

Religiosity and Adversity Quotient of Muslims in Poor Community

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Abstract. This study aims to find out how significant contribution of religiosity is to adversity quotient of Muslims who live in poor community. This study is quantitative in nature with 60 Muslims as participants. Measurement tools used in this study are PMIR scale (Psychological Measure of Islamic Religiousness) and adversity quotient scale which have been adapted into Indonesian. By using regression analysis, this study affirms that religiosity has a very significant correlation (Sig. < 0.01) towards adversity quotient of Muslims who live in poor community by 20%, while the rest is influenced by other factors. Finding shows three dimensions of religiosity which significantly correlate with adversity quotient, namely: Islamic positive religious coping $r=0,369$ ($p<0,01$), Islamic Universality $r=0,268$ ($p<0,05$), and Islamic Exclusivism $r=0,189$ ($p<0,05$). Islamic positive religious coping assist someone to find various settlements during difficult times and reassess sources of stress religiously into virtues with beneficial potential. Sense of universality is related to social support and exclusivism governs people to only believe and adhere to Islam. Then, suggestion for further study is recommended.

Keywords: Religiosity, Adversity Quotient, Muslim, Poverty.

1. Introduction

One of the social problems faced by Indonesia is poverty. Data on March 2012 showed the number of Indonesia population living in poverty reached 29.89 million people (12.36%), compared to the period of March 2011, namely 30.02 million people (12.49%). Economic difficulties affect cognitive development, behavioural, emotional, and physical development of children and adolescence in family living in poverty. It is due to the limitation of the parents, in fulfilling the nutritional needs, education, and health.

Some studies suggest that people with low income or live in poverty tend to feel less happiness and even suffer from serious mental disorders such as depression, schizophrenia, and personality disorder. The World Health Report describes the consequences of poverty are low self-esteem and self-efficacy, low sense of control, lack of career goals, chronic stress, victimization, lack of support for positive change, negative coping behaviours, depression, and substance abuse. When people living in poverty are not able to manage the harsh environmental conditions and oppressive regulations that harm them, they will not be able to direct their lives or future. In addition, they will likely be passive and become ignorant to their environment (apathy).

For some people, difficult conditions will provide a challenge to make their life worthwhile, but not for others. Inner strength is required in order to be resilient against any difficulties and to maximize any necessary efforts during difficult times. A person's ability to face challenges of adversity in his/her life is called adversity quotient (AQ). AQ describes how a person is able to stand up to adversity and how his/her ability to cope with it.

For many people, religion plays a role as a way to understand and survive against reality, suffering, and loss. Religion shapes its believers to be strong, optimistic and contributive in facing reality to be more meaningful and to always have hopes. Individual's tendency to see all positive and negative aspects of life and events as single entity and associate it with overall values of life with God is called religiosity. Religiosity is also defined as how much an individual is committed to the aspirations and beliefs into his teachings, and this is reflected in the behaviors and attitudes. Religious people would able to see everything that happened to them as something that has been determined by the Creator, then in dealing with difficult conditions, people will use religion in solving their problems. Religiosity refers to the beliefs and practices

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based on the belief that there is a transcendent dimension (non-physical) of life. This belief is persuasive, thorough, and stable.

Studies have shown that religiosity play an important role in human life. A study among Muslim adolescence in Indonesia (aged 18-24 years) showed a 100% result that all samples considered religion as very important in their lives. Other studies have also shown that various aspects of religion have strong correlation with physical and psychological well-being, whether related to day-to-day life, as well as in context of problem solving during difficult times. A study among low-income people with diabetes found that prayer, religious reading, religious attendance, religious belief have robust and inverse association with level of depression. From studies among Hispanic are concluded that the degree of religious involvement in Hispanic may protect against mental and physical health outcomes, even in adverse circumstances.

A study of poverty in Muslim communities in Madura and found that most Muslims perceived poverty as a test of faith. Those who were poor but pious liked to help each other and did their activities in proper manner. Also they combined contemplation and action namely pray and work. Meanwhile, those who were poor but not pious, were material-oriented and working hard by simply relying on action alone (not combine it with pray). Levels of adversity quotient have also been linked to levels of religiosity. This study involved victims of natural disaster of *Situ Gintung* who were still teenagers. The results in this study indicated that there are relationships between levels of adversity quotient with levels of religiosity. The higher someone's level of adversity quotient, the higher his/her level of religiosity. From previous studies, it appears that religiosity plays a significant role in dealing with difficult circumstances. Studies on poor Muslim community in Indonesia are still scarce. Therefore, in present study we intend to know the extent role of religiosity on adversity quotient among Muslims in poor community.

2. Research Design

2.1. Participants

Criteria of participants in this study are people living in poverty, recorded in their administrative village as household living in poverty based on minimum monthly income earned by the head of the household; and they are Muslims.

2.2. Instruments

Measurement tools used in this study consisted of Psychological Measure of Islamic Religiousness or PMIR scale and adversity quotient scale which have been adapted into Indonesian.

The PMIR has two subscale dimensions namely Islamic religious subscale dimension (belief, practices, ethical conduct-do, ethical conduct-don't, Islamic universality) and non-specific Islamic religious subscale dimension (Islamic positive religious coping, Islamic negative religious coping, Islamic religious internalization-identification, Islamic religious internalization-introjection, Islamic religious struggle, Islamic religious exclusivism). The beliefs dimension subscale consisted of five items. The participants were asked to respond to each item on a 3-point scale ranging from 0 (no) to 2 (yes); the higher the score, the stronger the belief. The practices dimension subscale consisted of six items. One item was for women only. The participants were asked to respond to each item on a 6-point scale ranging from 0 to 5; the higher the score, the more of the practice is applied. The ethical conduct-do dimension subscale-short form consisted of 5 items. The participants were asked to respond to each item on a 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree); the higher the score, the higher the level of the "do". The ethical conduct-do not dimension subscale-short form consisted of five items with 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree); the higher the score, the higher the level of the "don't". The Islamic universality dimension subscale consisted of five items. Each participants were asked to respond on a 5-point scale to each item ranging from 1 (strongly disagree) to 5 (strongly agree); higher scores indicate greater adherence to Islamic universality.

In the Islamic positive religious coping subscale-short form, the participants were asked to respond to each of the 7 items on a 4-point scale ranging from 1 (I do not do this at all) to 4 (I do this a lot). Higher scores on this subscale reflect more positive religious coping. The Islamic negative religious coping subscale-short form consisted of five items with 4-point scale ranging from 1 (I do not do this at all) to 4 (I do this a lot). Higher scores on this subscale indicate more negative religious coping. The Islamic religious

struggle subscale-short form consisted of 6 items with 5-point scale ranging from 0 (never) to 4 (very often); the higher the score, the more religious struggle the person experiences. The Islamic religious internalization-identification subscale consisted of five items with 4-point scale ranging from 1 (not true at all) to 4 (very true); the higher the score, the more identification is manifested. In the Islamic religious internalization-introjection subscale, the participants were asked to respond to each of the 5 items on a 4-point scale ranging from 1 (not true at all) to 4 (very true); the higher the score, the more introjection is manifested. The Islamic religious exclusivism subscale-short consisted of 10 items with 8-point scale ranging from -4 (very strongly disagree) to +4 (very strongly agree). Higher scores indicate more exclusivism. Reliability of each religiosity subscale dimensions shown in Table 1.

Table 1: Reliability of Religiosity's Subscale Dimensions

Subscale Dimensions	Alpha Cronbach
<i>Belief</i>	0,796
<i>Practice</i>	0,752
<i>Ethical conduct-do</i>	0,770
<i>Ethical conduct-don't</i>	0,787
<i>Islamic universality</i>	0,544
<i>Islamic positive religious coping</i>	0,783
<i>Islamic negative religious coping</i>	0,672
<i>Islamic religious struggle</i>	0,714
<i>Islamic religious internalization- identification</i>	0,775
<i>Islamic religious internalization-introjection</i>	0,838
<i>Islamic religious exclusivism</i>	0,700

The adversity quotient scale has four dimensions namely control, origin and ownership, reach, and endurance (CO2RE). Each pair The original scale consist of 35 pair items, but after translation only 25 pair items have good item discrimination ($r_{xy} \geq 0,30$). Each pair of items describes problem situations that may be faced by poor people in their life. Each pair contains two statements that measure different dimensions, namely: control with ownership or origin, and reach with endurance. The participant were ask to respond to each item on a 5-point scale ranging from 1 (highly disagree) to 5 (strongly agree), the higher the score, the higher level of adversity quotient. The reliability of this scale is $\alpha = 0.709$.

One of the obstacles in this study is problem of language, which is closely related to their low level of educational attainment. Data were then collected by couple of techniques namely by reading all the statements in the questionnaire for participants who are illiterate (never attend school) and whose level of educational attainment is elementary. For participants whose level of educational attainment is either Junior High School or High School, they could complete the questionnaire independently.

3. Discussion and Conclusion

The participants consisted of 32 women and 28 men aged 20-65 years old (Mean=36.98, SD=12,10) and their levels of educational attainment consisted of never attend school (3.3%); Elementary (58.3%); Junior High School (26.7%); and High School (11.7%).

Test analysis of Pearson correlation coefficient indicates positive and robust correlation between religiosity and adversity quotient with value of $r=0.447$ ($p<0.01$). Result of regression analysis indicates value of $R^2 = 0,200$ ($p<0,01$). Thus religiosity contributes effectively to adversity quotient by 20%, while the rest is influenced by other factors namely factor of internal motivation (strong will in self that leads to always feel optimistic), factor of confidence in self ability, factor of modelling from parents, factor of condition which demands factor of self-actualization.

Result indicates positive and highly significant correlation between dimensions of religiosity with adversity quotient, namely Islamic positive religious coping with $r=0.369$ ($p<0.01$), and moderately significant on Islamic universality with $r=0.268$ ($p<0.05$), and Islamic exclusivism with $r=0.182$ ($p<0.05$). Other dimension of religiosity not significantly correlated with adversity quotient, namely Islamic religious struggle ($r = -0.170$), Islamic practice ($r = 0.204$), Islamic internalization-identification ($r = 0.182$), Islamic internalization-introjection ($r = 0.146$), Islamic conduct don't ($r = 0.133$), Islamic conduct do ($r = 0.061$), Islamic negative coping ($r = 0.054$), Islamic belief ($r = 0.189$).

Islamic positive religious coping is an attempt to handle critical condition. Religion can shape character of an event, coping activity and outcome of the event. An example is when someone sees death as a journey to a better place (heaven), and then process of death will not be perceived miserably by him/her. Religious coping is designed to assist someone find various settlements during difficult times. Among others are feeling that life has meaning and purpose, emotional comfort, personal control, physical and spiritual health. Someone who applies Islamic positive religious coping will reassess sources of stress religiously into virtues with beneficial potential. For example, when someone faces a problem, s/he will evaluate it as part of test of life which is beneficial for him/her. Hence, s/he will have positive perception of God and manage guilt constructively to find solution to the problem.

Someone who applies Islamic universality tends to have high adversity quotient. It is because religion is perceived as system of meaning. Religion is expected to affect individual in terms of faith, emotions, actions, and purposes. Religion stimulates emotions such as compassion and empathy. It is assumed that sense of universality is related to social support. When one is in difficult times, there will be others who give help and support. So one will feel ease and will not feel alone facing adversity.

Another dimension to have significant correlation to adversity quotient is exclusivism. It is very interesting and need to be further investigated as exclusivism usually reflects negative behavior. Exclusivism is often perceived as an act of being exclusive, away from any external differences and may lead to religious radicalism. Islamic exclusivism is different from others, in which Islamic exclusivism is aspect of religious duty and obligation for Muslims. It was also found that exclusivism correlated positively with welfare of Islam, and purpose of life; and correlated negatively with depression, anger, and alcohol use. Related to results of this study, Muslims' perception towards exclusivism is based on Islamic principles which govern them to only believe and adhere to Islam. In this case, exclusivism should be reviewed according to basic principles of respective religion.

In addition, there are some interesting results based on demographic data description. Result shown that participants who are illiterate have the highest mean score of religiosity (Mean=183.0) compared to participants with elementary, junior high, and high school educational background (Mean=164.1, 165.9, 158.1). The same result was also found in adversity quotient mean score. Participants with no educational background have the highest mean score (Mean=193.0) compared to participants with elementary, junior high, and high school educational background (Mean=174.3, 173.3, 171.2). Regarding this result, adversity quotient is an ability that can be learned. A person's response to adverse circumstances was formed through the influences of parents, friends, and other people who have an important role during childhood. Thus, we concluded that formal education with a particular level does not necessarily affect the ability to overcome adversity. Informal education provided by parents and opportunities will allow someone to develop strength and skills in dealing with difficult situations, but further research is required.

In conclusion, we revealed that religiosity has significant contribution to adversity quotient among Muslims who live in poverty. Religiosity helps the poor to face and cope with day-to-day problems and difficulties, and also provide opportunities to the poor to live in healthy life.

In this study, there is no control regarding participants' age and level of educational attainment hence for further study, it is recommended to take into account those two variables.

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