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The Effect of Religiosity and Perceived Social Support on Psychological Well-Being

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Abstract

This study aims to determine the effect of religiosity (intellectual, ideological, public practice, private practice, and religious experience) and perceived social support (family, friends, and significant others) on psychological well-being. Respondents in this study were 195 people aged 18-21 years, who were teenagers who had lost their parents due to Covid-19, either their mother, father or both, and who live in Greater Jakarta. The questionnaire in this study used measuring instruments adapted from the Scale of Psychological well-being (SPWB), Centrality of Religiosity Scale (CRS), and Multidimensional Scale of Perceived social support (MPSS). This study uses a quantitative approach, where the validity of each item in the instrument is tested using confirmatory factor analysis (LISREL Software) and the influence of each independent variable on the dependent variable is seen through multiple regression tests (SPSS Software). The results of this study indicate that there is a significant influence between religiosity and perceived social support variables on psychological well-being variables. The influence of all independent variables (IV) on the dependent variable (DV) is 53.1% and 46.9% is influenced by other variables outside this study. Variables that significantly influence psychological well-being are intellectual, religious experience, and friends.

Keywords: *psychological well-being, intellectual, ideology, public practice, private practice, religious experience*

INTRODUCTION

The existence of the 2019 Coronavirus Disease (Covid-19) Pandemic which has spread throughout the world, has brought many changes from various aspects of life. The 2019 Coronavirus Disease (Covid-19) pandemic in Indonesia itself, at the beginning of 2020. Since that happened, many difficulties have been experienced by the community, changes in lifestyle, work, fears of the threat of the virus, to death. According to the records of the Covid-19 Handling Task Force, the most ages who have died are in the range of 30-59 years, besides that the statement from the Government Spokesperson for handling Covid-19 said that the second highest number of death cases was at the age of 60-79 years (covid19.go.id). This confirms that many parents have died because of Covid-19 and many children have lost their parents, either mothers, fathers, or both. The Ministry of Social Affairs noted that as many as 11,405 children became orphans, orphans, even orphans due to the loss of both parents due to Covid-19 as of July 2021. These children themselves are spread across all regions and have various age ranges, one of which is youth.

Losing a person is a condition in which an individual is separated from someone that was previously owned, or something that previously existed in his life, this can occur partially or completely, thus creating change and a sense of loss for the individual (Alimul and Hidayat, 2012). Adolescents themselves according to Hurlock's theory (2003) are divided into three phases namely; Early adolescents aged 12-15 years, middle adolescents aged 15-18 years and late adolescents aged 18-21 years. From this age range, adolescence is a period that has an important and crucial role where this is a process of change and transition from children to adults. According

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to Hurlock (2003) during adolescence, there are changes and adjustments in both physical and psychological development and this affects their survival. The loss (death) of parents in adolescents is of course the biggest blow for them, because adolescence is a period of transition from children to adults, adolescents are also required to adapt to many changes in their lives because of the process towards adulthood, of course in this process the figure of parents is very important. Parents themselves are described as someone who is important and holds meaning in the child's life.

Parents according to Zimet et al., (1988) are one of the supporting factors where their existence has meaning for one's life, because of emotional involvement and feelings of love for one another. For children, parents are everything. Parents provide life, happiness and affection. In other words, parents are the main figure and life support for adolescents (children). Therefore, loss in adolescents has a major influence on the condition of the adolescents themselves, especially the loss of parents. Death itself is something that we cannot avoid from our lives, death is a part of life. Everyone will surely die, this is a fact of life where death can come anytime at any age, whether young or old. Death itself can cause suffering for someone left behind. With this the death of people we care about, especially parents will have an impact on the survival of the child. There will be a process where children mourn the death of their parents and are filled with deep sadness. This process certainly affects the development of children, especially teenagers, there will be deep sorrow, feelings of sadness, unwillingness, unable to accept reality, and feelings of longing to be able to meet their parents again. Most teenagers who have lost their parents will experience a severe shock and feelings of being hit that result in not being able to accept the reality of their life. Adolescents who have lost their parents are also often confused, because they have lost someone they could depend on, and the fact that they have to live life alone or are responsible for their younger siblings and other siblings.

Teenagers still need to move on with their lives, which requires them to adapt to life without parents. In general, losing parents due to death certainly gives deep sadness to teenagers. However, for teenagers who have lost their parents due to Covid-19, the sadness is greater. Due to the pandemic situation, which was indeed a disaster so that everyone was in difficult situations in various aspects of life, in the midst of these difficulties teenagers who lost their parents had different sorrows, where in many cases late adolescents who lost their parents also had burdens. They have to survive in a difficult situation in the midst of a pandemic disaster after losing their parents. Every loss in various contexts gives a different feeling of grief and sadness. Happiness and well-being are crucial things in living life. For the concept of welfare itself, many experts have defined and formulated this matter. Happiness itself is a fairly complex concept, because everyone has a different understanding depending on their subjective experience. For happiness itself, there are two basic ideas regarding this concept, namely hedonic and eudamonic. Hedonic itself, refers to feelings of pleasure and does not feel negative emotions and focuses on things that are fun. Meanwhile, eudamonic is not just a feeling of pleasure and things related to pleasure, but rather refers to how a person feels his life is meaningful from what he does and can be beneficial for himself and others (Asano et al., 2020).

Regarding the theory of well-being, there are two concepts, namely Subjective well-being which was developed by Diener (1984) which refers to a person's subjective assessment of the affective and cognitive aspects of his life. Subjective well-being itself is more towards the hedonic principle because it focuses on how a person feels happy with his current life. Meanwhile, for psychological well-being, Ryff stated that psychological well-being is a condition where individuals can feel and accept positive and negative emotions that occur within themselves, and can also be aware of the attitudes that occur in other people. Where this refers to the important aspects of positive evaluation of oneself and one's life that support one's growth and development, so that one can find the meaning of one's life goals and feel that life is meaningful (Ryff, 1989).

This explains, psychological well-being does not only focus on the principle of pleasure (hedonic). but also refers to the eudamonic principle, namely the feeling of happiness which refers more to meaningful experiences or non-material things such as wealth or power, so that with psychological well-being a person feels his life is meaningful and useful for the people

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around him which is further explained in the six dimensions of psychological well-being according to Ryff. Therefore, researchers chose psychological well-being as the thing that most influences adolescents in living their daily lives that are still meaningful even without parents. Meanwhile, according to Snyder and Lopez (2009), psychological well-being is a state in which individuals can understand themselves and are able to build relationships with other people so that they understand what their purpose in life means, so psychological well-being is not just limited to the absence of suffering. Psychological well-being is very important for someone, especially for teenagers who are experiencing the peak of development and growth, especially with conditions that demand that they have to adapt. With the existence of psychological well-being, adolescents can live their lives productively and according to their stage of development so that they are able to develop themselves, have goals in life and feel meaningful. The existence of psychological well-being in individuals greatly influences their survival because it can represent and describe a person's mental state, if the psychological well-being is good then a person's mental condition is positive and vice versa. Especially for teenagers who have lost their parents with high psychological well-being will help them live life optimally and effectively in their daily lives. For this reason, the psychological well-being of adolescents who experience problems where they have lost their parents as significant figures really needs to be known and further investigated, so that adolescents who have lost their parents can quickly get up and be able to adapt to their life situation when their parents left them.

Ryff (1989) revealed that one of the factors that influence a person's psychological well-being is religiosity. Religiosity itself is the way an individual carries out his religious rituals and can be seen from the quantity and quality when carrying out these religious rituals. Religiosity is also interpreted as an understanding from experience regarding the appreciation of religious knowledge, and the belief that in doing so involves emotional feelings. This is demonstrated by worship behavior such as coming to a place of worship and reading the holy book (Cornwell et al., 2005). Meanwhile Glock and Stark in (Huber and Huber, 2012) define religiosity as a system, where this system includes symbols, beliefs, values and actions where all of these things are interpreted by the process of appreciation.

For some people, religiosity is an activity that is used as a guide in life so that they continue to be connected to their God and feel calm when carrying out worship. This calm feeling when carrying out religious activities greatly influences a person's psychological well-being, especially in adolescents. From the various existing definitions, religiosity can also be formulated as a person's belief in a religion so that he is committed to always carrying out religious orders with all religious ritual activities with appreciation and emotional meaning to hope for peace from his religious teachings.

Furthermore, Ryff and Keyes (1995) stated that apart from religiosity, one of the factors that affect a person's psychological well-being is social support. Sarafino & Smith (2011) divides social support into two, namely; received social support and perceived social support. In this study, researchers focused on perceived social support because it emphasized more on aspects of a person's belief in receiving social support when the individual needed it. Perceived social support itself is a person's understanding of the stages and quality of the social support he receives. A support that comes from the external environment, both groups or communities so that, it can provide encouragement and confidence to individuals to face life's difficulties (Sarafino & Smith, 2011). With the existence of perceived social support, teenagers who are down due to the loss of their parents have moral support and help to accompany them during their down time. According to Young (2006) with perceived social support individuals can understand the extent to which they believe help will be there when they need it.

Based on the explanation regarding the background above, the researcher need to do research on psychological well-being. Researchers use religiosity and perceived social support as independent variables because they want to know the intrinsic and extrinsic factors that influence psychological well-being in adolescents who have lost their parents due to Covid-19 and researchers want to know aspects of religiosity and perceived social support that affect psychological well-being - being. In this study, researchers used late adolescents with an age

range of 18-21 years according to Hurlock (2003) who lost their parents, either mothers or fathers, due to Covid-19 as samples. Therefore, researchers conducted a study to find the effect of religiosity and perceived social support on the psychological well-being of adolescents Who have lost their parents during Covid-19 pandemic.

METHOD

The method of the research is quantitative research. The population that will be taken is 195 people aged 18-21 years, are teenagers who have lost their parents due to Covid-19, either losing their mother, father, or both who live in Jakarta, Bogor, Depok, Tangerang and Bekasi. The technique used for data collection in this study is a non-probability sampling technique. The non-probability sampling technique means that the probability of all data being selected as the sample is not the same. Researchers in determining research subjects using purposive sampling techniques. The sampling technique is purposive sampling a sampling technique in which the researcher relies on his own judgment based on certain criteria when selecting members of the population to participate in research (Cresswell, 2012).

The measuring instrument used in this study was an adaptation of the scale of psychological well-being (SPWB) measuring tool developed by Ryff (1995), which was used to measure psychological well-being variables, consisting of 18 items which were then modified to 30 items with six dimensions (self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and self-development). The second measuring tool is used to measure the religiosity variable, namely the Centrality of Religiosity Scale (CRS) and chooses a measuring tool that has been modified by Latifa et al (2021). It is in accordance with existing subjects in Indonesia, then to add measuring tool items so that they can represent each dimension the researchers added items from Suryadi & Hayat (2021). They still refer to the CRS itself and have been applied and adapted to Indonesian society. This measuring tool consists of 15 items which are then modified into 25 items with five dimensions (intellectual, ideological, public practice, private practice, and religious experience). The next measurement tool is the Multidimensional Scale of Perceived social support (MSPSS) by Zimet et al (1988) which measures the variable perceived social support, consisting of 12 items which are modified into 15 items with three dimensions, namely (family, friends, and significant others).

The data obtained was then analyzed in two stages, namely through testing the validity of the measuring instrument using CFA (Confirmatory Factor Analysis) with the help of LISREL 8.70 software and testing the research hypothesis using multiple regression analysis with the help of IBM SPSS Statistics 24 software.

RESULTS

The validity test was carried out on the four measuring instrument constructs and the result was that there were no items that had to be dropped because all items were valid. The next step taken to find out the proportion of the effect of the Independent Variable on the Dependent Variable is to look at the coefficient of determination or R^2. The coefficient of determination or R^2 can be seen from table 1 below.

Tabel 1. Summary Models of Regression

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.729	.531	.511	6.99535

a. Predictors: (Constant), Significant_Others, Ideology, Intellectual, Family, Friends, Private_Practice, Public_Practice, Religious_Experience

According to the data in table above, it can be seen that the results obtained from the R square are 0.531 or 53.1%. In that sense, the variance of psychological well-being explained by all independent variables is 53.1%. While the remaining 46.9% is influenced by other factors

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outside of this study. On second stage, researchers analyzed the effect of each independent variable on the psychological well-being variable in this study.

To analyze the overall effect of the independent variable (IV) on the dependent variable (DV) it can be seen through the significance of the F test. The results of the analysis can be seen in table 2 below.

Tabel 2. Anova Test

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	10298.093	8	1287.262	26.306	.000[b]
	Residual	9101.907	186	48.935		
	Total	19400.000	194			

a. Dependent Variable : Psychological Well-Being
b. Predictors : Predictors: (Constant), Significant_Others, Ideology, Intellectual, Family, Friends, Private_Practice, Public_Practice, Religious_Experience

In table above, the sig obtained from the influence of religiosity and perceived social support is 0.000 ($p < 0.05$), so the null hypothesis (major) is rejected. That is, "there is a significant influence from intellectuals, ideology, public practice, private practice, religious experience, family, friends, and significant others on psychological well-being".

Next, whether each independent variable (IV) has a significant influence on the dependent variable (DV) or not, by looking at the coefficients of each IV. If the Sig value <0.05, the regression coefficient is significant and the IV has a significant effect on the DV, namely psychological well-being. The coefficient value of each IV to DV can be seen in table 3 below:

Tabel 3. Regression Coefficient of Independent Variable

Independent Variabel	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	4.587	3.382		1.356	.177
Intellectual	.165	.080	.165	2.055	.041*
Ideology	-.029	.090	-.029	-.317	.751
Practice_Public	.056	.091	.056	.610	.543
Private_Public	-.108	.120	-.108	-.901	.369
Religious_Experience	.279	.128	.279	2.184	.030*
Family	.122	.072	.122	1.689	.093
Friends	.394	.075	.394	5.282	.000*
Significant_Others	.030	.084	.030	.357	.721

a. *Dependent variable : Psychological well being*
b. Note : (*) Signifikan

Based on table 3 above, it can be seen that among the eight variables studied there are three variables that have a significant influence on psychological well-being. These variables are intellectual, religious experience, and friends. As for the other five variables, namely ideology, public practice, private practice, family, and significant others.

DISCUSSION

Based on the results of this study, it shows that there is a significant influence of religiosity and perceived social support on the psychological well-being of adolescents who have lost their parents due to Covid-19. According to the results of the regression analysis test, all independent variables in this study had an effect of 53.1% while the remaining 46.9% were influenced by other variables outside this study.

Although in this study there are independent variables, namely religiosity (intellectual, ideology, public practice, private practice, and religious experience) and perceived social support (family, friends, and significant others), however, based on the results of the significance test for the variable religiosity, only two dimensions that provide significant regression coefficient values, namely Intellectual and Religious Experience. Likewise, with the variable Perceived social support, there is only one dimension that has a significant value, namely Friends.

The Religiosity variable shows significant results, although only two of the five dimensions produce significant regression coefficient values. According to the research results, the intellectual dimension of the religiosity variable has a significant influence on psychological well-being. The first dimension of religiosity, which is intellectual, gives significant results. This dimension refers to an understanding of religion as a personal religious construct system, the researcher assumes that adolescents are generally able to interpret religion as a construct, because in general religious teachings have been instilled from childhood and become habits taught by their parents, besides that, late adolescence already has mature cognitive abilities, so that they are able to fully understand religious teachings properly. With sufficient intellectual abilities related to religious teachings, adolescents are able to apply these teachings into personal meanings, adolescents are also able to understand the essence of religiosity into their lives after losing their parents, so that adolescents can rise and rebuild their life goals after being left by their parents.

Khairudin and Mukhlis (2019) in their research argued that the religiosity of adolescents will have a value reference that becomes their benchmark in behaving according to their age. Based on this, by having a reference value, teenagers can fully understand the teachings of the religion they profess. In addition, because teenagers are mature enough in mindset, the reference values they have are also deeper related to religious values. Departing from this, adolescents are able to choose the essential values of religion that are in accordance with their own situation, and are able to develop themselves against their life circumstances after the death of their parents.

The next dimension of Religiosity is ideology, where ideology does not have a significant effect on psychological well-being. Ideology itself is an individual's belief in the essence of a religion and the concept of divinity. The researcher assumes that ideology is not significant because of the adolescent's own reasoning. In contrast to intellectuals who are only limited to knowledge and understanding, ideology is more directed to absolute reasoning regarding the existence of God. So, from this, teenagers often do not have a thorough understanding of the essence of the meaning of God. The absence of significance from the ideological variable can also occur because in general, adolescents have a practical and limited way of thinking.

Harpan (2015) in his research suggested that there is no role for religiosity in the psychological well-being of adolescents. This is explained, because teenagers are not yet able to understand religious teachings with good personal appreciation, so that sometimes their behavior is far from religious teachings. This explanation supports the findings in this study, where ideology does not have a significant influence on psychological well-being, this can happen because the adolescents themselves are mature in practical understanding related to religious knowledge, but in deep ideological reasoning adolescents are often not yet capable.

The next dimension of the Religiosity variable is Public Practice, public practice itself does not have a significant effect on psychological well-being. This is understandable because environmental factors where different adolescents live can also influence, such as living in a boarding school environment or in a settlement where the frequency of community worship is high or not, so from this public practice does not have an effect on psychological well-being, this also occurs because the lack of intensity of worship in public spaces can affect relationships with other people. Hadjam and Nasiruddin (2003) explained that the absence of the influence of

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religiosity on psychological well-being can occur, due to the influence of the subject's perception which focuses more on his personal situation. From this explanation, because focusing on self-awareness, teenagers often ignore worship in public spaces, which are closely related to positive relationships with other people, positive relationships themselves can occur by interacting with other people around them, one of which is the social community by means of worship. in a public space. Departing from this, public practice does not have a significant influence on a person's psychological well-being.

The next dimension of the Religiosity variable is Private Practice, which does not have a significant effect. Private practice itself refers to an individual who devotes himself to worship activities in the private sphere. The absence of the influence of private practice itself can occur because of the mental condition of adolescents, teenagers who have lost are still grieving over the death of their parents, so that from these teenagers usually limit their activities, one of which is worship in private spaces. Often, when a person is grieving, they cannot function optimally in their daily activities, and this can also affect their personal worship activities. Departing from this, private practice does not have a significant effect on a person's psychological well-being.

Based on research conducted by Fitriani (2016) on earthquake victims, religiosity gave significant results, where the victims were able to survive in limited circumstances and rise to their living conditions from adversity, because they still held fast to their religious values. This is not in line with the results of this study, where private practice does not provide significant results, when seen in Fitriani's research (2016) it is the mental condition of the subject that can determine how the subject rises from the difficulties that befall him, both disaster and loss, so that from the way of responding it is difficulties and adversity that can affect a person's life goals so that he continues to try to make his psychological well-being good.

The next dimension is the last dimension of the religiosity variable, namely religious experience has a significant influence on psychological well-being. From this the researcher assumes that, often a person starts a religious approach with their God when facing difficult situations, one of which is losing someone, from this some people experience personal religious experiences related to ties or spiritual events with their God. Jalaludin (in Khairudin and Mukhlis, 2019) argues that religiosity can provide feelings of calm, happiness, and feel protected, especially emotionally, so that this can also be an incentive to carry out good behavior according to the religion one adheres to. Based on this explanation, by having calm and happy emotions, which are obtained from worship activities, it is very likely that adolescents will always carry out their worship activities which can be a trigger for them to rise and continue to try to get feelings of calm, protection, and happiness which greatly impact the way they behave. finding his purpose in life again, as well as in the process of self-acceptance after the death of his parents.

The next variable, which has a significant influence on psychological well-being is Perceived social support. Although in general Perceived social support is significant, only one dimension of the three dimensions has a significant effect. The first dimension of the variable Perceived social support is the family which does not have a significant influence. This absence of influence is understandable because the adolescents in this study had lost their parents. This is not in line with Hidayat and Suprihatin's research (2021) where in this study examining the welfare of orphanage youth said that social support had a significant influence on psychological well-being. In this study, orphanage adolescents had a significantly high score for social support. Although they have little in common in the subject of adolescents who have lost their parents, the results for the family dimension in this variable are different. In this case, it can happen because of the factors that cause the loss of the parents themselves, so that the grief for each subject is different. Another influencing factor is the perception of adolescents who consider family to be only parents and nuclear family, for example, so that the family dimension in this study does not have a significant effect, adolescents also tend to only be attached to surrounding figures, including parents. Thus, other family members such as uncles, aunts or others have no influence.

The next dimension is Perceived social support, namely friends who have a significant influence with positive results. That is, the higher the support from friends, the higher the psychological well-being of a person. In a sense, the individuals in this study had the support of

good friends so that it had an impact on their psychological well-being when they lost their parents to Covid-19. This can happen because adolescence is a time when someone starts making friends with many people and forms a group, so that they get enough support from their friends around them. Besides that, based on their development, teenagers have entered the stage where they form pair groups and have a fairly strong attachment to their friends.

This is in line with Sardi & Ayriza's research (2020) where the results in this study had a significant positive effect where social support from friends had an effect on adolescent well-being. From this research, we can see that friends have a considerable influence on the daily lives of adolescents, because in socialization, adolescents must carry out many of their daily activities with their friends. So, departing from that, friends also have a significant influence on positive relationships with other people. Finally, for the significant others dimension in the variable perceived social support it produces insignificant results for psychological well-being with positive results. This is understandable considering that the meaning of significant figures in life and their support may still feel unclear and one does not know who these significant figures mean in adolescents. Teenagers tend not to have a partner or not in a deep relationship.

This is in line with Nuraini and Adriani's research (2020) where in this study only support from family was significant while support from friends and significant others was not significant. From this, adolescent perceptions can also influence, there may be unclear boundaries regarding who is considered to be a significant figure in life, because apart from partners, idols, teachers, and people who are admired can have an influence. However, in this study, significant others did not have a significant effect on psychological well-being.

Finally, for the significant others dimension in the variable perceived social support it produces insignificant results for psychological well-being with positive results. This is understandable considering that the meaning of significant figures in life and their support may still feel unclear and one does not know who these significant figures mean in adolescents. This is in line with Gülaçtı's research (in Nuraini & Adriani, 2020) where in this study only support from family was significant while support from friends and significant others was not significant.

Based on all the results of the discussion above, the researcher realizes that there are many weaknesses in this study. Meanwhile, these weaknesses are in the form of limitations and deficiencies, for example in the sampling characteristics. In this study the demographic data of respondents (such as age, gender, domicile, differences in the loss of fathers, mothers, or both) obtained are only used as respondent identity data. further in order to obtain comprehensive research results.

CONCLUSION

After processing the data and analyzing the results of the data obtained, the researcher draws conclusions, namely the answers to the background and the formulation of the problems in this study. Based on the results of this study, it reveals that there is an influence of religiosity (intellectual, ideological, public practice, private practice, and religious experience) and perceived social support (family, friends, and significant others) on the psychological well-being of adolescents who have lost their parents due to Covid-19.

According to the results of the regression test, all the independent variables in this study (intellectual, ideological, public practice, private practice, religious experience, family, friends, and significant others) to the dependent variable (psychological well-being) showed a regression contribution of 53.1%. Next, based on the results of hypothesis testing which tests the significance of each regression coefficient on the dependent variable, it shows that there is a significant influence of the Intellectual, Religious Experience, and Significant others variables on Psychological well-being. Based on this, it can be concluded that psychological well-being is influenced by intellectual (Religiousity dimension) with a coefficient marked (+), religious experience (Religiousity dimension) with a coefficient marked (+) and friends (Dimension of Perceived social support) with a coefficient marked (+).

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