Religiosity, Resilience and Psychological Well-Being Among University Students in Indonesia

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Abstract. Having a good quality of psychological well-being is essential for university students because it helps them to develop academic and non-academic skills optimally. In addition, religion and resilience are known as factors that help individuals develop psychological well-being. Therefore, the aim of this study is to see the influence of religion and resilience on psychological well-being among university students in Indonesia. A cross-sectional study was conducted with participants who are Indonesian college students aged 18-23 years old. The data measurement in this study will use the Psychological Well Being Scale Short Form by Ryff (1995), the Individual Religion Inventory by Zagumny et al. (2012), and the Brief Resilience Scale by Smith et al. (2008). Data was collected using quota sampling by distributing questionnaires through social media. Multiple linear regression analysis was used to anal yze the data of this study. Furthermore, the results can be used as a basis information for policy makers, college authorities, and mental health professionals to develop interventions to promote mental health among university students.

Keywords: Psychological well-being, Religiosity, Resilience

Introduction

Psychological well-being is a condition when a person feels psychologically fulfilled by several main aspects, namely self-acceptance, positive relationships with others, autonomy, environmental control, life goals, and personal growth (Ryf et al., 1995). In addition, psychological well-being can be defined as the condition of an individual to have a sense of accomplishment and accepting their weakness (Rifqi, 2021). For students, psychological well-being has an important role in their study adjustment period which often leads them to encounter difficult times such as self-identity crisis, academic pressure, and social expectations (Pramitha & Astuti, 2021). Students need to maintain their psychological well-being in order to help them succeed academically and non-academically (Pramitha & Astuti, 2017).

Despite knowing the important role of psychological well-being for university students, achieving the high level of psychological well-being is still challenging for students to have. Previous literature states that the psychological well-being of students at 79 universities in Indonesia was at a low level with a presentation of 38% (Hardjo and Novita, 2019). Another study by Kurniasari et al. (2019) mentioned that 35% of students in Indonesia universities experience low psychological well-being. Additionally, according to the Ministry of Health of Indonesia in 2020, the prevalence of mental health disorders in university students is quite high. The indicators are the high level of stress, anxiety, and depression in students, which can lead to a low psychological well-being among university students (Hardjo and Novita, 2019). This prevalence emphasizes the importance of effective interventions and prevention to improve psychological well-being among university students in Indonesia

Several factors are known to affect the psychological well-being of students, one of which is religiosity (Pargment, 2017). In general, religiosity entails adherence to religious rules and obligations that bind individuals or groups and require them to implement the belief in daily life (Kartika, 2014).

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Furthermore, this study defines religiosity as the extent to which an individual is attached and involved to a religious belief and how it affects their personal identity, perspective, and behaviors (Zagumny et al., 2012). In addition, religion is also known as guidance in life, help to gain inner peace, and be a helper in difficulties (Hamidah, 2019).

Being religious is considered to be able to increase the meaning of life, self-esteem, optimism, life satisfaction, and psychological well-being (Dein, 2018). In addition, other studies revealed that students who have high religiosity tend to have better psychological well-being (Rachmawati and Hidayati, 2019). In the research, Rachmawati and Hidayati (2019) explained that students who are actively involved in religious practices, such as prayer and regular worship, and involved in a religious community help students reduce stress and increase a sense of happiness and inner peace. Furthermore, religiosity can help students in dealing with the identity crisis that exists during the learning adjustment period. Furthermore, Nurhayati and Setiawan (2020) mentioned that students who have a strong religiosity and spirituality are more likely to find the meaning and purpose in life, which both will help to improve the psychological well-being of students.

Besides religiosity, resilience is known as another factor that affects students' psychological well-being. Resilience can be defined as the ability of individuals to recover from a hard time or problem. In this context, resilience includes the ability to survive in facing difficult situations and also the ability to recover after facing pressure and challenges (Smith et al., 2008). It is essential for university students to develop a high resilience as students may face various struggles during their time in university such as academic pressure, social expectations, and environmental changes. In a challenging situation, resilience will help students to maintain their academic and non-academic performance which will lead them to have a good psychological well-being (Padmanabhanunni, 2023).

Students with high resilience are considered to be able to manage stress well, maintain academic performance, and improve psychological well-being (Sood & Sharma, 2020). Furthermore, students with high resilience tend to see difficulties as part of the learning process or self-improvement, thus helps students not to give up easily. Besides that, resilience also helps students to quickly recover after facing failure (Sari & Fitria, 2019). Additionally high resilience can help students to adapt in a new situation better (Sood & Sharma, 2020) which help to strengthen student' psychological and physical condition and maintain a high level of psychological well-being (Pratiwi & Susanto, 2020).

Furthermore, it is known that religiosity and resilience affect students' psychological well-being together. Religiosity is able to increase resilience by providing spiritual support and provide a supportive community (Koenig, 2012). In addition to (Koenig, 2017), students who are active in religious activities are considered more resilient because they feel that they have spiritual support when using religion as a life guide and beliefs to overcome life challenges (Fitria & Astuti, 2020). This combination of religiosity and resilience helps students to be more assertive and adaptive in dealing with pressure (Suryani & Rahmawati, 2019).

Resilience and religiosity are the result of psychological processes that affect the psychological well-being of students in Indonesia. Resilience is the ability to bounce back from failure or pressure and it plays an important role in psychological well-being. A high level of resilience is able to make students see challenges or difficulties as opportunities to learn and grow. On the other hand, religiosity, such as worship and religious practices, is able to provide spiritual and emotional support for students to face life's challenges. When students feel connected to their religious beliefs, they will feel that there is a greater power that helps guide them in facing challenges and difficulties. In this case, the combination of resilience and religiosity, not only helps to improve psychological well-being but forms a more resilient and optimistic mental attitude, which will ultimately have a positive impact on the psychological well-being of students in Indonesia.

This study aims to analyze the role of resilience and religiosity. In this study, the author will explore how resilience and religiosity affect the psychological well-being of students in Indonesia. This

research is expected to provide additional insight into the psychological dynamics of students in Indonesia. The results of this research are expected to contribute to the literature on the dynamics of psychological well-being in students in Indonesia.

Methods

Research Design

This study uses a quantitative approach with multiple linear regression analysis to determine the effect of religiosity and resilience towards psychological well-being among college students in Indonesia. The variables examined in this study are religiosity and resilience as independent variables and psychological well-being as the dependent variable.

Participants

There are 220 participants who participated in this study. The participants of this study are Indonesian college students, male and female with an age range of 18-23 years old.

In this study, the author distributed a questionnaire to participants, and those who met the criteria could fill out the questionnaire.

Measures

The Psychological Well Being Scale Short Form

The measuring tool used to measure psychological well-being is The Psychological Well Being Scale Short Form developed by Ryff (1995) and has been translated to Indonesian. It consists of 18 items with a reliability coefficient of Cronbach alpha of 0,717. The media used in data collection is a questionnaire with rating scale type through google forms using 7 alternative answers from "strongly agree" (1) to "strongly disagree" (7).

Individual Religion Inventory

The measuring tool used to measure religiosity is Individual Religion Inventory developed by Zagumny et al. (2012) and translated into Indonesian. It consists of 6 items with a reliability coefficient of Cronbach alpha of 0,885. The media used in data collection is a questionnaire with rating scale through google forms using 5 alternative answers from "very untrue of me" (1) to "very true of me" (5).

Brief Resilience Scale

The measuring tool used to measure resilience is a brief resilience scale developed by Smith et al. (2008) which was translated into Indonesian. It consists of 6 items with a reliability coefficient of Cronbach alpha of 0,765. The media used in data collection is a questionnaire with rating scale, carried out through google forms and using 5 alternative answers from "strongly disagree" (1) to "strongly agree" (5).

Procedure

This quantitative research uses a cross-sectional survey, using a questionnaire. Data collection in this study uses a purposive sampling technique, and carried out by using a google form questionnaire. After the number of research samples was met, the researcher continued with data processing. In the initial stage, the researcher clears the data by issuing data that does not match the research criteria. Furthermore, the researcher made scoring adjustments of favorable and unfavorable items.

Data analysis

The data were processed using Jamovi software. This study aims to examine the role of religiosity and resilience between the variables of religiosity, resilience, and psychological well-being. Therefore, the

researcher conducted various analyses, including assumption tests that include normality tests, linearity tests, heteroscedasticity tests, and multicollinearity tests. Furthermore, hypothesis tests are carried out with multiple linear regression tests.

Findings

The variables in this study consist of three variables. The independent variables are religiosity and resilience, while the dependent variable is psychological well-being. This section will show the results of the data analysis on each variable. Descriptive results can be seen from the mean, minimum, maximum, and standard deviation in table 1.

Table 1. Descriptive Data

|	Religiosity	Resilience	Psychological Well-Being
N	220	220	220
Mean	25.0	21.5	108
Median	25.0	22.0	108
Standard deviation	2.08	1.73	5.60
Minimum	17	16	87
Maximum	30	24	119

After conducting a descriptive test, the next is the assumption test which are normality test, linearity test, heteroscedasticity test, and multicollinearity. The results of the assumption test can be seen below:

Table 2. Normality Test

	Statistics	**p**
Shapiro-Wilk	0.980	0.004
Kolmogorov-Smirnov	0.0603	0.400
Anderson-Darling	0.946	0.016

The results of the normality test with Kolmogorov-Smirnov showed a value of p >0.400 and it can be concluded that the data is distributed normally.

Picture 1. Linearity Test
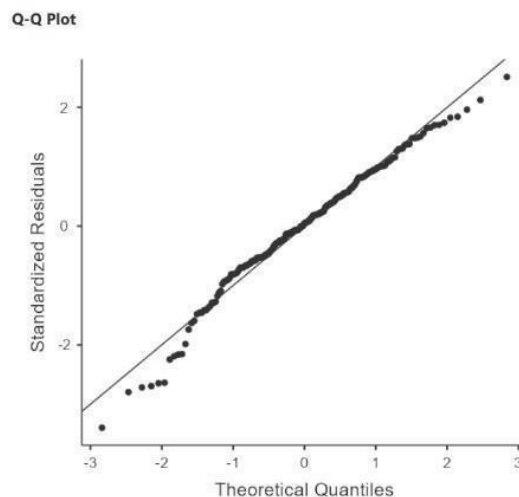
According to Picture1. The data of this study is considered as linear because the distribution of data tends to scatter along and closely to the line. In this data, it can be seen that the majority of data is linear. That way, the data in this study is said to meet the requirements of linearity.

Table 3. Heteroscedasticity Test

	Statistics	p
Breusch-Pagan	25.7	<.001
Goldfeld-Quandt	0.444	1.000
Harrison-McCabe	0.675	1.000

Based on the heteroscedasticity test, it is known that the p value of 1.00 (>0.05) in the Goldfeld-Quandt test shows that there is no significant heteroscedasticity in the regression model tested. Thus, it can be said that the residual variance can be considered constant and the regression model fulfilled the assumption of homoscedasticity.

Table 4. Multicollinearity Test

	VIF	Tolerance
Religiosity	1.00	0.998
Resilience	1.00	0.998

Collinearity analysis showed that the religiosity and resilience variables had a VIF value of 1.00 and a tolerance value of 0.998. VIF values that are below the common threshold (<10) indicate that there are no significant multicollinearity issues between two variables in this regression model. It is known that all normality tests have been met. Additionally, the hypothesis test using multiple linear regression can be shown below:

Table 5. Multiple Linear Regression Test

Type	R	R2	Adjusted R2	F	df1	DF2	P
					Overall Model Test		
1	0.522	0.273	0.366	40.7	2	217	<.001

The results of the multiple regression test show that the model is effective in explaining the variation in the data with an R^2 value of 0.273. It indicates that about 27.3% of psychological well-being variables can be explained by the variables of religiosity and resilience. In addition, the results of the overall test show that the model as a whole has strong statistical significance with a value of $p<0.001$. It indicates that at least one of the two independent variables significantly affects the dependent variable. Therefore, the hypothesis of this study is accepted because the two independent variables affect the dependent variables.

Discussion

The influence of religiosity and resilience on the psychological well-being of students in Indonesia has always been an important topic in psychological research. This study aims to understand how religiosity and resilience affect the level of psychological well-being of students in Indonesia. The results of multiple regression analysis showed that religiosity and resilience contribute to the psychological well-being of university students significantly. According to statistical analysis it is known that there is a significant positive effect of religiosity and resilience towards psychological well-being of university students in Indonesia. The first findings revealed that the R^2 value in this model was 0.273 which means that the model explains 27.3% variation in psychological well-being. This means that 27.3% of students' psychological well-being levels can be explained by religiosity and resilience together. An F value of 40.7 with a p-value of <0.001 means that this regression model in this study is able to predict psychological well-being as a whole and significantly with both independent variables (resilience and religiosity). The findings of this study confirm the findings by Akbayram and Keten

(2024) stating that religiosity and resilience have a significant influence on students' psychological well-being. Students who have a high level of religiosity and resilience have better mental health. Resilience is considered to help students to be stronger in facing pressure and bounce back from failure, while religiosity that includes the practice of worship helps students to be more able to maintain emotional and mental stability.

Furthermore, the findings show that resilience has a significant effect toward psychological well-being (p<0.001), with a standard coefficient of 0.5178 and an effective contribution of resilience to psychological well-being of 14.14%. These results are in line with previous literature explaining that resilience has an important role in physical health and psychological well-being.In addition, another study by Fletcher & Sarkar (2013) explains that resilience acts as a buffer against mental health problems, which allows students to cope with problems or failures more effectively and positively. In addition, according to the sample of this finding, resilience is known to be the main contributor to psychological well-being (β = 0.5178). This finding is in line with previous research by Brooks et al. (2020) which explained that individuals with high resilience are able to manage positive emotions better and take responsibility in facing challenging situations.

An interesting finding in this study is that religiosity in its single role shows no significant effect on psychological well-being (p=0.382) with a standard coefficient of 0.0508 and a very low effective contribution with a percentage of 1.39%. This finding contradicts the previous literature which stated that there is a positive influence between religiosity and psychological well-being, where students with good religiosity are often associated with the good implementation of religious-based coping mechanisms and have a positive impact on psychological well-being. There are a few explanations on why this study is not in line with previous ones. One possible explanation of this result is that the current study did not consider the participants' age. Previous research study mentions that the influence of religiosity on psychological well-being is stronger in older age groups than those of the younger groups. The reason is because there is a difference in spiritual and emotional needs at different life stages where students (young age groups) tend to focus more on other aspects of life, such as career, academic achievement, and social relationships (Krause, 2015).

In addition to age, cultural context also needs to be considered in this study. As a country with predominantly religious people, religion plays an important role in Indonesian society. Although religiosity is very important in the daily life of people in Indonesia, the way religion is internalized by young individuals might explain why it does not play a role directly in their psychological well being.. The students as samples from this research are in the age group of 18 to 23 years. In the concept of developmental stages, this age group is in a period of identity formation, preparation for career and future life. Often in this effort to shape and prepare oneself, elements of religiosity in terms of meaning and purpose are not always part of his/her everyday awareness.

The current research study emphasizes personal dimensions such as frequency of worship that may not adequately capture the broader influence of religiosity on psychological well-being. There is a need for a scale that is better able to reveal religiosity in its full and comprehensive meaning. Measuring a Muslim's religiosity with a general scale that does not touch deeply on the meaning of being a Muslim will probably omit many important factors important to the quality of their religiosity. The religiosity scale used in this research focuses more on the practice of worship rather than understanding religious values. Other religiosity scales, as explained by Glock & Stark (1965), are better able to explain the complex role of religiosity, including the internalization of religious values. The current study shows Muslim psychology scholars the need to construct religiosity based on Islamic tenets.

The results of this study show that religiosity -when singled out in the analysis- does not significantly affect psychological well-being of university students in Indonesia. However, when tested together, resilience and religiosity have a significant role on the psychological well-being of students in Indonesia. This result clearly shows the potential of resilience as a mediator in the relationship of

religiosity and psychological well-being. A further analysis on resilience as a mediating variable should be interesting. This could mean that in its relationship with psychological well-being, religiosity can only show contribution when it allows for resilience to occur. Otherwise, the religious rituals and knowledge will not be significant in influencing an individual's psychological well-being.

Conclusion

This study aims to understand how religiosity and resilience affect psychological well-being among university students in Indonesia. The results of multiple regression analysis showed that there was an influence of resilience and religiosity on psychological well-being in students in Indonesia. The resilience variable is known to have a significant influence on the psychological well-being of students, while there is no significant influence of religiosity. These findings explain the importance of developing resilience as one of the efforts to improve psychological well-being of students in Indonesia. In addition, it shows that religiosity does not play a single role in affecting the psychological well-being of students. Religiosity needs to be seen together with other psychological variables to see its contribution. Therefore, further analysis can test the mediating role of resilience in the relationship between religiosity and psychological well-being.

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