

The Role of Coping Strategies in Achieving Psychological Well Being in Students During the Covid-19 Pandemic with Religiosity as a Moderator Variable

Suryani Hardjo^{1*}, Siswoyo Haryono², Khoiruddin Bashori³

^{1,2}Universitas Muhammadiyah Yogyakarta

¹Universitas Medan Area

³Universitas Ahmad Dahlan

Email: ¹suryani@staff.uma.ac.id

ABSTRACT

The problem that is considered important at this time is how students can improve their Psychological Well Being (PWB) during the Covid-19 pandemic where all campus activities and teaching and learning processes are limited. Coping strategies can increase or worsen student PWB, how individuals deal with daily problems is believed to affect their psychological well-being. Religiosity; in the form of prayer, prayer, dhikr, and fasting activities can affect one's PWB. The study was conducted on 317 Muslim students, in the city of Medan, using a psychological well-being scale, a problem-focused coping scale, and a religiosity scale as a measuring tool, the data were analyzed and tested using the multivariate Structural Equation Model (SEM) technique of the AMOS program version 20. The results showed: 1. Problem Focus Coping has no significant effect on psychological well-being. 2. Problem Focus Coping has a positive and significant effect on Religiosity. The higher the level of Problem Focus Coping will significantly increase Religiosity 3. Religiosity has a positive and significant effect on Psychological Well-being. The higher the level of religiosity, the increase in Psychological Well-being will be significant. 4. Religiosity becomes a moderating variable in influencing Problem Focus Coping on Psychological Well-being.

Keywords

Coping Strategy, Religiosity, Psychological Wellbeing

Introduction

The Covid-19 pandemic has affected many aspects of human life ranging from spiritual aspects, social aspects, financial aspects, individual aspects, mental and emotional aspects. Almost all countries in the world implement social distancing policies, with the aim that the chain of spreading the virus can be broken. This condition requires the Indonesian government, especially the Ministry of Education and Culture (Kemendikbud) to issue Circular Number 15 of 2020 concerning Guidelines for Organizing Learning from Home in an Emergency for the Spread of Covid-19 (<https://www.kemdikbud.go.id>). The Ministerial Decree applies to all levels of education, from Kindergarten to College. The impact of staying at home is felt by students, forcing students to leave the campus community, friends, classes, and their daily routines, many of whom experience boredom because of limited interpersonal relationships.

Casey, et al (2017) suggest that students fall into the adolescent age range, namely mid-adolescence

and late adolescence ranging in age from 15-21 years. Students are required to be able to go beyond the social-emotional phase well, in facing crises and all the problems faced during the Covid-19 pandemic, so that they do not have a negative impact on their PWB (Babakova, 2017). It is important for students to improve so that they can avoid unpleasant situations that have a huge impact on their life goals and targets. (Yea, I.L. 2019).

Psychological Wellbeing is a broad and dynamic construct that deals with the social and psychological dimensions of the individual as well as health problems. PWB is focused on an individual's assessment of satisfaction and is conceptualized as an interaction of positive effects such as happiness and optimal functioning in the field of social and individual life (Suud et al. 2020). It is assumed that individuals who exhibit high PWB rates feel supported and are more satisfied with their lives.

Medvedev and Landhuis (2018) explain that psychological wellbeing means broad which includes all aspects of normal life: physical, mental, social, emotional, and spiritual.

Psychological Wellbeing is a more emotionally stable state of mind that involves evaluating human events (Sirgy, 2012). Hernandez, et al, (2017) summarizes the results of research on the influence of positive emotions, optimism, meaning and life goals, and life satisfaction and physical health on psychological well-being, one of the factors that contribute to achieving psychological well-being is the ability of coping strategies to solve problems.

Several previous studies examined the many factors that influence Psychological well-being. One of them is the coping strategy factor, Moses Ichongo Ukeh, et al (2018) found that coping strategies can improve or worsen students' psychological wellbeing. The results showed a significant $F(8.140) = 7.20$, $p < 0.0005$, the effect of coping strategies on psychological well-being, the effect of coping strategies on psychological well-being was 29.2%.

Lazarus 1993 (cited by Moses Ichongo Ukeh, et al. 2018) agrees with the view above and argues that how individuals deal with their daily problems is believed to affect their health and psychological well-being. This means that those who are effectively able to cope with day-to-day problems tend to experience higher levels of well-being than those who are not. Tobin's, 1995. (cited by Moses Ichongo Ukeh, et al. 2018) the theory of coping strategies is categorized into 2 types, namely Problem-focused coping and Emotion-focused coping.

Problem-focused coping is an effort made by individuals in overcoming the problems at hand, by making efforts to maintain the relationship between individuals and their environment, oriented to problem-solving, making careful efforts in solving these problems. In connection with the Covid-19 pandemic problem currently faced by students by using problem-focused coping, they will face problems by following government recommendations; conduct social distancing, lecture meetings and do assignments through online methods, maintain health (nutritious food, exercise diligently, and use masks). Emotion-focused coping is an individual effort to reduce or minimize without changing the objective conditions of the events that occur. Reaction from emotional distress with efforts to avoid, minimize pressure, create distance, pay

attention or give positive meaning to negative situations.

Religiosity plays an important role in human life, so that religiosity is related to welfare, taking into account religious beliefs and practices (religiosity). The religiosity of prayer, meditation, and fasting can affect a person's psychological wellbeing. Koenig & Larson 2001 (cited Fridayanti 2013) reviewed the concept of religiosity and found 80% of findings that religious beliefs and practices (religiosity) are related to the amount of life satisfaction, happiness, positive effects (psychological well-being), and increased morale. Religiosity has been shown to have a positive effect on individual mental health, and psychological well-being (PWB).

Research shows that individuals who engage in religious activities report higher levels of well-being (Hackney & Sanders, 2003; Oishi & Diener, 2014). More specifically, we found a strong correlation between the influence of religiosity on mental health and the psychological well-being of individuals. Religiosity activities help individuals in dealing with stressful events in ways that intrinsically motivate individuals to deal with life stressors and can motivate someone to use effective coping strategies (Amjad, Faiza, 2014).

Based on the author's observations, the impact of the Covid-19 pandemic affects the Psychological well-being of students. Students experience the discomfort of a changing academic system, fears related to health, and the daily life of students requiring coping strategic skills. One of the most common ways that individuals use to overcome the problem at hand is through the comfort found in religious practice (religiosity) (Muhandis, J., et al., 2020). Students are required to be able to use appropriate coping strategies to improve their Psychological Well-being.

From the description above, the researcher wants to see the Effect of Coping Strategies in Facing the Covid-19 Pandemic on Student Psychological well-being, with Religiosity as a Moderator Variable.

Theoretical Study

Psychological Wellbeing

Psychological Wellbeing is an important topic in the world of education, especially Psychological Wellbeing is related to one's relationship with the

inner world and the outside (Krok, 2020). Akram, et al (2017) define Psychological well-being as a unity of happiness, and psychological satisfaction in terms of mental health and individual moods are adopted to maintain quality of life. Krok (2018) believes that Psychological well-being is a life of satisfaction and a state of serenity for a sense of accomplishment in life.

Psychological Wellbeing is generally conceptualized as an interaction of positive effects such as happiness and optimal functioning of the individual both in the social environment and in his personal life. individuals who exhibit high levels of psychological wellbeing feel supported and are more satisfied with their lives. (Edlin and Golanty, 2012)

The Psychological Wellbeing indicator (Citation Jiah Yoo and Carol D. Ryff, 2019) includes six dimensions of eudaimonic well-being, namely: 1. Purpose in Life; in the form of the ability to achieve goals in life, knowing the direction and goals in life, having a feeling that the present and past life is meaningful, having the confidence and belief that there is something he wants to achieve in his present and future life. 2. Personal Growth; the individual's ability to develop the potential in himself and develop as appropriate according to the task of development, 3. Positive Relationships with Others; the importance of building trusting and warm relationships with others, the ability to love others, having a strong sense of affection and empathy. 4. Autonomy; characterized by independence, the ability to determine self, and the ability to regulate behavior, able to resist social pressure to think and behave in certain ways, and can evaluate yourself with personal standards. 5. Self-acceptance; characterized by the ability to accept themselves as they are, be positive about themselves and the life they have lived, acknowledge and accept various aspects that are in themselves, both positive and negative, and have a positive view of the past. 6. Mastery of the Environment; namely having the ability to choose and create environment accordance with his physical condition, having the ability to deal with events outside of himself. able to manipulate the situation so that it fits the needs and personal values they adhere to and can develop themselves creatively through physical and mental activities.

Strategi Coping

Coping strategies emphasize a range of strategies for emotional regulation, thought processes, and behavior. Coping is based on a psychological response to pressure or life problem that is being faced, an assessment of events, individual attention, and desired goals or results. Coping strategies depend on social context and interpersonal relationships. There are 2 types of coping strategies; 1). Problem Focus Coping is a coping strategy used by individuals by seeking social support, problem-solving, overcoming distractions, 2). Emotional problem coping; namely, problem-solving that focuses on emotions, independence, etc. (Baqutayan, Shadiya, Mohamed (2015).

According to Lazarus and Folkman, (Baqutayan, 2015) Problem-focused coping is problem-solving that focuses on countermeasures including; seek social support and plan problem solving, Meanwhile, Emotional problem coping includes self-control, social distancing, and escape/avoidance. Also, according to Carver and Weintraub 1989 (Baqutayan, 2015) problem focus coping includes active coping, planning, coping with restraint, seeking social support for instrumental reasons, and suppressing competitive activities; whereas Emotional problem coping focuses on overcoming positive reinterpretation and growth, religion, humor, acceptance, and seeking social support for emotional reasons. Also, he added another model called dysfunctional coping, which focuses on venting emotions, denial, behavioral release, mental release, and alcohol/drug use.

In this study, the authors used a coping mechanism; Problem-focused coping as a measuring scale. Problem-focused coping is coping that is focused on solving problems and doing something to deal with and change a situation/situation that is the source of the problem. Carver (1989) identified several aspects of Problem-focused coping, namely: Active coping, Planning, Suppression of competing activity, Restraint coping, Seeking social support for instrumental reasons.

Religiosity

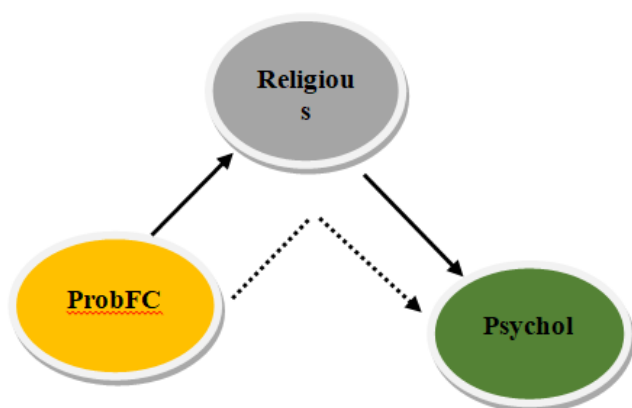
Argyle and Beit-Hallahmi, 1975 (cited Itai Ivztan, 2011) call religion as a belief system in the divine and ritual practices that are directed such as strength, belief and individual commitment to

religious activities depend on whether the individual has basic/important goals or insignificance and purpose to the values attached to it (Strawbridge, et al, 2013).

Religiosity includes religious knowledge, religious experience, religious behavior (morality), and socio-religious attitudes. From an Islamic perspective, religion is a bond between Allah as the Ultimate Reality and His creation, with humans being one of creation. It is a way of life (al-din) or path (tariqat) with Allah as the anchor which includes the total amount of work, faith, and being. In Islam, the most valuable sources which provide a comprehensive description of the way of life of a Muslim (religiosity) are 3, namely; The first is Islam, which includes a person's religious obligations which signify (and for the sake of worship) or worship performed by people who worship; The second is faith, which represents the cognitive system and belief in understanding (Allah knows best what you are and third, Ihsan, which represents the actualization of moral and spiritual excellence. These three concepts are not separate but connected to and necessary for each other to be a balanced and religious person. Hawwa, 1989), and Yassin, 2001 (cited Mohd Mahudin, N. D, et al, 2016).

Religiosity, emphasizes human actions or activities (Islam), thoughts or understanding of Allah (faith), and spirit or the actualization of virtue and goodness (Ihsan). From the theoretical concept above, the researcher uses three levels, namely; Islam, faith, and Ihsan as a framework for measuring a person's level of religiosity. Ellison (in Levin, 2010).

Theoretical Framework



Hypothesis

1. There is an effect of Problem-focused coping on Psychological Wellbeing
2. There is an effect of problem-focused coping on religiosity
3. There is an influence of Religiosity on Psychological Wellbeing
4. There is an effect of Problem-focused coping on Psychological Wellbeing which is moderated by Religiosity

Methodology

The research subjects were 317 students from several faculties in tertiary institutions in Medan, consisting of 169 students and 148 students. taken based on the following characteristics/characteristics: a. Students who are Muslim, b. Not Married, c. Regular students (not yet working).

The data collection method uses a psychological scale, namely: 1. The Psychological Well Being scale compiled by researchers based on 6 dimensions according to Ryff, 1993 (Disitasi Yoo and Carol D. Ryff, 2019), namely; (a) Purpose in Life, (b) Personal Growth, (c) Positive Relationships with Others, (d) Autonomy (Autonomy), (e) Self- Acceptance, and (f) Environmental Mastery. The Psychological Well Being scale consists of 25 statement items. 2. The Problem Focus Coping scale compiled by researchers based on aspects according to Carver, et al., 1989) (cited Baqutayan, 2015), namely: (a) Active coping, (b) Planning, (c) Suppression of competing activity, (d) Restraint coping, (d) Seeking social support for instrumental reasons, Problem Focus Coping Scale totaling 22 statement items. 3. The Religiosity Scale is based on 3 concepts of religiosity according to Hawwa, (1989), and Yassin, (2001) cited by Mohd Mahudin, N. D, et al, (2016), namely: (a) Islamic Concept, (b) Concept of Faith, and (c) Ihsan Concept. Religiosity scale totaling 15 items.

Data Analysis Method

The incoming data will be analyzed and tested using the multivariate Structural Equation Model (SEM) technique of the AMOS program version 20. SEM analysis according to Waluyo (2011) is a set of statistical techniques that allow testing a series of relatively "complex" relationships simultaneously. The complicated relationship in question is a series that is built between one or

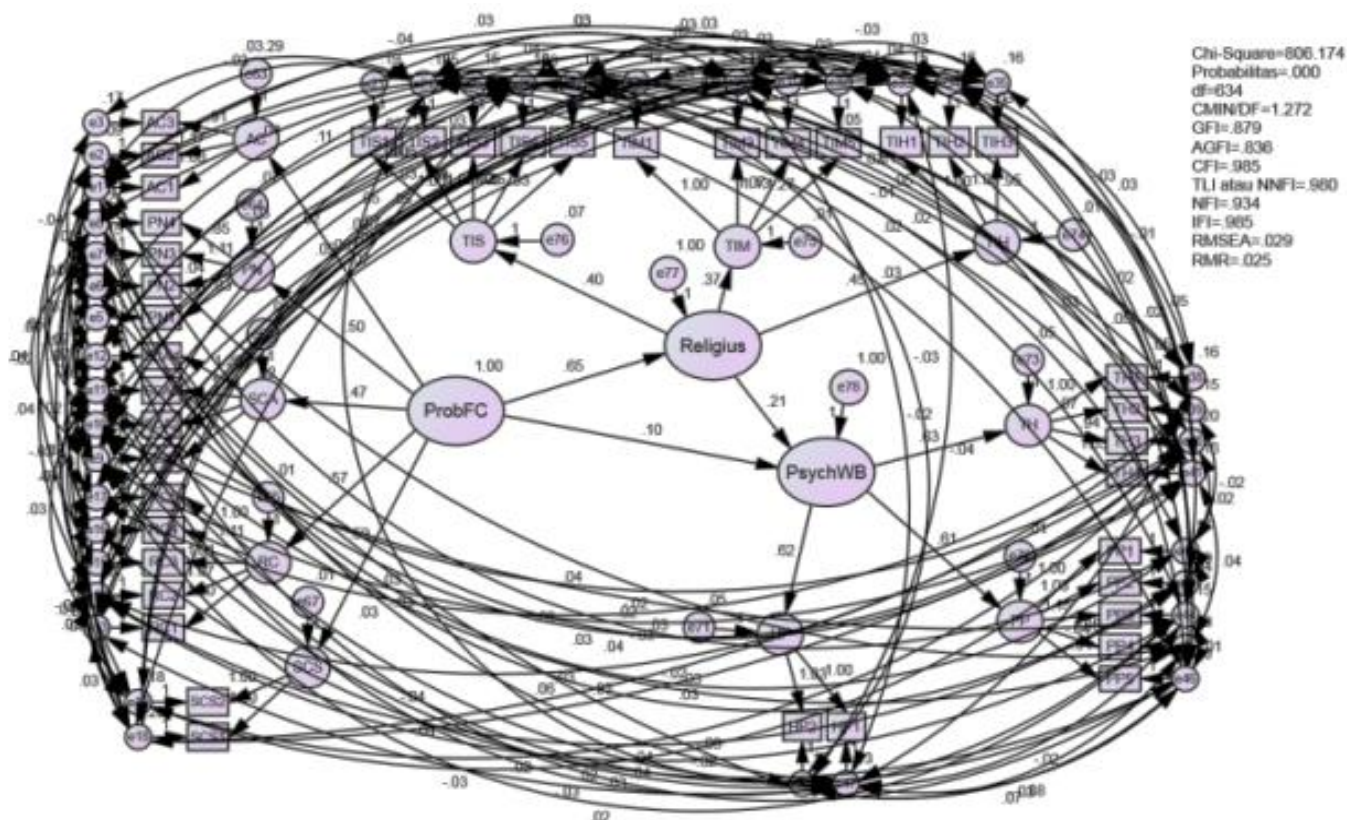
more dependent variables with one or more independent variables.

Results and Discussion

The data obtained from the respondents' answers are then processed and analyzed descriptively and inferentially.

Descriptive analysis is used to describe the characteristics of the research data which includes

demographic data and research variables obtained from respondents' answers. Meanwhile, inferential analysis is used to answer the proposed research hypothesis. Inferential analysis in this study using Structural Equation Modeling (SEM) with the help of AMOS software version 22. The following is Figure 1. Fit Research Model.



Confirmatory Factor Analysis (CFA)

Based on Figure 1, the Fit Research Model above can be tested for the validity of the data. The validity test aims to determine the extent to which the question items/indicators in the questionnaire compiled can represent the variables being measured. Validity testing for reflective indicators in data processing with SEM with AMOS can be seen from the loading factor value, namely the correlation between the item/indicator score and the construct score. According to Ghazali (2014), the loading factor value must be > 0.70 , but at the research development stage, the value from 0.50 to 0.60 is still acceptable. An indicator is declared valid if it has the highest loading factor for the intended construct compared to the loading factor for other constructs.

Model Fit Test

This step is taken is to evaluate the suitability of the model against the Goodness of Fit criteria. After obtaining the fit model in Figure 1 above, the level of fit of the model is tested (Goodness of Fit Statistics or often called the Goodness of Fit Index) to the overall fit model. The results of the model fit level test or GOF can be seen in Table 1 below:

No	Goodness Of Fit Statistic	Hasil	Cut off Value (Nilai Batas)	Criteria
1.	Probability (P) in Chi-Square	0,000	$> 0,05$	No Good
2.	GFI	0,879	$\geq 0,90$	Marginal Fit
3.	AGFI	0,836	$\geq 0,90$	Marginal Fit
4.	CFI	0,985	$\geq 0,90$	Good Fit
5.	TLI	0,980	$\geq 0,90$	Good Fit
6.	NFI	0,934	$\geq 0,90$	Good Fit
7.	IFI	0,985	$\geq 0,90$	Good Fit
8.	CMIN/DF	1,272	≤ 2	Good Fit
9.	RMSEA	0,029	$\leq 0,08$	Good Fit

Based on Table 1, the test of the level of suitability above shows that most of the GOF measures of the test results show a good level of fit (good fit). Therefore, Figure 1 Fit Research Model is feasible and can be used to analyze research results. This is acceptable according to the opinion of Ghazali (2012), Wijanto (2008), Waluyo (2011), Wijaya (2009), and Widarjono (2010), who says that overall Goodness of Fit (GOF) can be assessed based on a minimum of 5 (five) criteria. In empirical research, a researcher is not required to meet all the goodness of fit criteria, but it depends on the judgment or decision of each researcher. While Latan (2012) quotes the opinion of Hair et.al. (2010) stated that the use of 4 - 5 Goodness of Fit criteria is considered sufficient to assess the feasibility of a model, provided that each of the criteria for Goodness of Fit, namely Absolute Fit Indices, Incremental Fit Indices, and Parsimony Fit Indices

are represented. Thus it can be concluded that the Fit Research Model in Figure 1 above is acceptable and can be used for testing the hypothesis proposed in this study.

Hypothesis test

The research hypothesis test was conducted to determine how the influence of the independent variables on the dependent variable was significant or not. Data processing using SEM with AMOS can be seen from the value in table 2. Output Regression Weight is below. This study uses a significance level of 5% or with a confidence level of 95% hypothesis testing. It means that the critical value of hypothesis testing is 1.96 which is compared with the t-statistic value, and the critical value of p-value < 0.05 . If the t-statistic value is ≥ 1.96 or p-value < 0.05 , it is concluded that H_0 is rejected, and accepts H_1 .

Tabel 2. Output Regression Weights

	Estimate	S.E.	C.R.	P	Label
Religius <--- ProbFC	.646	.074	8.716	***	par_42
PsychWB <--- ProbFC	.103	.073	1.398	.162	par_41
PsychWB <--- Religius	.209	.063	3.302	***	par_43

Tabel 3. Output Direct Effect

	ProbFC	Religius	PsychWB
Religius	.646	.000	.000
PsychWB	.103	.209	.000

Tabel 4. Output Indirect Effect

	ProbFC	Religius	PsychWB
--	--------	----------	---------

	ProbFC	Religius	PsychWB
Religius	.000	.000	.000
PsychWB	.135	.000	.000

Based on table 2 the output Regression Weights above can be concluded as follows:

1. The first hypothesis resulted in an at-statistical value (C.R) of 1.398 < 1.96, and a p-value of 0.162 > 0.05, so it was concluded that there was no effect of Problem Focus Coping on Psychological well-being.
2. The second hypothesis resulted in an at-statistical value (C.R) of 8.716 > 1.96, and a p-value with a sign of *** (very significant) < 0.05, so it was concluded that there was an effect of Problem Focus Coping on Religiosity.
3. The third hypothesis resulted in an at-statistical value (C.R) of 3.302 > 1.96, and a p-value with a sign of *** (very significant) < 0.05, so it was concluded that there was an influence of Religiosity on Psychological Wellbeing.
4. Based on table 4 direct effects and table 5 indirect effects above, it can be concluded that the indirect effect of the Problem Focus Coping variable on Psychological Wellbeing through Religiosity can be obtained through the following calculations: The direct effect of the Problem Focus Coping variable is (0.646) x the direct influence of the Religiosity variable against Psychological Wellbeing of (0.209) = 0.135. Then the direct effect of the Problem Focus Coping variable on the Psychological Wellbeing variable is (0.103) x (0.103) = 0.010. Based on these calculations, it can be seen that the indirect effect of the Problem Focus Coping variable on Psychological Wellbeing is 0.135 > 0.010. So it can be concluded that the Religiosity variable is a moderating variable for the Problem Focus Coping variable in influencing Psychological Wellbeing. This means that efforts to improve Psychological Well-being can be more effective if it is through increasing religiosity compared to directly from the Problem Focus Coping variable.

Discussion

Effect of Problem Focus Coping on Psychological Wellbeing

The results of the first hypothesis test state that there is no significant effect of Problem Focus Coping on Psychological Wellbeing. in line with the theory of Lazarus Lazarus and Folkman, 1984, (citation Yazon, et al, 2018) distinguishes two

basic types of coping: coping that focuses on problems and coping that focuses on emotions. In problem-focused coping, one tries to manage or change the problems that cause a person to experience stress (i.e., causes of stress). A coping strategy that focuses on problems is similar to the strategy used in everyday life: it usually involves identifying the problem, considering possible solutions, weighing the costs and benefits of these solutions, and then selecting alternatives. Emotion-focused coping, in contrast, consists of trying to change or reduce negative emotions associated with stress. These efforts may include avoiding, minimizing, or keeping away from problems, or positive comparisons with others. Emotion-focused problem coping strategies are also designed to help students cope with their lives which include physical-well-being, emotional, spiritual, and psychological well-being (Yasin & Dzulkifli, 2009). Usually, emotional coping strategies are usually practiced in the first year of students while in the following years the trend changes towards solving cognitive, confrontational, and painful problems (Mahajan, 2010). There is no significant effect of Problem Focus Coping on Psychological well-being because researchers only use one type of coping, namely Problem Focus Coping, while problem-solving that focuses on emotions is also designed to help students to cope with their lives which include physical, emotional, spiritual, and psychological well-being.

The Effect of Problem Focus Coping on Religiosity

Hypothesis test results found that there is a significant effect of Problem Focus Coping on Religiosity. Judging from the loading factor value of the results of data processing by SEM AMOS, it can be seen that the effect is positive. This means that if Problem Focus Coping increases, Religiosity will also increase. The results of this study are consistent with research conducted by Achour, M, et al. (2014). Positive and negative events can place people at various levels of stress and difficulty, effectiveness in dealing with problems will lead individuals to carry out religious rituals better. Focus coping problem type coping strategies are more important and useful

for stressful events that cannot be controlled by someone, by doing more prayer and worship will make the level and quality of one's religiosity better.

Cohen, et al (2016) found a relationship between problem focus coping styles with religious adherence / religious beliefs, coping styles are personal resources that can affect stress management individual skills, coping styles that focus on problems encourage adaptation. Spiritual resources that lead individuals to become religious tend to increase the individual's ability to manage the problems at hand.

The Effect of Religiosity on Psychological Wellbeing

Hypothesis test results have a significant effect on Religiosity on Psychological Wellbeing. Judging from the loading factor value of the results of data processing by SEM AMOS, it can be seen that the effect is positive. This means that if Religiosity increases, Psychological well-being will also increase. The results of this study are consistent with research conducted by Koenig & Larson 2001 (cited Fridayanti 2013). The results obtained 80% findings that religious beliefs and practices (religiosity) are related to the amount of life satisfaction, happiness, positive affect (psychological well-being), and increased morale (Masyhuri et. al., 2020). Religiosity has been shown to have a positive effect on individual mental health, and psychological well-being.

The Effect of Religiosity as a Moderation Variable Problem Focused Coping on Psychological Wellbeing

Based on the results of the hypothesis test, it was concluded that Religiosity moderates the effect of Problem Focus Coping on Psychological Wellbeing. Thus the results of this study support the results of research by Achour, M, et al, 2014, which found that religiosity is a general strategy used by individuals in overcoming life problems. The results showed that turning to religiosity through faith (faith), forgiveness, supplication (prayer), reciting the Koran, believing in God, starting the day positively, remembering God (remembrance), prayer, practicing patience and gratitude to people and God, all of them serve as

effective strategies for coping with life's problems and conflicts at hand. Handling problems and individual willingness to be better and to further improve the quality of decision making in implementing the dimensions of Islam, faith, and Ihsan. Other findings also show that Islamic religiosity is found to have a significant but positive correlation with well-being. Given these findings, religiosity turns out to play a very important role in developing and enhancing the welfare of individual Muslims.

Methasari and Krisnatuti (2018) found that the ability of coping strategies increases life satisfaction and individual psychological well-being, besides that, the more religious the individual is, the more satisfied he will be with his life. Marshall (2000) religiosity helps individuals to solve problems regarding how to determine the value of life (Septariana, 2019).

Conclusion

Based on the results of data processing in this study, the following conclusions can be drawn:

1. Problem Focus Coping has no significant effect on psychological well-being.
2. Problem Focus Coping has a positive and significant effect on Religiosity. The higher the level of problem focus coping will significantly increase religiosity.
3. Religiosity has a positive and significant effect on Psychological well-being. The higher the level of religiosity, the increase in Psychological well-being will be significant.
4. Religiosity mediates the effect of Problem Focus Coping on Psychological well-being. In other words, Problem Focus Coping Affects Psychological well-being with Religiosity as a moderating variable.

Suggestion

1. Need to continue to improve Problem Focus Coping and improve Psychological Well-being. It takes more effort for Problem Focus Coping to have a significant effect on psychological well-being. The method taken is to continue to carry out active coping, planning, Suppression of active competing, Restraint Coping, and also Seeking social support. So it is expected that not only

religiosity can increase but also Psychological Well-being.

2. It is necessary to continue to improve the dimensions of the religiosity variable, including the level of Islam, faith, and also Ihsan of the individual, so that it will also improve Psychological Well-being as the goal or goal of this study.
3. For research that will research on the same topic as this research, it is hoped that it can expand the range of research variables that can influence Psychological Well-being. Besides, the research subjects can be expanded so that the number of research samples can be maximized

References

- [1] Abdulkarim, K. A., & Suud, F. M. (2020). Evaluation of Madaris Curriculum Integration for Primary Muslim Education in Mindanao: An Assessment of The Influence of Psychology. *International Journal of Islamic Educational Psychology*, 1(2), 89-100.
- [2] Aisyah, A; Chisol, R. Rasa Syukur Kaitannya Dengan Kesejahteraan Psikologis Pada Guru Honorer Sekolah Dasar. *Proyeksi*. Vol. 13 (2). 2018. Hal 1-14. ISSN: 1907-8455.
- [3] Alberto D. Yazon, Ph.D., Karen Ang-Manaig, and John Frederick B. Tesoro, (2018), "Coping Mechanism and Academic Performance Among Filipino Undergraduate Students" in 4th International Research Conference on Higher Education, and Social Sciences, pages 30–42. DOI 10.18502/kss.v3i6.2372
- [4] Amjad, Faiza, (2014). The Impact of Spiritual Wellbeing and Coping Strategies on Patients with Generalized Anxiety Disorder. *Journal of Muslim Mental Health*. ISSN1556-4908. Volume 8, Issue 1, 2014. <http://dx.doi.org/10.3998/jmmh.10381607.0008.102>
- [5] Babakova L.V. Daily hassles and life satisfaction in the context of coping behavior in aging. Ph.D. Dissertation. Saint-Petersburg State University, 2017. (In Russian)
- [6] Baqutayan, S.M, 2015. Stress and Coping Mechanisms: A Historical Overview. *Mediterranean Journal of Social Sciences*. MCSER Publishing, Rome-Italy. Vol 6 No 2 S1. March 2015. Doi:10.5901/mjss.2015.v6n2s1p479.
- [7] Cohen, O. Grinstein, A. Katz1, O. Sarid. 2016. Religiosity: Its Impact on Coping Styles Among Women Undergoing Fertility Treatment. *J Relig Health*. DOI 10.1007/s10943-016-0344-2. Springer Science+Business Media New York 2016
- [8] Ghozali, Imam. (2012). *Aplikasi Analisis Multivariate dengan Program IBM SPSS*. Yogyakarta: Universitas Diponegoro
- [9] Itai Ivtzan, et all. 2011. Linking Religion and Spirituality with Psychological Well-being: Examining Self-actualisation, Meaning in Life, and Personal Growth Initiative. *J Relig Health*. DOI 10.1007/s10943-011-9540-2.
- [10] Latan, H., Ghozali, I, (2012), *Partial Least Squares Konsep, Teknik dan Aplikasi Menggunakan Program Smart PLS 2.0, M3*. Semarang: Badan Penerbit Universitas Diponegoro.
- [11] Levin, J., (2010). Religion and Mental Health: Theory and Research, *International Journal of Applied Psychoanalytic Studies*, 6.
- [12] Medvedev, O. N., & Landhuis, C. E. (2018). Exploring constructs of well-being, happiness, and quality of life. *PeerJ*, 6, 1-16. DOI 10.7717/peerj.4903.
- [13] Meguellati Achour, Fadila Grine, Mohd Roslan Mohd Nor. Mohd Yakub Zulkifli MohdYusoff. 2014. Measuring Religiosity and Its Effects on Personal Well-Being: A Case Study of Muslim Female Academicians in Malaysia. *J Relig Health* DOI 10.1007/s10943-014-9852-0. Springer Science+Business Media New York 2014
- [14] Methasari dan Krisnatuti, 2018. Coping Strategy, Religiosity, and Chronic Elderly's Life Satisfaction *Journal of Family Sciences*, 2018, Vol. 03, No. 02. E-ISSN: 2460-2329
- [15] Mahudin, N. D., Mohd Noor, N., Dzulkifli, M. A., & Janon, N. S. (2016). Religiosity among Muslims: A scale development and

- validation study. *Makara Hubs-Asia*, 20(2): 109–121, DOI: 10.7454/mssh. v20i2.3492
- [16] Masyhuri, S., Azhar, M., & Suud, F. M. (2020). The Concept of Happiness For Islamic Community Of Melayu Kampar Riau Indonesia. *Journal of Critical Reviews*, 7(12), 833-838.
- [17] Muhandis, J., Yamin, M. N., & Nurjan, S. (2020). Jamuro Religious Factors: Perspective of Islamic Education Psychology. *International Journal of Islamic Educational Psychology*, 1(1), 64-74.
- [18] Rathi, N. (2009). Relationship of quality of work-life with employees' psychological wellbeing. *International Journal of Business Insights and Transformation*, 3(1), 53-60
- [19] Sirgy, M. J. (2012). The psychology of quality of life: Hedonic well-being, life satisfaction, and eudaimonia (Vol. 50). Springer Science & Business Media. Springer Science+Business Media, LLC 2011
- [20] Strawbridge, W. J., Shema, S. J., Cohen, R. D., & Kaplan, G. A. (2008). Religious attendance increases survival by improving and maintaining good health behaviors, mental health, and social relationships. *Annual Behavioural Medicine*, 23, 68–74.
- [21] Suud, F. M., Chaer, M. T., & Setiawan, W. (2020). Implementation Educational Psychology Theories at Traditional Boarding School in Aceh. *Journal of Critical Reviews*, 7(9), 371-377.
- [22] Ukeh MI, Hassan AS (2018). The Impact of Coping Strategies on Psychological Well-being among Students of Federal University, Lafia, Nigeria. *J Psychol Psychother* 8: 349. doi:10.4172/2161-0487.1000349
- [23] Waluyo, M., (2011), *Panduan dan Aplikasi Structural Equation Modelling*, Jakarta: Indeks
- [24] Widarjono Agus. (2010). *Analisis Statistika Multivariat Terapan*. Edisi pertama. Yogyakarta: UPP STIM YKPN
- [25] Wijanto, S. H. (2008). *Structural Equation Modeling Dengan LISREL 8.8*. Yogyakarta: Graha Ilmu
- [26] Wijaya, I G (2009) penerapan Model UTAUT Untuk Memahami Penerimaan dan Penggunaan Learning Management System Studi Kasus: Experiential E-Learning of Sanata Sharma University. *Jorunal of Information System*, Volume 2, Issue 2, 114-120.