



## THE RELATIONSHIP BETWEEN SPIRITUALITY AND ADOLESCENT RESILIENCE AFTER THE MOUNT SEMERU ERUPTION DISASTER IN PRONOJIWO VILLAGE, LUMAJANG REGENCY

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Article info	ABSTRACT
<p><b>Corresponding Author:</b></p> <p>Mufarika  <a href="mailto:mufarika.unpad@gmail.com">mufarika.unpad@gmail.com</a>            STIKes Ngudia Husada            Madura, Indonesia</p>	<p>The Semeru Mount eruption disaster causes feelings of anxiety, anxiety, and grief. From the result of a preliminary study conducted by researchers at he ANNUR Foundation, Pronojiwo Village, Lumajang Regency, it was found that some adolescents experienced low and moderate resilience. The purpose of this study is to determine the relationship between spirituality and the resilience of adolescents after the eruption of Mount Semeru. The research design used analytic with a cross sectional approach. The independent variable was spiritual. The dependent variable was adolescent resilience. The population is 66 adolescents aged 14-16 years at the Annur Sumberurip Foundation school, Pronojiwo Village, Lumajang Regency, with a sample taken is 56. The sampling technique used probability sampling with a proportional random sampling technique. Data collection techniques using a questionnaire. The statistical test used the Spearman rank test with (<math>\alpha = 0.05</math>). This research has been carried out ethical clearance test by KEPK STIKes Ngudia Husada Madura team. The results of the statistical Spearman rank test obtained a value of <math>p = 0.000 &lt; \alpha (0.05)</math>. Thus it be concluded that there was a relationship between spirituality and resilience of adolescents post the eruption of Mount Semeru at the ANNUR Foundation, Pronojiwo Village, Lumajang Regency. With and <math>r</math> value = 0.951 means that spirituality and resilience are strongly related. It is recommended that this research be used as a data source for further research related to the relationship between spirituality and resilience in adolescents after a volcanic eruption by adding other factors that can affect spirituality in adolescents.</p>
<p>This article distributed under the terms of the Creative Commons Attribution-Share Alike 4.0 International License (<a href="https://creativecommons.org/licenses/by-sa/4.0/">https://creativecommons.org/licenses/by-sa/4.0/</a>)</p>	<p><b>Keywords:</b> <i>Spirituality, Youth Resilience, Semeru Mount Eruption Disaster</i></p>

### INTRODUCTION

A natural disaster is an event or series of events that can threaten and have a damaging impact on the surrounding environment, causing both physical and financial losses in the environment where the natural disaster occurs (Faturrahman, 2018). One of the natural disasters that occurred recently was the eruption that occurred on the Semeru

volcano. Volcanic eruption is the process of escaping magma and gas from inside the earth to the earth's surface in the form of an eruption that produces loose material of various sizes or melts that produce lava or incandescent rock melts (Ruslanjari et al., 2017).

The eruption of Mount Semeru resulted in feelings of anxiety, anxiety, and a heavy burden or grief, after experiencing a disaster a person's memory will continue to remember the incident, which results in a person being reluctant or having no effort to rise from adversity which results in low resilience due to disaster. Resilience itself is the ability or capacity to respond healthily and productively when dealing with adversity or trauma, which is needed to manage daily life or a person's efforts to bounce back from the adversity they experience (Wahinda, 2018).

According to the Centre for Volcanology and Geological Hazard Mitigation (PVMBG), there were 253 volcanic eruptions in Indonesia from 1 January to 6 December 2022. The highest number of volcanic eruptions occurred at Mount Anak Krakatau, Lampung. The total reached 88 eruptions or 34.78% of the total volcanic eruptions in the country this year. Next, Mount Ibu in North Maluku recorded 81 eruptions. Then, Mount Ili Lewotolok in East Nusa Tenggara had 41 eruptions so far this year. Mount Semeru was reported to have a total of 36 eruptions. Most recently, the mountain located in East Java has experienced increased eruptive activity throughout the day since Sunday 04 December 2022, thus making the mountain raise its alert status to alert (Annur, 2023).

According to WHO around 76-82% of adolescents experience low resilience with reactions caused by adolescents who experience natural disasters are loss, anger, grief, fear and guilt. While 3-4% experience PTSD, depression, suicidal thoughts and drug abuse. (Kementrian Pemberdayaan dan Perlindungan Anak Republik Indonesia, 2019). Whereas in Indonesia itself in the Garut area of West Java in 2016 caused 51% of its citizens to experience low resilience (Surwaningsih et al, 2019). Rahmawati's research in Pronojiwo village, Lumajang district after the eruption of Mount Semeru in 2021 shows that most people have a level of resilience that is classified as moderate, namely 36 people (60%), and 18 people (30%) have a level of resilience that is classified as high, and as many as 6 people (10%) others have a level of resilience that is classified as low (Rahmawati et al, 2022). Based on the results of a preliminary study conducted by researchers with a questionnaire on 10 adolescents at the Annur Foundation School on 23 February 2023 who were affected by the Mount Semeru disaster in Pronojiwo sub-district, Lumajang Regency, it was found that 4 adolescents with a moderate level of resilience were evidenced by the statement "I am not easily discouraged when I experience failure" and 6 adolescents with a low level of resilience as evidenced by the statement "I am usually optimistic and hopeful". Based on the data above, it can be concluded that there are still many adolescents with a low level of resilience.

The cause of low resilience in adolescents is a prolonged level of stressor caused by various problems in their lives, where someone succumbs and gives up which causes the loss of challenges in achieving goals after facing a threat or situation that is pressing or too heavy for them such as being affected by disasters and other problems. Factors that influence resilience are external and internal factors. Internal factors that affect resilience

include spirituality, self-efficacy, optimism, self-esteem. While external factors that affect resilience are social support, environment and emotion regulation (Vallahaullah, 2019). The impact of low resilience in children and adolescents due to disasters causes the risk of developing mental problems in the future due to the influence of the deep trauma experienced by children and adolescents after disasters, which causes them to become stressed and difficult to foster a sense of spirit after experiencing adversity (Schwind et al, 2018).

There are many ways or coping that can be used in forming a resilient individual, one of which is by increasing his spirituality, as said (Amir, 2021) that aspects of spirituality are part of resilience, characterised by a sense of being connected to something bigger than ourselves as well as an attempt to find meaning from life and our belief that something bigger than us will help us (Amir, 2021). Regarding the efforts made in providing guidance in the form of spirituality, there are religious activists carried out, especially for adolescents who are being hit by problems or disasters will be provided with spirituality so that they can control anxiety, anger, emotions and pressure that are being experienced (Skowroński & Domżańska, 2017). The objectives in this study are: (1) Identifying the description of spirituality in adolescents after the eruption of Mount Semeru. (2) Identifying the picture of resilience in adolescents after the eruption of Mount Semeru. (3) Analysing the relationship between spirituality and resilience in adolescents after the eruption of Mount Semeru. Based on the above phenomenon, the problem formulation in this study is "Is there a relationship between spirituality and resilience in adolescents after the eruption of Mount Semeru"?

## **METHOD**

This type of research is analytic correlation using a cross-sectional approach, namely research conducted by taking a certain time that is relatively short and a certain place. Data collection on independent variables and dependent variables in this study was carried out once at the same time (Sujarweni, 2014). In this study, the independent variable is spirituality and the dependent variable is adolescent resilience. The population in this study were adolescents aged 14-16 years at Yayasan Annur Sumberurip School, Pronojiwo Village, Lumajang Regency with an estimated number of 66 adolescents. The sampling technique used was proportional random sampling with a count of 56 respondents. Researchers also determine several criteria that can represent the selection of respondents, including inclusion criteria or criteria for subjects who qualify as samples of this study are: (1) Adolescents aged 14-16 years at Yayasan Annur Sumberurip School, Pronojiwo Village, Lumajang Regency. (2) Adolescents in the 2nd and 3rd grade of junior high school at Annur Sumberurip Foundation School, Pronojiwo Village, Lumajang Regency. (3) Adolescents who are willing to be the research sample. While the Exclusion Criteria are the characteristics of population members who cannot be taken as samples are adolescents who are sick.

Data collection instruments are tools selected and used by researchers in their activities to collect data so that these activities are systematic. The resilience variable uses a questionnaire adapted from Resilience by Amir and Standen, P. (2019). This Resiliency Test has 16 questions. The spirituality variable uses the Spiritual Well-Being Scale (SWBS) questionnaire. The questions contained in the questionnaire are closed questions and the respondent only answers one of the answers provided (Sugiyono, 2017). The time needed to fill in all the questions in the questionnaire is about 15-20 minutes. The results in this study were processed with the Spearman Rank correlation statistical test with an error value of 0.05. This study has received approval from the ethics committee with the number:1750/KEPK/STIKES-NHM/EC/V/2023.

## RESULT AND DISCUSSION

### Finding

#### 1. Frequency Distribution Based on Spirituality at ANNUR Foundation, Pronojiwo Village, Lumajang Regency

**Table 1** Frequency distribution based on spirituality at ANNUR Foundation, Pronojiwo Village, Lumajang Regency, June 2023 (n=56)

Spirituality	Frequency	Percentage (%)
Low	20	35.7
Medium	22	39.3
High	14	25.0
<b>Total</b>	<b>56</b>	<b>100.0</b>

*Source: Primary data, 2023*

Based on table 1, it was found that almost half of the respondents at ANNUR Foundation, Pronojiwo Village, Lumajang Regency showed moderate spirituality, 22 (39.3%) and a small proportion of respondents at ANNUR Foundation, Pronojiwo Village, Lumajang Regency showed high spirituality, 14 (25%).

#### 2. Frequency Distribution Based on Resilience in ANNUR Foundation, Pronojiwo Village, Lumajang Regency

**Table 2** Frequency distribution based on resilience at ANNUR Foundation, Pronojiwo Village, Lumajang Regency, June 2023 (n=56)

Resilience	Frequency	Percentage (%)
Low	20	35.7
Medium	20	35.7
High	16	28.6
<b>Total</b>	<b>56</b>	<b>100.0</b>

*Source: Primary data, 2023*

Based on table 2, it was found that almost half of the respondents at ANNUR Foundation, Pronojiwo Village, Lumajang Regency showed low and moderate resilience of 20 (35.7%) and almost half of the respondents at ANNUR Foundation, Pronojiwo Village, Lumajang Regency showed high resilience of 16 (28.6%).

**3. Cross tabulation of the relationship between spirituality and resilience in adolescents after the eruption of Mount Semeru in ANNUR Foundation Room, Pronojiwo Village, Lumajang Regency**

**Table 3 Cross tabulation of the relationship between spirituality and resilience in adolescents after the eruption of Mount Semeru at ANNUR Foundation, Pronojiwo Village, Lumajang Regency, June 2023 (n=56)**

		Resiliensi			Total	
		Low	Medium	Hlgh		
Spirituality	Low	F	20	0	0	20
		%	100.0%	0.0%	0.0%	100.0%
	Medium	F	0	19	3	22
		%	0.0%	86.4%	13.6%	100.0%
	Hight	F	0	1	13	14
		%	0.0%	7.1%	92.9%	100.0%
Total		F	20	20	16	56
		%	35.7%	35.7%	28.6%	100.0%
statistical test		<i>spearman rank</i>		$\alpha = 0,05$	$p = 0,000$	$r = 0.951$

*Source: Primary data, 2023*

Based on table 3, it can be explained that in ANNUR Foundation, Pronojiwo Village, Lumajang Regency, there are 20 (100%) who have low spirituality with low resilience. High spirituality with high resilience is 13 (92.9%). From the results of the Spearman rank statistical test, the p value = 0.000 means the p value =  $< \alpha$  (0.05). Thus it can be concluded that  $H_0$  is rejected and  $H_a$  is accepted, which means that there is a relationship between spirituality and resilience in adolescents after the eruption of Mount Semeru at ANNUR Foundation, Pronojiwo Village, Lumajang Regency. The coefficient correlation value obtained is 0.951, meaning that the relationship is very strong, this means that if the spirituality of adolescents is high then the resilience of these adolescents must be high

**Discussion**

**1. Overview of Spirituality in Adolescents after the Mount Semeru Eruption at ANNUR Foundation, Pronojiwo Village, Lumajang Regency**

Based on the results of the study, almost half of the respondents at ANNUR Foundation, Pronojiwo Village, Lumajang Regency showed moderate spirituality. Based on the analysis of questionnaire item no. 1 with the lowest score on the statement did not feel satisfaction when I prayed to God.

This is in line with Khoerunnisa's research (2020) that total surrender to God is a great source of strength for survivors to rise up not to be dissolved in sadness, trauma, and stress that leads to depression, Khoerunnisa (2020) also stated in her research that the results of moderate-high spirituality will foster personality and

mental health and avoid psychiatric disorders. According to Faturrochman's research (2012), the eruption disaster has added or at least brought back the spiritual values of the survivors for those who are aware and understand the meaning of life.

This research is supported by Giaquinto (2010) which states that in general religion and spirituality related to physical and mental health provide positive health outcomes and vice versa if a person does not have a foundation in religion and spirituality, it does not have a positive impact on his life.

According to research conducted by Sapriyanti (2021), spirituality reflects the extent to which people live in harmony with the meaning, purpose and values of life. Everything indicates the quality of life, each individual has a different quality of life depending on each individual in addressing the problems that occur in him. If you face it positively, the quality of life will also be good. According to Eksi (2017) in her research, spirituality is very important in human life as a motivation in the power of harmonisation. Spirituality is a multidimensional structure and has been utilised in various contexts such as spiritual goodness and spiritual well-being. Spirituality is understood as a person's relationship with the transcendent (God) expressed through attitudes, habits and practices. Spirituality can influence how a patient copes with the experience of being diagnosed with stroke and can assist patients in finding peace in the midst of their illness (Nelson, 2014).

Spirituality and religiosity occupy an important place in human life as a motivation in the power of harmonisation. Spirituality is a multidimensional structure and has been utilised in various contexts such as spiritual kindness (Eksi, 2017), an integral dimension of the human being and has been recognised as an important factor in the health and well-being of patients. Spirituality is understood as one's relationship with the transcendent (God) expressed through attitudes, habits and practices. Spirituality can influence how a patient copes with the experience of being diagnosed with stroke and can assist patients in finding peace in the midst of their illness. Wellbeing is the experience of finding purpose and meaning in life (Nelson, 2014).

Spirituality refers to the joy of receiving, positive emotions and a sense of positive interaction with "Superior" forces, with others, oneself and is achieved through dynamic and coordinated cognitive, emotional and interactional processes. Wellbeing is at the core of human health and underpins the physical, psychological and social dimensions and well-being of a person (Mansori, 2017). Spiritual well-being is a state of being in which a person feels a sense of fulfilment related to God or the purpose and meaning of life. The perspective is felt in the quality of relationships that a person has in four areas, namely relationships with God, others, nature and self Connor (2010) in (Navarro, 2013).

Spirituality functions as coping and can increase the internal locus of control over stressful situations. Spiritual well-being is identified through characteristics such as stability in life, peace, a sense of close connection with oneself, God, people and, the meaning of life and the purpose of life (Mansori, 2017). According to researchers,

spiritual adolescents are personally required to be able to act out divine values as a manifestation of activities in daily life, where to become an individual with high spirituality requires an effort to awaken the deepest soul, namely by arousing motivation in himself.

## **2. Overview of Resilience in Adolescents after the Mount Semeru Eruption at ANNUR Foundation, Pronojiwo Village, Lumajang Regency**

Based on the results of the study, almost half of the respondents at ANNUR Foundation, Pronojiwo Village, Lumajang Regency showed low and moderate resilience. Based on the analysis of questionnaire item no. 2 with the lowest score on the statement cannot handle any problems that occur. This research is in line with Rahmawati's research in Pronojiwo village, Lumajang district after the eruption of Mount Semeru in 2021, which shows that most people have a level of resilience that is classified as moderate, namely 36 people (60%), and 18 people (30%) have a level of resilience that is classified as high, and as many as 6 people (10%) others have a level of resilience that is classified as low (Rahmawati et al, 2022). Schure, Odden and Goins in Mujahidah & Listiyandini (2018) state that individuals who have high resilience are likely to experience positive emotions but if they have low resilience it will be more negative, in negative emotional conditions the possibility of facing life challenges is more difficult to achieve optimal function. In terms of cognitive, individuals will find it easy to think flexibly and not get hung up on problems, as well as quickly coping with stress and being able to determine alternative ways to solve the problems faced (Mujahidah & Listiyandini, 2018).

Not all individuals have the ability to be able to cope with changes in their lives such as difficult situations and feel suffering. Allen, Dorman, Henkin, Carden and Potts (2018) state that resilience is conceptualised as individual differences in characteristics or traits and as a dynamic coping process in coping with ever-changing physical and social environments.

Resilience can be said to be a process. This process refers to organising, managing and adapting effectively to sources of stress or trauma. Capital and resources in individuals, life and the environment that facilitate the capacity to adapt and bounce back (Windle, 2011). Furthermore, according to Zautra, Hall and Murray (2010) resilience is defined as the result of adaptation that has successfully faced adversity. The characteristics of a person and the situation that is undergoing this are identified as the resilience process, but if both lead to more positive results after facing stressful circumstances, the resilience process can be more effective.

A factor that can affect resilience in adolescents is age. Based on the results of the study, it was found that almost half of the respondents at the ANNUR Foundation, Pronojiwo Village, Lumajang Regency were 15 years old, 27 (48.2%). Tefera and Mulatie (2014) describe the average resilience score of young children (aged 4-12 years) is 38, 8 and the average resilience score for older children (aged 13-17 years) is 42, 2. From these scores it can be interpreted that older children are more resilient than younger children. In line with Sewasew's research (2017) the level of resilience

of older children is higher than younger children. It can be said because as age increases, it will show an increase in good emotional regulation, so it is expected that the increasing chronological age will increase the level of resilience. According to the researcher, low resilience in adolescents will cause difficulties in a process of regulating, managing, and adapting to sources of stress or trauma. Capital and resources within the adolescent, in life and in the environment that facilitate adaptability and recovery.

### **3. The Relationship between Spirituality and Adolescent Resilience after Mount Semeru Eruption**

Based on the results of the study, it can be explained that in the ANNUR Foundation, Pronojiwo Village, Lumajang Regency, which has low spirituality with low resilience, there are 20 (100%). There is a relationship between spirituality and resilience in adolescents after the eruption of Mount Semeru at ANNUR Foundation, Pronojiwo Village, Lumajang Regency. This research is in line with research conducted by Safitri (2022) The results of research on the level of spirituality with resilience show that there are no WBP who have low spirituality with low resilience, the majority of WBP are in the category of high spirituality with high resilience with a P value of 0.001 ( $P < 0.05$ ) with a correlation coefficient value of 0.755, meaning that there is a relationship between the level of spirituality and resilience where the two variables have a strong bond, with a positive form of relationship. These results are in accordance with research conducted by Maulida and Satria (2016) conducted on drug patients, which found that respondents were in the high spirituality category.

Resilience is a person's ability to survive the difficulties and frustrations experienced by each individual. Resilient individuals will be able to cope with stress and emotions so that they are less likely to experience disorders (Maulida & Satria, 2016). individuals who have resilience have ways or coping to overcome these feelings in order to avoid ongoing psychological problems and can also rise as soon as possible (Hendriani, 2018). Many ways or coping that can be used in forming resilient individuals, one of which is by increasing their spirituality, as M. Taufik Amir (2021) said that the aspect of spirituality is part of resilience, characterised by a feeling of being connected to something bigger than ourselves and an effort to find meaning from life and our belief that something bigger than us will help us (Amir, 2021).

These results reinforce research conducted by Fernando (2022) that the better the individual's spirituality, the better the ability to deal with problems, and spirituality with resilience is a causal unity in overcoming conditions of stress and depression by providing protection to individuals. individuals with good or high spirituality will have coping, optimism, hope, and can reduce anxiety, and support calm and comfort.

Efforts to increase spirituality as a way to find one's meaning and integrity in change The activities or efforts made in fostering spirituality are solely aimed at forming a harmonious relationship between the soul of the WBP and his God. Based on the analysis conducted by Skowroński and Domzalska, (2017) regarding spirituality,

it states that there are efforts made in providing guidance in the form of spirituality, there are many religious activists carried out, especially for newly admitted prisoners who will be provided with spirituality in order to control anxiety, anger, emotions and pressure being experienced (Skowroński & Domžalska, 2017).

The existence of a high level of spirituality of adolescent survivors consists of several aspects, namely the practice of worship, universality or one's own relationship with the universe, and self-relatedness to inter-generational and temporal realities and commitment to maintaining interpersonal relationships with others. This has been possessed by most of the adolescent survivors. In the adolescent spiritual development stage, adolescent survivors actually do not yet realise the importance of having good spirituality for life, because they are more influenced by peers and their developmental period is still questioning all dogmas received since childhood, due to starting to be able to think abstractly and in depth. According to Piaget (2010) views the development of adolescence clearly in Hurlock (1980), namely: "Psychologically, adolescence is the age at which individuals integrate into adult society, the age at which children no longer feel below the level of their elders but are in the same series, at least in terms of rights. Integration into (adult) society has many affective aspects, more or less related to puberty. It also includes striking intellectual changes. This distinctive intellectual transformation of the adolescent's way of thinking enables him to achieve integration in adult social relations, which is in fact a common characteristic of this period of development"

In this position, teenage survivors are in their beliefs so far. However, seeing the spiritual development of adolescents in rural areas who are different because they still maintain religious understanding due to the environment where they live conditions them to maintain existing religious understanding and traditions, so teenage survivors inevitably follow the norms that are carried out in their environment. In addition, teenage survivors in carrying out began to feel voluntary and happy with the intensity of involving themselves in carrying out worship even though it was not as often as when they were children, the feeling of having self-power after worship also began to be felt, it's just that there is a need to increase the intensity of vertical relationships through transcendental awareness. Then, universality or attachment to the universe by interpreting the purpose of life, being responsible for protecting the universe, and awareness of death also still needs another understanding process. And, adolescent survivors still need to convince themselves of their own interconnectedness with certain generations and groups, and improve interpersonal relationship skills. As Piedmont explains, spirituality is a set of motivational traits, general emotional forces that drive, direct and select a variety of individual behaviours. So, if adolescent survivors want to increase their spirituality, it must be motivated or come from intrinsic motivation. Intrinsic motivation comes from one's own will without the need to be given an external stimulus first. Mature spirituality will lead a person to be able to put themselves in the right place and do what should be done, and be able to find miraculous things (Aman, 2013). According

to researchers, spirituality and resilience have a relationship because the better spirituality in adolescents will have good coping power, problems and spirituality and resilience in dealing with stress and depression to maintain adolescents. Adolescents with good or high spirituality have coping strategies, optimism, hope and can reduce fear, and promote peace of mind and security.

## CONCLUSION

Based on the results of research with the title of the relationship between spirituality and adolescent resilience after the eruption of Mount Semeru, it can be concluded that the first is that almost half of adolescents show low resilience at the ANNUR Foundation, Pronojiwo Village, Lumajang Regency. The second is that almost half of adolescents show low spiritual well-being at ANNUR Foundation, Pronojiwo Village, Lumajang Regency. And finally, there is a relationship between spirituality and resilience in adolescents after the eruption of Mount Semeru at ANNUR Foundation, Pronojiwo Village, Lumajang Regency.

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