

THE RELATIONSHIP BETWEEN RELIGIOSITY AND COPING STRATEGIES WITH FAMILY RESILIENCE DURING THE COVID-19 PANDEMIC IN KARANG TENGAH VILLAGE, SUKABUMI CITY

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ABSTRACT

The family is the smallest unit of society that plays an important role in realizing the welfare of the population which is the ideal of development. The outbreak of Covid-19 has resulted in various imbalances in the line of life. Indirectly, this has an impact on the resilience of the family as the smallest social unit. If family resilience is disrupted, it can cause less than optimal family functions. In 2020, BPS Sukabumi City recorded an increase in the unemployment rate of 3.81% from 2019. The purpose of this study is to determine the relationship between religiosity and coping strategies with family resilience during the Covid-19 pandemic. This type of research is correlational with a cross sectional approach. A sample of 372 respondents used cluster random sampling. The instrument used is a questionnaire. Data analysis used simple linear regression and multiple linear regression. The results showed a relationship between communication patterns and family resilience (0.000), a relationship between religiosity and family resilience (0.000), a relationship between coping strategies and family resilience (0.000) and a simultaneous relationship between religiosity and coping strategies with family resilience (0.000). The conclusion in this study is that there is a relationship both partial and simultaneous related to religiosity and coping strategies with family resilience.

INTRODUCTION

The family is the smallest unit of a society in which there is a group of individuals sheltered under the same roof and interdependent. One of the sectors that must be run by the government is the family development sector. Family development needs to be carried out so that it can create quality and resilient families. Because quality human resources are born from families that are also qualified (Badan Pusat Statistik & Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, 2016).

It is undeniable that the family, in carrying out its daily life, will never be separated from the various dynamics of life problems. These problems can be economic, social, cultural, psychological problems (Hasanah, 2019), communication between family

members or other problems. So that with the emergence of these problems, families are required to be able to respond well to every problem that exists. If the family is unable to respond properly, it is feared that it can threaten the resilience of the family.

Family resilience is a family's ability to manage resources and problems or stressors that occur in the family (Sunarti, 2021). This family resilience is a benchmark for families in meeting their family needs and achieving family welfare and independence (Musfiroh et al., 2019). Family resilience can affect family functions, including affective functions, health and education. So that if the resilience of this family is disrupted, it can cause imbalances for the family in carrying out family functions.

Some factors that play a role in building family resilience are internal factors such as cognitive capacity, communication, emotions, flexibility, spiritual. While external factors are support from other family members, good financial condition, and good relationships with the social environment (Mawarpury & Mirza, 2017). The application of religious values is one of the factors that affect family resilience. Religiosity is like a bond that must be held, obeyed and embodied in everyday human life (Istiqomah & Mukhlis, 2015). While Mufarrohah and Karimulloh (Mufarrohah & Karimulloh, 2020) reveals that there is a formation of family resilience in religious teachings. It is like when a family gets a problem or calamity then they tend to find a way out, either by deliberation and or believing that God will not give tests beyond the ability of His servants.

In research Suprpto (2020) It is known that there is an influence between religiosity and resilience or resilience. A person who truly applies his religion is known to have self-stability and happiness in life compared to individuals who do not practice their religion continuously. In addition, religiosity is also described as an aspect of protection at the individual, family and community levels, so that religiosity can play an important role in increasing family resilience.

The family's ability to manage problems is also a factor related to the resilience of a family. Coping strategies have a close relationship with family resilience. Coping is defined as a person's cognitive changes and real efforts in the form of behavior to regulate requests that come from within and from outside oneself which are considered to exceed the ability or capacity of resources owned (Lazarus & Folkman) in (Herawati et al., 2017). Research results of Irzalinda and Sofia (2019) shows that there is an influence between coping strategies and family resilience. High coping strategies will increase family resilience, and vice versa when low coping strategies can reduce family resilience.

2019 became a shocking year for the whole world during the outbreak of *Corona Virus Diseases* in 2019 (Covid-19). Covid-19 has caused imbalances in various lines of life and paralyzed daily activities such as school activities, work (Haekal & Fitri, 2020) office activities, religious activities, and also the large number of workers who must be laid off on a large scale. Sunarti (2021) stated that during the Covid-19 pandemic, families proved to be the spearhead of implementing various major development programs, such as economy, education and health. So that this has an impact on the resilience of the family as the smallest social unit in society.

Sukabumi City is one of the areas affected by the Covid-19 pandemic is quite large, where many employees have been laid off or received termination even the number of layoffs reached 15 thousand people. Because the Sukabumi area is not large compared to its population, this number is a very significant increase (Mata, 2021). BPS Sukabumi City also recorded an increase in the Open Unemployment Rate (TPT) which increased from 2019 of 8.89%. (BPS, 2021) The Sukabumi City Religious Court also recorded that throughout 2020 there were 644 divorce cases, dominated by divorce lawsuits (514 cases) and divorce talaq cases as many as 140 cases (Amril Mawardi, 2021) The purpose of this study was to determine the relationship between family

religiosity and family coping strategies with family resilience in Kelurahan Karang Tengah Kota Sukabumi.

METHOD

Type of correlational research with *Cross Sectional* approach. The research was conducted in Kelurahan Karang Tengah Kota Sukabumi from March to July 2022. The variables studied were religiosity, coping strategies and family resilience. The population in this study is all heads of families recorded in Kelurahan Karang Tengah Kota Sukabumi with a research sample of 372 households. The sampling technique used is *Cluster Random Sampling*. Data collection for all variables using questionnaires. The data analysis used is simple linear regression and multiple linear regression analysis. This research has been accepted and assessed ethically with ethical permit number 08/KEPK/FITKES-UNJANI/III/2022.

RESULTS AND DISCUSSION

This study uses multiple linear regression analysis, so the requirements for passing the classical assumption test are needed in the form of normality tests, linearity, multicollinearity tests and heteroscedastic tests. The results of the classical test show that all variables are normally distributed with a sig value of 0.196 (sig > 0.05). For the linearity test, the results of each variable with a linear pattern were obtained, namely the religiosity variable obtained a linearity value of 0.056 and a coping strategy variable of 0.081. Furthermore, for the results of the multicollinearity test, it was obtained that each variable found no multicollinearity or correlation between independent variables, for the religiosity variable a value of 3.224 was obtained and in the coping strategy a value of 1.472 was obtained where both had a value of <10. For heteroscedastic test results, it was obtained that each variable showed the absence of heteroscedastic (sig>0.05) where the religiosity variable obtained a value of 0.114 and the coping strategy variable obtained a value of 0.240.

The Relationship of Religiosity with Family Resilience

Table 1. Results of Simple Linear Regression Analysis Variabel	Unstandardized Coefficients		Sig.	R	R Square
	B				
(Constant)	1,562		0,000	0,750	0,563
Religiusitas	0,552				

The results of the regression analysis of religiosity with family leadership show that there is a relationship between family religiosity and family resilience marked by a sig value of 0.000. To illustrate the relationship of family religiosity variables to family resilience, a simple linear regression equation model was created which can be seen as follows:

$$Y = 1,562 + 0,522X_1$$

Based on this equation, it can be concluded that every increase in one unit variable of family religiosity (X_1) will cause family resilience (Y) to increase by 0.522. Then, it was

obtained that the strength of the close relationship between family religiosity and family resilience is Strong, this is seen from the R value of 0.750 (strong) and is positive. This shows that if the variable of family religiosity increases, the variable of family resilience will also increase and vice versa. It can be seen that the R Square value is obtained at 0.563. This means that family religiosity can reflect family resilience by 56.3%.

The Relationship of Family Coping Strategies with Family Resilience

Table 2. Results of Simple Linear Regression Analysis

Variable	Unstandardized Coefficients	Sig.	R	R Square
	B			
(Constant)	5,304	0,000	0,606	0,367
Coping Strategy	0,218			

The results of regression analysis showed that there was a relationship between coping strategies and family resilience marked by a sig value of 0.000. Describing the relationship of economic pressure variables to family resilience, a simple linear regression equation model is made which can be seen as follows:

$$Y = 5.304 + 0.218X_2$$

Based on this equation, it can be concluded that every increase in one unit of family coping strategy variable (X_2) will cause family resilience (Y) to increase by 0.218. The strength of the relationship between family coping strategies and family resilience can be seen from the R value of 0.606 (strong) and is positive. This means that when coping strategies increase, family resilience variables will increase and vice versa. The R Square value is obtained at 0.367 where the value shows that family coping strategies can describe family resilience by 36.7%.

The Relationship of Family Religiosity and Family Coping Strategies with Family Resilience

Table 3. Multiple Linear Regression Analysis Results

Variabel	Unstandardized Coefficients	Sig.	R	R Square
	B			
(Constant)	-2425	0,00	0,797	0,636
Religiusitas (X_1)	0,416			
Coping strategies (X_2)	0,112			

Based on the results of multiple regression analysis, it shows a sig value of 0.000, which means that there is a simultaneous relationship between religiosity and family coping strategies on family resilience. The relationship of religiosity and family coping strategies to family resilience is illustrated in the following multiple linear regression equation model:

$$Y = -2425 + 0.416X_1 + 0.112X_2$$

The equation shows that every increase in one unit of the variable religiosity will increase family resilience by 0.416 and every increase in one unit of the coping strategy variable will increase family resilience by 0.112, and vice versa. The strength of the two dependent variables against the dependent variable seen through the correlation value (R) is 0.797 (strong) while the value of the coefficient of determination (*R Square*) is obtained at 0.636 which shows that simultaneously religiosity and coping strategies affect family resilience by 63.6%.

The Relationship of Family Religiosity with Family Resilience

This study shows that the higher the family religiosity, the family resilience will increase and religiosity contributes 56.3% to the increase in family resilience. Roy's adaptation system has four modes of adaptation, one of which is self-concept. The self-concept model deals with psychosocial with specific emphasis on the psychosocial and spiritual aspects of the human being (Alligood, 2017). In this study, religiosity entered the self-concept as a spiritual aspect of humans.

Spirituality can be interpreted by the attachment between oneself and its creator. A person who has trust and is bound to his God, he will always believe that everything that happens is due to His will. All problems or tests that a family goes through by involving Him, then the family believes that the problems given to him will provide a silver lining, namely the family will become stronger and resilient.

Mufarrohah and Karimulloh (2020) revealed that there is a formation of family resilience in religious teachings. It is like when a family gets a problem or calamity then they tend to find a way out, either by deliberation and or believing that God will not give tests beyond the ability of His servants. Families that do not practice the value of religiosity usually also do not emphasize religious commitment in their family which can affect the level of happiness felt, even not infrequently will also end in broken homes, divorce or separation.

The results of this study support previous research by Suprpto (2020) which states that there is a positive and significant influence between religiosity and resilience or resilience. A person who carries out his religious commitment turns out to have self-stability and happiness in life compared to individuals who do not practice his religion continuously. In addition, religiosity is also described as an aspect of protection at the individual, family and community levels, so that religiosity can play an important role in increasing family resilience.

Families who have high religiosity, they will apply in aspects of their daily lives. The Covid-19 pandemic for families is a crisis that families must go through. The Covid-19 pandemic has triggered various imbalances in the family such as health, economic, educational and other problems. Religiosity is a factor that can fortify families to survive in the midst of pandemic conditions by applying the concept of patience and gratitude, that behind the pandemic there are lessons that make families stronger and more resilient. So that the higher the religiosity of a family, it will create a higher family resilience.

The Relationship of Family Coping Strategies with Family Resilience

Research illustrates that coping strategies are significantly associated with and contribute to family resilience by 36.7%. Roy posited humans as an adaptive system. This also applies to the family as an adaptable system. The process of a person's control according to Roy is a form of coping strategy that is used through ways of self-adjustment

through 4 ways, namely physiological function, self-concept, role function and interdependence (Alligood, 2017).

Roy explained that a response that results in a decrease in bodily integrity will cause a need and cause the individual to respond through certain efforts or behaviors. So that each individual will try to deal with these changes. Coping is defined as a person's constant cognitive changes and real efforts in the form of behavior to regulate requests originating from within and from outside that are considered to exceed the ability or capacity of resources possessed by the individual (Lazarus & Folkman) in (Puspitawati & Herawati, 2018). Nursalam & Ninuk in Siyoto, et al. (2016) Mentioning positive coping has an important position on the body's resistance and the body's resistance to disorders and attacks of a disease whether physical, psychological or social.

Coping strategies are closely related to family resilience. Hendriana (2018) revealed that resilience will include coping strategies and adaptations that individuals have when dealing with a problem that can increase stress. Stress can be a drive that will give rise to a coping strategy that can encourage the individual to make an adjustment. Positive coping that is owned will tend to lead individuals to more positive adjustments as well. This will certainly foster a more resilient behavioral response (Rismelina, 2020).

The results of this study are in line with research conducted by Irzalinda and Sofia (2019). The results showed that there is an influence between coping strategies and family resilience. The higher the family coping strategy, the more family resilience, and vice versa when the low coping strategy can reduce family resilience.

Coping strategies are a form of effort made by families to achieve a level of balance and a form of adjustment to the crisis faced by the family. Coping strategies can be done by allocating resources and empowering the abilities of family members. If the family can empower its family members, family resilience can be achieved optimally.

The Relationship of Family Religiosity and Family Coping Strategies with Family Resilience

Family resilience is defined as a family's ability to protect themselves from various disturbances or life threats, originating from within and outside the family. The level of resilience of a family can be seen in five indicators, including the attitude of mutual service as a sign of glory, the intimacy between husband and wife to improve the quality of marriage, the existence of parents who educate their children creatively, focused and continuous training, and develop skills, the existence of husband and wife who can control all family members harmoniously; and the presence of children who are obedient and respectful to parents. (Badan Pusat Statistik & Kementrian Pemberdayaan Perempuan dan Perlindungan Anak, 2016)

Factors related to family resilience according to McCubbin in Mawarpury & Mirza (2017) namely protective factors (family celebrations, time and routines, and family traditions), recovery factors (family intervention, family support, and building self-esteem) and family resilience factors in general (problem solving strategies, effective communication processes, similarity, spirituality, flexibility, expectations, social support, physical and emotional health). As for Mawarpury & Mirza (2017) In his research, the picture of the main factors to build family resilience is divided into two, namely internal factors and external factors. Internal factors include cognitive capacity, communication, emotions, flexibility, spirituality. While external factors are support from other family members, spending time with family, good financial condition, and good relationships with the social environment.

The Covid-19 pandemic has an impact on almost all settings of life, where the family as the direct implementing unit is affected. Therefore, families are required to adapt and survive in the conditions of the Covid-19 pandemic. According to Roy's theory, the Covid-19 pandemic which has an impact on family life balance is a focal stimulus. The adaptation system has four adaptation methods, namely physiological functions, self-concept, role functions and interdependencies. Physiological functions include oxygenation, nutrition, elimination, activity and rest and protection. The mode of adaptation of self-concept consists of a role function mode and an interdependence mode. All family members must continue to carry out their roles even in pandemic conditions. The final response measured was whether the family was adaptive or not. Adaptive families are families that can adjust to the conditions of the Covid-19 pandemic where family members are not infected and families can get through the pandemic period physically healthy and mentally healthy. So that the family has good family resilience.

It is known in this study that religiosity is the variable that contributes the most to family resilience during the Covid-19 pandemic compared to other variables. Allport & Ross (1967) in Sayyaf & Robbie (2021) said that there are two types of the concept of religiosity, namely extrinsic religious orientation and intrinsic religious orientation. Extrinsic religious orientation is a form of religious a person who indicates cooperation or affiliation with others. Religious orientation is intrinsically a form of religion of a person who seeks perfection for one's own practice. In orientation extrinsically show affiliation with others, so that later it will be known how the influence of the leadership of a family head in leading his family.

Religiosity is very decisive because it is the starting point, travel guide, as well as the purpose of family life. Also solutions to problems that occur (Sayyaf & Robbie, 2021). Families that uphold their religious values will always have a guide to life and always try to find solutions to every problem. So this is believed to increase family resilience, especially during the Covid-19 pandemic.

The results of this study can also be known together with variables of religiosity and coping strategies related to family resilience. This shows that when a family has high religiosity and adaptive coping strategies, it tends to produce a better family resilience.

CONCLUSION

Family religiosity and family coping strategies partially or simultaneously have a strong positive relationship with family resilience, whereas religiosity has a stronger level of relationship strength than coping strategies.

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