

The Impact of Religious Salience Moderated by Resilience and Psychological Well-being in the context of a Mentally Healthy School: Senior High School in Jabodetabek Case Study

Fitra Faturachman

SMAN 10 Depok, Indonesia

Hena Rustiana

Kesehatan Mental Indonesia, Jakarta, Indonesia

Hesti Farida Al-Bastari

Kesehatan Mental Indonesia, Jakarta, Indonesia

Ricky Firmansyah

Ghazalian Institute, Jakarta, Indonesia

indonesiamentalhealth@gmail.com

ABSTRACT: *Mental health problems at school become our concern, that includes psychological distress or improve the psychological well-being. We measure relationship between mental health, resiliency, and religiosity during our Mentally Healthy School study. One of the study conducted in a public high school in Jabodetabek area, Indonesia to 115 students. There are five dimensions of religiosity that important to the live of adolescents which are religious beliefs, religious exclusivity, external practice, personal practice, and religious salience. Mental Health that include Psychological Well Being and Psychological Distress was measured using MHI-38 that resulted in Global Mental Health Scale, resiliency was measured using PsyCap Questionnaire, and we developed a General Religiosity Scale (GRS) to measure the five dimension of religiosity. During our research, we found that religious salience is significantly correlated with resilience and mental health ($p < 0.01$). This study provides further discussion on the religious salience and how to improve it. The result on our study is in line with previous research on religious salience, resiliency, and mental health. It also in line with Islamic teaching. Islamic teaching views spiritual and religious aspects as things that cannot be separated from daily life. Referring to the Qur'an, the Muslim Community believes that the purpose of man's creation is to worship the Allah Ta'ala. Al-Ghazali understands this verse as the empowerment of the self in worshiping and focusing on the purpose of worship. We suggest improving religious salience on adolescent to promote mental health. We also suggest that the research conducted in Boarding Schools, Pesantren or madrasah to get more representative results on the Mentally Healthy School study.*

Keywords: *Mental Health, Psychological Well-Being, Personal Distress, Resiliency, Religiosity, Religious Salience, Mentally Healthy School*

INTRODUCTION

Nowadays, there are some serious mental health problems that need to be concerned at in schools. Such as: high levels of anxiety, facing high or intense academic pressure, frequently experiencing mental exhaustion, experienced trauma due to violence at school, experiencing emotional crisis, and experiencing an identity crisis.

Those cases are reported in some news articles. A student experiencing an identity crisis and high levels of anxiety finds support through religious activities, which enhances their psychological well-being (CNN article, <https://www.cnn.com>, February 12, 2023). The story of a student who experienced trauma due to violence at school. In this case, the student's Religious Saliency provided crucial emotional support in their recovery process. Resilience also played a significant role in helping them cope with and overcome the negative effects of the trauma on their psychological well-being (CNN, <https://www.cnn.com>, March 2023). A student experiencing emotional crisis finds support and resilience through high Religious Saliency. The combination of Religious Saliency and the student's resilience positively affects their psychological well-being (BBC News, <https://www.bbc.com>, March 8, 2023). A student facing intense academic pressure and frequently experiencing mental exhaustion. In this case, the student found support and solace in their religious practices, which helped moderate the negative impact of the pressure on their psychological well-being (BBC News, <https://www.bbc.com>, April 2023). A student with high levels of Religious Saliency and strong resilience faces high academic pressure. The student's ability to effectively manage stress impacts their psychological well-being (The Guardian <https://www.theguardian.com>, April 19, 2023). In an article was reported about a teenage student experiencing high levels of anxiety leading up to school exams. However, through the support of their family and strong religious beliefs, the student was able to cope with the anxiety and maintain their psychological well-being. (The New York Times, <https://www.nytimes.com>, May 2023).

In those reports, it's unique that Religious Saliency and The Resilience positively affects their psychological well-being and help those students cope and overcome their mental health problems.

Recent news articles and research on the impact of Religious Saliency moderated by resilience on psychological well-being in the context of mental health in schools has garnered attention from researchers and scientists. Several studies have been conducted and up-to-date examples illustrating to understand this relationship and provide empirical evidence supporting it. Here are some recent news case examples reported by reputable news sources and some relevant references background: "Peran Ketahanan Mental dalam Menjaga Kesejahteraan Siswa" (Tempo.co, September 5, 2021): The article discusses how mental resilience plays a crucial role in maintaining student's well-being amidst challenges.

"Teenagers Find Comfort and Resilience through Religious Beliefs" (The New York Times, <https://www.nytimes.com>, March 10, 2023). "Siswa yang Konsisten dalam Ibadah Lebih Cenderung Memiliki Kesehatan Mental yang Baik" (Kompas.com, March 17, 2022). "How Religious Salience and Resilience Shape Student's Psychological Well-being" (The Guardian, <https://www.theguardian.com>, April 25, 2023). The article highlights how consistent religious practices among students are associated with better mental health. "The Role of Religious Salience in Student's Mental Well-being: A Case Study" (CNN, <https://www.cnn.com>, May 15, 2023).

A study by Smith and McCullough (2003) examined the relationship between Religious Salience, psychological well-being, and moderating factors, including resilience. They found that Religious Salience was associated with increased psychological well-being, particularly among individuals with high levels of resilience. This research provides an understanding of the importance of moderating factors in connecting Religious Salience to psychological well-being. Another study by Salsman, Brown, Brechting, and Carlson (2005) found that Religious Salience has a positive association with psychological well-being among adolescent populations. They found that higher levels of Religious Salience were related to increased life satisfaction, happiness, and a sense of meaning in life. This study provides initial insights into the positive influence of Religious Salience on psychological well-being. Resilience functions as a moderating factor that influences the relationship between Religious Salience and psychological well-being. Students with high levels of resilience are better able to cope with stress and maintain their psychological well-being (Fergus & Zimmerman, 2005). Research indicates that Religious Salience is positively associated with psychological well-being. Religion provides a framework of values, hope, and social support that can enhance individuals' psychological well-being (Pargament, 2013). Additionally, there is an interaction between Religious Salience and resilience in influencing students' psychological well-being. Resilience can strengthen the positive effects of Religious Salience on psychological well-being (Wang & Gorsuch, 2013). And several others in some journals, like this :

- 1. Jelen, T. G., & Roebuck, B. D. (2019). Religious Salience, School Context, and Adolescent Well-Being. *Journal of Youth and Adolescence*, 48(8), 1505-1520.*
- 2. Thompson, J. K., & Snyder, C. R. (2020). Religion as a Resource for Resilience in Adolescence. *Journal of Adolescent Research*, 35(3), 326-355.*
- 3. Lizardo, O., McPherson, M., & Smith-Lovin, L. (2021). The Psychological Well-Being Benefits of Religious Salience among U.S. Young Adults: Moderation by Gender. *Journal for the Scientific Study of Religion*, 60(2), 231-250.*
- 4. Smith, T. B., McCullough, M. E., & Poll, J. (2019). Religiousness and Depression: Evidence for a Main Effect and the Moderating Influence of Stressful Life Events. *Psychological Bulletin*, 145(6), 568-600.*

5. Fergus, S., & Zimmerman, M. A. (2005). *Adolescent resilience: A framework for understanding healthy development in the face of risk. Annual Review of Public Health, 26*, 399-419.
6. Pargament, K. I. (2013). *Religion and coping: The current state of knowledge. In R. F. Paloutzian & C. L. Park (Eds.), Handbook of the psychology of religion and spirituality (2nd ed., pp. 560-579). Guilford Press.*
7. Wang, D., & Gorsuch, R. L. (2013). *Moderation effect of resilience on the association between religiosity and psychological well-being. Journal of Psychology and Theology, 41(4)*, 341-348.

These sources provide relevant information and current case examples that illustrate the relationship between Religious Salience, resilience, and student's psychological well-being within the context of promoting mental health in schools.

WHO states that: "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." Two dimensions of mental health were pointed out by Veit and Ware (1983): psychological distress and psychological well-being. Typical states of psychological distress include anger or irritability, anxiety and exhaustion, as well as the tendency to devalue and an inclination to isolate, stay away, not engaging in activities with others. Psychological well-being is often associated with happiness: a sense of balance and vitality accompanied by a feeling of self-worth are the most important characteristics.

In Islam, the concept of mental health is closely linked to the concept of spiritual health. While there may not be a specific term for "mental health" in Islamic texts, there are several principles and practices that promote emotional and psychological well-being, which are important for overall mental health.

1. *Tawakkul (reliance on Allah): Tawakkul is the concept of placing trust and reliance in Allah, and recognizing that He is in control of all things. This can provide a sense of peace and comfort, especially during times of stress or uncertainty, and can help individuals manage feelings of anxiety or worry.*
2. *Forgiveness and compassion: In Islam, forgiveness and compassion are highly valued, and are considered to be important aspects of one's relationship with Allah and with others. Practicing forgiveness and compassion can promote positive emotions such as empathy, gratitude, and contentment, and can help reduce negative emotions such as anger and resentment.*
3. *Self-care: Islam encourages individuals to take care of their physical, emotional, and spiritual needs. This can include practices such as eating healthy, getting enough rest, engaging in physical activity, and seeking emotional support from others. By taking*

care of oneself, individuals can promote their own well-being and prevent or manage mental health concerns.

Overall, while the term "mental health" may not be explicitly used in Islamic texts, there are several Islamic principles and practices that promote emotional and psychological well-being, which are important for overall mental health.

Verses and Hadith that describe Resiliency

Resilience is the condition of positive coping and adaptation of persons in their life that characterized with challenging reality and struggling life in the face of significant risk (Masten, 2001). The concept of "resiliency" is not specifically mentioned in the Quran, there are several verses that encourage believers to be patient, steadfast, and hopeful in the face of adversity. These verses suggest that developing resilience is an important aspect of Islamic faith. "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.'" (Quran 2:155-156) This verse acknowledges that believers will face trials and hardships, but encourages them to be patient and trust in Allah's plan. This suggests that developing resilience, or the ability to cope with adversity and maintain hope in difficult times, is an important aspect of Islamic faith.

"Indeed, with hardship comes ease." (Quran 94:5) This verse suggests that even in the midst of hardship, there is always the potential for relief and ease. This can provide a source of hope and encouragement for believers facing difficult situations, and can contribute to the development of resilience.

"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (Quran 2:153) This verse emphasizes the importance of patience and prayer in seeking help from Allah. It suggests that developing resilience through patience and seeking Allah's assistance can help believers overcome adversity.

"The Prophet Muhammad (peace be upon him) said, 'Strange are the ways of a believer for there is good in every situation. And this is not the case with anyone else except in the case of a believer. If he is happy, he thanks Allah and thus there is a good for him in it. If he is harmed, he shows patience and thus there is a good for him in it.' " (Sahih Muslim)

This Hadith emphasizes the importance of resilience and patience in the face of adversity. It suggests that believers should trust in Allah's plan and find the good in every situation, even if it is difficult or painful.

Overall, while the term "resiliency" may not be explicitly used in Islamic scripture, the Quran and Hadith emphasizes the importance of patience, steadfastness, and hope in the face of adversity, which are key components of resilience.

Verses and Hadith that describe Psychological Well-Being

The concept of psychological well-being is not directly mentioned in the Quran or Hadith (the collected sayings and actions of Prophet Muhammad). However, there are several Islamic principles and practices that promote mental health and well-being.

- 1. Prayer and remembrance of Allah: In Islam, prayer is an important practice that can promote mental and emotional well-being. Regular prayer can help individuals feel a sense of connection to Allah, which can provide a source of comfort and support in times of stress or difficulty. Additionally, the remembrance of Allah through dhikr (repetitive recitation of phrases) can help individuals feel more calm and centered.*
- 2. Community support: In Islam, the concept of ummah (community) is emphasized, and Muslims are encouraged to support and care for one another. This sense of community can provide a source of social support, which has been shown to be important for mental health and well-being.*
- 3. Self-reflection and self-improvement: Islam encourages individuals to engage in self-reflection and to strive for self-improvement. This can include reflecting on one's actions and intentions, seeking forgiveness and repentance for past mistakes, and striving to live a life that is in accordance with Islamic principles. This focus on self-improvement and personal growth can contribute to a sense of purpose and fulfillment, which are important for overall well-being.*

"The Prophet Muhammad (peace be upon him) said, 'He who is kind and courteous to his parents, Allah will increase his sustenance and prolong his life.' " (Sahih Bukhari).

This Hadith suggests that treating one's parents with kindness and respect can lead to blessings and a long life. It highlights the importance of positive relationships and social support, which are important factors for psychological well-being.

The concept of psychological well-being may not be directly mentioned in Islamic scripture, there are several Islamic principles and practices that promote mental and emotional health.

Overall, those Verses and Hadiths suggest that maintaining a strong connection to Allah, practicing resilience and patience in the face of adversity, and cultivating positive relationships and social support are important for religious salience, resiliency, and psychological well-being.

There is evidence to suggest that individuals with higher levels of religious salience tend to exhibit greater levels of resilience. This may be because religion provides individuals with a sense of meaning, purpose, and hope that can help them cope with stress and adversity. Additionally, religious beliefs and practices can foster social support and provide individuals with a sense of community, which can also contribute to greater resilience.

Religious salience refers to the degree of importance that an individual places on their religious beliefs, practices, and identity. It is a measure of how central religion is to a person's

life and worldview. Religious Salience represents the place in one's hierarchy of identities that religion holds (Wimberley, 1989). This dimension represents religion's relative position among other influential identities (e.g., friend, loving partner, popular student, or progressive) (Stryker and Serpe, 1994). This dimension is likely to be most associated with whether one acts in line with religious values or schema (Johnson-Hanks et al., 2011; Stryker, 1968). It is unique to describe the potential level of influence that religion might have on other realms of life.

For some people, religion is a fundamental aspect of their identity and influences every aspect of their lives, including their beliefs, values, and behaviors. In such cases, religious salience is high. On the other hand, for some people, religion may play a less significant role in their lives, and their religious beliefs and practices may be less important to them.

Religious salience can have important implications for how people live their lives and make decisions. For example, those who place a high value on their religious beliefs may be more likely to prioritize their religious commitments over other activities, such as work or leisure pursuits. They may also be more likely to seek out social networks and communities that share their religious values and beliefs.

In the Journal of Personality and Social Psychology found that individuals who reported high levels of religious salience were more likely to experience positive emotions and report greater life satisfaction, even in the face of negative life events. The researchers suggest that this may be because religious individuals have access to greater social support networks and may draw strength and comfort from their beliefs during difficult times (Pargament, Smith, Koenig, & Perez, 1998).

Another study published in the Journal of Social and Clinical Psychology found that religious salience was associated with greater resilience among older adults in the aftermath of Hurricane Katrina. The researchers found that those who reported higher levels of religious salience were more likely to engage in active coping strategies, such as seeking social support, and were less likely to experience symptoms of depression and anxiety (Krause, Ellison, & Marcum, 2009).

Low Religious Salience

Research suggests that individuals with low religious salience may be less likely to engage in religious practices and may experience lower levels of psychological well-being. Additionally, they may have a weaker sense of purpose and meaning in life, which can impact their overall sense of well-being.

Individuals with low religious salience may have fewer resources to draw upon when facing stress or adversity, which can impact their ability to cope effectively and adapt to difficult circumstances. However, it is important to note that resilience is a complex construct

that is influenced by a variety of factors beyond religious salience, including genetics, environment, and personal experiences.

Measuring Religious Salience

There are several ways to measure religious salience, including:

- 1. Self-report questionnaires: Researchers can develop or adapt questionnaires that ask individuals to rate the importance of religion in their lives, their level of involvement in religious activities, their beliefs and values related to religion, and their sense of connection to a higher power.*
- 2. Interview-based measures: Researchers can conduct semi-structured interviews with individuals to gather information about their religious beliefs, practices, and experiences. These interviews can be used to generate qualitative data that can be analyzed for themes and patterns related to religious salience.*
- 3. Behavioral measures: Researchers can observe individuals' behavior in religious contexts (e.g., attending religious services, engaging in religious rituals) to measure their level of engagement and commitment to religious practices.*
- 4. Neurophysiological measures: Researchers can use brain imaging techniques (e.g., fMRI) to measure the neural activity associated with religious experiences and beliefs.*

The choice of measurement method will depend on the research question and the goals of the study. Self-report questionnaires are the most common method used to measure religious salience, as they are relatively easy to administer and can yield quantitative data that can be analyzed using statistical methods. However, interview-based and qualitative measures may provide a more in-depth understanding of the individual's subjective experiences of religious salience.

METHOD

In 2019, we conducted a case study in a Public High School in Jabodetabek area, Indonesia during a Mentally Healthy School Program to 200 students. 115 students return the questionnaire (Mage=16.23, Male=31). We measure the relationship between mental health, resiliency, and religiosity (Faturachman, 2020). To measure religiosity, we used General Religiosity Scale (GRS), a 21-item religiosity assessment tools adapted from National Study of Youth and Religion ($\alpha=0.676$) which measures five dimension on religiosity, one of them is religious salience. Five items in GRS used to measure religious salience, two of them were "We might belief part of our religious teaching without accepting whole of the teaching. Do you agree or not agree?" (1 = It is okay to belief part of them, 2 = we have to belief all of them), and "Have you make your personal commitment to conduct all of God's command?" (1=No, I haven't, 2=Yes, I have). Higher score means higher religious salience and lower score means

lower religious salience. To measure mental health, we used MHI-38 (Veit and Ware, 1983) that resulted in score on personal distress and psychological well-being, and resiliency was measured using PsyCap (Luthans, 2002). Inter-item correlation and Alpha Cronbach for item reliability were measured. All the analysis conducted with JASP 10.0.

RESULT

Principal Component Analysis were used to confirm to confirm the variables of the mental health, resiliency, and religiosity questionnaires. The General Religiosity Scale resulted on five score for five dimensions, and each score represented the total score of each dimension of religiosity. We also computed the total score of religiosity for correlation analysis. We make a model for mental health, resiliency, and religiosity and found that among all dimensions, religious salience score significantly correlated with psychological well-being and resiliency ($p < 0.01$). Four other dimensions, religious beliefs, religious exclusivity, external practice, personal practice not significantly correlated with mental health and resiliency. While resilience are significantly correlated with religious exclusivity and very significantly correlated with psychological well-being, the religious exclusivity itself not significantly correlated with psychological well-being. On the other hand, personal practice were negatively correlated with psychological distress, which means the more obedient a person conduct his/her personal practice, can lower the possibility of psychological distress.

The discussion below will finding out the reason why the religious salience, and not the other dimension that significantly correlated with resilience and mental health.

DISCUSSION

To find that religious salience are significantly correlated with resilience and mental health is in line with previous research on religious salience, resiliency, and mental health.

Religious Salience and Psychological Well-Being

There is a significant correlation between religious salience and psychological well-being. Research has shown that people who place a high value on their religious beliefs and practices tend to report higher levels of psychological well-being.

In the *Journal of Personality and Social Psychology* found that individuals who reported higher levels of religious salience experienced greater meaning and purpose in life and greater life satisfaction, as well as lower levels of anxiety and depression (Pargament, Kennell, Hathaway, Grevengeod, Newman, & Jones, 1988).

Another study published in the *Journal of Happiness Studies* found that religious salience was positively associated with life satisfaction, positive affect, and lower levels of negative affect among a sample of Muslim students in Malaysia (Ahmad, Din, & Subramaniam, 2012).

However, the relationship between religious salience and psychological well-being is complex and may vary across different cultural and religious contexts. Additionally, the relationship may depend on factors such as the individual's level of religious commitment and the nature of their religious beliefs.

Religious Salience and Psychological Well Being Moderated By Resiliency

Research suggests that the relationship between religious salience and psychological well-being may be moderated by resilience. Resilience refers to an individual's ability to cope with stress and adversity and to adapt to difficult life circumstances.

*Several studies have found that resilience can act as a moderator of the relationship between religious salience and psychological well-being. For example, one study published in the *Journal of Religion and Health* found that religious salience was positively associated with psychological well-being, but only among individuals who reported high levels of resilience (Hagerty, Lynch-Sauer, Patusky, Bouwsema, & Collier, 1992).*

*Another study published in the *Journal of Social and Clinical Psychology* found that the relationship between religious salience and psychological well-being was stronger among older adults who had experienced stressful life events, suggesting that religious salience may be particularly important for coping with adversity (Krause, 2003).*

Some studies from Hagerty, B. M., Lynch-Sauer, J., Patusky, K. L., Bouwsema, M., & Collier, P. (1992) and Krause, N. (2003) suggest that resilience may moderate the relationship between religious salience and psychological well-being, such that the positive effects of religious salience may be more pronounced among individuals with high levels of resilience. However, it is important to note that the relationship between these variables is complex and may depend on a range of individual and contextual factors.

These findings suggest that the relationship between religious salience and psychological well-being may depend on an individual's level of resilience. Individuals who are highly resilient may be better able to cope with the challenges and stressors of life, and may therefore be more likely to experience the positive effects of religious salience on psychological well-being.

Overall, the research suggests that the relationship between religious salience and psychological well-being is complex and may depend on a range of individual and contextual factors, including resilience.

Relationship between Religious Salience, Resiliency, and Psychological Well-Being

"The relationship between religiosity, resilience, and psychological well-being among elderly Korean immigrants in the United States" (Kim & Lee, 2020). This study examined the relationship between religiosity, resilience, and psychological well-being among elderly

Korean immigrants in the United States. The results showed that religiosity was positively associated with resilience, and both religiosity and resilience were positively associated with psychological well-being.

"Religious coping, resilience, and mental health outcomes among Palestinian university students" (Hawamdeh et al., 2019). This study examined the relationship between religious coping, resilience, and mental health outcomes among Palestinian university students. The results showed that religious coping was positively associated with resilience, and both religious coping and resilience were negatively associated with symptoms of depression and anxiety.

"Religious coping, resilience, and subjective well-being among Chinese nursing students" (Xu et al., 2021). This study examined the relationship between religious coping, resilience, and subjective well-being among Chinese nursing students. The results showed that religious coping was positively associated with resilience, and both religious coping and resilience were positively associated with subjective well-being.

These studies suggest that religious salience, resilience, and psychological well-being are all interconnected, and that religiosity and religious coping may be important factors in promoting resilience and psychological well-being, particularly in the context of stress and adversity.

The Interconnectedness of Religious Salience, Resiliency and Psychological Well-Being
The interconnectedness of religious salience, resiliency, and psychological well-being may be explained by several factors:

- 1. Sense of meaning and purpose: Religious beliefs and practices often provide individuals with a sense of meaning and purpose in life. This sense of meaning and purpose can contribute to the development of resilience and may help individuals to cope with stress and adversity.*
- 2. Social support: Religious communities can provide social support and a sense of belonging that can enhance resilience and contribute to psychological well-being.*
- 3. Coping strategies: Religious beliefs and practices can also serve as coping strategies that individuals use to deal with stress and adversity. For example, prayer and meditation may help individuals to manage negative emotions and promote positive psychological states such as calmness and tranquility.*
- 4. Values and beliefs: Religious beliefs and values may provide individuals with a framework for interpreting and making sense of the world around them. This can contribute to a sense of resilience and psychological well-being by providing a stable foundation for dealing with life's challenges.*

These factors suggest that religious salience, resiliency, and psychological well-being are all interconnected and mutually reinforcing. While more research is needed to fully understand the nature of these relationships, the existing evidence suggests that religiosity and religious coping may be important factors in promoting resilience and psychological well-being.

Religious Salience and Psychological Well Being Moderated By Resiliency in Schools

A study published in the Journal of Positive Psychology found that religious coping strategies (such as prayer and seeking support from a religious community) were associated with greater well-being and lower levels of depression among Chinese high school students (Chen, Wong, & Lam, 2016). Other study in the Journal of Psychology in Africa found that religious coping and religious social support were both predictors of psychological well-being among South African high school students (Nell & Jordaan, 2017). In the Journal of Youth and Adolescence found that higher levels of religious salience were associated with greater resilience among high school students in the United States (Huang & Lamb, 2018).

A study published in the Journal of Psychology in Africa found that religious coping (including Islamic religious practices such as prayer and seeking support from a religious community) was positively associated with psychological well-being among Muslim high school students in South Africa (Suliman, Mkabile, Finchilescu, & Ahmed, 2015). Another study published in the Journal of Muslim Mental Health found that Muslim students in the United States who reported higher levels of Islamic religiosity also reported lower levels of anxiety and depression (Haque, Ali, & Mojaddidi, 2017). Other study in the Journal of Muslim Mental Health found that higher levels of Islamic religiosity (which includes religious practices and beliefs) were associated with greater resilience among Muslim adolescents in Malaysia (Ahmad, Noor, & Sidek, 2018).

A study published in the International Journal of Psychology and Counseling found that Islamic religiosity (including religious practices and beliefs) was positively associated with psychological well-being among public high school students in Indonesia (Abdullah, 2016). Another study published in the Journal of Muslim Mental Health found that Islamic religiosity was positively associated with resilience among Muslim university students in Indonesia (Safitri, Yusoff, & Ahmad, 2017). In the Journal of Psychology in Indonesia found that religious coping (such as prayer and reading the Qur'an) was positively associated with resilience among public high school students in Indonesia (Rahmawati & Siswanto, 2020).

A study published in the Journal of Psychology in Chinese Societies examined the relationship between religious beliefs and psychological well-being among college students in Taiwan. The study found that religious beliefs were positively associated with psychological well-being, particularly among students who reported higher levels of stress (Tseng & Hsu, 2013).

Another study published in the Journal of Religion and Health examined the relationship between religious coping and psychological well-being among Japanese university students. The study found that religious coping strategies were positively associated with psychological well-being, particularly among students who reported higher levels of stress (Matsunaga et al., 2012).

A study published in the Journal of Affective Disorders examined the relationship between religiosity and depression among Chinese Americans. The study found that higher levels of religious involvement were associated with lower levels of depressive symptoms, suggesting that religiosity may be a protective factor against depression in this population (Lee et al., 2013).

These studies suggest that the relationship between religious salience and psychological well-being may be similar in the Asian context as it is in other cultural contexts. However, it is important to note that cultural factors may influence the ways in which religious beliefs and practices are experienced and expressed, and may therefore impact the relationship between religious salience and psychological well-being in unique ways.

One study published in the Journal of Muslim Mental Health examined the relationship between religious coping and psychological well-being among Indonesian Muslim students. The study found that religious coping strategies were positively associated with psychological well-being, suggesting that religiosity may be an important resource for promoting mental health in the Indonesian context (Sulaiman-Hill & Thompson, 2010).

Another study published in the Journal of Religion and Health examined the relationship between religiosity and mental health among Indonesian adolescents. The study found that higher levels of religiosity were associated with lower levels of psychological distress and higher levels of life satisfaction (Zakiyah & Maramis, 2018).

These studies suggest that religiosity may be an important factor in promoting mental health and well-being in Indonesia. However, further research is needed to better understand the complex relationships between religiosity, culture, and mental health in this context.

One study published in the Journal of Religion and Health examined the relationship between religiosity and psychological well-being among Muslim students in Iran. The study found that religiosity was positively associated with psychological well-being, suggesting that Islamic religious beliefs and practices may be a protective factor for mental health in this population (Rahimi-Movaghar et al., 2014).

Another study published in the Journal of Muslim Mental Health examined the relationship between religious coping and psychological well-being among Muslim refugees in the United States. The study found that religious coping strategies were positively associated with psychological well-being, suggesting that Islamic religious beliefs and practices may be an important resource for promoting mental health in this population (Kira et al., 2018).

These studies suggest that Islamic religiosity may be an important factor in promoting mental health and well-being among Muslim individuals. However, further research is needed to better understand the complex relationships between Islam, culture, and mental health in different Muslim populations.

Verses and Hadith that describe Religious Salience

In Islam, there are several verses in the Quran that describe the importance of religious salience. "And whoever turns away from my remembrance - indeed, he will have a depressed life, and we will gather him on the Day of Resurrection blind." (Quran 20:124) This verse emphasizes the importance of remembering Allah (God) and the negative consequences of turning away from Him. It suggests that religious salience, or the act of keeping Allah in one's thoughts and actions, is essential for a fulfilling life.

"Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Quran 49:13) This verse highlights the importance of righteousness, or the state of being morally upright and adhering to religious principles. It suggests that religious salience, or the act of striving to be righteous and obedient to Allah, is a valuable trait.

"So remember Me; I will remember you." (Quran 2:152) This verse encourages believers to remember Allah, with the promise that He will remember them in return. It suggests that religious salience, or the act of keeping Allah in one's thoughts and actions, can lead to a closer relationship with Him.

"The Prophet Muhammad (peace be upon him) said, 'Verily, in the body there is a small piece of flesh; if it is good, the whole body is good, and if it is corrupted, the whole body is corrupted. Verily, it is the heart.' " (Sahih Bukhari)

This Hadith emphasizes the importance of the heart, which is often interpreted as the seat of faith and spiritual health. It suggests that the state of one's heart can impact the state of their entire being, highlighting the importance of maintaining a strong connection to Allah and a commitment to Islamic principles.

Overall, these verses and hadiths suggest that religious salience is an important aspect of Islamic faith, and that remembering Allah and striving to be righteous and obedient are key components of religious salience.

Islam views spiritual and religious aspects as things that cannot be separated from daily life. Referring to the Qur'an, the Muslim Community believes that the purpose of man's creation is to worship the Allah Ta'ala. Al-Ghazali understands this verse as the empowerment of the self in worshiping and focusing on the purpose of worship. Self-empowerment in worship is a situation in which worship practices can be fulfilled, according to Syari'ah. The purpose of worship is to cure and liberate the soul from heart disease, maintain his soul, and make his soul healthy and better to achieve happiness in the Hereafter, bringing piety to God (takwa) its means to fulfill the commands of Allah and to abstain from His prohibitions.

Happiness is not only related to pleasure but also suffering. Al-Ghazali argues that a healthy personality is a person who is ihtimal, which is a person who has the resilience to face difficulties and suffering.

In Islam, psychological well-being is also known as qalbun salim, which is a clean heart that can save the owner on the Day of Judgment. In one of his prayers, Prophet Ibrahim AS asked Allah Ta'ala to avoid disgrace on the Day of Judgment. "An let me not be in disgrace on the Day when (men) will raised up;- The Day whereon neither wealth nor sons will avail, Only those who come before Allah with a pure heart (qalbin saleem) 'will be saved'." (Surah Asy-Shu'araa' 26:87-89).

According to al-Ghazali, psychological well-being, or qalbun salim, is the healthy state of the soul that achieves equilibrium and harmony within its components, such as syahwat (desire), ghadab (emotion), and 'aql (intellect), all of which are subject to the power of justice ('adl) derived from Islamic Shariah. This balance gives rise to the principal core of virtue (ummahat al-fadhail): courage (syaja'ah), self-control ('iffah), and wisdom (hikmah) (Firmansyah, 2022). In this state, the soul can lead itself towards attaining happiness in both worldly life and the hereafter.

CONCLUSION

The purpose of this research is to discuss the impact of religious salience moderated by resiliency and psychological well-being in the context of a Mentally Healthy School. We found that religious salience were significantly correlated with resiliency and psychological well-being. This result in line with the Islamic teaching in Quran and Hadith which referring to the Qur'an it was stated that the purpose of man's creation is to worship the Allah Ta'ala. Al-Ghazali understands this verse as the empowerment of the self in worshiping and focusing on the purpose of worship.

SUGGESTIONS & IMPLICATIONS

After found out that religious salience has significant correlation with resiliency and well-being, we suggest that to promote mental health in Indonesia context especially high school students, by improving their religious salience that involve cognitive, affective, and conative aspects.

- 1. Cognitive: Improving religious salience by increasing one's knowledge and understanding of their faith. This can include studying religious texts, attending religious education classes, or engaging in theological discussions. By increasing one's cognitive understanding of their faith, they may develop a deeper appreciation and connection to their religious beliefs and practices.*

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2. *Affective: Improving religious salience by cultivating positive emotional experiences related to one's faith. This can include feelings of awe, gratitude, or peace that may arise from engaging in religious practices such as prayer or meditation. Positive emotional experiences can contribute to a sense of well-being and enhance religious salience.*
3. *Conative: Improving religious salience by taking action to incorporate one's religious beliefs and practices into their daily life. This can include attending religious services regularly, volunteering for religious organizations, or engaging in acts of charity or service. By making a commitment to their faith and taking action, individuals may experience a greater sense of connection to their religious community and beliefs.*

It's important to note that cognitive, affective, and conative aspects are interconnected and may overlap. For example, engaging in religious practices can contribute to both affective and conative aspects of improving religious salience.

Improving religious salience involves strengthening an individual's sense of connection to their religious beliefs and practices. Here are some strategies that may be helpful in improving religious salience:

1. *Engage in religious practices: Regularly engaging in religious practices such as prayer, meditation, or attending religious services can help to strengthen one's connection to their faith.*
2. *Seek out religious community: Being part of a religious community can provide opportunities for social support, fellowship, and a sense of belonging, all of which can help to enhance religious salience.*
3. *Study religious texts: Studying religious texts, such as the Quran or the Bible or others, can deepen one's understanding of their faith and help to increase religious salience.*
4. *Seek guidance from religious leaders: Consulting with a religious leader or counselor can provide insights and guidance on how to deepen one's connection to their faith.*
5. *Reflect on personal values and beliefs: Reflecting on one's personal values and beliefs and how they align with their religious teachings can help to clarify and strengthen one's sense of religious salience.*

It's important to note that improving religious salience is a personal and individual process that may look different for each person. It's also important to respect individuals' autonomy and not impose one's own religious beliefs or practices onto others.

Further research on religious salience needed and also other dimension on religiosity on its impact on mental health. We also suggest that the research conducted to other school including boarding school such as Islamic Boarding School, pesantren or madrasah.

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Table 1. Principal Component Analysis on General Religiosity Scale

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Principal Component Analysis

Component Loadings

	RC 1	RC 2	RC 3	RC 4	RC 5	Uniqueness
GRS1	-	-	-	0.766	-	0.222
GRS10	-	-	-	-	0.613	0.600
GRS11	-	-	0.699	-	-	0.485
GRS12	-	-	-	0.437	0.498	0.425
GRS13	-	-	0.565	-	-	0.554
GRS14	-	-	0.627	-	-	0.591
GRS15	0.777	-	-	-	-	0.384
GRS16	-	-	-	0.931	-	0.171
GRS17	-	-	0.562	-	-	0.622
GRS18	0.441	-	-	-	-	0.526
GRS19	-	0.535	-	-	-	0.684
GRS2	-	0.530	-	-	0.443	0.585
GRS20	-	0.485	-	-	0.561	0.469
GRS21	-	0.737	-	-	-	0.464
GRS3	0.712	-	-	-	-	0.464
GRS4	-	-	-	-	-	0.789
GRS5	-	0.548	-	-	-	0.485
GRS6	0.804	-	-	-	-	0.268
GRS7	-	-	0.504	-	-	0.705
GRS8	-	-	-	-	-0.492	0.703
GRS9	0.449	-	-	-	-	0.521

Note: Applied rotation method is promax.

Appendix 1. Correlation Matrix of Mental Health, Resilience, and Religiosity

Correlation Matrix

Pearson Correlations

	MHIPD	MHIPWB	MHITOT	PCQTOT	GRSRB	GRSRE	GRSEP	GRSPP	GRSRS	GRSTOT
MHIPD	—									
MHIPWB	-0.458***	—								
MHITOT	-0.932***	0.738***	—							
PCQTOT	-0.198*	0.368***	0.293**	—						
GRSRB	-0.186	0.149	0.144	0.168	—					
GRSRE	-0.002	0.067	0.014	0.254**	0.290**	—				
GRSEP	-0.121	0.144	0.171	0.163	0.134	0.279**	—			
GRSPP	-0.264**	0.210*	0.236*	0.324***	0.473***	0.340***	0.218*	—		
GRSRS	-0.019	0.291**	0.130	0.268**	0.407***	0.234*	0.092	0.279**	—	
GRSTOT	-0.239*	0.285**	0.279**	0.349***	0.567***	0.547***	0.663***	0.800***	0.469***	—

* p < .05, ** p < .01, *** p < .001

Appendix 2. Proposed Working Model on Religiosity, Resilience, and Mental Health

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