

THE EFFECT OF RELIGIOUS COPING AND BRIEF COPING ON SUBJECTIVE HAPPINESS

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Abstract

The decline in the degree of happiness in Indonesian society, especially in the city of Bandung, is caused by several factors, namely innate factors, living conditions, and psychological conditions of the individual. This research wants to find the influence of psychological factors rather than the other two causal factors, especially those related to religious coping strategies centered on His creator and different coping strategies (brief coping) on subjective happiness. The research method used in this study is ex-post facto to see the cause and effect of the problem by collecting data through the administration of religious coping, brief coping, and subjective happiness questionnaires. The data will be processed using multiple regression statistical tests with early adult age criteria. The aim is to prove the influence of religious and brief coping on subjective happiness in Bandung. The results of hypothesis testing show that religious coping and brief coping play a simultaneous and significant role in subjective happiness. The results of the path analysis showed that only positive religious coping, active coping, planning, denial, and self-blame have a significant influence on subjective happiness in overcoming the problems they face in the environment. The findings of this study are that subjective happiness can be achieved cognitively through positive religious beliefs and planning actions if the problem is not too severe. Still, if the issues are severe, the individual initially denies or blames himself. However, after reducing the burden of the problem, he began to plan his actions. Research suggests that religious and brief coping are two influential factors in achieving subjective happiness by using coping strategies to overcome the problems they face in the environment to reduce stress and increase resilience in clients.

Keywords: Brief Coping, Religious Coping, and Subjective Happiness.

INTRODUCTION

Denny (Romadoni, 2017) states that there has been a decline in Indonesian human happiness. In 2015, it was ranked 74th, decreased five ranks to 79th in 2016, and now, in 2017, it is ranked 81st. In 2023, Indonesia was ranked 84th in happiness out of 108 countries, while Finland is the happiest country to be ranked first for 6 consecutive times (INFOGRAPHIC, kompas.com, 2023). Happiness is a state of mind that lasts a long time, and it is the feeling of pleasure and other positive emotions, as well as a feeling of meaning and value in a person (Lyubormirsky, 2001).

Arif (2016) states that subjective happiness is the ultimate goal of all activities, efforts, and struggles. We agree that subjective happiness is the universal desire of all humans throughout history and forever. Lyubormirsky, Sheldon, and Schake (2005) proposed the sustainable subjective happiness model in the theoretical framework of experimental intervention research on increasing and maintaining subjective happiness.

According to Lyubomirsky, King, and Diener (2005) base, based on empirical evidence, subjective happiness is also determined by a person's accumulated life success, which includes good health, large income, and strong relationships with others. The set or fixed point (S) is an innate (genetic) factor such as personality (Lykken & Tellegen, 1996). Personality is the baseline of happiness. According to McCrae & Costa (1994), personality traits are innate characteristics that are relatively stable. Some researchers conceptualize happiness as part of a stable personality (Costa et al., 1987).

Life Circumstance (C) includes national culture, demographics (gender, ethnicity), personal experiences (past trauma), and life status, such as marital status, age, income, and health (Diener et al., 1999). Intentional behaviors or activities (I) are individual responses to changes in life circumstances, such as expressing gratitude for their marriage. Intentional activities can be behavioral (acts of kindness), cognitive (gratitude and coping with stress), or motivational (life goals), such as religiosity. According to Lyubormisky (2008), intentional activities increase and maintain happiness.

Based on research advice from Lyubormisky (2008), we should study practical ways to make people happy and learn how and why people become happy. This is the basis for researching other happiness determinants beyond the factors Lyubormisky described. Compton (2005) highlighted the role of spiritual well-being and religiosity as a way to achieve happiness.

Compton (2005) highlights the role of religiosity - spirituality, well-being, and positive coping factors as a way to achieve subjective happiness. Religious coping is an individual's cognitive, emotional, or behavioral religious response to stress. Religious coping can achieve many goals, including meaning in life, closeness to God, hope, peace, connection with others, self-development, and self-control (Pargament, 1997). According to Pargament (1997), there are two-dimensional scales in religious coping, namely, positive and negative. Positive religious coping refers to expressing spirituality, feeling safe with God, believing that life has meaning and spiritual relationships with others. Negative religious coping expresses a less secure relationship with God, a weak and unpleasant view of the world, and a struggle to find meaning (Pargament et al., 2013). Positive and negative religious coping is associated with levels of well-being (Pargament et al., 2001). In addition, the effectiveness of other forms of coping strategies can also increase subjective happiness. Utami's research (2012) found a positive correlation, where the higher the positive religious coping with subjective well-being or subjective happiness, according to Diener, and vice versa. Likewise, research by Larasati and Kurniawan (2017) found that high and low religious coping is significantly related to high and low subjective well-being.

Religious coping includes religious, cognitive, emotional, or behavioral responses to stress. This response consists of five dimensions: (a) Find meaning. Namely, religions play an important role in the search for meaning and provide a framework for understanding and interpreting suffering and confusing life experiences; (b) Gain control, namely when faced with life situations that exceed human capabilities, religions provide a way to achieve a sense of mastery and control, (c) Gain comfort and closeness to God, religion reduces individual worries about life in the world and unknown disasters, (d) Gain intimacy with others and closeness to God, namely religion also plays a role in facilitating social cohesiveness, and can support solidarity and social identity and (e) Achieve a life transformation, namely religion can also lead individuals to achieve significant life changes (Pargament et al., 2000).

This study examines the relationship between the influence of religious coping and brief coping on subjective happiness in Bandung City to improve family well-being.

METHOD

This study uses a non-experimental quantitative research approach to comprehensively analyze the determinants of religious and brief coping on subjective happiness. The measuring instrument used in this study is the measurement of coping using 2 instruments, namely Brief Coping from Carver, C.S. (1997) and Brief Coping from Short Measure of Religious Coping by Pargament, K., Feuille, M., and Burdzy, D. (2011). and for subjective happiness using Subjective happiness by Lyubomirsky, S. and Lepper, H.S. The translation process of these 3 instruments was carried out by Yuspendi (2019) with the back translation process by Virgo Handojo and has been tested for validity and reliability.

The research respondents were early adults living in Bandung City. Data collection techniques using cluster area sampling in Bandung city. Data processing using multiple regression statistical tests to test the research hypothesis by obtaining a model of the relationship between

religious coping and brief coping on subjective happiness by proposing 2 research hypotheses, namely

- a. There is an effect of religious coping and brief coping on subjective happiness.
- b. There is an influence on each form of religious and brief coping towards subjective happiness.

RESULTS AND DISCUSSION

Result

The demographic features of the 370 research respondents are as follows:

Table 1. Demographic Overview

Variables		Respondents <i>f</i>	(<i>n</i> = 370) %
Sex	Male	160	43.3
	Female	210	56.7
Religion	Muslim	104	27.9
	Christian	235	63.2
	Catholic	26	7.0
	Other beliefs	2	1.9
Ethnic	Javanese	94	25.3
	Chinese	53	14.2
	Batak	57	15.3
	Sundanese	80	21.5
	Manado	17	4.6
	Others	69	19.1

The demographic picture in Table 1 regarding sex status shows more female respondents than males. Respondents are generally Muslim and Christian, with Javanese, Sundanese, Batak, and Chinese ethnicities. The correlation between Subjective Happiness with Religious Coping and Brief Coping first examines the data processing results. Furthermore, multiple regression processing is carried out after the correlation between the two variables is known.

Table 2. Correlation of Religious Coping, Brief Coping, and Subjective Happiness

Variables		Subjective happiness	
		<i>r</i>	<i>Sig.</i>
Religious Coping	Positive Coping	.370**	.000
	Negative Coping	-.285**	.000
Coping	Active Coping	.360**	.000
	Planning	.352**	.000
	Positive Reframing	.317**	.000
	Acceptance	.188**	.000
	Humor	.053	.152
	Religion	.210**	.000

Emotional Support Instrumental Support Self.	.160**	.000
Distraction Denial	.126**	.000
Venting Substance Use	.035	.253
Behavior Disengagement Self-Blame	-.263**	.000
	-.030	.274
	-.170**	.000
	-.270**	.000
	-.265**	.000

Note. * < .05 ** < .01 (1-tailed) Pearson Test N=370

Based on Table 2, the results of the Pearson Test correlation test on Religious Coping and Brief Coping variables with Subjective Happiness are mostly correlated, except with 3 forms of coping: humor ($r=.053$, Sig. 152), self-distraction ($r=.035$, sig.=.253), and venting ($r=-.031$, sig.=.274).

Table 3. The Effect of Religious Coping and Brief Coping on Subjective Happiness

Variables	Subjective happiness				
	R	R Square	F	Sig. F	%
Coping	.560**	.313	10.094	.000	31.3

Note. * < .05 ** < .01 Multiple Regression Test N=370

The results of multiple regression tests to prove the research hypothesis in Table 3 show that religious coping and brief coping simultaneously and significantly affect subjective happiness: $R = .560$, $F = 10.094$, and Sig. $F = .000$ by 31.3%.

Table 4. Path Analysis of Religious Coping and Brief Coping to Subjective Happiness

Variables		Subjective Happiness		
		B	t	Sig.
Religious Coping	Positive Coping	.188**	3.363	.001
	Negative Coping	-.057	-.986	.325
Brief Coping	Active Coping	.120*	2.117	.030
	Planning	.149*	2.532	.010
	Positive Reframing	.086	1.496	.136
	Acceptance	-.054	-.993	.321
	Humor	.052	1.050	.294
	Religion	.007	.127	.899
Emotional Support Instrumental Support Self.	Distraction Denial	.078	1.391	.165
	Venting Substance Use	.033	.576	.565
	Behavior Disengagement Self-Blame	-.017	-.333	.739
		-.140*	-2.452	.012
		-.026	-.508	.612
		.055	1.046	.296
		-.093	-1.752	.081
		-.158**	-2.916	.003

Note. * < .05 ** < .01 Multiple Regression Test N=370

Table 4 is a path analysis of the multiple regression test on coping; it is known that religious coping is only positive coping, which has a significant effect on subjective happiness ($B = .188$, $t = 3.363$, and $\text{sig} = .001$). For brief coping there are 5 coping that has a substantial impact on the development of subjective happiness, namely active coping ($B = .120$, $t = -2.117$, and $\text{sig} = .030$), planning ($B = .149$, $t = 2.532$, and $\text{sig} = .010$), denial ($B = -.140$, $t = -2.452$, and $\text{sig} = .012$), self-blame ($B = -.158$, $t = -2.916$ and $\text{sig} = .003$).

Discussion

The above research results show the influence of positive religious coping, which focuses on how individuals successfully overcome challenges compared to negative religious coping. Compton and Hoffman (2013) revealed that religion and spirituality play a role in subjective well-being (happiness). Generally, religious individuals tend to feel higher well-being, especially through participation in spiritual activities, support from fellow believers, connection with God, and prayer activities have been associated with higher levels of well-being (Ferriss, 2002; Poloma & Pendleton, 1990; Witter et al., 1985, in Diener & Ryan, 2015). Nunes et al. (2016) explained that coping, which is more widely used, is based on spirituality or religion to improve subjective well-being.

In this study, brief coping that has a significant influence is active coping and planning. According to Carver (1997), active coping and planning are single factors, as well as denial (trying to push the reality of the situation away) and self-blame (criticizing oneself for responsibility for the problem). The results showed the effect of religious coping and brief coping simultaneously on subjective happiness of $R = .560$ with a significant .000 contribution of 31.3%, while other factors influenced the rest.

Positive religious coping results from path analysis of religious coping that influences subjective happiness. Positive rather than negative religious coping measures individuals' physical and mental health. Positive religious coping (PRC) is related to the lack of psychosomatic disorders and the development of spirituality in the face of stressors with $B = .188$, $t = 3.363$, and $\text{sig} = .001$. According to Synder & Dinoff (1999), positive coping is a response that aims to reduce physical, emotional, and psychological tension when facing stress in everyday life (Synder & Dinoff, 1999). Positive coping is useful for improving individual wellness through psychosocial adjustment.

PRC is associated with transcendent power, a secure connection with God, and belief in something significant. Negative religious coping (NRC) is associated with many signs of psychological distress and low quality of life. NRC is characterized by tension, conflict, and struggle with God and others, manifested through negative appraisals of God that give rise to doubts. Individuals generally use positive rather than negative religious coping more often. In this study, PRC significantly contributes to subjective happiness compared to NRC.

In this study, brief coping that has a significant influence is active coping and planning. According to Carver (1997), active coping and planning, as well as denial (trying to push the reality of the situation away) and self-blame (criticizing oneself for responsibility in the problem), are single factors with Beta ranging from .120 - .158. Active coping and planning lead to an individual's ability to focus on problem-solving, while denial and self-blame lead to an individual's ability to focus on emotions when they face high stress. However, Table 4.2 shows that religious coping and brief coping have a significant correlation in almost every form to subjective happiness, except for three forms of coping: humor ($r = .053$, Sig. 152), self-distraction ($r = .035$, $\text{sig} = .253$), and venting ($r = -.031$, $\text{sig} = .274$).

The limitations of this study are related to the unbalanced number of female and male respondents. According to Lyumbormisky, one factor that affects happiness is gender (sex). Research suggests that religious and brief coping are influential factors in achieving subjective happiness. Using appropriate coping strategies, such as positive religious coping, active coping, planning, denial, and self-blame, to overcome the problems faced in the environment reduces

stress and increases resilience in individuals. This is due to individuals' high and low environmental stress levels.

CONCLUSION

The results of this study conclude that there is a correlation between religious coping and brief coping with subjective happiness, except in 3 forms of coping: humor, self-distraction, and venting. In hypothesis testing, it is known that religious coping and brief coping simultaneously and significantly affect subjective happiness. However, when analyzed by path, it is known that only positive religious coping, active coping, planning, denial, and self-blame significantly influence subjective happiness in overcoming the problems they face in the environment.

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