



The Role Of Religious Coping Towards Stress In Adolescents At Islamic Boarding Schools

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Abstract

The purpose of this study was to examine the effect of coping religius on the stress experienced by adolescents in Suryalaya Islamic boarding schools. This study is a quantitative study using simple regression data analysis on 180 respondents aged 16-17 years. Data was collected by distributing questionnaires using a questionnaire with a total of 32 items for the stress variable and 30 items for coping religius that was proven to be accurate and trustworthy after being put to the test. The results showed that there was an influence of coping religius on stress showing a number of .601 or 60.1%, which means that the variable coping religius had an effect on stress in adolescents as much as 60.1% while 39.9% was due to other variables not mentioned in this study.

Keywords : Religious Coping; Stress; Youth; Islamic Boarding School

I. INTRODUCTION

Humans as social beings will certainly always be faced with a problematic life. It cannot be denied that these problems often make a person feel anxious and restless for quite a long time, even excessively. In general, the size of a problem is relative, depending on the point of view and how the individual deals with it. Therefore, the same problem in someone may not necessarily be solved in exactly the same way.

The stress that arises from these problems, as well as the lack of ability to regulate emotions can cause stress. Stress itself is a process that assesses a situation as a threat, challenge, and danger which is responded to physically, emotionally, cognitively, and behaviorally (Maryam, 2017). In other words, stress is actually a self-defense reaction with the aim that individuals remain alert and ready to avoid danger or threats. However, prolonged stress can cause feelings of anxiety and fear which are not good for mental health (Nabalis, 2016).

Things that trigger stress are quite diverse and can be categorized into two categories, namely internal and external factors. A stimulus that triggers stress is called a stressor. In general, there are three stressors, namely, life events (discrete events), chronic stressors (long-lasting events), and daily hassles (requiring adjustments throughout the day) (Musabiq, S. A., & Karimah, 2018). This stressor can come to anyone indiscriminately, including teenagers.

Adolescence is a period of transition from children to adults. The age range of adolescents starts from 10 to 19 years. Physical, mental, social and emotional development generally takes place at the age of 13 to 18 years, that is, when they are in high school (Hastuti, R. Y., & Nur Baiti, 2019). The adolescent phase is a period of growth that is quite crucial, where important developments begin, namely the search for self-identity. Physical changes, especially hormones that occur cause rapid emotional increase so that this period is known as a period of storm & stress. Adolescence is also referred to as the transition period, because physical, emotional, and social transitions occur. Many demands and pressures are placed on teenagers, for example they are expected to be more independent, responsible and not act like children anymore (Jahja, 2015). With unstable emotional conditions and the many demands and pressures they face, it makes sense why teenagers are called vulnerable to stress (Nabalis, 2016).

Everyone has a different way of coping with stress and the strategies used are known as coping stress. That is a recovery effort caused by stressful experiences or physical and psychological reactions in the form of pressure or bad



feelings that are being faced. Stress coping can also be interpreted as an action to deal with stress that comes from various psychological problems in a good way according to the abilities of the individual who experiences it (Andriyani, 2019). In dealing with stress there are many ways and strategies that can be used, one of which is religious coping.

In managing stress, religion plays quite a role in providing direction, hope and encouragement, as well as psychological and emotional backing. A person's ability to cope can be enhanced by the emergence of feelings of comfort and hope brought on by prayer, rituals, and religious beliefs. Religious beliefs and experiences can be transformed into a specific form of coping, this form has direct implications for a person's mental health when faced with difficult situations (Purnama, 2017).

The term "coping" generally carries a positive connotation, but depending on the situation, it may or may not be helpful. Spiritual healing techniques tend to highlight the bright side of things. Considering potentially maladaptive religious coping mechanisms is necessary for a holistic perspective and academic curiosity's sake (Pargament, K. I., Koenig, H. G., & Perez, 2000). Positive and negative religious coping mechanisms exist.

Numerous studies have been conducted on the topic of religious coping and stress, including one by Ulfiah, Andika Nur Farida, and Sulasman titled Religious Coping and Stress in Academic Context. In order to determine if there is a connection between religious coping and school stress, this study employs a correlational research design (Ulfiah, U., Farida, A. N., & Sulasman, 2017). A different study by Theophilus Acai Ndong et al. contradicts the findings of this one, finding a link between religious coping strategies and academic stress. According to the findings, stress can be mitigated by employing constructive religious coping strategies, while negative religious coping strategies actually exacerbate it. The research methods and the object of study distinguish this study from that of Theophilus. Positive religious coping has been linked to subjective historicity in a number of studies, which have been found to have positive effects in both social and individual contexts (Utami, 2012).

The purpose of this study was to determine the role or influence of religious coping on stress experienced by adolescents in Islamic boarding schools. Both positive and negative religious coping

II. METHOD

This study employs a causal associative research design based on quantitative descriptive methods in order to establish a causal connection between three or more variables. Students from all five sections of the twelfth grade at Pondok Pesantren Suryalaya were included in this analysis. Depending on the specifics of the survey, there could be anywhere from 180 to 200 participants.

In this survey study, questionnaires were used to collect information (questionnaire). There are a total of 32 validated items for stress variables, and 30 for religious coping. There was an alpha coefficient of 0.910 for the religious coping scale and 0.926 for the stress scale, indicating high levels of reliability for both. The questionnaire employs a Likert-style scale and only allows for short, one-word answers. The effect of religious coping on stress was examined using a simple regression test and descriptive statistics.

III. RESULTS AND DISCUSSION

3.1 Frequency Distribution of Respondent Demographic Characteristics

Table 1. Frequency Distribution of Respondents' Demographic Characteristics (N=180)

	Variable	n	%
Gender	Male	70	
	Famale	110	
Age	16 years		65%
	17 years		35%

Based on the table above, it can be seen that most of the respondents were female and aged 16 years.

Table 2. Frequency Distribution of Respondents' Stress Levels (N=180)

Stress level	N	%
Light	60	33,33%
Medium	80	44,44%
weight	40	22,22%

The results in table 2 show that the level of stress most respondents feel is moderate stress with a frequency of 80 people (44.44%).

Table 3. Description of Respondents' Religious Coping (N=180)

Coping Type	Level	N	%
Positive Religious Coping	High	65	36,1%
	Low	52	23,3%
Negative Religious Coping	High	33	18,3%
	Low	30	16,6%

Table 4. Simple Regression Results (Model Summary)

Mode 1	R	R Squar	Adjusted	R	Std. Error of	Durbin-Watson
			Square		the Estimate	
1	,776	,601	,557		6,07556	2.074
a. Predictors: (Constant), koping religius, stress						
b. Dependent Variable: koping religius						

3.2 Discussion

In this study, respondents aged 16-17 years where they were in middle adolescence, at that time teenagers began to have an urge to grow, needed a friend who could understand them and could feel ups and downs (Jahja, 2015). At that age, adolescents are in high school so that they have demands to be able to excel academically by their parents, teachers and peers. It is not surprising that at that time a person was at risk of experiencing stress and needed special attention to his level of stress (Hastuti, R. Y., & Nur Baiti, 2019). It can be seen in table 2 that the stress level of adolescents at the Suryalaya Islamic Boarding School is mostly at a moderate level, namely 44.44% or 80 people. Research result (Ananda, S. S., & Apsari, 2020) found an increase in stress in adolescents.

Meanwhile, the level of severe stress was 22.22% or 40 people. This can be caused by the condition of adolescents who often experience ambiguity, sensitivity, aggressiveness, and ongoing conflicts regarding their attitudes and behavior. The stress experienced by adolescents can also be caused by an imbalance between the demands and the resources they have, the higher the gap that occurs, the higher the level of stress experienced (Khasanah, S. M., 2021). On the other hand, the stress level is low, there are as many as 33.33% or as many as 60 people. In its development, adolescents make efforts to adjust between what is happening to them, social roles, and their environment. So that a teenager actively finds ways to solve his problems and is able to manage stress.

The mechanism for dealing with stress is called coping, where everyone has a different way. Several factors influence coping mechanisms including physical health, skills and social support, material and also beliefs (Rabiatul Zulfah, 2019). Coping is also influenced by the self-concept of adolescents (Sitepu, J. M., & Nasution, 2017). Coping is a cognitive and behavioral effort to reduce, master, and tolerate internal and external demands created by a stressful condition. Based on what affects it, coping is divided into three forms. First, process-oriented coping, in which individuals apply coping that focuses on what they think and do in specific situations. Second, coping that is contextual in nature, namely individual interpretation affects coping of actual demands in a situation. The coping strategy is determined by the individual and the conditions that occur together. Finally, there is an a priori assumption where there is no determination regarding the form of good and bad coping (Lazarus, R. S., & Folkman, 1984).

One of stress coping is religious coping. This coping strategy is defined as the extent to which individuals use their beliefs and practices of religious rituals as a medium to solve a problem, either preventing or mitigating the impact that may occur on their psychology, as well as helping the individual to adapt in stressful situations (Safaria, 2011). In a study written by Putri Hidayatul M. and Khorriyatul Khotimah, it was stated that positive religious coping is closely related to improving physical and mental health, lowering depression levels, and tending to surrender oneself to God (Hidayatul, P. M., & Khotimah, 2022).

In this study the most respondents use positive religious coping. It can be seen in table 3 that 36.1% or 65 respondents use high positive religious coping. This is supported by respondents who are students at Islamic boarding schools. In Ira Darmawati's research, it was stated that adolescents who live in Islamic boarding schools undergo pesantren routines that are full of spiritual and academic nuances so that they can support their religiosity. In dealing with pressure or stress problems, religiosity affects the actions of adolescents (Darmawanti, 2012). Meanwhile, 23.3% or 52 respondents used low-level positive religious coping.



The study also revealed that there is a positive relationship between religiosity and one's coping stress. The higher a person's religious level, the higher his coping stress, and vice versa. These individuals can instill the values of their religion to become facilitators in solving life's problems (Darmawanti, 2012). Meanwhile, negative religious coping with a high level is 18.3% or 33 people and 16.6% or 30 people for low negative religious coping.

The effect of religious coping on stress can be seen in table 4 where the R Square obtained is 0.601 or 60.1%. This means that 60.1% of the religious coping variables affect stress levels, while the remaining 39.9% are influenced by other variables outside of this study. Some other effects of stress among adolescents are the achievement of developmental tasks (Ma' Rifatul, S., & Khasanah, 2021). Emotional intelligence (Hastuti, R. Y., & Nur Baiti, 2019), also includes gender (Ramadhani, A. H., & Hendrati, 2019). Research result (Handayani, 2019) found that religiosity has a significant relationship to stress levels in adolescents.

1. CONCLUSION

This study revealed that as many as 33.33% or 60 teenagers at the Suryalaya Islamic Boarding School experienced mild stress, 44.44% or 80 people experienced moderate stress, and 22.22% or 40 people experienced severe stress. As for religious coping, 36.1% or 65 people applied high positive religious coping and 23.3% or 52 people applied low positive religious coping. Then 18.3% or 33 people use high negative religious coping and 16.6% or 30 people use low negative religious coping.

The effect of religious coping on stress shows the number .601 or 60.1%, which means that religious coping variables affect stress in adolescents by 60.1% while 39.9% is due to other variables not mentioned in this study..

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Self-efficacy

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