effect of religious coping on reducing stress (r square = 0.157, sig. < 0.001). As to the finding of this study, it is recommended to apply the religious coping in releasing the stress.

Keywords: Religious coping, Stress, Human life, Problem.

1 Introduction

Stress is a common problem that does occur in human life and it is an inevitable. Every person will face and experience the stress [1]. The stress can occur in each of human development phases, including in the phase of early adulthood [2]. This phase is one of the vulnerable phases of human life which is the period with a lot of problems that can cause stress, a lot of emotional tension and changes in everyday life. The stress is endanger, and therefore need to be released. One of the psychological factors that can reduce or even eliminate stress is through coping stress [3].

1.1. Stress

Stress has three different meanings [4], first, stress seen as a stimulus; is considered as external factors, interpreted as stimulus originating from the environmental situations which felt so pressing. Second, stress seen as a response; is a stress that is seen as a response or body response that is specific to the cause of stress, which affects a person's psychological state and perceived tension, this considered as an internal factor. Third, seen as a physical body stress; is a stress that is no longer seen as a stimulus or response, but seen as a process, which destroys and causes problem. Given the broad area of study on stress, in this study the researcher will focus on the stress as a stimulus.

Stress as a stimulus is stress experienced by person that comes from the stressful environmental situation [5]. The person is simply receive the stimuli without any prior process of assessment [6]. Furthermore according to Bartlett [7], various pressures events that are
occur in the surrounding environment can be a source of stress. The stimulus can be the causes and determinants of various health problems if they occur largely and frequently. Bartlett also explains that stress as a stimulus are not focused on other aspects, but the focus are more on the sources of stress, and therefore the source of stress is known as "stressors" [8]. In accordance with the given name as a stressors, the stressor act as trigger, giving stimuli and encouragement to someone and therefore the stress occurs.

Stress is also defined as an individual response toward the stressors, i.e. in the environment or events that threaten a person and become a burden in an individual's coping abilities [9]. Furthermore Lazarus & Folkman [10] also explains that the stressor on stress as a stimulus are contains of a variety of things that occur in the life of a person with a stressful nature.

Based on the description above, the researcher uses the theory of Cohen & Williamson [11] to explain stress, which is interpreted as a description of the extent to which an individual evaluates events in his/her life that tend to be sudden and unpredictable, uncontrollable, beyond one's supervision and beyond the standards or limits that should and which usually occur in a person's life. As commonly known, the stressors in life cannot be predicted when it will come, and also cannot be controlled. The stress are also inevitable, the person cannot choose him/her self to be free from stressors in their life. Furthermore, the stress also cannot be known the the term of amount, is it exceeds the limits of one's ability or not.

1.2. Religious coping

Coping is the ability of person’s needs to overcome, resolve and deal with a threatening event or situation [12]. Moreover, according to Lazarus & Folkman [13] coping is a person's ability to manage the events, circumstances, and situations in order to solve the life's problems and find the solutions and ways to reduce the stress. Coping can also be explained as a person's process in regulating the differences in resources possessed by demands being faced in stressful situations [14]. Furthermore Stone & Neale, [15] conducted a study of the measurement of coping behavior commonly used by person in living their daily lives. It was found that there were eight behaviors that usually person carried out when facing the problems, these are 1). Doing damage to himself or to others, 2). Limiting the situation and circumstances, 3). Direct action to solve the problems, 4). Catharsis of the problems 5). Accept the problems, 6). Seek social support from the neighbors or surrounding 7). Relax, and 8). Religion, i.e. the effort to get closer to God the almighty.

In line with the research on religion, Wong & Wong, [16] in their research found that in this life there are many people who try to solve various problems by getting closer to the Supreme Regulatory of life, which is the God almighty that perfectly creates, makes and regulates the universe. Through a self-approach to God almighty, person have a new hope, and he/she believe that the problem will be solved. The phenomenon of resolving life problems by involving God through a religious approach, is one of the coping strategies named as religious coping.

By using religious coping strategies, person have different views, he/she feels trust and has strong beliefs that there is a very large force that exists in his/her life. Through the religious approach, person believe in the existence of a great God and the great regulator of life who has the greatest power in his/her life.
Pargament explains that religious coping is one type of coping that can be used when person facing a problem. Religious coping is a sense and an effort of a person who focuses and involves religious elements such as worship and religious activities that can be used in solving problems, and used to face the events or situations that can cause stress. Furthermore, research conducted by Compton explains that the faiths and beliefs of person related on his/her religion are useful and deterrent to stress. According to Marsella, Wong & Wong, suggests that health scientists should note the fact that for many people, religion is often considered important in one's efforts to achieve physical and psychological health, therefore religious coping should be seen contextually. Moreover, Marsella, et al explain on the study of the benefits of the religious coping that over past six years there have been a large number of scientific studies on religious coping that focus on the results of research linked to various forms of mental and physical health, and the results obtained as a whole show the fact that religious coping is a beneficial way that can be used by someone in an effort to deal with mild stress to severe stress that occurs in everyday life. Based on the theories and phenomena above, it can be seen that there are religious coping effects on stress. Therefore, the following hypothesis is formed, there is a significant effect of religious coping on perceived stress.

2 Manuscript preparation

2.1 Measures

This study used a quantitative approach. The data collected through the questionnaire distributed online. The participants receive the link of the questionnaire to be filled in. The author then retrieves the data from the responses of the participants. The process of the data collection and the using the quantitative approach following to the steps as described by Gravetter & Forzano.

As for the questionnaire, this study used the research instruments of Religious Coping Scale (RCOPE) from Pargament, Koenig & Perez. The RCOPE are contains of 26 items, with 4 Likert scales (strongly agree, agree, disagree, strongly disagree). The RCOPE has 5 dimensions, those are 1). Meaning which has 5 items, 2). Comfort which has 5 items, 3). Life transformation which has 6 items, 4). Control that has 5 items, and 5). Intimacy which has 5 items.

This study also used the Cohen PSS-10 (Perceived Stress Scale-10) as the research instrument for the stress variable. The PSS10 consists of 10 items with 5 Likert scales (never, almost never, sometimes, often, very often). The PSS10 is a self-report questionnaire that can evaluate the stress of the participants.

The research respondents in this study were members of the congregation of Halimah Alaydrus who had attended the study at least three times. Researchers conducted data collection by distributing questionnaires through online.

2.2 Participants

The researcher obtained 354 participants with an age range of 20-40 years with (M = 90.74, SD = 5.41). Based on the occupation, the majority of participants are housewives = 126 participants (35.6%), followed by employees = 111 participants (31.4%), students = 64
(18.1%), and entrepreneurs = 53 participants (15%). Based on the marital status, the majority of participants are married = 176 people (49.7%), not married = 164 people (46.3%) and divorce = 14 people (4%).

2.3 Data analysis

The research data was analyzed using multiple regression. We use the multiple regression as religious coping has 5 dimensions. We further analyze the effect of each dimension of religious coping, which is the total score of the five dimension (Meaning, Control, Comfort, Intimacy, Life Transformation) to the perceived stress.

3 Result

The table 1 below, showing the descriptive results of the research variables.

<table>
<thead>
<tr>
<th>Variabel</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meaning</td>
<td>354</td>
<td>11,00</td>
<td>20,00</td>
<td>15,89</td>
<td>1,81</td>
</tr>
<tr>
<td>Control</td>
<td>354</td>
<td>13,00</td>
<td>20,00</td>
<td>18,00</td>
<td>1,40</td>
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<tr>
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<td>354</td>
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<td>20,00</td>
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</tr>
<tr>
<td>Intimacy</td>
<td>354</td>
<td>12,00</td>
<td>20,00</td>
<td>16,98</td>
<td>1,52</td>
</tr>
<tr>
<td>Life Transformatif</td>
<td>354</td>
<td>17,00</td>
<td>24,00</td>
<td>21,81</td>
<td>1,57</td>
</tr>
<tr>
<td>Religious Coping</td>
<td>354</td>
<td>72,00</td>
<td>102,00</td>
<td>90,74</td>
<td>5,41</td>
</tr>
<tr>
<td>Stres</td>
<td>354</td>
<td>2,00</td>
<td>31,00</td>
<td>14,92</td>
<td>5,14</td>
</tr>
</tbody>
</table>

Based on the data provided in table 1, it can be seen that the lowest mean score is on dimension meaning, while the highest score is on dimension life transformation. We further categorize the level for each dimensions. We use the mean score as a base line. The score that below the mean score is categorize as low level, while the score that above the mean score is categorize as high level. In table 2, we can see the category level for each dimension from all the participants.

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Category</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meaning</td>
<td>Low</td>
<td>147</td>
<td>41,5</td>
</tr>
<tr>
<td></td>
<td>High</td>
<td>207</td>
<td>58,5</td>
</tr>
<tr>
<td>Control</td>
<td>Low</td>
<td>209</td>
<td>59,0</td>
</tr>
<tr>
<td></td>
<td>High</td>
<td>145</td>
<td>41,0</td>
</tr>
<tr>
<td>Comfort</td>
<td>Low</td>
<td>191</td>
<td>54,0</td>
</tr>
<tr>
<td></td>
<td>High</td>
<td>163</td>
<td>46,0</td>
</tr>
<tr>
<td>Intimacy</td>
<td>Low</td>
<td>133</td>
<td>37,6</td>
</tr>
<tr>
<td></td>
<td>High</td>
<td>221</td>
<td>62,4</td>
</tr>
<tr>
<td>Life Transformatif</td>
<td>Low</td>
<td>109</td>
<td>30,8</td>
</tr>
<tr>
<td></td>
<td>High</td>
<td>245</td>
<td>69,2</td>
</tr>
<tr>
<td>Religious Coping</td>
<td>Low</td>
<td>158</td>
<td>44,6</td>
</tr>
</tbody>
</table>
Based on the results in table 2, it can be seen that there are 147 participants (41.5%) with low level on meaning dimension and 207 people (58.5%) with high level on meaning dimension. Furthermore, the on the control dimension, the low level is 209 people (59.0%) and there are 145 people with high level (41.0%). On the comfort dimension, 191 people (54.0%) have low level, and 163 people (46.0%) have high level.

In the intimacy dimension there were 133 people (37.6%) with a low level and 221 people (62.4%) with a high level. In the life transformation dimension there are 109 people (30.8%) with a low level and 245 people (69.2%) with a high level. In aggregate, it can be seen on the religious coping variables there are 196 people (55.4%) with high level and there are 158 people with low level category (44.6%).

Furthermore, we analyze the effect of religious coping to the perceived stress using the multiple regression method. The results of the analysis can be seen on the table below.

**Table 3. Regression analysis result.**

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Square</th>
<th>DF</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>1466.46</td>
<td>5</td>
<td>293.29</td>
<td>12.94</td>
<td>.000</td>
</tr>
<tr>
<td>Residual</td>
<td>7889.32</td>
<td>348</td>
<td>22.67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>9355.79</td>
<td>353</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Stres
b. Predictors: (Constant), Life Transformation, Meaning, Intimacy, Comfort, Control

Based on table 3, it can be seen that the p value (Sig) is .000 and it is <0.05. This means that there is a significant effect of on the of religious coping on perceived stress in the congregation of Halimah Alaydrus.

Moreover, to see the amount of the effect of religious coping to the stress coping, we further see the model summary analysis as depicted on table below.

**Table 4. Regression analysis model summary result.**

<table>
<thead>
<tr>
<th>Model</th>
<th>Model Summary</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>SE of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>.396</td>
<td>.157</td>
<td>.145</td>
<td>4.76</td>
<td></td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Life Transformation, Meaning, Intimacy, Comfort, Control

From table 4 we can see that, the value of R Square (R²) is 0.157 or 15.7%. This shows that model of religious coping (meaning, control, comfort, intimacy, and life transformation) provide the effect on perceived stress by 15.7%. Therefore, the remaining 84.3% is influenced by other factors.

Going into detail, we further analyze each of the religious coping dimensions. From 5 dimensions we can see that certain dimensions have significant effect to the religious coping, while the other dimensions have no significant effect. The detail can be seen in table 5.
The data shows that only 2 dimension have significant effect to the perceived stress. Those are Control dimension (p<0.005), and Intimacy dimension (p<0.005).

4 Discussion

The results of the study showed that religious coping proved to have a significant effect on perceived stress in the congregation of Halimah Alaydru. These results are in line with the research on the benefits and the effectiveness of the religious coping conducted by McMahon & Biggs, [24] which proven that individuals who use religious coping in dealing with various problems that occur in their lives will tend to be calmer and not easy to feel stressed. Furthermore, study of Ellison & Taylor, [25] revealed that the religious coping is very popular and effective for a particular group within the community. The study also showed that the worship activities such as praying and religious activities such as recitation of the holly book seemed very valuable in dealing with stress.

The results of this study also in line with explanation of Pargament about religious coping. Pargament explained that religious coping strategies tend to be used when someone has high desires that cannot be obtained from humans, or when someone feels that he/she no longer has the ability to deal with the reality of life. So that the individual can divert his weaknesses to an unlimited power that he/she trusts and believes in, to get the power to be able to face the difficult reality [26]. In this study religious coping variables generally affect the perceived stress. Chen, & Koenig [27] research, explains that religious coping has a relationship with stress reduction.

As to the dimension of religious coping, we see that only two dimensions (Control and Intimacy) which have significant effect to the perceived stress. The other three dimensions (Meaning, Comfort, Life Transformation) have no significant effect. On meaning dimensions, it does not significantly effect stress in this study. Meaning is a religious coping method in the search for meaning. This is related to individual efforts to find meaning in life. Geertz, [28] explains that religion plays a fundamental role as a key in the search for meaning that someone does in their lives in trying to deal with problems and suffering that occur in life. Meaning allows someone to change and adjust the previous expectations that someone has in certain situations to change the view on him. It can be concluded that a person has a will in adjusting previous expectations for a particular situation in changing his view of himself apart from life not always as expected, this is in accordance with the explanation of Cohen & Williamson, [29] describing the stress, which is interpreted as an illustration about the extent to which an individual assesses the events in his life that tend to be sudden and unpredictable,

Table 5. Effect of each dimension of the religious coping to the perceived stress.

<table>
<thead>
<tr>
<th>Model</th>
<th>B</th>
<th>SE</th>
<th>Beta</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>46,68</td>
<td>4,33</td>
<td>-0,79</td>
<td>10,79</td>
<td>0,00</td>
</tr>
<tr>
<td>Meaning</td>
<td>-0,283</td>
<td>0,15</td>
<td>-0,10</td>
<td>-1,88</td>
<td>0,06</td>
</tr>
<tr>
<td>Control</td>
<td>-0,848</td>
<td>0,23</td>
<td>-0,23</td>
<td>-3,63</td>
<td>0,00</td>
</tr>
<tr>
<td>Comfort</td>
<td>-0,317</td>
<td>0,23</td>
<td>-0,08</td>
<td>-1,39</td>
<td>0,17</td>
</tr>
<tr>
<td>Intimacy</td>
<td>-0,417</td>
<td>0,19</td>
<td>-0,12</td>
<td>-2,15</td>
<td>0,03</td>
</tr>
<tr>
<td>Life Transformatif</td>
<td>0,037</td>
<td>0,20</td>
<td>0,01</td>
<td>0,19</td>
<td>0,85</td>
</tr>
</tbody>
</table>
uncontrollable, out of someone's control and beyond the standards or limits that should and which usually occur in one's life, with greater coverage and overloading. Because stressors in life cannot be predicted when the time will come, it cannot be controlled i.e. someone cannot choose to be released from stressors in life.

In the control dimension, it has significant effect on stress. This means that the higher the control a person has, the lower the stress level will be. Control, namely as a religious coping method in the control of an event and as a search for power. This is related to individual efforts in applying religious rules as a basis for living life, in order to achieve harmony and goals in a balanced and good life, to achieve mutual benefit. Because if living without control is certain and directed, there will be many people who make mistakes in life. This is in line with the research of Pargament, Koenig & Perez, [30] which explains that the controls contained in religion have a negative relationship with stress. Furthermore, Kliewer & Sandler, [31] in his study found that the controls contained in religion as one of the types of self-system processes that have been proven to affect stress in one's life. This is also in line with the frequent delivery by Halimah Alaydrus that if someone has a big problem in his life then calm down because there is a Great God, your big problem will be small before the Greatest God.

The comfort dimension does not significantly effect the perceived stress in this study. Kovel, [32] explained that religion was designed to reduce the fear someone had about life in the world which was full of uncertainties in life, where calamities, disasters, and problems in life could strike anyone, anytime and anywhere. So it is very difficult to separate comfort from religious coping that has a spiritual function.

In intimacy dimensions it has negative effect to perceived stress. This means that the higher the intimacy, the lower the level of stress experienced. Intimacy is to establish relationships with the community in a social environment and closeness to God. This is related to the efforts of individuals to establish relationships with fellow humans in order to achieve closeness with God. Papalia, Diane, Olds, Sally & Feldman, [33] explains about intimacy that intimacy is the ability to be close to other people such as in friendship or community members. Furthermore, intimacy can be interpreted as a form of sharing between two people or more in the form of feelings and also in the form of action. This is in line with observations made by researchers in the study of Halimah Alaydrus. The congregation of Halimah Alaydrus is always trying to be close to Halimah Alaydrus, this is because the congregation can easily ask for advice, direction and prayer in order to become a better human being who is loved by God. Their question comes from why the problem exists and how to be sincere in accepting all of God's destiny, and what they do in doing good together and giving advice to each other to get closer to God.

Furthermore, life transformation does not significantly effect the perceived stress. Life transformation is a method of religious coping in search and serving changes in life. This is related to individual efforts to achieve prosperity and mutual benefit in order to achieve peace, justice and shared prosperity. But as what was explained by Cohen & Williamson, [34] that events in life experienced by someone tend to be sudden and unpredictable, uncontrollable, outside of someone's supervision and beyond the standards or limits that should and which usually occur in life someone, with greater coverage and overloading. This then makes it difficult for the congregation to achieve prosperity and benefit together to achieve peace and common prosperity, because indeed every human being has problems in their respective lives which are not necessarily the time of their arrival, which sometimes exceeds the capacity of a person, which sometimes affects many people at once. In the congregation of Halimah Alaydrus who indeed came from different environments, economic backgrounds, different
social and educational statuses, different origins, different ages, different types of work and different marital statuses that made the life transformation in this study not significant effect.

Religious coping is an effort to get closer to God in an effort to deal with and solve a problem someone has. So that in this case the researcher sees that the higher the religious coping someone has, the greater the likelihood that a person can easily reduce or even eliminate the stress that is felt, because as has been previously discussed that religious coping is one of the efforts or ways that someone uses to deal with and solve problems that are being owned by getting closer to God, involving God in solving problems, and even giving up all matters to God.

5 Recommendation

Based on the results of the research data analysis, the conclusions that can be drawn from this study are that there is a significant effect of religious coping (meaning, control, comfort, intimacy, and life transformation) to perceived stress on the congregation of Halimah Alaydrus with a contribution of 15.7%.

The researcher has some practical suggestions to the congregation for the study of Halimah Alaydrus to maintain the religious activities on a regular basis to help the people in avoiding stress, and it is suggested to have regular counseling with Halimah Alaydrus. For future study, it is recommended to increase the number of research participants so that they become larger and can cover all elements of the population in a balanced manner, and therefore the results of the research obtained can better reflect the actual conditions and broader results can be generalized. It also suggested to develop and use other variables that are related to the stress.

Acknowledgements

We would like to convey our thank to Halimah Alaydrus. She has allowed us to do the research in her congregation, and therefore this study can be done effectively.

References

Determinants of Personal Transformation among Muslim: Initiator, Obstacle, and Supporting Factors

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Abstract. Every humans need a continuous changes to actualize all of their potential. Personal transformation often used by researchers and experts to refer this biological and psychological changes. This process is not a momentary process, but a dynamic, lifelong, with difficulties and obstacles. Many factors can affect it’s process. Several factors have known as determinant of personal transformation generally, but these variables may not appropriately apply in Indonesia which dominantly Muslim. So, there is a need to reveal determinants of personal transformation among muslim in Indonesia. This study aims to explore the determinants of personal transformation among muslim in a character school in Indonesia. The research method is qualitative exploratory research with open ended questionnaire, FGD, and interviews. In the results, religiosity, social support, and meaning of life seems dominantly initiate and support the transformation process. Another variables also found as initiative and supporting variables. In this research, seems that obstacle of transformation come from stressor in life, significant others, also internal factors like spiritual sickness in the heart, and dependency. The dynamic of determinants and theoretical explanation discussed. Further process of deepening the findings is needed.

Keywords: personal transformation, determinant, initiator, obstacle, and supporting factors.

1 Introduction

Every humans need a continuous changes, go over ‘normality’ to actualize all of their potential [1]. Personal transformation often used by researchers and experts to refer this biological and psychological changes. Transformation leads to increased personal capacity throughout the domain of functions such as emotions, intellectual, social, and spiritual [2], [3] both qualitatively and quantitatively [4]. This changes occur throughout the life span which can take place suddenly or gradually.

Growth might be a process that is carried out consciously and proactively strives for oneself to achieve higher levels of ability, skills, and other characteristics that are considered valuable, positive and adaptive by individuals [5]. Growth also might happen as a result of individual’s encouragement to negotiate normative or multilevel role transitions. Growth will occur at certain times in life when individuals are faced with the task of life or social role [6]. This challenge appear with the development of the age of the individual.
Growth explained as a natural result of environmental stressors and life difficulties. It is a models of personality development namely increased self-awareness, self-acceptance, and social integration [7]. This form of process can take the form of broader control of one's environment, higher resilience in the face of obstacles and challenges, the results of diverse life experiences, the results of activities explored by individuals [8], increased interpersonal relations and respect for others, transform self-perception in order to increase maturity and resilience, and re-determine the philosophy and priorities of life [9].

Some psychological studies have found that growth can occur in mothers and fathers and grandparents involved in the parenting process [10], in dealing with disease [11], [12], and facing life's transition, especially career and religion [13]. This finding shows that growth can occur in various life context. Another life context might enabling growth are school/university. Sheldon, Kasser, Smith, and Share tried to facilitate growth for their student [14].

In our first study, we found that there were growth among the teachers in an Islamic character school. The teachers report cognitive, affective, behavior, social, and spiritual domains of growth [15]. In this first research, it seems that changes occur within the scope of schools. School facilitate growth and transformation via organizational culture. The teachers report the change occur since and while they are teaching and be a part of school.

Profound changes indepth human personality perceived as impossible, or hard things to do. Maslow said that people often belief that over-normality persons indeed born to be different [16]. Indeed, transformation can be achieved by human courage, as a dynamic and lifelong process, of course with it’s difficulties and triumphs [17]. There must be so many factors affect the process.

Several factors have known as the determinant factors of personal transformation. Some of these factors have found as the determinant of growth among mothers, fathers and grandparents which involved in the parenthood [18]. The first factor are perceived stress and cognitive appraisals. Cognitive appraisal is a process by which a person decides whether a particular experience is relevant to individuals well-being. People who perceive stress and threat as challenge report greater growth and transformation [19].

Second, sociodemographic variables. Those are gender, larger life changes, age, education and economic status. Mothers report greater growth than fathers. Mothers’ larger life changes also associated with increased powerful sense of personal growth, while younger mothers report greater growth than older. Third, internal resources (psychological variables) like self-esteem and attachment orientation. Avoidance and anxiety attachment orientation relate to less growth and transformation [20].

The last factors are external resources. This factors include social support and spouse’s growth. Social support contain of love and care, solidarity, satisfaction of individual needs, including material and or instrumental needs. Spouse's growth reports greater opportunity to share the experience with significant other. Sharing life events and experiences with others is associated with growth and positive adaptation [21].

Another research find that growth is influenced by the existence of personal goals [22]. The process of pursuit toward personal goals provide people with experiences of life satisfaction along the process, which influence perceived general emotion and growth. In another way, moving toward goal also bring positive changes in individual’s self-concept, life-circumstances, and basic attitudes or philosophies in life, which can induce shifts in person’s happiness and growth-related judgments [23].

These variables explain determinants of growth generally, but these variables may not appropriately apply to different cultures. In Indonesia, religion is the most important
foundation in life, with the majority of the people as Muslim. This shows the need for research to discuss the determinants of personal transformation in the Indonesian context, especially for Muslim communities. For this reason, this study attempts to explore the determinant of growth and maturation among Islamic character school in Indonesia which it’s culture facilitate transformation. Furthermore, from the description, identification is made about the determinant of transformation: initiating variables, supporting variables, and obstacles.

2 Method

This research is an exploratory qualitative study. In this qualitative study, open ended questionnaire were used for data collection. Focus group discussion also used to generate data survey. This research was conducted to teachers at an Islamic character school that applied self-growth culture in the process of education for both teachers and students. The teachers reporting experience of growth in our first study. Subjects in this study amounted to 16 teachers (one man, 15 woman). The inclusion criteria in this study include:

1. Minimum age of 22 years old
2. Belief in Islam as the religion of life
3. Report positive changes in life which is indicated by the answer yes to question 1: “Do you feel that you are experiencing positive changes in your self and your life?”

This study was conducted by distributing open-ended questionnaire sheets to teachers at the selected research locations. The questionnaire start with questions about demographic variables and followed with six question:

1. Do you feel experiencing positive changes in yourself and your life? Yes/No*
2. What do you think triggered/encouraged the change in yourself/your life? 
3. What obstacles have you encountered in changing your self/life? 
4. How do you overcome these obstacles? 
5. What/who do you think helped you overcome these obstacles?

Furthermore, the questionnaire was welcome to be taken home for collected in the next day. Subjects who met the criteria of inclusion included in the analysis process, while subjects who did not meet the criteria of inclusion did not included in the data analysis process. Based on the data obtained, researchers generate the data used FGD. The data then compiled and analyzed by NVIVO for Mac 11.4.3 program.

3 Result

The results of analysis showed at table 1.

Table 1. Results of the determinants of personal transformation.

<table>
<thead>
<tr>
<th>Variabel</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>29 – 52 years old</td>
</tr>
<tr>
<td>Sex</td>
<td>1 Men</td>
</tr>
<tr>
<td></td>
<td>15 Women</td>
</tr>
<tr>
<td>Initiating Variables</td>
<td>religiously (religious experience, religious, practice)</td>
</tr>
<tr>
<td></td>
<td>finding meaning of life</td>
</tr>
</tbody>
</table>
Table one show that religiosity seems to be the major variable initiate the changes, consist of religious knowledge, practice and experience. Some of participants report religious experiences like feeling near with Allah; touched, greeted, guided, reminded by divine reality (God), surrender to God, and also remember about death. This experience initiating and supporting the changes of the self.

**How do you overcome these obstacles?**

: Return all problems to God, keep the mind open and calm with istighfar, surrender and pray to Allah (Hng)
: Pray, surrender, draw near to God (Ayn)
: Tawakal and istiqomah to Allah (Ilm)

*What/who do you think helped you overcome these obstacles*

: Tawakal and istiqomah to Allah (Ilm)
: Allah (Hng), (Ayn)
: Allah, the closest people, motivator, myself (Khyr)
: Allah, friend, close friend (Rmn), (Khyr)

In another dimension of religious, participant feel that religious practice (generally) supporting the process of growth, while practicing and teaching istighfar (specifically) promote the changes. Religious practice here refer to activity of praying and dzikr.

**How do you overcome these obstacles?**

: Return all problems to God, keep the mind open and calm with istighfar, surrender and pray to Allah (Hng)
: More assertive, more dhikr and istighfar (El)
Istighfar (done even though it is inconsistent) becomes far more able to control negative thoughts (St)
Pray, surrender, draw near to Allah (Ayn)

Finding meaning of life also said to be the initiator and supporting variable of changes. Meaning of life here refer to social role as a mother and teacher.

What do you think triggered/encouraged the change in yourself/your life?

: the desire to change because you want to be a good mother for children (Ek)
: the meaning of meeting with the teacher / person and the problem is a reminder to God and a medium of self-recognition (Hng)
: ... remembering death, ..... (Khyr)

It is assumed that this variable is related to another variable found in this research: life stressor and cognitive appraisals. Life stressor in this research find to be an initiating variable and also be the obstacle of growth.

What do you think triggered/encouraged the change in yourself/your life?

: family problems, parents, more prominent characters, brothers and sisters (Bqs)
: many abstract and unpleasant events (Cnd)

What obstacles have you encountered in changing your self/life?

: Environment and people, life problems, inability to read signs, feeling lonely (Hng)

This research also find that presence of inspiring model as the initiating and supporting model.

: counselor at school, friend, yourself (St)
: learn from friends and students, teachers at school, mentors at school (Rmn)
: meetings with school consultants (El)

Based on the results, it can be seen that social support initiating and supporting the process of growth.

What do you think triggered/encouraged the change in yourself/your life?

: acceptance of people in school, no judgment (Rsm, Frd)
: care and affection from others (Ilm)

What do you think triggered/encouraged the change in yourself/your life?

: people, religious books (Frd)

It also can be seen in the results of the analysis that the subjects felt that lack of support from the closest environment was an obstacle in the process of self-growth.
Along with that, almost all the teachers felt that they were able to surpass the obstacles in the changes that occurred when getting support from the people around.

What obstacles have you encountered in changing your self/life?

- Nearest person (GSM)
- Environment and people, life problems, inability to read signs, feeling lonely (Hng)
- Husband (Ek)
- Husband (st)
- There is a difference with the closest person (Ayn)
- Afraid of not getting support (St)
- What/who do you think helped you overcome these obstacles?
  - Family in school (GSM)
  - Teacher (Hng)
  - Mother (Ilm)
  - Stories / stories of friends in facing life challenges, strong determination to make people happy, children and students in school, Allah (Ek)
  - Allah (Hng), (Ayn)
  - God, the closest people, motivator, yourself (Khyr)
  - Someone who wants to listen and is invited to exchange ideas (Frd)
  - Ortu, teacher, sister, children (Bqs)
  - People around (Hln)
  - Children (st)
  - Allah, friend, friend (Rmn)
  - Self (El)
  - Confidence in self, family, late grandfather, headmaster (Cnd)

In this research, interpersonal communication also found as an supporting variable in the process of growth. In the process, interpersonal communication has an important role to gain social support.

- How do you overcome these obstacles? More assertive... (El)
  - ... discuss (Frd)
  - Providing as much understanding as possible, trying to change oneself and hoping that others will change as self changes, pray (St.)

In initiating the process of transformation, participant perceive that age will lead to naturally personal growth.

What do you think triggered/encouraged the change in yourself/your life?

- Increasing age, strong desire to change, remembering death, guidance (Khyr)
- Maturity and increasing age, learning (Hln)

In addition, there are several internal factors that are assumed to initiate and support transformation process. For initiating variable, there is individual’s need for changes.

What do you think triggered/encouraged the change in yourself/your life?

- The desire to change because you want to be a good mother for children (Ek)
increasing age, strong desire to change, remembering death, guidance (Khyr)

For supporting variables, there are self control, readiness of change, and self efficacy. Inside the self control, participants report learn to control their cognition, emotion, and behavior.

What obstacles have you encountered in changing your self/life?

: Not able to be consistent (Khyr)

How do you overcome these obstacles?

: Trying to concern yourself with other things that can make it survive the desired changes (Rsm)
: Return all problems to God, keep the mind open and calm with istighfar, surrender and pray to Allah (Hmg)
: Istighfar (done even though it is inconsistent) becomes far more able to control negative thoughts (St)
: Remind yourself to stay calm (Rom)
: Shut up, calm down, think, discuss (Frd)
: Providing as much understanding as possible, trying to change oneself and hoping that others will change as self changes, pray (St.)

In addition, there are several internal factors that are assumed to initiate and support transformation process. For initiating variable, there is individual’s need for changes.

What do you think triggered/encouraged the change in yourself/your life?

the desire to change because you want to be a good mother for children (Ek)

4 Discussion

In this research, it can be seen that this transformation was not so simple, but a dynamic process, along with person’s lifespan, with obstacles inside. This is the same with [24]. In the process of transformation, there’s some initiator variables that push person’s growth. Along the process, people will found some obstacles, which if it can colved by person who take the changes, it will be turn to be variables that support the process of transformation.

The result shows that religiousity is the major variable initiating and supporting the process of changes, especially religious knowledge, practice and experience. This finding is concomitant [25] who describe that both religious experience and religious practice inside the religious conversion bring psychological awareness, integration of love and compassion in one’s life, enhanced some personality aspects, like openness and extraversion, capacity to cope with negative feelings and interact with another with compassion and supportive mind, etc.

Inside religiosity, there’s praying and dzikr that helps individuals to start and cope with obstacles. Praying and dzikr is a kind of religious practice among muslim. One
method of *dzikr* is *dzikr istighfar* that is used within the process of repentance [26]. The repentance process is said to be the first process to enter the process of soul transformation [27], [28]. Repentance is proven to be effective in reducing anxiety and stress [29], and changing sociopathic behavior towards better behaviors and attitudes of life [30].

Repentance is also said to be able to direct individuals to inner peace, negative behavior changes to positive behavior and even individual personality changes [31], [32], [33]. In the process of repentance, guilt and anxiety will arise and this is an important part of the repentance psychotherapy process so that motivation appears to change. This will be followed by removing past bad behavior and character that is done repeatedly.

Repentance also helps individuals to purify the spiritual sickness inside the hearts, one variables found to be an obstacle of growth in this research’s results. So, with doing repentance, people can initiate and preserve growth from the obstacle which is come in the journey of growth. This long process makes growth be possible through an repentance process.

As an initiating variable, life stressors actually known to generate growth: increased self-awareness, self-acceptance, and social integration [34]. But to promote growth, life stressors need to cognitively reappraised. Here, the role of meaning in life is important to help individuals appraising life stressor to make it promote growth. If there is no cognitive reappraisals, life stressor might be an obstacle of growth, like the finding in this research. This result explain Taubman and Ben-Ari finding about the relation between cognitive assessment of challenges process and growth [35].

In process of giving the meaning, the subjects feeling God’s influence in the growth that occurred. Based on FGD process, it is revealed that this happens in the framework that God is perceived by the subject as the One who helps participants overcome the problem of life. This perspective is actually one of the most important parts in the growth of individual spirituality that supports growth in every domains. So, the position of self control seems balance over the effort to generate positive changes and self surrendering. This finding reflect form of spirituality that maintaining peace of mind [36] that maintain spiritual connectedness in performing worship [37] which bring personal transformation

The inspiring model also found initiating and supporting the process of transformation. In this research, it refers to one person whose roles as principle and school consultant. Based on the FGD, it was explored that this person regarded by the teachers as a leader who has undergone the growth process. This is an important point in the process of growth of the teachers. As a model, a leader who has undergone the growth process being an example and directing inside the way of changes.

This process besides going through the process of meeting with teachers in routine forums, leaders also always pray for the teachers so that the teachers feel as touched spiritually. This process is supported by the explanation of McCullough and Larson regarding a type of prayer called intercessory prayer, namely prayer for others. In his description, McCullough told about people with heart disease who were guided to pray for each other to make themselves and those who were prayed more able to see their condition and feel an increase in welfare [38].

In the process of intercessory prayer, there is no direct contact or involvement of intercessors and people who are the target of prayer. Simao, Caldera and Carvalho reviewed studies on intercessory prayer and found that in clinical practice, intercessory prayer can have positive effects such as decreased anxiety levels, and depression, success
and increased implantation and pregnancy; better physical function; decrease in the number of deaths in blood vessel infection patients; reduction in the number of days of care for coronary heart care unit patients, and patients with heart problems [39].

Social support systems is known to be an influencing factor of mothers’ growth [40]. Taubman and Ben-Ari explain that individual growth can be observed by significant others [41]. Significant others can tell their observation of the changes of individual. This process help reinforce the growth [42]. The growth also can be improved by experiencing it together with another people. In this study, other people as a sources of support not only came from the closest family but also from fellow teachers in the school. The form of social support here were specific at emotionally and informationally support. Emotionally social support has the bigger role than another form of social support for both initiating and supporting the process of growth.

In initiating the process of transformation, participant perceive that age naturally lead personal growth. These results appear inconsistent and contrary to the findings of Taubman and Ben-Ari which also explain that age is an important variable in maternal growth [43]. In Taubman and Ben-Ari, young mothers are reported to feel more grown compared to older age. Based on this, the age as a demographic variable needs to be explored in relation to growth in individuals [44].

Another findings in this research is some internal factors found also initiating and supporting transformation process like individual's need for changes, self control, readiness of change, and self efficacy. There are also another obstacles of growth, named as significant others and individual dependency.

Significant others actually knew as the source of psychological distress and make some hindrance inside the relationship [45]. This result might also affected by gender, which in this research, the participants dominantly women. Research found that African American women were likely to report strains related to physical health, interpersonal relations, and gender roles in the family. Dependency as an obstacle can be explained by Cankaya’s research which found that autonomy can make individual intentionally driven to explore their new environment for self development and growth [46]. So, lack of autonomy - or can said as dependency - it might be an obstacle for individuals to growth.
From the process that was carried out thoroughly, it was seen that this research was an initial process which still needed a further process of deepening the findings. It also needs to be clarified about the variables that affect the growth process both initiation and the continuation process so that it can maximize the growth process and minimize the negative effects of changes that occur. Various reviews of the process that occur can be an idea for further research on growth and growth/transformation.

4 Conclusion And Recommendation

In the conclusion, religiousity, social support, and meaning of life seems dominantly initiate and support the transformation process. Another variables also found as initiative and supporting variables. In this research, seems that obstacle of transformation come from stressor in life, significant others, also internal factors like spiritual sickness in the heart, and dependency. Further process of deepening the findings is needed.
References


Effects of Religiosity, Peer Attachment, Characteristics of Instagram social media usage on Hedonic Behavior

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Abstract : This study aimed to examine the prediction of religiosity, peer attachment, Instagram on hedonic behavior. Hedonic behavior is a pattern of life that directs its activities to seek the pleasure of life, so that the forms of behavior that are raised in hedonic behavior usually spend more time outside the home to have fun with friends, love to give things that are not needed, and always want to be attention to the surrounding environment (Well and Tigert in Engel, [18]). The design used in this study was multiple regression research design. The result showed that: (1) religiosity, peer attachment, Instagram contributed effect about 18.2% (\(R^2=0.182\)) on hedonic behavior. (2) Based on the results of hypothesis testing of each variable that has been carried out there are three independent variables that have a significant effect on hedonic behavior, namely sinful acts by religiosity, Instagram usage, and number of followers.

Keywords: hedonic behavior; religiosity; peer attachment; Instagram

1 Introduction

The study of Muslim hijab women living in urban areas is at the center of attention. Changes that occur can be seen in aspects of social life in society. The aspect of social life that occurs in modern Muslim women is expressed through clothing and hijab. Fashion and hijab expression indirectly forms a hedonic lifestyle [1][2] which will be the topic of this research. In the last 5 years research on hedonic lifestyles was found among adolescents [3][4][5][6][7][8][9].

The phenomenon of hedonic lifestyle has been discussed in various universities in Indonesia. This is evidenced by research using case studies [10]; [11]; [12] that hedonic behavior is found in students. The case study shows that the hedonic lifestyle considers the pleasures and pleasures of life as the main goals in one's life. [13] conducted a survey on 19-20 November 2014 to 50 students from various faculties in Malang City University. The survey results are known to see the activities most often carried out by students, namely traveling to the mall (24%) and spending time at the café (24%), watching the cinema (17%), going to the bookstore (10%), hangout with friends (9%), learning to understand the material from lecturers (7%), playing games (5%), and going to the library (3%). The results of the survey were the activities most often carried out by students were to go to the mall and spend time at the café. Hamzah's research [14] in Malaysia which discusses hedonic lifestyles in students refers to "hedonistic behavior" or hedonic behavior that is demonstrated such as squandering money, and spending time outside the home to achieve enjoyment in life.

The hedonic lifestyle found in students is the headline that students are the next generation of the nation's progress, especially in the world of education. However, at present students tend to glorify the fun and enjoyment of living [15]. The phenomenon of Muslim hijab women who carry out hedonic behavior is supported by articles that discuss "Hedonism among Hijabers". Hedonic behavior is mostly aimed at the environment outside the home, tends to choose friends, wants to be the center of attention and orientation is only for pleasure in life [16]. The amount of data on hijab Muslim women who have hedonic behavior is not shown in this article. The hedonic behavior that is meant by Muslim women in hijab is a group of people in a community. A group of people have shown hedonic behavior to see themselves only for social status. This is indicated by the dresscode provisions, even though the agenda of the event they participated in was a social service just to show pleasure. Hedonic behavior in Muslim hijab women is contrary to the meaning of hijab which is a form of obedience and obedience of a Muslim woman in carrying out the commands of religious Shari'a. If the hedonist lifestyle really begins to enter the behavior of Muslim women wearing hijab, this is due to the low spirit and theological awareness among them. Muslim women wear hijab is not based on spiritual awareness alone, but is more influenced by fashion trends alone [17].

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Hedonic behavior is meant a pattern of life that directs activities to seek the pleasure of life. The forms of behavior shown usually spend more time outside the home to have fun with friends, love to give things that are not needed, and always want to be attentive to the surrounding environment. [18]

Previous studies on hedonic behavior were influenced by several internal and external factors. Internal factors that influence hedonic behavior are religiosity. Hedonic behavior is influenced by religiosity significantly in a negative direction [19][20]. External factors that influence hedonic behavior are peer attachments and the characteristics of the use of social media Instagram. Peer attachment was found that close friendship with peers became the main source of closeness to feelings and attitudes [21] [22] [23] [24]. Hazan & Zeifman, 1994; Wilkinson, 2008; Wilkinson 2010). Factors using Instagram social media usage on hedonic behavior indicate that there are interrelationships with one's life satisfaction which are shown through likes and comments. Hedonic behavior is associated with feeling cool, fun and being an attractive person will cause a feeling of comfort on social media Instagram [23][24]. The Casalo study is in line with the rapid development of social media which is considered an escape from boredom, filling up leisure time and relaxing [25]

Alhabash & Ma which states that the eight most important aspects of Instagram use are all self-centered such as spending time, getting and sharing information, convenience, entertainment, self-expression, social interaction, and self-documentation [26]. Al-Hunaiyyan & Al-Hajri explain that one can follow family, friends or strangers who show activities of daily life on Instagram social media [27]. Hu et al. analyze the selection of content and types of users on Instagram. Many individuals upload selfie content to show themselves on the Instagram [28]. Jang J. Y et al.’s research shows that the use of likes, comments and Hashtag in teenagers shows self-expression in interacting on social media Instagram [29]

The phenomena and previous studies described above, it can be concluded that this research is important. This is because a lot of new findings that will be obtained in this study have been explained previously. Therefore, to realize this the writer needs to conduct a study entitled "The effect of religiosity, peer attachment, and the characteristics of the use of Instagram social media on female hedonic behavior"
2. LITERATURE REVIEW

2.1 Hedonic Behavior

Hedonic behavior in the field of psychology is discussed in the field of positive psychology. Seligman argues that the happiness of a person to get a good life can be addressed through three ways, namely: (a) a happy life that is achieved through self-satisfaction, (b) living a good life with morale and strength, (c) life achieved to improve various p. Illustration of a good life is actually life that enjoys happiness but at the limits of good morality (eudaimonia) while things that transcend boundaries will provide various problems due to excessive (hedonism) (Seligman in Buhr). [30]

Hamzah et al specifically in psychological research using the term "hedonistic behavior". There are two "hedonistic behavior" perspectives used by Hamzah[31][32], namely the ethical perspective and psychological perspective. Hedonic behavior in an ethical perspective is discussed in philosophy, born of hedonism. The search for excessive pleasure is a virtue and moral value of an individual person. Hedonism in a psychological perspective is discussed in psychology. The search for excessive pleasure is a form of behavior that is shown to pursue sensations in his life. Someone who has a hedonic behavior unconsciously has the notion of hedonism. Hedonic behavior is characterized by openness to pleasant experiences and tends to pamper oneself with various desires of oneself.

From these various definitions, the term hedonism has also been summarized in the psychology dictionary where hedonism is the view that excessive pleasure or pleasure is a life goal described by individual behavior. [33]

In this study, the intended hedonic behavior is a lifestyle that directs its activities to seek life’s pleasures, so that the forms of behavior that appear in hedonic behavior usually spend more time outside the house to have fun with their friends, like to give goods that not needed, and always wants to be a concern for the surrounding environment (Well and Tigert in Engel, 1993).

2.2 Religiosity

According to Olufadi religiosity is the extent to which the level of individual commitment to Islam and its teachings show beliefs, attitudes, and practices. The teachings of the Islamic religion are in accordance with the teachings of the Qur'an and the positive behavior shown by the Prophet Muhammad.[34]

There are three dimensions of religiosity, namely sinful acts, recommended acts, and Engaging in bodily worship of God. Sinful acts are someone who commits large and small sins which are prohibited in Islam. Someone is expected to avoid sinning because it will describe a person's higher religiosity. The Recommended Acts are positively recommended behaviors ordered by God and exemplified by the Prophet Muhammad. Engaging in bodily worship of God is someone who is obliged to worship fully involving himself only for Allah SWT such as obeying the command of prayer.

2.3 Peer Attachment

According to Armsden & Greenberg peer attachment is someone forming bonds with peers in emotionally supportive social relationships that include a process[35]. The process is communication, trust, and alienation. If communication and trust in friends are good, then someone will not feel alienated (alienation). [36][37], Weiss 1982,[38]; [39]

2.4 Instagram

Instagram is social media used throughout the world. This application someone can share photos and videos with other users, Instagram has been commonly researched in the field of psychology when traced to recent articles in the field of psychology such as research from [40] [41] so that on the basis of the popularity of social media, various psychological factors related to the use of Instagram social media have been tested such as loneliness[42] orientation for social comparison,[43] body images [44], social adjustment [45], and hedonism [46]. According to Parnamboukis the characteristics of Instagram social media usage are tracking the use of services for taking and sharing photos and videos on smartphones or computers consisting of several dimensions studied in the social.
Hypothesis Major:

There is a significant influence from religiosity (sinful acts, recommended acts, engaging in bodily worship of God), peer attachment, characteristics of Instagram social media usage (Instagram usage, Instagram behavior, Instagram attitude, Instagram emotional reactions), and demographic factors (number of followers and age) towards hedonic behavior.

Hypothesis Minor:

Ha1: There is a significant effect of sinful acts on religiosity on hedonic behavior
Ha2: There is a significant effect of recommended acts on religiosity on hedonic behavior
Ha3: There is a significant influence of engaging in bodily worship of God on religiosity towards hedonic behavior
Ha4: There is a significant effect of peer attachment on hedonic behavior
Ha5: There is a significant influence of Instagram usage on the characteristics of Instagram social media use on hedonic behavior
Ha6: There is a significant influence of Instagram behavior on the characteristics of the use of Instagram social media on hedonic behavior
Ha7: There is a significant influence of Instagram attitudes on the characteristics of the use of Instagram social media on hedonic behavior
Ha8: There is a significant influence of Instagram emotional reactions on the characteristics of the use of Instagram social media on hedonic behavior
Ha9: There is a difference in the group number of followers is high and number of followers is low in demographic factors for hedonic behavior
Ha10: There is a significant influence of age on demographic factors on hedonic behavior

3 METHODOLOGY

3.1 Participants

The participants in this study amounted to 335 people, Muslim women wearing hijab at Syarif Hidayatullah State Islamic University, Jakarta aged 17-25 years. Active participants use the Instagram social download account.

3.2 Instrument

3.2.1 Hedonic Behavior

In collecting hedonic behavior data, researchers modified from a hedonic behavior instrument developed by Well and Tigert (1993) with a 4 likert scale (very inappropriate, inappropriate, appropriate, very appropriate) that shows the frequency of behavior. This measuring instrument consists of 14 unidimensional items.

From the results of the CFA analysis, unidimensional model was obtained. The measurement scale of hedonic behavior with one factor model obtained chi-square = 194.547, df = 77 P-value = 0.00000, and the value of RMSEA = 1.0962, meaning that the model is not fit.

Next, the authors make modifications to the model, where measurement errors on some items are free to correlate with each other Chi-square = 59.233, df = 64, P-value = 0.6454, RMSEA = 0.000, meaning that the model is fit.
The results obtained that all items have T-value> 1.96 (sig) and are positively charged. All items in this variable meet the criteria for model fit and no items are dropped. So that it can be used for further analysis.

### 3.2.2 Religiosity

The researcher adapted a measuring instrument from Olufadi that measures religiosity and is unidimensional in every dimension [48]. There are three dimensions of religiosity, namely sinful acts, recommended acts, and Engaging in bodily worship of God. From the results of the CFA analysis that measures the sinful acts of religiosity, the one-factor model obtained by Chi-square = 45.556, df = 35, P-value = 0.1091, and the RMSEA = 0.030, meaning that the model is fit. From the results of the CFA analysis that measures recommended acts from religiosity, one model obtained Chi-square factor = 149.813, df = 14, P-value = 0.00000, and RMSEA value = 0.170, meaning the model is not fit. Next, the researcher modifies the model, where measurement errors on some items are free to correlate with each other, Chi-square = 14.211, df = 11, P-value = 0.2215, RMSEA = 0.030, which means the model is fit. Then, from the results of the CFA analysis that measures engaging in bodily worship of God, the one-factor model obtained by Chi-square = 152101, df = 14, P-value = 0.00000, and RMSEA = 0.172, meaning the model is not fit.

The results obtained that all items have T-value> 1.96 (sig) and are positively charged. All items in this variable meet the criteria for model fit and no items are dropped. So that it can be used for further analysis.

### 3.2.3 Peer Attachment

Peer Attachment from Armsden and Greenberg with a 4 likert scale (very inappropriate, inappropriate, appropriate, very appropriate) that shows the frequency of behavior. This measuring instrument consists of 10 unidimensional items. [49]

From the results of the CFA analysis carried out with the one-factor model obtained Chi-square = 239,983, df = 35, P-value = 0.00000, and the RMSEA value = 0.132, meaning the model is not fit. Next, the writer modifies the model, where measurement errors on some items are free to correlate with each other, Chi-square = 36,414, df = 27, P-value = 0.1065, and RMSEA = 0.032, meaning the model is fit.

### 3.2.4 Instagram

The researcher modified the instagram instrument from Paramboukis with its three dimensions, namely usage Instagram, Instagram of behavior, Instagram attitudes, emotional reaction Instagram [50]. construct validity test results from 13 items with multifactor models. From the results of the CFA analysis. From the results of the CFA analysis conducted with a multifactor model obtained Chi-square = 305,110, df = 98, P-value = 0.00000, and the value of RMSEA = 0.079, meaning the model is not fit. Next the author modifies the model, where measurement errors on some items are free correlated with each other Chi-square = 103,982, df = 94, P-value = 0.2260, RMSEA = 0.018, meaning that the model is fit.

The results obtained that all items have T-value> 1.96 (sig) and are positively charged. All items in this variable meet the criteria for model fit and no items are dropped. So that it can be used for further analysis.

### 3.3 Data analysis method

Before analyzing the data on each variable, the authors conducted the validity of the measuring instrument using the confirmatory factor analysis (CFA) method with MPLUS 7.11 software. Furthermore, in this study a regression analysis with multiple regression analysis will be conducted in which there are more than one independent variable to determine the effect on the dependent variable.

In this study there are ten independent variables and one dependent variable that will be regressed with SPSS 20 software. Through this multiple regression the coefficient of determination will be obtained, namely R2. R2 shows the variation or change in dependent variable (Y) due to independent variable (X), then used to determine
the magnitude of the influence of independent variable (X) on the dependent variable (Y), and the estimated variance proportion of hedonic behavior explained by all independent variables.

4 RESULT

4.1 Descriptive Statistics of Research Variables

Table 4.1
Descriptive statistics of research variables

<table>
<thead>
<tr>
<th>Variable</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perilaku hedonis</td>
<td>335</td>
<td>48.12</td>
<td>52.00</td>
<td>50</td>
<td>0.63</td>
</tr>
<tr>
<td>Sinful acts</td>
<td>335</td>
<td>45.85</td>
<td>55.01</td>
<td>50</td>
<td>1.61</td>
</tr>
<tr>
<td>Recommended acts</td>
<td>335</td>
<td>45.90</td>
<td>54.79</td>
<td>50</td>
<td>2.17</td>
</tr>
<tr>
<td>Engaging in bodily worship of God</td>
<td>335</td>
<td>47.68</td>
<td>52.88</td>
<td>50</td>
<td>0.81</td>
</tr>
<tr>
<td>Peer attachment</td>
<td>335</td>
<td>49.48</td>
<td>50.34</td>
<td>50</td>
<td>0.13</td>
</tr>
<tr>
<td>Instagram usage</td>
<td>335</td>
<td>49.28</td>
<td>56.43</td>
<td>50</td>
<td>1.43</td>
</tr>
<tr>
<td>Instagram Behavior</td>
<td>335</td>
<td>50.60</td>
<td>52.73</td>
<td>50</td>
<td>0.31</td>
</tr>
<tr>
<td>Instagram attitude</td>
<td>335</td>
<td>47.44</td>
<td>52.31</td>
<td>50</td>
<td>1.02</td>
</tr>
<tr>
<td>Instagram Emotional Reactions</td>
<td>335</td>
<td>50.32</td>
<td>60.75</td>
<td>50</td>
<td>2.06</td>
</tr>
<tr>
<td>Number of Followers</td>
<td>335</td>
<td>12</td>
<td>6.144</td>
<td>596</td>
<td>71</td>
</tr>
<tr>
<td>Usia</td>
<td>335</td>
<td>17</td>
<td>24</td>
<td>19</td>
<td>1.31</td>
</tr>
</tbody>
</table>

It can be seen that the number of research subjects was 335 people. The mean in this study was made constant ie 50 with the aim of eliminating negative scores on the data. The hedonic behavior variable has the lowest score of 48.12 and the highest score is 52.00. The variable Sinful Acts has the lowest score of 45.85 and the highest score is 55.01. The Recommended Acts variable has the lowest score of 45.90 and the highest score is 54.79. The Engaging variable in bodily worship of God has the lowest score of 47.68 and the highest score is 52.88. The Peer Attachment variable has the lowest score of 49.48 and the highest score is 50.34. The Instagram usage variable has the lowest score of 49.28 and the highest score is 56.43. The Instagram behavior variable has the lowest score of 50.60 and the highest score is 52.13. The variable Instagram attitude has the lowest score of 47.44 and the highest score is 52.31. Instagram emotional reactions variable has the lowest score of 50.32 and the highest score is 60.75. The age variable has the lowest score of 17 and the highest score is 24. The Number of followers variable has the lowest score of 12 and the highest score is 6214.

By seeing descriptive statistics, a variable of “number of followers” does not follow a normal distribution. However, the author translate “number of followers” to a categorical variable (dummy variable). At the time of regression analysis, researchers used the variable number of followers as an independent variable in this study. Number of followers is a continuous variable, but the researcher analyzes the variable by making it a categorical variable. This means that the number of followers variable is categorized as a dummy variable. The division of number of followers from the
minimum value of 12 to 576 is said to be a low number of followers and given code 0. And values 577 to 6213 are said to be a high number of followers and given code 1. With this the regression coefficient will not occur error in number of followers variable.

### 4.2 Regression Analysis Test Results

The researcher has conducted a regression analysis test to find out which variables are significant for hedonic behavior. In regression there are two things seen, first looking at R-square (R2) aims to see the percentage (%) of the dependent variable variance, that is, the hedonic behavior explained by the independent variable as a whole. Second, looking at the overall significance of independent variables towards the dependent variable as explained earlier. The final step is to see the contribution of each independent variable (R2-change) and the significance of the dependent variable. Next below is a table that shows R²:

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R square</th>
<th>Standard Error</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.426</td>
<td>.182</td>
<td>.156</td>
<td>.58056</td>
</tr>
</tbody>
</table>

**Keterangan:**
- DV: Dependent Variable
- R: Regression
- R²: Coefficient of determination
- Adjusted R²: Adjustable R2 value
- S.E Estimate: Standard error

In table 4.2, it appears that the value of R Square in this study is 0.182 or 18.2%. This means that the influence of variables of religiosity (sinful acts, recommended acts, engaging in bodily worship of God), peer attachments, characteristics of the use of social media Instagram (usage Instagram, behavioral Instagram, emotional attitude Instagram) and demographic factors (number of followers, age) against hedonic behavior of 18.2%. The remaining 81.8% is influenced by variables outside of this study.

The following information about regression coefficient IV is presented in table 4.3:

<table>
<thead>
<tr>
<th>Tabel 4.3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression coefficient (standardized) of three IVs in predicting hedonic behavior</td>
</tr>
</tbody>
</table>
Based on the regression equation in the table above, there are 3 independent variables that significantly influence hedonic behavior, namely sinful acts, usage Instagram, and number of followers. The explanation of the regression coefficient values obtained from each of the significant independent variables is as follows:

1. Variables sinful acts obtained a regression coefficient of 0.147 with a significance value of 0.000. This means that H01 which states "there is no significant influence from sinful acts on hedonic behavior" is rejected. This means that there is a significant influence from sinful acts on hedonic behavior. The coefficient has a positive sign, meaning that the more sinful acts carried out by the student, the higher the hedonic behavior of the students at Syarif Hidayatullah State Islamic University in Jakarta.

2. Instagram usage variables Obtained regression coefficient value of -0.151 with a significance value of 0.040. This means that H05, which states "there is no significant effect of usage Instagram on hedonic behavior" is rejected. The coefficient marked negative means that the higher a person's usage Instagram, the lower the hedonic behavior that exists in female students at Syarif Hidayatullah UIN Jakarta.

3. Number of followers variables obtained a regression coefficient of 0.136 with a significance value of 0.040 in a positive direction. This means H09 which states "there is no difference in the number of followers group is high and the number of followers is low" is rejected. The coefficient is positive, meaning that there is a difference in the group of number of followers is high, the hedonic behavior is high as well as the group with low number of followers, the hedonic behavior is low in

<table>
<thead>
<tr>
<th>Perilaku</th>
<th>B</th>
<th>SE</th>
<th>T-value</th>
<th>P-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sinful acts</td>
<td>0.147</td>
<td>0.0</td>
<td>6.9</td>
<td>0.000*</td>
</tr>
<tr>
<td>Instagram Usage</td>
<td>-0.151</td>
<td>0.044</td>
<td>-2.0</td>
<td>0.040*</td>
</tr>
<tr>
<td>Number of followers</td>
<td>0.136</td>
<td>0.066</td>
<td>2.0</td>
<td>0.040*</td>
</tr>
</tbody>
</table>

Notes:
*) : Significants (p<0.05)
the students at Syarif Hidayatullah State Islamic University in Jakarta

5 CONCLUSION AND RECOMMENDATION

5.1 Conclusion

This study aims to look at the effect of variables of religiosity, peer attachment, Instagram social media characteristics, and demographic factors on hedonic behavior. The results show that the variables sinful acts (dimensions of religiosity) have a significant effect on the positive direction of hedonic behavior. It can be interpreted that the more sinful acts or sins committed, the higher the hedonic behavior. The findings on the variable sinful acts are in line with the theory [51], explaining that hedonic groups tend to spend money because these groups tend to be consumptive. Unlike the utilitarian groups who shop according to their benefits or needs. When a person commits a large or small act of sin affects hedonic behavior which tends to spend his money to meet needs and make someone in a consumptive group.

Gla's research explains the findings on variable sinful acts, where a person will not display negative behavior when tested with instrumental values that consider God's presence and the absence of God's presence. The negative behavior in question is hedonic behavior that is carried out without considering the presence of God. When a person commits a sin, hedonic behavior is shown to be higher where the student has neglected to maintain instrumental values such as the prohibition of religion in behaving.[52]

Hamzah's research [53] reinforces the findings on variables sinful acts that show that religiosity has a negative influence on hedonic behavior in adolescents. In this study, religiosity was measured using a measurement tool from Krauss (2010) with two dimensions, namely Islamic worldview related to the six pillars of faith or 'harmony of faith' in Islamic teachings and religious personality which includes behavior, motivation, attitudes, and emotions to measure personal manifestations of the teachings and commands of Islam (Krauss, 2011) means that when a person has a high worldview and religious personality, hedonic behavior is shown to be low, where Hamzah explains that the hedonic behavior that is meant psychologically is to pursue excessive sensation and pleasure in his life and ignoring the values of moral goodness in the individual.[54]
Previous research that explained the use of social media Instagram for hedonic behavior was found in the study of Casalo [55]. In this study the characteristic variables of the use of Instagram social media include Instagram usage, Instagram behavior, Instagram attitude, and emotional reactions Instagram [56]. The results show that hedonic behavior is influenced by usage variables in negative direction, meaning that when someone spends a lot of time using Instagram, the hedonic behavior shown will be less. This is related to the theory presented by Sloan & Quan-Haase [57]. Instagram provides three benefits for its users, namely (1) enhancing a mediocre appearance in photos by adding applications to "beautify themselves" (2) providing a place to share photos directly from various parts of the world (3) making it easier for users to make uploads directly.

Usage is one important thing to get 3 benefits from Instagram without using it, the benefits cannot be drawn [58]; [59] This can happen because when someone uses Instagram by increasing the appearance of photos, sharing photos and uploading them on the Instagram, the hedonic behavior shown is less. Content and activities that are so broad that one can spend time on the Instagram, the less hedonic behavior shown. This study shows that there are differences in groups that have many number of followers, the hedonic behavior shown is higher. The group whose number of followers is small, the hedonic behavior shown will be lower.

This is a new finding and in line with the theory of Al-Hunaiyyan & Al-Hajri [60] that followers can see the timeline containing photos and videos from the Instagram account owner. Followers can also interact with what they see by pressing the "like" button and commenting. The author concludes that when a person has many number of followers, a person will have a high hedonic behavior. The timeline that contains photos and videos of Instagram account owners becomes access to the interaction of number of followers with what they see so that it will make someone show a lot of hedonic behavior, and vice versa.

The findings on variable number of followers are supported by Angelstedt and Spetze [61] when a person has a large influence on Instagram with a high number of followers it is considered to be more popular and has popularity [62] The number of followers has a positive influence on consumer behavior in the process of buying and following a brand that is on Instagram. The higher the
number of a person's followers, the higher the process of buying and following a brand on Instagram because it is considered to have popularity and is liked by many [63]. A large group of number of followers will have a positive influence on showing hedonic behavior such as the process of buying and following a brand on Instagram. This can occur when many groups of number of followers will be considered more favored and have popularity, so the hedonic behavior shown will be higher, and vice versa.

The next finding, it was seen that the content uploaded the most on Instagram was 108 people (32.2%). This is in line with Hu et.al's research [64] which analyzes the Instagram content and types of users. The selfie category content is the most choice. Women are one of the ones who show more self and become a popular trend on Instagram social networking sites (Hu et. Al, 2014). The selection of Instagram content obtained in this study is also in line with research that found that selfie (63.7%) was the upload category most often uploaded on social media (Tiggemann & Zaccardo, 2016 in Waninger).

The phenomenon of hedonic behavior described earlier was found in adolescence ([65], [66], [67];[68] & [69], [70], [71]). Age demographic factors in this study did not significantly affect hedonic behavior. When a person is in his early teens and the final adult according to can have high hedonic behavior, it can also be low [72]. Findings at age can be seen that late adolescents and early adulthood partly influence significantly with other variables. This is supported by research that student age dominates hedonic behavior and according to the phenomena described in the previous chapter. [73]

It can be concluded that the phenomenon that occurred in this study, tested on the students of Syarif Hidayatullah State Islamic University in Jakarta representing Muslim women wearing hijab in the modern era. The author realizes how important it is to limit yourself to avoid hedonic behavior whose orientation is only for pleasure in life. Wisdom in using social media properly is needed. This is also illustrated in the developmental aspects of research in the field of psychology, where the incorporation of aspects of religiosity and social media is a hot topic which is being researched so much that developments on the same theme can

5.2 RECOMMENDATION

Future studies are expected to be hedonic behavior variables not only among adolescents or students and conduct research not only on female samples. This can expand the theoretical study of the phenomena that occur in every person who tends to have hedonic behavior among the people. Then, further research can use the "instastories" feature to complete the Instagram variables that are not included in the items listed in this research questionnaire developed by Paramboukis, Skues and Wise [73]. In the next study also can use other psychological variables to be examined, such as social class status, parenting parents.

REFERENCES


APPENDIX

SYNTAX & PATH DIAGRAM PERILAKU HEDONIS

SYNTAX & PATH DIAGRAM SINFUL ACTS

SYNTAX & PATH DIAGRAM RECOMMENDED ACTS

SYNTAX & PATH DIAGRAM ENGAGING IN BODILY WORSHIP OF GOD

SYNTAX & PATH DIAGRAM PEER ATTACHMENT

SYNTAX & PATH DIAGRAM INSTAGRAM
Application of TGMD-2 for Children with Intellectual Disability

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Abstract. This study aims to apply TGMD-2 as measurement of fundamental motor skill for intellectual disability children. The research was conducted by survey method by describing the status of fundamental motor skill with data collection technique using test and measurement with Test of Gross Motor Development-2. The study was conducted at the Velodrome Athletic Stadium in January until May 2018. The sample used in this study amounted to 84 intellectual disability children registered as Special Olympic Indonesia (SOIna) athletes with moderate of motor ability. The results of the tests and measurements obtained were the total fundamental motor skill shows that 8.3% of the children were in the category of low, 57.1% of the children were in the category of moderate, and 34.5% of the children were in the category of high. Thus, it can be stated that children registered as SOIna athletes still need further training so that their fundamental motor become skilled.

Keywords: TGMD-2, Intellectual Disability

1. Introduction

Lack of physical activity in children makes a reduced stimulus for children. Children who are in the playing phase should also be channeled to things that spend more energy, the added value is that children can interact with their peers, and can increase their physical activity. Moreover, at the age of 6 years to 12 years are times when children develop fundamental motor skills that they have. Motor development at these times must be stimulated by physical activities that can improve both gross and fine motor skills [1][2][3][4].

Not only in normal children, the development of basic movement skills in children with special needs also needs to be considered every phase. One of the children with special needs is mentally retarded children or intellectual disability or in Indonesia called tuna grahita. Tunagrahita comes from Sanskrit language, tuna means loss, while grahita is the mind. So, mentally retarded children are children who experience problems in thinking. Mental Retarded is divided into several classifications depending on the level of IQ or intelligence possessed, namely, mild mental retardation, moderate, severe, and very severe [5][6][7].

Physical conditions of mentally retarded children also occur in motor delays, motor delays occur in a person with mental retardation such as standing, walking, etc.,
which makes a negative impact on their motor and physical strength. Therefore mentally retarded children experience delays and disruptions [8][9][10].

There are children with intellectual disability registered as Special Olympics Indonesia or SOIna which is the only organization that has been accredited by Special Olympics International (SOI) to organize training and sports competitions for people with intellectual disabilities in Indonesia. SOIna DKI Jakarta athletes who get many achievements are mentally retarded athletes who are included in the high ability group, therefore nurseries and training are needed for athletes with moderate ability so that the next generation will be formed. However, before starting to be trained, it is necessary to know in advance how fundamental motor skills they have [11][12][13].

Mentally retarded children, by definition, are impaired in their cognitive-verbal abilities; furthermore, recent research has indicated that the mentally retarded have short-term memory deficits and considerable have difficulty in identifying and then attending to the salient features within a stimulus display [14][15].

Fundamental motor skills which become the initial capital to develop the potential of mentally retarded children become accomplished athletes. So it is necessary to do a test to measure the level of development of the fundamental motors [16][17]. Therefore, the authors are interested in knowing the level of basic motion skills in SOIna DKI Jakarta athletes through the research that conducted in Jakarta which is application of TGMD-2 for children with intellectual disability.

2 Methods

This research used a survey method using checklist observation. This research was conducted at Velodrome Athletic Stadium. The time of the study was conducted from January until May 2018. The research samples are 84 intellectual disability children registered as Special Olympic Indonesia (SOIna) athletes with moderate of motor ability. Data analysis used descriptive statistical.

Instruments used in this study is Test of Gross Motor Development 2 (TGMD-2) consist of 6 main dimensions of locomotor skills and 6 main dimension of manipulative skills according to Gallahue and Ozmun [18]. The locomotor skills namely: running, galloping, hopping, leaping, horizontal jump, and sliding. The manipulative skills namely: stationary dribble, striking a stationary ball, catching, kicking, overhead throw, and underhand throw. TGMD-2 was designed for children ages 3 to 10 years, this instrument has been a valid and reliable measurement of motor fundamental skills in adolescents with MR from age 11 to 18 years [19]. The tools needed are as follows: cones, duct tape, cube/beam, rope, 10cm diameter plastic ball, 25 cm diameter plastic ball, plastic bat, basket ball, tennis ball, softball ball. The giving values for each subtest as follows: score 1 if the child can show for each criterion, score 0 if the child cannot show for each criterion, the child is given two times the opportunity to do each subtest [20][21][22].

The procedures for each subtest are as follows: 1) Measurement of running skills Instructions: Place cone 1 at a distance of 12m and cone 2 at a distance of 15m from start. Ask the child to run at full speed & really stop at cone 2. Criteria that the child have to show: • Elbows are bent, legs and arms move opposite • Feet flew & goes quickly / briefly • Landing using the tips or footballs • The angle of the foot approaches the buttocks around 90 degrees
2) Measurement of galloping skills Instructions: Place cone 1 at a distance of 12m and cone 2 at a distance of 15m from start. Ask the child to run at full speed & really stop at cone 2. Criteria that the child have to show: • The bent arm is pulled toward the waist when floating • Going forward with the first foot / front foot immediately followed by the second foot step and so on • Both legs experience a short floating phase • Can maintain a rhythmic pattern for 4 times in a row

3) Measurement of hopping skills Instructions: Mark duct tape 1 and 2 for 4.5 meters. Ask the child to jump or stick 3 times using the dominant leg and 3 times using the other leg. Criteria that the child have to show: • Legs that are not used are swung forward to produce strength • Still legs remain behind the body • Arms are bent and swung to produce strength. • Take off and land on the dominant leg 3 times in a row. • Take off and land on the other leg 3 times in a row.

4) Measurement of leaping skills Instructions: Mark duct tape 1 and 2 as start and finish as far as 6m. place the cube right in the middle. Ask the child to stand at the start line, run, jump, and run again until the finish line. Criteria that the child have to show: • When jumping, take off using one leg and land with the other foot. • There are times when the feet float on the ground. • Landing with your arms and legs

5) Measurement of horizontal jump skills Instructions: Mark the start line on the floor with duct tape. The child stands behind the line, asking the child to jump as far as he can. Criteria that the child have to show: • Preparatory movements, knees bent and hands behind the body • Pulling arms forward and up until maximal extension occurs above the head • Take off and land on both feet simultaneously • Lowering arms when landing

6) Measurement of sliding skills Instructions: Place the cone at both ends of the rope which is stretched along 7.5m. Ask the child to slide from one cone to another, then back to the first cone. Criteria that the child have to show: • The body moves sideways and shoulders are parallel to the straps on the floor • Step aside the first leg movement followed by the next leg • At least 4 steps to the right side continuously • At least 4 steps to the left side continuously

7) Measurement of striking a stationary ball skills Instructions: Place the 10 diameter plastic ball in front of the child at waist level. Ask the child to hit the ball as hard as possible using a bat. Criteria that the child have to show: • The dominant hand over the other hand • Parts of the body that are not used to face the ball with both feet parallel • Waist and shoulders • There is a movement of the pedestal / body load from one foot to the other • When releasing, the bat is just about the ball

8) Measurement of stationary dribbling skills Instructions: Ask the child to dribble basket ball 4 times without moving his feet using one hand and end with catching the ball. Criteria that the child have to show: • Dribble the ball with one hand about waist high • Push the ball with your fingers, not hit • The ball bounces in front or next to the foot • Can maintain 4x reflection without moving feet.

9) Measurement of catching skills Instructions: Mark the distance of 4.5m between the child and the thrower and tape. Ask the child to stand on one side & the pitcher to swing the 10 diameter plastic ball on the other side. Ask the child to catch the ball with his hands between
his shoulders and waist. Criterias that the child have to show:
• The preparatory stage where the hands are in front of the body and the elbows are bent
• When the ball arrives, hands extend to reach the ball
• The ball is caught only by hand

10) Measurement of kicking skills
Instructions: Mark with duct tape 1 9m away from the wall / implement for the child standing and duct tape 2 is 6m from the wall to place the ball. Then ask the child to stand up, run and kick the 25 diameter plastic ball as hard as possible. Criterias that the child have to show:
• Run endlessly toward the ball
• Extend a step or make a little jump just before kicking the ball
• The foot that is not used for kicking is behind the ball
• Kick the ball using the instep or tip of the foot

11) Measurement of overhead throwing skills
Instructions: Place the tape on the floor 7.5m away from the wall / implementer. Ask the child to stand behind the tape facing the wall, then ask the child to throw the tennis ball toward the wall / executor. Criterias that the child have to show:
• Turning your pelvis and shoulders in a direction that is not a toss
• Body weight is transferred to the opposite foot with the hand used for throwing
• Body position shows the diagonal / sideways direction to the side that is not to throw the ball
• Completion is marked by downward movement of the hand / arm

12) Measurement of underhang throwing skills
Instructions: Make a goal for both cones 1 m away from the wall / executor. Put duct tape as far as 9 meters from the wall. Ask the child to throw the softball ball from below with a strong, so the ball rolled between two cones. Criterias that the child have to show:
• Hands swung down & back, while the chest is facing the cone
• The foot opposite the hand being used, stepping forward
• The knee is bent toward the bottom of the body
• Balls released on the floor must not bounce more than 10 cm

3 Results

Based on observation of running skills, there were 11 children (13%) included in the Low category, 23 children (27%) were included in the Moderate category, 50 children (60%) were in the High category. So, it was concluded that the running skills of SOIna athletes were relatively good.

![Figure 1. Diagram of Running Skills](image)

Based on observation of galloping skills, there were 8 children (9%) were in the category of Low, 41 children (49%) were in the Moderate category, 35 children (42%) were included in
the category High. Thus, it was concluded that the skill of galloping the SOIna athlete was relatively Moderate.

Based on observation of hopping skills, there are 10 children (12%) were in the Low category, 39 children (46%) were in the Moderate category, 35 children (42%) were included in the category High. Thus, it was concluded that SOIna athlete's skill in hopping was relatively moderate.

Based on observation of leaping skills, there were 10 children (12%) were in the Low category, 22 children (26%) were in the Moderate category, 52 children (62%) were in the category High. Thus, it was concluded that the Leaping skill of SOIna athletes was relatively good.
Based on observation of horizontal jump skills, there were 7 children (8%) were in the Low category, 45 children (54%) were in the Moderate category, 32 children (38%) were in High category. Thus, it was concluded that SOIna athletes' horizontal jumping skills were relatively Moderate.

Based on observation of sliding skills, there were 6 children (7%) were in the category of Low, 22 children (26%) were included in the Moderate category, 56 children (67%) were included in the High category. So, it was concluded that SOIna athletes' slide skills were relatively good.

Based on observation of striking a stationary ball, there were 5 children (6%) were in the category of Low, 44 children (52%) were in the Moderate category, 35 children (42%) were in the High category. It can be concluded that the skill of striking a stationary ball of the SOIna athlete is relatively moderate.
Based on observation of stationary dribbling skills, there were 13 children (15%) were in the Low category, 36 children (43%) were in the Moderate category, 35 children (42%) were in the High category. So, it was concluded that the skill of stationary dribbling of the SOIna athlete was relatively Moderate.

Based on observation of catching skill, there were 5 children (6%) were in the category of Low, 5 children (6%) were in the Moderate category, 74 children (88%) were in the High category. So, it was concluded that the skill of catching of SOIna athletes was relatively good.

Based on observation of kicking skills, there were 9 children (11%) in the category of Low, 20 children (24%) were in the Moderate category, 55 children (65%) were in the category High. So, it was concluded that the skills of kicking SOIna athletes were relatively good.
Based on observation of overhead throw skills, there were 8 children (9%) were in the category of Low, 36 children (43%) were in the Moderate category, 40 children (48%) were in the High category. So, it was concluded that the Overhead Throw skill of SOIna athletes was relatively good.

Based on observation of underhand throw, there were 6 children (7%) were in the category of Low, 38 children (45%) were in the Moderate category, 40 children (48%) were in the High category. Thus, it was concluded that the underhand throw skill of SOIna athletes was relatively good.
4 Conclusion

Based on data analysis and test result carried out in this research, it can be concluded that: Test Results of Fundamental Motor Skill of SOIna DKI Jakarta athlete were categorized as Moderate (57%), High (35%) and Low (8%).

Based on that conclusion, there are some suggestion: 1. Trainer of SOIna should pay more attention to the condition of athlete's fundamental motor skills regularly so that the results of the training are carried out every week; 2. Trainer of SOIna should do a series of tests as training material so that the result of their fundamental motor skills gets better; 3. Trainer when choose and determine method practice should adjust with physical ability of each athlete, so results from the exercise could achieved optimally; 4. Parents should add physical exercises outside regular schedule exercise for children to increase the fundamental motor skill.

References
Religious Resilient School: A Mental Health School Study

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Abstract: This study aims to find the correlation between religiosity, resilience, and mental health. We conducted a survey to 115 samples of public high school students at Depok, Indonesia (Mage=16.23, Male=31) to prove our hypothesis that high resilience and high religiosity positively correlate with positive mental health. We used Indonesian Version MHI-38 (Veit & Ware, 1983) (α=0.658), Psychological Capital Resilience dimension (Luthans, 2002) (α=0.636), and adapted scale for religiosity from National Study of Youth and Religion (Pearce, 2016) (α=0.676). The result is that mental health well-being significantly correlated with resilience and religiosity (p<0.05), mental health personality distress negatively correlated with resilience (p<0.5) and negatively correlated with religiosity (p<0.5). Resilience and religiosity were highly correlated (p<0.001). We proposed a model for relationship between resilience, the five dimension of religiosity and mental health. This lead us to further discussion and research about the relationship between mental health, resilience, and religiosity at school.

Keywords: External Practice, Mental Health, Personal Practice, Psychological Distress, Psychological Well Being, Resilience, Religious Belief, Religious Exclusivity, Religious Salience, Religiosity.

1. INTRODUCTION

Indonesia Ministry of Health had released Basic Health Research in 2018, stated that mental health issues in Indonesia including smoking behavior, alcoholic abuse, psychosis, depression, and emotional disorder [1]. This research target was 1000 household in Indonesia from national survey. The results were that 33.8% of Indonesian population are still smoking, and that included 9.1% of 10-18 years old population. Around 3.3% drink alcohol, and 0.8% of the population above 10 years old were alcohol abusive. Around 7% of the household had family member with psychosis, and 6.1% of the population above 15 years old, had depression. Among the population above 15 years old, 9.8% had emotional disorder. These findings had shown that mental health must be a crucial issues, especially in Indonesia.

The concept of Mental Health at School is not yet became a popular theme in the world of Indonesia education. Yet, we find that the research topics about mental health at school in
2019, appeared with keyword such as deviant and problematic behaviors. Among the signs of mental health that can be observed from students were: 1) Learning difficulties, 2) Juvenile delinquencies, 3) Discipline, and 4) Mental Problems.

Generally, school are still focusing on academic achievement and physical health. In fact, mental health problems are also as important as physical health. Mental Health as defined by the World Health Organization [2], is a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively, and able to make a contribution to her or his community.

According to the latest definition of mental health, it is a dynamic state of internal equilibrium which enables individuals to use their abilities in harmony with universal values of society. Basic cognitive and social skills; ability to recognize, express and modulate one’s own emotions, as well as empathize with others; flexibility and ability to cope with adverse life events and function in social roles; and harmonious relationship between body and mind represent important components of mental health which contribute, to varying degrees, to the state of internal equilibrium [3].

Indonesia Mental Health Association used this latest definition of mental health, as proposed by Galderisi, et al. [3] because it presented the dynamics between internal equilibrium of individual with the community values, so that when we discuss the mental health, we also mentioned the self and social aspects.

When mental health was not well achieved, the students would frequently perform problematic behavior in their social environment. Problematic behavior such as aggressive behavior, for example, fighting, disturbing other students, or verbal aggressive behavior, including swearing, cursing others, mocking, speaking harshly, fighting teachers and spreading gossip about other people [4]; [5]. Deviant behavior includes premarital sex, skipping school, drug use, and suicidal thoughts [6].

Discussions about mental health at school were not only about problematic behavior and deviant behavior, but also the resiliency of the students and school employees, including the principal, teachers and administrations. By focusing to improve the resiliency, then the school would grow toward positive orientation and becoming a mentally healthy school.

During a three months resilience program that aims to promote mental health at school in Australia, children’s optimism was significantly increased (Anthony & McLean, 2015) [7]. The Bounce Back classroom resilience program [8] was a whole school, universal program that promoting resilience and positive mental health by teaching social and emotional competencies and positive psychology skills. We would like to find out whether the same resiliency program could be conducted in Indonesia to promote mental health at school. In order to conduct the same program, we would like to know which kind of target that need to be promoted in resilience in order to have increase their mental health.

Previous study also discuss relationship between religiosity and mental health. A study about mental health school had compared social, emotional, and behavioral risks between parochial school and public school in Maryland, US [9]. It turned out that parochial school provide better social and academic experiences, but they might struggle with issues related to social, emotional, and behavioral health risk. The students of parochial school were more likely report being stressed and more likely to report being a cyberbully than students of public school.

The results of those mental health at school study made us want to confirm the relation between religiosity, resiliency, and mental health, especially in Indonesia context. We wanted to know the relationship between resiliency and positive mental health at Indonesia school,
especially in public school. Whether the public school students resiliency lead to positive mental health. And in case of religiosity, we wanted to know does religiosity indeed lead to positive mental health, and if it does, which aspect of religiosity. Our hypothesis was that resiliency at public school lead to positive mental health, and higher religiosity lead to positive mental health.

2. RESILIENCE, RELIGIOSITY, AND MENTAL HEALTH: BRIEF EXPLANATION OF THE IMPORTANT CONCEPTS

In Psychology, resilience, well-being, and positive mental health have become familiar terms and essential constructs in trans-disciplinary integrative psychiatry, and psychology [10]. These recent years, religiosity has gained a central issue about its conceptualization, measurement, and relationships in research topic [11]. However, the definition and relationship on the whole construct of religiosity is still in exploration to establish general agreement. Therefore, examining the use of these terms should always be accompanied by a brief explanation of respective expert’s definition and theoretical framework [10].

2.1 Mental Health

Mental health is not only about the condition of mere lack of mental disorders, but also how persons can functioning effectively, can cope with the normal stresses of life, can work productively and fruitfully, and able to make a contribution to his or her surrounding environment [12]. The positive dimension of mental health is one of our concern issue. WHO states that: “Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.” [2]. Veit and Ware [13] pointed out that mental health has two dimensions: psychological distress and psychological well-being. Anger or irritability, anxiety and exhaustion are typical states of psychological distress, as well as the tendency to devalue and an inclination to isolate, stay away, not engaging in activities with others. Psychological well-being is often associated with happiness: a sense of balance and vitality accompanied by a feeling of self-worth are the most important characteristics [14].

In the 1950s and 1960s, researchers began to wonder how a number of seemingly extraordinary children managed to emerge from severely challenging circumstances relatively unscathed [15]. These findings lead us to what factors can lead to positive mental health. One of the factors is resiliency.

2.2 Resilience

Resilience is the condition of positive coping and adaptation of persons in their life that characterized with challenging reality and struggling life in the face of significant risk [16]. In this research, the resilience will be focus on work context that take out from dimension of psycap (HERO). Ogińska-Bulik, Juczyński [17] stated that resilience is an important feature of personality, conducive to good health and a “key to it” and may also be regarded as a “meta-source” of special regulatory power, influencing the activation of other resources needed in the process of coping with life events [18].
In work context, resilience is defined as the “positive psychological capacity to rebound, to ‘bounce back’ from adversity, uncertainty, conflict, failure, or even positive change, progress and increased responsibility [19]. Some research about resilience and mental health used Psycap to measure resilience [20]. We specifically measured the resilience and not the other dimensions, because we only focused on the relationship between resilience, religiosity, and mental health. The resiliency in this research was adapted to work context of high school student. Since the student has also homework to do, they also doing their school work, house work and part time work. We seen that these works can lead to distress, or negative mental health, if cannot be managed.

2.3 Religiosity

The religiosity was also known with another term such as religiousness, orthodoxy, faith, belief piousness, devotion and holiness Holdcroft [21] The complexity is that current interest in the concept of religiosity correlated with several academic disciplines, each perspective field approaching religiosity from different points of view, and one is not refer to the other perspective [22]; [23]. Glock and Stark [24] are studying religious orientations, origins, and dimensions. in their focus discipline. Glock and Stark had investigate five dimensions of religiosity: experiential, ritualistic, ideological, intellectual, and consequential. Referring to the Glock and other religiosity construct researchers, Lisa Pearce had conducted validation to religiosity dimensions and found five dimensions that are ubiquitous across frameworks and have multiple valid empirical measures corresponding to these five dimensions (Pearce, Hayward, & Pearlman, 2017). The five unique dimensions of religiosity that are important in the lives of adolescents are religious beliefs, religious exclusivity, external practice, personal practice, and religious salience [25]

Religious belief is what people call the “ideological” [26] or “doctrine” component [27] of religiosity. It defined as the acceptance of a standard set of religious beliefs, such as God, the afterlife, the supernatural, etc. It indicates a meaning system that involves a higher power and a sacred or supernatural realm.

Previous research found that religious belief has linked with physical and mental health [28]; [29]. For adolescents including school age students, this dimension is important to assess the development of their religious identity. The more mature and developed their cognitive skills, they can process their belief and religious belief becomes more authentic and representative of their own systems of meaning [30].

Religious exclusivity shares much in common with “doctrinal orthodoxy” [31] or “dogmatism” [32]. This dimension focus on orthodoxy or dogmatism, whether one holds particular religious beliefs to a more global belief in absolutes. It is the view that there are definite rights and wrongs—that rules for living are unambiguous, permanent, and ordained by God. This dimension also known as “religious fundamentalism” [33]. Youth who score high on religious exclusivity may be less tolerant of those they deem “wrong” in belief or action. They may also be less likely to engage in behaviors they consider “wrong,” such as early sexual initiation or illicit drug or alcohol use.

Next dimension of religiosity is External Practice. It universally includes religious service attendance, group membership, and social activities. There is something unique about the practice of religion with other people and the resources that come from religious institutions and co-congregates [34]. For example, The study of adolescent sexual behavior that show the
association with other religious variable with the time of sexual initiation and others could maintain its own statistically significant association to those behaviors [35]. In adolescence, they usually practice external forms of religiosity based on the request of their family, so this is one dimension of religiosity that may not always reflect adolescents’ own religious commitments. As adolescents gain autonomy, it is likely that their level of religious service attendance is more reflective of their own interest in religion.

The fourth dimension is Personal Practice, the dimension that Lenski [31] referred to as “devotionalism,” or an emphasis on means for a personal connection to the sacred. It involves religious behaviors usually done individually, thus requiring a level of personal dedication. This is the dimension that heavily reflects how adolescents practice their religion.

The final dimension is Religious Salience, that represents the place in one’s hierarchy of identities that religion holds [36]. This dimension represents religion’s relative position among other influential identities (e.g., friend, loving partner, popular student, or progressive) [37]. This dimension is likely to be most associated with whether one acts in line with religious values or schema [38]; [39]. It is unique to describe the potential level of influence that religion might have on other realms of life.

There were previous research studying the relationship between resilience and mental health, religiosity and mental health, or the correlation between the three variables. Study about resilience had shown that it was a positive predictor for subjective well being [40]. Yet the discussion between resilience and mental health was about whether resiliency is the result of positive mental health, or resilient people makes better mental health. Study had proven that elements of psychological capital, including resiliency, are good predictor of mental health [41].

Some reviews showed that higher level of religiosity and spirituality were associated with better mental health [42]; [43], even though some research showed the contradiction, that spirituality, but not religiosity, associated with better health and life satisfaction [44]; [45].

Indonesia is a country that have six formal religions as state religion. With majority number of Muslim citizens, there are also Christian, Catholics, Hindu, Buddha, and Kong Hu Cu (Confucianism) as the formal religion. Religion also taught at school as formal subjects, and beside public school, there were some Islamic School or Christian/Catholic School.

We suggest that if we conduct a study about resilience, religiosity, and mental health, the result will have some cross cultural differences with previous research in other countries. We hypothesized that in Indonesia, there is relationship between high level of religiosity and better mental health, and higher resilience will lead to higher mental health. We want to know which one of the five dimension of religiosity that correlate with better mental health [25].

3 METHODS

3.1 Participants

One hundred and fifteen public high school students in suburban city Depok, Indonesia were recruited as participants for a national mental health survey (Mage=16.23, Male=31). There were 66 students (57.39%) on the 11th grade. Among the students, 103 mentioned Islam as their religion, 5 Christian, and 2 Catholics. The participants were given a ballpoint (on the same value as 0.5 USD) as a reward.

The survey were held after a final semester test. They were given a form of informed consent and debriefing form that mention the purpose of the research.
3.2 Materials

There were three variables measured in the study, mental health was measured by Indonesian Version MHI-38 that was developed by Viet & Ware [13], resiliency was measured with adapted resilience dimension from Psychological Capital Questionnaire [19], and religiosity measured with 21-item General Religiosity Scale, that developed from the Religiosity questionnaire [25].

We gave the questionnaire to 200 participants. We debriefed the participants by telling them the procedure of the study, and they chose whether they want to continue/exit from the survey. Finally, we asked the participants to fill a form with their initials, grade, sex, occupations, ethnicity, religion, family income, school, and city they lived in. The demographic variables were not analyzed in this study, but further study.

3.2.1 Mental Health Questionnaire

Indonesian Version MHI-38 is a questionnaire consists of 38 item that results on Global Mental Health Scale ($\alpha=0.658$). It also results on two factors which are psychological distress (anxiety, depression, loss of behavioral/emotional control), such as “In the last month, how often do you feel anxious?” (1-6, 1=every time, 6=never) ($\alpha=0.594$) and psychological well-being (general positive affect, emotional ties, and life satisfaction), such as “During the last month, does your daily life full of interesting things?” (1-6, 1=always, 6=never, reverse scored) ($\alpha=0.65$).

Some items were reversed and scoring method used to get the global scale, psychological distress scale, and psychological well-being scale.

3.2.2 Resilience Scale

Resilience measured by 6 item resilience dimension of Psychological Capital Questionnaire, such as “I usually take stressful things at work in stride.” ($\alpha=0.636$) [19]. The questionnaire was altered to fit the target group participants which are the students. The Resilience dimension of PsyCap Questionnaire aims to measure the resilience of people at work. We adapt the items to measure the resilience of the people at school, including the students and the school management. The resilience score were computed from the total score of the items, with one item was reversed.

3.2.3. General Religiosity Scale

We developed a 21-item General Religiosity Scale that was adapted from National Study of Youth and Religion which measures religious belief, religious exclusivity, external practice, personal practice, and religious salience [25] ($\alpha=0.676$). Some of the items included were “How often, if ever, do you pray by yourself alone?” (1-7, 1=never, 2=less than once a month, 3=once or twice a month, 4=about once a week, 5=several times a week, 6=about once a day, 7=many times a day) and “Do you believe in angels?” (1=maybe, or no; 2=yes).

There were five score as a result from the scale, that represents each dimension of the religiosity scale. We also computed the total score of religiosity. Higher score means higher religiosity and lower score means lower religiosity.
3.3 Data Analysis

We were conducting Principal Component Analysis to confirm the factors of the variables: mental health, resilience, and religiosity. Some items of MHI-38 were reversed score, and we checked the total score and the multidimensional score of the variables. PsyCap resilience score were unidimensional and we compute the total score of the variable. The General Religiosity Scale resulted on five score for five dimensions, and each score represented the total score of each dimension of religiosity. We also computed the total score of religiosity for correlation analysis.

Inter-item correlation and Alpha Cronbach for item reliability were measured. After conducting the Principal Component Analysis, we found that some items are not measuring any of the dimensions. This results will become the basis of our evaluation for next research.

One item in the General Religiosity Scale were not representing any of the factors, so the item will be dropped from further analysis.

We confirmed two factor of mental health, which is Personal Distress and Psychological Well Being, and five factor of religiosity: religious belief, religious exclusivity, external practice, personal practice, and religious salience. All the analysis conducted with JASP 10.0.

3.4 Result and Discussion

We got the description about the students mental health, which results on three score, mental health global scale (mean=156.236, SD=19.737), mental health personal distress (mean=65.645, SD=14.992), and mental health well-being (mean=54.102, SD=6.967). PsyCap Resilience total score (mean=23.609, SD=4.295), and General Religiosity score (mean=50.945,SD=5.117) which results on five dimensions: religious belief (mean=11.798, SD=0.612), religious exclusivity (mean=7.296, SD=0.805), external practice (mean=8.919, SD=2.516), personal practice (mean=14.482, SD=2.897), and religious salience (mean=8.393, SD=0.933).

To prove our hypothesis that high level of religiosity correlate with better mental health, and higher resilience correlate with higher score mental health, we used matrix correlations between mental health well-being, personality distress, resilience, and religiosity.

Results of the correlation matrix had shown us that mental health well-being is very significantly correlated with religiosity (p<0.001), and significantly correlated with total score of religiosity (p<0.01). The religiosity factors that correlate with mental health well-being are religious salience (p<0.01) and personal practice (p<0.5). Mental health personality distress is negatively correlated with resilience (p<0.5) and negatively correlated with religiosity (p<0.5), significantly negatively correlated with personal practice (p<0.01). Resilience and religiosity are highly correlated (p<0.001).

From the results above, we found that positive mental health indeed correlate with high level of religiosity, specifically, the religious salience and personal practice. We can see that not all factors of religiosity correlate with positive mental health. We interpret that, from the results, the higher the religious salience, or the more internalized the identity of the religion to a student, the more positive his/her mental health is. Also the more often the student practice his/her religion practice individually, or privately, the more positive his/her mental health.

The relationship between religiosity and negative mental health, which is personal distress, also significant for just one factor of religiosity. That factor is, the personal practice.
We can see that less often the student practice his/her religion practice individually, or privately, the higher the level of his/her personal distress.

To prove the hypothesis that higher resilience correlate with higher score of mental health, we also see both of the dimension of mental health. From the result we can interpret that the higher the score of resilience, the better the mental health of the student. We can also see it from the negative aspect of mental health, which is the personal distress. The result shows that the lower the score of resilience, the higher the level of the student personal distress.

Further, we also want to see the relationship between resilience and religiosity. We then want to know which factor of religiosity that correlate with resilience, and found out three factors involved. Those three factors are religious exclusivity (p<0.01), personal practice (p<0.001), and religious salience (p<0.01). We interpreted that the higher the score of resilience, students tend to more exclusive on their religion, more often conduct their personal religion practice, and more internalizing their religious identity. This is also interesting evidence when we found that religiosity and resilience are correlated, but we want to know why these factors were involved, not the other factors.

From our results, we proposed a model for relationship between resilience, the five dimension of religiosity and mental health.

A research shown that high level of religiosity can improve resilience [46]. Religious belief could be a predictor variable for resilience, but it doesn’t shown in this research [47]. We suggest perhaps it is because this research were using self-report survey, and for further research there might be some way using a method of training or observation so that the other factors of religiosity could be more manifest.

The religiosity factors that were significantly correlated with other factors is the personal practice. We cannot forget that the data were taken in a public school, not a religious school. We want to know further, whether, we can get the same results if we conduct the survey in a religious school, whether it is Islamic School or Catholic School.

Why we curious about the result, because in public school, the internalization of the religious belief is not conducted at school. The student also not obligated to do external religion practice like Friday prayer for Muslim, or Sunday prayer for Catholic/Christian, not like those student at religious school. We can conclude ourselves that no wonder the score of personal practice is highly correlated when we measure religiosity at public school, because the other factors of religiosity is not obligated to the student of public school not like to those student the religious school.

On the other hand, we can say that if the religious salience of the student at public school is high, it is really because of the student themselves has internalized their religion or because of their environment at home, not because of the school institution that internalize their religious identity. To get to this conclusion, we need to get more diverse population from the student of public school, from other area in Indonesia.

4. CONCLUSIONS AND RECOMMENDATIONS

We found that personal practice and religious salience were correlated with mental health well-being. Personal practice also negatively correlated with mental health personal distress. We also found that mental health well-being are very significantly correlated with resilience, yet mental health personal distress are negatively correlated with resilience. These results answer our hypothesis that mental health is correlated with resilience and religiosity. We
proposed a model for relationship between resilience, the five dimension of religiosity and mental health.

For further research, we suggest a larger number of populations conducted for mental health school survey in public school, religious school including Islamic School and Catholic/Christian school. We also suggest that the data were not only taken on the form of survey, but in a package of training and observation, this method will improve the possibility to get more reliable data of other factors of religiosity, for example, religious belief.

ACKNOWLEDGEMENTS

We would like to thank you the experts of Mental Health Indonesia Foundation for helping us in the topic of this research, also the school managements that participate in this research. The Education Office Kantor Dinas Pendidikan Wilayah II for giving us permission of the survey. The Psycap Questionnaire is under copyright from mindgarden.com. Many thanks to LPPM -UIN Syarif Hidayatullah Jakarta for making all the things happen. The Psycap Questionnaire were used under the permission from the author and mindgarden.com for Mentally Health School research.

REFERENCES


APPENDIX

Appendix 1 Principal Component Analysis of MHI-38

Appendix 2 Principal Component Analysis of General Religiosity Scale

Appendix 3 Principal Component Analysis of Psycap Resilience

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**Principal Component Analysis**

<table>
<thead>
<tr>
<th>Component</th>
<th>PC01</th>
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<th>PC03</th>
<th>PC04</th>
<th>PC05</th>
<th>PC06</th>
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<td>RC1</td>
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<td>0.006</td>
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<td>RC2</td>
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<td>RC3</td>
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<td>0.400</td>
<td>0.403</td>
<td>0.564</td>
<td>0.333</td>
<td>0.549</td>
</tr>
<tr>
<td>RC4</td>
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<td>0.490</td>
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<td>0.564</td>
<td>0.333</td>
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<td>0.333</td>
<td>0.549</td>
</tr>
<tr>
<td>Uniqueness</td>
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<td>0.700</td>
<td>0.515</td>
<td>0.567</td>
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*Note: Applied rotation method is promax.*

---

**Chi-squared Test**

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Appendix 4 Correlation Matrix of Mental Health, Resilience, and Religiosity

Correlation Matrix

Pearson Correlations

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<th>MHPD</th>
<th>MHPWB</th>
<th>MHTOT</th>
<th>GRSRB</th>
<th>GRSRE</th>
<th>GRSEP</th>
<th>GRSPF</th>
<th>GRSSS</th>
<th>GRSSTOT</th>
</tr>
</thead>
<tbody>
<tr>
<td>MHPD</td>
<td>—</td>
<td>−0.458***</td>
<td>—</td>
<td>—</td>
<td>−0.032***</td>
<td>0.736***</td>
<td>0.293**</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>MHPWB</td>
<td>−0.458***</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>−0.032***</td>
<td>0.736***</td>
<td>0.293**</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>MHTOT</td>
<td>0.369***</td>
<td>0.369***</td>
<td>—</td>
<td>—</td>
<td>0.186</td>
<td>0.149</td>
<td>0.144</td>
<td>0.168</td>
<td>—</td>
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<tr>
<td>GRSRB</td>
<td>−0.186</td>
<td>0.149</td>
<td>0.144</td>
<td>—</td>
<td>0.002</td>
<td>0.001</td>
<td>0.147</td>
<td>0.163</td>
<td>0.093</td>
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<tr>
<td>GRSRE</td>
<td>−0.002</td>
<td>0.047</td>
<td>0.001</td>
<td>0.254**</td>
<td>0.290**</td>
<td>0.002</td>
<td>0.047</td>
<td>0.001</td>
<td>0.254**</td>
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<td>0.163</td>
<td>0.154</td>
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<td>0.002</td>
<td>0.047</td>
<td>0.001</td>
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<tr>
<td>GRSPF</td>
<td>−0.264***</td>
<td>0.315**</td>
<td>0.238*</td>
<td>0.324***</td>
<td>0.473***</td>
<td>0.340***</td>
<td>0.216*</td>
<td>0.047</td>
<td>0.001</td>
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<tr>
<td>GRSSS</td>
<td>−0.019</td>
<td>0.291**</td>
<td>0.130</td>
<td>0.266*</td>
<td>0.407***</td>
<td>0.234*</td>
<td>0.092</td>
<td>0.279**</td>
<td>0.001</td>
</tr>
<tr>
<td>GRSSTOT</td>
<td>−0.239*</td>
<td>0.285**</td>
<td>0.279**</td>
<td>0.349**</td>
<td>0.567***</td>
<td>0.547***</td>
<td>0.663***</td>
<td>0.469***</td>
<td>0.001</td>
</tr>
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</table>

* p < .05, ** p < .01, *** p < .001

Appendix 5 Descriptive Statistics of the Variables

Descriptive Statistics

<table>
<thead>
<tr>
<th></th>
<th>MHPD</th>
<th>MHPWB</th>
<th>MHTOT</th>
<th>PCQTOT</th>
<th>GRSRB</th>
<th>GRSRE</th>
<th>GRSEP</th>
<th>GRSPF</th>
<th>GRSSS</th>
<th>GRSSTOT</th>
<th>Janselamint</th>
</tr>
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<tbody>
<tr>
<td>Valid</td>
<td>110</td>
<td>108</td>
<td>108</td>
<td>116</td>
<td>114</td>
<td>115</td>
<td>111</td>
<td>114</td>
<td>112</td>
<td>119</td>
<td>99</td>
</tr>
<tr>
<td>Missing</td>
<td>5</td>
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<td>7</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Mean</td>
<td>55.045</td>
<td>54.102</td>
<td>54.539</td>
<td>23.039</td>
<td>11.798</td>
<td>7.289</td>
<td>8.918</td>
<td>14.392</td>
<td>8.383</td>
<td>50.945</td>
<td>50.945</td>
</tr>
<tr>
<td>Std. Deviation</td>
<td>14.992</td>
<td>19.737</td>
<td>15.203</td>
<td>4.280</td>
<td>0.012</td>
<td>2.510</td>
<td>2.987</td>
<td>0.932</td>
<td>5.117</td>
<td>12.200</td>
<td>12.200</td>
</tr>
<tr>
<td>Minimum</td>
<td>35.000</td>
<td>37.000</td>
<td>39.000</td>
<td>10.000</td>
<td>8.000</td>
<td>0.000</td>
<td>0.000</td>
<td>4.000</td>
<td>0.000</td>
<td>4.000</td>
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<td>Maximum</td>
<td>129.000</td>
<td>79.000</td>
<td>238.000</td>
<td>54.000</td>
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<td>16.000</td>
<td>16.000</td>
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</tbody>
</table>

Note: Not all values are available for nonmissing variables
Appendix 6 Proposed Working Model Between Resilience, Religiosity, and Mental Health
Subjective Well-being, Religiosity, Personality Trait, and Individual Resources among The Elderly

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Faculty of Psychology UIN Syarif Hidayatullah Jakarta1

Abstract. The elderly period commonly brings the new problem for individuals in his elderly period and his environment. This study was conducted to get an overview of the amount of subjective well-being, religiosity, and personality trait in the elderly. The subjects in this study were 226 (women n = 136) elderly aged 60 to 74 years who lived near South Jakarta, East Jakarta, and Ciputat. Data collection was done in the form of inventories those suitable for research subjects’ characteristics and using a Likert scale. Based on each dimension categorization, the research variables are mostly at the medium level. The research respondents’ religiosity is high only in religious practice dimension, while in other dimensions are in the medium and low category. This shows that they consider religious belief and spiritual experience as a normative thing, which possibly causes them to not feel that their well-being is affected by their religious activities.

Keywords: Subjective well-being, religiosity, big five personality trait, individual resources.

1 Introduction

Research about subjective well-being is a study focusing on the psychological happiness and well being. This study emphasizes the understanding of the process, which underlies well-being such as factors which make people happy, or factors which bring out depression or unhappiness. It is not surprising since there is a tendency of feeling or obtaining life satisfaction as the main goal of most people.

The question regarding what makes someone life is good and happy has been studied since long time ago by experts. The experts who studied subjective well-being assume that the important element of a good life is when someone loves his life. Subjective well-being is someone’s judgement cognitively and affectively on his life. This assessment covers the emotional reaction and cognitive judgement on the satisfaction feeling and the fulfilment of what is desired from the experience occurs [1]. Thus, subjective well-being can be considered as a wide concept covering feeling/emotion of happiness, the low level of negative mood, and the high level of satisfaction. Positive experience is formed from a high subjective well-being which makes life more useful.

Subjective well-being is self disclosure felt by someone regarding his happiness in his recent life. Diener [2] defined subjective well-being as an emotional response of someone towards the domain of satisfaction and life satisfaction judgment globally. Gasper [3] stated that subjective wellbeing refers to the feeling of how someone thinks about his life. This has a role of determining his subjective well-being.
Elderly is a term used for individual who has an old age or already old. Aging process is a natural process accompanied by the decrease of physical, psychological and social condition, which interacts one each other [4]. Such condition tends to cause general health problems and specific psychological problem in elderly. Based on several literatures, it was stated that there are some factors faced which really affect the elderly psychological health including the decrease of physical condition, the decrease of sexual function and potential, changes in psychosocial aspect, changes related to job and changes in social role in the community. Such changes do not only affect the psychological, physical and social health, but also affect the wellbeing feeling.

Hurlock [5] stated that generally there are two kinds of behaviour the elderly owned to live. First, the old age is accepted through deep realization, while the second one is that the elderly in facing his life tend to refuse the occurrence of the old age period. The first group lives their life comfortably and accept the changes happen, while the second group does not willing to accept the reality. Attitude in living the life in the old age is significantly affected by the perspective related to the living the old age. Therefore, the aging process basically describes that such thing can be interference so that it can achieve optimal result.

According to the statistical data issued by Statistics Indonesia, the amount of the elderly in Indonesia increases from year to year. The increase of the elderly people happens because of the increase of life expectancy of Indonesian people. According to the data issued by PBB in 2002, the life expectancy of Indonesian people is 69.3 years old for woman and 65.3 years old for man. The prediction of life expectancy in 2020 increases to 71 years old. The result of population sensus is included in five nations which have the most total population in the world, which is 18.1 million in 2010 or 9.77% of the total population. If the community, government, and various program do not anticipate such condition, then the existence of the elderly will become a time bomb. As an illustration, the total population of Indonesian elderly is presented in the following.

<table>
<thead>
<tr>
<th>Year</th>
<th>Life Expectancy</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>64,5 tahun</td>
<td>7,18</td>
</tr>
<tr>
<td>2006</td>
<td>66,2 tahun</td>
<td>8,90</td>
</tr>
<tr>
<td>2010</td>
<td>67,4 tahun</td>
<td>9,77</td>
</tr>
<tr>
<td>020 (prakiraan)</td>
<td>71,1 tahun</td>
<td>11,34</td>
</tr>
</tbody>
</table>

Data Source: Official site of coordinating minister for people’s welfare
http://www.menkokesra.go.id

<table>
<thead>
<tr>
<th>Group Age</th>
<th>Male</th>
<th>Female</th>
<th>Male &amp; Female</th>
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</thead>
<tbody>
<tr>
<td>60-64</td>
<td>2,926,073</td>
<td>2,926,073</td>
<td>5,852,146</td>
</tr>
<tr>
<td>65-69</td>
<td>2,224,273</td>
<td>2,467,877</td>
<td>4,692,150</td>
</tr>
<tr>
<td>70-74</td>
<td>1,530,938</td>
<td>1,924,247</td>
<td>3,455,185</td>
</tr>
<tr>
<td>75+</td>
<td>1,605,817</td>
<td>1,605,817</td>
<td>3,211,634</td>
</tr>
<tr>
<td>Total</td>
<td>8,287,101</td>
<td>8,924,014</td>
<td>17,211,115</td>
</tr>
</tbody>
</table>

Data Source: Population Census 2010, BPS
The number of elderly people which is quite a lot needs to be preserved in order to keep them productive, healthy and useful. If the productivity of the elderly has proportion which is quite large, it is worried that it will become burden for the family and community both socially and economically.

One of the factors which give happiness to the Indonesian elderly is by giving them the opportunity to live together with their children at one house in their old age, gather with their grandchildren and watch their children success in their life. This is due to the emphasize of the collectively of communal values in Indonesian people. Parents have high responsibility for their children, and the children also have high dependency to their parents. Such things are different from the western people who emphasize on their children independency. An elderly person should has a concept to enjoy his recent life. It is similar to the wise statement that the past cannot be changed, and the future is not necessarily coming. What can be changed is what a person experience now as well as his understanding and comprehension of every life experience by seeing it positively and wisely. In the psychological study, such condition known as subjective wellbeing.

Several studies about subjective well-being in elderly people have been conducted by the experts. Horley dan Lavery; Stock et al; Herzog and Rodgers [6] stated that the experts agree that the life satisfaction increases or at least does not decrease because of the age. Okma and Veenhoven [7] also did not find any evidence of the decrease of life satisfaction in every range of life but they found small decrease in mood. Furthermore, it was also found that positive feeling can be lost as the age decreases. However, if it is studied using standard, then more decrease will happen in satisfaction and affection feeling and higher in the condition of energetic spirit and the feeling as if in top of the world.

The lack of significant decrease of life satisfaction shows that people are able to adapt with the condition they face. The decrease of income and marriage in all elderly group age does not affect the life satisfaction. Some researchers stated that this finding is the evidence that people will adjust their life purpose as their age increases [8]. Brandstädter and Renner [9] believe that there are two strategies in overcoming problems, those are by changing the life condition for self preference (asimilative coping) or adjusting their self preference and purpose to overcome the coming situational struggle (accommodative coping). The handling of these two strategies related to the life satisfaction. Furthermore, Brandstädter and Renner [10] also found that by the increase of age, there is a gradual shift from assimilative to accommodative style. This opinion is supported by the conclusion given by Campbell et.al [11] that there is discrepancy happens between someone’s purpose and the condition of age decrease. Furthermore, it was stated that the small decrease of life satisfaction caused by the increase of age shows that the series between life condition and subjective well-being is mediated by expectation. Continuing this thought, Ryff [12] found that the elderly, compared to the younger people, shows a more related compatibility between ideal and actual self perception. This shows that age does not affect someone’s assessment towards themselves.

Cox and Hammonds [13] stated that religiosity has a function as mechanism by the elderly. Furthermore, it was stated that religiosity can be accumulated in life, so that religious participation tends to be really important towards subjective well-being of the elderly. Furthermore, large research that has been conducted using national samples show that subjective wellbeing is significantly related to religious belief, relationship strength with the God, praying experience and piety as well as participation in religiosity activity [14]. The conclusion of the research is that the religious and spiritual activity will give highest value in finding life’s purpose and self pride in the elderly. The elderly who does many dhikr and daily pray become calmer in his life and able to reduce anxiety of death.
Personality is one of the strongest and the most consistent predictor of happy feeling/subjective well-being. Research conducted by Costa and McCrae [15]; Libran [16] found that there is significant relationship between the personality traits of extraversion and neuroticism with subjective well-being. Conscientiousness and agreeableness of these two traits has medium correlation with subjective well-being and lower correlation from extroversion and neuroticism. Meanwhile, openness to experience does not generally related to the experience of positive, negative feeling or individual satisfaction.

The variables of religiosity and personality trait are variables, which have functions including mechanism, giving life meaning and determiner of the elderly characteristics so that the previous study found direct significant effect on the subjective wellbeing variable. In this research, writer used individual resource variable including physical, material, social and psychological resources, which are also assumed to have correlation with subjective well being. In order to test the assumption validity, empirical study needs to be done by considering the culture background of the respondents.

1.1 Subjective Well-Being

Subjective well-being is a concept and construct which is related to the subjective happiness. This concept gives insight in defining and measuring someone’s empowerment. Okun and Stock [17] stated that subjective wellbeing is used to describe subjective experience, not necessarily the objective condition about one’s life, because the most important thing in individual’s life is how he sees and feels his real life condition. Subjective well-being is defined as someone’s evaluation of his own life [18]. The evaluation is cognitive assessment including life satisfaction and affective assessment including the response of emotional event, including both positive and negative emotions. As a general term, subjective well-being refers to some components, those are: low life satisfaction and positive and negative emotions. The domains of life satisfaction include marriage, job, income, house and recreation. The domains of positive feeling include good emotion and mood in all the time and seldom experience negative feeling such as depression, stress and angry [19].

1.2 Subjective Well-Being in Elderly

The elderly period is a period, which is susceptible toward problems related to the existence of the elderly. The elderly period commonly brings new problem for the individual in his elderly period and his environment. At least, there are four problems faced by the elderly, those are: first is the decrease of physic, mental and social. Second, susceptible to illness. Third is the decrease of productivity. Fourth is the limited relationship and communication [20]. In a long run can cause the elderly to become weak and does not get any significant demand to have a role in the community. The decrease of community demand for the elderly is due to the elderly strength and independency, which tend to be not prioritized anymore, so that the activities that are usually done when they are still healthy and strong decrease and limited. The decrease of physical strength causes limited activities, susceptible towards illness, and the decrease of sensory function which make the elderly become weak beings and need others’ help in their daily life. This causes many people become afraid of the old age period due to the negative impression on the elderly. The impression that the elderly is a person who is: not useful, weak, does not have any life spirit, has illness, forgetful, senile, does not get attention from the family and community, become burden for other people, etc. It is indeed that in the old age period,
people experience various changes, both in physical and mental. The willingness to become useful and worthy person, both for own-self or other people is basic willingness of every human being, both normal and elderly people. Such willingness is a desire for meaningful life. Meaningful life is the main motivation for human, because it underlies various human activity such as working and creating in order to feel a meaningful and precious life. A desire to have a meaningful life will create happiness. Frankl [21] stated that life meaning is something considered to be important, right and desired as well as giving specific values for someone. Meaningful life can be obtained through prosperous/happy feeling. If the prosperous/happy feeling is successfully obtained and fulfilled, then it can cause this life felt to be meaningful and cause happiness. Therefore, it can be considered that happiness is the product from someone’s succeed in fulfilling his life meaning. Finally, a person can increase his subjective well being by behaving optimistically about his future.

1.3 Individual Resources

Steverink, et al [22] stated that individual resource is a resource used to overcome the lost of comfort and affection towards someone such as the lost of partner, income, home adaptation, self assistance, and informal help. In the other words, individual resource is the strength owned by someone which can be used in living to be more productive. Individual resource is factor which has the role as sources from self concept included in the elderly. The relevant factors cited from several theories, stated that individual resource is generally important in overcoming life and specifically in aging process. Campbell et al [23] found that individual resource is valued as an important thing from various life domains by the respondents. The individual resource is related to the physical, material, social and psychological resources [1:25]. The stable and various individual resources owned by someone enable him to not only obtain the life important purpose, but also the compensation of the lost or decrease caused by the aging process.

1.4 Religiosity

Religiosity is widely defined as comprehensively sociological term used to explain various aspects of religious activities, dedication, and religious belief (doctrine). In a narrow definition, religiosity is how someone’s religiosity in doing certain ritual, retelling certain myth, respecting certain symbols, or accepting certain doctrine about God and the hereafter (Wikipedia the free encyclopedia). According to Hill et al [24], religiosity is defined as feeling, thought and behaviour in finding holiness. O’Neil and Kenny [25] stated that religiosity is something related to belief system, practice/activity and knowledge of diversity as well as someone’s spiritual experience. Belief in religious is related to individual feeling, thought, partnership, and value system developed from the consideration result on things related to Illahiah [26].
1.5 Big Five Personality

Big Five Personality is an approach used in psychology to see human’s personality through traits consisting of five domains of personality formed by using factor analysis. The five personality traits are openness to experiences, conscientiousness, extraversion, agreeableness and neuroticism. Engler [27] stated that the big five personality is a contemporary theory which affects several research about personality. McCrae and Costa [28] stated that trait in the domains of Big Five Personality such as Openness to experiences which have the characteristics of easily tolerance, able to absorb information, focus and able to keep various feelings, thought and impulsively. Conscientiousness (C) is commonly described by well-organized, on time and ambitious person. Extraversion (E) is the characteristic of an extraversion individual which has positive feeling such as high enthusiasm, enjoy socializing, having positive emotion, energetic, attracted to many things, ambitious, workaholic as well as friendly to other people. Agreeableness (A), a person who has high agreeableness score described by a person who likes to help, forgiving, and affectionate. Neuroticism (N), an individual who has high value or score on neuroticism is an individual which is easy to experience anxiety, depression and has tendency of emotionally reactive.

2 Methodology

2.1 Respondent

Respondents of this research is the individuals who belong to elderly category according to the following characteristics: the minimal age is 60 and the maximal age is 74 (elderly) with the assumption that the age still has potential and able to answer statement delivered well, not staying in nursing home, in a good physical and mental condition, as well as can read and write. The research respondents come from several assemblies (majelis taklim) in East Jakarta, South Jakarta and citizens around Ciputat. The writer chose the assemblies because most of the members of the assemblies is the elderly. The sampling used is non-probability through purposive sampling method.

2.2 Data Collection Instruments

The data collection in this research used four measuring instruments (according to the number or research variable) in the form of inventory of Likert scale model. The measuring instruments were arranged by the researcher himself based on the theory used in this research with four answer choices constructed in the form of questions which are easily understood with the assumption that the respondents are in the old age who are susceptible to language misunderstanding. Four alternative answers of Likert scale model are appropriate with 1 score, somewhat inappropriate with 2 scores, somewhat appropriate with 3 scores and appropriate with 4 scores for favourable and unfavourable questions.
3 Results

3.1 General Description of Subjects

This research used 226 respondents with the range age between 60 and 74 years old. In detail, the general description is reported in the following table 3:

Table 3: Overview of the research subjects.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Category</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Men</td>
<td>90</td>
<td>39.8</td>
</tr>
<tr>
<td></td>
<td>Women</td>
<td>136</td>
<td>60.2</td>
</tr>
<tr>
<td>Marital</td>
<td>Not married</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Married</td>
<td>155</td>
<td>68.6</td>
</tr>
<tr>
<td></td>
<td>Divorced</td>
<td>62</td>
<td>27.4</td>
</tr>
<tr>
<td>Education</td>
<td>High school</td>
<td>119</td>
<td>52.7</td>
</tr>
<tr>
<td></td>
<td>College</td>
<td>77</td>
<td>34.1</td>
</tr>
</tbody>
</table>

According to the table 3 above, it can be seen that the respondents have different percentage for the gender variable. This research is more dominated by female rather than male.

3.2 Categorization

The categorization aims to place the individual into separate groups in stages according to a continuum based on the attribute measure. The score of each research scale is the estimation of true scorer, which is conversed in the form of T-score. In this research, the estimation is obtained through the approach of confirmatory factor analysis (CFA) using Bayes estimator. The formula for the conversion is $T\text{-score} = [(z)\times10 + 50]$, $z$ is the estimation result of the true score in analyzing confirmatory factor, which has pure score form (zscore). The purpose of conversion is that the negative factor scores can be transformed to T scale which is all positive with the mean $= 50$ and deviation standard $= 10$. By using this deviation standard of T, then the following norm was determined:

Table 4: Direction of score category interpretation .

<table>
<thead>
<tr>
<th>Norm</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>$X &lt; 40.00$</td>
<td>Low</td>
</tr>
<tr>
<td>$\geq 40.00$ $ X \leq 60.00$</td>
<td>Medium</td>
</tr>
<tr>
<td>$X \geq 60.00$</td>
<td>High</td>
</tr>
</tbody>
</table>

According to the direction written on the table 4 above, a description of research subject category was done in accordance with every research variable whose information can be seen in the following table.
Table 5: The category of results based on each variable.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Dimension</th>
<th>Low (%)</th>
<th>Medium (%)</th>
<th>High (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religiosity</td>
<td>Belief</td>
<td>43 (19%)</td>
<td>183 (81%)</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Practice</td>
<td>66 (29.2%)</td>
<td>85 (37.6%)</td>
<td>75 (33.2%)</td>
</tr>
<tr>
<td></td>
<td>Experience</td>
<td>22 (9.7%)</td>
<td>204 (90.3%)</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Physic</td>
<td>23 (10.2%)</td>
<td>182 (80.5%)</td>
<td>21 (9.3%)</td>
</tr>
<tr>
<td>Individual resources</td>
<td>Material</td>
<td>3 (1.3%)</td>
<td>222 (98.2%)</td>
<td>1 (0.4%)</td>
</tr>
<tr>
<td></td>
<td>Social</td>
<td>56 (24.8%)</td>
<td>104 (46%)</td>
<td>66 (29%)</td>
</tr>
<tr>
<td></td>
<td>Psychology</td>
<td>5 (2.2%)</td>
<td>221 (97.8%)</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Psy Well-being</td>
<td>31 (13.7%)</td>
<td>195 (86.3%)</td>
<td>-</td>
</tr>
<tr>
<td>Subjective well-being</td>
<td>Soc. Well-being</td>
<td>32 (14.2%)</td>
<td>190 (84.1%)</td>
<td>4 (1.8%)</td>
</tr>
<tr>
<td></td>
<td>Emo Well-being</td>
<td>29 (12.8%)</td>
<td>163 (72.1%)</td>
<td>34 (15%)</td>
</tr>
</tbody>
</table>

According to the table 5 above, it can be seen the religiosity variable in all dimensions of belief, practice and experience of the elderly respondents, in which it is commonly in medium category (more than 50%), while for the practice dimension, the elderly respondents spread in high category for 29.2%, medium category for 37.6% high category for 33.2%. It explains that the respondents in doing their religious ritual related to belief, religious activities and religious spiritual experience belong to medium category, even though the religious activities has percentage of 33.2%. This is because the respondents are commonly the assembly members. The individual resources, its three dimension, which are physic, material and psychology, are commonly in medium category (more than 80%). Meanwhile, for the social dimension, there are three categories, including low category, which is as many as 56 (24.8%), medium category, which is as many as 104 (46%), and the rest is 66 respondent (29.2%) belong to high category. It means that the respondents socially feel that people around them are quite pleasant, even though 24.8% feels unpleasant. The last one, is subjective well-being variable, with the dimensions of psychology, social and emotional well-being, the elderly respondents are commonly included in medium category, even though in terms of emotional, the respondents of 72.1% is medium, 15% is high and 12.8% is low. This explains that well-being feeling felt by the respondents is not too low or high. Furthermore, the writer classified the respondents based on the personality trait. The classification of personality trait of each respondents was based on the true score obtained. If the true score is high in one of the personality traits, then it can be considered that the respondents belong to the trait group. Based on the classification, the following result was obtained:
Table 6: The category of results based on personality traits.

<table>
<thead>
<tr>
<th>Personality</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Openness</td>
<td>8</td>
<td>3.5</td>
</tr>
<tr>
<td>Conscientiousness</td>
<td>58</td>
<td>25.7</td>
</tr>
<tr>
<td>Extraversion</td>
<td>43</td>
<td>19</td>
</tr>
<tr>
<td>Agreeableness</td>
<td>33</td>
<td>14.6</td>
</tr>
<tr>
<td>Neuroticism</td>
<td>84</td>
<td>37.2</td>
</tr>
</tbody>
</table>

According to the table 6 above, the personality trait mostly owned by the respondents is neuroticism which is as many as 84 people (37.2%). It is possibly affected by the physical and psychological condition of the respondents which experience decrease, so that it causes unstable emotion. Meanwhile, the personality trait which least owned by the respondents is openness, which is only 8 people (3.5%) from the total number of samples.

4 Conclusion

Subjective well-being or happy feeling felt by someone grows and develops optimally should be supported by the person’s attitude and behavior factors. Those factors are the ability to adapt, accept all changes and decrease faced, as well as the presence of feeling valued and treated normally by the environment. Realizing the aging process can be referred to life experience which is generally used for expectation in the future aging process. A hypothesis stated that a person who has positive outlook or positive expectation towards his own aging process will make him behaves well. Therefore, high positive experience will increase the well being of the person who has negative outlook. It means that negative outlook or expectation regarding the aging process tends to cause bad behaviour and cause low subjective well-being. Strawbridge et al [29] reported that religiosity strength effect on stress caused by depression, worsen the effect of other stress, such as problem and marriage abuse.

The research result conducted by Seybold and Hill [30] stated that there is positive relationship between religiosity or spirituality and well-being. It is the same as the result of the research conducted by Fry [31] which stated that the meaning of individuality, formal involvement in religious activities, participation in spiritual activities, considering religious as essential, peace feeling with his own-self, and accessibility to religious sources are the significant well-being predictors. Based on each dimension categorization, the research variables are mostly in medium level. The research respondents’ religiosity is high only in religious practice dimension, while in other dimensions are in medium and low category. It means that their religious activities are high because they are mostly the members of majlis taklim. Their belief and spiritual experience are commonly in medium category. This shows that they consider religious belief and spiritual experience as normative thing which should be believed. It possibly causes them to not feel that their well-being does not affected by their religious activities.
References
Repentance and Subjective Well-being of Muslim College Students who Access Pornography: Self-control as a Moderator

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Abstract. Based on a survey of 133 Muslim college students in Yogyakarta found 75.9% of students had accessed cyber pornography. Islam has explicitly prohibits people from approaching pornography, this causes psychological conflicts in students because of differences in beliefs and actions, then causes anxiety as the characteristics of low subjective well-being. Religion is one of the factors that improve subjective wellbeing. Islam commands people to repent. Self-control helps a person refrain from making the same mistakes. This recent study used a correlational method and multiple regression analysis. The subject of this study was 102 bachelor students at Islamic universities in Yogyakarta. Measurements used the SWLS (a=0.819), PANAS: Positive Affect (a=0.797) and Negative Affect (a=0.877), Brief Self-control Scale (a=0.692), and Repentance Scale (a=0.841). The results of the data analysis using Pearson Correlation Bivariate shows the correlation between Repentance and Self-control r=0.505 sig(p)<0.001; Repentance and Subjective well-being r=0.366 sig(p)<0.001; Self-control and Subjective well-being r=0.574 sig(p)<0.001. There is a correlation between Repentance, Self-control, and Subjective Well-being of students at Islamic universities in Yogyakarta. Multiple regression analyses self-control as a moderator. The result was self-control strengthens the relationship between repentance and subjective well-being. The research hypothesis was accepted.

Keywords: Repentance, subjective well-being, self-control, pornography

1 Introduction

Access to pornographic content in the digital age is very easy. Based on data from Juniper Research, mobile devices and the internet are the main media for pornographic content providers and around 250 million gadget users access pornographic content [1], until 2015 around 136 million pornographic videos were accessed through smartphones, with the location of accessing the most pornographic videos was the United States and Western Europe [2]. Statistically, it was found that cyber pornography accessors increased from 2015 and they are expected to continue to increase afterward [3]. A world-famous pornography site named Pornhub checks its site visitors who access pornographic content. It was found that there were 28.5 billion visitors in 2017, which means 81 million visitors per day [4].

Lots of content accessors of cyber pornography have become a big problem for the world community that attacks adults, adolescents, children, couples, families, and society [5].
Problems in adolescents to adulthood are often found because they cause problematic sexual development and the risk of depression. Harper and Hodgins's [6] study found that students who experience addiction to internet pornography in Canada cause low psychosocial functions, such as anxiety, depression, life satisfaction, relationship satisfaction, and addiction.

In 2017, Firmansyah [7] wrote in the last 10 years Indonesia's ranking as access topornographic content has continued to increase. At present Indonesia is ranked second in the world as much as 457 percent, after Turkey with a number reaching 657 percent. According to data released by the Pornhub website, the majority of connoisseurs of pornographic content services came from the ages of 18 to 24 as much as 36.3%, aged 25 to 34 years as much as 29.8%, 35 to 44 years have as much as 16.5% users [8].

The range of ages 18 to 24 is a youth that is filled with passion for self-exploration and experimentation with values and sexual behavior. Therefore pornography is prevalent among students [9]. This is also in accordance with the results of a survey conducted by the researchers on 133 students of Islamic Higher Education in the city of Yogyakarta in January 2019. From the survey, it was found that 75.9% of students had accessed pornography sites and 55.6% enjoyed pornographic material presented by the site. A total of 37 students explained the reason they became consumers of pornography, namely to satisfy sexual desires but they do not have to intercourse.

Based on the research of Nelson et al. [10] found that indirectly all religious youth realize that pornography is something wrong, but still use it. According to further explanation by Nelson et al [11], pornography can be a problem in the lives of developing adults because there is a contradiction with the beliefs held, namely the values of religiosity that is believed. Students who also have an age range toward adulthood, especially those studying at Islamic colleges will be formed according to their visions, missions, and strong Islamic values. The average Islamic university in Yogyakarta has a similar vision, namely becoming a university that upholds Islamic values in the application and development of science. This means that Islamic universities are committed to developing their students to become students who benefit the community, master Islamic knowledge and are able to apply Islamic values in providing benefits to the wider community, in addition to being knowledgeable and highly skilled in science and technology. Thus, it is clear that when Islamic university students access pornography, it deviates from the vision, mission, and values embraced by higher education institutions.

The spread of online pornography has caused increased exposure to pornography globally. Pornographic material providers use the internet as a means of serving customers. The internet is open 24 hours a day, 365 days a year. The internet is spread out and can be accessed from various sites [12]. In the Law of the Republic of Indonesia Number 44 of 2008 article 1 paragraph 1 mentioned in Article 4 states that what is meant by pornography is material that explicitly contains intercourse (including deviant relationships), sexual violence, masturbation, nudity or an impressive appearance of nakedness, genitals or child pornography that loosens norms and decency that exist in society. In this recent study, connoisseurs of pornographic services are intended to be related to adult content.

This phenomenon is quite alarming because Indonesia is one of the countries with the most Muslim population in the world. In 2015, it was reported that the percentage of Muslims in Indonesia reached 12.7% of the world population. Of the 205 million people in Indonesia, it is reported that at least 88.1% of the population is Muslim [13].

Islam itself has clearly prohibited pornography. This is stated in the Qur'an Surah AnNur paragraph 30-31 Which reads
“Say to men who believe: Let their gaze be kept safe, and their genitals; ... Say to a woman of faith: Let their gaze be kept safe, and their genitals, and let them not show their jewelry, except those which (usually) appear from it.” (Surah AnNur [24: 30-31])

The verse explains that Allah has forbidden His faithful servants to bow down to what is forbidden. The majority of Ulama argue that what are forbidden to be seen are genitalia[14].

Religion is a reason for individuals to claim that pornography is the wrong thing. Generally, those who are religious will tend to avoid pornography because of religious and moral beliefs [15]. But in fact, it is based on the surreal results that the researchers did and have been explained on the previous page that there are students of Islamic Universities in the city of Yogyakarta who become pornographic consumers.

In religious groups, belief in religion can prevent the use of pornography. Whereas in the religious group exposed, they will feel higher psychological pressure compared to individuals who access pornography but do not have beliefs that are contrary to their behavior [16]. Men who have religious beliefs that oppose pornography but still access pornography are far more likely to feel depression, low self-esteem, confusion of identity compared to religious men who do not access pornography [17]. This conflict arises when individuals consider their behavior immoral, inappropriate and not in accordance with their beliefs [18].

In Al-Ghazali's view, the completeness and tranquility of the soul is a stable, permanent and permanent achievement. This stability of peace of mind is an achievement that needs to be sought to achieve. On the other hand, Sigmund Freud as one of the famous figures in psychology explained that the tranquility of the soul is derived from the harmony of the human psychic mechanism. Humans are said to be sick if they experience internal conflicts within themselves [19]. Reviewing the opinions of the two figures above, it can be seen if the peace of mind and health are a condition where there is no internal conflict and to achieve it requires an effort. it is this inner calm and healthy condition that is difficult for students of Islamic Higher Education to access pornography. There is inner turmoil due to the difference between adopted beliefs and behaviors.

One effort to achieve peace of mind is to draw closer to God and do goodness as old as the religious orders by avoiding immorality [20].

“(To the righteous it will be said), ‘O reassured soul. Return to your Lord, well-pleased and pleasing (to Him), and enter among My (righteous) servants and enter My Paradise.’” (Surah Al-Fajr [89: 2730])

Samman [21] found that when a person adheres to a value, then there are other values that are also related to him but contrary to the principles held, it will lead to conflict which can cause disruption of subjective well-being. This internal conflict will also cause anxiety, then Dush and Amato [22] emphasized that someone who often experiences negative emotions such as anger and anxiety and dissatisfaction in his life is a characteristic of people who have low subjective well-being.

Subjective well-being is an individual's assessment of his life. This assessment can be primarily a cognitive assessment, or consists of the frequency of someone experiencing pleasant or unpleasant emotional experiences [23]. Diener [24] added that subjective well-being is a situation that refers to the fact that individuals objectively believe that their life is something that is desirable, pleasant, and good.

Overall subjective well-being is an assessment of the quality of internal human experience and basic aspects of life such as social contact, family relationships, daily activities, thoughts, self-esteem, stress management patterns, and health in the spectrum from positive to negative [25]. In line with the thoughts of Michael, Sarah, and Peter [26] and Ningsih [27] which stated that subjective well-being is self-evaluation that leads to life satisfaction (cognitive) and the
balance between positive emotions and negative emotions (affective) to the whole life. Subjective well-being is also defined as a positive state of mind that covers all life experiences, including life satisfaction and happiness [28].

The aspects of subjective well-being according to Diener et al [29] are cognitive aspects (life satisfaction) and affective aspects (the existence of positive affect and low negative affect). Based on these aspects, it can be seen that there are still low subjective well-being in students due to pornographic consumption behavior, such as the emergence of feelings of regret, shame, and various other negative affections. Thus, it can be concluded that subjective well-being is a person's evaluation of his life experience, characterized by pleasant feelings and low negative feelings.

Self-control and repentance are one of the factors that can influence subjective well-being. Self-control makes someone can avoid deviant behavior [30] and help individuals to reduce aggression by considering aspects of the rules and social norms that apply [31]. Thus, it can be said that self-control can be a shield to avoid the temptation to commit deviant behavior that it can return to the right action, reinforced by the statement of Ajzen [32] which stated that there is a relationship between self-confidence and self-control. The higher the self-confidence, the more controlled the behavior because it aims to achieve the intended behavior. It also includes controlling remorse for deviant behavior that has been done. Self-control is the ability of individuals to rule out or change inner reactions, either stopping unwanted behavior or refraining from acting in this way [33].

The more a person is able to control himself, the more process of repentance, according to Al-Jauziyah [34] started from regretting having made a deviation, there is an effort to stop the deviation and determined not to repeat it again will become easier. Someone who has good control of his life is more able to control the meaning of each experience in his life including a pleasant experience or not. Therefore, it can be concluded repentance and good self-control abilities are needed to change negative meanings to be positive in someone's life. Husain [35] describes repentance as one of the values in the Qur'an that can be used as a way to overcome the pressures in life. Repentance is one of the ways in Islamic psychotherapy that is used as spiritual refreshment and develops the potential that is within, through the process of repenting someone has self-awareness to change bad behavior, evaluate theirselves, and change behavior consistently in a positive direction [36]. That is in line with Ubaidillah (2014) research that repentance helps someone to heal with their sickness.

This recent study is different because it conducted research on the concept of repentance by using quantitative research methods. Several previous studies [37] conducted research on the concept of repentance using experimental methods or literature review. In addition, this study also produces a new measuring instrument used to measure the concept of repentance.

The purpose of this study is to know the relationship between repentance and subjective wellbeing of Muslim college students in Yogyakarta who access pornographic sites, and self-control as a moderator between them. The hypothesis in this study is that there is a relationship between repentance and subjective well-being of Muslim college students in Yogyakarta with the moderator of self-control.

2 Methods

This research is a quantitative research. Repentance is the independent variable, subjective well-being is the dependent variable, and self-control is the moderator variable.
2.1 Subjects

The population in this study were active Undergraduate students of Islamic Universities in Yogyakarta who were consumers of cyber pornography. The sampling technique was purposive sampling, with the characteristics of the research subject, bachelor degree at Islamic universities in Yogyakarta; male and female; with ages ranging from 17 to 25 years; consumers of cyber pornography. The researchers obtained a sample of 102 subjects.

2.2 Data Collection Method

The data collection method used instrument of repentance, subjective well-being, and self-control.

2.2.1 Subjective Well-being Scale

The researchers adapted a measure of subjective well-being based on aspects expressed by Diener et al. [38], namely; aspect of cognitive and affective aspects. The measuring instrument adapted is the Satisfaction with Life Scale (SWLS) by Diener, Lucas, & Oishi [39] as a measure of cognitive aspects. SWLS consists of 5 items with 7 alternative answers (strongly disagree to strongly agree). The reliability of the SWLS measurement is 0.819. The researchers also adapted the Positive Affect and Negative Affect Scale (PANAS) measure by Watson, Clark, and Tellegen [40] as a measure of affective aspects. PANAS consists of 20 items which divided into 10 positive affective items and 10 negative affect items with 5 alternative answers (very rare to very frequent). The reliability of the PANAS measurement in positive affect is 0.797 and the negative affect is 0.877. The calculation of the total score for the subjective welfare variable is to change the score to a standard score and the sum of the two scales, using the formula SWLS + (PANA).

2.2.2 Self-control Scale

The researchers adapted the Self-Control Scale Brief Version self-control tool (SCS Brief) developed by Tangney, Baumeister, and Boone [41]. The aspect of self-control is self-discipline, deliberate/nonimpulsive, healthy habits, work ethic, and reliability. The SCS Brief consists of 13 items with 6 alternative answers (very inappropriate to very suitable). the reliability of the SCS Brief measurement is 0.692.

2.2.3 Repentance Scale

Measurement of repentance variables using a measuring instrument developed by the researchers namely the Repentance Scale. Repentance Scale Developed based on repentance aspects expressed by Al-Jauziyyah [42]; aware of mistakes that have been made, regret those mistakes, stop completely from similar mistakes, and commit not to repeat them in the future. The Repentance Scale consists of 18 items with 6 alternative answers (very inappropriate to very suitable). The reliability of the Repentance Scale measurement is 0.841.

2.3 Research Design
The design used in this study is correlational, namely looking at the relationship between independent variable and dependent variables. This type of research is included in quantitative research and the data is in the form of numbers that will be obtained by statistical methods. The quantitative method was used to see the significance of the relationship between independent variables and dependent variables [43]. After that, we used multiple regression analysis to find out self-control as a moderator between repentance and subjective well-being. Self-control as a moderator will strengthen the relationship between repentance and subjective well-being.

2.4 Analysis Method

The data obtained from this study will be analyzed using multiple correlation analysis, namely bivariate analysis with Pearson Correlation, to see whether there is a relationship between independent and dependent variables. Furthermore, an analysis was performed using multiple regression test technique to find out whether self-control was a moderator. Self-control is said to be a moderator variable when self-control strengthens the relationship between repentance and subjective well-being.

3 Results

The assumption test was carried out in the form of a normality test and a linearity test. Normality test was using the Kolmogorov-Smirnov test, the results of the three variables were normally distributed with repentance significance value p = 0.165 (p> 0.05), Self-control p = 0.200 (p> 0.05), and Subjective Wellbeing p=0,060 (p>0,05).

<table>
<thead>
<tr>
<th>Variable</th>
<th>Correlation</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repentance – Self-control</td>
<td>0.505**</td>
<td>0.000</td>
</tr>
<tr>
<td>Repentance -- SWB</td>
<td>0.366**</td>
<td>0.000</td>
</tr>
<tr>
<td>Self-control -- SWB</td>
<td>0.574**</td>
<td>0.000</td>
</tr>
</tbody>
</table>

The statistical technique used to know the relationship between repentance, self-control, and subjective well-being is the Pearson bivariate correlation technique. Based on Table 1, it can be seen the results of the correlation between repentance and self-control are r = 0.505 p <0.001, Subject repentance and well-being are r = 0.366 p <0.001, Self-control and Subjective Wellbeing are r = 0.574 p <0.001. Thus it can be interpreted that there is a significant relationship between repentance, self-control, and subjective well-being. Because r count or Pearson Correlations in this analysis is positive, it means that the relationship between the three variables is positive or it can be said that the increasing repentance and self-control will also increase Subjective Well-being.

The next analysis was using multiple regression analysis techniques. It was found that self-control as a moderator between repentance and subjective well-being. In table 2, it is seen
that the value of R square between repentance and subjective wellbeing is 0.314, then after adding self-control the value of R square rises to 0.339. Then it can be concluded that the existence of Self-control will be able to strengthen the relationship of repentance to Subjective Well-being.

<table>
<thead>
<tr>
<th>Variable</th>
<th>R Square</th>
</tr>
</thead>
<tbody>
<tr>
<td>Repentance–SWB</td>
<td>0.134</td>
</tr>
<tr>
<td>Repentance–SWB–through Self-control</td>
<td>0.339</td>
</tr>
</tbody>
</table>

4 Discussion

Based on the results of this research, it was found 102 students of Islamic universities who access pornography and 73 students admitted to enjoying the content. The value of Islam for pornography is one prohibition that must be abandoned. In Hadith of Muslim 2553, Rasulullah SAW said that sin is something that feels disturbing to the soul and does not want to be revealed to others. In some cases, someone who consciously commits a sin will try to hide mistakes and resulting in prolonged stress. The psychological impact that arises because of the sins committed in the form of unsettling feelings will result in mental health disorders in the individual [44]. The occurrence of psychological conflict causes anxiety. However, someone who has good self-control will be able to hold himself back from committing sins that it becomes easier to be happy because he is better able to control and manage internal and external conflicts properly. Self-control will direct individuals to avoid negative things and lead to more positive things, one of which is to repent of deviant behaviors [45]. The effort of an individual who has committed a sin to return to his natural state in a healthy mental state is to do repentance [46]. Repentance is an independent effort by an individual to break away from feelings of guilt and self-desire to make things better [47].

Bergin [48] said that repentance requires self-control. Self-control carried out by repentant people demands that the person abandons sin, and will develop a new lifestyle that contains self-regulation to be better in the future. In harmony with one dimension to achieve perfect repentance according to Ilyas (2001), which is to cover up past mistakes by multiplying good deeds because they can erase past sins. Rusdi [49] found that the effort to abandon sin and deviant deeds had a significant correlation with peace of mind, where peace of mind could not be obtained without an attempt to leave evil. The peace of mind gained from the repentance process is carried out will improve individual welfare [50].

The study in line with the results of this recent study that there is a positive relationship between self-control, repentance, and subjective well-being, if individuals increasingly have self-control and repent, then the subjective well-being of the individual will increase, and vice versa. The results of this study support the opinions expressed by Corey [51] that religion is one of the potential possessed by individuals that can be used in the therapeutic process.

Based on 133 responses received by researchers, it is known that 76.3% which is 102 respondents still access pornography. From 102 respondents found 74.5% has subjective well-being in the low and medium categories. This means that most respondents do not have subjective well-being. This happens because of psychological conflicts caused by inconsistencies between religious beliefs and behavior [52], thus the repentance process
formulated by Al-Jauziyyah [53], such as regretting deviant behavior, stops making the same mistakes, and is determined not to repeat it again cannot be done to the maximum.

There are some limitations of this research, such as the number of respondents and limited literature. The first limitation, namely the number of respondents who are still few and only limited to the scope of Yogyakarta, even though the problems raised are a broad problem, so for the next researcher should increase the number of respondents and expand the range of research. The second limitation is that the literature on repentance is limited, so the researchers suggest more research is needed in this field. There are also some suggestions for future researchers, namely to try to develop this research in the context of religions other than Islam. In addition, the next researcher can examine the effective contribution of the influence of self-control and repentance on subjective well-being. The next researcher can try to associate this variable with other variables such as anxiety. In addition, further researchers are expected to use a higher number of samples and also try to be studied in other areas outside the city of Yogyakarta.

5 Conclusion

Based on the results, it is known that there is a positive relationship between repentance, self-control, and subjective well-being for Muslim college students in Yogyakarta, which means that the hypothesis is accepted. Subjective well-being increases when repentance increases and self-control strengthens the relationship. These results are expected to be the basis of further research in knowing the extent to which the influence of repentance behavior and self-control on the subjective well-being of individuals.

References


THE QUALITATIVE STUDY ON RELIGIOUS CONVERSION AND SUBJECTIVE WELL-BEING AMONG MUALLAF

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Abstract. This study aimed at describing and explaining psychological process of religious conversion and its impact toward subjective wellbeing among muallaf (converters to Islam) in Indonesia. The study used qualitative method with interview as main technique in collecting data. 9 respondents who have converted to be Muslims and 1 respondent who has converted to Christian were interviewed in several places in Jabodetabek. The interviews have been done by student of psychology faculty, both those from magister program and those from bachelor program. After transcription the interviews, data was taken and analysed with qualitative analysis technique through several steps. The study concluded that religious conversion was impacted by two mains factors, personal or psychological factors and social factors. It was concluded also that religious conversion had big impact toward subjective wellbeing of the respondents, in particular happiness and calmness as main dimensions. The result of the study was discussed and some recommendations were delivered.

Key Words: Psychological process, conversion, wellbeing, converter

1 Introduction

Religious conversion in particular that related to conversion into Islam among Indonesian celebrities has been interesting issue in media both social media and mainstream media. Newest information on religious conversion among celebrities is about Roger Danuarta who have decided to be Muslim or muallaf from his old religion, Christian. Roger decision to convert into Islam is a big decision that happened through long quest for significance, winding psychological dynamic and complex experience [1].

Religious conversion issue is studied and discussed in many sciences such as Islamic studies, sociology of religion, anthropology of religion and absolutely psychology of religion. Academic study on religious conversion particularly in psychology of religion can be traced to first year of 1881 when G. Stanley Hall, delivered series of lecturer on religious conversion in Christian tradition in special tradition of South America Protestant [2].

As one kind of behaviour and psychological issue, religious conversion surely can’t be released from general formula about behaviour that initiated by Kurt Lewin and...
Allport. It was mentioned that people behaviour is a function of personal factor and environment factor, it is used to be depicted with special symbol: \[ B = f(P+E) \]. It can be said that personality or internal factor and social environment or external factor together can influence someone to make big decision in his life including that related to religious conversion.

There are many variables influencing religious conversion, as LaMonte and his colleagues for example said that political and religious experiences have significant effect toward religious conversion \[3\], Morris mentioned indoctrination and brain washing as factors influencing conversion from religion with peace approach to religion with violence approach \[4\] whereas Husin insisted that dakwah or religious preaching can be significant factor in religious conversion \[5\]. In this context, it can be mentioned that a qualitative study on political attitude change from violence to peace has concluded that personal experiences, group dynamic process and national social political change can make individuals converting from one affiliation to other affiliation \[6\].

It was concluded that age change could influence attitude and behavioral change of individuals including that related to religious matters \[7\]. In general, religious ideas, the tendency of older men to worship and focus with religious activities and rituals is normal doing. It is because awareness of death that will take them. In the contrary, the young people would focus to world matters.

Some studies for example \[8\] found that anxiety toward death in elder people could explain why do religious conversions happen, both intra religion context and inter-religions context. In the study that was conducted by Duff and his colleagues, it was found that anxiety toward the death was related to age and religiosity. The elder the individuals the higher their anxiety toward the death, but the more religious the elder individual the lower their anxiety toward the death \[8\].

Some cases of inter-religious conversion, both from non-Islam to Islam and from Islam to non-Islam in Indonesia has been interesting issue that attracted to be discussed and studied from many point of views \[9\]. In recent years, inter-religious relation harmony in Indonesia has been facing some obstacles and problems that need to be solved by many people including academicians and researchers.

Indonesian Muslims as majority among populations in perspective social psychology has been facing problematic relation with the others in Indonesia \[9\]. It was certainly casuistic matters or in other world it happened among few people in every religion. In general, it can be said that religious harmony in Indonesia has not facing any problem significant and as a nation they are still in one understanding that Indonesia is their home togethers.

The viral case about inter-religions misunderstanding that happened in first week of Desember 2017 was persecution toward Ustad Abdul Shomad, a lecturer of Syarif Qasim State Islamic University and Islamic preacher graduated from the University of Al-Azhar Kairo Egypt and the University of Darul Hadis Maroko. This preacher was rejected by some people grouping in The Componen of Bali people who claimed their selves as the representatives of Bali people including secular and Kejawen Muslims.

Their doing was based on an argument that Abdul Shomad was perceived as threat for Pancasila existence in its capacity as state foundation and the unity of Indonesia as nations state. This accusation was objected by UAS and his followers because it contradicted the fact that attached to UAS. There are some arguments to this rejection. First, UAS was scholarhip holder from the government of Republic of Indonesia for
studying in Alazhar University, Kairo Egypt in which one of the precondition was to love Indonesia dan succeeded in Pancasila examination. Second, UAS was a lecturer of official state at UIN Syarif Qasim as it was known that he must have pledged to loyal to the State. Third, UAS is Islamic preacher and teacher who visited isolated region and ethnic such as Talangmamak Ethnic in Riau to teach how to love Indonesia as could be seen in social media particularly in YouTube.

It is interesting to note that while many Muslim clerics and preachers experiencing some persecution, there are many cases of conversion from non-Islam to Islam happening in Indonesia. This raised some questions that must be answered by psychologists particularly those focusing their studies on psychology of religion or religious behaviors. How do they explain it in particular from psychological science perspective?

**Religion and Daily Life**

Religion is essential part of daily life among Indonesian people including those of Muslims [10]. The correlation between religion and mental health received much attention from social researchers [11]. In this context, studies that have been conducted in decades consistently found positive correlation between many aspects of religiosity and well-being. The studies revealed that religious people are those who have higher well-being than those atheist people [12].

For this sake, one indicator of well-being is good relation among people who are interacting in daily life among different groups with different ethnic and job including different religions. This issue has not been yet studied and discussed in some literatures on subjective well-being whereas social relation or interpersonal relation has been determinant aspect that effects wellbeing. Social relation or interpersonal relation that indicated social well-being is main theme in this article. According to us, this essay has pivotal position in studying well-being.

Based on above explanation therefore this article insists on correlation between religiosity and social well-being among Indonesian new Muslims or muallaf. some questions that would be answered are about the process of religious conversion among Indonesian converters or muallaf, how does its effects toward subjective well-being and whether religious conversion also effects their social well-being?

**Religious Conversion and Social Wellbeing**

Some studies found that correlation between religious belief and psychological well-being was positive and high. It meant that the higher level of religious belief the higher level of psychological well-being. It was found in many studies that relationship between religious belief and social well-being among Non-Western individual, for example that among black Americans was more positive than White people. It was interesting that the relationship between the two variables or factors was mediated by social psychological aspects such as religious attribution of self-development and positive social identity that have strong relationship with religious affiliation of individuals. One of examples for such those predictions was examined in a set of sample that consist of 66 Black students and 59 White students. The salience of religious belief and psychological well-being positively correlated in moderate level and it only happened among Black students. The correlation between religious belief and well-being partially mediated by attribution toward God so that it can enhance meaning of life and positive social identification that pushed by religious affiliation of individuals [13].
The effect of religion toward mental health was discussed and debated for several years among experts but theories of correlation of the two have been examined empirically at half of this century. There are many constructs has been correlated with religion such as anxiety that has been never noticed [14]. In this context, Neiger dan Edeilsen have reviewed recent literatures on religion and general index of anxiety in particular regarding study findings about low anxiety with religiosity or high anxiety with religiosity or no correlation between anxiety and religiosity [14]. In other words, study’s findings were divided into 3 categories: religiosity negatively correlated with anxiety, or negatively or no correlation between the two concepts.

The meaning of life is identified as a potential mediator that links between diversity and psychological health [15]. Both researchers have tested the hypothesis in two studies using various methods and measurements of religion and well-being. In the two studies, the meaning of life mediates the relationship between diversity and life satisfaction, self-esteem and optimism. In addition, using the experience sampling method, the two researchers found that life meaning also mediates the relationship between daily religious behavior and well-being [15].

The question of whether religious conversion causes changes in one's personality is tested in two collections of literature, namely a collection of research literature on personality change and research on conversion [16]. When theory and research on personality change are applied to answer the question whether conversion causes change. [16] emphasize that the answer to that question is very dependent on the level of personality to be studied. Their results suggest that research on the relationship between religious conversion and behavioral, attitudinal, emotional and lifestyle variables is very consistent with that assumption [16].

Although conversion has a negative impact on elementary functions such as the trait or the "Big Five" temperament, conversion results in life that transforms change deeply at the mid-level functions such as goals, feelings, attitudes and behaviors, as well as personality functions that better define themselves, like the identity and meaning of life. The impact arises both in the context of a sudden or gradual conversion process, active or passive, and both towards traditional Western or Eastern religions or against new religious movements [16], [17], [18]. Paloutzian et al. Acknowledged that the weakness of the research was because it was retrospective and cross-sectional and the program was not systematic [16].

Well-being is often combined with subjective wellbeing, especially among the community of psychology disciplines. For example, [19] defines subjective well-being as a general evaluation of a person's quality of life. The concept of subjective well-being is conceptualized with three components, namely: First, cognitive assessment that one's life has reached a good level (life satisfaction); Second, experience pleasant levels of positive emotions; third, experience a negative mood at a low level.

True welfare refers to dimensions that are diverse and interrelated with each other. These dimensions include physical dimensions, mental dimensions, and social dimensions that go beyond traditional health definitions. Welfare includes choices and activities aimed at achieving physical vitality, mental balance, social satisfaction, complete feelings and personal fulfillment [20].

In the field of psychology, there are at least three sub-fields of psychology that discuss welfare, namely: First, developmental psychology. In the perspective of developmental psychology, psychological well-being is analyzed in the context of patterns of lifelong growth.
Second, personality psychology. Usually the experts use the concept of self-actualization from Maslow, the concept of full personal functions from Roger, the concept of individuation from Jung, and the concept of maturity as a way of explaining the welfare of Allport. Third, clinical psychology where it is affirmed that the loss of mental illness is the main characteristic of psychological well-being [21].

2. Method

This study uses qualitative methods by selecting 9 converts to become respondents or resource persons. The 9 people were known as converts based on their recognition and information from their social networks. They were interviewed in various locations around Jakarta by a research team who then transcribed the interview results verbatim. Data from interview results were analyzed using qualitative analysis techniques according to the research objectives.

The main technique in analysing the data was thematic analysis. All data and information that has been gained through interviews was transcribed. Through several discussions that was held by the team, some categories based on special themes relating to objectives of the study. Eventually, the categories made to be correlated to each other, and the theory that explained between them was established.

3. Finding and Discussion

Based on the analysis of the results of qualitative research, it can be concluded that conversion occurs through a long process in terms of time. Each individual from the participants of the study goes through different processes and dynamics to get to the condition of religious conversion. This confirms the assumption that religious conversion is a personal process experienced by individuals even though external or social influences cannot be ignored [22].

At least there are two main factors that explain why individuals experience religious conversion, namely personal factors and environmental factors. Personal factors concern peak experiences or spiritual experiences that can only be felt by individuals themselves, past trauma experiences, perceptions of individual origins or genealogies as part of Muslims, and fascination with many things inherent in Islam and Muslims. This applies to all types of human behavior that psychologists analyze [23].

In general, religious conversion experienced by participants has an impact on changes in psychological conditions. In other words, religious conversion affects the psychological well-being of participants. Psychological well-being includes feeling happy, feeling comfortable and feeling safe from various anxieties and confusion [24].

The results of this study illustrate that religious conversion is a long psychological and social process. So far it has been mentioned in the literature that religious conversion can occur suddenly and gradually. Based on research experience in the field of religious conversion and/or behavior relevant to the process of behavior change such as personal transformation, radicalization, deradicalization and repentance among criminals, the authors argue that religious conversion as other behavioral processes is a phenomenon of behavior that occurs in a short time [25].

It is possible, what is referred to as sudden conversion by researchers and experts in various literatures is related to what is seen by naked eye and occurs on the surface. Because, actually the conversion of religion is not only related to behavior that appears visible and on the surface or in psychology terms only related to overt behavior but also involves turbulent
intra-psychic dynamics. Therefore, it can be said that religious conversion is a series of psychological mechanisms that occur internally or intrapsychically and externally, both interpersonally and even between groups [26].

From the overall analysis of the results and research data found several keywords that can then describe the process of religious conversion in individuals. There is an existential crisis about divinity and religion, the search for answers, the discovery of meanings and answers, calm and the discovery of a new identity or new birth with a new identity.

The results of the qualitative research on religious conversion are in line with the findings in a number of studies on personal transformation or deradicalization that the author himself had done before. For example, the author's dissertation study about leaving the road of terror to terrorists in Indonesia, especially terrorists affiliated with Jamaah Islamiyah (2016). In that research, the author found that the decision of the terrorists to abandon the path of terror was complicated and through long psychological and social processes. Psychological processes are generally associated with a crisis of identity and trust in the authority above such as a mentor or senior in the movement, terrorist dissonance about a mismatch between expectations and reality encountered in the network and the world of terror.

This research is also in line with other findings from the dissertation, namely that after a new identity as a new person in another world or another group is found, a sense of comfort and confidence or feeling about a new meaning arises. Or it could also happen other things namely resistance or attack on the old identity and belief that was left behind. Resistance and assault on old identities and beliefs is carried out in a way that exceeds the way the old faithful adopted the new religion or group. The question is why did that happen? The answer to this question requires other research so that psychological variables or social variables will be found that explain why that happened?

The results of the research on the process of religious conversion are also in line and in line with the results of previous research findings about personal transformation experienced by certain circles in society, namely criminals who experience a personal transformation from evil to godliness.

Religious conversion is an important issue related to behaviour change in humans. In general psychology studies, especially social psychology, human behaviour is influenced by two general factors namely personal factors and social environmental factors. The latest findings state that in addition to these two factors, there are other factors that influence the developmental factors or in other languages, process factors and dynamics that occur in humans. When referring to social learning theory, this development factor or process is called the behavioural factor itself.

In the context of religious conversion, these three things are found as driving and attracting factors for the conversion of religion to human believers or humans without religious faith. This research found that personal factors such as personality and internalization of values and experiences influence decisions changing from one religion to another or from one religious understanding pattern to another pattern of religious understanding. But the personal aspects of a person are not in a vacuum. That is, the dynamics experienced by individuals personally and then pushes or pulls them towards change, both in the form of personal transformation, conversion of religion and beliefs but influenced by developmental factors or in other languages the behavioral factors of that individual naturally interact with environmental factors. So, referring to the theory of social cognition consisting of three factors, personal, behavioral and environmental can explain why individuals experience religious conversion.

Personal factors, for example in the form of character, character, personality, attitude, or even pathological problems experienced by individuals. While the experience or development
factors can be in the form of personal or interpersonal or even inter-group dynamics very strongly explaining why religious conversion occurs. Furthermore, social environmental factors are important factors that cannot be ignored. In fact, in many cases the influence of the environment ranks highest among a number of factors or elements that explain why religious conversion occurs. In the psychology literature, it is mentioned by many experts that personal factors are believed to be very influential on religious conversion. For example, the most classic statement from William James, known as the Father of Religious Psychology, stated that melancholic personality is very vulnerable to the dynamics of changing beliefs such as religious conversion. Other classic views such as those mentioned by Guy E. Swanson mention that the birth order in children or the order in the family is related to the tendency of religious conversion. The findings of Swanson mention middle children tend to be prone to convert to religion [27].

Related to this research, which is an effort to see the relationship or influence of religious conversion on individual psychological well-being, it can be said that in many cases experienced by respondents and sources, religious conversion brings calm and freedom from anxiety so that it can focus on carrying out daily activities [28]. The results of this research are in line with previous studies, for example research that emphasizes that religiousity has a positive and significant effect on improving mental health. These researches have been developed and implemented in various parts of the world, both in the West and in the East [29].

Among informants or research respondents, religious conversion caused them to be very interested in spreading religious teachings and inviting others to make conversion decisions. This is based on the belief that the new religion (Islam) adopted is true religion originating from God the Creator; Islam is the way of salvation in the world and the hereafter, and Islam is the only religion that proves itself to unite all the prophets and apostles that have ever existed in the world with the teachings of tawhid.

4. Conclusion

Conversion of religion and its influence on mental health or wellbeing seems to need to be continued, especially for the Indonesian context which has been experiencing high dynamics in inter-group relations including relations between religion or between groups in one religion. This is important because the religion is a core and central part of the daily life of the Indonesian people.

Eventually I have to confess that this article has many weaknesses and lacks in particular those related to procedures of research that we couldn’t explain well. This article also has many shortages in editorship and grammar, so I promise in future I would like improve my English writings by consultation to English experts and using many tools that help enhancing English writing.

5. Acknowledgment

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Steadfastness to Memorize The Koran Viewed from Self-Efficacy, Self-Control, and Self-Management

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Abstract. Previous study have shown that self-efficacy, self-control, and self-management are important with steadfastness character for someone who memorize the Koran. This study aims to examine the theoretical model between the four variables, the effect of self-efficacy on steadfastness and self-control also self-management as a moderator variable. Respondents in this study were 304 Koran reciters in the age range of 13 to 40 years in Indonesia. The scale used in this study consisted of two adaptation scales from the General Self-Efficacy Scale with $\alpha$ value of 0.813 and the Self-Control and Self-Management Scale with $\alpha$ value of 0.829. While one other scale called Steadfastness Scale in the Koran Memorization was made referring to Mujib's theory with $\alpha$ value of 0.849. Data analysis was performed by analyzing structural equation modeling technique with path analysis and using AMOS version 20.00 for Windows. The results of the study showed that this theoretical model is proven through the values of CFI and TLI that meet the standards. Indirectly, self-control and self-management can be a moderator variable for self-efficacy and steadfastness.

Keywords: Koran reciters, self-control, self-efficacy, self-management, semantic equational modeling, steadfastness

1 Introduction

Indonesia is a warehouse for the hafidz. This is evidenced by the many children of the nation who became hafidz and the many other citizens who came to Indonesia to learn to memorize the Koran. The data submitted by the Nusantara Mengaji Advisory Board states that Indonesia has the highest number of memorizers of the Koran in the world, namely reaching 30 thousand people memorizing the Koran. The hope is that this number can increase every year [1].

The term memorization itself, when viewed from the origin, is derived from Arabic, namely ‘hafidza-yahfadzu-hifdzan’ which means always remember and slightly forget [2]. Tahfidz is a process of memorizing into the memory that makes someone able to convey it out of head and the name for people who memorize the Koran is called hamil/hamalah Koran or hafidz/huffadz [3]. Memorizing the Koran takes time and this memorizing process is called hifz [4]. Hifz covers a series of processes namely encoding, by giving attention to the verses of the Koran. Furthermore, the process of storing (maintaining/storing), namely by maintaining information that has been encoded, and finally is the process of calling / retrieving information that has been saved by repeating the verse many times.

If viewed from the teachings of Islam, memorizing the Koran has a great virtue and will get rewards such as giving a rewards to his parents in heaven (Narrated by Turmudzi No.
3164), being a family of Allah SWT (Narrated by Ahmad), and finally getting intercession (help) from the Koran in the Hereafter (Narrated by Muslim No. 1910). The process that goes through continuously and the reward for the success of memorizing the Koran makes the process not easy. Recitation of the Koran requires the strength of character that is able to strengthen it to complete and achieve its desire to become the Koran's hafidz and one of the strengths of character meant is steadfastness.

In connection with steadfastness, in fact, various problems are faced by the reciters of the Koran. Based on Tanjung et al. Research, the problems experienced will make the reciters of the Koran choose to finish memorizing the Koran or stop before reaching the end point [5]. The results of a survey conducted by the researcher to 304 reciters of the Koran in various regions of Indonesia showed that the reciters of the Koran had several obstacles in memorizing the Koran, such as boredom, laziness, fatigue, a less supportive environment, difficult to practice, time management between academic activities and work with time memorization and murojaah, lack of diligence, memorizing difficult verses, and controlling yourself from immorality and playing gadgets. This survey is also supported by the results of interviews conducted with one of the reciters of the Koran with the initial MB. MB is a student who is completing his memorization in one of the Koran memorization foundations in Indonesia. MB stated that the difficulty in memorizing the Koran was felt mainly related to the steadfastness in memorizing and repeating memorization. According to MB, maintaining the steadfastness of memorizing the Koran, MB must be able to control himself to keep away from things that can interfere with the process of memorizing the Koran for example reducing activities that are less important that make it difficult to memorize. Other activities avoided by MB such as social media use, listening to music, disobedience, arrogance, and sleeping for too long. MB said that MB and friends only slept 2 hours every day for one year to memorize the Koran while in preparation class. One that makes it survive is the belief in its ability to complete memorization of the Koran and the existence of family support.

Based on the data already mentioned, it can be said that the reciters of the Koran experienced various problems in memorizing the Koran, but the most important thing is to maintain the steadfastness in memorizing the Koran. According to Tasmara, steadfastness can be interpreted as consistent which means keeping track of the straight path despite many obstacles that stand in the way [6]. Steadfastness is a psychological study which is a form of behavior, namely behavior that carries out goodness permanently, anytime, and anywhere [7]. In psychology studies, steadfastness can be matched with persistence which is an important factor in realizing the desire to achieve a goal despite obstacles, difficulties, or despair [8]. This is in line with the statement of Umar bin Khattab [9] that steadfastness is consistency in carrying out obedience and leaving a prohibition. In addition, Mujib stated that steadfastness can be called mustaqim which means character which is characterized by a consistent alignment between intentions and behavior [10]. This character leads to enthusiasm that can motivate good deeds with discipline or on time, commitment, and high dedication. Mujib mentioned two aspects that exist in steadfastness, namely motives and behavior [10]. Motive is related to one's internal condition and values held, while behavior is related to how a person is able to realize his motives. Based on some of these meanings, steadfastness can also be called consistency, where consistency is identical to persistence which is a form of one's personality in achieving goals needed early [11]. Based on a series of explanations above, steadfastness is considered important because of its role in memorizing the Koran to continuously memorize and recite the memorization.

One of the efforts made by the reciters of the Koran in maintaining steadfastness to memorizing the Koran is by controlling the desires and protection that may hinder the
memorization of the Koran. Therefore, reciters of the Koran must have good self-control so that each activity can be approved as expected [12]. This is supported by the research of Baumeister et al. [13] that self-control holds an important key to improving the nature and function of self so that self-control has attracted several studios in different contexts, wrong according to what is in persistence or perseverance. Some research results showed self-control of enthusiasm [14] and disciplinary protection [15] students memorizing the Koran. According to Averill [16], self-control is a person's ability to modify behavior, manage important and unimportant information, and choose actions that are believed to be true. Not only self-control, but self-management also plays a role in the process of maintaining steadfastness in memorizing the Koran. A study states that there is a negative relationship between self-management and academic procrastination in active college students and organizations in a university in Indonesia [17]. That is, the higher the self-management possessed, the lower the level of academic procrastination. Also mentioned by Asim that the existence of self-management guidance can improve the discipline of learning high school students [18]. Although it does not directly affect the concept of steadfastness, procrastination and discipline are part of the formation of steadfastness. In this paper, the constructs of self-control and self-management are combined with reference to the views of Mezo [19]. Furthermore, Mezo said that self-control and self-management had three aspects, namely self-monitoring (SM), self-evaluating (SE), and self-reinforcing (SR).

In addition to self-control and self-management, the results of interviews indicated that confidence in their ability to memorize the Koran also plays an important role during the memorization process. In the realm of psychology, this is called self-efficacy, which is interpreted by Bandura as a belief in the abilities of a person in carrying out specific tasks [20] and in the context of this research is self-efficacy in memorizing the Koran. In addition, Al-Baddareen et al. stated that self-efficacy is students' beliefs about their ability to complete tasks well [21]. Kaiser said that someone who has positive self-efficacy believes that he is able to complete a certain task well and will put forth maximum effort in completing the task undertaken [22]. Zarina stated that someone who has good self-efficacy can be a motivating factor to act and is better able to control stress and anxiety [23]. While someone with low self-efficacy can be an obstacle to achieving his goals. Therefore, self-efficacy can be one of the predictors in predicting and determining academic achievement and will exert effort in completing certain tasks. Furthermore, Bandura said that self-efficacy has three aspects, namely the level of difficulty of the task, generality or broad field of behavior, and strength or stability of beliefs [24].

Based on the description above, it can be seen that there is a link between self-efficacy, self-control, self-management, and steadfastness. Seeing the relationship between the three, the researcher is interested in testing the theoretical model between the three variables on memorizing the Koran. Thus, the hypothesis proposed is "there is a direct effect between self-efficacy towards steadfastness and self-control and self-management as a moderator variable". While the purpose of this study is to examine the theoretical model between self-efficacy, self-control, and self-management of steadfastness in memorizing the Koran.

This study carries a variable that has not been widely discussed in the realm of Islamic psychology, namely steadfastness. Steadfastness in this study was not only studied from the perspective of Islamic psychology, but also on the perspective of contemporary psychology. In addition, the measuring instrument used for the variables in this study (self-control and self-management scale and self-efficacy scale) was the result of adaptation while the steadfastness measuring instrument itself was the design from the researcher.
2 Method

Respondents in this study were male and female memorizers of the Koran in Indonesia with ages ranging from 13 years to 40 years. The selection of respondents was based on the concept of development according to Hurlock [25], namely the age of adolescents ranging from 13 years to 18 years and young adults with a range of 19 years to 40 years. Age selection was also based on the results of research that showed that age differences can affect the decline in memory performance in various tasks and situations, especially in terms of the efficiency of information processing systems [26]. The research respondents were 304 people with 60 people in the teenage category and 244 people in the early adult category. The research respondents involved came from various kinds of non-formal and formal educational backgrounds. The memorization process was carried out in institutions both in Islamic boarding schools, tahfidz communities, and independently. Based on several criteria of respondents that have been explained, it can be said that this study used a sampling technique with purposive random sampling, which is a sampling technique with certain considerations or certain criteria in accordance with the research context [27].

This study used three scales with two scales which are the results of adaptations from previous studies and one scale made by the researcher in accordance with the theory used. These three scales have gone through a series of validation processes and used trials which were then tested for reliability and abortion items. The entire item used a Likert scale with the higher the score, the higher the indication for each variable. This scale was also a dissertation of the approval sheet for respondents.

The first scale called "The Scale of Self-Efficacy in Memorizing the Koran". This scale was the result of an adaptation of The General Self-Efficacy Scale (GSE) [28]. This scale was made by referring to Bandura self-efficacy theory [29] which represents three aspects of self-efficacy, namely the level of difficulty of the task, generality or extent of the field of behavior, and strength or stability of beliefs. The second scale called "Self-Control and Self-Management in Koran memorization" which is an adaptation of the scale of The Self-Control and Self-Management Scale (SCMS) [19] based on the theory of Self-Control and Self-Management Skill (SCMSk) [30], [31]. On this scale there were two components measured, namely selfcontrol and self-management. The absence of information related to the blueprint scale made the researcher decided to involve the two components in one unit. This scale represented three aspects, namely self-monitoring (SM), self-evaluating (SE), and selfreinforcing (SR). The third scale called "Steadfastness Scale in the Koran Memorization" made by the researcher based on the construct of steadfastness theory according to Mujib theory [10]. Information for each scale before and after adaptation can be seen in Table 1 and Table 2.

<table>
<thead>
<tr>
<th>Table 1. Estimated Item Validity and Scale Reliability Coefficient</th>
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<tbody>
<tr>
<td>Scale</td>
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<tr>
<td>-------</td>
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<tr>
<td></td>
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<tr>
<td>SE</td>
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<tr>
<td>SC and SM</td>
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<tr>
<td>Steadfastness</td>
</tr>
</tbody>
</table>
The data analysis method used in this study was assisted by the AMOS version 20.00 program for Windows. The data analysis technique used in this study was a structural equation model using path analysis.

### Table 2. The Result of Scale Reliability Coefficient

<table>
<thead>
<tr>
<th>Scale</th>
<th>Cronbach’s Alpha Before</th>
<th>Cronbach’s Alpha After</th>
</tr>
</thead>
<tbody>
<tr>
<td>SE</td>
<td>0.76 – 0.90</td>
<td>0.813</td>
</tr>
<tr>
<td>SC and SM</td>
<td>0.81</td>
<td>0.829</td>
</tr>
<tr>
<td>Steadfastness</td>
<td>-</td>
<td>0.849</td>
</tr>
</tbody>
</table>

3 Result

In accordance with structural equation models with path analysis technique, the results of the normality test indicated that multivariate c.r was 0.830. This meets the normality standard which is in the range of values of -2 to 2. That is, the overall data obtained is normal. This value is corroborated by the Mahalanobis d-squared value which ranges from 3.471 to 18.091 and does not experience an outlier.

The hypothesis that reads "There is the effect of self-efficacy on steadfastness with self-control and self-management as a moderator variable" is proven through the model in Figure 1.

![Fig. 1. Inter Variable Influence Model in Path Analysis.](image)

Referring to Figure 1, according to the Goodness of Fit analysis, it can be seen that the two analyzes, namely Comparative Fit Index (CFI) and Goodness Fit Index (GFI) meet the criteria, which each shows 1,000 with a standard >0.90. Which means, although three other analyzes were not accepted, it can be concluded that the theoretical model is proven. Linkages between the three variables can be seen in Table 3.
In accordance with the standardized coefficients in Figure 1 and Table 3, it can be seen that there is an influence between self-control and self-management on steadfastness of 0.573 (p<0.01) while the direct effect of steadfastness self-efficacy is 0.210 (p<0.01). Which means, it can be said that self-control and self-management play a greater role on steadfastness than self-efficacy.

If the influence between variables is viewed from its interaction, it can be seen in Table 4. Based on the results of the analysis, it can be seen that self-efficacy has an effective contribution of 25.3% of self-control and self-management. While Table 5 shows the effective contribution between variables where the results show that self-efficacy has an effective contribution of 25.3% to self-control and self-management. While self-efficacy and self-control and self-management contributed 49.3% to steadfastness.

4 Discussion

This study aims to examine the theoretical model on four variables, namely self-efficacy, self-control, and self-management of steadfastness in memorizing the Koran on the Hafidz Koran in Indonesia. The theoretical model carried out in this study is self-efficacy influencing steadfastness with self-control and self-management as a moderator variable. Thus, the research hypothesis is "There is a direct effect between self-efficacy towards steadfastness and self-control and self-management as a moderator variable".

Based on the results of data analysis, it is shown that self-control and self-management play a greater role on steadfastness than self-efficacy. This finding relates to the results of research which states that the ability of rehearsal or re-expressing is related to self-control [32] and the maturity of one's age [33]. In addition, in the previous study it was stated that persistence is positively and significantly related to self-control [34]. According to the study, someone who has stability in working on an activity, pursues a goal, and bears the difficulties of getting a better future actually has a higher level of self-control. Therefore, the results of this study corroborates the previous studies.
However, this finding was also inversely proportional to the results of research that showed that self-efficacy affected a person's persistence and persistence in doing assignments [35]. In addition, Bandura [36] also stated that if a person has self-efficacy in pursuing his career then this can affect his learning in working to complete his work assignments, have goals to be achieved with his efforts and beliefs, and foster persistence in the face of difficult tasks.

Nevertheless, the results of the analysis showed that self-control and self-management were capable of being mediators between self-efficacy and steadfastness. Then it can be concluded that the indirect effect between self-efficacy and steadfastness with self-control and self-management as a moderator variable is more instrumental than the direct effect between self-efficacy and steadfastness. These results are in accordance with the results of previous studies stating that there is no correlation between self-efficacy and persistence in students undergoing the remediation process [37].

The findings mentioned above are supported by the existence of effective contributions between variables. Self-efficacy has an effective contribution of 25.3% towards self-control and self-management. While self-efficacy and self-control and self-management contributed 49.3% to steadfastness. This finding is in line with the results of research that states that self-efficacy has a significant positive relationship with self-control [24], [39], [40]. Miswari also stated that in a learning process, the formation of self-management is an initial step in shaping self-efficacy [41]. It was also stated in the study that the existence of self-management in managing self-efficacy can be very supportive in achieving goals thus someone who is in the learning process can manage and organize themselves effectively and efficiently.

Based on the series of discussions above, it can be concluded that the hypothesis in this study is not proven. Which means, the contribution of self-efficacy to steadfastness is smaller than the contribution of self-control and self-management to steadfastness. The rejection of this hypothesis is inseparable from some of the limitations of this study. The first is related to the literature used. The researcher had limited access to literature, especially journals that discuss steadfastness. This is because theoretical studies and research results have not discussed much about this variable. Secondly, the researcher applied the trial concept used to adapt and make measuring instruments. In addition, the advantages of this study are that because the variables carried tend to be new in the realm of Islamic psychology, the results of this study are able to contribute to the realm of science. In addition, due to the large number of respondents, the results of this study can be generalized.

5 Conclusions

The results of model testing show that the indirect effect of self-efficacy on steadfastness with self-control and self-management as a moderator has a higher value than the direct influence between self-efficacy and steadfastness. Self-efficacy and self-control and self-management contribute a greater portion of steadfastness. Based on the results of the research that has been described, it can be concluded that the theoretical model of the effect of self-efficacy on steadfastness with self-control and self-management as a moderator variable is proven empirically.

There are several limitations in this study, namely that there are not many previous studies related to steadfastness variable. In addition, related to the self-control measurement tool used, it is not clear which item that measures self-control and self-management that both
were combined in data retrieval by the researcher. Retrieval of data with Koranic memorizing respondents also still did not meet the ideal random sampling standard. Therefore, the suggestion given to the next researchers is to pay more attention to the measuring instruments used in the research, understand the theoretical constructs about steadfastness, and pay attention to the sampling technique before at the stage of data collection.

References


THE INFLUENCE of COPING STRATEGIES, SOCIAL SUPPORT and DEMOGRAPHIC FACTORS on PSYCHOLOGICAL WELL-BEING of OVERSEAS STUDENTS SYARIF HIDAYATULLAH STATE ISLAMIC UNIVERSITY JAKARTA

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Abstract. This research was conducted to determine the effect of coping strategy (problem-focused coping, emotion focused coping and less useful coping), social support (appraisal, tangible and belonging) and demographic factors (semester, gender and social status) on the psychological well-being of overseas students from the Syarif Hidayatullah State Islamic University. Respondents in this study amounted to 232, who were active students of the Syarif Hidayatullah State Islamic University from outside Jakarta, Bogor, Depok, Tangerang and Bekasi. The sampling technique used is a non-probability sampling technique, namely convenience sampling. Hypothesis testing with multiple regression analysis and using SPSS v.21.0 software. The results of the study using multiple regression analysis showed that the coping strategy variables, social support and demographic factors used had an effect of 45.7% on psychological well-being overseas students of the Syarif Hidayatullah State Islamic University. The results of the analysis of each variable separately show that there are four variables that significantly influence psychological well-being, namely emotion-focused coping, less useful coping, tangible and belonging.

Keyword: Psychological Well-Being, Coping Strategy, Social Support, Demographic Factors, Overseas Students.
1 Introduction

Many State Universities in Indonesia are still in big cities. This makes many people decide to study at a higher education level outside their home region within a certain period of time and at their own volition or referred to as overseas students [1]. Individuals’ migration from their original area to a new area that causes overseas students to be required to adaptation to his new environment. According to Bowman, to be adapting in the new environment, overseas students must have psychological well-being [2]. Because if overseas students are not able to adapt to their new environment they have the potential to experience the negative effects of culture shock, namely stress, depression and frustration [3].

Huppert explains that by having psychological well-being, overseas students will be able to run their lives well [4]. This is because by having psychological well-being, individuals will have a feeling of happiness, confidence and affection so that they avoid stress, depression and frustration. In addition, everyone has control over them, has a purpose in life, is involved in activities that develop their potential and have a positive relationship with others. Another positive impact obtained by overseas students is that having a good psychological well-being is having good academic performance [5].

To be able to have a good psychological well-being, overseas students need to try to change cognitive and behaviors continuously to manage external and internal demands that are considered burdensome or exceed resources, which are called coping strategies [6]. Gustem-Carnicer & Calderón states that coping strategies have an important role in psychological well-being [7]. Some researcher explains more specifically that the use of coping strategies by taking positive actions, acting planned and receiving feelings have a positive effect on psychological well-being [8], [9]. In the research of Gloria one of the most widely used coping strategies is to seek assistance in the form of solutions to problems from other individuals [8]. This indicates that not only coping strategies have an important influence on the psychological well-being, there are other things such as social support.

Social support is the provision of comfort, attention, appreciation, or assistance that comes from individuals or other groups. Further explained by Cohen & Hoberman, social support is a variety of resources derived from relationships between individuals [10]. Social support can be provided by partners, family, friends, doctors, or community organizations, with this in mind that individuals are expected to feel loved, valued and recognized as part of their social community, so that individuals feel that support is always there for them [11].

Many research found that social support has an influence on individual psychological well-being [12], [13], [14]. Previous research explained that the higher the social support provided, the higher the level of psychological well-being students [14], [15]. This also causes social support as one of the most important components for psychological well-being overseas students [29], [30].

In addition to coping strategies and social support other factors that affect psychological well-being in overseas students, namely demographic factors such as semester, gender and social status [15], [16]. Semester is a calculation of time since students enter the University. Bewick et al. stated that students experienced a decrease in psychological well-being during their education at the University [17]. The study also explained, when in the second semester the psychological well-being of students decreased by 30% compared to the first semester. The decrease in psychological well-being of students also occurred in semesters three, four, five and six, but the magnitude of the decline was less than the decline that occurred in the second semester to semester one.

The next demographic factor is gender, Adelman [17] found that men had higher psychological well-being scores than women. It is inversely proportional to Momtaz et al. [18] who found women had a higher well-being score than men. The last factor that is considered influential on Psychological well-being is social status. Social status can include education, income and work positions. Ahrens & Ryff states that the level of income affects the psychological well-being [19]. Ryff & Singer state that income that is more specific such as family income has a significant effect on psychological well-being. In this study, social status is in the form of parents' income level [20].

Based on the phenomena and factors that have been explained, the author is interested in conducting a study related to "The Influence of Coping Strategies, Social Support and Demographic Factors on Psychological Well-Being of Overseas Students Syarif Hidayatullah State Islamic University Jakarta".
2 Method

2.1 Participant

The samples from the study were active students of Syarif Hidayatullah State Islamic University from outside Jakarta, Bogor, Depok, Tangerang and Bekasi. The method of selecting samples using convenience sampling is a sampling technique based on consideration of the convenience and availability of individuals to be sampled.

2.2 Measures

Demographic. The demographic data collected is semester, gender and parents' income.

Psychological well-being. Psychological well-being was measured using the Ryff Scale of Psychological Well-being [21]. This scale has six dimensions, namely self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life and personal growth. In each dimension consists of three items. Where each item has four choices of answers, namely strongly agree, agree, disagree, and strongly disagree.

Coping strategies. The coping strategies was measured using brief [22]. This scale consists of three dimensions, namely problem-focused coping, emotion-focused coping and less useful coping. There are 28 items on this scale with four choices of responses, i.e. never, sometimes, often and very often.

Social support. Social Support is measured using the Interpersonal Support Evaluation List-12 [22]. This scale consists of three dimensions, namely appraisal, tangible and belonging. There are 12 items on this scale with four response options namely strongly disagree, disagree, agree and strongly agree.

3 Procedure

The researcher looked for individuals who were in accordance with the criteria, i.e Syarif Hidayatullah State Islamic University active students and from outside Jakarta, Bogor, Depok, Tangerang and Bekasi. And then students who fit the criteria and sign inform consent are allowed to work on the questionnaire.

4 Analysis

The first thing the researchers did was regression analysis to see the effect of independent variable on dependent variable. Then researchers see the significance of the regression results that have been done using the F test. The model is said to be significant if it has a significance level of <0.05. Furthermore, the researchers also conducted tests to determine each IV which was significant for DV. This submission is done by means of a t test, which is to see the significance level of each IV.

5 Result

Regression analysis produces R-Square value of 0.457. The amount of R-Square can be seen in table 1.

<table>
<thead>
<tr>
<th>Model</th>
<th>R Square</th>
<th>Std. Erros of the Estimete</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.457</td>
<td>6.58561</td>
</tr>
</tbody>
</table>

Furthermore, in the second step it was found that the significance level (p) in this study was 0.000. The results of the F test can be seen in table 2:
The third step is to see the significance of whether or not the regression coefficients of each independent variable, through the t test. It was found that there were four independent variables with Sig < 0.05, namely emotion-focused coping, less useful coping, tangible and belonging. The results can be seen in Table 3:

Table 3: Regression Coefficient.

<table>
<thead>
<tr>
<th></th>
<th>B</th>
<th>t</th>
<th>Sig</th>
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</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>12.65</td>
<td>2.866</td>
<td>.005</td>
</tr>
<tr>
<td>Problem-Focused Coping</td>
<td>0.113</td>
<td>1.613</td>
<td>.108</td>
</tr>
<tr>
<td>Emotion-focused coping</td>
<td>0.279</td>
<td>4.024</td>
<td>.000*</td>
</tr>
<tr>
<td>Less Useful Coping</td>
<td>-0.177</td>
<td>-3.419</td>
<td>.001*</td>
</tr>
<tr>
<td>Appraisal</td>
<td>0.036</td>
<td>0.572</td>
<td>.568</td>
</tr>
<tr>
<td>Tangible</td>
<td>0.155</td>
<td>2.254</td>
<td>.025*</td>
</tr>
<tr>
<td>Belonging</td>
<td>0.371</td>
<td>5.464</td>
<td>.000*</td>
</tr>
<tr>
<td>Semester</td>
<td>-0.467</td>
<td>-1.456</td>
<td>.147</td>
</tr>
<tr>
<td>Gender</td>
<td>1.288</td>
<td>1.341</td>
<td>.181</td>
</tr>
<tr>
<td>Social Status</td>
<td>-0.141</td>
<td>0.581</td>
<td>.562</td>
</tr>
</tbody>
</table>

6 Discussion

This study aims to determine the factors that influence the psychological well-being of overseas students Syarif Hidayatullah State Islamic University. These factors include coping strategies (problem-focused coping, emotion-focused coping and less useful coping), social support (appraisal, tangible and belonging) and demographics (semester, gender and social status). The results showed that there was a significant effect of coping strategies (emotion-focused coping and less useful coping) and social support (tangible and belonging) on psychological well-being overseas students Syarif Hidayatullah State Islamic University. Whereas for coping strategies (problem-focused coping), social support (appraisal) and demographic factors (semester, gender and social status) did not have a significant effect on psychological well-being of the overseas students Syarif Hidayatullah State Islamic University. Based on the research conducted in general, the coping strategy variables have a significant effect on the psychological well-being of the overseas students Syarif Hidayatullah State Islamic University. This research is in line with previous research conducted by Ryff & Keyes [23], Huppert [14] where the use of coping strategies has a significant effect on the psychological well-being of students. Therefore, it is necessary to have a coping strategy to be able to improve the psychological well-being of overseas students.

Furthermore, when viewed from the regression coefficients of each coping strategy variable, there are two variables that have a significant effect, namely emotion-focused coping with a positive relationship and less useful coping with a negative relationship. Emotion-focused coping is an attempt to reduce or manage the emotional stress associated with a situation, aiming to reduce or regulate negative emotions caused by pressing situations [24]. This is in line with the theory described by Qiao [9] which states that there is a positive relationship between emotion-focused coping towards psychological well-being.

The second variable of the coping strategy that has a significant effect is less useful coping with a negative relationship. Less useful coping is a reduction in effort to overcome problems and transfer to an activity. This is in line with the theory explained by Qiao [9] that the use of less useful coping has a significant effect on the decrease in psychological well-being of individuals. Based on research conducted in general, social support factors have a significant effect on psychological well-being of overseas students Syarif Hidayatullah State Islamic University. This result is in line with the research conducted by Turner [12], Malkoç & Yalçın [14], and Cohen et al. [25] in their study found that social support has a significant influence on the individual psychological well-being. Likewise with Lee, Koeseke, & Sales; Misra, Crist, & Burant [26]; Carver et al. who stated social support as one of the most important components for psychological well-being of overseas students [27].
Furthermore, when viewed from the regression coefficients of each social support variable, there are two variables that have a significant effect, namely tangible and belonging, both of which have a positive relationship. Tangible is the availability of material assistance. Whereas, belonging is the availability of other individuals who can be relied upon when individuals want to do a joint activity [10].

In this study it was also found that problem focused-coping, appraisal, gender, semester and social status did not significantly influence psychological well-being of overseas students.

7 Conclusion

Based on the results of the research data analysis, it was concluded that there were significant effects of the coping strategy, social support and demographic factors on the psychological well-being of the overseas students Syarif Hidayatullah State Islamic University. The influence given is 45.7%.

When viewed from the significance of the regression coefficients of each independent variable, there are four variables that have been shown to significantly influence psychological well-being, namely emotion-focused coping, less useful coping, tangible and belonging. While other variables that did not significantly influence psychological well-being were problem-focused coping, appraisal, semester, gender and social status.

References


Social Support, Gratitude and Psychological Well-Being of Persons with Disabilities

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Abstract. The aim of this study is to know the relationship between gratitude, social support for the psychological well-being of persons with disabilities. Subjects in this study were persons with physical disabilities in Yogyakarta who were of productive years. The sampling technique in this study was purposive sampling with a subject of 56 people. The measurement of this study was done using questionnaire method. The results of data analysis were done using regression analysis technique of two predictors that there is a significant relationship between gratitude and social support for psychological well-being in persons with disabilities as indicated by R value of 0.415 and F regression of 17.764 with p <0.01. There is a significant positive relationship between gratitude and psychological well-being indicated by a significance value of 0.078 (p <0.05). Then a very significant positive relationship between social support and psychological well-being was indicated by a significance value of 0.708 (p>0.05).

Keywords: Disability, Gratitude, Social Support, Psychological Well-Being

1 Introduction

Accessibility is very important for persons with disabilities. Accessibility of persons with disabilities aims to ensure the independence and participation of persons with disabilities in all areas of life in society, not only related to public facilities but also to public services. With accessibility, persons with disabilities can live as a society in general without discrimination. However, the rights of persons with disabilities in Indonesia have not been fully fulfilled.

The rights of persons with disabilities written in the Republic of Indonesia Law No. 8 of 2016, namely (1) the right to life; (2) free from stigma; (3) privacy; (4) justice and legal protection; (5) education; (6) employment, entrepreneurship and cooperatives; (7) health; (8) politics; (9) religion; (10) sports; (11) culture and tourism; (12) social well-being; (13) accessibility; (14) public services; (15) protection from disasters; (16) habilitation and rehabilitation; (17) concessions; (18) data collection; (19) live independently and are involved in the community; (20) expressing, communicating and obtaining information; (21) change place and citizenship; (22) free from acts of discrimination, neglect, torture and exploitation. From a formal legal perspective, persons with disabilities have the right to live well.

If the above rules are implemented properly, the lives of persons with disabilities will be close to ideal, as can be witnessed in European and American countries. Similarly in Indonesia, most European countries that already have regulations in laws that regulate the rights of persons with disabilities. In his research on several universities in various countries
in Europe and America, Vrășmaș stated that starting 150 years ago The Gallaudet University had become the first to provide education to deaf people and people with difficulties in hearing [1]. The students who took part in the education level in the university, recorded as of 2013 had reached 1,753 students. This is in line with what was expressed by Connor et al. [2] which stated that in America researchers conducted studies that focus on persons with disabilities including understanding the medical and psychological conditions of persons with disabilities, especially in political, social, cultural, historical factors to understand what is disabilities meaningfully, and focus on the education assistance of persons with disabilities so that they have the same rights as other normal human beings.

In Indonesia, even though it has been written in the Republic of Indonesia Law concerning persons with disabilities since 1997 [3], in fact up to now the rights of persons with disabilities are not fully fulfilled. Indonesia, including Yogyakarta, has not been effective in fulfilling the rights of persons with disabilities, even though in 2017 there were 26,177 people with disabilities in Yogyakarta listed in the list of people with social well-being problems [4].

Research conducted by Rahayu & Dewi [5] analyzed public policies and services for people with disabilities in Yogyakarta. The results of the study showed that friendly service programs are not optimal because they are constrained in implementation and the constraints of human resources, budget and community stigma make the implementation of fair public services for persons with disabilities less effective. In addition, public facilities in Yogyakarta have not been entirely disability friendly. Government and private buildings in Yogyakarta, some of which have not been friendly to people with disabilities, such as the absence of guiding blocks and sidewalks that are still widely misused by the community, make access to persons with disabilities hampered. In fact, there are still many school children who have not had the opportunity to go to school and have difficulty accessing health [6]. Jogja City Hall such as main access, information boards that are not accessible for the blind, parking vehicles that are not fully accessible for the physically disabled, the blind and the deaf, as well as the ramp in the Trans Jogja shelter is also considered very unfriendly for persons with disabilities because it is not standard, even there are also not many public servants who understand accessibility [7].

Persons with disabilities are people who have physical, mental, intellectual or sensory limitations in the long-term who when interacting with the environment and people encounter obstacles to participate fully and effectively based on equality of rights [8]. Some types of disabilities include body disability, vision, hearing, speech, psychosocial, mental retardation and chronic diseases [9].

The limited accessibility possessed by persons with disabilities, such as difficulties in carrying out social activities, work activities, household activities and daily activities make persons with disabilities underestimated by the surrounding community because they are considered unproductive and unable to carry out their full duties and responsibilities. This results in persons with disabilities feeling inclined to be ignored [10]. This can affect the psychological well-being of persons with disabilities, such as a more unstable emotional attitude, affect self-confidence and self-acceptance, even if persons with disabilities cannot adjust to their circumstances, there will be psychological problems in the side of affection, moody, feeling insignificant, withdrawing from social situations, tend to blame themselves and the social environment. These things can make people with disabilities stress [11]. In persons with disabilities due to accidents, they feel various psychological effects in the form of trauma, anger, shock, cannot accept the situation, depression and even suicide [12].
Psychological well-being is a term used to describe an individual's psychological health based on fulfilling positive psychology function criteria, such as the level of an individual's ability to accept themselves as they are, forming warm relationships with others, being independent of social pressure, controlling the external environment, has meaning in life, and realize its potential continuously [13]. According to Ryff, psychological well-being is a multidimensional thing [14]. There are several dimensions of psychological well-being, namely: 1) individuals can accept all their weaknesses and advantages (self-acceptance); 2) able to foster positive relationships with others (positive relation with others); 3) independent (autonomy); 4) able to master the environment in the sense that it can modify the environment to suit its desires (environmental mastery); 5) have a purpose in life; and 6) continue to develop his personality (personal growth) [15].

This paper aims to know the effect of two important variables, in this case gratitude and social support, on psychological well-being. Gratitude is the permission given by Allah in the form of acceptance with the heart after being understood with knowledge and actions both verbally and in deeds [16]. Gratitude is a behavior or trait associated with affection (affective trait), mood and emotions. In general, being grateful is a tendency to recognize and respond to positive experiences obtained from the goodness of others or results obtained with gratitude [17]. Watkin [18] revealed that there is a close relationship between gratitude and the welfare component.

Some studies have proven the link between gratitude and psychological well-being. Dewanto & Retnowati study found that people with disabilities who are grateful have been shown to have psychological well-being and positive thoughts compared to those who are not grateful [18]. Then the research conducted by Ratnayanti & Wahyuningrum proved that gratitude contributes 10.37% to psychological well-being in mothers who have mentally retarded children [19]. In addition, Zulfiana also proved that writing a gratitude letter can increase gratitude for parents with children with special needs [20].

Factors that influence psychological wellbeing, besides gratitude, are social support. Disclosed by Ryff, social support is a factor that affects psychological wellbeing, in addition to demographic factors, evaluation of life experiences; and locus of Control (LOC) [21]. Social support is the individual belief in the availability of support that comes from family, friends and closest people (significant others) when he needs [22]. The existence of social support from the people closest to and people around make the fears and worries experienced by individuals diminish and also lead to a good attitude of self-acceptance [23], [24]. The higher the social support, the better the psychological well-being of a person, on the contrary the lower the social support, the higher the psychological pressure of a person [25].

This is consistent with the research conducted by Hardjo & Novita that there is a significant positive relationship between social support and psychological well-being in adolescents who are victims of sexual abuse [26]. The same results were also found in the Jarnitia et al. studies that a significant positive relationship between social support and self-confidence in persons with physical disabilities, where the higher social support, the higher the confidence of persons with physical disabilities [27]. Waqiati et al. also revealed that there was a significant negative relationship between social support and anxiety facing the world of work for disabled people [23]. In addition, the study of Purnaningtyas revealed that external factors of self-acceptance in persons with physical disabilities due to accidents are social support [24].

This research has a difference with previous studies, where this study discusses at the same time three variables, namely gratitude, social support and psychological well-being. In addition, this study also chose persons with disabilities as research subjects. Based on
previous studies, the researchers rarely found research that discusses gratitude variables or social support variables on psychological well-being, especially for persons with disabilities. The psychological well-being of persons with disabilities is considered low because of inadequate accessibility and perceptions of people who underestimate that persons with disabilities are considered unproductive, unable to carry out their duties and responsibilities thus persons with disabilities tend to be ignored. Therefore, the purpose of this study is to find out how the relationship between gratitude and social support for the psychological well-being of persons with disabilities. This research is expected to increase knowledge about the psychological well-being of persons with disabilities. The hypothesis of this study is that there is a relationship between gratitude and social support with psychological well-being in persons with disabilities. The higher the gratitude and social support, the higher the psychological well-being of persons with disabilities.

2 Research Method

This study used a quantitative approach, namely research that emphasizes data in the form of numbers and then processed by statistical methods [28]. Quantitative research is seen in terms of objectives, this study is used to test a theory, present a fact or describe statistics, and to show relationships between variables [29]. This research is descriptive because it raised facts, circumstances, variables, and phenomena that occur at this time.

The selection of respondents for this study was conducted purposively. The characteristics of the subject were workers with disabilities from birth or not from birth. This study involved 56 respondents who were domiciled in Yogyakarta with productive ages ranging from 15 years - 64 years with both male and female sexes and had at least elementary school education.

The method of data collection was done by using a questionnaire. Psychology welfare questionnaires were collected on a scale adapted from a measurement according to five aspects of, namely self-acceptance, positive relationships with others, independence, self-development, environmental mastery and life goals [15]. Then the gratitude questionnaire were adapted with four dimensions from Rusdi, which is grateful for knowledge, grateful with heart, grateful with oral, and thankful for actions [16]. While the social support questionnaire was adapted to the Zimet et al. which contained three aspects, namely significant others, family and friends [22]. This study used a trial used with the value of Cronbach alpha reliability: psychological well-being scale of 0.810, gratitude scale of 0.877, and social support scale of 0.801.

This research is correlational research. This correlation study is a relationship between two variables, not only in the form of cause and effect but also reciprocity between two variables [29] thus we will be able to know the relationship between gratitude and social support for psychological well-being of persons with disabilities.
3 Research Results

Based on the results of data analysis it was revealed that social support and gratitude had an influence on the psychological well-being of persons with disabilities. Based on the results of simple linear regression analysis that has been done, obtained F count value of 17.764 with a significance level of 0.000 (p <0.05). This means that there is a relationship between the variables of social support, gratitude and psychological well-being of persons with disabilities. The coefficient that has a positive value shows that there is a positive relationship between the variables of social support and gratitude for the psychological well-being of persons with disabilities. So, the hypothesis proposed "The presence of social support and gratitude influence for the psychological well-being of persons with disabilities" is acceptable. The results of this study indicated that there was a value of R² obtained by social support and gratitude for psychological wellbeing of 0.415. This shows that the variables of social support and gratitude provide an effective contribution of 41.5% towards an increase in psychological wellbeing in persons with disabilities with 58.5%, then the rest can be influenced by other variables not examined. As for more details can be seen in table 1 below:

**Table 1.** Table of Effective Contribution to Social Support and Gratitude for Psychological Well-being

<table>
<thead>
<tr>
<th>Model</th>
<th>Rsquared</th>
</tr>
</thead>
<tbody>
<tr>
<td>(X1+X2)*X3</td>
<td>0.415</td>
</tr>
</tbody>
</table>

Effective contribution given by the social support variable on psychological well-being is 0.101 or 10.1% of the total effective contributions of these two variables, and the effective contribution given by the gratitude variable is 0.357 or 35.7% of the positive contribution of the two related variables. The effective contribution of the two variables can be seen from table 2 below:

**Table 2.** Table of Effective contribution to Social Support and Gratitude

<table>
<thead>
<tr>
<th>Model</th>
<th>Rsquared</th>
</tr>
</thead>
<tbody>
<tr>
<td>X1*X3</td>
<td>0.101</td>
</tr>
<tr>
<td>X2*X3</td>
<td>0.357</td>
</tr>
</tbody>
</table>

Note :  
X1 : Social Support  
X2 : Gratitude  
X3 : Psychological Well-being

4 Discussion

This study proves that there is a positive relationship between social support, gratitude for psychological well-being. This can be proven by looking at the correlation value of 0.645 with a significance value of 0.000 (p < 0.01), which means that there is a positive relationship between social support, gratitude for psychological well-being, where the higher the level of
social support and gratitude the higher psychological well-being of persons with disabilities. Social support has an important role in its efforts to improve psychological well-being of an individual, this was revealed by Indrakentjana which stated that there is an influence of social support for psychological well-being, where social support here includes its social functioning including, physical-biological needs, the need to be recognized as a group and society, the need to feel self is considered important and useful, and the need to achieve something useful for him [30]. Tough said that social relations have an important role in the health and mental well-being of persons with disabilities [31]. Social relationships are in the form of high quality relationships and support. In addition, Tahmasbipour & Taheri also states that students who have good social support will have good mental health [32]. According to Hasan & Muryantinah said that the existence of social support in increasing motivation in persons with disabilities is more beneficial to their social environment [33]. The same thing with the research conducted by Waqiat et al. where in their study succeeded in revealing that overall there is a significant relationship between social support and self-efficacy towards the anxiety of facing the world of work for disabled people [23].

The same thing is also supported by the results of research from Jarmitia et al. which stated that there is a positive relationship between social support and confidence in people with disabilities [27]. Self-confidence according to Ryff is part of the condition of an individual who has a positive attitude towards himself or others, creates and regulates the surrounding environment to suit his needs, has a purpose in life, and makes life more meaningful in trying to explore and develop selfpotential [14]. The existence of social support makes people with disabilities feel confident and better able to adapt to their physical condition, so that people with disabilities will see their shortcomings as not something that is full of pressure and suffering [30].

Dewanto & Retnowati stated that the welfare of persons with disabilities in a quantitative and qualitative manner changes [18]. This was proven by the experimental results measured using a scale of negative positive experience and psychological well-being which obtained results that positive thoughts increased significantly after the intervention intervention was carried out compared to the control group. The existence of gratitude to someone will always also improve the quality of life of a person [34]. Therefore, if an individual with a disability gets social support from the surrounding environment, he will not feel discouraged and think negatively. This also applies to grateful individuals, they will be able to think more positively about themselves that they are not differentiated from other individuals.

Based on the explanation above, it can be concluded that the three variables in this study are social support, gratitude and psychological well-being included in the high category. This shows that the subjects in this study have obtained and have a concept of social support and good gratitude.

5 Conclusion

Based on the results of data analysis that has been done, it can be concluded that there is a significant positive correlation between gratitude and social support with psychological well-being in persons with disabilities. The higher the gratitude and social support for people with disabilities, the higher their psychological well-being. But gratitude has a greater influence than social support for psychological wellbeing, which is equal to 35.7% while social support is 10.1%. Overall, the effective contribution of gratitude and social support for psychological
well-being is 41.5%, while the remaining 58.5% is influenced by other variables not examined. This research can be useful for persons with disabilities and families who have persons with disabilities, with gratitude and social support felt by persons with disabilities will improve their psychological well-being.

As a limitation in this study, it is important for further research for this research. First: For the social environment. The results of the study show that social support contributes to improving the psychological well-being of persons with disabilities. So from that, the social environment around him should always provide support and attention by having a harmonious relationship and providing constructive criticism and suggestions for persons with disabilities.

Second: Suggestions for Research Subjects. The research subject is expected to increase the gratitude possessed. Besides that, as a person with disabilities, the subject of the study is also expected to provide social support to friends with disabilities to be able to provide benefits to others.

For researchers who are interested in researching more about social support, gratitude, and psychological well-being, they are expected to be able to research with a wider range of research subjects, classify the types of disabilities to be examined more specifically and provide an age range that does not have very far differences among research subjects.
References


[8] Republic of Indonesia Law No. 8 of 2016 about Persons with Disabilities


THE EFFECT OF ORPHANAGE CLIMATE, HOPE, AND GRATITUDE TOWARDS ORPHAN ADOLESCENT IN ORPHANAGES

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Abstract. This study aims to measure the effect of orphanage climate (safety, teaching and learning, relationships, institutional environments) hope, and gratitude (sense of abundance, appreciation for others, simple appreciation) and also gender as demographic variable towards orphan adolescent in orphanages. The total of sample are 259 orphans adolescent in Jakarta Selatan, Tangerang Selatan, and The results showed that there is a significant effect of orphanage climate, hope, gratitude and gender as demographic variable towards orphan adolescent in orphanages. R square of 0.399 which means that the proportion of variance explained by the resilience of all the independent variables is equal to 39.9%, while 60.1% is influenced by other variables outside of this research. The test results showed minor hypothesis is safety, hope, and simple appreciation as significant predictors for resilience.

Keywords: resilience, social climate, hope, gratitude, orphan, orphanages.

1 Introduction

Death and abandonment of parents certainly brought a major change in the lives of orphans and fatherless youth and that will influence the next life. Starting from feelings of loss, unhappy and less can live a life well. According to Nurhidayati & Chairani [1], the death of one or both parents will make the youth feel lost like loss of attention and compassion, loss of models, loss of security, loss of friends sharing, loss of family integrity and loss of direction. Parents deaths also have psychosocial impacts on adolescents including health issues, physical development, adjustments in work and leisure [2]. Brent, Melhem, Masten, Porta and Payne [3] also suggested that parents’ deaths in adolescence, when the child was grown, would have low competence in working, friendship, career planning, and education. Maier and Lachman [4] also suggested in his study that the youth whose parents were gone, in the boys would have more independent impact, while for women would suffer a higher level of depression for the future. The orphanage finally becomes one of the solutions for children and adolescents who do not have one or both parents and relatives and have economic.

Limitations as a place to get guidance, education, decent living places and to meet daily needs. Such studies are Naqshbandi, Sehgal, and Hassan [5], teenagers living in orphanages are mostly due to poverty factors, broken families and family conflicts. However, nowadays, many orphanages are also less well-facilitated. Based on data, the orphan in Indonesia amounted to
whereas Komnas protection of children in 2014 noted that there are 1200 orphanages in Jakarta and 3000 orphanages in Jabodetabek. Thousands of these parlours is estimated to accommodate more than 20 thousand children and only 38% are worthy of service and have permits [7]. In some literature shows that orphans and orphans raised in orphanages in particular suffer many social, psychological and economic problems [8], [9]. Ibrahim, El-Bilsha, El-Gilany and Khater [10] also stated that the common depression occurred in orphans, especially in women. While Yendork and Somhlaba [11] In his research stated that orphans or orphans living in orphanages have higher levels of anxiety than children who still have both parents and do not live in the orphanage. Teenagers living in orphanages are also usually experiencing mental health issues based on DSM criteria, such as panic disorder, agoraphobia, separation anxiety disorder, and others [12].

The youth life of orphaned and orphaned orphanages filled with the dynamics of its own, can affect the youth in terms of ability to endure the circumstances and problems that exist. Therefore, in order to face the various dynamics, it is needed to be a capability called resiliency. Adolescents who have good resilience, they will be able to rise from the severity or the problem and can live better life in the future. Resilience according to Wagnild and Young [13] is the success of being able to cope with change or misfortune, or in other words the ability to rise up and continue life after falling and being stunted. While Connor and Davidson [14] also expresses resilience is a personal quality of one that allows individuals to thrive when faced with difficulties. Resilience according to Wagnild and Young [13] is the success of being able to cope with change or misfortune, or in other words the ability to rise up and continue life after falling and being stunted. While Connor and Davidson [14] also expresses resilience is a personal quality of one that allows individuals to thrive when faced with difficulties. There are factors that can affect the resilience according to the Kumfer [15]. One of these is an external factor that affects the individual's resilience, which is the environment of residence. According to Palacious et.al. [16] stated that the institutional environment of orphanages for orphans could create stability, warmth, and good interaction between fellow members. Other factors related to internal factors include expectations. Hope according to Snyder [17] is a number of abilities to be able to use the way or strategy to achieve the desired goal (agency thinking) along with the motivation skills that have to use the way or strategy (pathway thinking). According to Farran, Salloway and Clark [18]. Hope allows one to continue despite being experiencing difficulties and allowing one to be able to deal with things they know may not be better. Research from the next internal factor is gratitude. Watkins, Woodward, Stone & Kolts [19] states that gratitude is a tendency to experience feelings of thankfulness as an appreciation for the kindness received. Another factor affecting the resilience of one's self is gender. The research conducted by Sun and Steward [20] states that there are no other things and interactions between gender and age against resiliency. Meanwhile, according to research conducted [21] [22] stated that there is no gender influence on resiliency. The difference in such research is the reason why researchers want to examine gender demographic variables.

The above explanation generally suggests that the climate of orphanages, hopes, gratitude, and gender can affect the resilience of teenagers and is important to note. Nevertheless, there has been no research to see the shared contributions about the variables that make researchers interested in studying more deeply.
2 Method

2.1 Participant
In this research the total samples amounted to 259 people aged 13-18 years living in an orphanage located in the area of South Jakarta, Depok, and Tanggerang Selatan.

2.2 Measuring Instrument

In this study, the authors used a scale of Resilience scale (RS) developed [13]. This scale consists of 25 item statements that reflect 5 components of resiliency including the meaningful life, perseverance, self-reliance, equanimity, and existential aloneness. Comprehensive school climate inventory (CSCI) scale developed by Cohen [23]. This scale consists of 29 items of statement reflecting 4 social climate components including safety, teaching and learning, relationships, and institutional environment. State of Hope Scale belong to Snyder et.al. [24] that has been adapted previously. State Hope Scale consists of two components such as pathway thinking and agency thinking. The entire item contained in this scale is as many as 8 items. Gratitude Resentment Appreciation Test-Short form (GRAT-short form) developed by Watkins et al. [22]. The measuring instrument consists of 3 pre-adapted dimensions. The entire item contained in this scale is 17 items.

3 Results

There is a significant influence of safety, relationships, Teaching and learning, institutional environment, Hope, sense of Abundance, Appreciation For others, Simple appreciation, and the gender of resilience. The proportion of variances of resiliency that can be explained by all independent variables is 39.9%, while the remaining 60.1% is affected by other variables outside of this study. In measuring resiliency, of course there are many other factors that can affect other than an orphanage climate, hope and gratitude.

4 Discussion

Based on the results of the research shows that overall there is a significant influence of orphanage climate variables, hopes, and gratitude for the adolescent orphan and orphan resilience in the orphanage. Based on a regression coefficient, only the safety dimension in the orphanage climate variable, hope, and simple appreciation in a variable of gratitude that significantly affects the youth's orphans and orphans' resilience Orphans in the orphanage. Safety in the climate variables of the orphanage is a rule and norm that must be adhered to, as well as security in physical and social-emotional [26]. In this research safety affects the resilience of orphans and orphans in orphanages most likely due to the physical and emotional security factors that are important role when they are in the orphanage making them feel safe when staying there. This is in line with the research conducted by Enthoven [27] stating that safety is contributing to the resilience of the youth, and it is explained that one of the factors that There are clear rules, expressing confidence, mutual understanding among fellow Members, and so forth. In the hierarchy theory of needs of Abraham Maslow is also mentioned that safety or need for safety is the second fundamental necessity after physiological needs.
The needs of it include physical security, protection, freedom from threatening forces, such as fear and anxiety, and also the need for regularity and tranquility [28]. If it is associated with this research, basically orphans and orphans in orphanages do need a sense of safety in themselves in the case of those who have lost one or both parents and experiencing limited circumstances while staying in an orphanage. With the fulfillment of these needs, it can automatically make them feel safer in living a life that can indirectly affect the resilience of the self. One way to create safety is to apply the norm and clear rules in the place where they live is in the orphanage such as the research mentioned above. Whereas when one does not get or not fulfill the needs of the safety, then they will likely experience what is Maslow [28] say that is basic anxiety (basic Anxiety).

Based on research in schools, without the supporting norms and rules, the relationships between students are more likely to experience the violence of others, acts of law discipline, and with high attendance, and decreased academic performance [29]. Similarly, if it is assumed by the circumstances of an orphanage that has a less supportive regulation, then the possibility of the above may occur. However, in this research, safety is able to provide a significant positive influence on resilience and signifies that there are obvious norms and rules that will cause good physical and psychic security. So it will make someone increasingly resilient. In the climate variables of this orphanage, teaching and learning, relationships, and institutional environment do not present significant results. When viewed from the psychological dynamics, orphans and orphans in orphanages may realize that the social condition of their environment does not entirely affect the resilience of the self. Starting from the state of the teaching and teaching process that may be less optimal, the relationship between others is well-established but less supportive of each other, and the environment around different orphanages are less well-facilitated and Limited-purpose. Such circumstances they received and lived in the orphanage, so they were accustomed to the situation by accepting all its shortcomings and limitations. Another case with the safety dimension that has been explained about its effect on resilience, which signifies that the children who live there need security in themselves and also there is already a clear rule and norm in the orphanage about safety in both physical, social, and emotional terms. A significant second dimension to resiliency is hope, the higher the expectation, the higher the resilience in the person, and vice versa. This is in line in a variety of studies on expectations that influence the resiliency [30]. Expectations also have the most significant proportion of variants among other variables. This can happen because basically they have lost one or both parents in addition to living in an orphanage that has limitations when they live there. So when they are in the situation, the hope of a better future becomes one of the most influential things in their self-sufficient resilience. Like the research conducted by Collins [31] stating that people who have high expectations, when often faced with negative events in life, will have a higher resilience than those who Have high hopes and are more often faced with positive events in life.

As Kumfer [15] said that hope is one of the predictors of internal factors on the resilience of one's self. Hope also relates to the goal as a final goal. Hope to be able to reach the desired goal and to be a successful person in the day, become one of the keys for the orphan and orphans in the orphanage to continue to endure every circumstance in his life. With hope and the final goal to be achieved, it allows them to focus more on what they want to achieve and enable them to become more passionate in their daily activities and to learn to teach, So that they can improve their ability to cope with difficulties that can achieve their goals as successful people. Lastly is simple appreciation on a variable of gratitude also has a significant influence in this research. Simple Appreciation is an appreciation of the simple things in life. When
viewed from the psychological dynamics, this variable is significant compared to the others because the orphans and orphans in the orphanage easier feel the appreciation of the simple things in him. They tend to appreciate what they experience in life, as they are indeed accustomed to living modestly when living in orphanages with all its limitations. Orphanages do essentially teach them to be able to live what it is with simplicity and limitation, teaching them to be able to appreciate what they receive in life by continuing to be grateful in living the life. Albeit in many shortcomings encountered. Therefore, the experience of positive emotions such as gratitude, can help build personal resources such as resiliency that helps individuals to continue to be grateful when dealing with the bad thing [25]. And most importantly, gratitude can make a more positive thought from the negative events [25]. So it can be said in this study that simple appreciation has a positive influence on the resilience of the inside of them. While the sense of abundance and appreciation for others (appreciation for the role of others) in this variable of gratitude does not get a significant result of the resilience. It is not in line with research conducted by Ayudia and Solicha [33], which found that sense of Abundance has a significant influence on resilience. However, the research also goes along with Ayudia and Solicha [33] research, which also mentions that appreciation for others has no significant effect on resiliency. Not signify Sense of Abundance and a Appreciation for Others in this study, if viewed from its psychological dynamics, may be due to the orphan and orphaned teenagers in the orphanage feel their lives are all-fitting and yet to have enough for them to live in a confined orphanage. And they don't feel too much about other people's role in their lives, only certain people can understand their situation and condition. So it can be said in this study, it is a thing that does not affect the resilience within them. Lastly, the gender of the study has no significant effect on resilience. This is contrary to the research conducted by Sun and Steward [20] that there is an influence and interaction between gender and age against resilience. However, this study was also supported by previous studies [34], [22] that there was no significant influence between gender and research. This may be due to the young orphan and orphans of both men and women who are in the orphanage have a good relationship between caregivers and other orphanage members, so there is no difference in applying resiliency themselves. Such research from Broderick and Korteland; Frydenberg and Lewis; Hampel and Petermann [24] states that both men and women are reported to have a positive relationship between their parents, teachers, communities and peers, therefore there is no gender difference, affect their resiliency.

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Counteracting Cyber Radical Propaganda on Millennial Teenagers: Perspective Role of the Indonesian Muslim Parents

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Abstract. The present reality shows that the propaganda carried out by radical groups in cyberspace is increasingly rapid. In addition, the reality shows that teenagers are potential internet media users and so many. The purpose of this study is to find out the role of parents to counteract radical religious propaganda in cyberspace in teenagers. This research is qualitative with the subject of Muslim teens at 12 to 15 years old. The technique of collecting data is using deep semi-structured interviews with parents of Muslim teens at 12 to 15 years old in Indonesia (N = 8 families) conducted in 2019. Thematic analysis identifies three main themes: (1) regulation of internet media use to teenagers; (2) Content regulation; and (3) other roles in strengthening the religious understanding of teenagers through the selection of madrasah. The results of this study indicate that the role of parents in counteracting cyber radical propaganda on teenagers is a dynamic process that is built by parents by having attention to the characteristics of teenagers and their context.

Keywords: Radical propaganda, cyber, teen, muslim parents.

1 Introduction

Propaganda carried out by radical groups in cyberspace is getting higher. They use the rapid development of technology well to spread radicalism, recruitment and mobilization, places of discussion both individuals and groups even to fundraising. Radical groups know very well that cyberspace becomes an ideal battlefield because it is accessible, there are no controls and rules, wide audiences, speed of information, cheap and various other which are more advantages than war in the real world.

Therefore, it is not surprising that radical groups are aggressively making radical sites in the cyberspace are not few. Wiemann in Terror on The Internet [1] revealed astonishing data regarding the development of sites which belong to radicals in the world. In 1998, there were only 12 sites which belonged to radicals. In 2003, the number of radical sites were increased many times to 2,650. That number has risen again to approximately 9,800 sites in 2014. It is truly an awful number because it can spread radicalism in several seconds to targeting thousands or even millions of people in various parts of the world.

Meanwhile, most of the current generation of teenagers grow and develop more at home accompanied by various media including the internet. Internet media is widely available in...
most families and is no exception to Muslim families in Indonesia who use new technologies, such as tablets and smartphones. The report entitled *The Global State of Digital in 2019 Report* stated that in Indonesia the number of internet users was the same as the number of active social media users which were 150 million users. Meanwhile, those who used social media through mobile devices had reached 130 million, up 10 million (8.3%) over the past year.

The use of internet media by teenagers raises tension and even ongoing conflicts with children when parents try to balance the educational and social benefits of media use and the negative effects in which some content or certain contacts may have on children's attitudes, behaviors, or safety.

Generally, internet media has both positive and negative influences. Through internet media, children can easily get extraordinary information. However, internet media can also make children uncontrolled to what information they access. This kind of situation can cause children to be able to access porn sites, violence and even radical religious teaching that can influence their thinking processes.

Findings related to positive experiences and outcomes (i.e., opportunities and benefits) can also be divided into the same broad areas: content (e.g., learning new information), contact (e.g., enhancing social competencies), and conduct (e.g., identity expressions). Negative experiences and outcomes (i.e., risks and harm) show that children’s technology use can be associated with content risks (e.g., seeing upsetting pictures) [2], contact risks (e.g., receiving unwanted messages from strangers), and conduct risks (e.g., online aggression) [3].

Family is an institution that carries out the duties and responsibilities in achieving educational goals for their children, this is because the implementation of education for children among of them is in the family. In the family, the first time to do interactions which occur in it is between children and parents. Parents are individuals who are known by children to educate and direct children to develop and produce certain personality characteristics and will further influence their attitudes and personality.

According to Youn [4], parental mediation is a form of parental socialization because parents, as the primary socialization agents, influence their children’s behaviors and attitudes to become more competent technology users.

In addition, parents in the family are the first fortress which will guard children who actually are the next generation of the radicalism influence. Before entering into radical propaganda, parents must take a main role in protecting their children. Therefore, this study to understand how the role of parents in counteracting cyber radical propaganda on teenagers.
2 Method

2.1 Participant

Participants in this study consist of 8 families (Mother N = 4, N Father = 4, N Children = 14) who have at least one 12-to-15-year-old child who uses a tablet, Personal Computer (PC), or smartphone at least once a week. The parents are around 35 to 50 years. Eight complete families consist of father and mother. Education levels are from high school to college. Job of four families are lecturers, two families work as civil servants, and two families work as merchant.

2.2 Procedure

Data collection in this study uses deep interviews which are separate between parents and children conducted from April 2019 to June 2019. Interviews take place some at participants’ home and some at work. Semi-structured interviews with parents, muslim, and at the time before the initial interview had a view on the importance of mutual support and respect among human beings, the importance of being kind and just among people, and helping in building a harmonious, harmonious and peaceful society. The interview process took place are between 20 and 45 minutes (average 30 minutes). Parents are interviewed about: (1) how parents regulate the use of internet media on teenagers; (2) how parents regulate the content of internet media access on teenagers; and (3) how parents can strengthen the religious understanding of teenagers in other ways.

2.3 Analysis

All interviews are transcribed verbatim. For the purpose of this study, only interviews with parents are analyzed. Analysis of research is done thematically through analytical methods [5]. There are six steps thematic analysis method used in this study, among of them: (1) familiarizing themselves with the data through several transcript readings in the file (2) making the initial code to highlight the topic in the data (3) grouping the code into categories and finding themes which are repeatedly (4) reviewing the shown themes (5) defining and naming themes (6) making reports.

3 Results

The results of this study indicate that parents of teenagers at 12-15 years old have a way of counteracting radical propaganda in religion in cyberspace through three themes, among of them: (1) regulation of internet media use on teenagers; (2) regulation of accessing content; and (3) other roles in strengthening the religious understanding of teenagers.

A. Regulation of internet media use on teenagers

The family in this study reports that teenagers’ internet media is done by using tablets, Personal Computers (PCs), or smart phones. Each of these media has its own weaknesses and strengths when they are used for internet media in teenagers.
"We use internet media through Personal Computers (PCs), or smart phones, however, the use of both is based on needs."

Some families are more comfortable using the internet with smart phones because it not only functionate as a communication tool, social media is also one of the ways for internet media.

"I buy a smartphone for my child for communication needs with him and also can be used for other needs such as WhatsApp, Facebook and internet" (Mother, B4).

The results of this study indicate that what is done by parents to manage and control the use of internet media on teenagers has challenges such as because they have cellphones that can be used for internet media. When they have their own smartphone, they also have the opportunity to use it without parental supervision. As a result, these events usually lead to a more liberal strategy, where children are not really controlled, or there is no specific strategy. Parents let their children use their own technology, sometimes without supervision. As shown by a mother (B3):

“When my child played with his friend and brought his cellphone, at that time I could only pray that my child would be fine and did not use his cellphone for negative things, because I could no longer keep my eyes on him”.

Parents actually find it difficult to anticipate the various possibilities caused by teenagers to have a cellphone but parents still choose the technology because it can not only be used as a communication tool but also be used as internet media. As a mother (B2) said:

“Because today's mobile phones are quite complete, including internet access, it is also quite important for children, especially for family communication, so we are also quite busy to manage what is done on the cellphone”.

However, parents still have a strategy to manage internet media use on teenagers. Some families have strict rules for the use of it and some usually set rules situationally. In families which have strict rules relates to the time which are used for internet media and control the use of it. Some parents make special rules for the use of internet media which is considered something special. For example, in some families, the use of technology for the internet is a form of gift or punishment:

"I use cellphones for the internet as a way to motivate children to do something. For example, when a child wants to play a cellphone, she has to do homework and school assignments first. So when he comes home from school, the first thing to do is to do homework and housework. When they are done, there is time left and there is no problem using internet media, there is a kind of gift” (Father, A2).

Meanwhile for families who do not set the rules because they think that through internet media actually get a lot of information. As argued:

Father: "I never really had the intention to set a rule, because I think through internet media, children can get the information that they need”.

Time and place regulation is an important part of the process of regulate internet media usage. Parents report that they distinguish between free time and study time. Strategies can be different on weekends, during holidays, day off, and during school days. As revealed by a father (A3):

"During holidays, there is more freedom but during active school days... when an older girl comes home from school, first she has to do homework and then she can use internet media."

Different days also make a difference in the strategy process. Some families make habits related to day and night.
Mother (B2): "I only allow the use of the internet for my child after all housework and homework is finished. For weekdays after seven o’clock in the evening approximately half an hour. While for the holiday rules are loose."

There are also changes to extraordinary events, such as traveling, visits to certain locations and waiting conditions. As a mother said (B2):

"internet usage via cellphone, while traveling or when there is a long waiting period, I allow it."

The results of this study can be concluded that the internet media in the family in this study by using computers, tablets and smart phones. While the use of cellphones for internet media, some families are still regulated and controlled by parents and some families give freedom in certain situations.

B. Regulation of accessing internet media’s content on teenagers

The results of this study identify how parents regulate the content of access to teenagers through: accessing limited content as needed and accessing together with parents.

Regulated limited access is a way of parents which is conducted to minimize the access to inappropriate content such as pornography or radical religious teaching.

Mother (B1): "Before a child accesses the internet, I usually give the content limitation which is accessible or not, including religion, except only for assignments at school"

The shared use is also taken when parents have plenty of time to accompany children when accessing the internet. As explained by a father (A1):

"She is a girl, 13 years old, actually she can independently download various information on the internet but I still accompany her so she can choose information that is appropriate for her development including avoiding inappropriate religious knowledge".

Based on the explanation above, it can be affirmed that the families in this study who have rules which one can be accessed and not. Some families set it with limited content filters according to what is needed and others by assisting their child in using internet media and when accessing the internet.

C. Strengthening religion understanding on teenagers

Regarding to friendly religious learning, it is a national challenge faced by Indonesia, because there is still a wrong and narrow religious understanding. This wrong and narrow understanding of religion can lead to radicalism.

The family in this study stated that good religion understanding on teenagers can be obtained through the selection of appropriate madrasah. This is as revealed by father (A4):

"My child is studying religion in Madrasah which I have chosen and InsyaAllah that Madrasah teaches goodness".

The religious understanding of teenagers in this study is also mentioned that it is only obtained during school because the conditions and situations of children and parents were not possible. As stated by father (A2) below:

"till now I can only rely on my child's religious studies from school because after he came home from school he said he was tired. Even though I have a career so he can get more religious lessons from tutors or attend diniyah schools. Besides that, I myself have no time to teach him".
Table 1 shows the findings of the results of this study indicate that parents of teenagers at 12-15 years old have a way of counteracting radical propaganda in religion in cyberspace.

**Table 1.** The role of parents to counteract radical religious propaganda in cyberspace in teenagers

<table>
<thead>
<tr>
<th>Main Theme</th>
<th>Super-ordinate Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>regulation of internet media use on teenagers</td>
<td>Liberal strategy/ sometimes without supervision</td>
</tr>
<tr>
<td>Parents still have a strategy to regulate internet media use on teenagers</td>
<td></td>
</tr>
<tr>
<td>Regulation of accessing internet media’s content on teenagers</td>
<td>Limited content filters according to what is needed</td>
</tr>
<tr>
<td>Assisting their child in using internet media and when accessing the internet</td>
<td></td>
</tr>
<tr>
<td>Strengthening religion understanding on teenagers</td>
<td>Studying religion in appropriate schools or Madrasah</td>
</tr>
<tr>
<td>Participating in activities in the mosque</td>
<td></td>
</tr>
</tbody>
</table>

The religious understanding of teenagers in this study in addition to religious studies at Madrasahs can also be through the participation of children in activities at the mosque. As stated by the following father (A1):

"My child besides learning religion taught by teachers in Madrasah, he also participates in several activities at the mosque. The selection of appropriate madrasah and participating in activities in the mosque is the main step to monitor the religious material he will get”.

Based on the explanation above, it can be affirmed that the role of the family in strengthening the religious understanding which is friendly to teens is through studying religion in appropriate schools or Madrasah and with people who are competent and authoritative, for example teachers, scholars or ustaz who are known to understand religion well and tolerant selection of suitable schools or madrasah and participating in activities in the mosque is the main key to the religious learning of teens.

### 4 Discussion

The results of this study reveal that parents of the 12-to-15-year-old teens have a way of counteracting radical propaganda in religion in cyberspace through three stages, they are: (1) Regulation of internet media use on teenagers; (2) Regulation of accessing content; and (3) other roles in strengthening the religious understanding of teenagers.

The results of this study indicate that the initial role of the family in counteracting radical propaganda in religion in cyberspace is the regulation of teenagers’ internet media. In this
study family reported that the use of internet media for teenagers was done by using tablets, Personal Computers (PCs), or smart phones. Each of these media has its own weaknesses and strengths when it is used for internet media on teenagers. If internet media uses computers, parental control to teenagers can be maintained but this media is less practical for other activities.

On the other hand, if teenagers use cellphones for internet media, parental regulation will get obstacles. When they have their own smartphone, they also have the opportunity to use it to access any internet without parental supervision. As a result, these events usually lead to the more liberal strategy, where they are not really controlled, or there is no specific strategy. Parents let their children use their own media, sometimes without supervision. However, internet media through cellphones have a function as a means of communication, social media, other activities, practical and can be carried everywhere.

However, parents still have a way of regulating the use of internet media on teenagers. Some families have strict rules for the use of internet media and some families usually set rules situationally. Families have strict rules related to the time used for internet media and control the use of internet media. Some parents make special rules for the use of internet media which are considered something special and some provide freedom in certain situations.

Time and place are described by parents as a very important factor in strengthening the role of parents. This result gets along the research of Zaman, Nouwen, Vanattenhoven, de Ferrerre, & Van Looy [6], which also shows the importance of considering contextual factors, such as when, where, and under external conditions where children are allowed to use the media. Several studies have shown that parents use rules to mediate the use of their children [7]. The results of this study also show that there are not strict regulations in some families, and if there is a regulation, it is set more situational in relation to the context, such as where and when children use technology and also about the needs of parents. This conditions indicate that the parents’ role is changing according to the family situation and technological developments which exist.

The next role of family in countering radical propaganda in religion in cyberspace is by the regulation of accessing internet media content for teenagers. The results of this study found two ways to set the content on teenagers by accessing the limited content as needed and accessing together with parents.

The regulation of limited access is one of parents’ way to minimize the access of inappropriate content such as pornography or radical religious understanding. Meanwhile the shared use is used when parents have plenty of time to accompany children when accessing the internet. The results of this study broaden the knowledge by revealing the role of Muslim parents in countering the radical religious teaching, having challenges according to nowadays technological developments. Thus, the results of this study confirm to counteract the radical teaching on teenagers by controlling or managing the content seen by their teenagers.

According to Mesch [8], research on the role of parents is based on the premise that technology can influence children's attitudes and behavior. The effect of this technology can be influenced by the activities of parents to a certain limitation. However, this study shows
that parents are also influenced by their child’s behavior, which then affects their role. The role of parents is a process of interaction between children and parents who together build the role of parents.

This study shows the role of parents in choosing schools or madrasah aimed to strengthen the religious understanding which is friendly to their teenagers, considering that friendly religious learning is a national challenge faced by Indonesia, because there is still a wrong and narrow religious understanding.

The results of this study also show that friendly religious understanding for teenagers is built through religious learning in schools or Madrasah which are appropriate and with competent and authoritative people, for example teachers, scholars or ustaz who have been known to understand religion well and tolerantly. Therefore, the selection of suitable schools or madrasah and participating in activities in the mosque is the main key to the religious learning of teenagers.

Limitation and Future Research

This research is carried out in only eight families in Kudus, Sleman, Ponorogo and Kediri in Indonesia and to generalize the results are very limited. This study tries to make various samples by using families with different backgrounds. The characteristic of the sample makes it possible to carry out in-depth exploration of families where teenagers have internet access. But unfortunately, this study has not been able to explore more details about how it works in the family when the access is done.

It could be that families with the growing up children like that use different roles because some parents say that they will be a different role in the future when children really want to be independent. It is also possible that the role of parents in the use of internet technology on teenagers varies according to the problem of the character they want to strengthen. This study recommends quantitative and comparative research in the future to validate those hypothesis. This study is only carried out on the parents’ perspective, which is a limitation in this study. Future research can be strengthened by the source of teenagers who will certainly get different and deeper results. Another subject is needed to balance the approach of both parties, or at least to know each other’s roles from parents or teenagers.

Implication

The results of this study indicate that the role of parents is a dynamic process which is built together by parents and children in the context of the actual situation. Deep and inclusive religious education is one of the main foundations of teenagers now in fortifying or counteracting radical propaganda in religion.

It is also important to recognize that there is usually no one parent strategy, but it varies according to different situations. "Optimal role" can vary in different places (such as at home, on vacation or while traveling) and at different times (during weekdays, during weekends, or during holidays). Parents should think hard about mediating situations where they have little control over the use of their children's technology, such as when their teenagers go out with their friends.
References


THE INFLUENCE OF ATTITUDES ON DOUBLE ROLE PLANNING AND ROLE MODELS ON STUDENT ASPIRATION

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Abstract. Based on the results of previous studies it is known that the women tend to reduce career aspirations and are at low level of career aspirations. This study aims to examine and prove the influence of attitude variables on planning multiple roles (knowledge/certainty, commitment, freedom, involvement, and flexibility/compromise) and role models (inspiration/modeling and support/guidance) on female career aspirations. This approach involving a sample of 206 final semester students of Syarif Hidayatullah State Islamic University Jakarta. The data collection technique used is a nonprobability sampling technique (purposive sampling). The researcher modified the measuring instrument consisting of Career Aspiration Scale (CAS), Attitudes Toward Multiple Role Planning (ATMRP) scale, and adaption of self-esteem Rosenberg Scale and Person of influences on Academic and Career Decisions Scale (IOACDS). Test the validity of the measuring instrument using the confirmatory factor analysis (CFA) technique. Data analysis using multiple regression analysis techniques. Based on the results of statistical test, it was found that alternative hypotheses were accepted, which means that there was a significant influence on attitudes toward planning multiple roles and role models for female career aspirations. The variable dimensions that are significantly influential are knowledge/certainty, commitment, freedom and inspiration/modeling. While the influential but not significant variable dimensions are dimensions of involvement, flexibility/compromise, support/guidance.

Keywords: Double Role Planning, Role Models, Student Aspirations

1 INTRODUCTION

Women's career has its dynamics and peculiarities, as well as interesting problems to study. Fouad supports this and Kantamneni [1] who state that women's career development is very complex and needs to be understood through a multidimensional lens that considers social, cultural and psychological influences. One of the factors that are problematic for women's careers is career aspiration.

Aspiration and work success has long been recognized as influences on mental health and overall life satisfaction [2]. Besides, failure to meet and low levels of career aspiration has been associated with depression and lower levels in determining life goals. Career aspirations and realization of these aspirations appear to differ by gender. Research remains consistent in showing that women tend to reduce more career aspirations than men. Women also tend to
choose stereotyped professions that often reflect education levels, career aspirations and lower achievements, when compared to male counterparts from the same level of education.

The existence of this problem phenomenon, research on career aspirations in women began to develop. Although there are prominent theoretical advances in women's career development, the problem remains to explain why women continue to underestimate career potential and limit career choices to reduce low-paying and low-status jobs. Attempts to answer this question usually begin by assessing career aspirations [3].

Career aspirations are recognized as the most important variables that affect student work in the future [4]. Given the complex problems of women in the workforce, research that addresses career aspirations in women has the potential to promote better work among young women [2]. Overall, most studies of career aspirations focus on students and factors associated with career aspirations [5].

Students as an important part of society are great hopes for the progress of their people. Based on the stages of development, students who are taking final level education can be classified as young adults [6]. According to Rice & Dolgin [6] young adulthood has tasks related to future development, especially in terms of careers, education, and marriage or family formation.

Career aspiration represents an individual's dream about the ideal career desired [7]. Achieving a particular career point, of course, requires a career view. Based on preliminary study data obtained, the career outlook has not been seen, as well as showing low career aspirations. This is based on concerns and confusion that the majority of the subjects will have on aspiration problems after graduation. Based on the results of the preliminary study, it was found how important it was to know the aspirations of women for their future careers.

In this regard, [3] study states, even though there are availability and accessibility in education and career, more than 50% of final-year students currently choose careers that are lower in status, dignity, and wages than they should [3]. Carders and Stephen [9] state that unmarried young women do not apply their aspirations too high because women go through a process in making their career decisions by considering their future marriage and family plans. Women who initially prepare for careers will lower their aspirations if they find difficulties in finding suitable life partners.

Research on career aspirations in women and their problems with various influences has become important and interesting to study. Many factors influence a woman's career aspirations. Previous studies proved the effect of self-efficacy on career aspirations, one of them in [10] research on women's career aspirations. Achievement motivation also seems to be related to important aspects such as women's career aspirations [1]. [11] 's study of the psychological predictors of college women's leadership aspiration states that the need for linkages, fears of negative evaluation, self-esteem, and traditional gender role orientation are related to the aspirations of female college leadership. Multiple role planning is also known as an important factor that helps women manage work and family roles harmoniously [12].

The next influence that arises is the influence of other people including family, friends, formal and informal mentors, role models, coaches, etc. [13]. Research studies show that families, parents, and guardians, in particular, play an important role in job aspirations and the development of their children's career goals [14]. Research has shown that role models are very relevant to student choices in academic disciplines and careers [15]. Career aspirations are also influenced by factors such as gender, socioeconomic status, race, parental level and education, and expectations of parents [16].

Over time, the career development model of women has organized important construction into internal and external factors [2] to better understand the variables that affect women about
careers. Internal construction is considered as belonging to the individual and his perspective and is useful for understanding women's career decisions. External construction reflects factors outside of individuals that can influence career development [2]. The focus of this study is on attitudinal factors on multiple role planning, then role models for female student career aspirations.

The explanation above illustrates that there are results of research on low career aspirations and status of women in employment [2], so studies that address career aspirations in female students have the potential to promote good development and education and leadership plans among female students. The positive impact of this research is also expected to be more female students who improve their quality by working hard to obtain career success as desired and increasingly have many achievements in their careers. This is because career aspirations and work success have long been recognized as influences on mental health and overall life satisfaction [2]. Therefore, this study was entitled "The influence of attitudes on multiple role planning, and role models for female career aspirations”

2 Theoretical Framework

Career Aspirations

Farmer [18] notes that career aspirations can influence individual achievement and perseverance in a career. Career aspects are often studied in vocational literature [18], [19] but this literature usually focuses on aspirations to choose a career (eg, aspirations to become a scientist or engineer). Recent work by O’Brien and colleagues [20], [21], [22] has examined career aspirations in a slightly different light.

Various studies conceptualize career aspirations as, the extent to which people aspire to lead or advance positions in the chosen work [21], [22]. This study uses the definition of O’Brien & Fassinger [20] in Gray & O’Brien [23], where O’Brien & Fassinger [20] redefines career aspirations as the degree to which women aspire to leadership positions and continue their education in careers.

Attitudes on Multiple Role Planning

Attitudes in multiple role planning are understood in the context of role theory as a strategy used by individuals to manage and validate work and family roles [24]. Individuals can hold realistic and unrealistic attitudes towards the involvement of multiple roles [17]. This attitude will affect the achievement and success composition of many roles [17].

Awareness of attitudes and needs for careful planning is very important. Weitzman [17] defines attitudes in planning multiple roles as orientations and specific attitudes that individuals have about making plans for future work and family roles.

Role Model

This study uses the role model definitions of Nauta & Kokaly [15]. Nauta and Kokaly [13] intend to develop a measure of the influence of role models on academic and career decisions. During the early stages of instrument development, students are asked which role model has a large influence and then describe how role models can influence individual decisions.

The role model in this study is defined as, people who do something or behave admirably towards individuals in one or more ways, have an impact on the academic decisions and careers that individuals make in life [15]. The role model may be someone who knows personally, or maybe someone who only knows. Role models may have a positive influence on individuals, or role models may have a negative influence [15], [13].
3 Research methods

Sample population
The population in this study were all final semester students at Syarif Hidayatullah State Islamic University Jakarta (8-14 semester). The final semester students who were taken as the initial sample in this study were 225 students. Of the 225 instruments distributed to 225 samples, there were 19 instruments did not meet the criteria, so that up to 206 people were used until the end.

Instrument
Career Aspirations. Career aspiration is measured using the Career Aspiration Scale (CAS) which consists of 10 items, which the researcher then modifies by adding 2 new items.

Attitudes to multiple role planning. The ATMRP scale [25] uses 50 five-point Likert items (10 items per scale) to assess the level of realism - unrealistic in individual attitudes toward many roles. In this study, the number of items for each dimension can be reduced from ten to five, so that it consists of 25 items.

Role Model. The influence of Others on Academic and Career Decisions Scale. The Nauta and Kokaly Scale or Influence of Others on Academic and Career Decisions Scale (IOACDS) [13] are used to measure the type and level of role models in academic decisions and student careers. 15 items IOACDS consists of two sub-scales; IM construction (7 items) assessing the level of inspiration and modeling by others SG construction (8 items) assesses the level of support and guidance felt by others.

4 Research result
Based on the results of statistical tests, it was found that alternative hypotheses were accepted, which means that there was a significant effect on attitudes toward multiple role planning and role models for career aspirations while the null hypothesis contained that there was no significant influence on planning multiple roles and role models for career aspirations rejected. The effect is 29.61%.

There is a significant influence of understanding/certainty (knowledge/certainty), commitment (commitment), freedom (independence) and inspiration/modeling (inspiration/modeling) towards career aspirations. Then there is the influence but not significant involvement (involvement), flexibility/compromise (flexibility/compromise) and support/guidance (support/guidance) on career aspirations.

Based on variance proportions of each independent variable, it can be concluded that four variables contribute significantly, namely, understanding/certainty (knowledge/certainty), commitment (commitment) and support/guidance (support/guidance).

5 Discussion
Based on the conclusions of the study, it was shown that there was a significant joint influence between self-esteem, attitudes toward planning multiple roles with dimensions of understanding/certainty, commitment, freedom, involvement, flexibility/compromise, and role models with dimensions of support/guidance, and inspiration/modeling towards career aspirations. The results of the trial of eight independent variables to determine whether the eight independent variables influence career aspirations or not. Based on the regression coefficient and the significance of the results of the hypothesis test, of the eight independent variables tested five variables significantly influence career aspirations.
The results of this study found that self-esteem has a significant effect on career aspirations. Self-esteem seems to play an important role in the relationship between individuals and achievements, both real and potential. The results of this study are in line with a number of empirical results that consistently report a positive relationship between self-esteem and leadership [26], between self-esteem and leadership aspirations [11], and research results between psychological variables (self-esteem, self-concept, and internal illusory control) with educational aspirations and job aspirations [14]. Castro & Armitage-Chan [27] found that students with higher confidence and self-esteem were more likely to aspire to realize their plans, then students with higher self-esteem had more positive views about learning, skills development, and educational experience, and experience less stress, all of which can positively influence the pursuit of leadership roles and aspirations for individual education going forward, both of which are dimensions of career aspirations.

Understanding/certainty based on this research has a significant influence on career aspirations; this result is in line with previous research, which states that there is a significant relationship with a positive direction between knowledge/certainty and career aspirations [8]. [17] Emphasizes that the quality of planning for various roles will significantly influence his achievements and experience, one of which is evident in this study on career aspirations. That is, planning based on the quality of understanding and good certainty about career and family plans in the future tends to play an important role in influencing final-level female career aspirations.

The next variable is attitudes toward planning multiple roles namely commitment (commitment), which in this study has a significant influence on career aspirations. This result is in line with previous research which states that there is a significant relationship with the positive direction between commitment (commitment) in planning multiple roles with career aspirations [8]. Steffy and Jones in [24] emphasize that individuals who display clearly expressed desires and goals during the planning process for many roles will be more committed and involved in that role. That is, individuals who have a high commitment to their career and family roles will influence high-end female career aspirations.

Furthermore, the variable independence from attitudes toward multiple role planning is known to also have a significant influence on career aspirations. However, these results are not in line with previous studies [8] that found independence did not significantly affect career aspirations. However, the direction of the negative regression coefficient is in line with previous research [8]. This indicates, the higher the freedom (independence), the lower the career aspirations, and vice versa. This is consistent with the statement of Jo and Cho in [12] who examined the relationship of attitudes to planning multiple roles and career aspirations in Korean women, that high independence can be considered a negative value, such as an immature attitude, arbitrary and selfish in Korean culture, where Korean culture is an Asian culture that is almost the same as Indonesian culture. With this, it seems that cultural factors influence the view of the value of individual independence.

More clearly explained again by [12] that individuals with low independence are highly motivated to pursue work and family roles and feel a very high need to plan the life of their dual roles. These individuals with low independence are characterized as very enthusiastic in achieving multiple roles and having a positive attitude that they will be able to achieve that dual role better when others offer advice and assistance. Obtained, individuals with low independence are assumed to be willing to ask for career assistance and become more knowledgeable through relevant advice and experience balancing their careers and family, which can then influence the level of their career aspirations.
Engagement variables that include individual perceptions of the urgent need to make plans and the level of absorption of individuals in the process of designing plans [25] do not have a significant effect on career aspirations. This is in line with previous research, which states that there is no significant positive relationship between involvement (involvement) in planning multiple roles and career aspirations [8]. The scale of involvement significantly influences the comparison in the area of development but is not significant for comparisons based on the work-family plan. The results for a significant developmental analysis predict the importance of making multiple role plans will increase with closeness to the involvement of multiple role lifestyles. But when looking at the proximity of multiple role planning to examine differences in work-family plans results are not fixed when the sample is included in all education groups [25]. This may be a reason that adequately supports the results of research that is not significant from the variable involvement (involvement) because this study wants to see a comparison based on work-family plans.

The results of this study found that flexibility/compromise variables did not have a significant effect on career aspirations. The results of the psychometric analysis in [25] study provide evidence of reliability that is lacking in flexibility/compromise. This happens because most research participants have an adequate understanding of the value of flexibility and compromise in planning multiple roles. Thus, the tendency of samples to agree with items on this scale reduces the effectiveness of the scale from a psychometric perspective. This also happened in this study, so that this could be the cause of the insignificance of flexibility/compromise variables (career/compromise) towards career aspirations. Variable support/guidance (support/guidance) in this study did not have a significant effect on career aspirations. [28] Research results are in line with the results of this study, which states that perhaps the current social and economic context has influenced the findings of this study. There is a shortage of jobs for new graduates, resulting in students limiting career aspirations. Students prefer jobs that are believed to be able to be entered, rather than individual ideal dream jobs. The result enters the workforce, some students have a mindset, the most important thing is to get an introductory job first, and then the individual will work according to the ideal job they aspire to. That happens, even though individuals have a large amount of support and guidance, it turns out that it cannot be transferred into a large number of leadership aspirations and further studies that are aspired, because individuals have assumed that leadership positions and further studies cannot be achieved directly from the results of support/guidance (support/guidance) obtained in college.

Inspiration/modeling is in line with the predictions of social cognitive career theory that interpersonal influences can function as supporting contextual factors that influence individual career development [28]. Yeoward's findings are in line with this study, that inspiration/modeling of role models is positively related to primary satisfaction and leadership aspirations [28]. The role of career role models may have helped students find out what careers are possible for individuals, through various types of role model experience [18]; [28]. Career role models can also help illustrate ways in which work and family balance can be achieved [22].

Career aspirations can then be influenced by role models that show a high level of achievement in inspiring students who want to model (imitate) them.

Several limitations must be considered in this study. The limitations of the sample, which only amounted to 206 female students, made the results of this study unable to be generalized to all final semester students. The influence of the small variable contribution (31.1%) in this study can also be caused by the use of complicated language used in the measuring instrument so that it causes the possibility of respondents being confused to answer the question item. The
author is aware of the shortcomings and limitations of this study, so further research is needed to complement the shortcomings and limitations of this study.

6 Suggestions

Theoretical Suggestions

1. The variance of the eight independent variables studied accounted for 29.61%, the rest likely contributed by other variables not examined. It is recommended for further research to examine other variables such as self-confidence, achievement motivation, demographic factors and others that can influence career aspirations. Further research is also recommended not only for female students in urban areas but also for female students in regions in Indonesia.

2. This finding, however, may not be generalizable to all final semester students. Due to the limitations of the sample which only amounted to 206 female students. Additional research needs to be done to larger samples.

Practical Suggestions

1. Looking at the results of F test data on the hypothesis of a variable that has a significant effect on career aspirations, it is important for female students to:
   - Increase self-esteem, for example by attending career training and leadership skills training.
   - Increase understanding of how to prepare for career and family involvement, so that students have certainty about their ability to plan and manage their multi-role lifestyle obligations later.
   - Commit to engaging in multiple role lives, by addressing attitudes to engage in realistic planning of career and family plans.
   - Finding a career motivation through a career role model that has been successful in the career field of interest.

2. Based on the categorization results more respondents have low career aspirations. It is important for the campus needs to create a career development center. This can help students to have good performance, have various skills, then be able to plan their careers strategically and make the best choices related to individual career development.

3. Then, more respondents have low support/guidance and inspiration/modeling. These results require people not to overlook the importance of inspiring students to miss leadership, achievement and further education. In the future, female students are likely to make prominent contributions to society.

REFERENCES


Verbal Capability as A Variable Mediator The Effect Between Discipline Techniques And Mother Ability To Give Commands To Traditional Games On Down Syndrome Children’s Compliance

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Abstract. The purpose of this study was to obtain a discipline technique model and the ability of mothers to give orders after attending traditional game training mediated by children's verbal abilities and on the level of adherence in children with Down syndrome in Indonesia. The method used in this study is a causal relationship. Respondents in this study were children with Down syndrome with their mothers. The research measuring instrument uses a scale of discipline techniques, the scale of compliance and maternal ability questionnaire. The verbal ability is measured through Weschler Preschool Primary Scale Intelligence, subtest picture naming and receptive vocabulary. Data analysis techniques use path analysis techniques. The number of respondents was 81 pairs of mothers and children with Down syndrome. Based on the results of the study obtained a discipline technique model and the ability of the mother after attending the seminar the benefits of traditional games affect the self-adherence of children with Down syndrome, which is mediated by children's verbal abilities are fit with empirical data.

Keywords: Verbal Capability, Discipline Techniques, Traditional Games, Down Syndrome, Children's Compliance

1 Introduction

Children born with chromosomal abnormalities number around 3,000 to 5,000 people per year. Down syndrome - the next one called ds - is one of the chromosomal abnormalities with a prevalence of one in 800 to 1,200 live births worldwide. The number of ds cases in Indonesia is around 300,000 cases and constitutes 15% of the world's ds cases. Figures are significant for the indonesian population which constitutes 3.7% of the world's population ("birth in south-east asia a public health challenge," n.d.).

Individuals with ds have more emotional and behavioral problems than individuals with a typical development [1]. In early childhood and school age ds often featured externalizing behaviors such as hyperactivity, impulsivity, tantrums, agitation, stubbornness, disruptiveness/argumentativeness, repetitive movements and dysregulation [2]. Some research results show that the most prominent behavioral problems in ds other than emotional problems are conduct disorder, with non-compliance (non-compliance), aggression, and hyperactivity [3]. These studies are in line with the results of research in indonesia conducted by Sumiati [4] which
shows that 50% of parents of children with ds assess behavioral problems in the high category. These behavioral problems include aggressive, impulsive and unruly or difficult to obey the rules / instructions given. Parents and teachers report high rates of non-compliance with ds children compared to other children [3]. Ducharme and schecter interpret compliance as a key behavior that can increase involvement in prosocial behavior and other behaviors and are described as obedient behavior towards something [5]. Thus compliance is an important behavior possessed by children including children with ds.

A child's compliance with an instruction can be caused by various factors. One of them is the way parents discipline. The technique of applying parental discipline is the way parents apply the applicable rules, where there are three techniques, namely; power assertion, induction and love withdrawal [6].

The results of research conducted by Sabrina [7] showed that about 44% of parents of children with special needs used the power assertion technique. The findings of the research conducted by Sumiati [4] show that there is no significant relationship between the type of application of discipline with behavioral problems (aggressive, impulsive and non-compliance) in ds children. This finding is not in line with the theory, thus giving rise to allegations that there are other factors either directly or indirectly affecting a child's compliance.

In ds children, it is suspected that the level of adherence is not only influenced by the discipline techniques applied by parents, but also the possibility of how much the child understands the instructions given. This condition is related to the limitations of ds, namely limitations in the cognitive area, especially in aspects of language skills. Language becomes a medium for learning and knowing how to regulate behavior [8]. In a study by Cuskelly and colleagues [9], it was found that 28.1% of participants with ds did not understand the assignment given. The findings of the study by Cuskelly and his colleagues reflect the importance of receptive language in complying with the rules given.

Another factor that can be done to improve compliance is through intervention. Interventions that deal with non-compliance with children usually rely on strategies rooted in behavioral analysis. Some of the most studied treatments, among others, are parent-child interaction therapy; and training of parents who apply a combination of behavioral strategies such as praise, contingent and time-out, antecedent strategies such as regulation and modification of instructions, and outage procedures such as planned neglect [5]. Other therapies studied to deal with disruptive behavior (one form of non-compliant behavior belonging to externalizing behavior) are play therapy. Ritzi, Ray, and Schumann [10] show that play therapy in ds children aged six to nine years is significantly effective in changing externalizing behaviors such as non-adherent behavior. However, studies on play therapy in atypical children such as Down Syndrome (ds) are still very limited.

Play therapy is a therapeutic method that includes dynamic interpersonal relationships between children and children, or between children and parents, or between children and therapists, where through certain game activities children can express and explore themselves (feelings, thoughts, experience and behavior comfortably so as to optimize growth and development [11]. According to Joseph Chilton Pearce, playing is the most appropriate medium to teach many things to children. The role of toys in children with special needs — according to Emily Jean Davidson, clinical director at the Down Syndrome Program at Boston Children's Hospital, United States, is also as important as other children. Especially for children with Down Syndrome (ds), it is recommended to provide a type of toy that is useful for sharpening their interaction skills and language skills and basic logic of mathematics.
Playing is very important for the health of children who are in the development stage in a better direction. This is also very important for children who have special handling, including down syndrome. By playing, children get the opportunity to explore the environment. The results of the study show that through playing between mothers and children, the expression of negative affect (including non-compliance) in ds children can be significantly reduced [12]. The findings of the study by Vieillevoye and Nader-Grosbois [13] showed that pretending to play (pretend play) significantly improved self-regulation ability in both normal and children with intellectual disability (including ds).

The results of these studies show that play therapy is quite effective in directing the behavior of children, including children with ds. It's just that, the role of play is less realized by parents. In general, parents focus more on therapies carried out by the therapist. Parents rely more on behavioral therapy carried out by psychologists to deal with child behavior problems, including problems with child disobedience. Parents also rely more on speech therapy or occupational therapy by therapists to improve their children's communication or motor skills.

The therapeutic efforts that have been carried out by parents reflect that basically, they realize the limitations that their ds children have. The most obvious limitation is in communication. Some studies show that ds has limitations in terms of verbal abilities. Singh, Iacono, and Gray [14] revealed that children with ds have the potential to maintain a way of communicating and playing with the symbol for a long time. These findings show the need to set targets to improve their communication skills.

One type of game that can be used in play therapy is traditional games, such as jingkat-jingkat letters. In the game, the child must understand and be willing to obey the rules given along with the consequences he will receive if he violates. The child will be given a series of instructions that must be followed. The child's understanding of the instructions given is closely related to his verbal abilities. Especially in ds children, where verbal ability is one of the limitations it has. The failure of children to comply with the
rules can be caused by a lack of understanding of the rules of the game rather than the desire to disobey the rules.

Considering the important role of playing and the application of parental discipline techniques as well as verbal abilities possessed by ds children, this study aims to examine more about the application of disciplinary techniques and play therapy to ds child adherence through verbal abilities.

2 Problem Statement

This study focuses on proving the influence of parental discipline techniques, the ability of mothers to give orders in traditional games and children's verbal ability to adhere to orders in ds children. The research questions proposed are as follows:

1. What are the techniques of parental discipline and the ability of the mother to give orders after taking part in traditional game training mediated by children's verbal abilities and on the level of adherence to children with ds in Indonesia - fit with data?
2. Does the technique of parental discipline and the ability of the mother to give orders after attending traditional game training mediated by children's verbal abilities influence the level of adherence to children with ds in Indonesia?
3. Is there a significant influence between parental discipline techniques on the level of adherence to children with ds in Indonesia?
4. Is there a significant influence on the ability of the mother to give orders (after attending traditional game training) to adherence through the verbal abilities of children with ds in Indonesia

3 Research Framework

Parental discipline techniques are considered to have a significant influence on the level of child compliance. The discipline technique concept uses theory from Hoffman, et al. The findings in the study of Rodriguez [15] show that parenting style is related to children's noncompliance behavior. Schuele and Prinz [16] explained that the way parents respond to their children's behavior can influence the level of adherence to children. This is due to the quality of orders (requests) from parents where requests, orders were given clearly, calmly and specifically will increase compliance [16]. Parents who are taught to give orders effectively through several pieces of training will improve children's needs. In this study, the intervention provided was a way of giving orders through traditional games assumed to increase the level of compliance.

4 Research Methods

The method used in the study is a causal relationship. The number of respondents netted 119 pairs of mothers and children with Down syndrome. The study sample used in this study amounted to 81 pairs of mothers and children with Down syndrome. The sampling technique used is non-probability sampling with purposive sampling technique.
The measuring instruments used in this study were discipline technique scale, maternal self-efficacy questionnaire, and WPPSI sub receptive vocabulary test and picture naming. Data analysis techniques in this study used path analysis using M-Plus software.

5 Result

Hypothesis test results with path analysis technique obtained Chi-Square value = 11,410, df = 8, P-value = 0.1795, RMSEA = 0.073 with confidence interval 0.000 to 0.160, CFI = 0.907. The value of P-Value is above 0.05, the RMSEA that is generated is still above 0.05, but it can be seen from the confidence interval generated, and CFI approaching 1. Of all the indexes that are produced meet the requirements, the model can be declared fit. Thus, the model in which power assertion, love withdrawal, and induction are part of parental discipline techniques, and maternal self efficacy after attending a seminar on the benefits of traditional games affects the self-adherence of down syndrome children, where children's verbal abilities are picture naming and receptive vocabulary as variables the mediator can be declared fit. The picture of the model in question can be seen in the picture below:

![Fig. 1: Fit Model research](image-url)
Table 1. IV Influence Coefficient (parental discipline techniques and maternal ability) on DV (Self Compliance) where Verbal Ability as Mediator

<table>
<thead>
<tr>
<th>Variable Verbal ability By</th>
<th>Coefficient</th>
<th>S.E.</th>
<th>t value</th>
<th>Two-Tailed P-Value</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Picture Naming Receptive Vocabulary</td>
<td>0.250</td>
<td>0.121</td>
<td>2.071</td>
<td>0.038</td>
<td>√</td>
</tr>
<tr>
<td></td>
<td>0.308</td>
<td>0.132</td>
<td>2.335</td>
<td>0.020</td>
<td>√</td>
</tr>
<tr>
<td>Power assertion</td>
<td>-0.019</td>
<td>0.107</td>
<td>-0.182</td>
<td>0.856</td>
<td>X</td>
</tr>
<tr>
<td>Love withdrawal</td>
<td>-0.034</td>
<td>0.108</td>
<td>-0.317</td>
<td>0.751</td>
<td>X</td>
</tr>
<tr>
<td>Induction</td>
<td>0.086</td>
<td>0.114</td>
<td>0.754</td>
<td>0.451</td>
<td>X</td>
</tr>
<tr>
<td>Mother ability</td>
<td>0.562</td>
<td>0.121</td>
<td>4.631</td>
<td>0.000</td>
<td>√</td>
</tr>
<tr>
<td>Self obedience Verbal ability</td>
<td>0.927</td>
<td>0.180</td>
<td>5.145</td>
<td>0.000</td>
<td>√</td>
</tr>
</tbody>
</table>

Note: √ : significant; x: not significant

Of the four variables, there is one variable that has a significant effect on verbal ability, namely the ability of the mother after getting training on the benefits of traditional games, while the explanation is as follows:

1. Power assertion has a negative coefficient of -0.019 and a value of $t = -0.182$. These results indicate that the power assertion is not significant for the self-compliance of down syndrome children. Thus this result cannot be interpreted.

2. Love withdrawal has a negative coefficient of -0.034 and a value of $t = -0.317$. These results indicate that love withdrawal is not significant for the self-compliance of down syndrome children. Thus this result cannot be interpreted.

3. Induction has a positive coefficient of 0.086 and a value of $t = 0.754$. These results indicate that induction is not significant for self-compliance of down syndrome children. Thus this result cannot be interpreted.

4. Maternal self efficacy after training in traditional game benefits has a positive coefficient of 0.526 and a value of $t = 4.631$, where the higher the mother's self efficacy in understanding the benefits of traditional games, in this case, the example is crank play can improve children's verbal abilities so they can significantly improve self-compliance of down syndrome children.
In table 2, the R-Square value shows that verbal ability with power assertion, love withdrawal, induction and the ability of the mother can explain the self-obedience of Down syndrome children by 0.859. While 0.347 variants of verbal abilities can be explained by the four variables, namely the technique of parental discipline consisting of three dimensions (power assertion, love withdrawal, and induction) and the ability of the mother. In the research model, the results of this modification have also been shown to have direct and indirect effects of IV on DV. The results of the calculation of the direct and indirect effects of the calculation of the modified research model are as follows:

### Table 2.

**R. Square**

<table>
<thead>
<tr>
<th>Observed Variable</th>
<th>Coefficient</th>
<th>S.E.</th>
<th>t value</th>
<th>Two-Tailed P-Value</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verbal ability</td>
<td>0.347</td>
<td>0.149</td>
<td>2.333</td>
<td>0.020</td>
<td>√</td>
</tr>
<tr>
<td>Self obedience</td>
<td>0.859</td>
<td>0.334</td>
<td>2.573</td>
<td>0.010</td>
<td>√</td>
</tr>
</tbody>
</table>

In table 3, it can be seen that the mother's ability has an indirect impact on the self-compliance of Down syndrome children. While the variable power assertion, love withdrawal, and induction do not have an indirect impact on self-compliance of Down syndrome children.

### Table 3.

**Indirect Impact**

<table>
<thead>
<tr>
<th>The impact of disciplinary techniques and the mother's ability to self-compliance</th>
<th>Via</th>
<th>Coefficient</th>
<th>S.E.</th>
<th>t value</th>
<th>Two-Tailed P-Value</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Specific Indirect</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Power assertion</td>
<td>verbal ability</td>
<td>-0.918</td>
<td>0.100</td>
<td>-0.381</td>
<td>0.856</td>
<td>X</td>
</tr>
<tr>
<td>Love withdrawal</td>
<td>verbal ability</td>
<td>-0.032</td>
<td>0.100</td>
<td>-0.315</td>
<td>0.752</td>
<td>X</td>
</tr>
<tr>
<td>Induction</td>
<td>verbal ability</td>
<td>0.080</td>
<td>0.100</td>
<td>0.800</td>
<td>0.424</td>
<td>X</td>
</tr>
<tr>
<td>mother ability</td>
<td>0.521</td>
<td>0.085</td>
<td>6.994</td>
<td>0.000</td>
<td>√</td>
<td></td>
</tr>
</tbody>
</table>

**Note:** √: significant; x: not significant

In table 3, it can be seen that the mother's ability has an indirect impact on the self-compliance of Down syndrome children. While the variable power assertion, love withdrawal, and induction do not have an indirect impact on self-compliance of Down syndrome children.
6 Discussion

Based on the results of statistical tests, it can be concluded that:

1. Model - the influence of traditional disciplinary techniques and games through verbal ability to adhere to children with Down syndrome - fit with the data. This means that the model in which power assertion, love withdrawal, and induction is part of the parent discipline technique, and the mother's ability after attending the seminar the benefits of traditional games affect the self-adherence of children with Down syndrome, where the child's verbal ability, picture naming, and receptive vocabulary can be declared fit (Chi-Square = 11.410, df = 8, P-value = 0.1795, RMSEA = 0.073).

2. There is no direct influence of disciplinary techniques and the ability of parents to give orders after attending traditional game training on adherence to children with Down syndrome. This means that there are mediator variables that mediate the influence of disciplinary techniques and the ability of parents to give orders after attending traditional game training on adherence to children with Down syndrome.

3. There are no indirect or direct effects of parental discipline techniques on adherence to children with Down syndrome. This means that the variable power assertion, love withdrawal, and induction do not have a direct or indirect impact on the self-compliance of Down syndrome children.

4. There is a significant influence on the ability of the mother to give orders (after training in traditional games) towards adherence to the verbal abilities of children with Down syndrome. This means that maternal self-efficacy has an indirect impact on self-compliance of Down syndrome children.

5. Verbal ability possessed by children with Down syndrome can predict the level of adherence to children.

Based on the results of data analysis, it can be seen that verbal abilities (both receptive and expressive abilities) can mediate the influence of maternal self-efficacy in giving orders to the level of compliance with Down syndrome children. This is in line with the study of Cuskelly and colleagues [17] which shows that respondents who have high language skills can carry out orders to wait for the gift they want. This research was also proven in recent studies that showed that language skills, especially receptive language, affect the ability of respondents to delay according to instructions given [9]. The findings in this study reflect the importance of language skills especially receptive language.

In this study, both receptive language (p = 0.020) and expressive language (p = 0.038) had a significant influence on the level of adherence to Down syndrome children. This finding reflects that language skills can predict the level of compliance. Children with Down syndrome (ds) who have good language skills, especially receptive language, can understand the commands or instructions given. Whereas children with Down syndrome (ds) who have low language skills, will experience difficulties when receiving simple commands or instructions. They do not understand the contents of orders or instructions given so they tend to do things that are following their wishes. This is what
makes people around them rate them not obedient, meaning that they do not want to follow orders or instructions conveyed by others, in this case, are parents (mother).

In this study, preliminary data shows a pattern of interaction between mothers and children that seems less effective, where some participants choose to give gadgets or let their children find their activities, if there are mother's interaction more distracting children by asking them to play, mothers are less informed used by children to direct their behavior. In this study, the training provided focused on how to interact effectively by utilizing traditional games.

The findings in this study indicate that after training in giving instructing with traditional game media the ability of maternal self-efficacy had a significant direct influence on the level of adherence and through verbal ability ($p = 0.526; t = 4.631$). Training in providing instruction with traditional game media can improve the quality of orders (requests) where parents can give orders clearly, calmly and specifically. Clear, calm and specific orders will increase compliance [16]. Parents who are taught to give orders effectively through several pieces of trainings will improve children's needs. In this study, the intervention given is the way of giving orders through traditional games assumed to increase the level of compliance.

The disciplinary technique in this study did not have a significant effect either directly or indirectly on adherence to children with Down syndrome. This means that the variable power assertion, love withdrawal, and induction do not have a direct or indirect impact on the self-compliance of Down syndrome children. This finding is different from the results of the study of Schaffer and Crook [18] in children from lower socio-economic age-aged 15 months and 24 months, stating that disciplinary techniques influence the level of adherence to children. The research conducted by Sumiati [4] parenting (power assertion, love withdrawal, and induction) does not have a significant influence on the behavior problem in children with Down syndrome. Research results from Sumiati and colleagues (2017) show that the same thing, namely parenting (power assertion, love withdrawal, and induction) does not have a significant effect on the level of independence of children with Down syndrome. The findings of the research by Sumiati [4] and Sumiati and colleagues (2017) are in line with this study. Thus, parenting or disciplinary techniques (power assertion, love withdrawal, and induction) in children with Down syndrome do not influence their behavior including the level of independence and compliance. This is different from the results of the study in children typically development (TD). This finding reflects that in Down syndrome children need different parenting styles or disciplines to form optimally expected behaviors.

The findings in this study reflect the need for further research that can prove and find parenting or an effective discipline technique for children with Down syndrome. Research on parenting or disciplinary techniques appropriate for children with Down syndrome is needed so parents can accompany them and optimize their potential better.
7 Suggestion

Theoretical Suggestions

The theoretical suggestions that can be delivered based on the results of this study are

1. Due to the limited number of research respondents who have special characteristics, namely mothers and children with Down syndrome, it is expected that in similar studies to come, can expand the area of respondents' coverage and expand the network with organizations that protect the activities of children with Down syndrome, so as to obtain more respondents.

2. For the parents' disciplinary technique variables in this study using the concept of parental discipline techniques in general applies. However, it is hoped that future research can use more typical concepts used in explanations to adapt to the characteristics of children with Down syndrome.

3. In similar advanced research, it is expected to be able to use traditional game concepts with other variations so that they can expand the concept of traditional games.

4. Because of the peculiarities of the characteristics of the respondents, it is expected that in future studies can make age criteria that have a more specific range.

Practical Suggestion

For practical advice, this will be given to parents, especially mothers and children with Down Syndrome itself. The practical suggestions are:

1. Parents are expected to be able to apply and use the techniques and abilities they have based on the results of traditional game training provided within the scope of this study, so they can develop and improve Down syndrome children's compliance with simple instructions.

2. It is expected that children with Down syndrome can increase their adherence by following the procedures given in this study, including children who can improve their verbal abilities especially receptive to being more obedient in carrying out the commands of God.

3. For governments and relevant agencies in developing and developing the abilities of down syndrome children, especially in terms of compliance with simple instructions, it is hoped that they can use the results of this study as a reference for making modules and programs for the formation, formation, and improvement of compliance with children with Down syndrome.

4. For parents, teachers and related institutions are expected to be able to use traditional games as learning media for increasing adherence to children with Down syndrome.
References


The Development of Indonesian Multidimensional Perfectionism Scale for Senior High School Students

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Abstract: Perfectionism is generally defined as a personality trait in which a person is strictly adhering to the standards ones have while putting importance to fulfill impossibly high standards. As a tremendous number of people possessing this trait, perfectionism has received considerable interest which made its definition gradually evolves. Starting from the view of perfectionism as a unidimensional and pathological construct, currently perfectionism is commonly viewed as a multidimensional construct which covers both intrapersonal and interpersonal facets of an individual. However, the fact that perfectionism is largely influenced by culture is still under-researched, especially in a collectivist country like Indonesia. In addition, Indonesian students are prevalent for being a perfectionist where it interferes with their academic and career functioning. Therefore, the presence of measurement of perfectionism which adheres to the current theoretical development is crucial in the Indonesian context. This paper explains the development of Indonesian Multidimensional Perfectionism Scale (IMPS), where we found that the IMPS is reliable and valid in terms of construct validity and have representative items for a multidimensional perfectionism.

Keywords: Perfectionism, Other-oriented perfectionism, Self-oriented perfectionism, Socially-prescribed perfectionism

1 INTRODUCTION

Perfectionism is renowned as the terminology used to refer to a personal characteristic of being strict in following an impossibly high standard for one's work. Starting as a folk nomenclature in daily life, the fact that numerous people are possessing this trait makes perfectionism receive considerable attention from academicians in the recent years [1]. The earliest definition found is stated by Hollender [2], in which he defined perfectionism as the need for an individual to demand and push for a high-quality performance of one's or other's work beyond what is actually required. Later on, the ongoing interest in perfectionism has made its definition gradually evolves [3].

The early conceptualization of perfectionism sees it as a simple unidimensional construct which unfortunately has pathological consequence [3]. In this regard, perfectionism is often depicted as a trait causing and rooted in anxiety. The early studies exploring perfectionism using this approach found that it is associated with various maladjustment, starting from some types of personality disorders such as depression, eating disorders, and severe maladjustment, to some physical deficiencies of chronic pain and illnesses [4]. Furthermore in the realm of education, perfectionism is found to result in the decreased satisfaction for academic attainment, the degree of motivation to achieve, and also followed by the decrease in the actual academic achievement [1]. In addition to academic performance, perfectionism also affects the extension of academic pursuit in which it disturbs the individual's attempt on building their aspired future career, be it in their career choice, career planning, and also career development [5].

The passage of times further shapes the approach taken in examining perfectionism to be more positive. Some researches in this topic started to highlight that perfectionism can be a dual-sword with a different behavior consequence. They distinguish perfectionism as a two kind, one is negative perfectionism and the second is positive (healthy) perfectionism [2]. The earliest researcher which is also the most cited author proposing this distinction is Hamachek [6] in which he depicted that the negative perfectionism is neurotic since it is capturing the need of individuals to achieve a high standard of work but always feel that they fail to do so. On the other hand, the positive (healthy) perfectionism is considered to be normal and also adaptive, which yield a feeling of satisfaction when individual succeed at attaining a high qualification of one's work [6]. However, in practice, this distinction is theoretically problematic. For example, the healthy perfectionism depicts the need of an individual to strive for excellence in one's work or achievement striving, which is different from merely seeking for perfection Green, 2000 as cited in [2][4].
Hewitt et al. [7] further elaborate the conceptualization of perfectionism by breaking it into its corresponding dimensions. They criticized and noted that the early definition of perfectionism from the unidimensional approach tends to focus merely on self-directed cognitions with limited regard to individual interpersonal aspects. Furthermore, it is this interpersonal aspect which is actually found to be contributing to an individual having adjustement difficulties with other people. This potentiality of perfectionism consists of the personal and interpersonal component are further derived from the contemporary research which highlights the presence of private self and versus public self. Their team developed a new theory of perfectionism which consist of three dimensions, namely (1) self-oriented perfectionism, (2) other-oriented perfectionism and (3) socially prescribed perfectionism. Thus, Hewitt et al. [7] advocated for an alternative point of view in exploring perfectionism as a multidimensional construct.

With this new perspective of multidimensional perfectionism, Hewitt et al. [7] develop the Multidimensional Perfectionism Scale (MPS) containing 45 items to assess perfectionism within each dimension. These dimensions the MPS are derived from exploratory factor analysis which yield three factors for each dimension. In addition, these dimensions as found are also congruent across typical populations, clinical populations, and subclinical populations. All these current development of multidimensional perfectionism with its respective theoretical background shed some lights that the tendency to measure perfectionism as a narrow construct only results in the potential blind spot of the nature of perfectionism. The early consideration of perfectionism as merely pathological [3] is actually not the case according to the empirical findings from Hewitt et al. [7] definition of perfectionism.

Beside the work of Hewitt et al. [7], there are also another group of researchers who found that perfectionism is better viewed as a multidimensional construct. These researchers are Frost, Marten, Lahart, and Rosenblate who in 1990 develop a measure of multidimensional perfectionism too with the exact scale name as created by Hewitt et al. [7], entitled as Frost Multidimensional Perfectionism Scale (FMPS). The difference is the FMPS consists of 35 items measuring 6 factors of Personal Standards, Parental Criticism, Concern over Mistakes, Actions, Parental Expectations, and Organization [8].

It is said that both FMPS by Frost et al. (1990) and MPS by Hewitt et al. [7] are widely known and used to measure the multidimensional perfectionism [9]. However, there are still unresolved issues regarding the use of FMPS in compare to MPS. The first issue is the fact that FMPS and its factors are established by studying only female participants as an undergraduate student. Thus, the sample considered in the original version of FMPS was still limited of representativeness [10]. This is further related to the second issue of the structure of the test. FMPS factors structure is largely influenced by the sample characteristics examined, in which to date there is still no consensus of the total factors actually counted in FMPS. Commonly analyzed using CFA, the perfectionism factors of the early FMPS often fail to be replicated across different samples. Beside the six factors created in the original version of FMPS, the replication studies conducted usually yielded a factor of three to five [11]. For example, a study by Lee and Park [5] conducted in Korean male sample found the FMPS factor of five, even after carefully adapting the language used and the influence of culture. A series of study of [12] prior to Lee and Park [5] insisted that FMPS is a perfect measure of perfectionism with only four factors.

In addition, it is also common to the items of FMPS to be spread broadly across the factors, in which the items not loaded on its respective factors or cross-loaded on several factors. Therefore, the stability of FMPS is still in question and need further exploration [11]. Since FMPS stands for a multidimensional measure of perfectionism, a stable psychometric property of the factors measured is crucial [12]. In contract, the MPS scale by Hewitt et al. [7] are found to consistently yield the three factors across typical populations, clinical populations, and subclinical populations which make it a more widely used and accepted measure of multidimensional perfectionism.

As already hinted before, the construct of perfectionism is largely influenced by the culture where individuals spend their life. Therefore, the attempt to seek if the perfectionism as a construct originally studied in Western culture has the same aspects and equivalence in non-western culture is needed to get a full understanding of perfectionism [5]. In other words, the difference of culture might influence the defining line of the construct itself, so that what is taken as perfectionist behavior in one culture might become an adaptive response of living daily life in another culture. The question of the validity of a construct across culture is also needed since it is known that tremendous psychological constructs available are often interpreted from the Eurocentric point of view, in which perfectionism is included.

Research by [13] highlighted that the perfectionism as possess by Asian students are stemmed from the collectivist culture roots. Collectivist culture as common among the eastern countries shapes the nature of perfectionism into more socially oriented than the West. In this case, students are told that high achievement in the academic realm is meaningful and highly praised, not only to oneself but also to one's family and community. Furthermore, the attempt to make their parents feel proud is further taken as a personal obligation. Another research by Lee and Park [5] highlights that the parents of Asian students and Asian American students are more likely to be thought as demanding to their children in terms of achievement, in which they tend to hold an authoritarian parenting style. This notion is gathered when these parents are compared to Caucasian American parents.

Given the fact that achievement is a pressing issue demanded by parents to children, it is not surprising that the students from non-western culture upbringing might perceive being a perfectionist as one of the ways of life. Thus,
these students often look at being perfectionist positively as a fruit of persistent effort toward learning. As a conclusion, [13] stated that the culture as one aspect shaping the nature of perfectionism has been under-researched, especially among East countries with collectivist culture. This fact includes Indonesia as one of the eastern countries with collectivist culture. Therefore, there are still information gaps which need further investigation. The attempt to explore perfectionism especially in Asian culture is also proposed by Lee and Park [5] considering the result of their study on Korean sample which yielded a very different picture of perfectionism compared to the original theoretic assumptions from Western culture.

To date, there is still no measurement for a multidimensional construct of perfectionism being constructed for the Indonesian population, especially for senior high school students. On the other hand, the need for such a measure is increasing. It is prevalent in Indonesia high school students to be indecisive about their future career and educational aspirations due to perfectionism [14]. Not only in Indonesia, this phenomenon is prevalent in which it is already stated before that perfectionism are found to be one major contributing factors in the student's difficulty when choosing, planning, and developing an adequate career as aspired [5]. Especially in Indonesia, since students must choose their career path as early as 10th grade, the multidimensional measure of perfectionism is crucial to help students become better informed of their perfectionism, related to its source and also to the career counseling.

By using the multidimensional approach and measure of perfectionism, a better understanding in terms of the possible multi-sources of perfectionism by students, parents, and school counselors will result in a very different treatment. A perfectionist tendency coming from oneself to strive for excellence will yield to a different behavioral consequence compared to the tendency to please others or the tendency to push other people for fulfilling one's standard. But all of this will only feasible if the measure of multidimensional perfectionism is established first to the considered students [10].

Based on the background explained, this study re-examines perfectionism as possess by Indonesian student, by including various dimensions of perfectionism as stated by Hewitt and Flett [4]. The context of Indonesian students is therefore being addressed, by developing an Indonesia Multidimensional Perfectionism Scale (IMPS) to be specifically used for Indonesia senior high school students. All these goals are broken down into several research objectives as follow:

a) To create an Indonesia Multidimensional Perfectionism Scale with representative items according to Hewitt et al., [4].

b) To create a reliable Indonesia Multidimensional Perfectionism Scale with high internal consistency.

c) To create a valid measure of Indonesia Multidimensional Perfectionism Scale according to Hewitt et al., [4] in terms of construct validity.

2 LITERATURE REVIEW

According to Hewitt et al. [7], perfectionism consists of three dimensions named self-oriented, other-oriented, and socially-prescribed perfectionism. The first is self-oriented perfectionism in which it depicts the individual tendency to set for oneself high standards in evaluating the quality of one's work. Having a high score on this dimension will yield a picture of individual frequently conduct self-evaluation [4]. In addition, this tendency also includes the behavior of anxiety, self-blaming, censoring one's behavior to meet one's standard of performance, as well as striving to avoid failures [7]. At the positive side, self-oriented perfectionism has been found to correlate to higher self-esteem, being more conscientious, and having approach type of goal orientation [1].

The second dimension is the other-oriented perfectionism which refers to the attribute of setting high standards for evaluating others' work. Thus, individuals with this perfectionism tend to criticize others or demand them to conform to their personal standards. In facing a failure, this tendency often leads to the act of blaming others for mistakes, an absence of trust, and feelings of hostility [7]. In some cases, other-oriented perfectionism is a hint for a personality disorder of extra-punitive behavior. However, on a more positive view, this perfectionism can also be one hint for an individual's leadership potential in motivating others [4].

The third dimension is socially prescribed perfectionism, in which it refers to the tendency to fulfill an external, determined standard. A high score on this dimension makes the individual feel unsatisfied if they cannot fulfill the standard even though it is unrealistic [4]. This tendency is also likely to entail the individual belief that other people harshly pressure them to be perfect. Since those standards are excessive and uncontrollable, therefore it is not surprising that people in this type of perfectionism are more vulnerable for depression, anxiety, and fear of failure [4].

Based on the dimension stated above, it is clear that all the three dimensions are distinctive to each other which can be contrasted according to some key characteristics. It is said that the first difference is on the motivational force behind each dimension. The self-oriented perfectionism is a result of an internal drive of the individual to achieve high standards for oneself. The other-oriented perfectionism is also an internally driven
perfectionism in which individual pushes others for the standard fulfillment. On the other hand, the socially-prescribed perfectionism is externally oriented for it is a result of the need to follow the standard as available from one's surroundings [4]. The second characteristic which differentiates these three dimensions is the degree of controllability as perceived by the individual. As happens for motivation, both the self-oriented and other-oriented perfectionism have the same attribute in terms of controllability. An individual with high self-oriented and other-oriented perfectionism tend to perceive that things are going under their control, in which they can take action to change or manipulate them according to their standards. On the other hand, individual with a high socially-prescribed perfectionism tend to perceive that they have less control for what is happening for themselves but they still need to answer those uncontrollable expectations derived from the surroundings [7]; [4]. Below is Table 1 which contain the summary of the three dimensions of perfectionism with its respective differences.

Table 1: Summary of perfectionism dimensions.

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Controllability</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>High</td>
</tr>
<tr>
<td>Internal Motivation</td>
<td>Self-oriented</td>
</tr>
<tr>
<td>Other-oriented perfectionism</td>
<td></td>
</tr>
<tr>
<td>External Motivation</td>
<td></td>
</tr>
</tbody>
</table>

The measurement of the multidimensional perfectionism is therefore can be drawn as below:

![Diagram of perfectionism]

Figure 1: The measure of perfectionism.

3  METHOD

3.1 Participant

This study is delivered to 219 high school students as participants which consist of female (67.6%) and male (32.4%). As all the participants are high school students, they are all in the adolescent period which is confirmed by their age range of 15-18 years (M = 16.58; SD = 0.512). All of the participants were studying in one leading senior high school in the capital city of Jakarta.

3.2 Instruments

We use the original version of the Multidimensional Perfectionism Scale [7] as a basis in constructing the IMPS. In creating the scale, we convert the items into Indonesian language using back-translation, coupled with expert judgment from two school psychologists to review the items created. In addition, we also test the items' readability by delivering it to 10 high school students as the targeted test user. After the adaptation process has been done, it results in the 45-items IMPS scale with the same number of 15 items for each dimension. Apart from the original MPS with sevenpoint Likert scale, the IMPS use six-point Likert scales, starting from 1 for "very disagree" to 6 for "very agree". This is done to make the items easy to understand by excluding the possible mid-point or neutral answers [15]. The sample items are as follow:
Table 2: Sample item of IMPS for each dimension.

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-oriented perfectionism</td>
<td>I strive to be as perfect as I can be.</td>
</tr>
<tr>
<td>Other-oriented perfectionism</td>
<td>Everything that others do must be of the top-notch quality.</td>
</tr>
<tr>
<td>Socially-prescribed perfectionism</td>
<td>I find it difficult to meet other expectation of me</td>
</tr>
</tbody>
</table>

3.3 Procedure

Data collection was done using a cross-sectional approach based on purposive sampling where the participant is targeted to those who more likely possessing the construct measured [16]. Data is gathered through printed questionnaires which delivered directly in face to face encounter between researchers and the participants during the school time in school visitation. We first contacted the leading senior high school's principal to get approval to conduct the study. After getting permission, the printed questionnaire of IMPS is then delivered to the participants to be filled according to the instruction given. For every questionnaire filled where each participant can only answer one questionnaire, we give a reward to them.

3.4 Analysis

We use confirmatory factor analysis (CFA) using Lisrel version 8.0 and corrected item-total correlation (CrIT) using SPSS version 17.0 to determine the scale construct validity. Prior to conduct the CFA, we make sure that the construct theoretical model is supported by the data by examining the model fit. A good model fit is indicated by a non-significant chi-square score with a p-value above 0.05 [17], [8] further add that the ratio of chi-square score per degree of freedom (df) around 1-5 is commonly acceptable as am an indicator of model fit. In addition to chi-square, a Root Mean Square Error of Approximation (RMSEA) value is also analyzed in which we set its value to be less than .05 as a bottom line [17]. After a fit model is established, the analysis is gone further to explore the scale construct validity. In selecting the best items to measure the targeted construct, we use the factor loading cut-off score at 0.200 and t-value at 1.96 [17]. In addition to CFA, we also use the corrected item-total correlation (CrIT) as a part of the item discrimination index in which it examines if the test as a whole and each of its items measure the same construct. For CrIT, the cut-off score is 0.200 to select the items [18]. After carefully examining the test validity, we then seek out the test reliability using internal consistency approach. The method chosen is Cronbach alpha to determine the homogeneity of the items in each scale dimensions with a polytomous type of response [19].

4 RESULT AND DISCUSSION

The validity testing was conducted on a sample of N = 219. We conducted a separated CFA for each dimension of IMPS to test its quality in capturing a multidimensional nature of perfectionism. We found the total valid IMPS items are 35 items in total which are shown in Table 3.

Table 3: IMPS construct validity.

<table>
<thead>
<tr>
<th>Dimension</th>
<th>N. of items</th>
<th>Chi-Square</th>
<th>P-value</th>
<th>RMSEA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-oriented perfectionism</td>
<td>15</td>
<td>73.17</td>
<td>0.051</td>
<td>0.037</td>
</tr>
<tr>
<td>Other-oriented perfectionism</td>
<td>10</td>
<td>41.89</td>
<td>0.091</td>
<td>0.038</td>
</tr>
<tr>
<td>Socially-prescribed perfectionism</td>
<td>10</td>
<td>29.16</td>
<td>0.140</td>
<td>0.037</td>
</tr>
</tbody>
</table>
Table 4: The 35-items of IMPS and its respective psychometric properties.

<table>
<thead>
<tr>
<th>No.</th>
<th>Observed variable</th>
<th>T-value</th>
<th>Factor loading</th>
<th>Significant</th>
<th>CrIT</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self-oriented perfectionism</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>SELF1</td>
<td>9.130</td>
<td>0.570</td>
<td>Yes</td>
<td>.860</td>
</tr>
<tr>
<td>2</td>
<td>SELF6</td>
<td>12.780</td>
<td>0.740</td>
<td>Yes</td>
<td>.858</td>
</tr>
<tr>
<td>3</td>
<td>SELF8</td>
<td>9.050</td>
<td>0.570</td>
<td>Yes</td>
<td>.862</td>
</tr>
<tr>
<td>4</td>
<td>SELF12</td>
<td>10.030</td>
<td>0.630</td>
<td>Yes</td>
<td>.859</td>
</tr>
<tr>
<td>5</td>
<td>SELF14</td>
<td>13.040</td>
<td>0.750</td>
<td>Yes</td>
<td>.856</td>
</tr>
<tr>
<td>6</td>
<td>SELF15</td>
<td>12.890</td>
<td>0.750</td>
<td>Yes</td>
<td>.853</td>
</tr>
<tr>
<td>7</td>
<td>SELF17</td>
<td>10.210</td>
<td>0.620</td>
<td>Yes</td>
<td>.860</td>
</tr>
<tr>
<td>8</td>
<td>SELF20</td>
<td>9.80</td>
<td>0.610</td>
<td>Yes</td>
<td>.857</td>
</tr>
<tr>
<td>9</td>
<td>SELF23</td>
<td>6.510</td>
<td>0.420</td>
<td>Yes</td>
<td>.864</td>
</tr>
<tr>
<td>10</td>
<td>SELF28</td>
<td>11.040</td>
<td>0.670</td>
<td>Yes</td>
<td>.854</td>
</tr>
<tr>
<td>11</td>
<td>SELF32</td>
<td>7.330</td>
<td>0.470</td>
<td>Yes</td>
<td>.868</td>
</tr>
<tr>
<td>12</td>
<td>SELF34</td>
<td>7.360</td>
<td>0.470</td>
<td>Yes</td>
<td>.865</td>
</tr>
<tr>
<td>13</td>
<td>SELF36</td>
<td>5.90</td>
<td>0.390</td>
<td>Yes</td>
<td>.866</td>
</tr>
<tr>
<td>14</td>
<td>SELF40</td>
<td>10.410</td>
<td>0.640</td>
<td>Yes</td>
<td>.856</td>
</tr>
<tr>
<td>15</td>
<td>SELF42</td>
<td>7.340</td>
<td>0.480</td>
<td>Yes</td>
<td>.869</td>
</tr>
<tr>
<td><strong>Other-oriented perfectionism</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>OTHER3</td>
<td>3.880</td>
<td>0.250</td>
<td>Yes</td>
<td>.311</td>
</tr>
<tr>
<td>17</td>
<td>OTHER4</td>
<td>5.960</td>
<td>0.540</td>
<td>Yes</td>
<td>.211</td>
</tr>
<tr>
<td>18</td>
<td>OTHER10</td>
<td>3.980</td>
<td>0.260</td>
<td>Yes</td>
<td>.248</td>
</tr>
<tr>
<td>19</td>
<td>OTHER16</td>
<td>7.420</td>
<td>0.480</td>
<td>Yes</td>
<td>.427</td>
</tr>
<tr>
<td>20</td>
<td>OTHER19</td>
<td>2.870</td>
<td>0.200</td>
<td>Yes</td>
<td>.228</td>
</tr>
<tr>
<td>21</td>
<td>OTHER22</td>
<td>5.040</td>
<td>0.360</td>
<td>Yes</td>
<td>.274</td>
</tr>
<tr>
<td>22</td>
<td>OTHER26</td>
<td>7.930</td>
<td>0.610</td>
<td>Yes</td>
<td>.363</td>
</tr>
<tr>
<td>23</td>
<td>OTHER27</td>
<td>5.420</td>
<td>0.370</td>
<td>Yes</td>
<td>.368</td>
</tr>
<tr>
<td>24</td>
<td>OTHER29</td>
<td>7.960</td>
<td>0.680</td>
<td>Yes</td>
<td>.327</td>
</tr>
<tr>
<td>25</td>
<td>OTHER43</td>
<td>5.540</td>
<td>0.460</td>
<td>Yes</td>
<td>.246</td>
</tr>
<tr>
<td>26</td>
<td>OTHER2</td>
<td>1.460*</td>
<td>0.110*</td>
<td>No</td>
<td>.194*</td>
</tr>
<tr>
<td>27</td>
<td>OTHER7</td>
<td>2.680</td>
<td>0.170*</td>
<td>No</td>
<td>.133*</td>
</tr>
<tr>
<td>28</td>
<td>OTHER24</td>
<td>2.050</td>
<td>0.160*</td>
<td>No</td>
<td>.164*</td>
</tr>
<tr>
<td>29</td>
<td>OTHER38</td>
<td>-1.400*</td>
<td>-0.110*</td>
<td>No</td>
<td>-.008*</td>
</tr>
<tr>
<td>30</td>
<td>OTHER45</td>
<td>1.470*</td>
<td>0.110*</td>
<td>No</td>
<td>.163*</td>
</tr>
<tr>
<td><strong>Socially-prescribed perfectionism</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>SOCIAL5</td>
<td>7.320</td>
<td>0.520</td>
<td>Yes</td>
<td>.751</td>
</tr>
<tr>
<td>32</td>
<td>SOCIAL9</td>
<td>6.530</td>
<td>0.450</td>
<td>Yes</td>
<td>.743</td>
</tr>
<tr>
<td>33</td>
<td>SOCIAL13</td>
<td>9.780</td>
<td>0.650</td>
<td>Yes</td>
<td>.723</td>
</tr>
</tbody>
</table>
On the dimension of self-oriented perfectionism, we acquired a model fit after doing 35 modifications and found that all of the 15 items are valid to measure self-oriented perfectionism dimension. The model fit is indicated with the non-significant chi-square score of 73.17 (p-value 0.051), the chi-square/df ratio of 1.33, and the RMSEA value of 0.037 (less than 0.05). In addition, the 15 items self-oriented perfectionism have factor loadings ranging from 0.350 to 0.650 (t value > 1.96) with CrIT value ranging from 0.853 to 0.868 as shown in Table 4.

For other-oriented perfectionism, a model fit is acquired after 13 modifications and eliminating 4 items. The final model fit has a non-significant chi-square score of 41.89 (p-value 0.091), the chi-square/df ratio of 1.35, and the RMSEA value of 0.038 (less than 0.05). The elimination of 4 items is due to the low factor loading value for respective items, coupled with the t-value the 1.96 as a cut-off score. After eliminating those 4 items, further analysis of CrIT also yielded 1 item with CrIT value below 0.2. Thus, in total, we eliminated 5 items from the other-oriented perfectionism which yielded 10 items remain for future use. The 10 items other-oriented perfectionism have factor loadings ranging from 0.200 to 0.427. Therefore, these 10 items are valid to measure other-oriented perfectionism.

For socially-prescribed perfectionism, the model fit is acquired after 14 modifications and a total of 5 items elimination. The final fit model has chi-square score of 29.16 with p-value 0.014, the chi-square/df ratio of 1.32, and the RMSEA value of 0.037 (less than 0.05). The 5 items eliminated have factor loading below 0.2 with t-value less than 1.96. After eliminating these 5 items, we went further to analyze the CrIT value which results in all 10 items of socially-prescribed perfectionism have CrIT value above 0.2. In addition, the 10 items socially-prescribed perfectionism have factor loadings ranging from 0.350 to 0.650 (t value > 1.96) with CrIT value ranging from 0.711 to 0.757. Therefore, these 10 items are valid to measure socially-prescribed perfectionism dimension.

In total, the 35-item IMPS consists of self-oriented, other-oriented, and socially-prescribed perfectionism yields a Cronbach’s alpha (α) value of α = 0.869 for self-oriented perfectionism, α = 0.632 for other-oriented perfectionism, and α of 0.754 for socially-prescribed perfectionism. Therefore, fullscale IMPS has a satisfactory reliability coefficient in terms of internal consistency.

From the psychometric analysis explained above, each dimension of the IMPS is found to be valid to measure the multidimensional perfectionism. Thus, the current IMPS can contribute to be the additional measurement of perfectionism, which covers a broad perspective of perfectionism as coming from self and individual interpersonal relationship. However, the current study still has some limitation. The first limitation lies in testing the IMPS with a restrictive sample which only accommodate senior high school students from the capital city of Jakarta, Indonesia. Note that this sample is gathered using purposive sampling at one leading senior high school to picture a senior high school students’ population with enough tendency for academic excellence, thus making them more likely to build a perfectionist trait. However, this specific portrayal also brings the issue of generalization for the IMPS to measure the same construct on other subpopulation of senior high school students. Thus, further research is advisable for IMPS to be tested and validated in another different sub-group of senior high school students.

The second limitation is on the level of factor loading applied to select the items. [17] stated that for ≥200 number of the sample included in the research, the adequate level of factor loading should be 0.40. However, we

<table>
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Notes: * the coefficient is below the required standard (i.e. factor loading ≥ 0.200; t value > 1.96; CrIT ≥ 0.200)
use 0.20 as a standard level of factor loading to select the appropriate item because this current cut-off has already yielded satisfactory items as shown by the Cronbach's alpha coefficient for each dimension. In addition, using factor loading of 0.40 as the requirement not only reduces the number of item in each dimension but also its Cronbach's alpha value. Given this fact, combined with the qualitative property of the scale, therefore we choose factor loading 0.20 as the satisfactory cut-off for selecting items. To counterbalance this lesser cut-off value, the use of standard cut-off for t-value and a high coefficient for CrIT as a later procedure in selecting items help to gather the qualified items for IMPS.

5 CONCLUSIONS

From the analysis conducted from the data, we conclude that IMPS (a) has a representative items from the behavior domain of perfectionism as stated by Hewitt et al., (b) is a reliable measure in terms of internal consistency, and (c) is valid to measure the corresponding construct in terms of construct validity. Therefore, the Indonesia Multidimensional Perfectionism Scale has achieved its all study objectives as stated earlier.

6 REFERENCES


The Moderating Effect of Spirituality on the Relationship Between Academic Life Stressors and Perceived Stress in Medical Undergraduate Students

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Abstract. This present study set out to examine whether spirituality would positively or negatively moderated the links between stressors and perceived stress. A total of 263 college students at state and private religiously affiliated universities (UIN Syarif Hidayatullah and University of YARSI) were involved in this study. Three scales namely the perceived stress scale, spiritual well-being questionnaire and medical students stressors questionnaire were utilized to measure stress, spirituality and academic life stressors. Using hierarchy moderated regression analysis, the results revealed that spirituality significantly moderated the relationship between academic life stressors and stress (β=0.010, sig=0.03<0.05). The result explained that spirituality enervated the adverse effect of stressors on stress. Since, the spirituality was proved as a useful self-buffer among undergraduates in maintaining psychological well-being throughout facing and dealing with academic life stressors. These findings had implications for promoting prevention programs to develop students’ coping skills by admitting greater emphasis on spirituality.

Keywords: spirituality, stressors, stress, self-buffer, psychological well-being

1 Introduction

Although regarded as a field of education which was highly attractive and prospective [1], medical education was also commonly known as difficult [2] as the students exposed to competitive milieu and pressured to deal with overload of subjects, assignments and assessments. Several changes in students’ daily activities such as meal, sleep and leisure time, caused them even more stressful compared to their counterparts from other faculties [3][4], at the same time they surrounded with family and society who expected them with high achievements [5][6].

Since, various studies have shown the prevalence of stress among the students of medicine, such as study in Saudi Arabia revealed that 63% of severe stress occurred among the students particularly first three years [7], while study in Malaysia discovered that 78.3% of students’ stress caused by the academic burdens [8]. Stress in medical students became one of the most imperative issues in the worldly academic discussion. Furthermore, the students perceived and experienced varying degrees of stress due to facing stressors differently. In addition, few studies have classified stressors into different numbers of categories; such Yusuff, Rahim and Yaacob [9] addressed six domains of stressors namely the Medical Students Stressors Questionnaire (MSSQ); academic related stressors (ARS), intrapersonal and
interpersonal related stressors (IRS), teaching and learning-related stressors (TLRS), social related stressors (SRS), drive and desire related stressors (DRS), and group activities related stressors (GARS). Lastly, study of Nazeer and Sultana [10] listed stressors by reviewing several literatures and by involving students into directly discussion as academic, physical, social, emotional factors and hostel related stressors. The first six categories of stressors/MSSQ was used in this study to identify possible sources of stress in medical students.

Notwithstanding, several stressors as mentioned above approved to be predictors of stress in medical students, whereas academic related stressors were being the predominant factors generate stress in the majority of students [11], actually these stressors could either humiliate or motivate students in their tertiary education process [12][13]. Adhering to the different effect of stressors on individual’s life, others psychological resources assumed will take role as self-counter. Spirituality is arguably one of the most powerful self-mechanism in countering the negative effects of stressors on psychological functioning [14][15][16].

In recent decades, many studies were conducted on examining the effect of spirituality in maintaining human’s psychological positive functioning [17][18]. In confronting the life negative stressors, spirituality was used as a positive coping stress [19]. Yet, very few studies have examined the counter effect of spirituality for mental health in the context of academic settings.

Considering the notable lack of research which is interested in valuing the positive effect of spirituality particularly in medical college, the present study aimed to verify the moderating effect of spirituality in relationship between medical college stressors and perceived stress by students. Firstly, we hypothesized that the academic life stressors would be positively related to students’ perceived stress. Secondly, we hypothesized that spirituality would temper the impact of stressors on students’ stress level. To test the second hypothesis, we used hierarchy moderated regression analysis (MRA) which was modeled in the figure 1. The model posited that medical students stressors (X) directly effect the stress (Y), however the relationship between X and Y was moderated by spirituality as interfere variable (Z).

2 Literature Review

2.1 Stress among Medical Students

In our modern-day society, stress is inherent in almost stages of human development. One period which has potential particular vulnerable to stress is adolescence [20]. Being a college students, the adolescent encountered numerous demands which were sometime they could not fulfill. Many experts defined stress as a circumstances involving demands physically and mentally exceed individual’s capability to response [21], which might have consequences as pressure leading to anxiety, depressions, and others physical and psychological problems in students’ academic performance [22].

Students would perceive stress differently, it depended on whether they appraised the learning demands as challenging or threatening [23][24]. In line with stress theory “the person environment model” described by Misra and McKean [25], that stressful event when it is appraised as a challenge, it will render an optimistic of competence and capacity to handle. In reverse, when stressful event is appraised as a threat, it will gain a sense of hopelessness and inaptitude. In learning context, stress could be in two dimensions, when it leads to positive
track and enhance students’ performance it’s called “favourable stress”, while it directs to negative outcomes and psychological dysfunctions it’s named “unfavourable stress”. [26].

Furthermore, number of researches revealed that perceived stress was vary among different socio demographic, for example it was found that female students were more likely to perceive stress higher than male students [27], in other study men reported more stressful that women [28]. Another academic constraints such as age, ethnicity, and marital status discovered have influences on students’ severity of stress [29].

However, the level of stress exposed among the students should be noticed seriously. As several literatures reported that excessive stress among students causes numbers of academic problems such as anxiety [30], concentration difficulties; lack of motivation and desire; attendance poorness, and physical health such as headache and fatigue [31], lower grade point average (GPA) and poor clinical performance [32] and in extreme case it led to suicidal ideation and attempts [33]. The findings highlighted in these earlier studies indicated that untreated stress influences students’ academic performance. Thus the higher level of stress resulted lower academic achievement.

2.2 Predominant Medical Students Stressors

Another common theme frequently discussed in medical literature is regarding a unique set of stressors faced by students. Stressors defined as an individual or an environmental event that causes stress. [34]. Stressors might be internal or external. Internal stressors might come from within students’ themselves like physical condition, motivation, and type of personalities. While external stressors might come from outside of themselves such as family, college facilities, environment, lecturer, friends, etc. However, most of majority stressors were caused by academic demands compared to students’ private problems [35].

Several studies discovered that students encountered several academic related stressors such workload, test difficulty and exam format [36], individual and external high expectation and pressure to perform [37], academic self- perceptions such as students underestimate their own capabilities and overestimates the failure consequence [38] and lower self-esteem [39].

Regarding academic life stressors, several studies also described that factors related to medical college students’ stress were vary based on the year or the length of study. In the early years of study the most predominant factors were related to overload of material, perception of self ability, and high outcomes demands. While in next time of study periods, academic life stressors sourced from practical of medical science itself, such as the relationship with patients, contagious risk of illness etc. [40]

Yusuf et al [41] specifically developed several stressors related to medical college. The authors named measurement tools as “the medical student stressors questionnaire (MSSQ) and classified the stressors into six domains: 1) academic related stressors involved all affairs related to university, education, and activities are students join in such as examination formats, grading, overload study contents etc, 2) interpersonal and intrapersonal related stressors involved relations between students’ selves and others, such as abasement in verbal, physical or emotions, conflict with friends, teachers or college staffs, 3) teaching and learning related stressors generally related to learning and teaching process that cause stress, such as an appropriateness of task given by lecturers, 4) social related stressors involved all relations in community that causenstress such as less time to meet family or friends, 5) drive and desire related stressors refered to any forces internally or externally influence students’ attitude, emotion, thought and behavior such as unwillingness and unmotivated to study medicine, 6) group activities related stressors generally related to room learning activities such as group
Another systematic review has revealed stressors generally grouped into three areas; academic pressures, social issues and education financial problems [42]. Despite of different types of stressors as classified by researchers, factually students were not only exposed by one type of stressors. For example students who experienced stress due to academic life stressors were likely to encounter other stressors at the same time. Thus, the more variety of stressors exposed simultaneously the higher risk of stress occurred.

2.3 Measuring Spirituality

The word “spirituality” was defined differently by many scholars [43] and used interchangeably with the word “religiosity” [44]. Before 21st century both words were defined same by many experts, but later many discussions rolled out to define those two words differently. Religiosity generally seen as dogma and set of rules described by institution of religion [45], it involved beliefs, practices, or ceremonial acts related to a higher power [46]. While spirituality was defined as a search for the sacred that individually defined not bound by any religions [47]. Pargement [48] asserted that spirituality did not have to be related to religion, but was often found in religious context. In other words, although being religious only was not sufficient, but we usually find individual who was spiritual was subset of those who were deeply religious. Notwithstanding, many people found spirituality through religion, but some people could find spirituality through others medias such as arts, connection with others people even the universe [49].

Furthermore, Fisher and Gomez [50] comprehensively defined spirituality as human’s capability to harmonize within four domains in their life viz. 1) personal domain refered to relation with oneself with regard to meaning, purpose, and search for self-identity and self-worth; 2) communal domain, refered to any relations between self and others in form of morality and culture, and expressions of love, forgiveness, trust, hope and faith in humanity; 3) environmental domain refered to any relations between self and environment, related to sense of awe, care and wonder for the nature; 4) transcendental domain refered to any relationship beyond the human level, involves of faith, connectedness to God and worship.

2.4 Spirituality as Stress Self-Defense From Negative Life Events

Recently, psychologists had high interest in spirituality and its implication for human health and well-being. According to Pargament et al. [51], spirituality has been found to be an effective technique in reducing stress used by diverse populations such high-stress employers, cancer patients and college students. Spirituality was considered as one of an individual’s good psychological balance used as effective tool to deal with stress [52].

A growing body of research documented that in facing negative life events, spirituality had potential to be psychologically beneficial, for example Fabricatore et al. [53] discovered the moderated effect of spirituality in relationship between life stress and subjective well-being. In addition, Tarakeshwar & Pargament [54] reported a link between spirituality and life stress. Several experts explained how spirituality might influence mental health, such as McCulloch [55] stated that spirituality might reduce feelings of negative emotions such as anger, fear and revenge; McColl et al. [56] described that spirituality provided individual to believe of not being alone in affliction; and Leewen et al. [57], asserted through spirituality individual developed optimism and hope within himself and prepared himself to accept all life risks and to resist all life struggles.
Despite the reported benefits of spirituality on positive mental health, there were inconsistencies results in literature considering the role of spirituality in relation to negative life events and stress. For example Maselko et al. [58] found that individual who had attachment to God was at risk to have 50% higher depression. Elsewhere, Laurent et al. [59] overall found that spirituality and religiosity did not significantly approved beneficial as stress buffer. Conversely, an individual who had higher spirituality were at risk three times to experience depression compared to the lower one. These inconsistencies provided an opportunity to examine the impact of spirituality in suppressing the influence of stressors on the appearance of stress. Thus, from a conceptual standpoint, it is an interesting prospect to investigate such relations as those between spirituality, stressors, and stress as an outcome.

![Fig. 1. Academic Stress in Medical Students](image)

### 3 Methodology

#### 3.1 Participants

The present study was undertaken at two religiously affiliated universities, i.e. UIN Syarif Hidayatullah and University of Yarsi. A total of 263 students enrolled in medical course were volunteered for the study after a permission was granted by the relevant institutional ethical committee such as Dean and head of students affair department. The study ensured all the data obtained were confidential and secure since the students were anonymous with the exception of their backgrounds, whereas gender (men, n=74 and women n=189) and class year (1st year, n=93; 2nd year, n=89; and 3rd year, n=81). The predominance of women in the present sample likely reflected a high portion of female students taking medical courses.

#### 3.2 Measurements

A questionnaire was used for data collection which consisted of four sections. The first section A was demographic data which covered students’ year of study, age and gender. Section B explored the medical students stressors questionnaire (MSSQ), which consisted 40 items and ranked on a 5- point likert scale from 0-4 (causing no stress at all, causing mild stress, causing moderate stress, causing high stress,causing severe stress). Of these 40 items, 13 were refered to academic related stressors (ARS); another seven refered to interpersonal and intrapersonal related stressors (IRS); another seven refered to teaching and learning related stressors (TLRS); another six refered to social related stressors (SRS); another three refered to drive and desire related stressors (DRS); and last four refered to group activities related stressors (GARS) [60]. According to Yusoof et al. [60] the predictive validity of the MSSQ was demonstrated in the range from 0.64 to 0.92.
Section C described the perceived stress scale (PSS), which consisted of 10 items with responses varying from 1 to 5 for each item and ranging from strongly disagree, disagree, undecided, agree, and strongly agree. Developed by Cohen et al [61], the PSS was a measure of the degree to which situations in one’s life was considered as stressful during the past month. The scale was designed how respondent felt and thought the things were unpredictable, uncontrolled and overloaded in their lives. As the most widely used instruments in world to measure the perception of stress, the SPSS was demonstrated by the high internal consistency of 0.85 (cronbach alpha).

Section C consisted the spiritual well-being questionnaire (SWBQ). The scale constructed 20 items and explored spirituality well-being ranked on five levels of reply from 1 strongly disagree to 5 strongly agree. The SWBQ divided into four dimensions: personal, community, environmental, and transcendental. While, administered to 4462 nurses and carers, college students and staff, school students and teachers and analyzed with confirmatory factor anlyses (CFA), the SWBQ showed good convergent reliability in standarized loading factor, composite reliability, and variance extracted [62].

3.3 Data Analysis

Data were analyzed using the statistical package for social scientists (SPSS) version 20. Descriptive analyses were conducted to determine the frequency distribution of students’ perceived stress, sources of stress experienced by the respondents, spiritual wellbeing, and demographic variables. In addition we estimated linear regression model to assess the relationship between academic life stressors and students’ perceived stress. Next we ran the hierarchy moderated regression analysis (MRA) to examine the moderating effect of spirituality on relationship between academic life stressors and students’ perceived stress.

4 Results

Overall, the participants reported lower levels of stress (M=20.94, SD= 5.49) than in previous researches with similarly sample undergraduate medical students [63][64]. Participants ranked that academic related stressors as the dominant causes of their stress (M=71.66, SD=12.58), which was consistent with previous research [65]. The mean level of spirituality for the current sample was 46.13 (SD= 4.94) on the spiritual well-being questionnaire, which was higher than in previous research [66].

Furthermore, t-test and one way ANOVA were conducted to determine whether the demographic variables of gender and year of study were related to either component of PSS. Neither gender (F(0.079),p=.408) nor year of study (F(2.732), p=.067) accounted for a significant portions of the variance. Differently, gender was significantly related to participants’ spirituality, whereas female showed (M=44.88) higher level of spirituality compared to men (M=46.62) and (F(0.070), p=.010). However, year of study did not show any significant relation to participants’ spirituality (F(2.248), p=.108).

4.1 Academic life stressors and perceived stress

We hypothesized that the academic life stressors would be positively related to students’ perceived stress. The null hypothesis was rejected as medical students’ stressors were significant predictors of perceived stress (b= 0.194, p<0.01) (Table 1). The value of 7.066
indicated that if stressors variable considered as constant, the academic stress among the students will be in value 7.066. X coefficient of 0.194 indicated that when the stressors increased 1000 points, the students stress will increase to 194 points.

### Table 1. Pattern correlation between stressors and academic stress

<table>
<thead>
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<th>Coefficients</th>
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<th>Standardized Coefficients</th>
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<tr>
<td>Model (Constant)</td>
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<td>1.763</td>
</tr>
<tr>
<td>Stressor</td>
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<td>.024</td>
</tr>
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* Dependent Variable: stress

#### 4.2 The effect of spirituality on the relationship between academic life stressors and perceived stress

To test the main hypothesis we ran a hierarchy regression with an interaction term for stressors x spirituality. The null hypothesis for this assertion was also rejected as the level of spirituality had significantly modified the relationship between stressors and students’ academic stress \((b= 0.010, p<0.01)\) (Table 2).

### Table 2. Hierarchy regression with interactive term for outcome of academic stress

<table>
<thead>
<tr>
<th>Predictive Variables</th>
<th>Criterion variable of academic stress</th>
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<tr>
<td>Stage 1 Stressors</td>
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<tr>
<td>Stage 2 Spirituality</td>
<td>-0.181/*</td>
</tr>
<tr>
<td>Stage 2 Stressors X spirituality</td>
<td>0.010/*</td>
</tr>
</tbody>
</table>

F 63.890 37.364 26.831
Coefficient of determination 0.197 0.233 0.237
Adjusted coefficient of determination 0.194 0.217 0.228
The change of adjusted coefficient of determination +0.023 +0.011

In more detail, the result of table 2 showed that in model 1, academic stress was considered as criterion variable and stressors were considered as predictive variable, while the correlation coefficient value of stressors and stress academic was 0.194 positive significant. In model 2, spirituality was entered as the predictive variables into the model. Both predictive variables (stressors= 0.191, \(p<0.05\) and spirituality= -0.181, \(p<0.05\)) were significant related to academic life stressors. The negative value of spirituality coefficient (- 0.181) indicated that
when the spirituality increased 1000 points, the students stress will decrease to 181 points. The adjusted coefficient of determination (+0.023) was increased 2.3% to the previous stage. In model 3, the moderator variable (stressors x spirituality) was added to the predictive variables. In this kind of model, the obtained correlation coefficient was significant (0.010, \( p < 0.05 \)). This result indicated that spirituality successfully weakened the effect of stressors on the onset of academic stress. With stressors and spirituality in the equation as predictors, the interaction term (stressors x spirituality) predicted an additional 1.1% of the variance in academic stress (adjusted coefficient of determination=0.228).

5 Discussion

This study examined the roles of spirituality on the relationship between stressors and academic stress experienced by medical college students in two religiously affiliated universities (UIN Syarif Hidayatullah and University of YARSI). Overall, results of present study supported the hypothesis that spirituality significantly moderated the association between stressors and academic stress. The tested model suggested that a greater orientation to spirituality will weaken the impact of stressors on stress academic among the medical college students. These findings showed direct consistent association with the study of Young et al. [67] that spirituality seemed to provide a buffer from stressors effect which were perceived negatively. In another psychological study, this spirituality’s function was called “stress counter balancing effect”, spirituality ameliorated the negative effect of stressors and functioned as a distress deterrent [68]. However, another study of Kidwai et al. [69] failed to show an inverse relationship between spirituality and stress, but this study showed that people who had high spirituality were more likely to be unstressed following negative events compared to group who were low on spirituality.

An interesting aspect of our findings was the connection of God dominated students’ answers in four dimensions of spirituality (personal; communal; environmental; and transcendental). This finding confirmed that spirituality was closely related to religion and could not even be separated. Our findings supported the previous of 22 studies conducted by Fisher [70] that connected To God becomes significant factor in spirituality manifest variable. Bonab et al. [71] asserted that a Moslem should getting attachment to God, whereas to Him he could seek the peacefulness from all events supressed him in life. Similarly, the study of Lindholm [72] found that students who were highly connected to God tended easier to do coping stress while encountering the distress.

Since this study was undertaken in religiously affiliated universities, the current study discovered that worshipping God as a manifestation of obedience dominated students’ answer regarding connection to God. This result affirmed the study of McCullough [73] which revealed that someone who obey in performing his religion teaching such as worship God, will have positive points of view when dealing with unpleasant events happened in life. One explanation for this may be that along worshiping God, individual built the perception that God is all powerful in controlling the events of life. This kind of perception might be experienced as empowering in times of trouble. The study of Schieman et al. [74] emphasized this assumption as its study found that the perception of divine control was associated with personal empowerment.
6 Conclusion

There is a general agreement on the positive effect of spirituality on individual’s mental. The result of this study supported this relationship among the college students as they were in adolescence age. Rehman et al. [75] proved that spirituality which defined as self-seeking for meaning and purpose in life was one of the keys to success in self management carried out by the majority students in responding to the various academic life stressors during their studies in medical settings. Moreover, Wills [76] mentioned that spirituality did not only affect the learning process for college students, but it also contributed positive results for mind and body. Thus, merging spirituality into learning process in higher education is needed to enable students to experience spiritual sensations such as being connected to God or seeking comfort from God or viewing stressors as self-motivation to achieve better academic performance.

The findings of current study should take account the limitations of cross-sectional data which may not be generalized to other series of time. In addition, limited respondents which were included only Moslems so the findings may prevent accurate causal ordering at other religious groups or to medical students from non-religiously affiliated universities. However, since the hypothesis was accepted, so this study added to the body of previous researches that asserted the beneficial effect of spirituality on positive outcomes. Finally, this study recommended that educational institutions should pay attention to the students’ psychological resilience by integrating spirituality into counseling service.

References


THE PATTERN OF WATER CONSUMPTION DURING RAMADHAN AND SHORT-TERM MEMORY AMONG ADOLESCENTS

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Abstract: The purpose of this study is to determine the relationship between the patterns of the water consumptions and short-term memory in adolescents during fasting and not fasting. The design of this study is cross-sectional and was conducted from 18 July to 31 October 2013. The research was conducted by giving questionnaires to the students of MAN 6 East Jakarta, medicine and health science and psychology faculty students of Syarif Hidayatullah State Islamic University. The results showed that there is no significant relationship between the patterns of the water consumptions and memory. The aspects of intentions and beliefs of fasting was suspected as the force underlied the fasting behavior, thus although respondents were dehydrated, it will not disrupt the cognitive function, especially the short-term memory. This study showed that fasting is beneficial to health if done with a full spirit of fasting.

Keywords: Adolescents, fasting, the patterns of water consumptions, dehydration, short-term memory

1. Introduction

1.1 Background

In general, experts consider memory as the connection between experiences and the past. What is remembered is what has been experienced, perceived, inserted and stored into their minds, thus later the event will be recalled in consciousness. Memory is a cognitive function that involves the brainwork in taking informations, which will be studied more deeply in cognitive psychology and neuroscience. The structure of memory can be divided into three systems, namely: (a) sensory memory system; (b) short-term memory system; and (c) long-term memory system.

The cognitive function is one of the most important aspects for adolescents, which is related to their academic achievements at school. One of the cognitive functions is the short-term memory that records informations obtained during a certain time, but not for a long time. Thus, when learned things, there is a process of informations storing in the lobe of the brain. Short-term memory can be improved, not only through a series of learning stimulus, but also, from the medical perspective, the brain's composition is mostly water [1] that maintaining hydration status is essential for brain cells to function properly.

Within the Balanced Nutrition Guidelines of Indonesia it is said that a human being should consume enough clean and safe water [2]. The benefits and potentials of water have been mentioned in the Holy Qur'an. It stated that water is the source of life. The lack of water will stop the entire system of world life.
“Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?” (Al-Anbiyaa 21:30).

Water is very important as the body is extremely dependent on it during the biological process. That is why Rasulullah SAW encouraged his people to sahūr and iftar immediately, though only by drinking water. Although drinking water is a small matter, Islam is different from other religions, it teaches adab and etiquette that no other religion has.

Rasulullah SAW decreed that, “If any of you are going to eat, eat with your right hand. And if you are going to drink, drink with your right hand. Indeed, Satan eats with his left hand and drinks with his left hand.” (HR Muslim).

Water is included as the major and fundamental component in the cone of balanced nutrition as the embodiment of the Balanced Nutritional Guidelines. One of the reasons that make water as the major and fundamental component in the cone of balanced nutrition is that the problem of dehydration is quite substantial and had a negative impact if neglected [3]. Dehydration occurs when the water output is hypotonic fluid, i.e. the volume of water that came out is much larger than the amount of sodium did [4]. The mild dehydration (<5%) was caused by pathogenic factor in oligohydramnios, prolonged labor and hypertonic dehydration. If the condition continues chronically, it is a pathogenic factor in urolithiasis, urinary tract infections, constipation, hypertension, venous thromboembolism, coronary heart disease, stroke, diabetic ketoacidosis, gallstones and glaucoma [5]. Study that used a combination of high temperatures and exercise was conducted to induce the state of dehydration in healthy adult males.

When the dehydration level reached 2% or more, damage occurs to the cognition function, especially short-term memory, reasoning and coordination between hands and eyes. Based on the study, it is known that the indication of impaired cognitive function has occurred at dehydration level of 1% [6]. The human brain is the central structure setting that has a volume of about 1350 cc and consists of 100 million nerve cells or neurons. The human brain is responsible for the control of the whole body and mind of a human. Hence, the human brain and mind are closely related [7]. Recent study shows that in adolescents the brain continues to experience the process of development, not only in the first year of a child’s life. The areas of an adolescent’s brain development include planning, decision making, cognition, and logic [8]. In the context of school academic achievement, cognition has an important role [9], as adolescents with a good cognitive ability will also have a good achievements as well. Memory is known as an important matter in the study of cognitive psychology. Memory is the ability or process that involves the role of importing (learning), storing, and recalling things that have been experienced or learned [10].

Some adolescents still consume less water than their needs. The Indonesian Hydration Regional Study (THIRST) revealed that 46.1% of subjects in the study suffered the lack of water. This incidence was higher in adolescents (49.5%) than in adults (42.5%) [11]. The survey did not look at the relationship between dehydration and memory, in fact, there are still very few studies examining the relationship between the two [12]. Whereas memory, particularly short-term memory, is most susceptible to dehydration.

Fasting or shiyam by language means “to refrain from something, leave something, and prevent something”, which means silent, prevent and resist to not speak [13].

Fasting in Arabic is shaum or shiyam, which both means al-imsak, i.e. refrain from something mubah (allowed), in the form of lust towards food and sexual, which aims to get closer to the God [14].

Fasting according to Syara’, means refrain self from things that might break the intention of someone in the daytime, since dawn to sunset. In other words, fasting is to refrain from deeds
in the form of two kinds of lust (lust towards food and sexual) and from any other things to not be consumed, such as drugs and the like, which was started since Fajr until sunset [15]. In terms of Syar'i, fasting means refraining from things that break the fast as eating, drinking, sexual intercourse, istima' (stimulates the release of semen deliberately, either by making out with their own spouse without any sexual intercourse or stimulate the genitals with hands and other tools), or stimulates vomit deliberately from the time of Fajr until Maghrib [14]. Meanwhile, in term of Shari'a, fasting means “refrain self from eating, drinking and having sexual intercourse with their spouse, from Fajr to Maghrib, to seek Allah SWT’s pleasure (Ridha) and virtue towards Allah SWT (Taqwa), by following the path of the God and educating self of God’s will [16].

A mandatory requirement for a person to fast are they are a Muslim, sensibly normal (not mentally ill or have a normal growth of intelligence, enable them to distinguish between the good and the bad), has reached the sexual maturity (puberty), physically healthy, capable to fast, not a traveler (Musafir), and for women to not in some specific circumstances (such as menstruating or in a childbed condition) [16]. During Ramadhan, the opportunity to drink water is limited only at night, which is from sunset to dawn. If a person didn’t know the required amount of water to be consumed, mild dehydration might occur during the month of fasting. Based on the study that conducted in Jakarta, as one of the lowland and hot plains, and in West Bandung, which is a highland and cool plains, shows that more than half of adolescent subjects have dry lips during Ramadhan, and about one-third among adult subjects. This incidence is higher in subjects that live in hot plains or lowland than in cool plains or highland [17]. One of the cause of dry lips is the lack of water consumption. The required amount of water to be consumed in order to live healthily and actively every day depends on the body size, age, types of daily activities and ambient temperature. Until now, there has been no study conducted on the pattern of the water consumption during fasting [4].

1.2. The Core Issues
In the context of school academic achievement, memory, as a part of cognition, has an important role, because one aspect of achievement is memory. One of the organs that contains water in such a large quantity is the brain, which is about 70%. When it reaches the dehydration level of 2% or more, it might damage the cognitive function, especially short-term memory, reasoning, and the coordination between hands and eyes. Based on the study, the indication of the cognitive function deterioration has even occurred at the dehydration level of 1%. However, some adolescents still consume less water than required. The Indonesian Hydration Regional Study (THIRST) revealed that 46.1% of subjects in the study suffered the lack of water. This incidence was higher in adolescents (49.5%) than in adults (42.5%). The survey did not look at the relationship between dehydration and memory, in fact, there are still very few studies examining the relationship between the two. Based on the study that conducted in Jakarta, as one of the lowland and hot plains, and in West Bandung, which is a highland and cool plains, shows that more than half of adolescent subjects have dry lips during Ramadhan, and about one-third among adult subjects. This incidence is higher in subjects that live in hot plains or lowland than in cool plains or highland. One of the cause of dry lips is the lack of water consumption. Until now, there has been no study conducted on the pattern of the water consumption during fasting, but knowing the pattern of the water consumption during fasting can prevent dehydration, and also ultimately reduce the risk of short-term memory loss, thus the concentration during studying will not be disturbed.

1.3. Purpose
The purpose of this study is to determine the relationship between dehydration and short-term memory in adolescents during fasting and not fasting.

2. Methods

The design of this study is cross-sectional, in which the researchers measured the independent and dependent variable at the same time. The study was conducted from 18 July to 31 October 2013. The research was conducted by giving questionnaires to the students of MAN 6 East Jakarta. In this study, the instrument used is questionnaires forms to be filled by students. The questions posed was the identity (name, place and date of birth, gender, address, phone number), afterwards, the students answered the measurement instrument of memory, the dehydration level was measured by Urine Density, and water consumption was measured by 1 day food recall, while the memory measurement was done by using the instrument. Short-term memory was measured by Standard Progressive Matrices and Advanced Progressive Matrices test. Simultaneous memory measurements, urine sample collecting, and water consumption assessment were conducted to the entire sample group by 1 day food recall. The data was collected on the second week of Ramadhan and the second week after Eid Al-Fitr. Data analysis was done by univariate and bivariate analysis by using data analysis software. The result of univariate analyses are the description of respondents’ condition based on each variables which will be presented in table and graph forms. Bivariate analysis was done by using Chi Square statistical test to determine the relationship and the significance of dehydration status when fasting and not fasting, with the significance level of 5%. Further test was done by measuring dehydration as the mediator variable between gender, the patterns of water consumption, physical activity, and memory using AMOS software.

3. Results and Discussion

Out of 100 samples planned to be the subject of research at MAN 6, only 40 samples meet the APM, IST and food consumption assessment instruments during fasting and not fasting, which means the response rate obtained is low (40%). To complete the minimum sample size, samples were added from students of medicine and health science and psychology faculty Syarif Hidayatullah State Islamic University still classified as adolescents and agreed to fast when questionnaires were given, also when measurements and urine collecting were conducted. The numbers of sample from University are 52 samples, thus the overall number of samples in this study are 92 samples.

3.1. Characteristics of Respondents

This research was conducted at different times, i.e. when fasting and not fasting, which was with the same respondent. Based on this matter, it is possible that the characteristics of respondents will be different when fasting and not fasting. Therefore, the characteristics of the respondents are distinguished as in table 1 below.
Table 1: The Mean Distribution of Respondents Based on Gender, water consumption, physical activity, body mass index, Urine Density, and IST and APM Score when fasting and not fasting

<table>
<thead>
<tr>
<th></th>
<th>Fasting (n=92)</th>
<th>Not Fasting (n=92)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male N=35</td>
<td>Female N=57</td>
</tr>
<tr>
<td>Water Consumption</td>
<td>1578,0</td>
<td>1399,1</td>
</tr>
<tr>
<td>Physical Activities</td>
<td>2,16</td>
<td>2,03</td>
</tr>
<tr>
<td>Body Mass Index</td>
<td>19,69</td>
<td>21,33</td>
</tr>
<tr>
<td>Urine Density</td>
<td>1,015</td>
<td>1,018</td>
</tr>
<tr>
<td>APM Score</td>
<td>10,86</td>
<td>10,26</td>
</tr>
<tr>
<td>IST Score</td>
<td>106,09</td>
<td>106,56</td>
</tr>
</tbody>
</table>

Based on table 1, it is known that there are more female respondents than men, which is 57 respondents. In both sexes the averages of ITS Score, urine density, and physical activity was higher when not fasting if compared with the averages when fasting. Furthermore, it is known that within male respondents, the average of water consumption at the time of fasting is higher than when not fasting, which is 1578 ml.

3.2. The Univariate Analysis of Water Consumption, Physical Activity, Body Mass Index, Urine Density, and APM and IST Score when Fasting and Not Fasting

Univariate analysis in this study using categorization as presented in table 2.

Table 2: Univariate Analysis of Water Consumption, Physical Activity, Body Mass Index, Urine Density, and APM and IST Score When Fasting and Not Fasting

<table>
<thead>
<tr>
<th>Water Consumption</th>
<th>Fasting (n=92)</th>
<th>Not Fasting (n=92)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>a. &lt; mean</td>
<td>40</td>
<td>43.5%</td>
<td>36</td>
</tr>
<tr>
<td>Water Consumption</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fasting (n=92)</td>
<td>Not Fasting (n=92)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>b. ≥ mean</td>
<td>52</td>
<td>56.5%</td>
<td>56</td>
</tr>
</tbody>
</table>
Physical Activities

<table>
<thead>
<tr>
<th></th>
<th>&lt; mean</th>
<th>≥ mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. &lt; mean</td>
<td>53</td>
<td>57,6%</td>
</tr>
<tr>
<td>b. ≥ mean</td>
<td>39</td>
<td>42,4%</td>
</tr>
</tbody>
</table>

Body Mass Index

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Risk</td>
<td>33</td>
<td>35,9%</td>
</tr>
<tr>
<td>b. Not Risk</td>
<td>59</td>
<td>64,1%</td>
</tr>
</tbody>
</table>

Urine Density

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Severe dehydration level</td>
<td>13</td>
<td>14,1%</td>
</tr>
<tr>
<td>b. Mild dehydration level</td>
<td>19</td>
<td>20,7%</td>
</tr>
<tr>
<td>c. Well hydrated</td>
<td>60</td>
<td>65,2%</td>
</tr>
</tbody>
</table>

APM Score

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a. &lt; mean</td>
<td>42</td>
<td>45,7%</td>
</tr>
<tr>
<td>b. ≥ mean</td>
<td>50</td>
<td>54,3%</td>
</tr>
</tbody>
</table>

IST Score

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a. &lt; mean</td>
<td>44</td>
<td>47,8%</td>
</tr>
<tr>
<td>b. ≥ mean</td>
<td>48</td>
<td>52,2%</td>
</tr>
</tbody>
</table>

Based on table 2, it is known that the percentage of water consumption at the time not fasting is higher if compared with the average when fasting, which is 60.9%. At the time of fasting condition, the percentage of APM score and physical activity was not much different compared to not fasting condition. Contrarily, the percentage of IST score was higher at the time of not fasting, which is 68.5%, and was higher than the average. Likewise, the percentage of urine density that is well hydrated higher at the time of not fasting (82.6%) compared to the average when fasting (65.2%).

3.3. Relationship between Gender, Water Consumption, Physical Activity, Body Mass Index and Urine Density When Fasting and Not Fasting

The relationship between gender, water consumption, physical activity, body mass index and urine density when fasting and not fasting was Based on Table 3 of 92 respondents, it is known that women are more dehydrated than men, whether when fasting and not fasting. Women also had severe dehydration of 17.5% and a mild dehydration of 22.8% at the time of fasting. When determined by using Chi-Square statistical test, as the results are presented in Table 3 below.
Table 3: Relationship between Gender, Water Consumption, Physical Activity, Body Mass Index and Urine Density When Fasting and Not Fasting

<table>
<thead>
<tr>
<th></th>
<th>Fasting (n=92)</th>
<th>Not Fasting (n=92)</th>
<th>P Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Severe dehydration (%)</td>
<td>Mild dehydration (%)</td>
<td>Well hydrated (%)</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Male</td>
<td>8,6</td>
<td>17,1</td>
<td>74,3</td>
</tr>
<tr>
<td>b. Female</td>
<td>17,5</td>
<td>22,8</td>
<td>59,6</td>
</tr>
<tr>
<td>Water Consumption</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. &lt; mean</td>
<td>11,5</td>
<td>23,1</td>
<td>65,4</td>
</tr>
<tr>
<td>b. ≥ mean</td>
<td>11,75</td>
<td>17,5</td>
<td>65</td>
</tr>
<tr>
<td>Body mass index</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. risk</td>
<td>18,2</td>
<td>18,2</td>
<td>63,6</td>
</tr>
<tr>
<td>b. not risk</td>
<td>11,9</td>
<td>22</td>
<td>66,1</td>
</tr>
<tr>
<td>Physical activity</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. &lt; mean</td>
<td>22,6</td>
<td>20,8</td>
<td>56,6</td>
</tr>
<tr>
<td>b. ≥ mean</td>
<td>2,6</td>
<td>20,5</td>
<td>76,9</td>
</tr>
</tbody>
</table>

Fasting, women also had mild dehydration of 19.4%. At the time of not fasting, most of respondents at the level of well hydrated in both gender categories, which are 83.3% and 82.4%. Respondents with less than average water consumption at the time of fasting were dehydrated at 11.5%, on the other hand, none had severe dehydration when not fasting. With more physical activity than average, dehydration occurs more frequently during fasting compared than when not fasting, with the severe dehydration percentage of 2.6% and mild dehydration of 20.5%.

Of all variables analyzed statistically, it is known that the p value for physical activity is 0.002. With the p value < α (5%) it can be concluded that there is a significant relationship between physical activity at the time of fasting and urine density.

3.4 Relationship between Gender, Water Consumption, Physical Activity, Body Mass Index, and Urine Density and APM and IST Score When Fasting and Not Fasting

Bivariate analysis was done by using Chi-Square statistical test to determine the relationship between gender, water consumption, physical activity, body mass index, and urine density and APM and IST scores during fasting and not fasting which are presented in table 4 and 5.
Based on table 4, it is known that respondents which had urine density with severe dehydration when fasting had the APM score below average, which are higher (84.6%) compared to when not fasting (33.3%). Within women respondents, the APM score were above the average and higher than men at the time of fasting (60%), and at the time of not fasting the APM score still is above the average and higher in men (59.65%).

Of all of variables analyzed statistically, it is known that the p value for urine density is 0.009 and p value for physical activity is 0.025. With the p value < \( \alpha \) (5%) it can be concluded that there is a significant relationship between urine density and physical activity when fasting and APM score.
Based on Table 5, it is known that the IST score when fasting is more than average and higher in men (75.4%) compared to women. At the time of not fasting, it is known from the IST score that the urine density is above the average (69.7%), which means that respondents are well hydrated. Likewise, during fasting, the urine density is above the average, which means that respondents are well hydrated (51.7%).

Of all the variables analyzed statistically, it is known that the p value > 0.005. With the p value > α (5%) it can be concluded that there is no significant relationship between gender, water consumption, urine density, and physical activity during fasting and not fasting and ITS score. 

3.5. Comparison of Differences between Water Consumption, Physical Activity, Body Mass Index, Urine Density, APM and IST Score When Fasting and Not Fasting

T-Test statistical analysis was done to determine the difference between water consumption, physical activity, body mass index, urine density, and APM and IST score during fasting and not fasting, which is presented in Table 6 below.
Based on table 6, it is known that the APM and ITS scores are higher at the time of not fasting if compared to when fasting, which are 10.75 and 112.98. While the respondents’ water consumptions are higher at the time of fasting if compared to when not fasting, which is 1467.2 ml. Based on the statistical test, it is known that all variables but APM score and Body Mass Index, are have significant mean differences during fasting and not fasting by using $\alpha = 5\%$.

3.6. The Relation of Dehydration as The mediator between gender, water consumption, physical activity and Memory (APM and IST)

The figure 1 below shows the relation of dehydration as the mediator between gender, water consumption, physical activity and memory (APM and IST) without distinguishing fasting and not fasting conditions.

**Table 6: Comparison of Differences between Water Consumption, Physical Activity, Body Mass Index, Urine Density, APM and IST Score When Fasting and Not Fasting**

<table>
<thead>
<tr>
<th></th>
<th>Fasting (n=92)</th>
<th>Not Fasting (n=92)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Water consumption</td>
<td>1467,2</td>
<td>690,2</td>
</tr>
<tr>
<td>Physical activity</td>
<td>2,07</td>
<td>0,58</td>
</tr>
<tr>
<td>Body mass index</td>
<td>20,71</td>
<td>4,34</td>
</tr>
<tr>
<td>Urine Density</td>
<td>1,017</td>
<td>0,013</td>
</tr>
<tr>
<td>APM Score</td>
<td>10,47</td>
<td>3,20</td>
</tr>
<tr>
<td>IST Score</td>
<td>106,38</td>
<td>11,55</td>
</tr>
</tbody>
</table>

Based on table 6, it is known that the APM and ITS scores are higher at the time of not fasting if compared to when fasting, which are 10.75 and 112.98. While the respondents’ water consumptions are higher at the time of fasting if compared to when not fasting, which is 1467.2 ml. Based on the statistical test, it is known that all variables but APM score and Body Mass Index, are have significant mean differences during fasting and not fasting by using $\alpha = 5\%$.

3.6. The Relation of Dehydration as The mediator between gender, water consumption, physical activity and Memory (APM and IST)

The figure 1 below shows the relation of dehydration as the mediator between gender, water consumption, physical activity and memory (APM and IST) without distinguishing fasting and not fasting conditions.
By using linear regression statistical test, it is known that the relationship between gender, water consumption, physical activity and dehydration are 0.182, 0.007, and 0.142, as there are no statistically significant relationship between gender, water consumption, and physical activity and dehydration. Dehydration as the mediator variable between gender, water consumption, and physical activity, has the APM score of 0.000 and IST score of 0.000, which means that dehydration do not act as a full mediator, but only as partial mediator. In other words there are other variables that are not examined in this study but affect the memory.

Independent and dependent variables of this study were taken during Ramadhan, which samples are consists of MAN 6 students, and furthermore, the independent and dependent variables from the University students were taken when Sunnah fasting (Monday and Thursday), thus it is known that the variable which affects the memory is the intention. [18] explained that the intention might sometimes predicts behavior with more accuracy, but does not provide much information about the reasons for such behavior to happen, thus a development of the Theory of Reasoned Action is needed. There are three constructs in the Theory of Planned Behavior, which are normative beliefs and subjective norms (in accordance with the Theory of Reasoned Action), also the additional constructs that is perceived behavioral control. This construct refers to understanding the ease or difficulty in displaying behavior, also assumed to be a reflection of past experience as an anticipation of obstacles and pitfalls. The more favorable an attitudes and subjective norms for a behavior and the better perceived behavioral control, the stronger it is for the individual to display the intention behaving under his or her consideration. In addition, the belief factor of fasting is likely to be better in samples which did Sunnah fasting. According to [18], there are three types of beliefs that are considered antecedent, which are the behavioral beliefs, that are assumed to affect attitudes toward behavior, normative beliefs that make up the basic determinants of subjective norms, and the control beliefs that form the basic perception of behavior control.

These beliefs may be based on past experiences towards behavior, but are usually influenced by second person’s information about the behavior, through observation and notification from other person, or through other factors that increase or decrease perceptual difficulties in presenting questionable behavior.

The more sources and opportunities a person has, and the less one anticipates obstacles or difficulties, the better perceived behavioral control a person has towards behavior. In this aspect, belief means ‘Ruhiyah’ (awareness of spiritual relationship with Allah SWT), which convinced them to fast. For example, in Badar War, which won by Muslims in Ramadhan, implied that dehydration during fasting not really affecting the memory, because there is aspect such Ruhiyah which affects predominantly their belief about fasting.

In other words, when students are willing to volunteer as samples in this study, knowing the consequences of fasting, they have strong intention and belief in fasting. As their bodies are accustomed to fast, there is no effect of limiting the amount of water consumption to memory.

3.7. The Pattern of Water Consumption by Time

The table below shows the amount of water consumed when fasting and not fasting

Table 7: Amount of Water Consumption according to the Time when Fasting and not Fasting
The total average of water consumed by respondents during fasting (1,059 ml) is less than the total average of water consumed by respondents when not fasting (1,343 ml). If compared to the recommendation of Balanced Nutrition Guideline, where a person should consume water at least as much as 2000 ml a day, the average of water consumed by respondents when fasting and not fasting only reached 50% of the Balanced Nutrition Guidelines’s recommendations. Which means that the risk of dehydration when fasting and not fasting, based on the perspective of water consumption is just as great. Dehydration is the process of losing bodily fluid, which ultimately leads to hypohydration (water deficit condition). Acute dehydration symptoms may vary according to the weight loss. At 1-2% of weight loss, the feeling of thirst, weakness, fatigue, a little anxiety and loss of appetite will arise. Dry mouth, decreased amount of urine, and dry skin will occur at 3-4% of weight loss. When body experienced 5-6% of weight loss, it will cause difficulty in concentrating, headache, failure of body temperature control, and increase the breathing frequency. 7-10% of weight loss can lead to Myalgia and collapse. Furthermore, 11% of weight loss will decrease blood volume, which may cause kidney failure [19].

Although there is no significant relationship between the consumption patterns and memory when fasting and not fasting, however, most of fasting samples are dehydrated than not fasting. When fasting, the average of respondent consumes more water during Sahūr (590 ml) than at night after Iftar (469 ml). During Ramadhan, the opportunity to drink water is limited only at night from sunset until sunrise. When not fasting, the average water consumed in the morning tend to be more (506 ml), if compared to the average water consumed during the day (423 ml) and night (413 ml). All Muslims who are already reached the sexual maturity (puberty), not in some specific circumstances (such as menstruating, pregnant and lactating mothers), and not mentally ill have to fast as commanded by Allah SWT in Al-Baqarah 2: 183-185, thus the limitation of water consumption should not be a barrier in fasting. Dehydration when fasting will not prevent someone to do a physical activity as the metabolism of the body at the time of fasting slows down, so it takes only a little water. There are less amount of food and drink consumed by a fasting person, thus the digestive tract, metabolism, the volume of urine and feces are decreases, the digestion system is rested and the energy of the body are used for the revitalization of the major organs, especially the liver and kidneys. Fasting is beneficial to health.
if done with a full spirit of fasting. The intact spirit characterized by doing fasting with sincerity and a well-controlled eat and drink. In the other hand, fasting without a well-controlled eat and drink at the time of Iftar will not improve the body's metabolic system [16]. By knowing the pattern of water consumption based on the time, there is water consumption setting recommended by researchers in order to not get dehydrated. The following table 8 shows example of recommendations of water consumption setting in a day when fasting so that the total of the water consumed in a day meets the recommendation of Balanced Nutrition Guidelines.

Table 8: Recommended Water Consumption Setting in a Day When Fasting

<table>
<thead>
<tr>
<th>Time</th>
<th>Total Water Consumed</th>
<th>Household Size</th>
<th>Water sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sahūr</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>03.00</td>
<td>250 ml</td>
<td>1½ Cup Medium Glass</td>
<td>Mineral Water</td>
</tr>
<tr>
<td>03.30</td>
<td>200 ml</td>
<td>1 Cup Medium Glass</td>
<td>Tea</td>
</tr>
<tr>
<td>04.00</td>
<td>200 ml</td>
<td>1 Cup Medium Glass</td>
<td>Mineral Water</td>
</tr>
<tr>
<td>Iftar-Night</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18.00</td>
<td>200 ml</td>
<td>1 Cup Medium Glass</td>
<td>Mineral Water</td>
</tr>
<tr>
<td>18.30</td>
<td>400 ml</td>
<td>2 Cup Medium Glass</td>
<td>Mineral Water</td>
</tr>
<tr>
<td>19.00</td>
<td>200 ml</td>
<td>1 Cup Medium Glass</td>
<td>Tea</td>
</tr>
<tr>
<td>20.30</td>
<td>400 ml</td>
<td>2 Cup Medium Glass</td>
<td>Mineral Water</td>
</tr>
<tr>
<td>21.30</td>
<td>200 ml</td>
<td>1 Cup Medium Glass</td>
<td>Milk</td>
</tr>
</tbody>
</table>

4. Conclusion

All of the fasting samples were dehydrated if compared to those who are not fasting. The results of this study support the results of previous studies where when fasting, the average respondent
consumes less water than when not fasting, which results are that most of them who were fasting were dehydrated. All Muslims who are already reached the sexual maturity (puberty), not in some specific circumstances (such as menstruating, pregnant and lactating mothers), and not mentally ill have to fast, thus the limitation of water consumption should not be a barrier in fasting. Fasting is beneficial to health if done with a full spirit of fasting. The intact spirit characterized by doing fasting with sincerity (intention and belief) and a well-controlled eat and drink. Based on this study, it is known that there is no significant relationship between the patterns of water consumptions and memory when fasting and not fasting. The aspects of intentions and beliefs of fasting was suspected as the force underlied the fasting behavior, thus although respondents were dehydrated, it will not disrupt the cognitive function, especially the short-term memory.

References


Career Decision Self-Efficacy as a Mediator to Bridging the Effect of Social Support on Career Adaptability (Study in Individuals With Special Needs)

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Abstract: The present study examines the mediation effect of career decision self-efficacy on bridging the association between social support and career adaptability in individuals with special needs. Measurements of career adaptability, career decision self-efficacy and social support were by conducted using the Career Adapt-Abilities Scale (CAAS) [4], Career Decision-Making Self-Efficacy–Short Form (CDSE-SF) [21] and the verbal persuasion and vicarious experience dimensions of the Career Exploration and Decision Learning Experience (CEDLE) scales [6]. The study involved 210 individuals with special needs including visual impairment, hearing impairment and physical disability. Statistical analysis was performed via a multiple regression with mediation role tests analyzed using the PROCESS macro developed by Hayes [35]. The results demonstrated that career decision self-efficacy successfully mediate the relationship between social support from family, friends, and teachers in developing career adaptability. The study concludes that family, friends, and teachers have a significant role in developing the confidence of individuals with special needs to determine which career path they will take. This also influences their ability to adapt to changes in the working environment.

Keywords: Religious, Stress management, Young Muslims, Indonesia

1 Introduction

Indonesian Government Regulation no. 72, 1991, states that the main goal of education for students with disabilities is to assist individuals with special needs to achieve optimal development so that they can fully participate in society. Through this Government Regulation, individuals with special needs are allowed to obtain proper education to prepare them for participation in society. However, in practice, individuals with special needs have not taken full advantage of this opportunity [1].

During the selection of Civil Servant Candidates (CPNS) in 2016, the government provided positions for individuals with special needs who were interested in working as civil servants. The two percent quota for individuals with special needs was provided by all agencies. However, not all administrative requirements could be met by applicants with disabilities. Some requirements that were often not fulfilled were high school diploma and higher education
degree requirements [2]. This happened because individuals with special needs often do not finish high school and their education is not complete. They often think that formal education will not be beneficial to them in the future (Sumiyati, personal communication, 30 March 2017). A teacher who teaches at special schools for individuals with hearing impairments stated that individuals with special needs who do not complete their secondary education remain employable and can earn income. This leads students into thinking that they will get a job even if they did not complete a formal education.

[3] discovered a unique phenomenon that occurs in individuals with visual impairment which is that they tend to have problems in decision making about pursuing higher education. They do not seek information about departments or courses. They tend to take majors although they have no interest in them because they doubt that they will get a job if they chose other areas. Some of them do not finish their studies because their subjects do not suit their interests. This suggests that a lack of information seeking and planning a career can lead to difficulties in adapting to the changes that occur while fulfilling a career development task [4].

[5] found that one's ability to fulfil career development tasks and adapt to any changes that occur in the environment is influenced by proactive personality traits mediated by career decision self-efficacy. Based on the findings of Huo, Wu and Liu's research, it can be concluded that individuals with highly proactive personalities (actively seeking information and planning before taking action) have high self-efficacy when completing career development tasks. Individuals with higher career decision self-efficacy will be able to assess their desired career path, so that in the future they are equipped to anticipate potential problems that may arise [6]. Another research study found that there is a significant relationship between confidence in career decision making and career expansion with the intention to explore a career [7]. This was found in a group of respondents pursuing a general education without disabilities, and those with learning difficulties. The higher the level of one's career decision self-efficacy, the higher the intention to explore and plan a career. Exploring a desired career path helps one prepare for making informed decisions [6].

However, many individuals with special needs do prepare a plan and search for career-related information. We conducted a survey of career aspirations on 100 individuals with special needs such as visual impairment, hearing impairment and physical disability. A total of 46 respondents stated that they wanted to become entrepreneurs. All respondents with visual impairment (a total of 30 respondents) expressed that they wanted to become entrepreneurs and open a massage practice, while 16 respondents who were hearing impaired and physically disabled wanted to become entrepreneurs in fields such as IT, automotive services, machinery and fashion. In addition, 34 respondents expressed an interest in employment in fields of multimedia, electronics, computers, fashion design, machinery and the civil service. There were 12 respondents who were interested in becoming chefs. These findings show that individuals with hearing impairment and physical disability have more varied information on the field of work they are interested in than individuals with visual impairment. This might occur because the information provided to individuals with visual impairment is limited to occupations such as a
professional massager, while individuals with hearing impairment and physical disability are introduced to various fields of work, such as informatics engineering, mechanical engineering, cooking, governance, textiles, among others. The differences in the provision of information and job skills training for individuals with special needs could lead them to feel like their disabilities are a barrier to achieving their desired career (perceived career barrier) [8].

Social support is needed to help individuals with special needs build the confidence to accomplish tasks [9]. Social support derived from figures such as family members, friends, teachers and community members could help the career development of individuals with sensory and motor impairment [10]. Interaction with friends with experience in a particular field of work can increase the motivation of individual with disabilities to seek information about a particular career path [11].

1.1 Career Adaptability

Adaptability is the ability to cope with the various possible work conditions that might come in participating in the working environment and fulfilling the work role [4]. A person possessing good career adaptability will plan their career, explore their interests and environment, gather information related to the future career field and be able to make career decisions [4]. A lack of progress or the existence of problems in any of the dimensions of career adaptability can cause problems in career development or career selection [12].

Career adaptability develops due to internal factors, e.g., intelligence [13], physical conditions [6], age [14], self-efficacy in performing career decision making [15] and external factors such as support from family, friends and teachers [16]. The social support provided for career adaptability can comprise emotional or informational support [17] which leads one to feel more worthy, confident and valuable [18]. Furthermore, social support can help a person make judgements about their own performance. When individuals receive adequate emotional support, respect and information, they can assess their capabilities which have a significant impact on the development of self-efficacy [9].

1.2 Career Decision Self-Efficacy

Career decision self-efficacy was derived from the theory of self-efficacy proposed by [19]. Self-efficacy is defined as person’s beliefs about their ability to accomplish tasks or achieve goals [19]. Self-efficacy works based on specific task or goal related that needs to be achieved [20]. During the process of career decision making, career decision self-efficacy is self-efficacy that pay an important role [21].

Career decision self-efficacy refers to one’s inner belief that they can choose the right career for themselves [21]. Career decision self-efficacy is needed to determine which career path is the most appropriate [22]. Someone’s career decision self-efficacy is reflected in their ability to conduct self-evaluation, to collect information related to the field of work, to choose goals, plan their achievements and solve problems related to career decision making [21]. A
person with a high career decision self-efficacy will consider different courses or forms of employment and consciously link their current behaviour to future goals [15].

Self-efficacy can be developed in four ways, namely mastery experiences (past successes), vicarious learning (success/failure experience shared by others), verbal persuasion (feedback received upon completion of a task) and physiological state (the physical and emotional response that occurs when performing a task) [19]. [23] then classified these four sources of self-efficacy into two dimensions, namely mastery experiences and affective states as internal source and verbal persuasion along with vicarious experience as external source. [17] found that mastery experiences and physiological states are the most stable predictors of the development of self-efficacy, especially when performing tasks related to career decision making.

1.3 Career Adaptability and Career Decision Self-Efficacy In Individuals With Special Needs

Individuals with and without special needs undergo the same stages of career development and career decision-making processes [24]. However, individuals with special needs interact with the environment differently compared to individuals without disabilities. These different experiences subsequently affect their development [25]. One of the career development processes undertaken by individuals with special needs is a self-assessment of their strengths and weaknesses [24] based on the results of their interaction with their environment (self-concept) [26]. This process varies according to the type of disability they have. Individuals who experience difficulties interacting with their environment are more likely to believe they will face difficulties pursuing their desired career. However, individuals who do not experience difficulty interacting with their environment are more likely to believe that they will be able to pursue their desired career [27].

One of the main career development tasks facing individuals aged between 15 and 25 years old is gathering information about work options to choose their desired career path [14]. Such information can be obtained by individuals in various ways, for example by asking people who have mastered a particular career or imitating successful peers who are performing the same task [17].

During the self-assessment process, individuals need to research information about the desired job field and educational requirements [28] before determining the fit between themselves and their desired job field [29]. The information needed to assess self-capacity when performing career decision-making tasks is obtained in several ways, including feedback received after successfully performing tasks related to career decision making [17]. Positive feedback from family, teachers and friends provides information that allows individuals to assess their ability to perform similar tasks in the future [9].

Based on the above descriptions of career adaptability, career decision self-efficacy and social support, we conducted a study to investigate the effects of social support on the career adaptability and mediation of career decision self-efficacy of individuals with special needs. This study comprised a
quantitative, cross-sectional research design which investigated the relationships between social supports from family, friend and teacher, career decision self-efficacy and career adaptability. Investigations were conducted on individuals with sensory-motor disabilities, such as visual impairment, hearing impairment and a physical disability. We hypothesized that the mediation of career decision self-efficacy has a significant impact on mediating the effect of social support on the career adaptability of individuals with special needs. Furthermore, a deeper understanding of the role of social support and career decision self-efficacy on individuals with special needs’ career adaptability will assist schools, support institutions, psychologists, counsellors and teachers to support students with special needs more effectively as they plan their future careers.

2 METHODS

2.1 Respondents

Respondents were grouped into three types of special needs, namely hearing impairment, visual impairment and physical disability. All individuals in all three groups were aged between 15 and 25 years old, both men and women. According to [29] individuals between the ages of 15 and 25 are at the second stage of career development, which is known as the career exploration stage. This stage is characterised by the determination to choose an education which supports future career development, or to pursue a career based on the education provided during high school. Respondents in this study were recruited from two types of educational institutions, with different academic purposes. The first type was a higher education institution and the second was a vocational educational institution. Another characteristic used to recruit respondents was a lack of intellectual impairment which was checked by referring to the IQ test results of students at the beginning of the school year. This was one of the requirements for admitting new students to each educational institution.

210 individuals with special needs responded to this study, divided into groups suffering from visual impairment, hearing impairment or a physical disability. The sample age ranged from 15 to 25 years old (M = 20.8, SD = 2.95). There were 124 men (59%) and 86 women (41%). Each disability group had an equal number of respondents, which were 70 people in total.

2.2 Procedure

Data collection was conducted by first requesting the approval of the school/institution to conduct the research. After obtaining approval from the principal and the list of respondents meeting the criteria for the study, the researchers began to distribute the questionnaires to several institutions from both types of institutions: vocational and educational. Before asking respondents to fill in the questionnaire, we handed out a consent form and brief explanation of the on-going research. If the respondents agreed to participate in our study, they signed the consent form and completed the questionnaire. We also explained that we would keep the names of
respondents and institutions confidential and that they would not be used for any other type of analysis or mentioned in our paper. For individuals with visual impairment, the caregiver gave a check mark and wrote down respondents’ names in the space given to consent to the respondents’ participation in the study.

The techniques that we used to collect data differed according to the characteristics of the respondent's disability. Respondents with visual impairments were assisted by caregivers provided by the institution to perform data collection. We provided training to caregivers and explained how to assist and record the responses given by visually impaired individuals. Caregivers read the items on the questionnaire to the respondent and the respondent’s response was written on the questionnaire provided. However, due to the limited time availability, and to respect the caregivers’ other responsibilities, we were only able to provide training to three caregivers (there were a total of eighteen caregivers helping the researchers with the visual impairment group). We also did not control how caregivers filled in the questionnaire because the data collection was conducted during each respondent's leisure time at the institution or school. We followed the same procedure with respondents in the hearing impairment group. The researcher provided training to several student council members at the schools and we expected that they would later help direct their friends to answer the questionnaire. Respondents with a physical disability were assembled in the hall and asked to complete the questionnaire together. The respondents with physical disabilities completed the questionnaire by themselves, while we and teachers of the institutions monitored and helped respondents if they had any difficulties.

2.3 Measurements

This study was conducted using three measuring instruments to measure each research variable. The first variable was career adaptability. The instrument used to measure career adaptability was developed by [30] and called the Career Adapt-Abilities Scale - International Form (CAAS-IF). The instrument for career adaptability was first translated into the Indonesian language (Bahasa Indonesia) with a total of 24 items, with six unfavourable items. The first adaptation was conducted by [31] and modified by Jasmine to be applied to high school respondents [32]. Items on this questionnaire were answered by selecting a response that matched the existing statement. The instrument applied Likert-type scales with an interval range from 1 (that the statement does not correspond to the respondent's self) to 4 (that the statement corresponds to the respondent's self). After reliability testing with alpha coefficient calculations, the total reliability value of the career adaptability measuring instrument was 0.713 with an internal validity value of −0.209 to 0.63. We decided to eliminate items that had corrected item-total correlation values below 0.2, which comprised three items. Following the removal of three invalid items, the reliability value rose to 0.871 with an internal validity value ranging from 0.231 to 0.746. Finally, there were twenty-one valid and reliable career adaptability items on this scale.
The instrument used to measure career decision self-efficacy was the career decision-making self-efficacy-short form (CDSE-SF) developed by [33]. Twenty-five instrument items were adapted to the Indonesian language by [34]. All items on this questionnaire were favourable types. Responses were selected to an existing statement. The scale response ranged from intervals 1 (the respondent is not at all confident of doing the statement) to 6 (the respondent is very confident to do the statement). After reliability testing with alpha coefficient calculations, the reliability value of the instrument measuring career decision self-efficacy was 0.854 with internal validity value of 0.194 to 0.562. We decided to eliminate four items that had corrected item-total correlation values below 0.2. Following the removal of invalid items, the reliability value rose to 0.855 with an internal validity value ranging from 0.252 to 0.551. There were twenty-one valid and reliable career decision self-efficacy instrument items used in this study.

The social support measurement was taken from the verbal persuasion and vicarious experience dimensions of the Career Exploration and Decision Learning Experience (CEDLE) scale devised by [19]. In this study, we only use two dimensions related to external sources of support, which were the verbal persuasion and vicarious experience factors. Each dimension was measured by four items. The original items developed by Lent et al. did not specifically mention the significant person needed. Therefore, we modified the items by entering a significant person for each item so that the final item modification results comprised 24 items (8 items for family, 8 items for friends and 8 items for teacher figure). The reliability test using the Cronbach alpha on family, friends and teachers yielded internal consistency values of 0.843, 0.814 and 0.9, respectively. Meanwhile, the validity testing was completed by utilising CFA for each significant person. Each item that measured family, peer and teacher support had an adequate significance. The factor loading for the family member ranged from 0.66 to 0.86, for friends ranged from 0.5 to 0.95 and for teachers ranged from 0.56 to 0.87.

Data processing was conducted by first changing the total score of respondents on each measuring instrument into a standard value (z-score). This was performed due to the scale differences of each of the three measuring instruments. Once the z-score was obtained, it was processed by a macro formula called PROCESS to test for mediation effects [35]. The researcher applied model 4 of the model provided by the template macro to perform a simple mediation test.

3 RESULTS
The role of mediation was tested three times. The first test was conducted to assess the role of mediation between family support and career adaptability. The second test was conducted to assess the mediation between friend support and career adaptability. The last test was conducted to test the mediation between teacher support and career adaptability. The mediation test between each pair of social support categories was done separately because each of the variables has a fairly strong correlation with the others so that if tested together, the effect on the mediator will be mutually defeating [35]. Demographic results and correlations between variables can be seen in table 1.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Ma</th>
<th>Max</th>
<th>M</th>
<th>SD</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
</tr>
</thead>
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<td>1. Type of special need</td>
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<td>-</td>
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<td>-</td>
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<td>-</td>
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<td>23.9</td>
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<td>-</td>
<td>-</td>
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<td>4. Family support</td>
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<td>4.668</td>
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<td>-0.047</td>
<td>0.193</td>
<td>-</td>
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<td>-</td>
<td>-</td>
<td>-</td>
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<td>5. Friend support</td>
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<td>4.117</td>
<td>0.667</td>
<td>-0.134</td>
<td>0.140*</td>
<td>0.075</td>
<td>0.569**</td>
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<td>-</td>
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<td>6. Teacher support</td>
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<td>1.998</td>
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<td>0.064</td>
<td>0.569**</td>
<td>0.692**</td>
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<td>-</td>
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<td>7. Career adaptability</td>
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<td>5.313</td>
<td>0.537</td>
<td>0.141</td>
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<td>0.245**</td>
<td>0.173**</td>
<td>0.659</td>
<td>0.032</td>
<td>0.319**</td>
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Table 2: Mediation testing for family support

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<td>M</td>
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<td>p</td>
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</tr>
<tr>
<td>Constant</td>
<td>f</td>
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<td>p</td>
<td>Constant</td>
<td>f</td>
<td>g</td>
</tr>
<tr>
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<td>0.0</td>
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</tr>
<tr>
<td></td>
<td>2</td>
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<td>0.56</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>0.1</td>
<td>0.0</td>
<td>0.13</td>
<td>0.0</td>
<td>0.56</td>
</tr>
</tbody>
</table>
| R² = 0.125 | F(4,205) = 7.319; \( p = 0.000 \) | R² = 0.160 | F(5,204) = 7.768; \( p = 0.000 \)

Notes: \( X \) is family support, \( M \) is career decision self- efficacy, \( Y \) is career adaptability, \( C_1 \) is age, \( C_2 \) is sex, \( C_3 \) is type of special need.

Figure 1: Mediation test on family support.

The first hypothesis testing conducted using Hayes macro formula found that family support indirectly influenced readiness to deal with changes in the work role or working environment through one’s belief in their ability to make career decisions. As can be seen in figure 1 and table 2, family support would develop respondent efficacy in making career decisions (\( a = 0.189 \)), and respondents with high efficacy in making career decisions will be ready to cope with changes that come from the self or the working environment (\( b = 0.280 \)). A bias-corrected bootstrap confidence interval for indirect effect (\( ab = 0.053 \)) based on 10,000 bootstrapped sample was entirely above zero (0.013–0.117). There was no evidence
of family support influencing career adaptability independent of its effect on career
decision self-efficacy ($c' = 0.106; p = 0.111$)
Table 3: Mediation testing for friend support

<table>
<thead>
<tr>
<th>Antecedent</th>
<th>Outcome</th>
<th>M</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Co eff.</td>
<td>SE</td>
<td>p</td>
</tr>
<tr>
<td>X</td>
<td>a 0.1</td>
<td>0.63</td>
<td>p&lt; 0.05</td>
</tr>
<tr>
<td></td>
<td>b 0.3</td>
<td>0.00</td>
<td>p&lt; 0.01</td>
</tr>
<tr>
<td></td>
<td>f 0.3</td>
<td>0.39</td>
<td>p&gt; 0.00</td>
</tr>
<tr>
<td></td>
<td>C1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>f 0.0</td>
<td>0.27</td>
<td>p&gt; 0.05</td>
</tr>
<tr>
<td></td>
<td>C3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>i 0.8</td>
<td>0.31</td>
<td>p&gt; 0.00</td>
</tr>
</tbody>
</table>

Notes: X is friend support, M is career decision self-efficacy, Y is career adaptability, C₁ is age, C₂ is sex, C₃ is type of special need

\[
R^2 = 0.115 \\
F(4,205) = 6.648; \ p = 0.000
\]

\[
R^2 = 0.149 \\
F(5,204) = 7.171; \ p = 0.000
\]

Figure 2: Mediation test on friend support.

The second hypothesis testing found that friend support indirectly influenced readiness to deal with change in career and work through career decision self-efficacy in making career decisions. The results can be seen in figure 2 and table 3. Friend support influenced respondent efficacy in making career decisions (a = 0.163), and respondents with high efficacy in making career decisions will be ready to cope with changes in career and environment (b = 0.300). A bias-corrected bootstrap confidence interval for indirect effect (ab = 0.050) based on a 10,000 bootstrapped sample was entirely above zero (0.005–0.114). There was also no evidence of friend support influencing career adaptability independent of its effect on career decision self-efficacy (c’ = 0.008; p = 0.899).
Table 4: Mediation testing for teacher support

<table>
<thead>
<tr>
<th>Antecedent</th>
<th>Outcome</th>
<th>M</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>C</td>
<td>SE</td>
<td>p</td>
</tr>
<tr>
<td>X</td>
<td>0.2</td>
<td>0.0</td>
<td>0.0</td>
</tr>
<tr>
<td></td>
<td>70</td>
<td>66</td>
<td>.01</td>
</tr>
<tr>
<td>M</td>
<td>B</td>
<td>0.3</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>70</td>
<td>90</td>
<td>.05</td>
</tr>
<tr>
<td>C1</td>
<td>F</td>
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<td>0.0</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>87</td>
<td>.01</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C2</td>
<td>F</td>
<td>0.0</td>
<td>0.0</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>48</td>
<td>.01</td>
</tr>
<tr>
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<td>.05</td>
</tr>
<tr>
<td>C3</td>
<td>F</td>
<td>0.3</td>
<td>0.0</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>0.8</td>
<td>.01</td>
</tr>
<tr>
<td></td>
<td>67</td>
<td>07</td>
<td>.01</td>
</tr>
<tr>
<td>Constant</td>
<td>R²</td>
<td>0.157</td>
<td>F(4,205) = 9.570;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>p = 0.000</td>
</tr>
</tbody>
</table>

Notes: X is teacher support, M is career decision self-efficacy, Y is career adaptability, C1 is age, C2 is sex, C3 is type of special need.

Figure 3: Mediation test on teacher support

The last hypothesis testing was done to examine the mediation role of career decision self-efficacy on teacher support and career adaptability. As can be seen in figure 3 and table 4, teacher support influenced respondents’ belief in their ability to make career decisions (a = 0.270), and respondents with high self-efficacy in making career decision will be ready to cope with changes in career and environment (b = 0.315). A bias-corrected bootstrap confidence interval for indirect effect (ab = 0.084) based on 10,000 bootstrapped sample was entirely above zero (0.024–0.170). Just as previous hypothesis testing showed, there was no evidence of teacher support influencing career adaptability independent of its effect on career decision self-efficacy (c’ = 0.048; p = 0.489).

A further analysis based on demographic data was conducted to examine in detail how respondents’ demographic data affected the measurements. The demographic data analysis was conducted by comparing the mean career decision self-efficacy and career adaptability scores with the existing demographic data categories using the Kruskal–Wallis Test nonparametric test. If significant differences were found, post hoc testing was carried out using the Mann–Whitney U group test. The test results are presented in Table 5.
Table 5: Career decision self-efficacy based on age group

<table>
<thead>
<tr>
<th>Age</th>
<th>M</th>
<th>S</th>
<th>1–2</th>
<th>1–3</th>
<th>2–3</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>15–17</td>
<td>4.0</td>
<td>0.64</td>
<td>-0.23</td>
<td>-0.45</td>
</tr>
<tr>
<td>(2)</td>
<td>18–21</td>
<td>4.0</td>
<td>0.60</td>
<td>-0.22</td>
<td>***</td>
</tr>
<tr>
<td>(3)</td>
<td>22–25</td>
<td>4.0</td>
<td>0.47</td>
<td>-0.22</td>
<td>*</td>
</tr>
</tbody>
</table>

Notes: 1–2 is the mean difference between the group aged 15–18 years and 19–22 years; 1–3 is the mean difference between group aged 15–18 years and 23–25 years; 2–3 is the mean difference between the group aged 19–22 and 23–25 years.

According to Table 5 above, there were significant differences in career decision self-efficacy and career adaptability based on age group. The 22–25-year-old age group had the highest mean scores for career decision self-efficacy and career adaptability. When the mean scores of this group were compared to the 15–17 year-old and 18–22 year-old age groups, the differences held a significant value (p < 0.05). However, the difference in career decision self-efficacy and career adaptability scores between the 15–17 and 18–21 year-old age groups did not hold a significant value (p > 0.05). Based on these results, it can be concluded that age influences the development of career decision self-efficacy and career adaptability. The older someone gets, the higher their career decision self-efficacy score.

4 DISCUSSION

The results obtained in this study demonstrated that career decision self-efficacy mediates the influence of social support on career adaptability. All three significant figures, which are family, friends and teachers, play an important role in developing efficacy in making career decisions. Respondents with high efficacy in making career decisions would become more adaptable to any changes occurring in the environment or in themselves. Teacher support has the biggest influence in developing career adaptability through the mediation of career decision self-efficacy while friend support has the smallest influence.

Present study findings support previous findings conducted by [10]. [10] found that social support from significant figures such as family members, especially parents), friends, teachers and community members was able to support the career development of individuals with sensory and motor impairment. These findings also support the results of the study conducted by [16] that parents, teachers, and friends influence the development of career maturity through the role of self-efficacy as mediator. Interaction with friends who had experience in a particular field of work enhanced individuals’ intentions to seek information about a particular career path [11].

One important result that emerged from this study was that teachers played a significant role supporting special needs individuals’ career adaptability through their mediation of career decision self-efficacy. The teacher was the one person who had a significant influence on the formation of career adaptability [36]. This happens because individuals in vocational training institutions and secondary schools have higher quality and a greater quantity of meetings with teachers than other significant figures. Support in any form and encouragement offered by the teachers build the confidence that individuals with special need require to pursue the career path they desire [10]. Researchers observed that teachers in schools and vocational institutions demonstrated a positive attitude so that individuals with special needs felt capable of pursuing whatever field of work they are interested in. The positive attitude of teachers leads to stronger attachment between teachers and individuals with special needs in schools and vocational institutions. This attachment means teachers influence the formation of career aspirations more than other significant figures.

The results from teacher support analysis lead to the consideration of other significant figure influences. When investigating the influence of significant figures on career development, the degree of closeness (attachment) in the relationship is one aspect that should be considered important. Very close friends have
the ability to influence decision making [37]. This was one of the controls carried out by [38] who measured the degree of friendship between their research respondents before assessing its influence on career decision making. While some studies have found that families, specifically parents, play a significant role in developing their child’s career adaptability [31], [39], (Zimmer-Gembeck, 2014). Similar to friends, family figures have a significant influence when perceived with a high degree of attachment. Meanwhile, in this study, respondents were free to reflect upon anyone they considered a friend or family member. The researchers did not control for the degree of closeness between respondents and their significant figures. Thus, it may be necessary to review the controlled use of significant friends to ensure that their influence is better illustrated.

The analysis of demographic data revealed that age groups and type of disability have a significant influence on career decision self-efficacy. Those from the 15–17 year-old age group had the lowest mean score for career decision self-efficacy that while the 22–25 year-old age group has the highest mean scores for career decision self-efficacy. This is likely to be related to differences in developmental tasks that must be fulfilled during each life stage. Individuals between the age of 15 and 17 years old are still exploring and seeking information about their needs, interests, capacities, values, and career opportunities [40]. This exploration and search for information is related to the self-assessment and information seeking dimension of career decision self-efficacy. Individuals aged 18–21 years old face the developmental task of narrowing job choices by entering the labour market, training as professionals, working side by side and trying to actualise their self-concept [40]. This developmental stage relates to the goal selection dimension of career decision self-efficacy. Career development tasks for individuals aged 22–25 years old include making plans to fulfil their established career goals by starting to build relationships with people who can help them get hired, and consulting counsellors in universities. This age group are learning to write job application letters, conduct job interviews and make job choices by entering the workforce [40]. Planning and involvement in the increasingly intense world of work are related to the planning and solving problems dimensions of career decision self-efficacy.

One conclusion that the researchers reached from the demographic analysis was that the older someone is, the greater the confidence they have when making career-related decisions and the greater their ability to adapt to a changing environment. This is explained by the theory of career development proposed by [35]. Career adaptability and career-related decision making is a developmental process that starts with recognising oneself (interests, talents, capacities and the needs of the environment), gathering information about work, making choices that explore a particular field of work and planning related fields of desired work to predict what problems might arise if someone pursues a particular career. The older a person is, the more experience and information they have, meaning the greater their confidence when making such decisions.

5 FUTURE DIRECTION AND LIMITATIONS

Although our study has implications for enhancing special needs individuals’ career adaptability and career decision making, some limitations of the study results should be highlighted. First, our data was based on self-reported measures and may not accurately capture the relationship dynamics between individuals with special needs and their significant others, which were not measured in this study in depth. In further research, we suggest using mixed methods by combining self-reported measures with interview techniques. Second, in future studies, controlled measurement of the influence of social figures could be performed by mentioning their names or positions. For example, replacing the word ‘family’/ ‘teacher’ / ‘friend’ with ‘the name’ or ‘position in the family/school’. Third, respondents in the hearing impairment group were mostly obtained from a special needs secondary school (less than ten people were from vocational education institutions). We suspected this would cause an indirect significant difference in career decision self-efficacy. Therefore, it is necessary to add varied hearing impairment respondents from vocational education institutions to ensure a more diverse age range. Disability type could also be an input to ensure the type of special needs and age range are separate predictor variables in subsequent studies. The last limitation of the present study was the data collection process with the visual impairment group. We were assisted by a number of caregivers who read questionnaire items to individuals with visual impairment, who then gave their responses, which caregivers recorded in the questionnaire. However, due to the caregiver's busyness, we were only able to explain the research and instructions for filling out the questionnaire to three caregivers out of a total of eighteen. More over, we did not observe the completion of the questionnaire. Therefore, we are concerned that caregivers’ misunderstandings may have led to bias filling out the questionnaire which could affect the results. Therefore, a suggestion for future research is that prior to the data collection process, training and explanations should be provided to all caregivers who assist the researchers to ensure there are similarities in perception and the results obtained are not affected by bias.
ACKNOWLEDGEMENTS

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REFERENCES

**Effect of Spirituality and Loneliness to Former Drug Addicts Hardiness with Social Support as a Moderator**

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Faculty of Psychology, UIN Syarif Hidayatullah Jakarta

**Abstract.** In many studies indicate that hardiness is a personality that is resistant to a wide range of obstacles and this personality is needed so people can get out of the bondage of drugs. By having the personality of hardiness, the individual has a high morale and motivation, to see problems not as an obstacle but as a challenge. This study attempts to examine the factors that can lead to high or low hardiness former drug users. In this study tries to see the effect of loneliness and spirituality to the hardiness of former addicts with social support as a moderator. The research sample using 112 former drug addicts undergoing rehabilitation program. The analysis technique will be used to test the structural relationships between these four variables by using SEM analysis techniques. The results showed social support role as mediator variables on the influence of spirituality and loneliness to variable hardiness declared fit by chi-square value of 3.83 ($p > 0.05)$. The variables of social support has a regression coefficient of 0.36 ($t > 1.96$) for the effect on hardiness. The influence of social support significantly to hardiness. Then the spiritual variables significantly influence social support with regression coefficient of 0.48 ($t > 1.96$). Spiritual variables also significantly affect the hardiness variable with regression coefficient of 0.33 ($t > 1.96$). But loneliness is not obtained variables significantly affect social support variables.

**Keywords:** Spiritual, Loneliness, Hardiness, Social Support
1 Introduction

Drug is an addictive substance that is harmful and negatively affect a very wide. The Indonesian government and the society has conducted a variety of efforts to combat drug use. But to solve this problem is not easy, if someone had an addiction will be very difficult to get out of the bondage of drugs.

One of the problems that is difficult to overcome by former drug addicts is the post-detoxification period, namely the recovery period of the body's cleansing from substances by using a good psychological treatment or medical. This condition is not easy to do. In this phase, ex-addicts find it difficult to survive and not a few who fail when entering the relapse stage is the period when the individual returns to his old habit of consuming drugs.

There are many reasons why someone returns to using drugs. Former drug users are very vulnerable to environmental factors [1]. During the recovery period, former drug addicts have not been able to meet with active drug users, because they can recall the time of drug use. Another cause is because the work tasks that must be faced are heavy. Because cognitive abilities decline. It can also cause fatigue, boredom and stress then they give up and return to using drugs.

In addition, former drug addicts must also face the fact that they cannot be trusted by their families and communities. This can cause a crisis of confidence and make a former addict depressed. Former becoming didn’t care about the environment and return to using drugs. To be truly free from drugs is a formidable challenge for former addicts.

Based on the explanation above, it takes a strong personality to get out of the trap of drugs, which is called hardiness personality. Hardiness is a resilience factor in a person that has an impact on health and can improve performance even in stressful conditions [2]. Having a hardiness personality can enable individuals to protect themselves from stress by changing perceptions, implementing effective coping strategies so they can get out of stressful situations. To be able to face challenges from outside or inside, a former drug addict must have a strong and tough personality. If someone has a high level of hardiness can increase courage, motivation from social support so that individuals can get out from trouble.

With such strong influence of the drug needed a strong personality within the individual to cope. Personality hardiness is required when a person facing a difficult situation [2].

Many research has been done on individuals who experienced life in high pressure conditions such as firefighters [3][4], police officers [5][6], individuals who experience disability, ADHD, marriage [7][8], basketball players [9], bus drivers [10], army [11], managers [12][13], immigrant [14], nurses [15][16], drug users [17], student [18], women [19], teacher [20]. The results showed, individuals who have the attitude of hardiness will be stronger to face the problem and make every effort to resolve it.

Hardiness has a negative relationship with drug users [17]. Based on urine tests showed negative results with hardiness in drug users.

If a person has a personality that is hardiness of an individual will not be vulnerable to stress [21]. The characteristics of individuals who have a hardiness personality are self-control. Individuals who have self-control will tend to believe in the abilities they have and can manage their lives. A drug addict who has hardiness certainly will not be easily tempted to go back to using drugs [21]. Having self-control means that the individual is free from powerlessness to control the situation and to deal with conflict situations [22].

Based on the explanation above, the question in this study is what variables can increase the hardness of drug users in their efforts to escape drug bondage.
Many articles mention that the reason someone uses drugs is caused by psychological factors including feelings of loneliness. According to Peplau and Perl is a feeling of being disadvantaged and unsatisfied due to the gap between the desired social relationships with the social relations they have. Loneliness is a manifestation of feeling unloved, unacknowledged, unbelievable or distrustful of others. A void in support can be interpreted as not having face-to-face contact with a person for quite a long time, a void in a group which means feeling not considered as part of a group or community environment (Caicopo).

This study predicts loneliness has a negative influence to hardiness on the former users using social support as a moderator. Social support can protect a person from the effects of stress [23]. Based on research, social support has an important effect on stressors which can sometimes be as moderation or as a buffer against pressure [24]. There are several reasons that support social support for violence. The first is that individuals who have the nature of hardiness use commitment and are involved in life, for example family, friends, and social activities so that individuals can develop social networks that will help these individuals when they need support. In addition, individuals who have hardy traits generally have socially attractive traits so that it is easy for them to get support [21].

But what happened to drug users? One of the reasons of a drug user is because they feel lonely. The condition of a former drug users often feel neglected by family and community members. Loneliness can increase negative behavior in individuals who experience it, the individual will withdraw from the environment, depression, and delinquency, failure in academic and using illegal drugs [25]. Research showed low social support experienced by cancer patients affecting an increasing feeling of loneliness and hopeless [26]. Instead of hardiness personality also can be owned by their high social support. With the social support, individuals will be able to gain motivation and increase courage, therefore, individuals who have an attitude of hardiness will correlate negatively with the use of illicit drugs [27], in contrast to individuals who feel their dissatisfaction with the social environment can lead to behavior negative where one of them as using illicit drugs [28]. Loneliness has a negative relationship with social support while in a meta analytic Eshelman show all dimensions of hardiness that are commitment, control and challenge showed strong correlation with hardiness [29]. Therefore, in this study predicted loneliness will affect the high and low hardiness moderated by high or low social support by the individual.

Besides Loneliness, spirituality is also predicted to impact on the level of individual hardiness. In search of previous studies, high spirituality can have a positive impact on a person's positive behavior. Spirituality can reduce stress and develop one's personality to be better and stronger. Spirituality has a significant effect to the hardiness of 450 suicidal ideation with substance abuse [30]. Spirituality can present a sense of hope in extremely despairing situation, developing a sense of affection between individuals, be a source of contentment and alleviating stress [31]. The same as hardiness psychologist believe that spirituality play an essential role in developing positive coping style against stressful life event. Hardiness also spiritual as it establish courage and motivation to find the meaning of life [32]. The main difference between hardiness and spirituality is the source and direction. In spirituality the source from supernatural and usually leads to divinity (God) in contrast the source and direction of hardiness is the person inherent [33]. From the above explanation, the researchers want to reexamine how the influence of the spirituality of the individual hardiness. Hardiness which get the resource from internal and the internal get the resource from the spirituality which is the most powerful source. In addition, research into the influence of spirituality on hardiness is still very limited many drug addicts recovery process that uses a spiritual approach, therefore, this study is important and interesting to do.
2 Methods

The research sample using 112 former addicts drug who are undergoing rehabilitation program, which is in a rehabilitation center, either by using methadone or non-methadone therapy, which uses specific rehabilitation programs that are nonmedical encountered in Social Home of Parmadi Putra, Department Social Khusnul Hotimah, social institutions in Cisauk Indonesia. The economic conditions of the research subjects were classified in the middle to lower economic category, with daily work as a street musician. The subjects of the research has been in a rehabilitation center for 2 to 6 months and has been given the treatments of rehabilitation to begin to recover.

This study uses a mix method, namely quantitative and qualitative. When the process of completing the questionnaire, researchers are trying to dig deeper and determine whether the subjects understand the questions and provide appropriate answers to himself as well as overseeing the completion of the questionnaire. Some of the conditions of the subject is that there is a subject that cannot be read, so researcher read the questioner. The duration of the completion of the questionnaire is very varied, depending on the condition of the subjects. This questionnaire completion process takes 6 months.

Hardiness consists of three dimensions namely commitment, control and challenge. The scale of the hardness of this research is to use a scale of Barton, which initially scale (dispositional resilience scale-DRS) consists of 45 items, and then revised to 30 items and then became 15 items [34].

Measuring instrument used to measure loneliness in this research is the UCLA Loneliness Scale (Version 3), proposed by Daniel W. Russell. The scale is widely used in research on loneliness in adults [35]. This scale consists of three dimensions, namely isolation from the others, looking at their relationships with others become less meaningful, supportive, and close as they want, as well as the social relationships that are too low, which does not like people in general [35].

Measurement of social support in this study will use a measuring tool, because its dimensions are more complete. Sarafino also add network dimension into measuring social support [36].

Spiritual in the study was measured using a measuring instrument that is Daily Spiritual Experience Scale (DSES) consisting of 16 items, therein is to express feelings of admiration, gratitude, feel their connectedness to God and compassion towards God and fellow human beings. In addition, the measuring instrument also measures the feeling of peace that is felt by individuals against God. DSES is already widely used, mainly for investigating the changes experienced by the individual spiritual experiences in his life. Additionally, DSES can be used in counseling, determining treatments for addicts, social sciences and others. This instrument has been translated into 40 languages, are used by 200 researchers and has been cited by the 500 papers that have been published [37].

The technique of collecting data from the four types of scales used above is to use a Likert scale models. The subjects were given four options for responding, namely: Very Rare (SJ), Rare (J), Frequently (S), and Very Often (SS). Very Rare (SJ) rated 1, Rare (J) is rated 2, Frequently (S) is rated 3, and Very Often (SS) is rated 4.

The sampling method in this study is nonprobability sampling, where sampling is done by using purposive, a sampling technique in which every member of the population does not have the same opportunity [38]. The total population of this research were 200 drug addicts who are undergoing the process of recovery / rehabilitation, but samples of this research is just as much as 112 ex-addicts.
The reason why not all be able to fill out a questionnaire due to the condition of the patient's rehabilitation. Drugs have ruined neural network brains of addicts, therefore the researcher only use the patient is recovering and could understand the statements contained in the questionnaire.

Test instruments performed by using confirmatory factor analysis (CFA). Data analysis was performed using the statistical method in order to answer the research question, whether there is significant influence of the independent variable on the dependent variable, or whether the effect of the independent variable mediated (moderator) by social support or not. Therefore, the analytical techniques will be used to test the structural relationships between these four variables are SEM analysis techniques with the support of LISREL 8.8.

3 Result

Construct Validity Test

In this section the authors test the construct validity of each variable in this study, namely hardiness, spiritual, loneliness, and social support. The results will be described one by one as follows.

1) Hardiness

In the hardiness construct there are 15 items. The validity test results for the hardiness construct are as follows.

Based on Figure 1 above, it appears that after a modification to the model, a fit model is obtained (p> 0.05). However, there are still several items that must be dropped, because there are items with negative coefficients and t < 1.96. The items that need to
be dropped are 3, 4, 8, 11, 13, 14. While the rest of the other items are declared valid. These valid items will be used to calculate the score factor for the hardiness variable.

2) Spiritual

Spiritual constructs have 16 items used to measure them. The results of the construct validity test can be seen in the following figure.

![Spiritual Constructs](image)

Based on the picture above it can be seen that the model is declared fit with a chi-square value of 105.13 (p> 0.05). All items are declared valid (t> 1.96), thus none of the items in the spiritual construct are dropped.

3) Loneliness

The loneliness construct has 28 items used to measure it. The validity test results can be seen as follows.
Based on the picture above, the model is declared fit with a Chi-square value of 302, 29 (p > 0.05). However, there are several items that need to be dropped, namely items 6, 11, 12, 17, 18, 23. These items will not be used when calculating the score factor.

4) Social Support

Social support has 32 items to measure the construct. The results can be seen as follows.
Based on the picture above, the unidimensional model of social support is declared fit with a chi-square value of 413.33 (p> 0.05). But there are several items that need to be dropped, namely items 4, 5, 6, 13, 14, 15, 16, 22, 27, 28, 29, 30, 32. These items will not be used when calculating the score factor.

At this stage, we examined the structural relationship between the four variables above, while the results can be seen as follows:
Based on the chi-square value in the above model may be seen that the model structurally stating that social support acts as mediator variables on the influence of spirituality and loneliness to variable hardiness declared fit by chi-square value of 3.83 ($p>0.05$). The variables of social support has a regression coefficient of 0.36 ($t>1.96$) for the effect on hardiness. The influence of social support significantly to hardiness. Then the spiritual variables significantly influence social support with regression coefficient of 0.48 ($t>1.96$). Spiritual variables also significantly affect the hardiness variable with regression coefficient of 0.33 ($t>1.96$). But loneliness is not obtained variables significantly affect social support variables.

4 Discussion

The result shows that spirituality has a positively significant effect to the hardiness. It means that spiritual belief held by individuals in the study became a source of comfort when people are struggling (hardiness) to get out of the problem (in this case out of the bondage of drug). Spirituality is something that must be possessed by patients who have HIV positive caused by the use of drugs by injection [39]. The tradition of belief on religion and spirituality, it can have an impact on the former users are facilitated by the spirit of a man as a servant of God (surrender to God) and the belief that God would help the people to solve the problem so that the former user will feel calm and get comfort when being against illness in this case is the refrain to get out of the bondage of drugs [40] [41]. This is because the former users get the power of spirituality possessed. Individuals will feel that the events that happened is a trial and should be accepted. Then the individual needs to be done to do is try to refrain (Control) and control their self-trying not go back using drugs and former users feel strong in the belief that God would help him.

In addition control in dimension hardiness is to assume that the unpleasant incident changed into a challenge (challenge). Spirituality is associated with the belief that the former addict give a trial because dear god. God wanted to see whether the former addict can overcome the ordeal patiently and gracefully. Because God's love with those who are patient, with this understanding, the former users have been challenged and embarrassed if surrender. Former users feel that if the patient will get the reward and can get out of trouble. In this case the spiritual
is often used in treatment interventions in the context of the recovery period. Because spiritual faith appears as a buffer to survive in a difficult situation [42]. Former users become able to get through the phase of abstinence and considers them as challenges to be overcome [37].

During rehabilitation, it is often inserted some religious activities. In that session, the former raised his spirituality. That the incident was the permission of God and God is forgiven. At the end of former users could forgive himself. Spirituality create the role of God within themselves through morality and individuals choose their own way that suits him [43]. Many previous studies support that the spiritual can increase the effect of strength (Hardiness) on the user in the process of intervention (it relates to the selfactualization of the user, spiritual understanding that he wish it was different, an understanding of himself and god. It will be differences depending on the user's own understanding of the former. An understanding in this regard cannot be separated from the envi)

The result of this study also shows that the influence of social support to the hardiness quite large at 48% compared to the spiritual. Perception owned due to the strong social bonding in this rehabilitation center. With the influence of spirituality directly to the hardiness of 33%. From the search of previous studies show that spirituality is giving significant effect to the drug former so that users can get out of the bondage of drugs because there are social ties of the environment (social bounding) [44]. These results indicate the considerable social support perceived by the user in the rehabilitation of the former, ranging from emotional support, esteem support, information and support instrument. Results of previous studies showing that social support is also a buffering effect of hardiness. With the social support, individuals become more confident compared with the conditions of acceptance of a low social support. Based on interviews (15 October 2015) at the time of filling the questionnaire, some respondents admitted to using drugs because of insecurity. The drugs can increase confidence when singing in the streets. In the rehabilitation center was also given music arts activities, (provided the band), so that former drug users who have musical talent may be distributed, then the former rehabilitation center also facilitates the user to perform at the big events. This clearly facilitates the user to practice the former so as to increase confidence. With that there is growing attitude of his former self in the user hardiness. Former users learn to overcome obstacles in himself with the help of the support provided.

In his theory of social support, the buffering effect of social support [36]. This effect functions in the process of cognitive appraisal someone who has a level of social support is high then he will address the situation full of stress that with more quiet (demeanor hardiness), it is because people think that he is not alone, there are friends who will be ready helpful and comforting when individuals in a state of distress and respect his opinion. Therefore, the former user can meet its needs, that the stressful situations was considered not heavy. The place occupied rehabilitation now is the right place for former users. A rehabilitation center can provide solutions and advice to problems faced by former users.

There are two theories on when someone gets the support that is receiving assistance (perceived support) and feel the support (perceived support). Perceived support is a relief felt by the individual at the time of receiving assistance, while the (perceived support) is the support received but not necessarily required [36]. In this study suspected some former users feel the support provided. Especially the impact of the support provided by the rehab center can reasonably be perceived. Based on the recognition of some former users say that feels better when it is in a rehabilitation center. Former users feel much given the skills of even the desire to convey to her friends outside to do better again. Former users feel sorry for what to do first and hope to not repeat it.
Hardiness third attitude is commitment. From the results also shows social support affect the high commitment of former users. Commitment means different from alienation, when exusers feel alone and there is no support, then there is a possibility of ex-users are not strong in the face of the situation experienced, especially during stressful situations, but different result when a man being committed, the former user will not run of the problem instead he will face the problem by involving the people around him, looking for help with how to develop a friendship with her friends and go out. It automatically can help when experiencing a difficult situation. Former users to engage in activities and many friends in the rehabilitation center. The atmosphere is very supportive of a process that is quite appropriate and conducive to former users can forget about medicine.

Unfortunately in this study, loneliness has a negative effect on the hardiness and social support, but not significant. Loneliness be highly subjective. This may be due to quite high social support perceived by former users. In addition, most of the sample were generally a bummer, street children, and builder. Feelings of loneliness may rarely experience, because a lot of people hanging around and they have long been trained to fend for themselves. Another argument for this result is, in Maslow's theory on the subject is still trying to meet the basic needs. How to survive in the through life, so maybe they are already familiar with these conditions. The conditions actually makes their own personality hardiness. Hardiness it will be owned by the individual if from the beginning of life is already faced many ordeals [45]. In addition to the lively street scenes, former users preoccupied mind how they can survive, namely earn money to make ends meet. According to Maslow, a person will not go up to the previous stage before the underlying needs are met. Maslow's theory in this case can be used in responding to cases in this study. That ex-users in rehabilitation centers have not really focus on thought about the need to be appreciated and loved (stage two and stage three in Maslow's theory). Because exusers commonly are street people, have low economic level which still concentrating on their basic needs are food and drink, clothing and others. While Loneliness is an unmet demand at level three on the dimensions of Maslow. Hence the possibility of things that cause why loneliness effect but not significant to hardiness former drug users in rehabilitation centers where research is conducted.

References


Relationship Parenting Style and Self-Regulated Learning toward The Ability of Al-Quran Literation in Muslim Adolescents

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Abstract: Indonesia is the largest Muslim country in the world with a Muslim population of 201 million. Every Muslim is obliged to read and understand the Al-Quran as a way of life. However, the number of Indonesian Muslims who are still illiterate in the Al-Quran is fairly high, reaching 65% or around 135 million people. Various methods are used by the government to reduce the high number of illiteracy of the Al-Quran. One way is to include reading and writing lessons in the Al-Quran in the local content curriculum. However, the program was deemed not effective enough due to the lack of time provided in learning. Based on the results of interviews with several teachers of Islamic studies in schools, the low literacy of the Al-Quran on students is caused by internal factors namely, lack of motivation to learn and poor time management and external factors namely, lack of guidance from parents to learn the Al-Quran. In an effort to improve the ability of Al-Quran literacy in Muslim adolescents, researchers focus research on the external factors represented by parenting style and internal factors, represented by self-regulated learning. This study aims to clarify the relationship between parenting style with the ability of newspaper literacy and the influence of self-regulated learning in improving the ability of Al-Quran literacy in Muslim adolescents. Data collection and processing in this study uses a quantitative method with the correlation test and multiple regression tests. The results in this study indicate that parenting does not correlate with the ability of the Al-Quran literacy in Muslim adolescents. Meanwhile, self-regulated learning has a correlation with the ability of the Al-Quran literacy in Muslim adolescents.
Keywords: Parenting-Style, Self-Regulated Learning, Al-Quran, Literacy, Islamic Psychology.

1 INTRODUCTION

Indonesia was the most Muslim population in the world. About 85% of Indonesian population or 201 million people of Indonesian were Muslim [1]. Although Indonesia holds the title as the country with the most of Muslims in the world, did not automatically make Indonesian Muslim population free from illiteracy of the Al-Quran. As the largest Muslim country in the world, the illiteracy rate of Al-Quran letters was still relatively high. Based on the results of a study by Al-Quran Science Institute (PTIIQ) in 2013, as many 65% of Muslims in Indonesia were illiterate in the Al-Quran, 35% of them could read the Al-Quran but only 20% could read the Al-Quran well [2]. The facts above was caused the level of illiteracy of the Al-Quran to Muslims in Indonesia very high, more than 50% or about 134 million Muslim population were illiterate in the Al-Quran and only 41 million Muslims could read the Al-Quran well.

Reviewing the Muslim situation in Malaysia as the second most populous Muslim population in Southeast Asia reaches 19 million out of a total of 32 million Malaysians, based on research conducted by [4] Malaysia had national program was formed to eradicate illiteracy of the Al-Quran since 2004, which was initiated directly by former Malaysian fifth minister, Tun Abdullah bin Haji Ahmad Badawi, named J-QAF. As national program, J-QAF considered capable and effective in increasing the literacy of Al-Quran in Malaysian Muslim communities.

The Malaysian government believed by learning the Al-Quran, every Muslim would be able to improve the moral and religious values of Muslim communities and Malaysia proved it through research conducted by [5] that was ranked 1st of the most Islamic countries had implemented the most Islamic values in the world among the OIC member countries.

In the research conducted by [5], Indonesia was ranked 27th Islamic countries had implemented the most Islamic values in the world among the OIC member countries.

In a study conducted by [6] said that there was a positive relationship between the beliefs of a Muslim in the Al-Quran with the attitude they did. Thus, it can be concluded that the better a Muslim was in reading the Al-Quran, the better his religiosity would be. It caused he was able to live in accordance with the values contained in the Al-Quran. Researchers suspect,
the low position of Indonesia in the implementation of Islamic values with other Islamic majority countries was one of the contributing factors, namely, the high level of illiteracy of the Al-Quran in Indonesia.

The population of adolescents in Indonesia was growing rapidly. Based on data from the Badan Pusat Statistik in 2010, 37% of Indonesian population aged under 20 years, which means that the population of Indonesian youth was the most. Youth generation was also the next generation who would take over the role of the previous generation in various fields of development in Indonesia. When juxtaposed with demographic data of Indonesian population, which was predominantly Muslim, Indonesian Muslim adolescents had an important role to play in building Indonesia in accordance with Islamic values.

Based on observations and interviews conducted by researchers with several religious teachers in high schools, approximately 30% of students were unable to read the Al-Quran or did not knew the hijaiyah letters and the punctuation marks, 50% of them were able to read the Al-Quran but did not pay attention to recitation laws and 20% of students were able to read the Al-Quran properly and correctly [7]. The low literacy skills of the Al-Quran in adolescent students were caused by external and internal factors. External factors include, lack of parental attention in guiding learning or reminding them to read the Al-Quran, the environment of adolescents living and socializing and economic status which results in limited learning facilities obtained. Meanwhile, internal factors faced by adolescents, those are, lack of interest in reading, difficulty in taking the time to learn Al-Quran literacy and the low motivation to learn Al-Quran literacy.

In an effort to improve the literacy skills of the Al-Quran in Muslim adolescents, researchers focused on external factor represented by parenting style and internal factor represented by self regulated learning. In a study by [8], the role of parents was one of the factors that could support the compatibility of learning outcomes with learning that children receive from school. Father and mother had an important role in the growth and development of a child [9]. Not only growth and development in children, parents were also an important source of religious influence [10]. The warmth of parenting could be a bridge between parental religiosity and the religiosity of adolescents [11]. Therefore, parenting style also determines the conveyance of parents' religiosity to their children.

Besides that, Paris and Newman in [12] said that the more children grow up, the better their self-regulation to do their work. Self regulation in adolescents would help them in learning problems by creating the best atmosphere and learning methods those were in accordance with their personality. Self-regulated learning was needed by Muslim adolescents in
addition to determine and manage independent learning as well as to increase self-awareness of the importance of learning Al-Quran literacy, not to get good grades at school but, to be able to read, understand the content of the Al-Quran and use it as a way of life. This should be able to increase the motivation of learning literacy of the Al-Quran in Muslim adolescents which automatically increases the ability of Al-Quran literacy.

The problem of low literacy of the Al-Quran caused many emergent amoral problems that occur in adolescent students. On a small scale, increasing literacy of the Al-Quran can reduce moral problems in adolescents and on a large scale, increasing literacy of the Al-Quran could create a religious society had implemented the Islamic values. The combination of parenting style and self-regulated learning could be a solution to improve skill of the Al-Quran literacy optimally.

2 LITERATURE REVIEW

2.1 Parenting Style

Individual at the adolescent level were in transition from childhood to adulthood. At this time, individuals increasingly want to be free and look for identity, want to try new things and were easily carried by social currents because the thinking of adolescents becomes increasingly abstract, logical and idealistic. According to [13], those were two dimensions that make up a parenting style, there were, demandingness and responsiveness. The demands referred to in this theory are the behavior of parents who shape children into integrated individuals. Such behavior, among others, requests to be independent, supervise for discipline and reprimand when children were not obedient [14]. In other terms, Baumrind calls demandingness with behavioral control.

Then, responsiveness was the extent to which parents cultivate individuality and self-affirmation of children by supporting independence, agreeing to requests, providing warmth and logical reasons [15]. In other terms, Baumrind calls responsiveness with psychological control or psychological control. Furthermore, in this study used the word control and warmth. Baumrind uses control and warmth to identify parenting in three types, they were, authoritative, authoritarian and permissive.
Although teaching Al-Quran literacy could be done anywhere, anytime and by anyone, but families, especially parents, were an important part of the ongoing education process. Parents must provide parenting, teaching and guidance to their children starting from infants, then grow into children, develop into adolescents and grow up until they were ready to live independently.

In line with the Islamic view, Allah says in Qs. At-Tahrim (66) verse 6 "O you who believe, protect yourself and your family from the fires of hell whose fuel is man and stone ..." and Hadith Bukhori No. History. 1296 "Every baby born in a state of pure nature. It was his parents who formed him into Jews, Christians or Majusians. "HR. Bukhari. It could be concluded that parents were responsible for each child's behavior and mindset.

In adolescence, an individual was still under the care of his parents. When the Al-Quran literacy learning system in schools was limited by minimal time, collaboration with parents (parenting) at home becomes one of the solutions that would have a positive influence on Al-Quran literacy for Muslim adolescents.

2.2 Self-Regulated Learning

Self-regulated learning was a learning process in which students direct themselves in transforming their mental abilities into academic skills. According to [16], self-regulated learning was an active and constructive process in which learners set goals for their learning then monitor, regulate, and control their cognitions, motivations, and behaviours.

The metacognitive dimension is students' knowledge of tactics in learning and their tendency to develop strategic planning when facing learning tasks. Cognitive processing includes automated processes related to attention, information storage, and implementation of tactics, for example focusing attention, regulation, and elaboration Meloy (2009) in [17]. Specifically, the types of strategies include the strategy of rehearsal, elaboration, organization, and the search for help from others and regulating the environmental utilization [18].

The dimensions of motivation are activities that are full of goals in starting, managing or increasing the willingness to start, prepare for the next task or complete certain activity tasks or according to purpose. An overview of student motivation in self-regulated learning consisting of self-efficacy, attribution, and task value Meloy (2009) in [19].

The strategy for regulating behavior is an individuals attempt to control their own visible behavior. Even so, individuals could observe, monitor, try to
control and regulate it and as in general, these activities could be considered as self- regulatory for individuals. Behavioral regulation includes effort regulation, time and study environment and help- seeking.

According to Albert Bandura on social learning theory, a person can learn by observing the actions of others. Means, parents who have a good understanding and ability about the literacy of the Al- Quran, so children tend to grow into a figure that was similar to observe the attitudes of their parents.

In the theory it is also mentioned that in shaping behavior, humans interact reciprocally on three things namely, behavior, environment and cognitive or behavior. All three interact and act as determinants and causes of one another [20]. Based on reciprocal theories of determination, it can be concluded that the literacy ability of the Al-Quran in Muslim adolescents was not only influenced by personal (cognitive) but also by environmental and behavioral factors. One of the environmental factors was parenting and behavioral factors were behaviors that support the improvement of the ability of the literacy of the Al- Quran such as taking notes and repeating lessons.

2.3 Al-Quran Literacy

[21] defines the term literacy as the ability to read and write, more profound literacy is not only a matter of written language skills but further oral communication of literacy was the ability to interpret and evaluate critically. Meanwhile, according to [22] literacy, namely, proficiency in language both in writing and verbally. In depth literacy could be interpreted as the ability to draw conclusions and think logically.

From this definition, it could be concluded that literacy is an activity more than just reading and writing. Furthermore, literacy could be interpreted as the ability to interpret, draw conclusions and think logically. However, in this study the meaning of literacy used in research is being able to read and recognize writing.

Al-Quran literacy is the ability to read and write letters in the Arabic-speaking Al-Quran. Furthermore, not only reading and writing, but can interpret and understand logically the contents of the Al-Quran verse. In this study, the meaning of Al-Quran literacy was limited only to the ability to read the Al- Quran.

There are four levels to understand the reading of the Al-Quran perfectly,

1. The basic level which consists of being able to recognize all letters of hijaiyah (Arabic letter), being able to distinguish punctuation marks and being able to pronounce hijaiyah letters correctly.
2. The second level is, the intermediate level which consists of being able to read a combination of hijaiyah letters with different punctuation marks and being able to distinguish signs for stop and forbidden signs to stop.

3. The third level is the middle level which consists of being able to know the letters that must be read long and short and able to understand the laws of Tajweed.

4. The last level is the level of recitations which consists of being able to read the Al-Quran using songs or naghom [23].

2.4 Adolescents Phase

The term adolescence or teenager comes from the Latin word adolescere. In the Oxford dictionary, Adolescere means growing to maturity [24]. A broader definition of adolescence, that is, includes mental, emotional, social and physical maturity. According to Piaget in [25] adolescents were defined as individuals who have been able to integrate with society and are already on the same level as adults. At this time there will be many changes, especially physical and intellectual changes that were increasingly mature and have distinctive ways of thinking.

Diane E. Papalia and Gabriela Martorell in [26] stated that adolescence began to occur at the age of 11 years to 19 or 20 years, while the World Health Organization (WHO) determined the age of adolescents ranged from 10-19 years (WHO). According to [27] early adolescence is at the age of 10 or 12 years up to 18 to 22 years.

According Piaget's cognitive development theory, adolescents enter the formal operational phase, when individuals begin to be able to think more abstractly, idealistically, and logically than childhood [27]. Teens who reach the formal operational phase will be able to think abstractly; possibilities that will occur, resolve problems flexibly, and test hypotheses. Other advances experienced by adolescents were vocabulary and the ability to take a perspective on social perspective.

In adolescence, peers have the biggest influence on a teenager's social development. Peer friendship was increasingly tight, stable and supportive in adolescence, especially in adolescent girls. According to Bandura's social learning theory, adolescents learn about behavior and accept social norms from peers and reinforcement from peers towards behaviors that teens display. These social norms and teenagers' perceptions of norms provide guidelines for adolescents in making decisions, what behaviors they should or should not do.

Adolescence is a productive period both in learning and other physical activities. Therefore, maximizing their cognitive with guidance from parents
and good self-regulated learning was expected to be able to improve the literacy ability of the Al-Quran in Muslim adolescents.

3 METHODS

This study uses a quantitative approach with non-experimental methods. Respondents in this study were 160 Muslim adolescent students (age between 15-18 years) from various schools background, including public and islamic school. Among them, 42.5% were studying in high school (SMA), 6.9% were studying in islamic high school, 23.1% were studying in vocational school.

The selection of respondents used convenience sampling techniques defined by choosing respondents based on what researchers could reach. Respondents criteria are: 1) Muslim 2) Age 15-18 years

In this study, there were three instruments used they were;

1) Self-Regulated Learning Questionnaire
   Self-Regulated Learning questionnaire consist of 28 items total. 14 items that measured metacognitive, 8 items that measured motivation and 6 items that measured behavior. This overall self-regulated learning questionnaire has a validity coefficient of 0.930 and a reliability coefficient of 0.932.

2) Self-Regulated Learning Questionnaire Parenting style questionnaire totaling 16 items. The questionnaire consisted of 7 items that measured parental control parenting and 9 items that measured warm parenting. The parenting questionnaire as a whole has a validity coefficient of 0.968 and a reliability coefficient of 0.918

3) Al-Quran Literation Questionnaire
   Al-Quran Literation Questionnaire totaling 18 items. The questionnaire consisted of 5 items that measured at the basic level, 4 items that measured at the intermediate level, 6 items that measured at the advanced level and 3 items that measured at the reclining level. The Koran literacy questionnaire as a whole has a validity coefficient of 0.977 and a reliability coefficient of 0.961.

4 RESULT

The following was the result of descriptive statistical analysis of research variables.
Fig 1. Descriptive Statistical Analysis of Variables

The results of the analysis above show that, in the parenting style-control variable, respondents as a whole have a score range of 10, that was, from a minimum score of 15 to maximum score of 25. The average control score was 20.35, the middle score (median) was 20, and the most appearing score (mode) was 19. Estimated average deviation of the respondent's score from the average score (standard deviation) of control is 2.51.

Then, in the parenting style-warmth variable, respondents as a whole have a score range of 20, that was, from a minimum score of 14 to maximum score of 34. The average warmth score is 25.9 the middle score was 26, and the most appearing score was 27. Estimated average deviation of the respondent's score from the standard deviation of control is 3.12.

In the Al-Quran Literacy variable, respondents as a whole have a score range of 12, that was, from a minimum score of 4 to maximum score of 16. The average control score was 11.16, the middle score was 12, and the most appearing score was 88. Estimated average deviation of the respondent's score from the standard deviation of control was 2.94.

Meanwhile, on the self-regulated learning variable, respondents as a whole had a score range of 49, that was, from a minimum score of 71 to maximum score of 120. The average control score was 95.72, the middle score was 95, and the most appearing score was 13. Estimated average deviation of the respondent's score from the standard deviation of control was 10.89.
Then, the result of data statistical analysis of research variables.

![Fig 2. Correlation Analysis Result](image)

Based on the results of the correlation test, as shown in the table above, it was known that the parenting style control variable was not proven to be able to predict the improvement of the ability of Al-Quran literacy significantly because of sig. = 0.240 (p > 0.05). That was, the high level of literacy competence of Muslim adolescents was not influenced by the parenting style control of the parents.

Likewise, for the variables of parenting style warmth also have not been proven to predict a significant increase in Al-Quran literacy abilities because of sig. = 0.177 (p > 0.05). That was, the high level of literacy competence of Muslim adolescents was not influenced by the parenting style warmth of the parents.

Meanwhile, self-regulated learning variable can be proven to predict the improvement of Al-Quran literacy ability significantly because of sig. = 0.032 (p > 0.05).
5 CONCLUSION

Based on the results of data analysis in this study, it can be concluded that there was no correlation between parenting parents the control dimension and the literacy ability of the Al-Quran significantly. This means that the high results of Al-Quran literacy competencies in Muslim adolescents were not correlated by parenting style control.

There was no correlation between parenting parents in the warmth dimension and the literacy ability of the Al-Quran significantly. That was, the high and low results of Muslim adolescents literacy competencies were not correlated by parenting style warmth for parents.

There was a positive correlation between self-regulated learning and the literacy skills of the Al-Quran significantly. This means that the high level of Muslim adolescents literacy competency results were correlated by self-regulated learning in Muslim adolescent.

6 DISCUSSION

Based on the results of data analysis in this study, it showed that there was no correlation between parenting style both control and warmth dimension toward literacy skills in adolescence. Adolescents were in a period of transition from the age of children to early adulthood. At this time, adolescent independence was increasing (Santrock, 2007). Families in this case were parents play the role of an adolescent who takes a role in making decisions. In the context of this research, parents control and warmth were no longer a focus for adolescents to learn Al-Quran literacy. They chooses the things were more representative of his interests.

On the other hand, there will be increase interaction outside family environment between adolescent an peers in adolescence phase. Peers are considered to be able to give references to their identity. It is also one of the factors that does not correlate parenting style with the Al-Quran literacy skills because adolescents tend to see the environment of their peers and imitate the same thing both positive and negative.

In this study, the high and low Al-Quran literacy is also influenced by the environment outside the home, that is, the social environment or peers. Whereas, based on the results of data analysis in this study indicate that there is a positive relationship and influence between self-regulated learning and the Al-Quran literacy in adolescents. This is in accordance with what was said by
Paris and Newman in Zimmerman (1990), that is, the more children grow up, the better their awareness to do the work from school is not just to complete obligations but to understand the purpose of the task.

The results of the data analysis test also show that among the three dimensions in self-regulated learning, only the behavioral dimensions that influence the Al-Quran literacy abilities of Muslim adolescents. The behavioral dimension consists of effort regulation, meaning that the teenager makes more effort so that the learning goals can be achieved. Time study environment, means to set the time and place by making a schedule to facilitate the learning process and finally, Help seeking means, trying to get help from peers, teachers and adults to In this study, the behavior of self-regulated learning influences the Al-Quran literacy by obtaining additional Al-Quran literacy outside of school lessons or studying with peers.

Based on the results of data analysis, it was shown that the variables of parenting were not proven to correlate with the ability to recite the Al-Quran in Muslim adolescents. In the next study, the researchers suggested using a mediation model on variable parenting, self-regulated learning and Qur'anic literacy. Self-regulated learning is the link between parenting and Al-Quran literacy in order to be correlated. In addition, further research is also expected to be able to use other subjects, for example, in children. Parental care for children is more likely to have an effect.

Based on the results of this study, researchers also gave advice to parents. In adolescence, parents must compete to grab the attention of children from peers so that negative influences from outside the family environment can be reduced. The teenage phase becomes the end of parental intervention in the lives of teenagers before the teenager can live independently by applying certain principles and ideologies. Therefore, planting Islamic values logically can be done in the adolescent phase because of the thinking that has developed.

In the next study, researchers also hoped to use other research methods such as qualitative or mixed methods in order to get different perspectives in looking at the effects of parenting, self-regulated learning and parenting. The researcher realizes that this study has several limitations including the distribution of parenting variables in two dimensions namely, control and warmth so that the type of parenting, authoritative, authoritarian and permissive is less to be explored for its role in relation to Al-Quran literacy. Researchers hope that in the next study, parenting style with Al-Quran literacy can be seen from the point of view of parenting type so that the type of parenting that has the most influence on Al-Quran literacy can be found. In the adolescent phase has diminished so that in the results of this study,
parenting style do not have a correlation with the Al-Quran Literacy. Therefore, further research is expected to use different subjects for parenting rather than adolescents able to achieve learning goals.

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Relationship between Self-Regulated Learning and *Muraqabah* with Academic Dishonesty of Muslim Graduate Students

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Abstract. Academic dishonesty has become a major problem in education to date. This study examines the academic dishonesty on Muslim graduate students. There are two kinds of factors encouraging graduate students to cheat: 1) the factors that can be controlled by students, such as lack of preparation before exams, fatigue, or lack of time to learn; 2) the factors that are beyond the students’ control, such as health problems, tasks or exams that are too difficult, or friends’ cheating. In self-regulated learning, students manage their learning effectively. Thus, these controllable factors of academic dishonesty are expected to be overcame by student’s improving self-regulated learning. Meanwhile, *muraqabah*, defined as awareness of God’s supervision, is predicted to help students in overcoming the uncontrollable factors of academic dishonesty. This study uses quantitative approach. The participants were Muslim graduate students. Four instruments were used in this study: self-regulated learning questionnaire, *muraqabah* questionnaire, academic dishonesty questionnaire, and social desirability scale. The data was analyzed using descriptive statistics and partial correlation analysis technique. The result of this study determines that there is a significant negative correlation between self-regulated learning and academic dishonesty of Muslim graduate students. There is no significant correlation between *muraqabah* and academic dishonesty.

Keywords: Academic dishonesty, graduate students, self-regulated learning, *muraqabah*, Islamic psychology

1. INTRODUCTION

In the world of education, academic dishonesty has long been a problem in various countries. The Center of Academic Integrity (CAI) collected data from 50,000 undergraduate students from 60 campuses and found that 70% of students had cheated, 25% cheated on a serious level on examinations, and 50% on written assignments [1]. In Indonesia, a similar survey was conducted in 2007 by the Litbang Media Group Survey of 480 adult respondents in six major cities, namely Makassar, Surabaya, Yogyakarta, Bandung, Jakarta, and Medan. The results show that 70% of them have cheated when they were in school or college [2].

On the other hand, what is increasingly concerning, is when academic dishonesty is carried out by people who have reached a high level in education. In fact, some of them were exposed when the culprit had held an important position in college. For example, the case that happened lately, namely the disclosure of plagiarism in a dissertation owned by the chancellor of one of the famous universities in Jakarta (BBC.com, 2) [3].

Wajda-Johnston, Handal, Brawer, and Fabricatore [4] conducted research on academic dishonesty by involving 246 graduate students (master and doctoral) from various disciplines.
When given the question "Have you ever cheated during your graduate studies?", As many as 69 participants (28%) claimed to have done so. However, when given a scale containing forty specific behaviors related to academic dishonesty, different results were obtained. At each of these behaviors, the number of participants who claimed to have done it ranged from 2.5% to 55.1% of all participants.

Minarčík and Bridges [1] conducted a study of 366 participants who were graduate students majoring in Psychology. The results showed that there were 16 people who reported that they had committed academic dishonesty while undergoing graduate programs. This academic dishonesty is divided into three levels. The first level included 56% of participants who used the source without the author's permission (cheating) for the test or assignment, 13% of participants who falsified the source of the quote, and one participant who re-collected their thesis as a new work. The second level includes the act of plagiarism of information from the internet and makes it part of the writing itself, does not include sources, and collects the writings of other people who have been published, changed them a little, and collected them as personal tasks. After further interviews, 31% of the sixteen participants felt guilty for the action. However, 44% of participants intend to repeat it on another occasion.

In a study conducted by Brown [5], it was found that Business graduate students have academic cheating rates that are similar to undergraduate students known from previous studies. So far, research on academic dishonesty on graduate students is still very little.

Several previous studies revealed a number of reasons that led to academic dishonesty behavior in graduate students, including lack of preparation, tasks that were too difficult, experiencing unexpected pressure (eg health problems), having the ability and opportunity to cheat, wanting success, experiencing fatigue, or knowing there were other students cheating. There are also those who cheat because they lack the time to study, have time but do not study, assume that academic dishonesty behavior does not harm anyone, and the risk is small to be discovered [1] [5]. These reasons can actually be classified into two types, namely the factors that can be controlled and the factors that cannot be controlled by students.

The researchers presumed the controllable factors can be overcome by implementing self-regulated learning. According to Pintrich [6], self-regulated learning is a process in which learners actively set goals for their learning. Then they monitor, regulate, and control their cognition, motivation and behavior. This process is guided and limited by the goals set by the learners and the contextual features of the environment around them.

McCallister and Watkins [7] analyzed academic dishonesty that occurs in online classes based on various previous studies and combined with their experience. According to McCallister and Watkins [7], the intensity of cheating and plagiarism can be reduced by developing self-regulated learning skills of online class participants. With these skills, they will have a better understanding of the goals expected of online classes. In addition, they will worry less about their success without cheating. McCallister and Watkins [7] suggested further research on these matters. Therefore, self-regulated learning was chosen in this study as an independent variable whose correlation would be tested with academic dishonesty of graduate students.

On the other hand, regarding the uncontrollable factors of academic dishonesty, researchers presumed that students' religiosity can overcome them. Religious values teach people to distinguish between right and wrong. The extent to which an individual's level of obedience to beliefs, doctrines, and practices of religion is referred to as religiosity [8].

Several previous studies have been conducted to determine the role of religiosity in influencing learners' decisions to conduct academic dishonesty. In the study of Bloodgood,
Turnley, and Mudrack [9], it was shown that learners who attended worship more often, as an indicator of religiosity, proved to be less cheating than those who rarely attended worship. Storch and Storch [10] also found a negative correlation between non-organizational religiosity and intrinsic religiosity with academic dishonesty. Non-organizational religiosity is defined as the amount of time a person spends doing personal worship practices, such as praying. Intrinsic religiosity is how well one integrates their religious beliefs into life.

Nelson, James, Miles, Morrell, and Sledge [11] found that religiosity predicts a decline in cheating behavior carried out by millennial generation students. In addition, religiosity also predicts student attitudes towards academic dishonesty. Those with high religiosity tend to have a negative attitude towards cheating behavior. Meanwhile, in Indonesia, Jena and Sihotang [12] found a number of students who had never committed academic dishonesty for several reasons, including fear of sinning and wanting to commit to religious beliefs. These studies prove that adherence to religious values or religiosity can hinder learners from doing academic dishonesty.

However, there are also different findings. Jurdii, Hage, and Chow [13] examined a number of variables suspected of academic dishonesty factors in student samples in Canada. One of them is the level of religious feeling. The results show no correlation between religious feeling and academic dishonesty.

Hadjjar [14] examines the relationship between religiosity, which consists of religious beliefs and religious behavior, with academic cheating on students in Indonesia. From the study it was found that both religious beliefs and religious behavior had no influence on academic dishonesty. That is, in these two studies, the level of religiosity one cannot help in preventing academic dishonesty.

These findings indicate that empirical evidence regarding the effect of religiosity to academic dishonesty has not been consistent. Someone with high religiosity will not always avoid cheating. In fact, the teachings of any religion oppose the form of dishonesty. The inconsistencies that occur in the results of the study can be caused of religiosity is a large construct. There are various parts that build a person's religiosity.

So, the question is which part of the teachings of religion plays the most central role in preventing someone from acting dishonestly? Different from general moral studies, the implementation of religious teachings is believed to be a form of obedience to God. Religious believers believe that their submission to religious values is an order from Almighty God. In fact, believers believe in the consequences they will receive if they violate religious values. In Islam, there is the threat of torment of hell for those who sin, which is to do acts that are prohibited by religion. Muslims also believe that their behavior is always under God's supervision. In the Qur'an, Allah SWT's supervision of humans is explained in a number of His words, including:

\[
\text{إِنَّ اللَّهَ كَانَ عَلَيْنَكُمْ رَبًّا مَّلِئًا}
\]

"... Surely Allah always safeguards and watches over you." (Surah An-Nisa, 4: 1).

This passage of the verse explains that God Almighty always oversees humanity. Not only acts, but also a whisper in the heart. In another verse, Allah SWT says,

\[
	ext{وَقَدْ خَلَقَنَا الأَهْدَسَنَ وَعَرَفْنَاهُ مَا نَوَّاهُ يَدَ خَلَقَهُمْ وَهُمْ أَفْرِزُ}
\]

"... The heavens and the earth were created with which He overlaid them, and the earth was a fluid." (Sura Ash-Shu'ara', 26: 30).
"And verily We created man and know what his heart has whispered, and We are nearer to him than his veins." (Surah Qaf, 50:16).

In the Tafsir Ibn Katsir, the verse intends to explain that the knowledge of Allah SWT covers all affairs until Allah SWT knows that whispered by the human heart, both good and bad. Meanwhile, the fragmentation of "We are closer to him than his veins" is interpreted as the angels of Allah SWT which is closer to man than his veins. In the next paragraph, Surah Qaf, 50: 17 mentions that two angels assigned to record human deeds. These verses are part of the Qur'an verse that convey to man that they are always under the control of Allah SWT, from deeds to the heart. Thus, according to Muslim beliefs, humans cannot hide anything from Allah SWT.

In Islam, this belief is known as muraqabah. Al- Qusyairy [15] states that people who are consistent with muraqabah are those who always watch over themselves because they feel they are always watched by Allah SWT. Thus, they always keep themselves in accordance with the laws of Allah SWT. Imam Ghazali [16] mentions the existence of three types of muraqabah. One of them is muraqabah in avoiding immorality. Academic dishonesty is included because it is a form of dishonesty that is opposed by Islamic teachings. With high muraqabah, students should consider many times before deciding to engage in academic dishonesty, especially if they are Muslims. So, muraqabah is chosen as the second independent variable. The combination of self-regulated learning and belief in God's supervision of Muslim graduate students has the potential to address these academic dishonesty problems optimally.

Based on the introduction above, the hypothesis of this study are:
1. Self-regulated learning will be negatively correlated with academic dishonesty of Muslim graduate students.
2. Muraqabah will be negatively correlated with academic dishonesty of Muslim graduate students.

2. LITERATUR REVIEW

2.1 Academic Dishonesty

The University of Sydney, on its official website [17] defines academic dishonesty as a dishonest act carried out by students to gain academic benefits, including helping others to carry out these actions. Northern Illinois University, on its website regarding the academic integrity tutorial (https://www.niu.edu/academic-integrity) [18], mentions academic dishonesty as a dishonest act regarding academic activities in the academic environment whether intentional or not. According to the university, there are two main keys in identifying academic dishonesty, namely practices that are not permitted and undue use of the work of others to do academic assignments.

In this study, the academic dishonesty of graduate students studied consisted of five types. They are:
1. Bribery or negative persuasion to lecturers, defined by trying to get academic benefits by doing unjustified persuasion to lecturers, bribing, threatening, or utilizing kinship relationships. It is exemplified by the behavior of giving gifts to lecturers to get good grades.
2. Plagiarism, divided into two types, namely plagiarism of self-owned works (self-plagiarism) and plagiarism of the work of others.
3. Falsification, defined by making up or changing a document, data, or information to get
4. Cheating during exams, appears in the behavior of opening lecture notes and using smartphones to answer closed book exams.
5. Joint cheating, exemplified by cooperation that is not permitted, both in the execution of individual assignments and examinations.

2.2 Self-Regulated Learning

This concept is rooted in Albert Bandura’s notion of self-regulation, namely the capacity of humans to regulate their own behavior through reactive and proactive strategies. Humans are believed to be reactive in reducing the gap between their achievements and the goals they want to achieve. After overcoming these gaps, humans will proactively set new goals that are higher for themselves [19]. The application of self-regulation in an academic context is known as self-regulated learning.

Pintrich [6] states that in self-regulated learning there are strategies that learners can apply in four areas, namely cognition, motivation/affection, behavior, and context. Regulations in the area of cognition include activities, tactics, and strategies used by learners in planning, monitoring, and regulating their cognition. There are six strategies in the area of cognition measured in this study:

1. Planning, includes specific goal setting in learning, task analysis, activation of prior knowledge (prior knowledge) relevant to facilitate the regulation and understanding of the material to be studied, and activation of learners' metacognitive knowledge of the task or themselves.
2. Monitoring, that is awareness of the development of learning towards the goals and monitoring of the understanding that has been obtained (for example by paying attention to yourself when reading and testing yourself through question and answer) in order to be able to carry out various adaptations needed in learning.
3. Regulation of cognition, which is continuous adjustment of cognitive activity is done by examining and correcting behavior when doing a task.
4. Rehearsal, done by repeatedly mentioning the material learned to activate information stored in short-term memory (working memory).
5. Elaboration, includes strategies that help learners to store information in long-term memory (long-term memory) by building internal connections between the material being studied, including paraphrasing, summarizing, making analogies, and writing notes.
6. Organization, includes strategies that help learners to choose information and build connections between information learned, for example by grouping, sketching, and finding key ideas in reading.

Regulations in the area of motivation/affection involve a number of motivational concepts. In this study, the measured motivation was:

1. Intrinsic goal orientation, defined by the extent to which learners participate in learning due to reasons such as challenges, curiosity, and the desire to master the material being studied.
2. Task value, which is the learners' perception of how interesting, important, and useful a task or material is learned.
3. Control of learning beliefs, which is the learners' belief that their efforts will produce
positive results and not depend on external factors so that they feel they have control over their academic performance.

4. Self-efficacy, which is the learners’ belief of his ability to master the material learned and his confidence in his skills in completing tasks.

Regulations in the area of behavior and context involve four strategies called Pintrich et al. [20] as empowering resource management strategies. This study measured three strategies in area of behavior, they are:

1. Time study management, includes scheduling, planning, and managing study time and effective use of time and realistic goal setting.
2. Effort regulation, which is controlling and maintaining effort and attention as a form of commitment to the learning goals even when faced with disturbances and difficulties.
3. Help seeking, includes learners identifying people in their environment who can provide assistance when they experience difficulties in learning, for example through peer tutoring or teachers who can individually facilitate learning.

and two strategies in area of context, they are:

1. Environment study management, which is an arrangement at a learning location that is ideally neat, calm, and free from visual and auditory disturbances.
2. Peer learning, includes collaborating and discussing with peers to clarify the material and get an understanding that might not yet be owned.

Furthermore, there are some supportive strategies that also measured in this study, they are:

1. Critical thinking, the extent to which the learner applies prior knowledge to new situations to solve problems, make decisions, or make critical evaluations.
2. Extrinsic goal orientation, the extent to which learners participate in learning due to reasons such as grades, rewards, achievements, evaluations from others, and competitions.
3. Regulation of test anxiety that includes worries, namely negative thoughts that interfere with performance, as well as emotional and physiological reactions.

2.3 Muraqabah

According to Imam Ghazali [16], muraqabah is a concern, guarding, or self-supervision to always direct the heart to Allah SWT who always supervises and looks after humans. Ibn Qayyim al-Jauziyah [21] interpreted muraqabah as a servant's knowledge continuously and his belief that Allah SWT knows zahir (outward side) and his mind. Muraqabah appears in three types of human actions, namely:

1. Muraqabah in carrying out obedience, means doing good deeds with sincerity or pure intention, keeping it from mistakes and defects, and perfecting it by doing the best.
2. Muraqabah in avoiding evil deeds or immorality, means regretting and repenting immorality.
3. Muraqabah in safeguarding halal deeds, means maintaining and maintaining adab on things that are moral, adhering to the rules, and being grateful when obtaining favors from Allah, the Most Merciful [16].

Sufism expert and lecturer at the Faculty of Social Sciences, Universitas Negeri Jakarta (UNJ), Dr. Andy Hadiyanto, M.A mentions that muraqabah has several levels in muraqabah that are related to the testimony of a servant to the divinity of Allah SWT as "He", "Thou", and
"I". Here is the explanation:

1. **Low level muraqabah** *(Laa ilaaha illa Huwa/there’s no God but Him)*
   With low level muraqabah, one is aware of the supervision of Allah SWT as the Giver of reward or punishment for human actions. They will be encouraged by someone to do deeds that are outward in nature by focusing on the consequences received.

2. **Medium-level muraqabah** *(Laa ilaaha illa Anta/there’s no God but You)*
   With medium-level muraqabah, one realizes the supervision of Allah SWT as the God who is expected to be His pleasure. Muraqabah at this level encourages a person to practice deeds of qalbiyah (heart) and practice deeds of aqliyah (mind). The aim is to gain the pleasure of Allah SWT.

3. **High-level of muraqabah** *(Laa ilaaha illa Ana/there’s no God but I)*
   With high level muraqabah, God's values have been internalized into a person so that he is compelled to behave in line with those values. This high muraqabah is manifested in ruhiyah practices. Those who are at the high level of muraqabah will do good deeds and leave disobedience because they want to be a good person and emit the light of Allah SWT through him. They also no longer focus on personal gain but their usefulness for life. Allah SWT has been very close to them with high muraqabah because His values are internalized into themselves and become part of one's character.

### 3. METHODS

This study used a quantitative approach and involved 194 Muslim graduate student respondents (age between 22-55 years) from various universities, including public and Islamic colleges. Among them 76.8% were studying for Master Program (S2), 2.1% education for specialist doctors, 7.7% for Master graduates, and 13.4% for Doctoral Program (S3) education with varied fields of science.

The selection of respondents used convenience sampling techniques, defined by choosing respondents based on what the researcher could reach. Respondents' criteria are: 1) graduate student; 2) Muslim.

The variables studied consisted of two independent variables, namely self-regulated learning and muraqabah, and one dependent variable, namely academic dishonesty in graduate students. These variables were measured using three instruments:

1. **Self-Regulated Learning Questionnaire**
   It consists of 40 statements measuring regulation strategies in four areas, which are cognition, motivation/affection, behavior, and context, and also the supportive strategies, such as critical thinking. Each statement is followed by five responses, ranging from “very unlikely” to “very likely”. This questionnaire has a validity coefficient of 0.893 and a reliability coefficient of 0.96.

2. **Muraqabah Questionnaire**
   It consists of 20 questions measuring the levels of muraqabah. Every question is followed by a set of multiple choice. There are four responses that can be selected by respondents. Each response represents a level of muraqabah. The validity and reliability of this questionnaire was assessed qualitatively through expert judgments.
3. Graduate Student Academic Dishonesty Questionnaire

It consists of four scenarios that represent five kinds of academic dishonesty behavior. Each scenario is followed by some statements measuring the perception toward and the frequency of the academic dishonesty behaviors. This questionnaire has a validity coefficient of 0.961 and a reliability coefficient of 0.836.

In addition, researchers also use the short version of adaptation of Social Desirability Scale [22] to detect the presence of social desirability bias in measuring academic dishonesty in respondents. Social desirability bias is the tendency of people to manipulate the impression of themselves so that they aren’t look bad. This bias can disrupt the validity of the data obtained from respondents.

The four questionnaires were packaged in an online questionnaire with the help of Google Form which was then to be shared via the Whatsapp application to graduate students. The collected data was analyzed using descriptive statistical analysis techniques and partial correlation.

4. RESULTS

The following is the result of descriptive statistical analysis of research variables.

<table>
<thead>
<tr>
<th>Statistics</th>
<th>Self-Regulated Learning</th>
<th>Muraqabah</th>
<th>Academic Dishonesty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minimum score</td>
<td>0</td>
<td>86</td>
<td>27</td>
</tr>
<tr>
<td>Maximum score</td>
<td>38</td>
<td>172</td>
<td>79</td>
</tr>
<tr>
<td>Range</td>
<td>38</td>
<td>86</td>
<td>52</td>
</tr>
<tr>
<td>Mean</td>
<td>8.91</td>
<td>132.37</td>
<td>55.36</td>
</tr>
<tr>
<td>Median</td>
<td>7</td>
<td>132.5</td>
<td>55</td>
</tr>
<tr>
<td>Mode</td>
<td>0</td>
<td>129</td>
<td>56</td>
</tr>
<tr>
<td>Standard deviation</td>
<td>7.56</td>
<td>14.3</td>
<td>7.87</td>
</tr>
</tbody>
</table>

The results of the analysis above show that, in the self-regulated learning variable, respondents as a whole have a score range of 86, that is, from a minimum score of 86 to maximum score of 172. The average self-regulated learning score is 132.37, the middle score (median) is 132.5, and the most appearing score (mode) is 129. Estimated average deviation of the respondent's score from the average score (standard deviation) of self-regulated learning is 14.3.

Then, in the muraqabah variable, the results of the analysis show that the respondents as a whole have a score range of 52, that is, from a minimum score of 27 to maximum score of 79. The average muraqabah score is 55.36, the middle score (median) is 55, and the most appearing score (mode) is 56. Estimated average deviation of the respondent's score from the average score (standard deviation) self-regulated learning is 7.87.

Meanwhile, on the academic dishonesty variable of graduate students, the respondents as a whole had a score range of 38, that is, from a minimum score of 0 to maximum score of 38.
The average academic dishonesty score of graduate students is 8.91, the middle score (median) is 7, and the score that appears the most (mode) is 0. Estimated average deviation of the score from the average score (standard deviation) self-regulated learning is 7.56.

Then, before conducting a correlation analysis between variables, the researchers tested the correlation between academic dishonesty in graduate students with social desirability. The results show a significant negative correlation ($r = -0.161, p = 0.025$) between the two. Thus, in the correlation test between variables, social data desirability is controlled. The following are the results of partial correlation analysis.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Self-regulated learning</th>
<th>Muraqabah</th>
<th>Academic dishonesty on graduate students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-regulated learning</td>
<td>-</td>
<td>0.77</td>
<td>-0.135* ($p = 0.03$)</td>
</tr>
<tr>
<td>Muraqabah</td>
<td>-</td>
<td>-0.077 ($p = 0.145$)</td>
<td>-</td>
</tr>
<tr>
<td>Academic dishonesty on graduate students</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

*significant for $p < 0.05$

Based on the table above, it appears that self-regulated learning significantly ($p = 0.03$) is negatively correlated ($r = -0.135$) with academic dishonesty in graduate students. That is, the higher the self-regulated learning score, the lower the academic dishonesty score. The better the respondent in implementing self-regulated learning, the lower the academic dishonesty behavior he did. Thus, the first hypothesis of this research is proven.

Meanwhile, muraqabah did not have a significant correlation ($p = 0.145$) with academic dishonesty in graduate students. This means that the high or low muraqabah score is not related to the high or low academic dishonesty score. The muraqabah level in the respondents is not related to the academic dishonesty behavior that they do. Thus, the second hypothesis of this study was not proven.

**DISCUSSION**

This study reveals that academic cheating is still done by students who are already at the level of graduate study. Although in terms of age it is more mature, in reality graduate students can still choose to cheat in completing their academic tasks. Actually, academic cheating can also be considered a "strategy" for graduate students to succeed in the midst of the obstacles faced in lectures. The opposite of this illegal "strategy" are strategies in self-regulated learning that are planned and executed proactively by students to achieve their learning goals. The results of this study prove that graduate students with good self-regulated learning tend to do less academic dishonesty. This finding was marked by a significant negative correlation
between the two. McCallister and Watkins [7] suspect that by formulating learning designs that involve self-regulated learning will reduce the potential for academic cheating online class participants. This study found evidence supporting this assumption. So, one of the efforts to suppress the emergence of academic dishonesty behavior is by increasing self-regulated learning in graduate students.

Meanwhile, muraqabah was found not to be related to the academic cheating of graduate students. This finding can be due to muraqabah being a concept in Sufism that is familiar to people who are deep in the knowledge. Meanwhile, the respondents of this study were students who were generally common people and not from tarekat participants. If analyzed by the level of muraqabah, most of them can be estimated to be at the low and middle levels. Muraqabah high level are Sufis.

However, the results of this study are in line with several previous studies which showed that one's religiosity does not affect the academic dishonesty they did [13]. More specifically, Mustapha, Hussin, Siraj, and Darussalam [23] examined the effect of Islamic religiosity on academic dishonesty tendencies in Muslim students in Malaysia. The results also show that the data obtained do not support their research hypothesis. Religiosity was found not to have a significant role in the tendency of Muslim student academic dishonesty.

This does not mean that religious values cannot prevent someone from committing academic dishonesty. In fact, cheating and plagiarism can be considered as something normal because it often happens. In this study, it appears that quite a number of respondents who disagree that the behaviors in the questionnaire they fill out are academic dishonesty.

When tested for correlation, it turns out that respondents' perceptions as a whole have a significant negative correlation (-0.317) (p = 0) with academic dishonesty in graduate students. That is, the more respondents assume that the academic dishonesty in question is wrong, the less they do it. This can be a sign that perception is an important factor that determines academic dishonesty of graduate students. Muslims believe that all their actions in this world are related to their relationship with Allah SWT. The rules that Allah Almighty determines should be able to influence the way Muslims judge the correctness of wrong actions. What are the perceptions of Muslim graduate students in assessing the correctness of wrong academic dishonesty? Do they believe cheating is a sin that will be held accountable in the hereafter? Do they think plagiarism is a behavior that violates religious values?

In Islamic teachings, indeed there are no verses or hadith that specifically mention the academic dishonesty law. However, this behavior can be classified as academic dishonesty. Prophet Muhammad SAW said,

"Whoever deceives us, then he does not belong to us." (Hadith Muslim).

For Muslims, this perception should not only be limited to whether academic dishonesty is a behavior that violates moral values. Muslims believe that all their actions in this world are related to their relationship with Allah SWT. The rules that Allah SWT establishes through Islamic teachings should affect Muslim ways of judging the true wrongness of an action. These include perceptions of academic dishonesty.

However, in reality, it is not certain that students take the academic dishonesty sin seriously. In fact, they might perceive that behavior is not an act of sin or, in line with secularism, they assume that academic cheating has nothing to do with religion.

This kind of student perception of academic dishonesty may be the third variable that influences the relationship between muraqabah and academic dishonesty. That is, muraqabah
is possible to negatively correlate with academic dishonesty if Muslim graduate students have a perception that the behavior includes acts that violate religious values and are not in line with the rules of Allah SWT.

Thus, for further research, students’ perception of academic dishonesty can be a research variable that influences the relationship between muraqabah and academic dishonesty. That is, muraqabah is possible to negatively correlate with academic dishonesty if Muslim graduate students have a perception that the behavior includes acts that violate religious values and are not in line with the rules of Allah SWT.

This study has a number of limitations. First, as already mentioned, the muraqabah variable under study is a psychological attribute that is more appropriate to be studied among people who study and practice Sufism, not on ordinary people. Second, even though researchers have tried their best in avoiding social desirability bias, this bias still appears in the academic dishonesty data of graduate students. Third, the selection of samples by convenience sampling technique makes the respondents’ characteristics obtained less evenly in demographic variations. For example, based on the type of college, respondents who are students of public universities are far more than students of Islamic colleges. This imbalance can affect how representative the sample is in describing the population.

6. SUGGESTION

Here are suggestions for future research.

1. The researcher can choose Muslim perspective toward academic dishonesty as an independent variable that may be correlated with academic dishonesty behavior.
2. Researchers need to find a more precise way to avoid social desirability bias in the data of academic dishonesty.

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The Dynamic of Infaq and Sadaqah: According to the Social Facilitation Theory

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Abstract. The present study purpose to examine the individual dynamic of infaq and sadaqah according to social facilitation theory. Infaq and sadaqah referred to charity that was considered as vertical relationship between God and human, and it was Sunnah for both terms. Some Muslims find difficulties and do without sincerity when perform these deeds and acts, which is also similar to others worship. According to social facilitation theory, individual performance will enhance as another individual gets involved together. Phenomenology approach and analysis of interview data employed in this study revealed that social dynamics in individual behavior was increasing to perform infaq and sadaqah as people with same behavior emerged. However, individuals who considered infaq and sadaqah as worship, the presence of others did not affect to individual’s behavior.

Keywords: Infaq and Sadaqah, Social Facilitation Theory
1. INTRODUCTION

Basically, human as social being since always been social creatures which need help from others, especially in meeting personal and public need. Islam ideology objective to bring prosperity, grace, and peace for human being in the world let people to help each other. Allah SWT has delivered enormous natural sources in case human being takes the benefit wisely.

Based on survey and a study conducted by CAF (Charities, Aid, Fondation), non-profit organization based in Great Britain, Indonesia is in the first the most generous country in the world. The result was identified by 78% of Indonesians who love donating their money to sesame, 53% of volunteer, and desire to help foreign people by 46%. It indicated that Indonesians, generally, are very generous despite their background, ethnicity, and race. Moreover, Pancasila values of helping each other have been rooted by society. However, this value fades the nation’s identity since post-truth politics emerges.

Islam value of helping others is presented in Muslim obligation to pay zakat, as well as Sunnah charity like infaq and sadaqah. Zakat is one of five pillars of Islam to which all members are required to perform. It has been stated in the Qur’an that less than 28 ayat (verses) mention the obligatory to pay zakat, for example in surah Al-Baqarah: 43, “And establish prayer and give zakah and bow with those who bow [in worship and obedience]”. Zakat is beneficial for Muslims to acknowledge everything they have and do not really own it. Economically and socially, zakat is considered for prosperity and equity for every human being, specifically for Muslims. These good deeds, zakat, infaq, and sadaqah are part of generosity behavior (philanthropy) of Muslim. Habib asserted that collected zakat, infaq, and sadaqah by Amil (the zakat collectors) in order to make the distribution easier to the proper recipients [1].

In aforementioned explanation, zakat is a religious obligation by giving specified properties that have reached the amount of nisaab to the certain needy people based on the specific percentage. Infaq and sadaqah are giving some possession or income that have ordered in Islam regardless the nisaab and percentage. Every moslems gives infaq and sadaqah despite the time and place. The differences between both terms are infaq is more about giving materially than sadaqah which has broader meaning. Sadaqah is included either material or non-material [2].

2. THEORITICAL FRAMEWORK

Infaq is originated from anfaqa, refer to spending (possession) for certain importance, including infaq that is disbursement of religious-based importance. In islamic terminology, infaq is spending as has been ordered by religion. If zakat is given to mustahiq (8 groups), infaq can be given to anyone, for instance parents, relatives, the poor, the orphan, or people who intention of travelling (musafr). It can be stated that infaq is a voluntary spending regardless the threshold and person who is given [3].

Islamic law has given the guidance to Muslim in terms of infaq and spending their possession. This has been mentioned in Quran and hadith that Muslim should perform infaq by giving certain properties and spend their own properties for theirselves (QS. At-Taghabun: 16). Likewise, a man provides wife and family from his wealth based on his capabilities (At-Talaq: 7). Lastly, property that is spend or infaq is a good property (QS. Al-Baqarah: 267).

Some previous studies related to present a study in factors that affects to individual participation for zakat [4]. Result of this study shows that there were 5 factors that influence
individual participation in performing zakat, encompass organization, altruism of social sensitivity, appreciation, satisfaction, and faith.

Study entitled motivation of paying income zakat in order to pursue study in Malaysia suggests that the main factor in which influences someone to pay is belief in terms of religious-based obligation [5]. Therefore, they believe that possession is given to the poor and the needy and zakat as financial help for needy people. In this study, it is found that motivation in paying income zakat was due to tax deduction by government and facilities provided by zakat collectors.

A study about the analysis of influential factors of participation level and zakat and infaq collector organization choices. The study suggests that there are factors which influence individual to pay infaq regularly; it encompasses faith, altruism, satisfaction, education, and infaq frequency [6]. Nevertheless, factors that influence the choice where people pay zakat are educational factors and the existence of zakat collector organization (OPZ).

Beik and Alhasanah [7] find that factors which influence participants to zakat are faith, altruism, appreciation, organization, and income. In addition, for infaq, it encompasses faith, altruism, satisfaction, education, and infaq frequency. The results indicate that internal factor dominate infaq behavior as well as sadaqah within individuals.

Zein’s [8] study entitled factors that influence infaq awareness among congregations Islamic community of Great Mosque of Yogyakarta find that the most influential variable to infaq awareness among congregations is the role of Islamic scholar as well as income collected lead them to perform infaq. Unlike the present study, the previous study highlights the external factors that influence the infaq behavior of individual.

According to previous studies, it reveals that behavior change of infaq and sadaqah occurs is due to two factors, internal and external factor. Internal factor comes from individual physical factors, such as life attitude, life value, and changing thinking pattern. Moreover, external factor encompasses time, science and technology development, information, communication, as well as socio-culture.

The involvement of companion, according to drive theory, leads to improvement of individual performance when dealing with activities, however not to mention also possible could lower individual behavioral performance [9] [10].

According to drive theory people relatively unpredictable (people rarely know what will happen), there is clear advantage to the people for the presence of those cause us to be in a state of alertness and readiness. The social presence could be increased arousal performance of individu. If the dominant response is correct, than social presence could be enhanced performance, if it is incorrect, then social presence could be decrease performance [11].

In social psychology audience effect is named with social facilitation theory. The Social facilitation theory was initiated by Triplett (1897-1898) in his experiment toward racing athlete in 1897. The research suggested that the athlete who competed other athletes got a good achievement, compared to those who competed time. The presence of other athletes at the competition eventually has activated the athlete intuition to compete, as a result energy and performance arouse. Additionally, Triplett re-examined his research results to a group of children who participate in fishing contest, either in a pair or solo. The result shows that those who fish together collects more fish than those who fish alone [12].

Social facilitation may therefore lead to an increase or decrease in performance, depending on what the dominant response is in that social context. Research has been generally supportive of drive theory predictions. Individuals are more likely to emit dominant responses in the presence of others than when alone, and performance is either enhanced or impaired
depending on the match of the dominant response to the performance being measured [13].

On the other hand, in fact, the presence of others is not always affects on someone’s performance, but they also can lower individual performance. Robert Zajonc [9] finds that person’s attendance increase individual performance. However, the effect to the performance itself depending on the task performed. This finding is called as the Zajonc Solution where contains of three steps as follows:

1. The presence of others will lead to non specific drive, also referred to diffuse arousal that will drive individual behavior
2. Enhances individual’s tendency to perform the dominant response. This response elicits after stimulus given.
3. Individual performance varies with the type of the task. Easy task commonly lead to correct response, while difficult task will create incorrect response. Increased performance while performs easy task and lower while carries out difficult task, it has been defined by Zajonc as social facilitation [12].

Another researcher suggests that the presence of others will lower the individual performance since they are frightened [14]. Likewise, McLeod [14] suggests that social facilitation is defined as enhanced individual performance because of the presence of others. There are two types of social facilitation, co-action and audience effect. Co-action effect refers to other’s involvement in individual activity. Audience effect is the influence of the presence of others in individual activity. This study is focused on social facilitation with broader understanding of individual behavior in which influenced by the presence of others either directly or indirectly.

Research findings of Thomas, Skitka, Christen, and Jurgena’s [13] related to social facilitation and formation impression indicate that the presence of others also affect on process of individual social assessment to a condition. Regarding to drive theory, eventhough the presence show unspecifically, increased behavior will be occurred. Although drive theory is designated the prediction of behavior, there are unspecific reasons emerge that will influence social assessment and behavior shaping. The process of this social shaping is given by positive perception or individual negative to social facilitation provided.

Uziel [15] in his meta-analysis finds that the presence of others in social facilitation is influenced by moderator variable, namely personality factor. This factor gives more impact to whether individual performance increase or decrease in a situation, rather than difficulty level performed by individual differences. Individual differences in susceptibility to the influence of social presence, this time with regard to mental functions (thought and association) [15]. The presence of others as a participant, supporter, or audience, is eventually enhances individual performance to the tasks performed.

Drive theory of social facilitation describe more that the presence could increase as well as decrease individual performance depending on other’s response given to the task offered. The situation whether these people support or not the task accomplished by individuals, further explanation about distraction conflict in social facilitation theory will be elaborated. Distraction occurs when the presence of others tends to cause conflict, which is whether the presence support or discourage the ongoing activity [16].

According to previous studies and given explanation above, it is assumed that the presence of others in an event gives an impact to others; the impact could be positive or negative. Some of studies highlighted the achievement occured among athlete and students at school. However, the previous studies overlook the presence of others during the process of performing infaq and sadaqah. Hence, the researcher needs to know the validity of previous studies that examine external factor of individual when performing infaq and sadaqah related to socio-cultural factor. Initial observation by the researcher indicates that enhanced amount
of infaq and sadaqah occurs by employing infaq donation box. Regarding to this case, the researcher attempts to identify whether increased amount is due to the presence of others in an event or other factors.

3. RESEARCH METHODS

Positivistic paradigm that emphasizes more on the quantitative aspect in psychology is considered as the implementation of principals in natural science into psychology field. Thus, some experts of alternative psychology study consider that positivistic approach do not provide spaces for choices, freedom, individuality and social responsibility existed in human beings as an object of study in psychology. The consequence of this dissatisfaction motivates the emergence of a new methodology that can complement the limitations of positivistic approach. According to Smith (1995) in Hanurawan [17], the development of this new approach is built on some basic principles:

1. Psychological study should be carried out in real-life or natural settings.
2. Psychological study needs to recognize the main role of language and discourse in the construction of psychological symptoms.
3. Human life and psychological study are understood as activities that take place in a reciprocal process or as interactive and dynamic activities.
4. Psychological study should be interested in psychological symptoms that are personal and individual rather than symptoms that are measured in form of variables and that involve subjects with a large group scale.

Qualitative research with phenomenology approach was employed in this present study. Phenomenology approach is an approach in qualitative research that is attempted to describe awareness, individual or public experience of activity or individual condition. The phenomena referred to is also described as a particular object and someone’s empirical experience in which defined by that person.

Phenomenological approach model is a research procedure by looking at the phenomena that are happening in society. This model of approach emphasizes the way humans as research subjects interact with symptoms or phenomena that occur in society, both towards empirical objects and an event. The phenomenological approach is closely related to individual cognitive abilities. According to this approach, individuals, as cognitive, linguistic, and affective beings, have a relationship with speech, thoughts and emotional status. Relationships that occur between these three things are very complicated, so that individuals find it difficult to express what they think and feel. This makes the reason why individuals do not want to reveal themselves, so researchers must interpret the mental and emotional status of what is said by the individual.

The phenomenology approach can be used when a researcher wants to find out how individuals perceive certain situations that are being faced, and understand their personal and social conditions. This approach is particularly useful when the individuals are faced with complexity, process or something new [18].

There were 20 students of 3rd semester involved as informants, consisted of 8 men and 12 females. All informants were asked three open-ended questions. After that, the researcher attempted to find the answer written by the informants. The answers were analyzed how the dynamics of infaq and sadaqah presented by means of social facilitation theory. Deducting the informants’ answer was employed as data analysis technique. The answer was correlated to major theme in which designated the significance of individual experience.
This experience was about infaq and sadaqah according to facilitation social theory. During analyzing the data, the researcher looked out and explored the words and sentences within the answer, which was significant to research objective.

4. RESULTS

The first question addressed to the informant was “Do you prefer giving infaq to mobile or settled donation box?” The answers were varied as the following:

“I prefer settled to mobile infaq donation box because more convenient not to see by others. It also to respect those who cannot donate for infaq” (LF, the informant)

“I prefer settled infaq donation box due to can not be recognized by others that I have been donated, it is also keep me away from riya’ (in Arabic word means ostentation)”. (AS, the informant).

“I prefer to give in settled box than mobile box. For me, giving alms is no need to show off because Allah is the omniscient, the all-knowing to everything we have done. It is also more private”. (YO, the informant).

“Settled infaq donation box is better since people feel being forced by mobile box. If the box is at place, therefore the person has willingness to give infaq” (WD, the informant).

“I prefer settled alms box because I assume that alms giving comes from your own without asking from others”. (RJ, the informant).

“In my opinion, if you really want to give infaq, it does not have to be known by everyone. Only God and we knows, based on intention (innam akmalu binniat) or give it secretly”. (KM, the informant)

“I prefer infaq donation box which is not turning around. It is because, for me, I don’t like that way, because infaq is a good deeds we should do, without asking. Our Rizq (material provision) is also others’, so that it is reasonable by giving one another a little of our possession”. (NP, the informant)

The informants above preferred the settled to mobile donation-box, because these reasons: infaq and sadaqah come from your own without asking from others, considered as personal interest, kept someone’s away from riya’, felt displeasure to be recognized, and looked to be forced.

In the contrary, some informants preferred mobile infaq donation box because as follows:

“More pleasure with mobile donation box because I get initiative to give infaq and sadaqah if I am being asked”. (IS, the informant).

“The mobile donation box reminds people and me to give infaq”. (DH, the informant).
Based on the two informants above, they choose mobile infaq donation box since people action motivates them to give infaq.

The second question proposed by the researcher is “Does the amount of someone’s infaq give impact to yours?” This question brings various answers as follows.

“This does not affect to the nominal I will spend because I usually give infaq according to the financial conditions, so if there are other people give more than me, I will still in my decision for the amount. Further, if other people give less from me, I will spend as I want to (NP, the informant)”.

“It will not affect on me at all because alms giving regardless the amount you will spend, but the intention of giving and voluntarily (RJ, the informant).

“It does not (the presence of others), due to unnecessary to know other’s amount. Essentially, infaq and sadaqah give sincerely, what we possess need to be given”.

“It works on me. The more people spend for sadaqah, the more I will spend if I have enough money” (LF, the informant).

“It does not influence me because I know how much I should spend without knowing others. In my opinion, the term infaq and sadaqah are about sincerity and empathy” (YO, the informant).

The answers showed that, commonly, the informants took for granted to the amount people spend for infaq. This case due to infaq and sadaqah were totally depending on someone’s ability and sincerity. Only one informant was influenced by others and being motivated to give more. However, it eventually returned to the informant’s ability to give.

For the next question, “How do you feel when someone spend for infaq and sadaqah?”. Some informants assert that they are being courage to spend for infaq and sadaqah. Nevertheless, some of them argue that they are not affected by the action due to good deeds need sincerity and other people are not allowed to know the amount.

5. CONCLUSION

According to the result and discussion, it can be concluded that for worship to God, more specifically infaq and sadaqah, the presence of others or in social psychology known as social facilitation theory consists of two influences. First, others’ presence drove individual to perform similar action, which is giving infaq and sadaqah. Second, when the individual realizes infaq and sadaqah are part of religious-based activity with the intention of pleasing to God, the presence of others does not effect upon individual behavior. The informants assert that infaq and sadaqah is a part of worship, needs sincerity and without being asked upon the performance. Finally, the discovery from this research that mere presence can affect perceptions and behavior individu in infaq and sadaqah but other hand mere presence can not affect perceptions and behavior individu in infaq and sadaqah.

Based on present study, further studies therefore are necessary to determine the individual’s performance between worship and motives behind. The motives come internally and externally, whether intention of pleasing to Allah or the presence of others. According to infaq and sadaqah act, Further studies might to explore that’s act effect from social media point of view or from cyber media.
The non-diractional components does not affect the type of individual behavior (performance enhancing or behaviour) only motivation or encouragement that can be specifically influenced by the presence of others.

6. DISCUSSION

According to the given data above, it can be assumed that the presence of others in infaq and sadaqah behavior to respondents emerges the dynamic of infaq and sadaqah. In a question about infaq donation box preference, the informants are classified into two types, those who prefer the settled box and those who prefer the mobile box.

Informants who prefer settled box consider the action as self-motivated action so that they avoid riya’ and arrogant. Moreover, this religious-based activity need to be kept, only God and that person knows. In contrast, mobile donation box lead the informants to be motivated when they know people perform infaq and sadaqah. It means that although few of them prefer the mobile box, it indicates that the presence of others still give them willingness and motivation of infaq giving.

In order to review how the social facilitation theory employed in infaq and sadaqah giving behavior, the researcher also asked if the informant got the influence of someone’s amount to spend infaq and sadaqah. Thus, the answers above revealed that some of the informants were not influenced by it since infaq was about sincerity and informants’ ability to spend. Yet, some of them were driven to spend more after looking someone’s amount. However, the bigger the amount spent by the informants, the more they consider the ability for infaq and sadaqah.

Likewise, as the third answer about the influence of the presence of others in infaq and sadaqah, some informants agree that infaq and sadaqah are sincere giving without seeking a substitute in return. They also argue that infaq and sadaqa may not be recognized by others despite of the presence of others.

Previous paragraphs elaborate the encouragement lead to individual behavior related to religious-based activity, for instance infaq and sadaqah. An individual becomes much more motivated to perform infaq and sadaqah. When it comes to the amount spent, the informant also triggers to give more for infaq. Eventhough only some of them to do so, indicating that the presence of others can stimulate and enhance others to give infaq and sadaqah.

The findings of previous study show that one of the variables occur in enhancing infaq and sadaqah motivation the congregation of Masjid Gedhe Kauman Yogyakarta is the presence of Islamic scholars as well as their economy condition [8]. The Islamic scholar’s suggests the congregations for voluntary giving of alms and charity. In this case, the researcher assumes that the presence of Islamic scholars is similar to the presence of others. However, the Islamic scholars do not participate in the same activity as the congregations did. Thus, it is considered audience effect in the context of social facilitation theory.

The informants’ enthusiasm to give more amounts is more likely influenced by internal and personal factor. They assume that performing infaq and sadaqa are advised or Sunnah, consequently the good effects would come after. It is also argued by Rosmini [19] that infaq is accomplished with the intention of pleasing to Allah, given with our own possession that is halal (permitted) and thayyib (good), adjusted with the person’s ability.

The Islamic teachings state more specifically about helping others by giving zakat, infaq, and sadaqah. These terms also have been mentioned in ther Quran and Sunnah. Zakat is a
major charity and one of the five pillars of Islam which is mandatory. Less than 28 ayat (verses) of Quran occurred in reference to the obligatory zakat. Zakat, infaq, and sadaqah are believed that will be beneficial for those who purify their possession. These terms have differences, zakat is considered as obligatory charity, while infaq and sadaqah are Sunnah (non-obligatory charity). Nevertheless, they are all part of philanthropy behavior of Islamic society. They are also supposed to be an important role for economic prosperity in a country [1].

The aforementioned paragraphs suggested that there was behavioral dynamic related to willingness of infaq and sadaqah giving. The dynamic was shown by the emergence of intention to give while others performed infaq and sadaqah, or became much more motivated to perform infaq and sadaqah. Though, the individuals realized that these activities are mandatory in Islamic teachings with the intention to Allah. As a result, they assumed that the presence of others would not change them to give infaq and sadaqah. The summary of behavioral dynamic is presented on the diagram below.

The dynamic of Infaq and sadaqah behavior that occur in individuals because of presence of other people through a charity box that’s runs and sees the nominal number of people who invest can increase the desire for infaq and sadaqah and decrease the desire to infaq dan sadaqah. However, there is a behavior that appears that infaq and sadaqah are done because of worship and Allah’s commands.

From this research Social facilitation may therefore lead to an increase or decrease in performance, depending on what the dominant response is in that social context, that’s mean depending what the most people doing in infaq and sadaqah at one moment.
REFERENCES

The Influence of Self-Compassion, Religiosity, Support Group, and Income to Subjective Well-Being of Parents Caring Children with Intellectual Disability

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Abstract. Subjective well-being (SWB) is an evaluation of a person's cognitive and affective life. Evaluation of one's life in subjective well-being includes a positive emotional reaction to the occurrence in life, as well as the lack of negative emotional charge of cognition ratings on satisfaction and fulfillment in life [13]. This study was conducted to determine the influence of self-compassion, religiosity, support group and income on the subjective well-being of parents with children with ID (intellectual disability). Researcher adapting various instruments such as Diener's SWB instrument [11], [13], Neff's self-compassion instrument [25], and Huber's religiosity instrument [20]. The research method used a non-probability sampling with accidental sampling technique. Participants in this study amounted to 209 parents. The researcher uses Confirmatory Factor Analysis (CFA) as construct validity test. The results showed that the four dimensions, namely self-compassion, religiosity, support group, and income have a significant effect on subjective well-being of parents who have children with intellectual disability around Jakarta and Tangerang city of Indonesia. The proportion of the overall independent variables towards SWB amounted to 28.8% with four significant variables that self-compassion, religiosity in aspects of religious knowledge, religious group and household income.

Keywords: Subjective Well-Being, Self-Compassion, Religiosity, Support Group, Income.

1. INTRODUCTION

Parents who have children with intellectual disability is faced with an unusual life. The dependence of people with disabilities caused by their limitations makes quite demands that have a direct impact on both the psychological and physical health of the caregiver [39]. Moreover, the maladaptive behavior caused by people with intellectual disability creates stress conditions for parents who have children with intellectual disability. Based on comparative research Subjective well-being (SWB), between parents who have children with intellectual disability and parents who have non-disability children showed a significant difference in the subjective Well-being parents, where higher depression and anxiety scores resulted in lower subjective well-being scores in parents with children with intellectual disability compared with non-disability-born parents [4].
Subjective well-being is defined as a person's cognitive and affective evaluation of his or her life. Evaluation of a person's life in subjective well-being includes positive emotional reactions to the events in life, low negative emotional loads as well as a cognitive assessment of satisfaction and fulfillment [13].

In a preliminary study conducted by researchers on a number of parents who have children with intellectual disability in 2016 obtained, the majority of responses reflect the negative feelings caused by the presence of children with intellectual disability. Negative feelings like sadness, confusion, anxiety, and shock are quite profound. There is also a concern about the future and the independence of the children when parents are gone and anxiety because the child becomes a victim of bullying in the home environment.

Low SWB conditions in parents are certainly not good for the care and life sustainability of children with intellectual disability because parents are the main providers of support for the children, maintaining good health and well-being of the parents is a must in order to provide optimal care for children [3].

Based on Neff's [27] research on subjective well-being, there are factors that play a role in improving the scores of subjective well-being in personal. One of the factors that contribute to subjective well-being is self-compassion. Self-compassion can be understood as a personal's emotional regulatory strategy for dealing with difficult situations through awareness of self-affection, understanding and openness to the environment [26]. In the same study it was also suggested that “parenting and support that accompanied by self-compassion can help parents to reduce their fatigue in the face of raising a child with autism disorder” [30].

The other factor that can increase subjective well-being is religiosity. Based on the research of Witter, Stock, Okun, and Haring [43] toward religiosity and subjective well-being variables can be concluded that religiosity has a significant relationship to subjective well-being in adults in the United State [43].

Then become a member of a support group that has the same condition of which having children with special needs can also contribute to subjective well-being parents who have children with intellectual disability. Parents who participated in the support group were reported to have more adaptive coping and greater satisfaction in receiving information benefits than parents who did not participate in the support group [7].

From the results of the initial study on the same sample, obtained a positive response from the perceived impact on participation in a support group of parents of children with intellectual disability. Positive responses include making the mind healthier, not feeling alone, calm and happy. Further explained by some parents that the participation in the support group to make parents have a place to share the joys and sorrows about their children, easier to deal with the problem of children, feel to have many friends and no longer need to feel ashamed to have children with intellectual disability.

In line with the literature above on the review conducted by the researcher to parents with intellectual disability children also showed almost all positive responses to parental participation in the support group. On the other hand, the family's financial factor is also a factor that can improve subjective well-being. As found in the study of Aditya [2] that income is one of the variables that have a significant influence on subjective well-being in parents who have ASD (Autism Spectrum Disorder) [2].

Researchers assume parents who have high self-compassion, good religious beliefs and the participation in special support groups or communities will result in a high subjective well-being, as well as high household income that impact on the presence of a positive assessment and parental satisfaction to their life, the researcher decided to raise the title
"The influence of self-compassion, religiosity, support group, and income to parents' subjective well-being of children with intellectual disability".

2. RESEARCH METHOD

Population, sample, and sampling method
The population in this study were parents of intellectual disability children who live in Jakarta and Tangerang, amounted to 230 people and then through the elicitation process data obtained by participants of 209 people. There are also sample characteristics as follows:

1. A father or mother who has children with intellectual disability.
2. The said children in the age range of toddlers to junior high.
3. Domiciled in Tangerang and Jakarta.
4. Have a child with an intellectual disability disorder.

Researchers use a non-probability sampling technique, which is accidental sampling.

2.1 Research Instrument

There are four standard measurement scales and two demographic information used by the researcher in this research, they are:

1. Subjective well-being instrument

   In the measurement of subjective well-being, the researcher used two adapted scales, to measure the cognitive aspects the researcher using Diener et.al [11] SWLS (Satisfaction With Life Satisfaction Scale) which consists of 5 items that are favorable and for affective aspects researcher used Diener et. Al [13] SPANE (Scale of Positive and Negative Group) consists of 12 items in which 6 items measure positive effects and 6 items measure negative affects.

2. Self-compassion instrument

   In the self-compassion measurement, the researchers adapted the self-compassion scale created by Neff [25] containing 26 items consisting of favorable and unfavorable items with 10 items to measure self-kindness vs. self-judgment, 8 items for measuring common humanity vs. isolation, and 8 items to measure mindfulness vs. over-identification.

3. Religiosity instrument

   On the measurement of religiosity researcher adapted CRS (Central Religious Scale) developed by Stefan Huber and Odilo Huber [20] containing 15 items consisting of favorable items with details of 3 items measuring religious knowledge, 3 items measuring religious beliefs, 3 items measuring group religious activities, 3 items measure personal religious activity, 3 items measure religious Group.

4. Demographic variables instrument (support group and income)

   In the measurement of the support group and income variables, participants are directed to fill in the demographic data on the research scale.
3. RESEARCH RESULT

Regression Analysis

R-Square Table

Model Summary

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<th>Model</th>
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<th>Std. Error of the Estimate</th>
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</table>

* a. Predictors: (Constant), Income, Activity_Religiosity_Group, Support_group, Self_compassion, Experience_Religiosity, Activity_Religiosity_personal, Knowledge_Religiosity, Belief_Religiosity

Based on data in the R-Square table, known that the acquisition of R-square is 0.288 or 28.8%. This means that the proportion of variance of Subjective well-being influenced by independent variable is 28.8%, while 71.2% is influenced by other variables outside this research.

ANOVA IV toward DV

ANOVA Table

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<td>8</td>
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</tr>
</tbody>
</table>

* a. Dependent Variable: SWB
  b. Predictors: (Constant), Income, Activity_Religiosity_Group, Support_group, Self_compassion, Experience_Religiosity, Activity_Religiosity_personal, Knowledge_Religiosity, Belief_Religiosity

Based on the ANOVA table note that the value of p (sig) on the rightmost column is 0.000 or with a value of p < 0.05. Hence the hypothesis that there is a significant influence of all independent variables on subjective well-being is accepted, meaning that there is a significant influence of Self-compassion, Religious Knowledge, religious belief, group religious activity, religious activity of personal religious Group, support group, and income against subjective well-being.
Based on the table of regression coefficients, it can be seen that there are four significant variables that influence subjective well-being, namely Self-compassion with the significance of 0.048, religious knowledge with significance of 0.025, religious Group with significance of 0.040, and income with significance of 0.040.

**Proportion of Variance**

To see the addition of the variance proportion of each independent variable to subjective well-being. There are eight variables that can be seen each one of every variable proportion, they are:

1. The self-compassion variable has R Square Change of 0.091, which means that this aspect contributes 9.1% to SWB and the contribution is statistically significant because of the value of Sig. F Change = 0.000 (p <0.05).
2. The religious knowledge variable has R Square Change of 0.112, which means that this aspect contributes 11.2% to SWB and the contribution is statistically significant because of the value of Sig. F Change = 0.000 (p <0.05).
3. Religious belief variables have R Square Change of 0.023, which means that this aspect contributes 2.3% to SWB and the contribution is statistically significant because of the Sig value. F Change = 0.015 (p <0.05).
4. The group activity variable has R Square Change of 0.000, which means that this aspect has no contribution to SWB and the variable is not statistically significant because of the value of Sig. F Change = 0.972 (p > 0.05).
5. The variable of personal religious activity has $R^2$ Change of 0.018, which means that this aspect contributes 1.8% to SWB and the contribution is statistically significant because of the value of Sig. F Change = 0.029 ($p < 0.05$).

6. Religious Group variables have $R^2$ Change of 0.030, which means that this aspect contributes 3% to SWB and the contribution is statistically significant because of the value of Sig. F Change = 0.004 ($p < 0.05$).

7. The support group variables have $R^2$ Change of 0.000, which means that this aspect has no contribution to SWB and the contribution is not statistically significant because of the value of Sig. F Change = 0.898 ($p > 0.05$).

8. The income variable has $R^2$ Change of 0.015, which means that this aspect contributes 1.5% to SWB and the contribution is statistically significant because of the value of Sig. F Change = 0.040 ($p < 0.05$).

4. CONCLUSION

After hypothesis testing on the result section, the major hypothesis concluding from this research is: "there is a significant influence from self-compassion, religiosity (religious knowledge, religious belief, group religious activity, personal religious activity, Religious Group), support group and income towards parents' subjective well-being who have children with intellectual disability disorder". Based on the results of the F test is that all independent variables are significant toward the dependent variable. $R^2$ gain of 0.288 or 28.8% indicates the proportion of variant of the independent variable that influences the dependent variable, while 71.2% is influenced by other variables outside the research.

However, in the minor hypothesis testing the influence of each independent variable to the dependent variable if seen from the significance of the regression coefficient, it is found that there are only four independent variables that have significant regression coefficients. These variables are self-compassion, religiosity in aspects of religious knowledge and religious Group, and household incomes of study participants. While religiosity variable in religious belief aspect, group religious activity, personal religious activity, also variable of group support do not have a significant influence on the subjective well-being of parents who have children with intellectual disability disorder.

5. DISCUSSION

This study aims to examine the effect of self-compassion, religiosity, support group, and income toward parents' subjective well-being who have children with intellectual disability. The results of the study found that the variable self-compassion has a significant positive effect on subjective well-being. This finding is in line with Neff's research on the relationship between self-compassion and parents' well-being who have children with autism. In the study, findings stated that the high level of self-compassion in the parents is associated with parents' well-welfare who have children with autism. Also mentioned that self-compassion can be a bidder and character strength in personal distress that often appears in parents who have children with autism [30].

Self-compassion acts as an emotional regulation of an undesirable event in life. A person is encouraged to respond to an event with full awareness of self-understanding of the situation, and acceptance is interpreted as a life lesson [28]. So that the process of
self-compassion can form a better new perspective on the occurrence Group [27]. Experiencing unexpected events in the study was parents who had children with intellectual disability. It is hard to accept, but by applying self-compassion there will be a faster understanding and acceptance so that parents can have a better new perspective where it is an indication of the high subjective well-being in the parent.

Then on the religiosity variable, the given influence is greater than the contribution of any other variables to the dependent variable. This reflects the aspect of religiosity is very influential, especially in the aspect of religious knowledge and religious Group in improving the subjective well-being of parents who have children with ID. This finding is in line with Diener's research on the influence of religiosity on subjective well-being on national level, showing respondents with a high level of religiosity resulting in a high subjective well-being level in people with difficult lives [17].

The researcher also found the research of religiosity variable especially on the participation of religious activities, based on the findings the researcher stated that religious participation affects negatively towards the subjective well-being of adults in China. Still, in the explanation of his research it can be caused by uncontrolled variables in research such as religion that is used there, the type of religious activity and the intensity of religious activities (Philip H brown & Brian Tierney, 2006). The same thing with the cause of insignificant influence in religious aspects of religious beliefs and religious activities both personals and groups in this study researcher suspect its due to uncontrolled variables in the study.

Furthermore, in this study, there are two demographic variables that are measured, which are the support group and income. Based on the results of data processing in the previous discussion, it was found that the support group variable has no significant effect on subjective well-being.

The findings of this study contrasted with Yoon's research which suggested a strong influence between social connectedness toward subjective well-being in adults following the Korean immigrant community than those who did not follow immigrant communities (Yoon & Lee, 2010). This may be due to the difference in samples in which the adult characteristics of the study are not specific to the elderly who have mentally ill children, another thing that can also be explained is the life that is lived by the parent who has a child with ID can not be compared with the adults who are not faced with such conditions, but in this case researcher focus is the same research variables on the role of the support group of immigrant communities against subjective well-being.

In addition, the lack of a support group in this research could be caused by the lack of a secure relationship between parents who follow the support group. Therefore, the usefulness of the support group has not been so felt that it has not been able to become a factor that can improve subjective well-being in the parents.

Meanwhile, in Tessen Clifford's [7] study entitled "Support Groups for Parents of Children with Autism Spectrum Disorders: Predictors and Effects of Involvement" states that parents who participate actively in the parents support group (PSG) have a higher level of satisfaction over the usefulness of more groups and more adaptive coping usage versus parents who never follow PSG and parents who decide not to continue participation in PSG. It was also reported that parents who decided to discontinue participation in PSG were due to the low support of the desired people in the group so that parents felt they did not benefit as parents who actively participated [7]. Based on the exposure of this research can be taken several reasons why the support group in this study has not been able to improve subjective well-being parents who have children with intellectual disability.

The income variable contributes significantly to the parents' subjective well-being who
have children with intellectual disability. It is undeniable that having children with special needs requires special treatment and needs. The need for special schools, special foods, a therapy that can stimulate the child's life skill, and so forth. The special needs of the child can be met well when supported with adequate financial condition. In one study it was found that income would increase a person's subjective well-being, as long as income could help a person meet his basic needs [14]. Therefore, the better the financial condition of parents who have children with intellectual disability will facilitate parents in meeting the needs of both children and families.

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