



Academic Resilience and Religiosity Among College Students Facing Post-Pandemic Learning

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ABSTRACT

Objective: The shock of rapid shifts in academic activity patterns affects students' mental health and academic progress. Resilience and religiosity in dealing with adversity are vital to surviving the post-pandemic transitional period. **Method:** This research is qualitative-quantitative descriptive with a combination of concurrent embedded methods, and the primary method is qualitative. Three hundred forty-one samples from 18,537 populations were taken using a simple random sampling technique with an error rate of 1.00% x 5.00%. Data was collected through an electronic questionnaire (G-Form). The instruments used were ARS-30 Cassidy and 4-BDRS Saroglou. **Results:** The results showed that students' academic resilience and religiosity were positive, with very high, high, and moderate scores and none in the low or shallow range. In all the religions studied resilient students are also religious. This shows that persistent children can describe events, adapt, and avoid negative emotional responses; they also have trust, determination, and faith in God. The implication is that when students face problems, risks, and academic difficulties in face-to-face learning during the post-pandemic transition period, they show the ability not to give up easily; they believe that God will help them through challenges and difficulties. **Novelty:** The novelty of the research is that good academic resilience and religiosity positively impact student's academic activities.

INTRODUCTION

Educational institutions are faced again with the transition from online to face-to-face learning (in Indonesia, called PTM). The policy of changing the learning system is a follow-up to the provisions in the joint decision between the Ministers of Education, Culture, Research, and Technology; the Minister of Religion; the Minister of Health; and the Minister of Home Affairs of the Republic of Indonesia (numbers 06/KB/2021, 1347 of 2021, HK. 01.08/MENKES/6678/2021, and 443-5847 of 2021) concerning Guidelines for Organizing Learning During the COVID-19 Pandemic (Yanti, 2022). Through the decision of four Ministers, the government has stipulated the latest education regulations regarding face-to-face learning for education at every stage or level. Higher education was demanded to carry out face-to-face learning through the myriad of unpreparedness encountered (Salim, 2022).

The influence of fast changes in academic activity has been felt in various areas, including mental health and student academic achievement. It cannot be denied that learning during the transition time carries hazards and can precipitate various issues (Zakaria, 2020) that will become a new plague for students. Students, for example, are forced to attend and communicate immediately while the COVID-19 infection is still present (Yanti, 2022). They do not know how to practice preventing virus transmission in learning activities (Kurniawan et al., 2021). Students must step out of their comfort

zone of online learning habits wherever they are and into learning that requires them to be present in class. The demands of many assignments and the infrastructure's unpreparedness while the COVID-19 virus is still looming (Ahmadi & Syahrani, 2022). These stressor variables can potentially cause mental health problems such as stress, anxiety, and even depression, resulting in worse student achievement and academic quality during the transitional period following the epidemic (Armanu et al., 2021).

Efforts to create and strengthen resilience or perseverance in dealing with stressful events are crucial things that must be performed in order to survive under challenging circumstances. Resilience is one asset that allows people to live in times of rapid change (Jiao et al., 2020). Students with a low level of academic resilience will have conflicts within themselves. If they cannot overcome them, they will experience a decline in achievement or be unable to survive, facing the demands or duties of a student and choosing to avoid the demands of their duties or engaging in dishonest behavior (Wahidah, 2019). Academic resilience is a dynamic process representing a student's ability to recover from negative emotional experiences when confronted with difficult and stressful conditions during learning activities (Faturrohman & Sagita, 2022).

Academic resilience is essential for students as a stress-protective feature (Hendriani, 2022); thus, students with high resilience can adjust to changing conditions, face challenges, and retain their academic excellence. Academic resilience will expand inside the individual if numerous factors are encouraged, such as optimism, empathy, self-esteem, self-control, clear vision and mission, motivation, and good problem-solving skills (Nuzuliya, 2021). These factors are closely related to aspects of religion when investigated further. The significance of this part of religiosity is that aspects of high optimism and self-esteem are pleasant feelings that can develop even in times of hardship.

The study of resilience and religiosity in the aftermath of COVID-19 is an intriguing research topic. Many studies on students' resilience, anxiety, and stress during the post-pandemic transition period demonstrate this. However, there are still scanty studies examining academic resilience and religiosity with different religious samples simultaneously. Religion is researched independently of resilience and focuses on characteristics of mental health development, as in studies by Pirutinsky related to COVID-19, mental health, and religiosity (Pirutinsky et al., 2020) or study the effect of religiosity on specific variables, such as juvenile delinquency (Taufik et al., 2020), lifestyle (Miatun & Santoso, 2020), loneliness (Laksmidara & Nashori, 2022), academic cheating (Hadjar, 2017), academic stress (Mildaeni et al., 2021), self-regulation (Utami et al., 2022), and so on. This study is even more intriguing because religion is examined without focusing solely on one religion, as is common in Indonesia, where religiosity studies are conducted primarily on Muslim respondents and only on Islamic topics, leaving members of other religions unrepresented (Jie & Ariela, 2021).

The novelty of this research lies in the focus of the study on measuring academic resilience concerning religiousness. So far, research has been carried out about academic resilience with the role of social environment, family, and educational environment. In addition, the object of this study is diversity in terms of religion. It is not only reviewed from respondents who are of one religion alone; the relationship between *awake* and resilience in the youth centers of the recorder of the Qur'an in Yogyakarta and the Nadiyah & Karimulloh study (2021), which studies the academic resiliency in Islamic psychology. This study measures academic resilience concerning religiousness in students from different religious backgrounds, such as Islam, Christianity, Hinduism,

and Buddhism. Thus, updates from the study measuring Academic Resilience and Religiousness Among College Students Facing Post-Pandemic Learning will be available. The research question to be investigated is how to describe the academic resilience and religiosity level of Muslim and non-Muslim students at a public college in Central Kalimantan during transitional learning post-pandemic COVID-19.

RESEARCH METHOD

This research is qualitative-quantitative descriptive research, with the research model being the unbalanced mixed or concurrent embedded combination model, in which the primary method is the quantitative method (Nadirah et al., 2022). The concurrent embedded research method is a research method that combines qualitative and quantitative research methods by mixing the two methods in an unequal but independent way to answer similar problem formulations (Sugiyono, 2013). Quantitative descriptive analysis is used to determine the value of the independent variable without making comparisons or linking it with other variables so that an overview of the level of academic resilience and student religiosity can be obtained during learning during the COVID-19 pandemic.

The population of this research is all students at the University of Palangka Raya (UPR) Central Kalimantan who are taking face-to-face lectures during post-pandemic. The sampling technique uses probability sampling with the simple random sampling method. Determination of the number of samples from the population was carried out based on the ISAAC and MICHAEL assistance tables with error rates of 1.00%, 5.00%, and 10.00% (Ibrahim, 2015). The determination of the number of samples can be seen in the following table:

Table 1. Research sample.

Population (N)	Significance level (x)	Range significance (people)	Amount of Sample (people)
1 18,537	2 1.00% > x < 5.00%	3 340 < x < 653	4 341

Data Source: Processed from Isaac & Michael table sample

The number of samples analyzed, 341 persons, met or were within the planned range. The research subjects are active students at the University of Palangka Raya and have taken online learning for at least one semester and are currently taking face-to-face learning. Furthermore, data collection is done following the type of data to be acquired. Quantitative data was collected through the distribution of surveys in the form of an electronic questionnaire or a Google Form. Cassidy's Academic Resilience Scale/ARS-30 (Cassidy, 2016) and Saroglou's Four Basic Dimensions of Religiousness/4-BDRS (Saroglou, 2011) were employed as research instruments. The two measuring instruments are adjusted by changing a few sentences and adding or removing existing statements while retaining their essence and reflecting the measured indicators' features.

In addition to quantitative data, qualitative data was collected through online interviews with a collective sample (groups of students based on religion) to obtain information on academic religiosity and resilience, which are the focus of the study – data analysis technique. The data to be obtained will be analyzed based on its form. The data from the questionnaire will be analyzed using simple frequency and percentage analysis and then represented using quantitative description to paint a picture of the level

of academic resilience and student religiosity. Interview data were analyzed using an explanatory design. This analysis will interpret and explain this data from a combination of quantitative and qualitative perspectives in a descriptive narrative. The flowchart of this research can be seen in Figure 1.

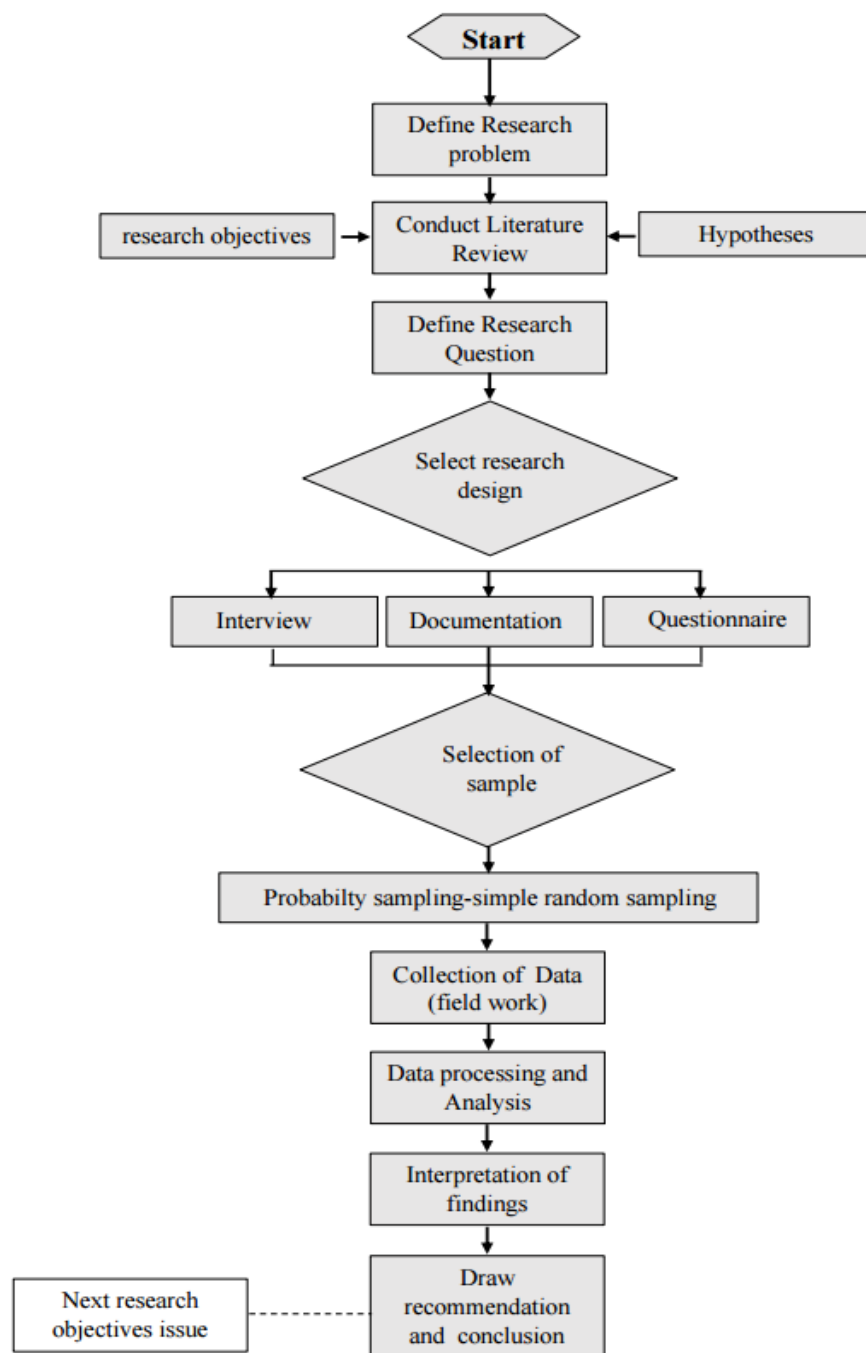


Figure 1. Research flowchart.

RESULTS AND DISCUSSION

Results

This study aims to describe the academic resilience and religiosity of students taking face-to-face learning during the post-pandemic transition period. The research subjects involved were 341 active students at Palangka Raya University who had taken face-to-

face learning. The results of the academic resilience level of 341 students at the University of Palangka Raya can be seen in Table 2.

Table 2. Student academic resilience level.

Scoring	Academic Resilience			Criteria
	Mean	Frequency	Percentage	
$X \geq \mu + 1.5 \sigma$	$X \geq 130$	47	13.78	Very high
$\mu + 0.5 \sigma < X \leq \mu + 1.5 \sigma$	$110 < X \leq 130$	172	50.43	High
$\mu - 0.5 \sigma < X \leq \mu + 1.5 \sigma$	$90 < X \leq 110$	114	33.43	Medium
$\mu - 1.5 \sigma < X \leq \mu - 0.5 \sigma$	$70 < X \leq 90$	8	2.35	Low
$X \leq \mu - 1.5 \sigma$	$X \leq 70$	0	0.00	Very Low

An overview of the categorization of student academic resilience levels Is presented in graphical form; it can be seen in Figure 2.

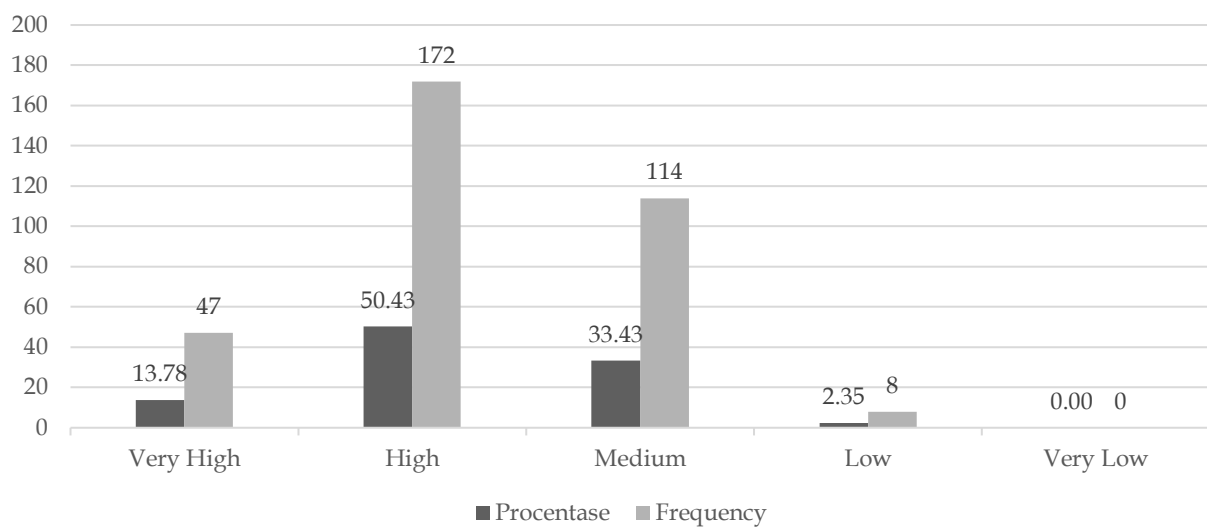


Figure 2. Graph of academic resilience.

According to Figure 2, the high category had the most students (172 students, or 50.43%); the medium category had 114 students, or 33.43%; the very high category had 47 students or 13.78%; the medium category had eight students or 2.35%, and the very low category had none. The results showed that the high category of academic resilience levels in the research subjects was more numerous than the low category: 172 subjects were in the high category, or 50.43%, while eight subjects, or 2.35%, were in the low category, and none were in the very low category. The findings of this study show that throughout the post-pandemic transition period, most students enrolled in face-to-face learning can survive, have the motivation to rise back up, and display the ability to adapt positively to events and academic expectations.

Furthermore, the study results attached to the description of students' levels of religiosity after processing statistical data on 341 subjects can be seen in Table 3.

Table 3. Student religiosity level.

Scoring	Academic Resilience			Criteria
	Mean	Frequency	Prosentase	
$X \geq \mu + 1.5 \sigma$	$X \geq 66$	296	86.81%	Very high
$\mu + 0.5 \sigma < X \leq \mu + 1.5 \sigma$	$54 < X \leq 66$	38	11.14%	High

Scoring	Academic Resilience			Criteria
	Mean	Frequency	Prosentase	
$\mu - 0.5 \sigma < X \leq \mu + 1.5 \sigma$	$42 < X \leq 54$	7	2.05%	Medium
$\mu - 1.5 \sigma < X \leq \mu - 0.5 \sigma$	$30 < X \leq 42$	0	0.00%	Low
$X \leq \mu - 1.5 \sigma$	$X \leq 30$	0	0.00%	Very Low
		341	100.00%	

Figure 3 depicts a graphical representation of the categorization of student religiosity levels.

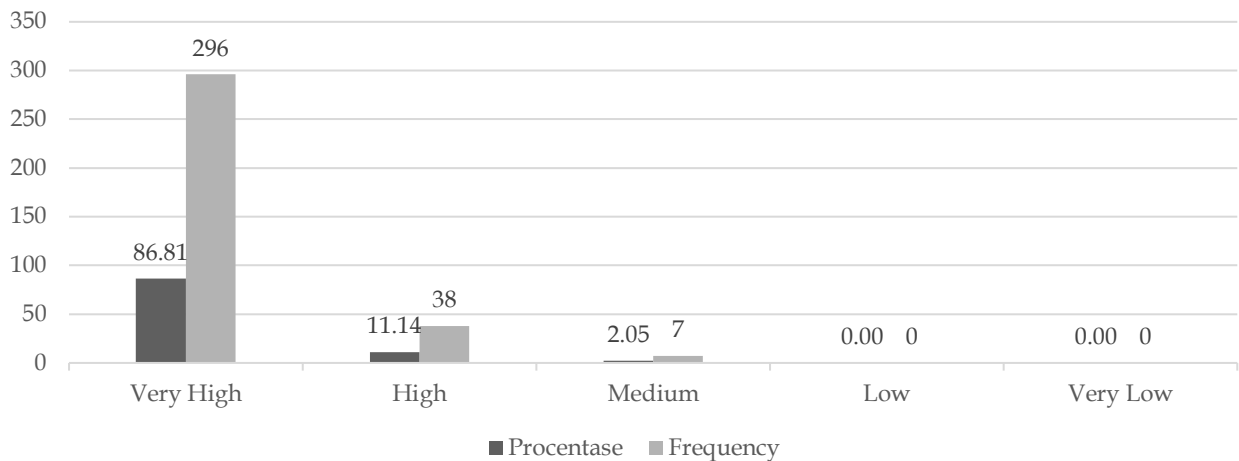


Figure 3. Graph of religiosity level.

According to Figure 3, the highest percentage is in the highest category, with 296 students or 86.81%; the high religiosity category has 38 students or 11.14%; the moderate religiosity category has seven students or 2.05%; and there are no students in the low or very low categories. This demonstrates that students generally have a high, if not extremely high, level of religiosity. Students demonstrated a favorable tendency in all four dimensions of religiosity tested: believing, binding, behaving, and misbehaving. However, Table 4 compares the percentage levels of resilience and religiosity of 341 students based on religion.

Table 4. Levels of academic resilience and religiosity based on religion.

Religion	N	Percentage of Academic Resilience (%)					Percentage of Religiosity (%)				
		ST	T	S	R	SR	ST	T	S	R	SR
Islam	230	12.00	52.00	33.00	3.00		85.00	13.00	2.00		
Christian	86	18.00	46.00	33.00	3.00		91.00	6.00	3.00		
Hindu	16	6.00	50.00	44.00	0.00	0.00	100.00	0.00	0.00	0.00	0.00
Buddha	2	0.00	50.00	50.00	0.00		100.00	0.00	0.00		
Others	7	29.00	43.00	28.00	0.00		57.00	29.00	1.00		

Table 4 shows the level of academic resilience in Muslim students (N = 230), who are in the very high category of 28 (12.17%), the high category of 120 (52.00%), the medium category of 76 (33.34%), and the low category of 6 (3.00%). There are no Muslim students in the very low category. In Christianity (N = 86), 16 students, or 18.60%, were in the very high category; 40 students, or 46.51%, were in the high category; 28 students, or 32.56%, were in the medium category; 2 students, or 2.30%, were in the low category; and there were no students in the very low category. In Buddhism (N = 2), there were no students in the very high, very low, and very low categories, only in the high and medium

categories, with one student each. In Hinduism ($N = 16$), 1 or 28.00% of students in the very high category, 8 or 43% in the high category, 7 or 28.57% in the medium category, and no students in the low and very low categories.

Discussion

Academic Resilience of Student Facing Learning in the Post-Pandemic

Switching a learning system is undoubtedly a challenging thing for students. Whether they liked it or not, educational institutions in Indonesia were forced to develop a distance learning system utilizing a different method during COVID-19 (Nurahaju, 2020). As they began to adjust to the system, the government was driven by improved pandemic conditions to return to the face-to-face learning method, requiring institutions to adapt in a new way. Students must be resilient to changing settings and conditions in the current learning system. Based on a study of 341 students that measured three components of resilience: resilience, reflecting and adaptive help-seeking, and negative affect, Each aspect indicator shows favorable effects from affect and emotional reaction.

Students undergoing face-to-face learning during the post-COVID-19 transition period continue to demonstrate persistence despite the shock of the accelerated learning model and the lingering shadow of COVID-19. Students may work hard and keep trying without giving up quickly, and they can see problems as possibilities. When faced with difficulties in their study, they are prepared to open themselves and their thoughts to absorbing feedback from lecturers and do not give up easily. This will eventually assist students not to give up easily, not to be easily pressured, and to recover from problems encountered during the learning process. Students with solid academic resilience are more optimistic and think things can improve, reducing stress caused by academic pressure (Roellyana & Listiyandini, 2016).

Furthermore, students with high academic resilience can reflect on their strengths and weaknesses in the reflecting and adaptive help-seeking aspect. Do not hesitate to seek and ask for help when facing difficult situations so that this can be your support and encouragement not to get down with the pressure you are facing. In addition, students who have high resilience have a high sense of empathy. Empathy is how well students can read signs of psychological and emotional states that others or those around them feel and understand what other people are feeling (Erinasari et al., 2023). This is supported by Reivich and Shatte, who state that individuals with academic resilience have the empathic abilities of individuals who can understand other people to overcome the problems they face.

The last aspect is negative about affect and emotional response; students with low academic resilience will have low impulse control. Individuals with low impulse control often experience rapid emotional changes that tend to control behavior and thoughts (Widhiastuti et al., 2022). This results in individuals like this often losing their temper, being easily anxious, irritable, impulsive, and aggressive in small situations that are not too important, so that the social environment around them feels uncomfortable, resulting in problems in social relations. Respondents revealed that they were often impatient when facing difficulties, so they immediately took action without thinking about solving the difficulties they were experiencing. Thus, students can rise to the pressure encountered during learning.

Based on the results, these findings suggest that students have religious beliefs and actions that can assist them in returning good energy to learning throughout the post-pandemic COVID-19 transition (Rachman, 2021). Students believe that religion will have

a significant impact on them; religious practices can bring happy emotions (Rini, 2023), the ability to uphold ethical standards (Fauzan & Tyasari, 2023), and can assist them in making decisions on whether to make good or bad choices (Oktaviani & Sholeh, 2023).

Students' Academic Resilience and Religiosity Based on Religion

Academic resilience and religiosity are two interrelated things. Religiosity is an effort that can help a person regain the meaning of his life (Nadhifah & Karimulloh, 2021). Academic resilience and religion are two interconnected concepts. When a person is uncomfortable, religion might help him regain the meaning of his existence. The findings of measuring academic resilience and religiosity revealed that 341 respondents based on religion were in the high and very high categories, with none in the very low category. This suggests that students with a high level of religiosity also have high academic resilience (Tanamal, 2021).

The level of religiosity of students in each religion is in the very high category: Islam is 196 or 85.00% of the 230 N studied, Christian is 78 or 91.00% of the 86 N studied, Hindu is 16 or 100.00% of the 2 N studied, Buddhism as much as 2 or 100.00% of the 2 N studied, and in other religions or those that do not include religion as much as 4 or 57.00% of the 7 N studied. Islam accounts for 196 or 85.00% of the 230 N studied, Christian for 78 or 91.00% of the 86 N studied, Hindu for 16 or 100.00% of the 2 N studied, Buddhism for as much as 2 or 100.00% of the 2 N studied, and other religions or those that do not include religion for as much as 4 or 57.00% of the 7 N studied. Figure 3 also shows no students in each faith's low and extremely low categories. Previous studies have proven that religiosity is one of the internal factors that influence academic resilience. Previous research has shown that religiosity is one of the internal elements influencing academic resilience.

Research by Azuari (2023) concluded that religiosity has a significant positive relationship with academic resilience. Similar studies stated that academic resilience is needed when students face hard situations in life, and religiosity is a factor that significantly influences a person's way of going through life's tests (Fitri, 2023). Religiosity is a dedication to a belief and religious rites individuals hold. Religion can influence human nature, personality development, motivation, and psychological adjustment. Islam requires all of its adherents to have faith. The most significant form of religiosity in Islam is the ability to internally grasp and believe in Allah SWT, the last day, and other religious aspects. Someone who believes in Allah SWT thinks in his heart that Allah SWT exists in all his perfections and beautiful attributes. In Islam, the essential form of religiosity is that an individual can internally understand and believe Allah SWT, the last day, and other religious elements. Someone who believes in Allah SWT will believe in his heart that Allah SWT exists with all his perfections (Ali & Adilham, 2020).

A student who has high religiosity based on Islamic psychology is a student who has a strong faith as evidenced by belief in the six pillars of faith (Suryadi, 2023), carries out Islamic law in the form of commands or prohibitions (Ali, 2020), and has noble character with all of His creations, especially towards the Creator (Ali & Noor, 2019). Students in the perspective of Islamic psychology were promised several virtues by Allah SWT, such as being elevated in rank, making their way to heaven more accessible, and being entered into heaven with the Prophets (Kunaefi, 2023). All these beliefs will be manifested in everyday life. This is a religious character (Umar et al., 2022).

When a student faces many demands and problems in the academic sphere, which some students find challenging to deal with, he needs academic resilience, which is the

conviction that all human beings will be tested. However, he is confident these tests will not push him beyond his capabilities. According to Islamic psychology, students with great religiosity think Allah SWT is in control of everything, including the issues of His slaves, namely students. He always positively thinks to Allah SWT, trusting that Allah will offer comfort after the challenges he has faced so that he does not feel weak, sorrowful, or even despair. His morals are always good; he follows Shari'a and reinforces his convictions. Allah SWT controls everything (Nadhifah & Karimulloh, 2021), even His servants' concerns, notably students. He always positively thinks to Allah SWT, trusting that Allah will offer comfort after the challenges he has faced so that he does not feel weak, sorrowful, or even despair. His morals are always good; he follows Shari'a and deepens his views. There is only a trial if it is written in *Lauhul Mahfudz*.

CONCLUSIONS

Fundamental Finding: Students' academic resilience and religiosity are on a positive trend, with scores in the very high, high, and medium ranges and none in the low or very low ranges. All the religions studied showed the same positive trend. There is a direct association between resilience and religiosity; resilient students are also religious. This suggests that persistent students can describe events, are adaptable, can avoid negative emotional responses, and also have trust, determination, and faith in God. **Implication:** The implication is that when students face problems, risks, and academic difficulties in face-to-face learning during the post-pandemic transition period, they demonstrate their ability to stand tall and not give up easily; they believe that God will surely help them through challenges and difficulties, as long as they want to believe and believe in His strength. **Limitation:** The research was limited to exposing data on student academic resilience and religiosity and did not analyze the relationship between the two factors. Furthermore, this research is limited to one college with the characteristics it possesses. **Future Research:** Researchers can further investigate the influence and relationship between the two factors and even other factors. Furthermore, the research could be followed up by deepening and analyzing the relevant learning techniques post-pandemic.

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