

The Role of Daily Spiritual Experiences on Moslem Students' Friendship Mediated by Religious Coping in Wellness Paradigm

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Abstract

This research describes the wellness paradigm. Holistic health in wellness means health in many areas, including physical, psychological, social and spiritual health. The wheel of wellness is a holistic health picture of the wellness paradigm, with 17 supporting components, the core being spirituality or religiosity. This study focuses on adolescents who have unique period development such as in social development. This research analyzes daily spiritual experiences related to students' friendships mediated by religious coping. This quantitative research involved 246 Muslim high school students aged 14-18 years and in grades 10 to 12. There are three scales with valid and reliable instruments such as 1) the friendship scale 2) the religious coping scale and 3) the spiritual experience scale. Hypothesis testing found that spiritual experience and religious coping had a low contribution but a significant in affecting friendship, it means that spiritual experiences and religious coping influence friendship patterns. Interestingly, spiritual experience plays a significant role and contributes highly to affect religious coping. The contribution of spiritual experience to friendship increases when mediated by religious coping. This shows that religious coping has a partial mediating role in the relationship between spiritual experience and friendship.

INTRODUCTION

For several decades, a wellness perspective has been adopted to investigate human function and health (Myers & Sweeney, 2008a; Oliver et al., 2018). The transformation of the conceptualization of wellness can be characterized as moving through three paradigms: dichotomous, multidimensional, and holistic. The dichotomous paradigm depicts a disease-health continuum in which disease and health occupy both sides. In the multidimensional paradigm, wellness covers several scopes, including social, occupational, spiritual, physical, intellectual and emotional health, including body, mind and spirit (Snellings, 2021). The holistic paradigm suggests that no matter how many dimensions, they must be structured, organized, integrated and balanced. Any disruption of homeostasis requires adaptation of the entire system until a new balance. Wellness denotes "...a way of life oriented toward optimal health and well-being in which the individual integrates body, mind and spirit to live more fully in the human and natural community..." (Myers et al., 2000).

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The wellness paradigm has 17 components: 1) problem-solving and creativity, 2) a sense of control, 3) emotional awareness and coping, 4) a sense of humor, 5) work, 6) free time, 7) stress management, 8) a sense of worth, 9) realistic beliefs, 10) friendship, 11) love, 12) spirituality, 13) self-care, 14) gender identity, 15) cultural identity, 16) nutrition, and 17) exercise. Spirituality is the main component in the wheel of wellness, which is related to other wellness components. Spirituality and religiosity are at the core of developmental dimensions, including the concept of wellness in The Wheel of Wellness by Myers et al. (2000). Religiosity is a psychological phenomenon. Therefore, it cannot be understood by simply identifying one dimension. In this context, Abdel-Khalek and Lester (2017) define religiosity as a specific institutionalized or personal belief system, values, and practices related to divinity – a level of reality or power considered the highest source or transcendence. Society needs a belief system as a reference for a better life characteristic of adolescent religiosity.

School counselors work with teenagers so it is necessary to promote friendship, encourage empathy for others, so that it will impact systematic change in the education system and meet the wider school community (Pica-Smith & Poynton, 2014). The wellness paradigm has many aspects and is more personal for each individual (Gleason & Hays, 2019). Myers and Sweeney (2008a) explain that there are five life tasks that are crucial for healthy human functioning, including work, love, self, friendship, and spirituality. Health will be achieved when religious beliefs and individual aspects of meaning and making life goals are achieved (Shannonhouse et al., 2018). Spirituality becomes an essential self-subfactor that has coping efforts in going through life's challenges (Clarke et al., 2020).

Spirituality is understood as the internal satisfaction of the individual, the closeness that one feels to a Higher Power (e.g., God), a sense of meaning in life, and spiritual well-being. Spirituality can also include nonreligious spiritual orientations, i.e., personal beliefs that are not explicitly related to religion or organized religious teachings (Good & Willoughby, 2006). Polarization of religious meaning can be done with different analyses. Pure religiosity refers to attributing transcendent meaning using a system of inherited moral teachings, rituals, practices, and teachings. Spirituality uses religious concepts as a process of personal experience in the search for the meaning of life (Jeserich et al., 2023). In the context of health-related outcomes of religiosity and spirituality in adolescents, the study of Malinakova et al. (2019) showed that religious presence and spirituality were associated with a reduced risk of only one or two types of health-risk behaviors. In contrast, its multiplicative interactions were associated with a reduced risk of four out of five health risk behaviors. In other words, high spirituality will better protect adolescents from health-risk behavior when combined with religious practices.

Adolescents who are more religious and spiritual generally have fewer risk and externalizing behaviors (e.g., drug use, sexual risk-taking, and delinquency), experience fewer mental health problems (e.g., internalization, particularly depression), are more prosocial (e.g., altruism and community involvement), are more morally developed (e.g., empathy and moral identity), are more psychosocially mature (e.g., identity), more socially competent (e.g., self-control), has improved psychological well-being (e.g., self-esteem, purpose, and meaning), and performs better in school (Hardy & King, 2019).

Religiosity and social dimensions are related to each other. Epley (2015) explain that individuals with low social activity also have standard socialization connections, so individuals must ensure good social interactions. The close relationship between religious belief and the presence of God is often a social substitute (Aydin et al., 2010). When people feel lonely, individuals often fully involve God's presence, for example, in worship, prayer and all activities of remembering God. This is a response to a phenomenon in life. Individuals often have more social problems in the loss of purpose in life and tend to increase religious beliefs. So that God's involvement in religious beliefs with a social dimension can increase the purpose of life. Social connectedness is essential because it has many benefits, including feeling positive, thinking

sharply, and well-being and the benefits of life goals. In addition, George & Park (2013) explain that social connection can restore individuals who have lost their purpose in life. Moreover, humans can bring out instrumental and emotional support as social beings (Holt-Lunstad et al., 2010).

Daily spiritual experiences are expected to elicit feelings and sensations rather than an understanding of the perspective regarding beliefs. These experiences may have emotional involvement, feelings or sensations, gratitude, feelings of affection, compassion, and longing for divine closeness (Underwood, 2011). Spiritual qualities are closely related to religion but transcend religion (Koenig, 2012). Spirituality is a universal phenomenon in humans manifested in religious and secular forms (Kimura et al., 2012). Spiritual experiences can be generated by religious contexts or day-to-day events that include transcendent relationships, the support given by God, inner peace and harmony, connectedness with all living beings, respect for beauty, gratitude, compassion, and the desire to draw closer to God.

Spirituality is a multidimensional connection, for example interpersonal, intrapersonal and transpersonal aspects. Judging from interpersonal connectedness, it is interpreted as an individual relationship between individuals, nature and the surrounding environment. This statement makes the state of the art of this study that there is an interconnection between spiritual and interpersonal relationships in this study specifically in friendship relationships (Newberry et al., 2013). The pattern of spiritual development is characterized by the search for the meaning of life and makes individuals have a quality of life that is obtained from an event, themselves, other people or interactions with other people or nature (Taylor et al., 2015). The experience of spiritual life is gained through practice inside or outside an organized place of worship and achieved through prayer, ritual or community service activities (Rahayu & Yona, 2019).

In the dimension of religiosity, religious coping skills also emerge in solving life problems. Religious coping is done to manage feelings of pressure (Rosmarin & Leidl, 2020). Positive religious coping reflects the relationship and belief with God that life has essential meaning; in addition to God, positive religious coping also reflects a spiritual connection with others. In contrast, negative religious coping reflects a worldview characterized by religious conflicts and tensions. Religious coping is a way to deal with stress (coping) using religious methods. According to Pargament et al. (2011), religious coping has positive and negative aspects. Aspects of positive religious coping include good religious faith, collaborative religious coping, seeking spiritual support, religious recovery, spiritual connection, seeking support from clergy or members, helping, and forgiving (Soffa & Nisa, 2020).

Studies on the relationship between spirituality and mental health have increased recently. The Wellness Paradigm developed by Myers and Sweeney (2008b) emphasizes that holistically healthy individuals are related to 17 other wellness components. Spirituality is at the core of the wheel of wellness so it centrally contributes to individual wellness. Apart from that, the relationship between coping and social dimensions and spirituality is important to research to show the relationship between wellness components.

Objectives

In this study, researchers examined studies of the connectedness of religiosity, including daily religious experience and friendship, in a wellness paradigm moderated by religious coping. The social self in wellness includes two components: friendship and love. Friendships and intimate relationships do improve the quality and length of our lives. Isolation, alienation, and separation from others are commonly associated with poor health conditions. In contrast, social support is the strongest predictor of positive mental health throughout life. The primary support of this support is the family, where healthier families are the most favorable source of individual health. Notably, a healthy family can be either biological or family of choice

(Sweeney, 2004). Researchers are interested in the relationship between religiosity and friendship, leading to the research question: How does religious coping mediate the relationship between daily spiritual experiences and friendships in Moslem students?"

METHODS

Population and the methods of sampling

The researchers involved 246 moslem teenagers in high school aged 14-18 years old ($M = 15.61$; $SD = 0.714$; males = 135; and females = 111) who participated in this study. The sampling technique used purposive random sampling who have in grade 10th – 12th and inclusive criteria is moslem students in high schools.

Instruments

This research uses a survey method with a quantitative descriptive correlational model approach. There are three instruments including:

Friendship Scale

The friendship scale was taken from the wellness evaluation of lifestyle inventory developed by Naini et al. (2013); 106 items have been adapted to Indonesian culture and the Indonesian language by officially adapting Myers' original instrument. The friendship scale consists of 7 items, which are part of wellness in the social dimension. The indicators measured include 1) Obtaining help from other people, 2) giving trust to others, and 3) having an empathetic attitude. This scale consists of 6 items with a Likert scale model with answer choices always, often, sometimes, rarely and never. Scores are assessed from 1-5 for unfavorable items and 5-1 for favorable items. All scales in this study were declared valid and reliable. The friendship scale has a loading factor of 0.667-0.801 and a Cronbach alpha of 0.774.

Coping Religious Scale

The religious coping scale is part of Masters (2020) Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS). Researchers have carried out cultural and linguistic adaptations, namely the Indonesian version. The steps researchers took in adaptation were back translation and carrying out expert tests related to content validation. Aspects in this scale reflect positive religious or spiritual coping, methods of understanding religion appropriately and dealing with triggers and stress triggers in life. This scale consists of 7 items with a Likert scale model with answer choices always, often, sometimes, rarely and never. Scores are assessed from 1-5 for unfavorable items and 5-1 for favorable items. The Religious Coping scale has a loading factor of 0.460-0.726 and a Cronbach alpha of 0.672.

Daily Spiritual Experience Scale

The Daily spiritual experience measurement instrument is also part of Masters (2020) Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS). Researchers have carried out cultural and linguistic adaptations, namely the Indonesian version. The aspects measured on the daily spiritual experience scale are the individual's perception of God and the perception of God's involvement in life. This scale consists of 6 items with a Likert scale model with answer choices always, often, sometimes, rarely and never. Scores are assessed from 1-5 for unfavorable items and 5-1 for favorable items. The daily spiritual experience scale has a factor loading in the range of 0.571-0.730 and a Cronbach alpha of 0.672.

Procedures

This research was conducted at school, the respondents filled out informed consent and identity sheets. Respondents filled in according to the instructions on each research instrument.

In filling out the instrument, the respondents were assisted by enumerators and school counselors. The data entered by respondents becomes part of the research and is kept confidential.

Table 1. Descriptive Analysis

	Friendship	Religious Coping	Spiritual experience
N	246	246	246
Mean	16,7	18,5	23,4
Standard Deviation	2,53	1,86	2,22
Minimum	8	9	12
Maximum	20	20	25

Table 2. Variable Categorization

Categorization	Friendship		Religious Coping		Spiritual Experience	
	<i>F</i>	%	<i>F</i>	%	<i>F</i>	%
Very High	0	0%	184	75%	0	0%
High	99	40%	39	16%	118	48%
Average	72	29%	16	7%	67	27%
Low	60	24%	6	2%	36	15%
Very Low	15	6%	1	0%	25	10%
Total	246	100%	246	100%	246	100%

Tabel 3. Goodness of Fit

Goodness of fit index	<i>Cut-off value</i>	<i>Result</i>	<i>Conclusion</i>
Sig. Probability	≥ 0.05	0.001	Good Fit
CMIN/DF	≥ 2.0	88.655/51	Good Fit
RMSEA	≤ 0.08	0.055	Good Fit
GFI	≥ 0.90	0.944	Good Fit
NFI	≥ 0.90	0.907	Good Fit
CFI	≥ 0.90	0.958	Good Fit
IFI	≥ 0.90	0.958	Good Fit
TLI	≥ 0.90	0.945	Close Fit

Tabel 4. Results of Hypothesis Testing

Path	<i>Coefficient (β)</i>	<i>P value</i>
<i>Direct effect</i>		
Spiritual Experience --> Friendship	0.057	0.001
Spiritual Experience --> Religious Coping	0.812	0.001
Religious Coping --> Friendship	0.172	0.001
<i>Indirect effect</i>		
Spiritual Experience --> Religious Coping --> Friendship	0.139	0.001
<i>Total effect</i>		
Spiritual Experience --> Friendship	0.196	0.001

Data Analysis

In this research, structural equation modeling (SEM) was used with AMOS v20 software to test the validity of the theoretical model and the relationship between variables. The strength of the variable correlation coefficient refers to Dancey and Reidy (2007), which can be seen in Table 1. The suitability of the model is assessed based on the Goodness of Fit Index (GFI), where $GFI = 1.00$ indicates perfect fit and $GFI > 0.9$ indicates good fit, Adjusted GFI (AGFI), where AGFI close to 1.00 indicates a good fit, Root Mean Square Error of Approximation (RMSEA), where $RMSEA < 0.05$ indicates a good fit, Normed Fit Index (NFI) ($NFI \geq 0.90$), Comparative Fit Index (CFI) ($CFI \geq 0.90$), and Tucker-Lewis Index (TLI) ($TLI > 0.90$) [84]. A study must report at least three fit indices to obtain a good or perfect model (Hair et al, 2010).

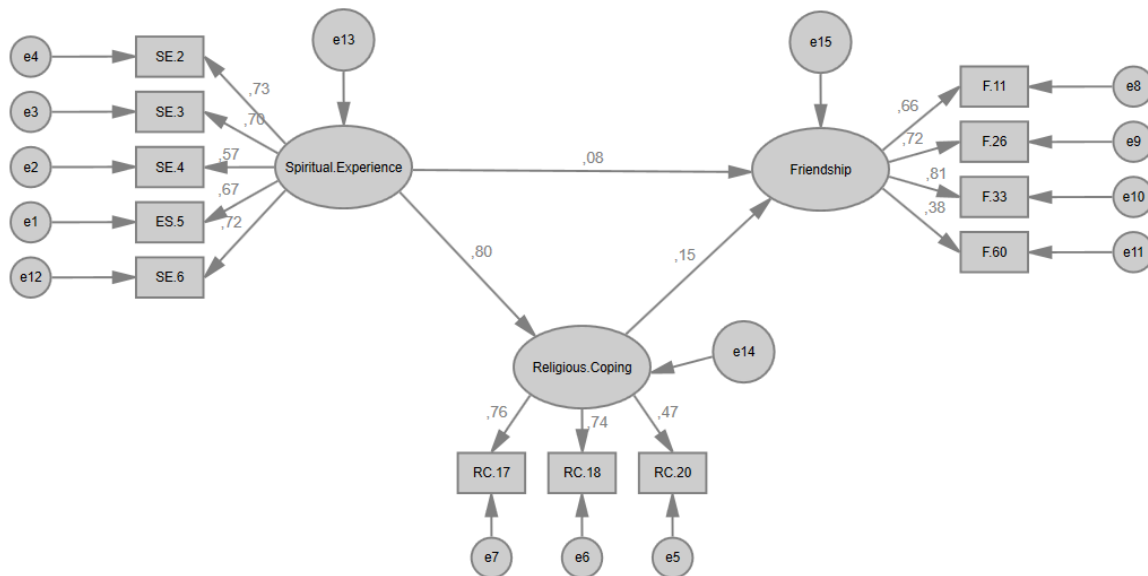


Figure 1. Final Research Model

RESULTS AND DISCUSSION

Results

A total of 246 Moslem students were participants in this study aged 14-18 years ($M = 15.61$; $S.D = 0.714$; males = 135 and females = 111). This study shows that the scores for friendship, religious coping, and spiritual experience are 8-20, 9-20, and 12-25. Based on the average score and variable frequency distribution, the majority of Moslem students as participants had spiritual experience and friendship in the high category and religious coping in the very high category.

The goodness of fit (GoF) is used to validate the research model. Evaluation of the goodness of fit criteria is an evaluation of the adequacy test of a model with several indeks fit criteria and their cut off values. Figure 2 presents the final path model and the hypothesized model indicates the goodness of fit assumption of the model used in this research is acceptable, as evidenced by the Goodness of Fit Indeks showed in Table 3. The model feasibility test shows fit results based on the goodness of fit index that meets the requirements. The overall model fit is presented in Table. 3 Therefore, the goodness of fit assumption of the model used in this research is acceptable.

The hypothesis test results are presented in Table 4, indicating different significant contributions between variables. First, the results reported both spiritual experience and religious coping had a positive in friendship ($p = 0.001 < 0.05$), but had a low contribution (spiritual experience $\beta = 0.057$; religious coping $\beta = 0.172$). Meanwhile, spiritual experience plays a significant role and contributes highly to religious coping ($p = 0.001 < 0.05$; $\beta = 0.812$). The contribution of spiritual experience to friendship significantly increases when mediated by religious coping ($p = 0.001 < 0.05$). The indirect effect of spiritual experience to friendship was valued as 0.138 and the total effect was 0.196. This shows that religious coping has a partial mediating role in the relationship between spiritual experience and friendship.

Discussion

Among other things, the research's findings demonstrate important contributions that vary depending on the variable. First, although they make up just a fraction of the results, spiritual experiences and religious coping have a favorable impact on friendship. In the meanwhile,

spiritual experience is crucial and makes a big difference in religious coping. When religious coping was used as a mediator, spiritual experiences' positive impact on friendship grew dramatically. This demonstrates that the relationship between spiritual experiences and friendship is somewhat mediated by religious coping.

Humans are social creatures who need each other. As a fundamental social relationship, friendship is central to the personal lives of most individuals (Fowers, 2015). As a sociological concept, friendship is closely intertwined with institutional and cultural entities. Therefore, how and why young people develop friendships provides particular insight into 'the nature and extent of social divisions in socially and ethnically heterogeneous geographic regions (Vincent et al., 2018). Daily spiritual activities can be used as a series to increase spirituality and religiosity. Work involvement, volunteering, and religion tend to encourage adolescents to teach prosocial behavior (Carter et al., 2012). Visible social support from family and friends strictly predicts well-being (spirituality, self-management, free time, friendship, and love), whereas conversely predicts mental side-effects (somatization, hopelessness, anxiety, anger/hostility) (Doğan et al., 2015).

This study refers to the results of research conducted by Musick and Wilson (2008) that there is a connection between spirituality, religiosity and prosocial behavior. Prosocial behavior is characterized by increased interaction between friends. Teenagers have friends who tend to want to prosocially disperse teenagers who don't have friends (Barry & Wentzel, 2006; Mertens et al., 2021). The relationship between spirituality, daily spiritual experiences and friendship is relevant to previous research. Daily spiritual experiences can influence engagement in prosocial behavior, including feelings of connectedness with God, nature and all humans, resulting in broader social moral formation. Apart from that, daily experiences of spirituality also foster a sense of empathy for the welfare of others (Einolf, 2013). Adolescent religiousness and spirituality (R/S) have been consistently correlated with positive youth development apparent in civic actions, prosocial, moral emotions, and self-regulation (Hardy & King, 2019).

Leszczensky and Pink (2016) explain that religion influences friendship formation. All activities related to religiosity, belief, and affiliation can be the cause and effect of friendship for teenagers who attend small schools. Teenagers prefer friendship with people who have the same beliefs. This is what Cheadle and Schwadel (2012) explained that religion influences who you spend time with. Believers are just one brotherhood, so make peace between your brothers. And fear Allah so that you may be given mercy (Al-Hujurat: 10). In the Al-Qur'an, it is recommended that peace be achieved through friendship.

Therefore, the relevance of friendship is also commanded by God, especially by Moslems. The hadith clarifies the strong correlation between the dimensions of religiosity and friendship: "Indeed, the prayer of a Moslem to his brother when his brother does not know is efficacious (answered). At the side of the person praying for his brother is an angel whose job is to confirm his prayer. If he prays for his brother with goodness, the angel will say: Amen. You will be like your brother." (Hadith Muslim No. 2733)". So the suggestion is to do good between friends and pray for each other. In the context of self-development at school, school counselors are a part of helping to increase moral spirituality in school activities. It is an aspect of adolescent development that instills adolescents to have friendships that lead to peace, including the social aspects of religion. The implication of this research is the importance of guidance and counseling services in the design of increasing friendship in the wellness paradigm with factors of religiosity such as daily experience, spirituality, and religious coping.

Ulfiah et al. (2017) explained that there is a relationship between religious coping and school stress. The characteristics of teenagers who experience many challenges make religiosity a coping tool in resolving stress or problems. Furthermore, Utami (2012) states that religiosity overcomes accumulation with social dimensions and personal context. Religious coping could be a multidimensional build, with positive and negative perspectives (Ano & Vasconcelles,

2005). Positive religious coping is related with the positive commitment of personal strengths within the circle of religion. Cases of positive coping incorporate looking for devout and otherworldly back, positive religious judgment, and the individual's intelligence with God. The negative religious coping design shows itself, associate alia, in disappointment with God and the religious community, or negative feelings towards a given occasion (Krok, 2015). Religious coping includes a number of cognitive and behavioral procedures helping the person to cope with or adjust to troublesome life circumstances (Pargament et al., 2013).

The relationship between resilience and general positive religious coping was uncorrelated. Comparable connections were established, among others, in studies by Konaszewski et al. (2020). The need of relationship between the factors may be due to the truth that strength speaks to an dynamic, problem-solving approach to unpleasant situations, whereas positive religious coping speaks to a more detached, avoidance oriented approach, such as 'focusing on religion to halt stressing around my issues, or "*surrendering to God's will*". This does not suggest that positive religious coping as it were incorporating an avoidant approach to difficult situations (Surzykiewicz et al., 2022).

Well-being may be a way of life in which the body, the intellect, and the soul are in solidarity, and the well-being is at an ideal level so that one can ultimately work within the social and standard environment (Myers et al., 2000), its concept of wellness as familiar words. Otherworldly existence, a measurement of well-being, is additionally in harmony with the inward and external world of one (van Dierendonck, 2004). Otherworldly well-being could be a concept that incorporates both wellness and otherworldly existence. The concept of otherworldly well-being, utilized to precise human well-being in devout and existential terms, alludes to the undetectable, otherworldly measurement of life. Otherworldly well-being can reflect the positive sentiments, behaviors, and cognitions of one's relationship with oneself, other individuals, nature, and otherworldly.

The results of this research can form the basis for the development of counseling services in Islamic schools. So, the basic understanding is that religiosity and spirituality become essential to everyday life, including social. The limitation of this study is the need to increase the number of characteristics of Moslem adolescents that are more varied based on gender, age, and cultural background. This research was only carried out in a predetermined population, so it is necessary to take more extensive data. Recommendations for future research are that researchers need to use several other supporting variables to prove the relationship between all of the 17 wellness components. In addition, developing a wellness paradigm guidance model to increase religiosity is necessary. Integrating technology-based service models becomes more attractive because it suits the characteristics of teenagers.

Myers and Sweeney (2008b) examines spirituality as core wellness with its connection with 17 other wellness components, so that the process of spiritual development becomes part of the development of the next stages of life. The purpose of life is based on the search for meaning in life which creates inner peace so that one finds meaning in work and intimate relationships in social life. This means that spiritual development through daily spiritual experiences becomes part of the normative development process which is related to the development of the structure of life which is manifested in response to social, physical and personal feelings. So, counselors as facilitators who help develop student development tasks need to understand thoroughly and encourage students to improve their spirituality so that social aspects including friendship are achieved. In psychodynamic studies, spiritual development is an important part because attachment to God is used as the basis for relational relationships between humans. Researchers are of the opinion that the role of counselors in spiritual development in schools is important to develop in order to gain meaning in life and also become part of social development as a form of implementation in everyday social life.

The implication of this research in the counseling process is that counselors can understand students holistically based on their development and health so that they are able to grow and develop optimally. The wellness paradigm provides a foundation for counselors to understand individual uniqueness more effectively, such as connectedness to spirituality, daily spiritual experiences, and friendship patterns.

CONCLUSIONS

Adolescents are in a stage of development in various aspects, including aspects of spirituality and religiosity, which are also a core part of the wellness paradigm. The relationship between daily spiritual experience and friendship is mediated by religious coping, which means that when a person has high daily spiritual experiences, the development of the social dimension also influences, especially the friendship component. It is a correlation between the two variables mediated by religious coping. The Islamic religion's recommendation to make friends and pray for each other is important, including for Moslem teenagers. This research has implications for guidance and counseling in schools to provide guidance services to increase spirituality and religiosity, including increasing the social dimension of friendship. Future research can examine more variables related to other wellness components and develop guidance models integrated with current technological developments.

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AUTHOR CONTRIBUTION STATEMENT

AM became the research coordinator and helped design the research design and article framework until completion. RN contributed to the development all of research instruments, data analysis and creating the article. HP contributed to research administration and data collection and compiled this article, EF helped with data coding and drafting the article. TRA and TAZ helped with data collection, data entry and coding as well as compiling this article.

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