



THE RELATIONSHIP BETWEEN RELIGIOSITY AND RESILIENCE IN MEDICAL STUDENTS

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Abstract

This study aims to determine the relationship between religiosity and resilience in medical students. The hypothesis proposed in this study is that there will be a positive correlation between religiosity and resilience in medical students. The scale used for data collection uses the Resilience Scale compiled by Bochner et al, (2021) based on theory from Connor and Davidson (2003) and the Religiosity Scale uses the IIUM Religiosity Scale (IIUMRelS) compiled by Diana Mahudin, Noraini Noor and Mariam Adawiah Dzulkifli (Mahudin et al., 2016). The subjects used in this study were 219 medical students, male or female, with an age range of 18 to 25 years. The results found in this study show a correlation coefficient of $r = 0.530$ with a significance of $p < 0.001$. The data obtained from this study show that there is a positive relationship between religiosity and resilience in medical students. Religiosity makes an effective contribution of 28.1% towards the resilience of medical faculty students. This concludes that the hypothesis in this study was accepted.

Keywords: Religiosity, Resilience, Medical Students

Abstrak

Penelitian ini bertujuan untuk mengetahui hubungan antara religiusitas dan resiliensi pada mahasiswa program studi kedokteran. Hipotesis yang diajukan dalam penelitian ini adalah terdapat hubungan yang positif antara religiusitas terhadap resiliensi pada mahasiswa program studi kedokteran. Skala yang digunakan untuk pengambilan data menggunakan Skala Resiliensi yang disusun oleh Bochner dkk, (2021) berdasarkan teori dari Connor dan Davidson (2003) dan Skala Religiusitas menggunakan IIUM Religiosity Scale (IIUMRelS) yang disusun oleh Diana Mahudin, Noraini Noor dan Mariam Adawiah Dzulkifli (Mahudin et al., 2016). Subjek yang digunakan dalam penelitian ini berjumlah 219 orang mahasiswa program studi kedokteran, laki – laki atau perempuan, dengan rentang usia antara 18 tahun hingga 25 tahun, Hasil yang ditemukan dalam penelitian ini menunjukkan koefisien korelasi $r = 0,530$ dengan signifikasi $p < 0,001$. Data yang diperoleh dari penelitian ini memperlihatkan bahwa terdapat hubungan yang positif antara religiusitas terhadap resiliensi pada mahasiswa program studi kedokteran. Religiusitas memberikan sumbangan efektif sebesar 28,1% terhadap resiliensi mahasiswa program studi kedokteran. Hal tersebut menyimpulkan bahwa hipotesis pada penelitian ini dapat diterima.

Kata kunci: Religiusitas, Resiliensi, Mahasiswa program studi kedokteran



INTRODUCTION

Health is an essential thing that everyone in this world needs to have, especially for people who play a role in improving the quality of health in society, such as doctors and health workers. Doctors are individuals who have the authority and permission to provide services to people who need them (Mannas, 2018). Doctors have demands as role models in terms of health in the community where they belong. However, doctors are a form of professionalism that has a higher tendency to experience depression than the general population and other professional groups (Outhoff, 2019). In a survey conducted on 12,252 Australian doctors, it was explained that 4,154 (33.9%) had experienced severe depression and only 2493 doctors had sought professional help regarding their depression (Muhamad Ramzi et al., 2021).

Furthermore, medical students who will become doctors in the future have a tendency to get depressed. This is caused by the high stressors they get in lectures. Data shows that doctors and students of medical study programs have higher symptoms such as depression, psychological stress, fatigue, and anxiety than the symptoms of other populations. This is because they get additional stressors from the duration of the study which tends to be longer and the high risk of getting a disease that ends in death due to transmission of pathogens from the patient (Dahlin & Runeson, 2007).

In their study, Melaku, Bulcha, and Worku (Melaku et al., 2021) explained that depression, anxiety, and stress are common problems among students of medical study programs. They found that there was a prevalence of stress with a rate of 52.4% from 329 respondents. Rahmayani et al., (2019) in their research also explained that stressors owned by medical students can be grouped into six, such as academics, intrapersonal and interpersonal relationships, teaching-

learning relationships, social relations, desires and control, and group activity. The study concluded that academic stressors were the stressors most commonly experienced by respondents with severe stress levels experienced by 97 people (51.6%) of the 188 respondents, followed by stressors from intrapersonal and interpersonal relationships with severe stress levels experienced by 84 respondents (44.7%). Stress can have a negative influence on students which can interfere with their study. In case medical students cannot cope with the stress they experience while attending lectures, this can have a bad influence on them when they work as doctors in the future (Nandamuri & C H, 2011). Other studies also mentioned that stress can reduce focus and concentration, interfere with decision-making ability, and reduce the ability of students to establish positive relationships with patients. This can lead to feelings of inadequacy and dissatisfaction with future clinical abilities (Sani et al., 2012).

The severity of the stressors that doctors will face in the future makes medical students as prospective doctors need to instill a resilient spirit. Connor and Davidson (Miladiah, 2022) explain that individuals can be said to have a spirit of resilience when they have the ability to deal with anxiety and stress. The better the resilience skills, the better they are at accepting stressors in their study.

According to Reivich and Shatte (Aprilia, 2019), resilience is the ability to adapt and overcome trauma and problems that come into one's life in a healthy and productive manner. Individuals who have resilience skills can overcome problems that come to them (Aribowo, 2021), both in academic and non-academic matters. By having a high level of resilience, medical students can control themselves, face problems and manage stress with their ability to survive and adapt to any problems that come their way.



In several studies related to resilience in medical students, it was found that resilience has a significant effect on mental health problems (Peng et al., 2012), life satisfaction and happiness (Aboalshamat et al., 2018), quality of life (Kim & Cho, 2012), and subjective well-being (Zhao et al., 2016). Resilience also acts as a partial mediator in the relationship between stress and life satisfaction in medical students in China (Shi et al., 2015).

However, Rahimi et al., (2014) in his research on medical students in Canada stated that medical students had higher stress, negative coping, as well as lower resilience abilities than other populations of their age. The study also added that men in their study had higher resilience scores than women. Triyana (2015) in their research on students of the Psychology study program, Faculty of Medicine, Sebelas Maret University showed that students who were preparing their thesis had a high level of stress and their level of resilience was in a low category. This means, the higher the stress level of their respondents, the lower their resilience. Forycka et al., (2022) in their research on medical students in Poland during the Covid-19 pandemic found that the majority of medical students had low resilience scores and had high levels of burnout. This study showed that 72% of the study population has low resilience ability where the low category is divided into three, such as "very low" (26%), "low" (19.1%), and "at the lower limit" (26.9%)

Connor & Davidson (Connor & Davidson, 2003) explained that there are five aspects of resilience. The first aspect is personal competence; the aspect in which the individual shows the persistent nature of the individual to pursue his desires. The second aspect is trust in instinct and tolerance for negative influences; the aspect in which individuals show their positive ability to regulate their emotions. The third aspect is positive self-acceptance

of change and secure relationships with others; aspects in which individuals show positive adaptability to the stressors they face. The fourth aspect is self-control; the aspect in which the individual shows his ability to control a situation that he currently is experiencing. The fifth aspect is spiritual; aspects in which individuals have belief in God and their destiny.

On the spiritual aspect, Connor and Davidson (2003) explained the importance of one's belief in God for all events that befall the individual. This explains that the spiritual aspect or ability of one's religiosity has an influence on the level of resilience. Pargament and Cummings in their book entitled *Handbook of Adult Resilience* (Aisha, 2014) stated that the factor that has a significant impact on a person's level of resilience is religiosity. Furthermore, research conducted by Handayani (2010) obtained the fact that one aspect that influences resilience is spirituality or religiosity. This research is also supported by previous research, where Bogar & Killacky (Lau et al., 2021) found five determinant factors of resilience, two of which are religiosity or spirituality. Bogar and Killacky added that these two factors are essential for the resilience of an individual. The belief functions as a support for an individual in facing life's obstacles that befall him. Eubanks (Zlina et al., 2019) added that religiosity is an important factor in helping an individual to improve his abilities when dealing with disasters and difficulties such as divorce, trauma, job loss, and physical disability. Naufaliasari dan Andriani (2013) in their research explained that religiosity is an aspect that acts as an internal factor that has the greatest influence in increasing the resilience of an individual. He also explained that by increasing the behavior of worshiping God and praying can bring a feeling of calm to the individual when he is experiencing life problems. In addition, individuals can



surrender more to their god so as to bring up positive feelings for their future.

Several studies have shown that there is a positive relationship between religiosity and resilience. In research conducted by Arifiana and Ubaidillah (2021) they examined religiosity and resilience in Indonesian Muslim society during the Covid-19 Pandemic. They found that religiosity has a very significant and positive correlation to resilience with resilience $r = 0.731$, $p = 0.000$. This is in line with a study conducted on breast cancer patients in Saudi Arabia which stated that there is a positive correlation between religiosity and resilience in breast cancer patients in Saudi Arabia (al Eid et al., 2020). Hendriani (2018) in research that focuses on persons with disabilities, states that there are eight protective factors that play a significant role in the process of gaining resilience in responding to changes in the physical abilities of individuals with disabilities. These eight factors consist of four external factors, namely psychological intervention, social support, sources of inspiration, and public facilities for persons with disabilities. There are also other external factors that play a role in the process of gaining resilience, namely awareness of social support, willingness to learn, awareness of identity, and religiosity. These studies explain that religiosity has an important role in an individual's gaining this resilience.

In addition, Bakara et al., (Zlina et al., 2019) in their research on adult participants showed that religiosity explains 70% of the variance of resilience. This also shows that religion is an important factor in building resilience in an individual because religion is a means of expressing spiritual needs. Annalakshmi dan Abeer (2011) in their research on the Muslim community in India explained that individuals who often perform prayers are individuals who are tough in life. The research conducted by Annalakshmi and Abeer (2011) also revealed that religiosity

and resilience have a positive and significant relationship. A positive correlation or relationship shows that religiosity is always in line with resilience. In other words, when an individual's religiosity increases, the resilience of that individual will also increase. King and Williamson (Iddagoda & Opatha, 2017) defined religiosity as a strength of connection of belief in the religion they believe in. King and Williamson state that religious people see their relationship as a sacred bond to their religion. Shihab (Helmiati, 2021) explains that religion is a relationship between a worshiper and his god as the creator and the highest substance. He also added that religion is a comprehensive way of life (al-din) that forms a value system and worldview for its adherents and influences their beliefs, policies, ways of speaking, and actions (Helmiati, 2021).

In Islam itself, religion is a bond between God as the highest reality and his creation, with humans as one of his creations. This is a way of life (al-din) or a way (tariqat) with God as its center which includes all aspects of a Muslim (Mahudin et al., 2016). The concept of life like this has been explained by Rasulullah SAW which has been narrated in the Hadith (Sahih Al-Bukhari, Vol. 6, Book 60, Number 300) This hadith describes the concept of al-din as the concept of a Muslim's life which has 3 aspects, namely Islam, *iman*, and *ihsan*. Islam represents the religious obligations of a Muslim which are marked by acts of worship such as prayer, almsgiving, fasting, and pilgrimage. Iman represents a Muslim's belief in understanding God, angels, prophets, holy books, and the day of resurrection. Meanwhile, Ihsan is an inner dimension in which a human worships at a higher level in his devotion to Allah SWT (Mahudin et al., 2016).

Ibn Qayyim (Supriyanto, 2010) explains that someone who has faith will have trustworthiness, and vice versa. He also added that Islam, *iman* and *ihsan*



possessed by someone will not be perfect if they do not have trust, and vice versa. *Tawakal* believes in him, relies on him, entrusts his affairs to him, asks him for help in all matters, and believes that his provisions will apply (Husnar et al., 2017). Putri and Uyun (2017) in their research explained that *tawakal* has a positive and significant relationship to resilience in young students who memorize the Al-Quran in Yogyakarta. Habibah et al., (2018) in their research on flood survivors also explained that there is a significant relationship between *tawakal* and emotional intelligence on resilience. Hadi (2019) also explained that *ihsan* is a form of perfection in one's religiosity practice accompanied by *ikhlas* and an honest attitude in implementing it. Widyasari dan Chizanah (2022) in their research found that there is a positive relationship between resilience, religiosity, and *ikhlas* in working mothers. *Ikhlas* itself is a form of sincerity from a servant in doing something solely because of Allah SWT (Taufiqurrohman, 2019). This concept is in line with the fifth aspect of the resilience theory put forward by Connor dan Davidson (2003) where individuals are people who have faith in God and their destiny and tend to carry out their daily activities accompanied by the values that individuals have from these beliefs. With his practice and belief in God and his values, individuals can overcome difficult situations or stressors that they are facing. Individuals believe that everything that happens is a decree from God and individuals believe that there will be a greater purpose behind the tragedy.

Based on the research that has been described above, it can be seen that students of medical study programs need to have resilience in order to survive all the stressors that they get from their studies. Plus, they need to know what they can do to have good resilience skills. Research related to the effect of religiosity on resilience has been carried out by several previous researchers. However, it does not

specify for students of medical study programs, but students in general. Research related to students of medical study programs themselves is still focused on the level of stress and resilience they have and research that focuses on aspects of religiosity to increase the level of resilience in students of medical study programs is still minimal. Therefore, researchers are interested in conducting research related to the effect of religiosity on resilience in students of medical study program.

LITERATURE REVIEW

Resilience

Resilience according to Connor and Davidson is a form of personality that helps an individual develop in the face of adversity and bounce back from events that are full of stressors, trauma, and tragedies. Connor and Davidson (2003) also added that resilience is a measure or level of a person's quality in dealing with anxiety and stress reactions that he faces (Connor & Davidson, 2003). On the other hand, Bahryni, Bermas, and Tashvighi explained that resilience is a form of human adaptation in dealing with extraordinary pressure, where when the human being succeeds in overcoming the pressure faced by him, he will gain strength from that experience. In other words, resilience is an individual's ability to create a bio-psychological balance in situations that threaten him (Bahryni et al., 2016)

Wilda explained that resilience is a form of ability in an individual whose function is to adapt and adjust to demand, change, and disappointment that will or is currently appearing in life (Willda & Firdaus, 2016). Someone who has a good level of resilience will have the awareness that a mistake is not the end of this life. If the level of resilience in a person has increased, then the individual has a



tendency to be able to overcome and deal with difficulties that arise in his life. With good resilience skills, an individual can also be better at controlling himself, in dealing with problems and in managing the stress he has. This can happen by changing the mindset when facing a problem. Rojas explains that resilience is a form of ability to face and overcome a challenge in life. Resilience can be seen in someone when they face a challenge or difficult experience in life and how they deal with and adapt to these problems (Rojas F., 2015).

Schoon explains that resilience is a dynamic process in which an individual shows adaptive action when experiencing significant difficulties. According to Schoon, difficulties are defined as environmental conditions that interfere with or threaten the achievement of age-appropriate developmental tasks (Schoon, 2006). Chung explains that resilience is a dynamic process in which an individual shows an adaptive attitude when facing a difficulty in his life. In other words, resilience is an individual's ability to overcome difficulties in life and if successful, the individual gains skills or competencies from the previous process (Chung, 2008).

Based on the definition above, the researcher concludes that resilience is an individual's resistance to the stressors he or she has. The better the endurance he has, the better the individual will be in dealing with the stressor, and vice versa.

Connor and Davidson (2003) explain that there are five aspects of resilience. These aspects are Personal competence, Belief in instincts and tolerance for negative influences, Positive self-acceptance of change and secure relationships with others, self-control, and spirituality.

Religiosity

Glock and Stark (Dewi, 2012) state that religion is a system of symbols, a system of beliefs, a system of values, and a system of behavior, where adherents are responsible for personal problems which are then internalized with full meaning. King and Williamson (Iddagoda & Opatha, 2017) define religiosity as a strength of connection to an individual or a belief in the religion they believe in. King and Williamson suggest that religious people see their relationship as bonds to their religion.

Huber and Huber (2012) explain religiosity refers to the level of religious depth of an individual. According to Huber, there are some criteria that can be measured in religiosity: basic beliefs, religious practices, an individual's interest in religion, and how a person's relationship with the individual's religious community. Bergan and McConatha, (2001) state that there are two dimensions related to religiosity, namely the involvement of religion and belief.

Adeyemo and Adeleye (Iddagoda & Opatha, 2017) state that religiosity includes belief in and respect for God or Gods, as well as participating in religious activities there such as attending services or worship regularly and participating in other social activities related to the religious community. Iddagoda dan Opatha (2017) defines religiosity as the extent to which adherents can trust and glorify inventors, gods, or goddesses, practice teachings, and participate in activities of the relevant religion. Being religious means being a religious person sincerely and purely, not someone who is religious but not sincere in religious activities.

Muhammad Quraish Shihab (Helmiati, 2021) explains that religion is a relationship between a worshiper and his



God as the creator and the highest substance. In Islam itself, religion is a bond between God as the highest reality and his creation, with humans as one of his creations. In his book entitled *Tafsir Al-Misbah* (Helmiati, 2021), he explains that this is a comprehensive way of life (al-din) that forms a value system and worldview for its adherents and influences their beliefs, policies, ways of speaking, and actions.

Mahudin et al., (2016) in their research also explained that al-din is a way of life or a way (*tariqat*) with God as an anchor that includes the total amount of work, faith, and existence of a Muslim. Islam also has a source that provides a comprehensive description of the way of life or al-din, namely from the Hadith (Sahih Al-Bukhari, Vol. 6, Book 60, Number 300). This hadith describes the concept of al-din as a concept that has three essential elements, namely Islam, *iman*, and *ihsan*.

Based on the definition above, the researcher concludes that religiosity is a picture of the level of an individual's relationship with his god which includes three levels, namely Islam, *iman*, and *ihsan*, where the three levels are interconnected with one another.

Islam itself has a source that provides a comprehensive description of the way of life or al-din, namely from the Hadith (Sahih Al-Bukhari, Vol. 6, Book 60, Number 300). This hadith describes the concept of al-din as a concept that has three essential elements, namely Islam, *iman*, and *ihsan*. The hadith is as follows:

Narrated Abu Huraira: One day while Allah's Apostle was sitting with the people, a man came to him walking and said, "*O Allah's Apostle. What is Faith?*" The Prophet said, "*Faith is believing in Allah, His Angels, His Books, His Messengers, and meeting Him, and believing in the Resurrection.*" The man

asked, "*O Allah's Apostle What is Islam?*" The Prophet replied, "*Islam is worshiping Allah and not worshiping other than Him, establishing prayers perfectly, paying zakat (compulsory), and fasting in the month of Ramadan.*" The man again asked, "*O Allah's Apostle What is Ihsan (i.e. perfection or Virtue)?*" The Prophet said, "*Ihsan is worshiping Allah as if you see Him, and if you do not reach this level of devotion, then (take it for granted) Allah looks at you.*" The man further asked, "*O Allah's Apostle When will the Last Hour take place?*"

The Prophet replied, "*The person who is asked about it does not know more than the one who asked, but I will explain to you the signs. When a slave girl gives birth to her mistress, it will be a sign; when naked people with bare feet become leaders of the people, that is the sign. The Day of Resurrection is one of the five things that no one knows except Allah. Indeed, the knowledge about the Day of Judgment is with Allah (only). He sends down rain, and knows what is in the womb.*" (31.34) Then the man left. The Prophet said, "*Call him back to me.*" They went to call him back but could not see him. The Prophet said, "*That is Gabriel who came to teach people their religion.*"

Mahudin et al., (2016) in their research based on this hadith explained that there are three stages in which a person can be said to submit to God. There are Islam, *iman*, and *ihsan*. The word Islam literally means a form of one's submission to everything that has power over him that refers to a form of obedience to Allah SWT. This first level, Islam includes a person's religious obligations which are marked by acts of worship. For example, a Muslim performs prayer, fasting, charity, pilgrimage, and other obligations. Helmiati also explains that Islam represents religious obligations which are



shown by religious practices and rituals such as prayer, almsgiving, fasting, and pilgrimage (Helmiati, 2021). Rasulullah SAW also explained the pillars in Islam which include *aqidah* and sharia, where religion is *fiqh* because it includes all human actions in his life after he has faith (Kuliyatun, 2020).

Iman, According to At-Tamimiy, comes from Arabic which means submit, trust, and calm. Imam Al-Ghazali interprets the word faith (iman) with the meaning of "justification" (Hadi, 2019). Helmiati explained that iman contains belief and a cognitive system for understanding God, angels, prophets, scriptures, and the day of resurrection (Helmiati, 2021). Hadi in his research explained that *iman* is a form of justification with the heart, pledged verbally and done with actions. In Islam, *iman* itself is divided into six which are combined in the pillars of faith, namely faith in God, faith in his angels, faith in his books, faith in his Messengers, faith in the Last Day, and faith in God's Destiny (Hadi, 2019).

Ihsan is an inner dimension in which a servant worships at a higher level in his devotion to Allah SWT. This can be seen, according to Mahudin (Mahudin et al., 2016) as a form of spiritual transformation from exoteric to esoteric (inner) with the aim of becoming *insan kamil* (perfect or universal human being) or the actualization of virtue and goodness, in line with the roles that have been defined by God for humans. According to Hadi (2019), *ihsan* has two sides, where *ihsan* is a form of perfection of a person in charity accompanied by a sincere and honest attitude in doing so. On the other hand, *ihsan* is a form of a servant in maximizing every sunnah practice that can be done with the goal is to get closer to Allah SWT if it is recommended and approved by him.

Mahudin et al., (2016) also added that *ihsan* is a form of enthusiasm or actualization of virtue and goodness in humans with the aim of getting closer to Allah SWT. In other words, *ihsan* is the highest level that can be achieved by a servant in the concept of al-din. By reaching the level of *ihsan*, a servant is considered to have completely surrendered himself to Allah SWT. Helmiati (2021) adds that *ihsan* is an inner dimension that includes the spirit and the actualization of goodness and virtue or spiritual and moral excellence. This is the highest level a person can attain, and by attaining it, a believer of Islam is considered to have completely submitted. These three components are inseparable but closely related and need each other to become a balanced and religious person (Helmiati, 2021; Mahudin 2016). Hadi (2019) also explained that *ihsan* is a form of perfection in one's practice accompanied by a sincere and honest attitude in implementing it. Ikhlas itself is a form of sincerity from a servant in doing something solely because of Allah SWT (Taufiqurrohman, 2019)

Ibn Qayyim (Supriyanto, 2010) explains that someone who has faith will have *tawakal* (trustworthiness), and vice versa. He also added that Islam, *iman* and *ihsan* possessed by someone will not be perfect if they do not have trust, and vice versa. Putting trust in Allah is believing in him, relying on him, entrusting his affairs to him, asking him for help in all matters, and believing that his provisions will apply (Husnar et al., 2017). This concept is in line with the fifth aspect of the resilience theory put forward by Connor and Davidson (2003) where individuals are individuals who have faith in God and their destiny and tend to carry out their daily activities accompanied by the values that individuals have from these beliefs. With



his practice and belief in God and his values, individuals can overcome difficult situations or stressors that they are facing. Individuals have the belief that everything that happens is a decree from God and individuals believe that there will be a greater purpose behind the incident. This research will use the theory of religiosity put forward by Mahudin et al., (2016) where religiosity is a picture of the level of an individual's relationship with his god which includes three levels, namely Islam, faith, and *ihsan*, where these three levels are interconnected with each other.

METHOD

This study uses a quantitative approach. The research method used in this study is the correlational research method with resilience as the dependent variable and religiosity as the independent variable. The resilience scale used in this study is a scale adapted from the Connor-Davidson Resilience Scale (CD-RISC) and has been analyzed by Bochaver (Nartova-Bochaver et al., 2021). This scale contains 10 items representing one factor (Single factor). The following is a table of the item scale distribution of the resilience scale that researchers will use in this study. The religiosity scale that will be used in this study is IIUMReligiosity Scale (IIUMRelS) compiled by Diana Mahudin, Noraini Noor, and Mariam Adawiah Dzulkifli (Mahudin et al., 2016) using three aspects, Islam, *iman* and *ihsan*.

The testing of measuring instruments in this study was conducted on 261 respondents with the criteria of being male or female, aged at least 18 to 25 years, Muslim, and currently studying at the medical faculty. Researchers conducted trials by measuring instruments, where test data of measuring

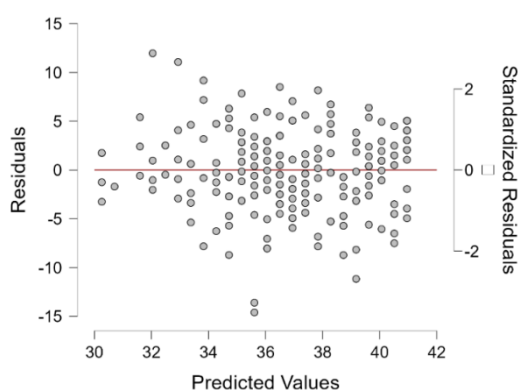
instruments would also be analyzed and used as research data. This study uses data analysis methods and statistical calculations with the help of Jeffreys's Amazing Statistics Program 0. 16. 4. 0 (JASP). Researchers used the JASP software to carry out statistical tests, namely testing the reliability of the assumption test (homoscedasticity test, normality test, and linearity test), and testing the hypothesis using multiple regression tests with the enter method because the independent variable, namely the religiosity scale used is multi-dimensional. Sugiyono (Habibah et al., 2018) stated that multiple analysis is a statistical test to determine the level of the dependent variable if two or more independent variables as predictor factors change their value. The research hypothesis will be fulfilled if the resulting significance value is below 0.05 ($p \leq .05$).

The results of testing the measuring instrument conducted by the researcher on the resilience scale with 10 items showed that all items were stated to be good because they had an item discrimination level value that moved at a value of 0.420 to 0.625. Furthermore, the results of trials conducted by researchers showed the reliability coefficient value of this resilience scale in alpha (α) of 0.724. Then, trials on the religiosity scale with 10 items showed that all items were declared good because they had a level of item discrimination that ranged from 0.451 to 0.755. Furthermore, the results of trials conducted by researchers showed the reliability coefficient value of this resilience scale in alpha (α) of 0.895.

RESULT AND DISCUSSION

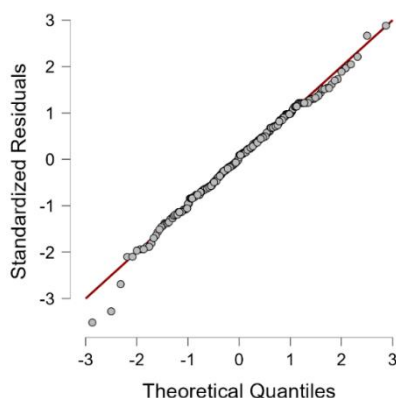
An assumption test is a process that is carried out before testing the hypothesis

which aims to determine the statistical test to be used. After testing the assumptions, researchers can determine whether this research uses parametric analysis techniques or non-parametric analysis techniques. This research uses Jeffreys's Amazing Statistics Program 0. 16. 4. 0 (JASP) where there are three assumption tests that need to be carried out, namely the homoscedasticity test, the normality test, and the linearity test.



Graphic 1. Residual vs Predicted

The graphic above shows the results of the homoscedasticity test where the residual particles that appear on the graph appear to be scattered around the main line. This can be interpreted that the homoscedasticity test can be fulfilled.



Graphic 2. Q-Q Plot

The graphic above shows that the plot particles on the graph appear to

follow the main line. This can be interpreted that the normality test of this study is fulfilled. The linearity test is a test conducted to see whether the variables in this study form a linear pattern or not. The linearity test in this study uses a Q-Q plot graph where the data is said to be linear when the plot particles on the graph appear to follow the main line (Gs-Sampson, 2019). Graphic 2 shows that the plot particles on the graph appear to follow the main line. This can be interpreted that the linearity test of this study is fulfilled. Based on these results, the researcher will test the hypothesis using multiple regression tests with the enter method where the hypothesis in this study is that there is a positive relationship between religiosity and resilience in students of medical study programs, where the higher the level of religiosity, the higher the level of resilience. Conversely, the lower the level of religiosity, the lower the level of resilience. The results of the hypothesis test between resilience and religiosity in students of medical study programs can be seen in the table below.

Table 1 and Table 2 show the results of hypothesis testing with multiple regression after previously having tested the assumptions as a prerequisite. Table 3 shows the influence of religiosity on resilience. The multiple regression test in Table 1 shows a p-value <0.001 and F = 28.030 which means that there is a significant influence between religiosity on resilience.

Table 1
Multiple Regression Test Results for Religiosity to Resilience (Anova)

Variable	F	Sig
Religiosity dan resilience	28,030	< 0.001

Furthermore, Table 2 shows the value of $p = 0.797$ ($p > 0.001$) in Islam for resilience, $p = 0.105$ ($p > 0.001$) for faith in resilience, and $p < 0.001$ in kindness for resilience. This shows that among the three aspects, only kindness has a significant influence on resilience.

Table 2
Multiple Regression Test Results for Religiosity on Resilience (Coefficients)

Variable	β	t	sig
Islam *Resilience	0,055	0.257	0,797
Iman *Resilience	0,239	1,629	0,105
Ihsan *Resilience	1,100	4,732	< 0.001

Table 3 shows the influence of the three aspects of religiosity together on resilience which indicated the value of the R square by 0.530. This shows that resilience can be explained by the three aspects of religiosity 28.1%, while the other 47% is explained by factors not examined in this study.

Table 3
Multiple Regression Test Results for Religiosity on Resilience (Summary)

Variable	R
Religiosity and resilience	0.530

Table 4
Multiple Regression Test Results for Religiosity on Resilience in terms of Gender

Gender	R	(p)	Contribution Effective
Man	0.476	<.001	22.6%
Woman	0.505	<.001	25.5 %

The table above shows the results of the multiple regression test which shows the effective contribution of religiosity to resilience in terms of gender. In male subjects, there was a significant influence between religiosity on resilience ($p < 0.001$) where the effective contribution was 22.6%. In female subjects, there was a significant influence between religiosity on resilience ($p < 0.001$), where the effective contribution was 25.5%. From these results, it appears that there is no significant difference in the effect of religiosity on resilience in terms of gender.

DISCUSSION

This research was conducted to determine whether there is a positive relationship between religiosity and resilience in students of medical study programs. The results obtained by researchers based on hypothesis testing using a single regression test with the enter method show that the coefficient value is $r = 0.530$ with $p < 0.001$. This means that the two variables in this study are significantly related to each other. In addition, the value of r is positive, which means that there is a positive relationship between religiosity and resilience in students of medical study programs. This shows that the higher the level of religiosity possessed by medical study program students, the higher the level of



resilience they will have, and vice versa. Based on this statement, the researcher can conclude that the hypothesis proposed in this study is acceptable.

Resilience is an ability possessed by humans to survive and adapt to the stressors they face. Wilda (Willda & Firdaus, 2016) explained that resilience is a form of ability in an individual that functions to adapt and adjust to demands, changes, and disappointments that will or are currently appearing in life. Someone who has a good level of resilience will have the awareness that a mistake is not the end of this life. If the level of resilience in a person has increased, then the individual has a tendency to be able to overcome and deal with difficulties that arise in his life. With good resilience skills, an individual can also be better at controlling himself, dealing with problems, and managing the stress he has. Resilience ability itself according to Connor & Davidson (Connor & Davidson, 2003) influenced by 5 aspects, one of which is the religiosity possessed by the individual. Religiosity itself according to Huber and Huber (Huber & Huber, 2012) refers to the level of religious depth of an individual. They also added that measurable criteria in religiosity are basic beliefs, religious practices, an individual's interest in religion, and how a person's relationship with the individual's religious community.

In the Islamic view, religion is a relationship between a worshiper and his God as the creator and the highest substance (Helmiati, 2021). In addition, religion can be said to be a way of life for a Muslim (al-din) with Allah as the center which covers all aspects of a Muslim's existence (Mahudin et al., 2016). If a Muslim life by having a good relationship

with his god, the individual will have Islamic values, and he will live his life accompanied by these values. Shihab (Helmiati, 2021) also stated that al-din is a Muslim's way of life which will later shape the values and perspectives of its adherents. influence their beliefs, policies, ways of speaking, and actions. We can see the concept of religiosity from the Hadith (Sahih Al-Bukhari, Vol. 6, Book 60, Number 300), where the hadith explains that al-din or religiosity in Islam itself is divided into 3 levels. The first level is Islam, where this level includes one's religious obligations which are marked by acts of worship. The second level is faith, where this level represents our belief in understanding God, his angels, his messengers, his books, and destiny. The third level is *ihsan* which consists of a person's inner dimension which includes the spirit, self-actualization towards goodness and virtue, and having superiority in his spiritual soul and morals. This level is the highest level that can be achieved by humans. By seeking it, a Muslim can be considered as having completely submitted to his god (Helmiati, 2021; Mahudin et al., 2016).

Several previous studies have shown that there is a positive relationship between religiosity and resilience. Arifiana and Ubaidillah (Yul Arifiana & Ubaidillah, 2021) in their research on Muslim communities in Indonesia during the Covid-19 pandemic found that religiosity had a very significant and positive correlation to resilience. The religiosity factor also influences the resilience level of medical study program students. This was revealed in research conducted by Miladiah (Miladiah, 2022) regarding the effect of religiosity on student academic resilience during online learning where



there is a significant influence between religiosity on the academic resilience of students who are learning using online methods. In another study conducted by Aini (Aini Rahmah et al., 2021) on Muslim students who were doing online learning during the pandemic, it was found that there was a significant relationship between religiosity and academic resilience. The higher the level of one's religiosity, the more resilient the individual is. This is because a person's religiosity is one of eight protective factors that play a role in the formation of an individual's resilience ability where religiosity is included in external factors that play a role from the outside (Hendriani, 2018).

The subjects used in this study were students of medical study programs which according to Dahlin & Runeson (Dahlin & Runeson, 2007) a population that is prone to depression, psychological stress, fatigue, and anxiety. This statement was also encouraged by Melaku, Bulcha, and Worku (Melaku et al., 2021) in their research which explained that depression, anxiety, and stress were common among students of medical study programs. This ultimately raises the urgency for students of medical study programs to have strong resilience in dealing with the stressors they have.

Religiosity itself can be a solution to deal with the stressors experienced by medical study program students. This statement is supported by Abeer (Annalakshmi & Abeer, 2011) in his research on the Muslim community in India explaining that individuals who often perform prayers are individuals who are tough in life. Allah SWT says in Q.S Al-Baqarah, verse 286 which means:

"Allah does not burden a person except according to his ability." (Q.S Al-Baqarah, verse 286)

The verse explains that Allah SWT will not give trials to his servant beyond what he has. Reflecting on the situation of medical study program students, according to several previous studies, it was stated that there were many medical study program students who were stressed due to the stressors they received from lectures, this verse comes as a reminder for medical study program students that they are in this situation because has been entrusted by Allah SWT to be there and not someone else. In other words, they are the chosen people who are entrusted by Allah to be able to carry out their education in medical faculty, where Allah is sure that they are able to carry out this mandate, including with all the stressors that are in it. If they can survive the situation, they will get the results of the hard work they have done. This is stated in the word of Allah SWT in (Q.S Al-Baqarah: 155) which means:

"And indeed, We will give you a test or trial, with a little fear, hunger, lack of wealth, souls, and fruits. And give glad tidings to those who are patient." (Q.S Al-Baqarah: 155)

The verse above explains that Allah SWT will surely give every human being a test and trial which will be followed by fear. However, Allah SWT promises that after all the difficulties that his servants face, if they can be patient with all the problems they have, then Allah SWT will give good news after they have faced all these problems. So, if medical study



program students have high religiosity, they will find it easier to be resilient with all the stressors they face. This is because Allah SWT commands us to be patient with all the trials we have and believe that there will be a good reward that will be given by Allah SWT after we are patient with existing problems. If an individual has high religiosity, it will make the individual more persistent in dealing with problems. This statement is supported by (Zlina et al., 2019) who say that religiosity is an important factor in helping an individual to improve his abilities when dealing with disasters and difficulties such as divorce, trauma, job loss, and physical disability.

The researcher also conducted an analysis related to aspects of religiosity that affect the resilience of medical study program students. The results show that *Ihsan* is the aspect that most significantly influences the resilience of medical study program students ($<.001$). *Ihsan* himself according to Mahudin and friends (Mahudin et al., 2016) is a form of enthusiasm or actualization of virtue and goodness in humans with the aim of getting closer to Allah SWT. In other words, *ihsan* is the highest form of relationship that humans can achieve with Allah SWT. Humans who have a good relationship with Allah will make themselves pious people, where they will keep themselves away from anything that can incur the wrath of Allah SWT and do things that can draw them closer to Allah SWT. Allah SWT said in QS. Ali 'Imran 3: Verse 186 which means as follows.

"Whoever fears God, He will surely open a way out for him, and He will give him sustenance from a direction he did not expect. And whoever puts his trust in God,

God will surely satisfy his (needs). Indeed, God is doing His business. Indeed, God has provided provisions for everything." (QS. Ath Talaq 2-3)

People who are close to Allah will have a tendency to fear and trust in Allah SWT. The verse above explains that people who fear God will be given a way out of their problems. If a student of a medical study program has high religiosity and piety to Allah SWT, then he will tend not to give up on the misery he experiences. He will persevere with all his heart because he believes in the promise of Allah SWT who will provide him with sustenance that he would not expect if he goes through the tribulation, the belief that will make the individual resilient to the stressors he experiences. Iddagoda and Opatha (Iddagoda & Opatha, 2017) added that pious people have confidence in the religion they follow and tend to behave based on what their religion has taught them.

Nur Hadi (Hadi, 2019) explains that *ihsan* is a form of perfection in one's practice accompanied by a sincere and honest attitude in implementing it. Allah SWT in (QS Az-Zumar: 11-14) says means the following.

"Indeed, I was commanded to worship God with full sincerity to Him in practicing religion. (11) And I was commanded to be the first person to surrender." (12) Say, "Indeed I am afraid of the punishment that will be inflicted on a great day if I disobey my Lord." (13) Say, "Only to God I worship Him with full sincerity in practicing my religion."



Ikhlas is a form of sincerity from a servant in doing something solely because of Allah SWT (Taufiqurrohman, 2019). Medical study program students who have high religiosity will not only have strong resilience against the stressors they have. However, he will also have a sincere nature in carrying out his lecture activities. The individual will carry out all his duties solely because of Allah SWT and if there is a problem in the middle of the road, then the individual will not be dissolved by the problem because he believes that that is the best of the provisions of Allah SWT. This is supported by research conducted by Raka (Prasetyo, 2021) where there is a relationship between sincerity and the level of resilience in people with physical disabilities after an accident, where individuals who apply the concept of sincerity will increase their resilience. A strong relationship between a servant and his god will make humans do things in their lives solely because of Allah SWT. And if there are problems and obstacles it faces, the individual will surrender completely to his god.

In this study, there are several shortcomings. The first is that the majority of respondents obtained in this study came from a private campus in South Sulawesi, so researchers could not perform a different test between each campus contained in this data. The second is that in this study the majority of students came from undergraduate students so a different test could not be carried out between initial-year students and final-year students who were working on their final assignments. The third is not carrying out a differential test between students who join the organization and those who do not join the organization.

CONCLUSION

This research indicates that there is a positive relationship between religiosity and resilience in medical students. The higher the level of religiosity possessed by medical study program students, the higher the level of resilience they will have. Conversely, the lower the level of religiosity they have, the lower the level of resilience. This study shows that religiosity has a significant influence on the resilience of medical study program students, where the higher the level of religiosity, the higher the level of resilience. In addition, the aspect of *ihsan* is the aspect of religiosity that most influence the resilience of medical study program students. Therefore, medical study program students are advised to improve the quality of worship and improve their relationship with Allah SWT.

Suggestions that can be given by researchers to further researchers based on this research are to further research related to other factors that can increase resilience in students of medical study programs. In addition, future researchers also need to make an even distribution of the subjects obtained, both in the campus and class categories. This is done in order to be able to carry out additional analysis in the form of different tests, both between campuses and between students in their initial and final levels. Future researchers are also expected to examine the population of medical study program students who take part in non-academic activities, both on and off campus.

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