

Religiosity As a Mediator Variable Influence Between Character Strength and Parent Attachment On The Resilience Of Adolescent Victims Of Earthquake and Tsunami Living On The Coastal, Banten

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Abstract

This study aims to test the fit model of the influence of character strength and parent attachment on resilience mediated by the religiosity of adolescent victims of the earthquake and tsunami who live on the coast. The conceptual used to explain resilience is based on the socio-ecological perspective of Ungar & Liebenberg (2013). Character strength uses the theory of Seligman (2006). The concept of parent attachment is explained based on Armsden and Greenberg's (1987) theory. And the concept of religiosity is based on Fetzer's theory (1999). The measuring instrument used to measure resilience is CYRM, character strength using VIA-IS for youth, parent attachment using IPPA, and religiosity using the religiosity scale. The data analysis technique used in this study was the Structural Equation Model (SEM) with the help of Amos software. The results showed that the model of the influence of character strength and parent attachment on resilience mediated by the religiosity of youth victims of the earthquake and tsunami living on the coast is fit with the data. Religiosity acts as a-mediator of the influence variable between character strength and parent attachment on the resilience of adolescent victims of the earthquake and tsunami living on the coast.

Keywords: Resilience, Character Strength, Parent Attachment, Religiosity

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Introduction

Indonesia is a country, then famous for beautiful, safe, and peaceful country. The current location is in a position between the three plates of the earth that are constantly moving and shifting, and causing pressure, are the Australian plate, the Eurasian plate, and the Pacific plate. This causes earthquakes and tsunamis to occur frequently in several areas in Indonesia, especially coastal areas. In recent years, natural phenomena often appear that change the peace and comfort of the community. Many societies face various dangerous events, situations or conditions, material and psychological stress and misery. For example, natural disasters that occur quickly in many places, which can destroy an area, such as earthquakes and tsunamis. This incident resulted in many victims.

Base on 2018 BNPB data, of the 17 types of disasters and 13 types of natural disasters in Indonesia, the disasters that take the most victims are earthquakes and tsunamis (BNPB, 2018). There are 3,397 disaster events in Indonesia as of December 2018. There are 10 areas in Indonesia that are prone to earthquakes and tsunamis. One of the provinces in Indonesia that is prone to earthquakes and tsunamis is Banten. Until the end of December 2018, the Coastal region of Banten Province experience this. Some areas get small earthquakes and some are quite large. This condition is worrying for the people living in the area, especially children and teenagers. it can be seen from the earthquake and tsunami that occurre on December 2018 in Banten with a fairly high scale of 7.6 SR, damaging many houses, offices and schools as well as

children's tutoring places and also claim many lives, not a few (Prasetia, 2018). on December 22 2018, there was a tsunami in Lampung and Banten which result in many casualties, both morally and materially.

The conditions mentioned above are certainly concerning for the people of Sumur Village, Banten Province, including children and adolescents. Base on the information that the author ask 10 respondents (adolescents), it explain the tsunami that hit the coastal area of Banten is a worrying event for teenagers, almost all buildings, and schools in Sumur village badly damaged area, which make them afraid and anxious.

Things that are also traumatic for teenagers, among their attitudes and behavior when experiencing a tsunami are crying in fear, screaming when they see or hear big waves, anxiety, screaming to run out of the house, crying and being afraid not to dare to go to school, afraid to see black plastic and bags yellow/orange plastic, where the plastic bag was indeed used to transport bodies and heads or body parts of tsunami victims, experiencing deep sadness because their parents or family and loved ones left (Preliminary study with interview, 15/3/2019).

Base on the results of interviews, information is also obtained that when teenagers feel anxious, afraid and traumatized, so they don't want to leave the house, don't want to go to school and always feel worry when they hear and see big waves crashing on the beach of Sumur village, until someone wants to move. where they live far from where they live now, it seems they really need something that makes them able to survive and not be afraid, worried anymore about the condition of the tide and big waves.

Behind this fact, the coastal communities of Banten Province tend to live and work on the beach and the sea. People who live around the coast and close to the sea, of course try to take lessons and live in the area,

behind the disasters they face, so that over time and often big waves and high tides. People, including teenagers, can adapt to the climate of natural phenomena in the countries where they live. Worries, fears, anxiety begin to disappear little by little, they begin to have hope and enthusiasm and they be able to go to school and carry out activities as usual every day, although sometimes the trauma of the tsunami still haunts them on the road. the coast of Banten Province, and when there is a high tide and big waves crash they seem to still have to be vigilant.

The ability to adapt and survive in stressful and worrying situations are psychology as "resilience". Resilience refers to the individual's ability to be able to adapt successfully and function well in the midst of stressful situations or many obstacles and obstacles (Bernard, 1991).

The explanation above shows that resilience will appear when a person experiences a stressful situation (stressing strongly), and can still adjust or function successfully. Resilience manifest from indicators that can be measure and observe, namely social competence (attitudes and skills need to build positive relationships and attachments with others), problem solving (the ability to make plans, seek alternative solutions to problems, identify sources of support from the environment), autonomy (the ability to act independently and have control over the environment), and a sense of purpose and bright future (a deep belief that one's life has meaning).

Reivich & Shatte (2002) also explain resilience as an individual's ability to remain steadfast (persevere) and adapt (adapt) when things go awry, so that individuals can achieve happiness and success in life. Base on this ability, it is hoped that adolescents will be able to overcome various obstacles as well as obstacles that come from their past—such as the traumatic experience of the tsunami

disaster—and avoid the various losses that can be cause by the incident. In addition, they will also be able to stay under control (steering through) even though in the future natural disasters will reappear which will befall their area of residence, which is geographically a tsunami-prone area, so that they can survive and be happy in the future live the life.

Next, resilience will also make a teenager able to bounce back when experiencing a slump, and able to find ways to move forward. Finally, with the resilience, a teenager will be able to find new meaning and purpose in his life, so that able to achieve (reaching out) what not be able to achieve in previous times. So that resilience needs to be improve, because late childhood will lead to the stage of adolescent development, where childhood traumatic conditions will affect their adolescence.

Ungar (2008) explains resilience has the meaning as an individual's ability to overcome difficulties and continue their normal development as before. Rising from a critical condition is not is individual. This means that teenagers' appreciation in this case is the students of SMPN 1 Sumur Pandegelang Banten about their environmental treatment.

Research Methods

This research used quantitative approach, and used causal relationship for the research design.

The characteristics of the sample in this study are:

- Adolescents age 12 -15 years,
- Tsunami victims (affected by the tsunami) around the Pandegelang Well, Banten
- Living on the coast
- Active as a student of SMPN 1 Sumur Pandegelang Banten

The sampling technique that researchers use is non-random sampling with purposive sampling technique. This technique carry out with the consideration that the sample

has special criteria according to the research objectives.

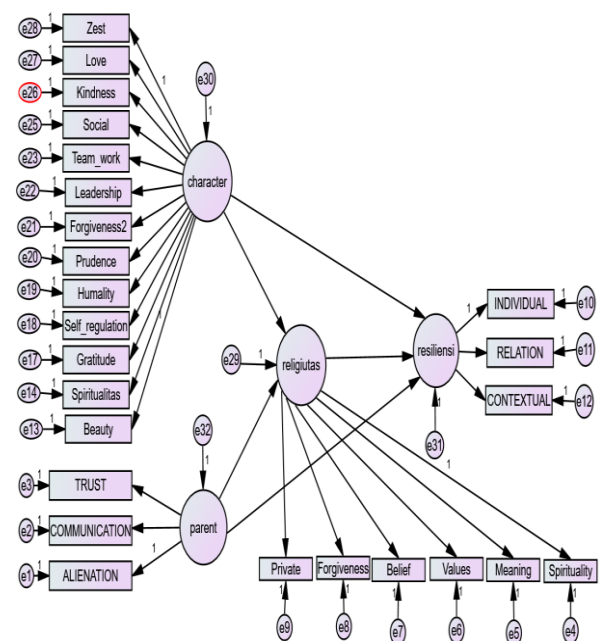
The measuring instrument use to measure resilience is YCRM, character strength by VIA-IS for youth, parent attachment with IPPA, and religiosity with religiosity scale. The data analysis technique in this research use SEM with the help of Amos software.

Results and Discussion

Results

This hypothesis testing is conduct in order to test the right model to explain the relationship between the four variables study. The theoretical model in this study is the influence of character strength and parent attachment on resilience religiosity mediation. Each variable has its own dimensions that have a contribution (loading factor).

Therefore, the analysis carry out is testing the structural model between exogenous variables (character strength and parent attachment) and endogenous variables (resilience) mediate by religiosity. To interpret the results of the analysis with a structural equation modeling approach, there are two stages: model fit test and hypothesis testing.



Hypothesis 1: Model Fit Test; Character strength and parent attachment have an effect on resilience, mediation by the religiosity of adolescent tsunami victims who live on the coast.

To know variables have an impact on endogenous variables or test the structural relationship to see whether, as can be seen in the following tables:

Table 4.8.

Strength of the relationship between exogenous and endogenous variables

Variabel	Impact		SE	T-Value	Sig
	Stdz	Est			
$R_s \leftarrow CS$	0.039	0.146	0.084	-1.738	TS
$R_s \leftarrow PA$	0.028	0.035	0.022	-1.595	TS
$R_s \leftarrow R$	1.227	1.686	0.096	17.619	S
$R_l \leftarrow CS$	0.327	0.903	0.176	5.124	S
$R_l \leftarrow PA$	0.184	0.167	0.052	3.192	S

Base on the table above, it is known that the character strength variable has an insignificant impact because the t value is $< \pm 1.96$, and the resulting lamda parent attachment variable is also not significant because $t < \pm 1.96$. it can be conclude that the two exogenous variables do not have a strong relationship with the endogenous variable, namely the resilience variable.

Different the two exogenous variables above, the religiosity variable has a significant impact because the t value is $> \pm 1.96$, then it can be conclude that the religiosity variable has a strong relationship with the endogenous variable, namely the resilience variable.

Base on the table 4,9, it know that there are two criteria that are not to determine whether the model is fit or not, the GFI and AGFI values < 0.9 but are close to the criteria. the other five criteria have been met so that it can be said that this model is Fit.

Model of Kindness (Model Fit)

Table 4.9 GOF on Model SEM

criteria	result	criteria sig	Label
CMIN/DF	1.963	< 2	Significan
GFI	0.884	> 0.9	Not Significan
AGFI	0.861	> 0.9	not Significan
NFI	0.87	> 0.9	Significan
TLI	0.924	> 0.9	Significan
CFI	0.931	> 0.9	Significan
RMSEA	0.056	< 0.08	Significan

Explanation of Hypothesis 2 and Hypothesis 3

Hypothesis 2: Character strength has a direct effect on the resilience of adolescent tsunami victims living on the coast.

Hypothesis 3: Character strength has an indirect effect on resilience, mediated by the religiosity of adolescent tsunami victims who live on the coast

The table below provides an explanation of the direct and indirect effects between character strength variables and adolescent resilience

Table 4.10.

Overall Direct Effect, Indirect Effect and Total Effect between Latent Variables

Variable		Direct	Indirect	Total Effect
R_s	CS	-0.146	1.522	1.376
R_s	PA	-0.035	0.282	0.247
R_s	Rl	1.686	0	1.686
Rl	CS	0.903	0	0.903
Rl	PA	0.167	0	0.167

The table explains that direct effect of character strength on resilience is low, only - 0.1, but indirect effect when passing through religiosity becomes 1.522, so the total effect is 1.376.

Explanation of Hypothesis 3 and Hypothesis 4

Hypothesis 3: Character strength has an indirect effect on resilience, mediate by the religiosity of tsunami victims living on the coast. And

Hypothesis 4: Parent attachment has a direct effect on the resilience of adolescent tsunami victims who live on the coast

The table below provides an explanation of the direct and indirect effects between character strength variables and adolescent resilience.

Table 4.11.

Overall Direct Effect, Indirect Effect and Total Effect between Latent Variables

Variable		Direct	Indirect	Total Effect
<i>Rs</i>	<i>CS</i>	-0.146	1.522	1.376
<i>Rs</i>	<i>PA</i>	-0.035	0.282	0.247
<i>Rs</i>	<i>R1</i>	1.686	0	1.686
<i>R1</i>	<i>CS</i>	0.903	0	0.903
<i>R1</i>	<i>PA</i>	0.167	0	0.167

For the Parent Attachment variable, base on the table above, the direct effect on resilience is not big enough, only -0.035, but the indirect effect when passing through religiosity is 0.282, so the total effect is 0.47. As for the religiosity variable, the direct influence on resilience is 1,686.

Explanation of Hypothesis 5

Hypothesis 5: The joint effect of the variables Character strength, Parent attachment and Religiosity on Resilience

Base on the results of the hypothesis test above, it can be that there is a joint influence between character strength, parent attachment and religiosity on resilience.

This is indicate by the fit test score the above model and a larger total effect score base on the table:

Table 4.12.

Overall Direct Effect, Indirect Effect and Total Effect between Latent Variables

Variable		Direct	Indirect	Total Effect
<i>Rs</i>	<i>CS</i>	-0.146	1.522	1.376
<i>Rs</i>	<i>PA</i>	-0.035	0.282	0.247
<i>Rs</i>	<i>R1</i>	1.686	0	1.686
<i>R1</i>	<i>CS</i>	0.903	0	0.903
<i>R1</i>	<i>PA</i>	0.167	0	0.167

Base on the results above, it can be conclude is the test results, the character strength variable and the parent attachment variable have no significant effect on the resilience variable because the direct effect is weak, but when making religiosity a connecting mediator variable between the parent attachment variable and the character strength variable on the resilience variable, it can increase the effect given this can be see from the indirect effect produced (indirect effect).

Discussion

The results of this study prove that religiosity is a variable that mediates the relationship between character strength and parental attachment to the resilience of adolescent victims of the earthquake and tsunami who live on the coast. However, if the influence of each exogenous variable separately on the resilience of adolescent tsunami victims living on the coast, the strength of character and parental attachment does not significantly affect the resilience of adolescent tsunami victims living on the coast.

In connection with the proven influence of character strength on resilience mediated by religiosity, it shows that adolescents who have positive character and through good religious ownership are an important part of their lives will help themselves to form resilience in earthquake

victims tsunamis living on the coast. However, if it only affects character strength without going through religiosity, then it has no significant effect on resilience.

This shows that even if only by having a positive character, without faith in the Creator, a teenager cannot be fully resilient in the face of difficulties and problems when facing a tsunami. They still find it difficult to rise from the traumatic experience they face, even though they already have the strength of character. However, when teenagers have the strength of character and support through religiosity, the tsunami victims living on the coast can become resilient to rise from their negative experiences.

Base on the results of the study, there are five highest signature strengths by tsunami victims who live on the coast that can contribute to the formation of character strengths, those are spirituality, teamwork, kindness, leadership and gratitude.

Spirituality give the biggest contribution to the formation of character strength, and is related to religiosity which affects the resilience of tsunami victims living on the coast. it means that the more adolescents believe in the spirit of transcendence that can regulate and influence their lives, this condition becomes an impetus for adolescents to be strong and rise from the problems and their negative experiences, so can return to living a normal life. This is previous research which explains that spirituality as a form of positive character has a significant effect on resilience. (Connor et al., 2003).

Regarding the condition of adolescents' attachment to their parents (parent attachment), this can help influence the resilience of adolescents affect the earthquake and tsunami who live on the coast. similar to character strength, parent attachment cannot directly affect resilience, but needs to support by religiosity. When the attachment of parents (parent attachment) with adolescents is by

adolescents, it does not necessarily affect the resilience of the tsunami victims who live on the coast. who already have a good bond with their parents need to support their faith in the Khaliq, so that can be strong in dealing with negative experiences during and after the tsunami.

One of the dimensions that contribute the highest to the formation of parent attachment is the communication dimension. The higher the communication that exists between parents and adolescents, it can affect the resilience of adolescents. This is in line with research from Maximo & Carranza (2016), which explains that parental attachments in there is communication and affection are external sources that affect resilience. Other research also supports the description above, explaining that the role of meaningful communication in families, especially parents (Fard, 2020; Jowkar et al., 2011).

Base on the description, that religiosity plays an important role in the formation of the model in this study. Religiosity has a significant effect on resilience in adolescent victims of the tsunami who live on the coast. This condition is in accordance with the explanation of Kendler et al., (2003), which states that there is a significant influence between religiosity and resilience. This result is in accordance with the opinion by Pargament and Cummings (in Reich et al., 2010), explains that religiosity is one of the significant factors in creating resilience.

Belief in the Creator (God/Allah) which is a strength in adolescents can be a guide when individuals experience difficulties. With the belief, when they are under stress and in trouble, teenagers will definitely come back and believe that God always help and give instructions, so that they will be patient and resign. By having knowledge and belief, teenagers be diligent in carrying out their religious worship. Through this worship,

tsunami victims who live on the coast feel more calm and peaceful in solving problems. With the consistency of religiosity, every person, including teenagers, have religious experiences, it can influence them in overcoming various stressful conditions. Teenagers will always be ready to face problems and challenges, because they believe that in any difficult situation Allah always be there, so that tsunami victims living on the coast will think positively and always be optimistic.

It is clear that religiosity has a very significant effect on resilience. That character strength and parent attachment through religiosity have a strong influence on the resilience of adolescents who are victims of the earthquake and tsunami who live on the coast.

Conclusion

Base on the results of the research hypothesis research and discussion, it can be conclude as follows:

1. Ha-1 is accept, it is mean that there is a fit model - the influence of religiosity as a mediator variable on the relationship between character strength and parent attachment with the resilience of tsunami victims living on the coast - with empirical data.
2. Ha-2 is reject, it is mean that there is no direct influence between character strength and resilience of tsunami victims living on the coast.
3. Ha-3 is accept, it is meaning that there is an indirect influence between character strength and resilience and is mediated by the religiosity of tsunami victims living on the coast.
4. Ha-4 is reject, it is mean that there is no direct influence between parent attachments on the resilience of tsunami victims living on the coast.
5. Ha-5 is accept, that there is an indirect influence between parent attachment on

resilience and is mediated by the religiosity of tsunami victims who live on the coast.

6. Ha-6 is accept, that there is an influence between character strength, parent attachment, and religiosity on the resilience of youth victims of the tsunami who live on the coast.

Religiosity plays an important role as a variable mediator for the creation of resilience in youth victims of the earthquake and tsunami who live on the coast, those who live in the Kampung Sumur area of Banten. The high level of religiosity from adolescent victims of the earthquake and tsunami who live on the coast can help and support character strength and peer attachment in creating and increasing their resilience.

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