

Research Article

Religiosity and Positive Thinking in Nursing Students During the Covid-19 Pandemic

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Abstract. The Covid-19 pandemic has resulted in many new policies being issued to prevent an increase in the number of transmissions. One of these policies is remote online learning. This is a stressor for students of the Faculty of Nursing, Padjadjaran University because of the adaptation in the learning system. These stressors need to be handled with effective coping strategies, two of which can be religiosity and positive thinking. Both of these are internal factors that are personal to each individual, including students. This study aimed to describe the religiosity and positive thinking of the students of the Faculty of Nursing, Padjadjaran University during the Covid-19 pandemic. Descriptive statistical analyses were used in this study. The research population was active students of the Faculty of Nursing Unpad (n = 856). The sampling technique used was stratified random sampling with a response rate of 56% (n = 481), using an online survey. Data were collected using the Indonesian versions of the Centrality Religiosity Scale and The Positivity Scale questionnaires, whose validity and reliability have been tested. All analyzed data were presented in the form of a frequency distribution table. The results of this study indicated that 281 students (58.4%) had a high level of religiosity. Many students showed a high level of intellectual (51.1%), ideological (86.9%), private practice (62.1%), and religious experience (62%). In addition, 264 students (54.9%) also had a high level of positive thinking. The conclusion from this study is that these students tended to have a high level of religiosity and positive thinking during the Covid-19 pandemic. This needs to be maintained so that these two internal factors can protect and support the lives of respondents, especially during the Covid-19 pandemic.

Keywords: religiosity, positive thinking, Covid-19 pandemic

1. Background

Positive thinking (positive thinking) according to [1]) is an effective form of a person in facing and seeing reality. Adriansyah [2] explains that someone with positive thinking tends to interpret problems as something that can be controlled, temporary, and can be solved. Positive thinking is built by 3 aspects, namely life satisfaction, self-esteem, and optimism [3] Positive thinking is important during the Covid-19 pandemic, where positive

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thinking can be a reversal of the cascade model, which is a process of transforming stress into positive things [4]. In addition, positive thinking has been proven to increase a person's immunity, so it is very much needed during the Covid- 19 pandemic [5], [6]. Research Tara et al. (2016) proved that positive thinking can be used to reduce stress due to fear in dealing with clinical settings for nursing students. The research of [7]) stated that positive thinking has an impact on improving the quality of work in the profession, thus affecting health services in clinical settings.

In addition to the relationship with positive thinking, stress also has a relationship with other personal factors, namely religiosity. [8] argues that religion has become central in the body, so this religiosity has an influence on various things. Religion offers a person to gather a source of hope, comfort, liberation in difficult situations, [9]. In addition, religiosity is also used as a coping tool to offer an optimistic and hopeful world [9]. Someone with high religiosity will relate their life experiences transcendently [10] This is evidenced in the research of [11] and [12], who concluded that religion affects several mental health mechanisms, including social relationships, positive emotions, and coping strategies. In addition, [11], [12] also concluded that respondents with low levels of stress had high religiosity.

Research [10] explained that religiosity has an influence on one's self-resilience during the Covid-19 pandemic, where one of the builders of this resilience is positive thinking. A person's religiosity is useful for maintaining positive emotions and coping, besides that religious commitment can be a source of one's support and hope [10]. Wahyuni [13] , concluded that religion has the ability to increase effective coping with adaptive responses. The purpose of this study was to find out the description of religiosity and positive thinking in active nursing students class 2017-2020 at the Faculty of Nursing, University of Padjadjaran during the Covid-19 Pandemic.

2. Methods

2.1. Research design

This study uses a quantitative approach with descriptive statistical design. This study will examine the picture of religiosity and positive thinking of students of the Faculty of Nursing, University of Padjadjaran. The research design used by researchers is a survey, with data collection using online questionnaires.

2.2. Population

The population in this study were active students of the Faculty of Nursing at the University of Padjadjaran at the undergraduate level for the 2020/2021 period, covering 2 campuses, namely Jatinangor and PSDKU. Students with these criteria amounted to 856 students. Researchers used a sampling technique in the form of stratified random sampling. The researcher chose the sampling technique so that the sampling was evenly distributed in each batch and could represent the character of all elements of the population. In this study, the population strata were seen from each generation. Calculation of the determination of the sample using the response rate. In this study, the sample was 481 respondents (56%). The amount is calculated using the response rate. Nulty (2008) explains that research with online data collection has an adequate response rate of 33%, so the sample in this study has exceeded the minimum sample.

2.3. Research Instruments

The research instrument used an online questionnaire consisting of general information as demographic data and questions related to the religiosity of the students of the Faculty of Nursing, Padjadjaran University. General information filled out by respondents consists of full name (replaced with initials), NPM, class, gender, religion, contact person who can be contacted, and institution of origin (Jatinangor or Pangandaran). This study uses the religiosity instrument by Huber & Huber (2012), which was later adapted from Mufliyanti's research (2018) in the form of an instrument that has been modified and translated into Indonesian. The study entitled "The Effect of Religiosity, Emotional Intelligence, and Age of Marriage on Marital Satisfaction in Women in Perimenopause" The positive thinking research instrument uses The Positivity Scale (P-Scale) by [3] which was translated and tested for validity and reliability in this study. The Centrality Religiosity Scale (CRS) instrument which has been modified and translated into Indonesian by Mufliyanti's research (2018) has 15 question items and answers are presented using a Likert scale. The following are the details of the religiosity questionnaire. Question items on The Positivity Scale (P-Scale) questionnaire have 7 positive items and 1 negative item, with a rating range from 1 to 5, namely strongly disagree agree, disagree, neutral, agree, and strongly agree. Meanwhile, all statement items on the Centrality Religiosity Scale (CRS) questionnaire are positive items. With a Likert scale range on 4 different answer choices for each question item.

TABLE 1: Respondents Demographic Frequency Distribution Table (n=481)

Demographic Data	Measurement Results	Frequency	Percentage (%)
Gender	Male	46	9,6
	Female	435	90,4
Class of	2017	161	33,5
	2018	92	19,1
	2019	85	17,7
	2020	143	29,7
Origin of Campus	Jatinangor	413	85,9
	Pangandaran	68	14,1

TABLE 2: Table of Frequency Distribution of Student Religiosity Levels of the Faculty of Nursing, Padjadjaran University during the Covid-19 Pandemic (n=481)

Religiosity	Frequency	Percentage (%)
Height	281	58,4
Low	200	41,6
Total	481	100

2.4. Data analysis

The data that has been collected has been tested for normality first, to be able to determine the categorization or variable level from low to high. Researchers used the Kolmogorov Smirnov normality test with the help of SPSS software. Kolmogorov Smirnov test results stated sig 0.000, where based on the level of Sig <0.005, the data was not normally distributed. Therefore, The data analysis used in this research is descriptive statistics. Descriptive statistics will provide information about the characteristics of the research variables, the size presented in this study is the median because it has been proven in the previous normality test. These data are presented in tabular form.

3. Results

Based on the assessment of the religiosity dimension, it shows that as many as 246 students of the Faculty of Nursing, Padjadjaran University (51.1%) have a relatively high intellectual dimension, the ideological dimension is also relatively high as many as 418 students (86.9%), the private practice dimension is classified as high, namely as many as 299 students (62.1%), and the dimensions of experience as many as 298 students (62%) were included in the high category. However, in Table 4.3 it can also be seen that the dimensions of public practice for students of the Faculty of Nursing, Padjadjaran University are relatively low, as many as 337 students (70%).

TABLE 3: Table o Frequency Distribution of the Level of Religiosity of Students of the Faculty of Nursing, Padjadjaran University Based on the Dimension of Religiosity in the Covid-19 Pandemic Period (n=481)

Dimensions	Measurement Results	Frequency	Percentage (%)
Intellectual	High Low	246 235	51,1 48,9
Ideology	High Low	418 63	86,9 13,1
Public Practice	High Low	144 337	30 70
Private Practice	High Low	299 182	62,1 37,9
Experience	High Low	298 183	62 38

TABLE 4: Table of Distribution and Frequency of Religious Levels Based on Characteristics

Demographic Characteristics		Positive Thinking Interpretation			
		High		Low	
	f	%	f	%	
Gender					
Male	26	52	20	48	
Female	238	52,6	197	47,4	
force					
2017	95	56,1	70	43, 9	
2018	51	54,9	41	45, 1	
2019	46	53,4	39	46, 6	
2020	74	52	69	48	
Origin of Campus					
Jatinangor/Garut	216	52,3	197	47, 7	
Pangandaran	35	51,1	33	48, 9	

In the table it can be seen that the statement items with the highest mean values are numbers 1 and 6, and the statement items with the lowest mean values are numbers 10 and 11.

Based on the table above, it can be concluded that male students (52.4%) and female students (59%) are in the category of high religiosity. In addition, based on the class, the 2017 class (59.1%), the 2018 class (62.2%), the 2019 class (57.5%), and the 2020 class (57.5%) have a high level of religiosity. Then based on campus origin, students from the Jatinangor/Garut and Pangandaran campuses have a high religiosity category.

TABLE 5: Table of Frequency Distribution of Positive Thinking Students of the Faculty of Nursing, Padjadjaran University during the Covid-19 Pandemic (n=481)

Positive Thinking	Frekuensi	Percentgse (%)
High	264	54,9
Low	217	45,1
Total	481	100,0

TABLE 6: Student Positive Thinking Frequency Distribution Table Based on Demographic Characteristics (n=481)

Demographic Characteristics	Positive Thinking Interpretation			
	High		Low	
	f	%	f	%
Gender				
Male	26	52	20	48
Female	238	52,6	19 7	47,4
force				
2017	91	56,1	70	43,9
2018	51	54,9	41	45,1
2019	46	53,4	39	46,6
2020	74	52	69	48
Origin of Campus				
Jatinangor/Garut	216	52,3	19 7	47,7
Pangandaran	35	51,1	33	48,9

Based on the table above, it can be seen that the level of positive thinking in male respondents (52%) and female respondents (52.6%) is in the high category. Then, respondents in the whole batch tend to show high positive thinking. In addition, based on the characteristics of campus origin, respondents who live on campuses in Jatinangor/Garut and Pangandaran also show a high level of positive thinking.

4. Discussion

Religiosity is important for everyone, because it grows and develops continuously in the family to the social environment [2] religiosity is not just a religious compulsion, but should have become an identity for its adherents [14] A student with the developmental stage of emerging adulthood, in Umar (2019) should already be in the religious phase, where they will perfect their beliefs so that they can be maximal in carrying out their chosen beliefs. Especially during the Covid-19 pandemic, religiosity offers coping for religious adherents to be able to face every challenge that exists [10].

Based on the results of data analysis in this study related to the picture of religiosity of Unpad Nursing Faculty students (Table 4.2), it was found that Padjadjaran University Faculty of Nursing students had a high religiosity category (58.4%) during the Covid-19 pandemic. This can be seen in the four dimensions of religiosity, namely the high level of intellectual, ideological, private practice, and experience. The results in this study are in line with several studies, such as the research of [15], that students in

Bandung have a high religiosity (67.9%). Wahyuni [13] at Stikes Irsyad Al- Islamiyyah also shows the level of student religiosity which tends to be higher than the results of this study (84.5%). The study was also strengthened by (Mu'in, 2016) on Yogyakarta State University students, with the result that the level of religiosity was in the very high category (86.2%). The results of this study are also in line with research by [16] where respondents with the criteria of emerging adulthood (aged 18-25 years) were proven to have a level of religiosity at the very religious level (61.7%). The results of the study of Lopez et al. (2014) was also found to be in line with this study, where 63.3% of nursing students had religiosity which was classified as very religious. From previous studies, it can be concluded that the results of this study do not show much different percentages. The high level of religiosity in students can be caused by the greater religious attachment of students which can make individuals carry out the teachings and obligations that one adheres to (Wahyuni et al., 2020). In addition, nursing students from the Faculty of Nursing, Padjadjaran University as Indonesian citizens, who are culturally referred to as religious countries have long practiced religious attribution or linking life experiences and events with God, which then activates functional religiosity, where the role of religion in everyday life days began to appear [16] Anita & Kartowagiran (2019) also added that Pancasila as the ideology of the Indonesian people, makes devotion to God a priority that must be believed and implemented. Warsiyah (2018) explains that religiosity is strongly influenced by environment and culture. Three stakeholders who play a role in individual religiosity are the family, school, and social environment (Warsiyah, 2018). According to de Soto et al. (2018) High religiosity in students can also be caused because religion has instilled habits of dedication and discipline that facilitate the success of all things. An example is Christianity which commands its followers to increase worldly understanding but must also be integrated with faith (de Soto et al., 2018). In Islam, it is also mentioned in the Qur'an letter Al Qashas, that Allah commands his people to always live a balanced life for the hereafter and the world. During the Covid-19 pandemic, religiosity keeps individuals from having positive emotions and making diversions with positive coping, so that religiosity is chosen by students as the easiest internal and coping factor in dealing with the Covid-19 pandemic [10]

Based on the description of the religiosity of nursing students at the Faculty of Nursing, Padjadjaran University during the Covid-19 pandemic based on demographic characteristics (Table 4.5), it can be seen that women and men have a fairly balanced percentage of high levels of religiosity, but women have a higher percentage (59%).). This result is slightly different from the research [17] which proves that the religiosity of male students (Mean = 4.19) is higher than that of female students (Mean = 4.14), although

the difference is not much different (almost equal). [17] also explained that the factors of nature and nature affect gender in determining something, where nature is related to the nature of men in religiosity. However, in the context of religiosity, [18] disagrees, according to him, women and men have differences in internalizing and expressing their respective religiosity.

In addition to demographic characteristics related to gender, it can be seen in table 4.5, that students in the 2018 class are more religious (62.2%) followed by the 2017 class (59.1%). This is supported by research by [14], that students in the early semesters show a decrease in the level of religiosity and will increase to a stable level when they move up the semester, this can be seen from the decrease in student participation in participating in religious practices. Lopez et al. (2014) explained that nursing students in the first or second year will have high or moderate religiosity, and will increase until they are stable in the following years. This is because the religious experience of student religiosity in a longer year will be more diverse, so that it can open a person's point of view regarding religiosity (Lopez et al., 2014).

4.1. Student Religiosity Based on Intellectual Dimension

Based on the results of the analysis of the dimensions of religiosity, it was found that the percentage of religiosity of the students of the Faculty of Nursing, Padjadjaran University in the intellectual dimension including into the high category (58.4%). The results of this analysis are not much different from the research of [15] that students in Bandung have a high category of religious intellectual level (55.6%). Wahyuni et al.'s research. (2020) explained that the high level of knowledge related to religion in students includes the desire of students to know religious teachings by participating in routine studies (89.3%), as well as the desire of students to study religious teachings more deeply (71.4%). The results of the study are in line with Mu'in (2016) which proves that the religious intellectual level of Yogyakarta State University students is included in the very high category (95%).

Dimensions of high religiosity in students can be caused by the level of education of students. According to [15] religious education in Indonesia has been given from an early age, so it is assumed that students have received a more in-depth religious education. This is reinforced by research by the Pew Research Center (2019), where students have an average of 18.2 out of 32 related to religious knowledge, and post-graduate students have a higher average of 19.3 out of 32 in their religious knowledge. This average decreases for respondents who have less educational experience, where

respondents with a high school education background and below have an average of 11 out of 32. It is also explained in the Pew Research Center (2019) research that the higher a person's educational level, the more they will have a desire to continue to explore, especially in matters relating to personal beliefs. In addition, according to Oktavia (2021) indirectly when someone has known the existence of life after death which is mentioned in several religions, then the individual can overcome the negative effects of the difficulties experienced during the Covid- 19 pandemic.

4.2. Student Religiosity Based on Ideological Dimension

Based on the results of research analysis from the ideological dimension, 86.9% of the students of the Faculty of Nursing, Padjadjaran University classified as having a high religious ideology. This dimension generally describes a person's religiosity based on belief in religion and its teachings. Statements on this dimension include belief in the existence of God, one of his teachings, namely death and resurrection, and the presence of enormous power in the world. The results of this study are not much different from the research of [15], that students in Bandung have a high level of religiosity (88.9%). The research is also not much different from the research of Mu'in (2016) which proves that students at the University of Yogyakarta have a high level of religious ideology (95%). Statement items that discuss student beliefs in God's creations (numbers 9 and 15) are included in the high category (77.1%) and (89.6%), this percentage is higher than the research (Wahyuni et al., 2020), where there are 51.2% of Stikes Al Irsyad students who believe in God's creation. The high ideological dimension of religiosity can be caused by the nature of beliefs that are always instilled from birth as followers of a certain religion, making students more attached to their beliefs and beliefs during the journey of life [15].

In the ideological dimension, the statement item with the highest percentage is at number 10 (94%), where the statement contains beliefs related to the presence of God. That is, as many as 452 students of the Faculty of Nursing, Padjadjaran University have the belief that God exists. These results are in line with the research of Pearce et al. (2017), where questions related to belief in the existence of God on the dimension of belief have the highest percentage (84%). Beck & Irawan's research (2014) explains that every religion has a humanitarian and ecumenical component. Ecumenism is known as the nature of religion that has oneness or singularity. This has always been a doctrine, that a person who is religious must only submit to the God of his religion, and there is no other God (Beck & Irawan, 2014).

4.3. Student Religiosity Based on Public Practice Dimensions

Based on the results of the study, it was found that the dimension of public practice is the dimension with the lowest percentage (70%) when compared to other dimensions of religiosity. Public practice is a dimension that assesses how a person's participation and contribution is in communal practices, such as religious rituals. This study is not in line with the results of research by Lopez et al. (2014) which proves that nursing students have a very high perception of interest in religious communities. In addition, the research is not in line with [15] where the religiosity of students in Bandung on the public practice dimension is included in the high category (66.7%).

This low dimension can be caused by students who do not feel it is important to connect with religious communities and participate in them, this can be examined in statement items number 12 and 13, which are statement items with the lowest category. [15] stated that the low dimensions of public practice for students could be due to students assessing that religious rituals are not too important to do, especially in public practices that are not mandatory. Sugianto (2020) also explained that in his research, respondents felt that public practices such as religious rituals were not important enough to do. In fact, one's participation and contribution in the religious community is very necessary. In addition, the limitations of being able to meet in person in religious communities are very limited, due to Covid-19. Religious communities have a function to establish strong relationships, even inter-religious relations, where this will affect one's point of view in seeing a wider and better world [19]. This relationship can also prepare nursing students in character in their future careers as nurses, where through the religious community students can understand the characteristics of other people, which has an impact on improving communication skills, and providing appropriate nursing care. Public practice will also increase social integration in society, and can affect emotional health (Bryant, 2007). According to Oktavia et al. (2021), religious rituals during the Covid-19 pandemic can reduce anxiety and increase hope and make a person feel more meaningful.

At the Faculty of Nursing, Padjadjaran University, efforts to improve student public practice can be done through the Student Activity Unit (UKM), usually this UKM is a forum for students to develop their interests and talents. In addition, public religious activities are often carried out on the campus of the Faculty of Nursing, Padjadjaran University, such as halal bihalal events, breaking fast together, and routine studies. During the COVID-19 pandemic, this should be maintained through an online platform,

so that the dimensions of private practice and religiosity can continue to be developed in students.

4.4. Student Religiosity Based on Private Practice Dimensions

The results showed that the dimensions of private practice were in the high category (62.1%). Private practice relates to participation, such as the frequency and importance of a person in performing individual religious services. Based on the statement items, it proves that most students have a high frequency, feeling of importance, and habituation to private practice. In this instrument, the personal practice in question is praying. The results of this study are in line with the research of Nurhanjani & Wahyudi (2019) which proves that most students in Bandung (66.7%) have obedience in carrying out private practice. This result is also in line with research by Wahyuni et al. (2020) that students' prayer practices are included in the high category (82.1%).

Wahyuni et al.'s research. (2020) at the same time explained, that students feel that their prayers have been answered by God, so this increases students' optimism in living life. In addition, most private practices are practices that must be carried out in religious teachings, this has an impact on human relations with God, where when someone does private practice, such as praying, there will be a connection between humans and God, which can enhance the experience. someone in closeness to the Creator (Wilandika, 2017). This is reinforced by the concept of Oktavia (2021), that students choose to pray and be close to the Creator, because they believe that every prayer they feel an exhilarating experience and brings optimism, so that worries and anxiety due to the Covid-19 pandemic can be reduced. . In addition, another study by Jeynes (2020) also explains that praying is related to one's focus on a sample of students. Praying according to him can help students focus more so that it will improve self-discipline, constructive behavior, or just in learning activities in class. This has an impact on living a more constructive life (Jeynes, 2020).

4.5. Student religiosity based on the dimension of experience

Dimensions of religious experience of students of the Faculty of Nursing, University of Padjadjaran included in the high category with a percentage of 62%. All statement items (2, 5, and 8) on this dimension were scored on a scale of very often to never. This means that most of the students of the Faculty of Nursing, Padjadjaran University experience religious experiences, such as feeling communicating with God, feeling God

is saying something, and feeling God's presence in their lives. The results of this study are in line with the research of Mu'in (2016), where students' experiences with God have a very high category. Nurhanjani & Wahyudi (2019) also proved that students in Bandung are included in the high category on this dimension (66.7%). Wahyuni et al. (2020) concluded that 50% of students always feel that God pays attention to every action, this is what makes some students have a tendency to fear God.

High religious experience can be caused by a person's daily experience. When someone implements religious teachings in daily life, that person is indirectly connected to his God (Woodring, 2017). In addition, students' religious experiences can change according to a person's life cycle, this is evidenced in Woodring's research (2017) which proves that students are aware of changes in their perspective on God during lectures. This lecture period is then recommended to be a forum for instilling the direction of faith development. This dimension of experience is important because if a person feels close to his God, and is reluctant to do prohibited acts, then this will have a good impact on himself and the environment (Nurhanjani & Wahyudi, 2019).

An overview of the level of Positive Thinking of Students from the Faculty of Nursing, Padjadjaran University during the Covid-19 Pandemic

Based on the results of the study, students of the Faculty of Nursing, Padjadjaran University proved to have a high level of positive thinking (59.4%). The results of this study are in line with the research of Caprara et al. (2012) that students from the University of Rome have positive thinking that tends to be high. The results of this study are not much different from those of Jung et al. (2013) in Korea, that university students have the highest level of positive thinking ($M = 58.7\%$) in the sample aged 20-63 years. In contrast to the research of Zuffianò et al. (2019) which proves that young adults have lower levels of positive thinking than children. Even so, the results of this study are in line with Arsy's (2011) research conducted in Indonesia on student respondents of Psychology UIN Suska Riau, proving that the level of student religiosity is high, which is 56.12%. The results in this study are also in line with Wolf et al. (2015) which proves that 51% of nursing students have a high level of positive thinking and use positive thinking as a coping strategy.

Based on demographic characteristics and positive thinking, the researcher did not find any significant difference in the level of positive thinking between female gender (52.6%) and male (52%). In addition, insignificant differences can also be seen from the characteristics of the class, where students from the 2017 (56.1%), 2017 (54.9%), 2019 (53.4%), and 2020 (52%) classes have a positive category. thinking is high, and there is no

significant difference between the two. This result is in line with Alkhatib's research (2020) which proves that there is no significant difference between positive thinking with gender and level of education. However, Yuksel et al. (2019) explains that the higher the level of education, the higher positive thinking will also be.

The high percentage of positive thinking during the Covid-19 pandemic among students of the Faculty of Nursing, Padjadjaran University can be caused by the human cognitive thinking system that will motivate and provide hope for individuals who direct their thoughts in a positive direction (Bekhet, 2018), this is evidenced from the same qualitative research. , that respondents said positive thinking produces a person's motivation in living life. On the other hand, someone who does not think positively will have no motivation in his life, and will not do anything (Bekhet, 2018). Positive thinking was chosen as a positive coping with the pandemic period by nursing students, due to the after effects that affect self- resilience in dealing with difficulties during the Covid-19 pandemic, so that students are not easily stressed, afraid, and anxious to face the Covid-19 pandemic (Oktavia et al. , 2021). In addition, Ramesh et al. (2013) explained that positive thinking is influenced by one's mindfulness (focus), where someone with better focus will affect high positive thinking as well. In addition to mindfulness, positive thinking is also influenced by one's life satisfaction, if during one's life a person experiences pleasant life experiences, this happiness will also affect the individual in his cognitive process, which results in positive thoughts (Ramesh et al., 2013). This can be seen in statements number 3 ($M = 3.58$) and 5 ($M = 3.53$), where students have a fairly high mean on statements related to life satisfaction.

5. Conclusion

Based on the results of research conducted on 481 respondents, it was found that in general the level of religiosity included in the high category was 281 students (58.4%) and the low category was 281 students (41.6%). This shows that in general students can demonstrate and implement high religious values in everyday life and during the Covid-19 pandemic. In the five dimensions of religiosity, the majority of students showed high levels of intellectual, ideological, private practice, and religious experience (51.1%), (86.9%), (62.1%), (62%). While on the positive thinking variable during the Covid-19 pandemic, students of the Faculty of Nursing, Padjadjaran University were classified in the high category as many as 264 students (54.9%) and the low category as many as 217 students (45.1%).

Factors that affect the high level of religiosity of the students of the Faculty of Nursing, Padjadjaran University during the Covid-19 pandemic, among others, large religious attachments, culture as Indonesian people, and the influence of family, environment, school from childhood, as well as the existence of religious guarantees for success in life. In addition, the level of positive thinking of students of the Faculty of Nursing, Padjadjaran University during the Covid-19 pandemic can be influenced by the level of student focus, life satisfaction or life experience, and the cognitive system of thinking that is always evolving. The similarities between the two variables are that both of them were chosen by nursing students as a positive coping strategy in dealing with difficulties during the Covid-19 pandemic.

6. Suggestion

Almost half of the students have a low level of religiosity and a low level of positive thinking in the conditions of the Covid-19 pandemic. It is hoped that the Faculty of Nursing can take advantage of this as a better mental health direction, and prepare students to always maintain

their religiosity, especially during the Covid-19 pandemic, and implement it as an example through nursing care for clients. Faculties and the university environment can also create programs to increase the level of positive thinking of students, and accommodate student activities so that positive thinking can be maintained and enhanced through the interests of students' talents.

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