


Original Research Paper

The relationship between academic stress and adolescent religious coping during the Covid-19 pandemic

Inggriane Puspita Dewi*, Wida Ningsih, Hayinah Rahayu

Universitas 'Aisyiyah Bandung, Indonesia

 widaningsih942@gmail.com

Submitted: June 8, 2022

Revised: July 7, 2022

Accepted: July 27, 2022

Abstract

The online learning system during the Covid-19 pandemic has an impact on the learning process which can cause academic stress and are at risk of more serious disturbances if they do not get good treatment. Handling academic stress can be done by choosing the right coping mechanism, one of which is religious coping. Religious coping is a multidimensional process that aims to solve problems with religious beliefs. This study aimed to determine the relationship between academic stress and religious coping of middle adolescents in Solokanjeruk Village, Bandung Regency. The method used quantitative. The subjects in this study were middle-aged adolescents in Solokanjeruk Village with a total sample of 92 adolescents. The sampling technique used purposive sampling. The method of data collection used the academic stress scale adaptation of Lin and Chen which referred to 7 factors of academic stress and the adaptation religious coping scale of the Psychological Measurement Islam Religious (PMIR) which had been modified by the researcher. The data analysis technique used Spearman rank correlation. The results showed that there was a significant negative relationship between academic stress and religious coping ($r=-0.331$ with $p=0.001$), meaning that the higher the academic stress level of adolescents, the lower the religious coping and vice versa. The results of this study are expected to be a reference for carrying out the process of mental nursing care and community nursing in helping to manage adolescent academic stress.

Keywords: academic stress; religious coping; middle adolescent

1. Introduction

Data from the World Health Organization at the beginning of 2020 stated that 65 countries in the world had been confirmed to have infected the Coronavirus disease (Covid-19), which was first discovered in Wuhan, China at the end of December 2019. (Yuliana, 2020). The total number of confirmed Covid-19 cases in Indonesia reached 1,353,834 consisting of 147,197 active cases, 1,169,916 recovered and the death rate until March 4, 2021 reached 36,721 cases of Covid-19 (Gugus Covid-19, 2021).

Covid-19 cases occurred very quickly and required each country to act quickly to break the chain of the spread of Covid-19 (Andiarna & Estri Kusumawati, 2020). In Indonesia, the government issued a policy to overcome the spread of Covid-19 by implementing Large-Scale Social Restrictions (PSBB) such as restrictions on activities outside the home, working at home (work from home), worship activities carried out at home and schools carried out at home during the Covid-19 pandemic (Yunus and Rezki, 2020).

During the Covid-19 pandemic, the Government decided that face-to-face learning was replaced by an online learning system (Kemendikbud, 2020a). Online learning (on the network) is a learning method that is not bound by distance because it can be carried out anywhere without being bound by time by using the internet as a medium of learning communication (Syarifudin, 2020).

Online learning requires students to change the learning system, either individually or in groups and has a fairly serious impact, namely students are easily angry, bored easily, lack of motivation to

learn, emotional instability and feel stressed with the demands of learning they are facing or what is called academic stress (Wijaya, 2021).

The situation that occurs due to a discrepancy between the desired expectations and reality is called stress (Barseli et al., 2017). Meanwhile, someone who has not been able to adjust to academic changes and considers that the change is an obstacle in academic completion is included in the distress category called academic stress (Agustiningasih, 2019).

The Association of Clinical Psychologists (ACP) conducted a health survey during the Covid-19 pandemic in Indonesia with the highest psychological problems, namely there were learning barriers in adolescents and children by 27.2% with complaints of general stress of 23.9%, complaints of mood swings 9.1%, complaints of anxiety 18.9%, anxiety disorders 8.8% and psychosomatic complaints 4, 7% (Halidi and Fikri, 2020). West Java was ranked second with the highest number of students repeating their education among 34 provinces in Indonesia during the 2019-2020 academic year with a total of 4,236 students, and the data had increased by 20.6% compared to the previous academic year. (Kemendikbud, 2020b). West Java Province, precisely in Bandung Regency, experienced an increase in the number of high school and vocational students who repeat in the 2019-2020 school year with an increase of 10% from the previous academic year. (Kemendikbud, 2020b).

The use of good coping mechanisms is certainly the right treatment in an effort to deal with stress (Azmy et al., 2017). Reza, I (2015) stated that everyone was able to overcome life's problems and tended to have good mental health if they were able to understand and appreciate the implementation of worship in their lives (Ayun, 2017).

Several studies on religious coping, namely research conducted by Reza in 2016 regarding the use of religious coping for patients with chronic kidney failure in handling physical, psychological, social and spiritual barriers, the results showed that religious coping in the perspective of Islam became a way of dealing with psychological problems that experienced by patients with chronic renal failure with two forms of implementation, namely relationships with Allah SWT such as praying, fasting, praying and relationships with other people by staying in touch (Reza, 2016). Another study on the implementation of Islamic Bibliotherapy in increasing the religious coping of patients undergoing hemodialysis treatment stated that there was a decrease in negative religious coping and an increase in positive religious coping in hemodialysis patients who experienced chronic stress after Qur'anic therapy or what is called Islamic Bibliotherapy (Dewi and Widiyanti, 2018). Laili's 2018 research on the relationship between religious coping and the psychological well-being of adolescents who memorized the Qur'an also stated that there was a positive relationship between psychological well-being and religious coping (Laili, 2018).

In addition, the results of Supradewi's research in 2019 regarding the relationship between religious coping and student stress stated that there was a significant negative relationship between student stress and religious coping, which means that the higher the student's religious coping, the lower the stress experienced by students. (Supradewi, 2019b). Another study conducted by Supradewi in 2019 regarding the relationship between the stress of Religion teachers at school and religious coping found that there was a negative relationship between the stress of Religion teachers at school and religious coping, which means that the higher the religious coping of the Religion teacher, the lower the stress experienced as well. On the other hand, the lower the religious coping of the Religion teacher, the higher the level of stress felt. From some of the studies above, it can be concluded that religious coping has an important role in stress control (Supradewi, 2019a).

Based on existing studies, it is explained that religious coping has an effect on stress levels both for Islamic boarding school students and students. However, there has been no research on religious coping and academic stress levels in adolescents based on categories such as early, middle or late adolescence. In addition, the studies above the scale used for religious coping is an adaptation of the RCOPE

(religious coping scale), while in this study, the religious coping scale uses a modified religious coping scale from Abu Raiya 2008 Psychological Measurement Islam Religius (PMIR) (Raiya et al., 2008).

Data from the Ministry of Education and Culture in 2020 states that academic stress experienced by students occurs in several areas marked by an increase in the number of students repeating lessons where West Java Province is the second province with the highest number of students repeating among 34 provinces in Indonesia. (Kemendikbud, 2020b).

Solokanjeruk Village is a village located in Solokanjeruk District, Bandung Regency, West Java Province with a large number of teenagers based on population data in Solokanjeruk Village in 2020 with 2,513 teenagers from the age of 12-21 years, but teenagers in Solokanjeruk Village were still not active in village activities such as village youth organizations. The results of an interview on April 26, 2021 to a Guidance Counseling teacher who worked at Madrasah Aliyah in Solokanjeruk Village stated that during guidance with their 11th and 12th grade students they often complained about online learning which caused stress, even some students who were still in one area of the village of Solokanjeruk asked for face-to-face learning to be held in order to restore motivation to learn. Besides that, the average students experiencing a decrease in grades felt that the decrease in grades occurred because of the online learning system.

Researchers conducted a preliminary study on teenagers in Langensari Village, Bandung Regency with random sampling on Wednesday 3-6 March 2021 using a questionnaire media via Google Form obtained of 42 adolescences 39 teenagers in the age range of 15-18 years and 1 early teenager aged 13 years old experienced learning barriers during online learning that made stress or what was called academic stress and regarding the methods used to overcome the problems of 42 teenagers, the results were 29 teenagers preferred to avoid with decreased learning motivation, were not enthusiastic about pursuing grades and 21 teenagers were unsure can complete assignments maximally and on time during online learning.

Based on the above analysis, there are several reasons and researchers' interest in conducting research on the relationship between academic stress and religious coping of middle-aged adolescents in Solokanjeruk Village, Bandung Regency during the Covid-19 pandemic with the aim of this study being to determine the relationship between academic stress and middle adolescent religious coping in Solokanjeruk Village, Bandung Regency during the Covid-19 pandemic. In addition, this research can be used to identify the level of academic stress and religious coping of middle adolescent in Solokanjeruk Village, Bandung Regency during online learning during the Covid-19 pandemic.

2. Research Methods

The research was conducted in Solokanjeruk Village, Solokanjeruk District, Bandung Regency, West Java Province. The research used quantitative method. The population in this study were middle-aged adolescents in the village of Solokanjeruk, amounting to 510 people. The sampling technique used the purposive sampling method which was calculated using the Slovin's formula with a margin of error of 10% so that the number of samples in this study was 92 middle-aged adolescents aged 16-17 years. This research has carried out ethical approval with the number 18/KEP.01/UNISA-BANDUNG/V/2021. Collecting data using a questionnaire distributed via a Google form link and interviews with respondents on Whatsapp media. An adaptation of Lin and Chen's academic stress questionnaire and an adaptation of Hisham Abu Raiya's religious coping questionnaire that have been modified by the researcher. Data analysis using Spearman rank correlation. Test the validity and reliability of the research questionnaire, which was conducted on 30 teenagers in Langensari Village, Solokanjeruk District, Bandung Regency with the results of the validity test being assisted by the IBM SPSS Statistics program 2020 using the person product moment formula, the results were obtained of 25 statements of religious coping and 20 statements of academic stress it was found that all 25

statements regarding religious coping were valid ($p>306$) and reliable with Cronbach's Alpha value greater than 0.6 ($0.895>0.6$) and 19 statements out of 20 statements regarding academic stress were declared valid ($p>306$) and reliable with Cronbach's Alpha value greater than 0.6 ($0.868>0.6$).

3. Results and Discussion

3.1. Distribution of Respondents Based on Characteristics

Based on the characteristics of the respondents in accordance with table 1-3, it was found that based on the age of the 92 respondents in this study, data were obtained, namely the most age was at the age of 17 years as many as 57 respondents and the percentage was 62%. Based on gender, the majority of respondents were female with a total of 73 respondents and the percentage was 79%. Based on education, almost half of them were in high school with a total of 42 respondents and the percentage was 46%.

Table 1. Distribution of respondents by age in Solokanjeruk Village in June (n=92)

Age	Frequency	Percentage (%)	median	mean	Min	Max	SD
16 years	35	38	17.00	16.62	16	17	0.488
17 years	57	62					

Table 2. Distribution of respondents by gender in Solokanjeruk Village in June (n=92)

Gender	Frequency	Percentage (%)	median	mean	Min	Max	SD
Man	19	28	2.00	1.79	1	2	0.407
Woman	73	72					

Table 3. Distribution of respondents based on education level in Solokanjeruk Village in June (n=92)

Education	Frequency	Percentage (%)	median	mean	Min	Max	SD
Senior High School	42	46	2.00	1.77	1	3	0.800
Vocational High School	29	31					
MA	21	23					

Hurlock (2003) stated that the age of 15-18 years was included in the category of middle adolescents (Huda, 2016). Middle adolescents would need their peers more and were "narcissistic" and self-centered and did not yet have strong principles (Susanti et al., 2018).

Hurlock (2010) stated that adolescents were still inexperienced, lack logical thinking, and would be in the phase of facing various problems that had not been able to solve themselves and cause stress and adolescents would be easily influenced by the environment (Susanti et al., 2018).

Research on academic stress conducted on students of SMAN 10 Padang showed that of 92 students, 57 students experienced moderate academic stress, 32 students experienced high stress and 8 students experienced very high stress which affected the quality of learning and the value of learning outcomes obtained by students (Barseli et al., 2018)

Gender affects the stress response, because the stress response of women and men is different, this is because there are different responses when facing conflict (Suleyman & Zewdu, 2018). Women have negative awareness of conflict and stress which can trigger negative hormones so that stress occurs,

whereas in men when there is a conflict or problem, they will follow the flow and go through the process and can even provide positive motivation (Nasrani & Purnawati, 2016).

This was in line with research of Pardamean & Blue (2019) on students of SMA X in Tangerang stated that of 72 students of XI class majoring in science as many as 33 students (45.8%) experienced psychological stress where 23 (65.7%) of them were female students and 10 (27.03%) were female students. male students, which means that there was a relationship between gender and psychological stress in high school students of class XI majoring in science with a p-value of 0.002.

In addition, education also affected stress levels. The higher the level of education, the wider the perspective and way of thinking so that the ability to develop oneself became more open, furthermore, the experience of formal education would affect attitudes, ways of thinking and better emotional development (Susanti et al., 2018). The results of the study stated that one of the factors causing academic stress was that the lessons were more dense, the curriculum in the education system had a higher standard so that the competition was getting tougher and learning time is increasing, this results in the level of stress faced by students increasing (Barseli et al., 2017).

3.2. Distribution of Respondents Based on Variables

Table 4. Distribution of respondents based on academic stress variables in Solokanjeruk Village in June (n=92)

Category	Frequency	Percentage (%)	median	mean	Min	Max	SD
Light	5	5	70.50	68.07	43	86	10.074
Medium	36	39					
Heavy	51	56					

Table 5. Distribution of respondents based on religious coping variables in Solokanjeruk Village in June (n=92)

Category	Frequency	Percentage (%)	median	mean	Min	Max	SD
Not enough	8	9	75.00	84.00	49	122	17.992
Enough	45	49					
Well	32	35					
Very good	7	7					

Based on table 4. It is known that based on the academic stress variable, the most respondents were in the severe stress category with a total of 51 respondents and the percentage is 56%. Based on religious coping variables, the most in the sufficient category with a total of 45 respondents and the percentage of 49%.

Adolescent academic stress was mostly in the category of severe stress, it could be influenced by several causes that could be sourced from internal or external. Internal factors such as the age and gender of the respondent could affect the occurrence of stress as described above, while external factors were those from outside the self (Yusuf, 2020).

Changes in the education system during the Covid-19 pandemic were one of the main causes of academic stress (Wijaya, 2021). Alazzam & Abuhammad (2021) explained that high school students were one of the most vulnerable populations who were at risk of experiencing stress, anxiety and depression during the Covid-19 pandemic due to school closures and social restrictions which were obstacles in academics, in addition to limited coping and skills. psychosocial needs of students to manage the extraordinary psychological, social, and academic demands.

Meanwhile, adolescent religious coping was mostly in the sufficient category. Rahmawati (2016) explained that religiosity could be influenced by educational factors and social factors such as religious development, parental education, social traditions and environmental factors.

The influence of the environment, especially the family was very influential on the development of religiosity such as the upbringing of a child who was raised in a religious family, the behavior of his parents would not be far away (Rahmawati, 2016).

Table 6. Distribution of respondents based on aspects of teacher stress in Solokanjeruk Village in June (n=92)

Teacher Stress	Frequency	Percentage (%)	Median	mean	Min	Max	SD
Light	7	7	11.00	11.04	6	15	2.043
Medium	42	46					
Heavy	43	47					

Table 7. Distribution of respondents based on aspects of outcome stress in Solokanjeruk Village in June (n=92)

Stress Results	Frequency	Percentage (%)	Median	mean	Min	Max	SD
Light	3	3	14.00	14.11	8	20	2.365
Medium	64	70					
Heavy	25	27					

Table 8. Distribution of respondents based on test stress aspects in Solokanjeruk Village in June (n=92)

Exam Stress	Frequency	Percentage (%)	Median	mean	Min	Max	SD
Light	10	11	10.00	10.01	5	15	2.236
Medium	58	63					
Heavy	24	26					

Table 9. distribution of respondents based on aspects of group learning stress in Solokanjeruk Village in June (n=92)

Group study stress	Frequency	Percentage (%)	Median	mean	Min	Max	SD
Light	13	14	7.00	7.00	3	10	1.767
Medium	34	37					
Heavy	45	49					

Table 10. Distribution of respondents based on peer stress aspects in Solokanjeruk Village in June (n=92)

Peer Stress	Frequency	Percentage (%)	Media n	mean	Min	Max	SD
Light	5	5	8.00	7.49	3	10	1.551
Medium	34	37					
Heavy	53	58					

Table 11. Distribution of respondents by time management stress aspect in Solokanjeruk Village in June (n=92)

Time management stress	Frequency	Percentage (%)	median	mean	Min	Max	SD
Light	6	6	12.00	11.20	5	15	2.322
Medium	32	35					
Heavy	54	59					

Table 12. Distribution of respondents based on self-stress aspects in Solokanjeruk Village in June (n=92)

Stress yourself	Frequency	Percentage (%)	median	mean	Min	Max	SD
Light	7	8	7.00	7.24	3	10	1.417
Medium	40	43					
Heavy	45	49					

Based on table 6-12, based on the aspect of academic stress, the most respondents were in the time management aspect as many as 54 (59%) were in the heavy category, the peer aspect was 53 (58%), the group learning aspect and the students themselves had the same highest amount of stress in the heavy category, namely 45 (49%), and teacher stress as many as 43 (47%).

Table 13. Distribution of respondents based on aspects beliefs and worship practices In Solokanjeruk Village in June (n=92)

Category	Frequency	Percentage (%)	median	mean	Min	Max	SD
Not enough	3	3	13.00	13.66	7	20	3.215
Enough	43	47					
Well	33	36					
Very good	13	14					

Table 14. Distribution of respondents based on aspects commandments and prohibitions in islam in Solokanjeruk Village in June (n=92)

Category	Frequency	Percentage (%)	median	mean	Min	Max	SD
Not enough	4	4	13.00	13.74	7	20	3.200
Enough	35	38					
Well	38	42					
Very good	15	16					

Table 15. Distribution of respondents based on aspects of meaning of worship in Solokanjeruk Village in June (n=92)

Category	Frequency	Percentage (%)	median	mean	Min	Max	SD
Not enough	3	3%	13.50	13.95	7	20	3.430
Enough	46	50%					
Well	24	26%					
Very good	19	21%					

Table 16. Distribution of respondents based on aspects of religious doubt in Solokanjeruk Village in June (n=92)

Category	Frequency	Percentage (%)	median	mean	Min	Max	SD
Not enough	7	8	10.00	10.41	4	15	2.437
Enough	31	34					
Well	37	40					
Very good	17	18					

Table 17. Distribution of respondents based on positive coping aspects in religion in Solokanjeruk Village in June (n=92)

Category	Frequency	Percentage (%)	median	mean	Min	Max	SD
Not enough	3	4	12.50	13.57	8	20	2.925
Enough	46	50					
Well	32	34					
Very good	11	12					

Table 18. Distribution of respondents based on negative coping aspects in religion in Solokanjeruk Village in June (n=92)

Category	Frequency	Percentage (%)	median	mean	Min	Max	SD
Not enough	6	6	13.00	13.12	5	20	2.927
Enough	39	42					
Well	41	45					
Very good	6	7					

Table 19. Distribution of respondents based on aspects of religious conversion in Solokanjeruk Village in June (n=92)

Category	Frequency	Percentage (%)	median	mean	Min	Max	SD
Not enough	5	5	8.00	7.60	2	10	1.864
Enough	26	28					
Well	33	36					
Very good	28	31					

Based on table 13-19, it is known that the distribution of respondents based on religious coping aspects is mostly in the sufficient category, namely in the aspect of the meaning of worship as many as 46 (50%), aspects of belief and worship practices as many as 43 (47%) and on aspects of commands and prohibitions in religion Islam as many as 35 (38%).

3.3. The Relationship Between Academic Stress with Religious Coping

Table 20. Cross-tabulation of academic stress levels with religious coping middle youth in Solokanjeruk Village in June (n=92)

		Academic Stress	Religious Coping
Academic Stress	Correlation Coefficient	1.000	-.331**
	Sig. (2-tailed)		.001
	N	92	92
Religious Coping	Correlation Coefficient	-.331**	1.000
	Sig. (2-tailed)	.001	
	N	92	92

Based on table 20. It is known that it is SPSS output data Spearman rank correlation test obtained a significant value, namely $p = 0.001 \leq 0.05$ which means that there was a significant relationship between academic stress and adolescent religious coping with a relationship strength of 0.331 or it can be interpreted that the strength of the relationship between variables is sufficient.

From the data analyzed, the value of the correlation coefficient was -0.331, which means that there was a relationship between academic stress levels and middle adolescent religious coping with sufficient relationship strength. A negative value in the correlation coefficient indicated that the direction of the relationship was negative or the two variables were not in the same direction. The sign ** in table 20 indicated that the relationship was significant with a significant value generated of 0.001 which was smaller than 0.05 so it could be concluded that there was a significant relationship between academic stress and religious coping of middle-aged adolescents in Solokanjeruk Village with a negative relationship direction so that the more The high academic stress of adolescents, the religious coping decreases and vice versa.

This research is in line with Supradewi's research in 2019 regarding student stress and religious coping. The results showed that there was a significant negative relationship between religious coping and student stress, meaning that the higher the religious coping, the lower the stress experienced and vice versa the lower the religious coping, the higher the student stress level (Supradewi, 2019b).

Another study conducted by Barbato in 2020 regarding positive coping and mental health in Muslims and Christians in facing Covid-19 pandemic, it was found that when exploring Muslim groups independently, religious coping was inversely proportional to the level of depression symptoms and a history of psychological disorders, meaning the better the coping religious was, the lower the level of depressive symptoms (Barbato, 2020).

However, this study was not in line with Francis' research in 2019 regarding the relationship between religious coping, depression religiosity and anxiety in medical students. The results showed that there was no significant relationship between religiosity, anxiety and depressive symptoms among the medical student population (Francis et al., 2019).

There are several possible explanations about why the results of the study was different from this study, namely the research population sample taken was heterogeneous, consisting of students from various cultures and religions. Given the pluralistic and multi-religious nature of the study population, the concept and interpretation of religiosity may vary and may adhere to the concept of spirituality rather than formal religion. Although spirituality and religiosity both discuss beliefs, there is a difference between spirituality and religiosity. Spirituality refers to a more personal and individual interpretation of the search for meaning, whereas religiosity is characterized by a dogmatic and institutional interpretation of the sacred. Besides that, Religion is a multi-dimensional construct and

religiosity measured on a scale may not fully reflect the strength and nature of one's involvement in religious activities (Francis et al., 2019).

Based on the results of an interview with one of the respondents, he explained that "Online learning is less effective, not only from teachers who are at school, but also from families who are at home. It could be that ineffectiveness comes from the family. For example, when we are focused, there are distractions, such as being told or whatever. If it's from the online system at school, of course teachers like to give assignments directly without any material and there are still many people who don't do these assignments for several reasons, such as the teacher not giving clear material or the students are in a quota crisis or something like that".

Regarding the solutions that can be used to deal with the online learning system, the respondent said, "There is no solution for an effective online learning system, even though we talk to the BK at school but there is still no solution. Maybe the solution lies in each of us how we react to it, hehe.. because I've also experienced the stress of online learning, do you believe it? I've been 4 months during the second semester of 11th grade, I didn't really do any assignments, I was really dizzy. But when I was in grade 12, I looked for it so that learning wouldn't be stressful or anything like that, then it becomes more effective to study at home so that I take online language courses or be active in writing. Thank God, it turns out that our hobbies during the pandemic are channeled"

Based on the respondent's explanation above, it can be concluded that the stress experienced by respondents is influenced by the teacher as a teacher and the parent factor at home so that it becomes an obstacle for respondents in managing study time and time at home as a child. However, these obstacles can be overcome by themselves how to respond to them or in other words can be overcome if the coping mechanism in them is good.

4. Conclusion

There is a significant relationship between religious coping and academic stress for middle adolescents in Solokanjeruk Village with a negative relationship direction so that the higher the religious coping, the lower the academic stress felt by adolescents and vice versa.

References

- Agustiningih, N. (2019). Gambaran Stres Akademik dan Strategi Koping pada Mahasiswa Keperawatan. *Jurnal Ners Dan Kebidanan*, 6(2), 241–250. <https://doi.org/10.26699/jnk.v6i2.ART.p241>
- Alazzam, M., & Abuhammad, S. (2021). Predictors of Depression and Anxiety Among Senior High School Students During COVID-19 Pandemic : The Context of Home Quarantine and Online Education. *The Journal of School Nursing XX(X)*, 1–8. <https://doi.org/10.1177/1059840520988548>
- Andiarna, F., & Estri Kusumawati. (2020). Effects of Online Learning on Student Academic Stress During the Covid-19 Pandemic. *Jurnal Psikologi*, 16(2), 139–150.
- Ayun, Q. (2017). Keyakinan (Believe) Beragama Sebagai Coping Pada Individu Yang Mengalami Kondisi Stres. *International Conference on Indonesian Islam, Education and Science (ICIIES)*, 522.
- Azmy, A. N., Nurikhsan, A. J., & Yudha, E. S. (2017). *Deskripsi Gejala Stres Akademik Dan Kecenderungan Pilihan Strategi Koping Siswa Berbakat Amy Noerul Azmy 1 , Achmad Juntika Nurikhsan 2 , dan Eka Sakti Yudha 2*. 197–208.
- Barbato, M. (2020). *Positive Religious Coping and Mental Health among Christians and Muslims in Response to the COVID-19 Pandemic*. September. <https://doi.org/10.3390/rel111100498>
- Barseli, M., Ahmad, R., & Ifdil, I. (2018). Hubungan Stres Akademik Siswa Dengan Hasil Belajar.

Jurnal Educatio, 40–47.

- Barseli, M., Ifdil, I., & Nikmarijal, N. (2017). *Konsep Stres Akademik Siswa*. 5(2005), 143–148.
- Dewi, I. P., & Widiyanti, A. T. (2018). *Qur'anic Therapy (Islamic Bibliotherapy) To Improve Religious Coping In Hemodialysis Patient*. 18. <https://doi.org/10.26714/mki.1.3.2018.12-17>
- Francis, B., Gill, J. S., Han, N. Y., Petrus, C. F., Azhar, F. L., Sabki, Z. A., Said, M. A., & Hui, K. O. (2019). Religious Coping, Religiosity, Depression and Anxiety among Medical Students in a Multi-Religious Setting. *Jurnal Internasional Penelitian Lingkungan Dan Kesehatan Masyarakat*, 1–13. <https://doi.org/10.3390/ijerph16020259>
- Gugus Covid-19. (2021). Gugus Covid-19. <https://covid19.go.id/peta-sebaran>
- Halidi, R., & Fikri, L. K. (2020). *Survei: 23 Persen Remaja Alami Stres Karena Belajar Daring*. Suara.Com. <https://www.suara.com/health/2020/10/14/225135/survei-23-persen-remaja-alami-stres-karena-belajar-daring>
- Huda, N. (2016). Kemandirian pada Remaja yang Diasuh Orangtua Tunggal. In *Repository Universitas Medan Area*. <http://repository.uma.ac.id/handle/123456789/1762>
- Kemendikbud. (2020a). *Kebijakan Kemendikbud di Masa Pandemi*. Direktorat Jenderal Guru Dan Tenaga Kependidikan Kementerian Pendidikan Dan Kebudayaan. <http://gtk.kemendikbud.go.id/read-news/index.php>
- Kemendikbud. (2020b). *Tabel 2. Gambaran Umum Keadaan Sma Tiap Provinsi Table 2. Overview Of General Senior Secondary School (GSSS) By Province*. Statistik Pendidikan. <http://statistik.data.kemdikbud.go.id/index.php/page/smk>
- Laili, N. A. (2018). *Hubungan antara Koping Religius dan Kesejahteraan Psikologis pada Remaja Penghafal Alquran*. Universitas Gadjah Mada. http://etd.repository.ugm.ac.id/home/detail_pencarian/167974
- Nasrani, L., & Purnawati, S. (2016). *Stress Level Difference Between Men And Women On Yoga Participants In Denpasar City*.
- Pardamean, E., & Lazuardi, M. J. (2019). Siswa-Siswi Kelas XI Jurusan Ipa The Relationship Between Gender And Psychological Stress Of Science Students Grade XI In Sma X Tangerang Stres adalah kondisi medis psikologis Data dari Riset Kesehatan Dasar stres, dan dari jumlah tersebut yang sampai. *Nursing Current*, 7(1).
- Rahmawati, H. K. (2016). Kegiatan Religiusitas Masyarakat Marginal di Argopuro. *Community Development*, 1(2), 35–52.
- Raiya, H. A., Pargament, K., Mahoney, A., & Stein, C. (2008). A psychological measure of islamic religiousness: Development and evidence for reliability and validity. *International Journal for the Psychology of Religion*, 18(4), 291–315. <https://doi.org/10.1080/10508610802229270>
- Reza, I. F. (2016). *Implementasi Coping Religious dalam Mengatasi Gangguan Fisik-Psikis-Sosial-Spiritual pada Pasien Gagal Ginjal Kronik*. 22(2), 243–280.
- Suleyiman, M., & Zewdu, A. (2018). *Prevalence and associated factors of stress among undergraduate students in Ambo University: Implication for Intervention*. 10(September), 29–39. <https://doi.org/10.5897/IJPC2018.0532>
- Supradewi, R. (2019a). *Koping Religius dan Stres pada Guru Sekolah Islam*. 1(September), 150–165.
- Supradewi, R. (2019b). Stres Mahasiswa Ditinjau Dari Koping Religius. *Psycho Idea*, 2003, 9–22.
- Susanti, Y., Pamela, E. M., & Haryanti, D. (2018). *Gambaran Perkembangan Mental Emosional Pada Remaja Description Of Emotional Mental Development In Adolescent*. 38–44.
- Syarifudin, A. S. (2020). Albitar Septian Syarifudin Universitas Trunojoyo Madura, Jalan Raya Telang, Bangkalan. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 5, 31–34.
- Wijaya, C. (2021). *Covid-19: "Stres, mudah marah, hingga dugaan bunuh diri", persoalan mental murid selama sekolah dari rumah*. BBC News Indonesia. <https://www.bbc.com/indonesia/indonesia-55992502>

- Yuliana. (2020). *Wellness and healthy magazine*. 2(February), 187–192.
- Yunus, N. R., & Rezki, A. (2020). Kebijakan Pemberlakuan Lock Down Sebagai Antisipasi Penyebaran Corona Virus Covid-19. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 7.
- Yusuf, N. M. (2020). *Faktor-Faktor Yang Mempengaruhi Stres Akademik*. 13(02), 4–5.