Role of Religiousness/Spirituality in Resilience of Fisheries College Cadets

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Abstract

Experts agree that resilience involves internal factors and external factors. In addition to those two factors, religious beliefs, spirituality and the capacity to give a meaning to the traumatic event, it is also discussed as a factor involved in the development of resilience. A number of researchers explore their findings to see the relationships between religiousness/ spirituality and resilience. People experiencing emptiness of spiritual, increasingly awareness of the importance of the involvement of religion/spiritual in solving problems, but it's increasingly depletion due to exposure to materialistic life.

This research is conducted to see the influence of religiousness/spirituality on resilience occuring among college students. The results showed that the following dimensions are related to the increasing resilience of a person: daily experience of human spiritual, beliefs/values, willingness to forgive, and the worship of religious activities as well as evaluating a person's level of religiousness. Discussion and implication of the research results are included.

Keyword: Religious coping; Resilience; Cadets of STP; Quantitative Research

Introduction

Resilience is seen by experts as the ability to bounce back from a traumatic situation or event. Siebert (2005) in his book, The Resiliency Advantage, explained that the definition of resilience is the ability to cope with life changes at a high level, maintain health under stressful conditions, rise and overcome from adversity, change the old way of life when no longer appropriate to the existing conditions, and dealing with problems without violence. Resilience is the process of overcoming the negative effects of risks, managed to overcome traumatic experiences and avoid negative impacts associated risk. Masten (2007) defines resilience as a process, the ability of a person, or a result of successful adaptation although faced with a threatening situation.

Resilience research is found in education setting, in addition to clinical problems. Especially about education, there are some form of post-high school education in our country, such as academy, technical colleges, high schools and colleges (www.kemendiknas.go.id). Special for high school, there are schools that run by the government agency / department which aims to produce experts in the field s high school office, it is known as high school office. Sekolah Tinggi

Perikanan (STP) is an official school that auspices under the Ministry of Maritime Affairs and Fisheries/Kementrian Kelautan dan Perikanan Republik Indonesia (KKP-RI).

One of the main problems for student (hereinafter referred as cadets) at the College of Fisheries (STP) is adaptation ability to face academic and social demands in education environmental with boarding system (Daging, 2012). Cadets are not only required to be able to work together with colleagues from a variety of regions throughout Indonesia with a variety of characters and cultures of origin, but also adapt to the prevailing pattern of development in the dorm that has a lot of oppressive rule (Rahmawati, 2013). Inability to manage stress can have a significant impact for cadets, including fails in the study.

There are numbers of individual characteristics that associate with study failure (Hidayati, Untung, Laily, 2011 in Yulianto, 2011). Cadets, who have less aspiration to education, usually fail to adapt with academic demands. Negative attitude toward dorm life is also seen as an important factor of failure. In addition, the lack of ability to solve problems is also suspected to be a key factor contributing to the failure. To be able to go through the education process in STP, cadets are expected to have the resilience to campus life and their lives as a cadet themselves, so that they are able to survive and to go through their live positively (Rahmawati, 2013).

Some researchers associate the relationship between religion and spirituality with resilience (Greene & Conrad, 2002). Importance of religion/ spirituality in the lives gains suppression lately, in line with the increasing problems that occur in various areas (Post & Wade, 2009). Religion/ spirituality become keywords that will lead someone to manage life, and finish it properly. Recently, research also found a trend toward increasing positive relationship between religion and health; between religion and ability to

withstand the problem, also religious with happiness. Even In a country like America, there are some facts that cannot be denied that religion remains be a society guidance (Hage, Jopson, Siefel, Payton & De Fanti, 2006). For psychology counselors, it is important to understand the role of religion as part of the client cultural context (Balkin, et al 2009). Knox, Catlin, Casper & Schlosser (2005) stated the importance to include the theory and practice of religion and spirituality in counseling services. While Constantine, Lewis, Conner & Sanchez (2000) mention the importance role of religion and spirituality influence the clients. Religion and spirituality are important strengths to overcome the conflict (Kallampally etc., 2007). Spirituality can reduce negative emotions, such as anxiety, depression, fear, and replace it with the positive expression of emotions (Long, 2011).

Belief in religion and spirituality also became a stronghold for the onset of anxiety and the loss of security sense, as well as a guide to find the meaning of life, include in determining the parameters of right and wrong (Kuczkowski, 1993). Research also found that religion is a fundamental factor for one's self. The values, beliefs and tenets which are the principles of religion, taught early in education, so can generate learners that smart and have strong characters. With the provision of mental strength, the learners are expected to complete the academic and social demands that grow into a reliable person.

Resilience is the ability of a person to manage the problem successfully in deal with change, challenges and risks. This ability can evolve over time, and reinforced with protective factors that exist in the individual, and in the environment. Resilience is a dynamic process that helps individuals, families, and the community face and overcome the challenges in life (Siebert, 2005). According to researchers, Resilience involves internal (such as the character and attitudes) and external factors (such as communities). Religious beliefs, spirituality, and the capacity to give

meaning to traumatic events, is also discussed as a factor involved in the development of resilience. Other researchers expressed a caring relationship and a strong supporting network as factors that increase the level of resilience.

Greene and Conrad (2002) view resilience as a biopsychosocial and spiritual phenomena. Religion and spirituality identified as important elements to understand a person as a whole, (Canda, Furman, 1999; Height, 1998). Canda and Furman looked at some religious involvement include quality of transformation and adaptation:

"it is these transcendent, adapative qualities, and often religious qualities that are most associated with resilience" (pg. 47).

Other researchers stated that the spiritual aspect is an important factor that presents the main useful resource during the crisis experienced by a person (Constatine, et al, 2000).

Personal Resilience Strength

Personal resilience is defined as the individual characteristics (also called internal or personal competence assets) relating to the development of health and life success. Four categories of personal strength as a manifestation of resilience are: social competence, problem-solving skills, independence and sense of purpose in life (purpose of life). Although a variety of personal characteristics may differ in various cultures, but the National Research Council and Institute of Medicine, stated that these characteristics consistently appear almost on a variety of cross-cultural groups (Eccles & Gootman, 2002).

Risk and Protective Factors of Resilience

Resilience has risk and protective factors, the combination of unsupported environments or suppress experience, with

family/community/ supportive environment (Kallampally et.al, 2007) Interaction from both combination produce a healthy mental behavior. Things that include protective factors, according to researchers are: family and community support, education, peer influence, future orientation and religion (Greene & Conrad, 2002).

Religion and Resilience

Studies show the significance of religion in one's life and its potential to be a protective factor in dealing with difficult situations. Masten et al (2007) identifies the belief in the power of the Most High, appear as a protective factor. When faced with critical and traumatic situations, confidence to the strength also makes one able to produce insight from events experienced (Eccless & Gootman, 2002). Individuals who have certain religious and spiritual depth is more able to be open, to be giving, and to forgive the interpersonal relationships problems (Balkin et.al, 2009). They emphasize that spiritual beliefs will affect how a person behave, manage challenges, live a life, and managing suffering (affects how perspective, causes and future expectations), communicating with their suffering and to ask for professional help. Clinicians need to understand the spiritual component in understanding the suffering of life as well as a resource to recover and be resilient (Eriksen, Jackson, & Weld, 2008).

One limitation in the study of religion is how this construct is measured. Such things as: measuring the level of religion through religious activities that carried out by someone, but not necessarily reflect the level of religiosity. In addition, the concept of religion and spirituality are often studied separately, whereas both had ties. There are also researchers that stated religion as a factor that is part of the resilience, while other researchers stating religion as a protective factor.

Adult literature focuses on the relationship between religion, spirituality and health.

Researchers found that religion and spirituality can be a positive or negative effect on physical and mental health conditions, though so far the relationship remains to be investigated. Some researchers claim that the role of religion/spirituality are important in increasing the resilience of a person when meet the crisis and trauma conditions. Moreover, few studies display the extent to which religion/ spirituality affect resilience among cadets. As a youth, cadets/ students have a level of spirituality and understanding of religion that reflects their commitment (Astin, Astin, Lindholm & Bryant, 2005). Thus the aim of this study is to know the influence of religion/ spirituality to resilience, and presents the implication for theoretical aspects, the practical side, as well as field training.

Problem Formulation

Are there any significant influence of spirituality aspects to the level of resilience of Sekolah Tinggi Perikanan cadets?

Hypothesis

There are significant influence of spirituality aspects (include spiritual experiences, values / spiritual beliefs, willingness to forgive yourself, practical religious activity, positive religious coping, and negative religious coping on self cadets) to resilience.

Method

Participant. Participants of this research are 152 cadets who study at level I and level II Sekolah Tinggi Perikanan (STP) in South Jakarta, consisted of 86 men cadets and 66 women cadets.

Design. This is a descriptive correlational research with quantitative approach that is non-experimental.

Instruments. Participants were asked to fill in a set of questionnaire, the questionnaire consists of religiosity / spirituality as well as well as the resilience scale questionnaires.

Measurement. Religiosity/ Spirituality scale developed from a similar scale create by the Fetzer Institute/National Institute of Aging in 1999. The scale is called the Brief Multidimensional Measures of Religiousness/Spirituality (BMMRS). This scale originally had 12 sub dimensions, but in this study used only 6 dimensions with 22 item statement. The scale have the option answers that range between 1-6 score and varies on each questionnaire dimension that ask. For example in the dimension of spiritual experience, the answer choices consist of 5 digits, i.e: every time (score 5) till never (score of 1). Examples of statements in the spiritual dimension of experience is "I feel the presence of God/Allah". While, on the religious dimension of practical activity, the answer choices consist of 6 digits, ie: more than once per day (score 6) till less than once per month (score 1). Examples of statements in this dimension is: "How often do you read a book / religious literature?". The face validity test done by requesting an instrument performance assessment from three lecturers who have expertise on measuring instruments used, whether the instrument that constructed really measure what to be measured. While the reliability testing of the religious/ spiritual instrument calculated by Alpha Cronbach coefficients.

Table 1
Measurement Reliability

No	Name of Scale	N of items	Mean	Variance	SD	Cronbach Alpha
1	Spiritual experience	6	56.16	30.491	5.522	0.766
2	Values/Spritual Beliefs	2	15.14	1.303	1.142	0.786
3	Willingness to forgive	3	20.13	9.254	3.042	0.779
4	Practical Religius Activities	5	46.51	43.152	6.569	0.723
5	Positive Coping	3	23.53	2.317	1.522	0.803
6	Negative Coping	3	16.84	11.154	3.340	0.776
7	Resilience Scale	26	96.11	65.221	8.076	0.772

Based on calculations, the reliability coefficient obtained for this measure in each dimension are as follows (see tabel 1): dimensions of spiritual experience at $\alpha = 0.766$; dimension of values/ spiritual beliefs at $\alpha = 0, 786$; dimensions of willingness to forgive at $\alpha = 0.779$; dimension of practical religious activities at $\alpha = 0, 723$; dimensions of religious positive coping at $\alpha = 0,803$ and dimensions of religious negative coping at $\alpha = 0.776$. Guilford (1978) states that a test is reliable if it has a reliability coefficient at 0.70 to 0.80. This means the instrument's items have a consistency to measure the same construct because it has a low content-sampling error and low heterogeneity-sampling error.

Resilience scale was developed from The Resilience Scale (Wagnield & Young, 1993), consist of 26 items with a statement of the answer choices between a score of 1 (strongly disagree) to score 5 (strongly agree). Examples of questions in this scale is: "My confidence help me to get through the difficult time". Based on calculations, the reliability coefficient obtained for the resilience instrument is at $\alpha = 0.772$.

Analysis techniques. The analysis technique used in this study is a multiple regression analysis. This technique allows researchers to see the contribution of independent variables variance to the dependent variable, the contribution of dimensions of religiosity/ spirituality (each dimension) to resilience.

Results

Tabel 2 shows the result of main data analysis of this research.

Tabel 2.
Means, SD, Ranges, and Pearson Correlations (religious dimensions and the resilience)

Variable	M	SD	Range	r	p
Daily Spiritual Experiences	28.08	2.761	16–30	0.181*	p<0.05
Values/Beliefs	7.572	0.571	6 – 8	0.241**	p<0.01
Forgiveness	10.069	0.521	4 – 13	0.328**	p<0.01
Private Religious Practices	23.257	3.285	14–30	0.323**	p<0.01
Positive Coping	11.763	0.761	5 –12	0.074	p>0.05
Negative Coping	8.421	1.670	3 – 12	-0.144	p>0.05

The first dimension of the religiosity/ spirituality scale is at r = 0.181, p <0.05, indicating if the dimensions/daily spiritual experiences value have a significant effect on resilience. The second dimension of the religiosity/ spirituality scale is at r = 0.241, p <0.01, indicating if the dimensions/ spiritual beliefs value have a significant effect on resilience. Meanwhile, the dimensions of willingness to forgive which is the third dimension of religiosity scale, appear to have a significant effect on resilience (r = 0.328, p <0.01), as well as the fourth dimension of religiosity scale, the practical religious activity ((r = 0.323 , p <0.01). The next religiosity/ spirituality scale dimensions is positively coping. At these dimensions, reveals no significant relationship between the variables measured with the level of resilience (r = 0.074, p> 0.05); otherwise the negatively coping dimensions found to be no significant effect on resilience (r = -0.144, p >0.05).

Tabel 3
Multiple Regression

Predictors	R	R Square	Adjusted R Square	Std. Error of the Estimate
Daily Spiritual Experiences	.181ᵃ	.033	.026	7.96927
Values/Beliefs	.241ᵃ	.058	.052	7.86375
Forgiveness	.328ᵃ	.107	.101	7.65521
Private Religious Practices	.323ᵃ	.104	.098	7.66975
Dependent Variable: Resilience				

Tabel 3 shows the result of multiple regression calculation of four variables: daily spiritual experiences, values/beliefs, forgiveness and private religious practices, to dependent variable of this research: resilience. Daily spiritual experiences contribute 2.6 percent to resilience, values/beliefs contribute 5.2 percent to resilience, forgiveness contributes 10.1 percent and the private religious practices as the last variables give 9.8 percent contribution to resilience.

The statistical tests above showed hypothesis verification in this study, the influence of each dimension of religiosity/spirituality scale for youth STP resilience. The stronger the spiritual experience possessed by STP cadets will significantly influence the level of resilience possessed. In addition to spiritual experience which is the first dimension on a religiosity/spirituality scale, other dimensions also showed similar results. It means that the higher values and spiritual beliefs dimension; the higher willingness to forgive the self. From all dimensions measured in this study, there are two dimensions that does not have a significant effect on resilience, the positive coping dimensions and the negative coping dimensions. In addition, based on the distribution of the data obtained, it can be seen that the factor of values/beliefs, willingness to forgive and religious practical activity dimensions, has the most powerful influence on resilience.

Discussion

Results of this study showed that the higher religiosity/ spirituality dimensions, the higher resilience level possessed by cadets. The cadets at STP obtained counseling that help them to positively through the process of adaptation in dormitories, (Daging, I Ketut, 2012). Relevant findings in this study applied to the field of counseling, with an emphasis on the importance factors of human mental development and individual-environment interaction (Long, 2011). Literatures on resilience become a useful study to achieve a more positive life developmental process, include the individual religiosity/ spirituality development area.

The findings of this study is in line with the research results that has been done before, which stated that religiosity/ spirituality has a strong correlation with mental health (Cohen, 2009; Hackney & Sanders, 2003). Religiosity/

spirituality has a positive contribution to resilience, especially in subjects who experienced trauma/ suffering. In this research, practical religious activity dimension has a positive influence on resilience. This is in contrast to research conducted by Long (2011) to the students. His research concluded that the religious values/ beliefs have a greater influence on the level of resilience when compared with the presence of a person in a religious activity. The cadets who become participants of this study, shows that the greater attendance and discipline of religious activity, the greater religiosity level possessed by cadets. It's because of the engagement will keep the level of confidence and religious values consistency owned by someone in the middle of life's problems. By itself, it will also affect the resilience level.

Resilience involves protective factor (Siebert, 2005), in which religion is one of component (Masten, 2007). Farley (2007) states that self-protective behaviors is an element of religiosity. In situations where individuals experience challenging situations, spirituality can be a force that will support the resilience (Angell, in Long 2011). Research on the contribution of religiosity/ spirituality to religion was conducted in Indonesia, with two ethnic (Batak and Minang) (Yulianto, 2011). Conclusion stating that there were no religious contribution to the study of resilience as a result of the two tribes, it is not in line with the results of this study.

Diversification samples with varied cultural backgrounds reflect the STP cadet's actual condition. Religiosity/spirituality is an important things for cadets that will strengthen their resilience level to face the dynamic of dorm life. In addition, with the questions items of the BMMRS scale used in this study, there are varied of religiosity /spirituality dimensions that can be seen, thus enabling a more detailed conclusions. On the other hand, the limitation of

this study is a limited diversity of participant's religion. The majority (over 80 percent) of the research sample are Muslim, so the results of this study can be more generalized to the religion. Another limitation of this study is a religiosity/ spirituality instrument that used. Questions about religion is quite sensitive, so even though it was objectively designed, however, the respondent may be led on a particular answer that reflects their ideals, rather than on real things done by themselves every day.

Conclusions

This study concluded that religiosity/ spirituality have a significant effect on resilience. From this study can be predicted that the increasing of religiosity/ spirituality dimensions, the higher the resilience level possessed by STP cadets. Suggestions and implications of this study are discussed below:

Theoretically, suggestions for future resilience study is to consider factors in religiosity / spirituality as an important part of resilience. Religiosity/ spirituality can be seen as resilience internal factors (individual strengths and resources) and protective factors. It still needs to be strengthened through numbers of studies in the future.

The practical implication of this research is the need to consider the factor of religiosity/ spirituality as an important part in develops cadet's resilience. Every year, STP is still dealing with problems experienced by numbers of drop out cadets, due to the failure of individuals to adapt to social demands that took place in the hostel (Daging, I Ketut, 2012; Rahmawati, 2013). A number of effort have been made to overcome this problem, among others, one of the effort is a function optimization of counseling unit which is one of the cadets facility at STP. In handling cadet's issues, involvement of religiosity/ spirituality factors needs to be emphasized because it will provide a positive impact on the formation of cadet's resilience. In addition, these implications can also be applied to the field of training. The role of religiosity/ spirituality may be given to cadets so that they can understand the cultural diversity, peers character, the academic demands as well as the pressure of dorm life. Forms of cadet's soft skills training that include elements of religiosity / spirituality as a part to build cadets mental toughness.

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