

THE EFFECT OF PSYCHORELIGIOUS THERAPY TO INCREASE SELF-ESTEEM OF LUPUS SURVIVORS AT KUPU PARAHITA INDONESIA FOUNDATION

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ABSTRACT

Lupus is a disease of thousand faces with various clinical manifestations and can interfere survivor's appearance, activity, and life. It can cause an inability to realize the strengths and positives that survivors have. This study aimed to determine the psychoreligious therapy effect on the self-esteem of lupus survivors at Kupu Parahita Indonesia Foundation. The method used was quasi-experimental without a control group with One-group pretest-posttest design on 16 lupus survivors at Kupu Parahita Indonesia Foundation, selected by simple random sampling according to inclusion and exclusion criteria. Respondents were given psychoreligious therapy videos for a month, every weekend with 4 videos in total. We measured the respondent's self-esteem using the Rosenberg Self-Esteem Scale (RSES) which was translated into Indonesian before and after therapy (Cronbach alpha=0.7, validity=0.422-0.63). The results showed that the mean pre-test score was 27.44, the post-test was 31.94, and the data were normally distributed ($p > 0.05$). The results of the paired T-test showed a significant difference between the pre-test and post-test scores ($p = 0.000$). In conclusion, the administration of psycho religious therapy increases the self-esteem of lupus survivors at Kupu Parahita Indonesia Foundation.

KEYWORDS

Lupus, Psychoreligious therapy, RSES, Self-Esteem, Survivor, Video therapy

INTRODUCTION

Lupus is a non-communicable chronic autoimmune disease for which the cause and cure are still unknown [1,2]. The definition of autoimmune is when the antibody cells cannot recognize their own body's cells and attacking them instead [3]. Autoantibodies can also be interpreted as a condition in which the body's antibody cells cannot distinguish which body cells must be protected and which foreign cells must be destroyed so that they can cause many diseases, one of which is lupus [4,5]. The cause of lupus is still uncertain, but several studies said factors that can cause lupus are genetic or hereditary factors, environmental factors such as consumption of certain drugs, and hormonal factors, especially estrogen [6, 7, 8].

According to data from the Lupus Foundation of America, there are as many as 1.5 million Americans who are diagnosed with lupus, and 90% of them are women of productive age [9]. Systemic studies in the Asia Pacific obtained data of the lupus incident that occurred 0.9-3.1 in every 100,000 population per year [10]. Whereas in Indonesia, there were approximately 8,000 lupus survivors and in 2017 it was stated that around 550 people died from lupus [11,12]. The number of lupus survivors in Malang is also relatively high. The data obtained by Saiful Anwar Hospital shows an increase in the incidence of lupus cases by 14.5% in 2015 [12]. Meanwhile, from the results of the preliminary study, there were 170 people with lupus who were registered with the Kupu Parahita Indonesia Foundation in 2020. Kupu Parahita Indonesia Foundation is a lupus support group in Malang and its surrounding.

Lupus is often known as the thousand faces disease because many of its symptoms resemble other diseases, such as diseases in the lungs, kidneys, hematology, skin, and nerves. This often makes it difficult to diagnose lupus [7]. The clinical manifestations often interfere with the activities and life of

the survivor. Moreover, in young adults, a productive woman generally has a high life expectancy such as being willing to be beautiful, having a job, having a family, doing activities like normal people, being accepted and many others. However, this hope cannot be realized because the clinical manifestations that appear generally cause physical changes in the survivor, such as rashes on the face, moon face, weight gain or loss, light hypersensitivity, fatigue, and high risk in pregnancy [3,13]. The clinical manifestations of lupus can also affect the psychological state of the survivor, such as stress, depression, social isolation, and low self-esteem [14].

Self-esteem is a person's ability to see himself, especially assessing one's own abilities. Self-esteem can also be described as the ability to appreciate and accept what you already have [15,16]. A person's self-esteem can be oriented towards positive or high self-esteem and negative or low self-esteem. High self-esteem is when someone is able to accept and appreciate what they already have. In general, people with high self-esteem will be able to make decisions and adapt easily to new environments, can recognize the positives and abilities they have and have high self-confidence as well. Meanwhile, low self-esteem is a condition when a person cannot find his/her own positive side. Individuals with low self-esteem will tend to say bad things about themselves, feel unable to solve problems or do something right, feel useless, and lack self-confidence [17,18].

Self-esteem that goes in a positive direction has many good effects, but if it goes in a negative direction, it will have a bad impact and must be addressed. In this case, collaboration and providing maximum care must be done. The principle of good care is holistic care to patients, including biological, psychological, social, cultural, and spiritual regardless of one of them [19]. Psychoreligious therapy can be an option with therapy that focuses on a religious approach such as hymns, prayers, mantras, poetry, reading scriptures, listening to lectures, yoga, spiritual guided imagery, and meditating with the aim of gaining peace of mind and a clear mind [20,21]. Psychoreligious therapy not only improves physical health but also improves psychological status and life expectancy [22]. The administration of spiritual video therapy gained positive results in chronic patients [23].

In lupus survivors, low self-esteem can occur and in the preliminary study, there were 17 people with details of 6 people sometimes still feeling that they were useless, 6 people felt ashamed because of the clinical manifestations of lupus, and there were 5 out of 17 people who felt unable to do something as well as people in general. Meanwhile, from the screening data, it was found that some members had low self-esteem levels and mostly moderate levels. Furthermore, we found that none of the members had attended psychoreligious or psychological therapy, and in their daily lives, these 17 people only pray and pray. Until now, the Kupu Parahita Indonesia Foundation still has no special therapy activities related to psychoreligious for its members. One of the efforts to increase self-esteem is by providing psychoreligious therapy, but there is still no specific research that examines the impact of psychoreligiosity on client self-esteem. This research was conducted to prove the influence of psychoreligious therapy on self-esteem in lupus survivors at Kupu Parahita Indonesia Foundation.

MATERIALS AND METHODS

This study was approved by the Ethics Committee of Faculty of Medicine Universitas Brawijaya (Ethical Clearance No.209/EC/KEPK/12/2020) and written informed consent obtained. This study used a quasi-experimental method, using the One-group pretest-posttest design. One-group pretest-posttest itself is a study without a control group that looks at the difference in pre-treatment and post-treatment scores. The population of this study consisted of 170 lupus survivors at the Kupu Parahita Foundation. The sample to be used was calculated using the Lameshow formula (1997) and obtained a sample of 16 people with an estimated proportion of drop out of 0.1. Respondents were selected using the Simple Random Sampling technique that was adjusted to the inclusion and exclusion criteria:

Inclusion criteria:

1. Lupus survivors who are willing to become respondents
2. Has been diagnosed with lupus for more than 6 months
3. Not following any other self-esteem therapy program
4. Able to operate applications that will be used to play videos
5. Has moderate to the low category of self-esteem

Exclusion criteria:

1. Has decreased consciousness so that you can not communicate
2. Has orientation disorder, or is unable to judge and respond to reality
3. Participants who wish to drop out

The research was conducted for 3 months, from December 2020 to February 2021, all procedures were carried out online, which began with an explanation of the research by telephone, and asking for approval to take part in the research. Furthermore, if the respondent is willing to fill out the pre-test Rosenberg Self-Esteem Scale (RSES)[24] questionnaire form that has been made, it means that the respondent is willing to be part of the research and combined into the WhatsApp group to make it easier to provide Youtube video links. Videos are provided in the form of a link with a duration of 28-30 minutes, and consist of 4 different videos given each week for 1 month with the theme Gratitude, Lecture on the theme of Psychological and Social Support for Survivors and Families, 5 finger Hypnosis, and Muscle Relaxation Progressive.

The video of the first week is guidance for survivors to increase their gratitude for the gift of the Almighty, with a universal religious approach. Then in the second week, the respondents were given knowledge on how to generate positive thoughts and self-acceptance with the help of their family and closest people, along with guidance to focus on God and give thanks for what has been given by praying together according to their respective beliefs. In the third week, the respondents were given a video containing guidance on meditating, surrendering, and focusing on self-reflection, remembering the beautiful experiences, and being grateful for what they already have. This video is also accompanied by music for meditation which can help participants relax and focus. This fourth-week video contains a guide to progressive muscle relaxation with the aim of relaxing the body and eliminating negative thoughts accompanied by a deep breath guide. The respondent will also be guided to give thanks for God's gift.

In the 5th week, the researcher provided a Google Form link containing the Rosenberg Self-Esteem Scale (RSES) post-test questionnaire for respondents to fill out. After all the respondents filled out the questionnaire, the researcher closed the event and disbanded the WhatsApp group. The data that has been collected will be tested for normality using the Shapiro Wilk Normality test, the results obtained from pretest ($p = 0.140$) and posttest ($p = 0.532$). Both have $p > 0.05$ so that the data is normally distributed. Furthermore, the data was tested using Paired T-Test with IBM SPSS version 23 for Windows with a confidence interval (CI) was 95% and α was 0.05.

RESULTS AND DISCUSSION

RESULTS

Based on **Table 1**, the age characteristics of most respondents are 18-40 years old, or 93.8%, while 6.3% of the respondents are 40-60 years old. Based on gender, 100% of the respondents are women. The religious characteristics show that 93.8% of respondents or 15 people have Islam, and 6.3% have Christianity. The data also showed that 16 respondents had been diagnosed with lupus > 6 months. The results of the normality test using the Shapiro-Wilk obtained $p = 0.052$ at the pretest and $p = 0.266$ at the post-test. These results form the basis for using the Paired T-test to analyze differences in self-esteem before and after treatment.

According to **Table 2**, it can be seen that the pre-administration value of psychoreligious therapy for lupus survivors at Kupu Parahita Indonesia Foundation is 27.44 with a standard deviation of 2.966. In the data on self-esteem before being treated, it was found that the lowest score was 22 and the highest was 31. The post-test mean value of the self-esteem of lupus survivors at Kupu Parahita Indonesia Foundation is 31.94 with a standard deviation of 3.021. In the data on self-esteem before being given the treatment, the lowest score was 26 and the highest was 36. There was a significant difference between the pre-test and post-test scores with $t = -7.348$ and $p = 0.000$ after the Paired T-test was carried out. This shows that the intervention provided in the form of psychoreligious therapy videos can increase the self-esteem of lupus survivors at the Kupu Parahita Indonesia Foundation.

DISCUSSION

Characteristics of Lupus Survivors at Kupu Parahita Indonesia Foundation

The results showed that 15 respondents were in the young age (18-40 years) and 1 respondent was included in adult (41-60 years). Another study also found that most of the lupus survivors were in the range of young adults age or productive age. During the productive period, the hormones present in the human body are also active. In lupus, estrogen plays a role in making B cells reactive and attacks the body's own cells [25]. Apart from age, data on the characteristics of lupus survivors at the Kupu Parahita Indonesia Foundation also show that there are 16 respondents of the female gender. This is in line with the Lupus Foundation of America that 90% of lupus survivors in America are female. This is thought to be related to the hormone estrogen, which in women is relatively more active and is produced a lot so that the chance for an autoimmune reaction will be higher [9]. The research data also obtained data that as many as 15 people are Islam and 1 of them is Christian. Belief or religion is faith or a role model in human relations with God which aims to gain peace of mind. Peace of mind will affect the mindset and psychological state of a person, including lupus survivors. Indonesia has a variety of beliefs, namely Islam, Buddhism, Catholicism, Christianity, Confucianism, and Hinduism where each religion has its own rituals in communicating with God [26]. For this reason, in this study, universal psychoreligious therapy was provided.

Self-Esteem Before Given Psychoreligious Therapy

From the research, it was found that the pre-test average value was 27.44 with the lowest score of 22 which was in the low category and the highest was 31 which was in the medium category. The categories given are based on the theory of Sztainer (2000), which states that scores <25 are categorized as low, scores 25-34 are categorized as moderate/normal, and for >34 are categorized as high [27]. So that the pre-test data does not find a value that is in the high category. Self-esteem can be influenced by respondent characteristics such as age and gender. From this study, it can be seen that 15 respondents are included in the range of young adults. Young adults are the ages where someone is active, productive, and has high hopes for life. Like having a family and descent, getting the desired job, and many others. However, in lupus survivors, this is often hindered by the number of drugs that must be taken for life, various clinical manifestations of lupus such as hypersensitivity to light, or the risk for pregnancy in autoimmune conditions. This can cause lupus survivors to often fall, feel useless, and be unable to see positive things that they still have. Feelings of a slump and negative thoughts can lead to stress, depression, and low self-esteem [9].

The gender of a person can determine the level of self-esteem, which in this study shows as many as 100% of the respondents are female. Brownmiller states that most women are not satisfied with their appearance and what they already have. A woman would want herself to appear optimally, with an ideal and beautiful body shape [28]. However, clinical manifestations that affect appearances such as rashes on the face and moon face can make lupus survivors feel inferior, useless, and even unable to see their strengths. Apart from age and gender, self-esteem can also be affected by the length of being diagnosed. This study also showed that 100% of the respondents had been diagnosed with lupus for more than 6 months. The grieving process is normal and generally lasts 6-12 months. However, in lupus survivors, there is a relapse phase where clinical manifestations can reappear at a certain time such as fatigue, pain, and joint stiffness which can make lupus survivors unable to do their usual activities and feel useless and have no value in the eyes of others [29].

Self-Esteem After Given Psychoreligious Therapy

In this study, it can be seen that the average self-esteem of lupus survivors at Kupu Parahita Indonesia Foundation is 31.94 with the lowest score being 26 which is in the moderate category and the highest score is 36 which is classified as high. This value can indicate that after psychoreligious therapy, none of the respondents had a low score category. Self-esteem is a person's ability to accept and appreciate what he currently has. Recognition and appreciation from others, one's achievements, and experiences, how to assess something or judge yourself are basic things that can determine a person's level of self-esteem [30].

Until now, lupus has not been cured and has a variety of clinical manifestations, this often causing a poor self-assessment and negative thoughts about themselves. In addition, lupus survivors must consume a lot of medication for their entire life, but apart from pharmacological therapy, psychological and spiritual therapy is also needed, especially to increase self-acceptance and gratitude. Psychoreligious therapy can be an effort to increase self-esteem by increasing gratitude and self-acceptance. Psychological therapy can be done by prayer, worship song, mantras and

sloka, meditation, yoga, muscle relaxation, and spiritual videos [26]. The administration of psychoreligious therapy in this study is in video form. The video given contains lectures, motivation, and guidance for lupus survivors to focus on God and surrender so that lupus survivors get peace of mind and generate positive thoughts.

The Effect of Psychoreligious Therapy on the Self-Esteem of Lupus Survivors

The research shows that the data is normally distributed ($p > 0.05$) with the pre-test significance was 0.052 and the post-test significance was 0.266. Because the data is normally distributed and the number of respondents is 16 people, the Paired T-test was used. From the paired T-test, a standard deviation of 2,966 was obtained at the pretest and 3.021 at the post-test. Then also obtained the value of $p=0.000$ and $t=-7.348$. The p-value is <0.05 so that there is an effect of psychoreligious therapy on the self-esteem of lupus survivors at the Kupu Parahita Indonesia Foundation.

In the pre-test, the average value obtained was 27.4 which is included in the normal category, with several respondents who answered agreeing on the statement that they considered themselves bad and felt like a failure. Whereas in the post-test results or after giving therapy the results were included in the normal category, namely 31.94 with the results of the questionnaire which previously stated that they agreed to the statement that they considered themselves bad and failed, the posttest answered disagree and some answered strongly disagreed with the statement that they are a failure. These results indicate that psychological therapy can help lupus survivors increase their self-acceptance and generate positive thoughts and gratitude.

In providing care, the focus is on holistic care, which pays attention to everything from a biological, cultural, psychological, social, and spiritual perspective. Lupus is a chronic autoimmune disease that has yet to be cured. Not a few people have died from lupus, this often makes lupus survivors feel depressed and no longer have the zeal to live. In addition, lupus survivors also have to face relapses and also have to take a lot of medication for life. When relapses, clinical manifestations will appear such as fatigue, rashes, and many more. These clinical manifestations can interfere with both the appearance, activities, and expectations of the survivor, so that many lupus survivors feel useless, and feel they have nothing to be proud of in themselves. For this reason, the provision of psychoreligious therapy is needed, and one of them is through psychoreligious therapy in the form of videos [23].

Psychoreligious therapy provided in this study has a psychological impact on respondents, especially on self-esteem, this is in accordance with the research of Pribadi and Djamaludin, which states that psychoreligious therapy can affect a person's psychological state for the better. Psychoreligious therapy itself is carried out with the aim of communicating with God and getting peace of mind, this can affect the thinking process and stabilize emotions. So that negative thought, feelings of hopelessness, feeling useless and unable to be as good as other people can turn positive with the help of psychoreligious therapy [26]. The result of this study is also in line with another study from different countries such as a study conducted by Saiful Amri on Thailand and Malay, that obtained a positive result of psychoreligious therapy to the psychologic state of a person, its also increase the confidence and feel of valued by appreciating and knowing the value of their condition in life. Furthermore, Joy Penman also mentioned that spirituality can make a personal change such as attitude, behaviors, and state of mind [31,32].

CONCLUSIONS AND RECOMMENDATIONS

CONCLUSION

1. The self-esteem of lupus survivors at the Kupu Parahita Indonesia Foundation before giving psychoreligious therapy was measured using the RSES questionnaire and obtained an average value of 27.44 with the highest score classified as moderate, namely 31 and the lowest being 22 which was classified as in the low category. The respondent's value is classified as small because no one has a high category value. This can be influenced by several factors which are supported by data related to the characteristics of the respondents.
2. The self-esteem of lupus survivors at the Kupu Parahita Indonesia Foundation after being given psychoreligious therapy obtained an average score of 31.94 with the lowest score being 26 which is included in the medium category and the highest is 36 which is in the high category. The results of the post-test respondents showed an increase after being given psychoreligious therapy.

3. There is an effect of psychoreligious therapy on the respondent's self-esteem as indicated by the calculation of the data using the Paired T-Test method. The obtained p-value of 0.000, $t=-7.348$. So that the p-value <0.05 , which indicates that there is a significant effect of psychoreligious therapy in increasing the self-esteem of lupus survivors at the Kupu Parahita Indonesia Foundation.

RECOMMENDATIONS

Based on the conclusion, here are some suggestions:

1. Academics can develop and apply materials related to the administration of psychoreligious therapy in student learning and practice, especially in nursing.
2. For practitioners, it can identify the psychology of lupus survivors and add psycho-hygiene into one of the therapies for lupus survivors.
3. For further researchers, it is advisable to carry out further research by examining the effect of data on characteristics that are not available in this study, such as employment, duration of lupus diagnosis, and recent education on the self-esteem of lupus survivors.

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Table 1. Characteristic Of Respondents

Characteristic		N	%
Age	18-40 y.o	15	93.8
	40-60 y.o	1	6.3
Gender	Female	16	100
Religion	Islam	15	93.8
	Christian	1	6.3

Table 2. Effect of Psychoreligious Therapy on Lupus Survivor's Self-Esteem at Kupu Parahita Foundation

	N	Mean±SD	t	df	p-Value
Pre test	16	27.44±2.966	-7.348	15	0.000
Post test	16	31.94± 3.021			