

The influence of positive religious coping on academic burnout among islamic education students of private university in Yogyakarta

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Abstract

Positive religious coping is a method used by a person in managing life problems by using positive thinking and religious belief in God. This is one of the most effective forms of coping in overcoming various problems. Besides people in general, this method is also applied by university students as they usually deal with problems and obstacles in academic matters. This study aims to analyze the effect of positive religious coping on academic burnout experienced by islamic education students of a private university in Yogyakarta. The study was a survey research based on a quantitative approach. The sample in this study were 114 islamic education students at a private university in Yogyakarta. The data collection techniques were interviews, questionnaires, and documentation. Furthermore, the collected data were analyzed using descriptive analysis and simple linear regression test with the adaptation of IRCOPE (Iranian Religious Coping Scale) to analyze positive religious coping variables and MBI-SS (Maslach Burnout Inventory - Student Survey) to analyze academic fatigue variables. The results of the analysis showed that: (1) islamic education students of private university in Yogyakarta had a very high level of positive religious coping (2) islamic education students at private university in Yogyakarta had low levels of academic burnout (3) there was a significant influence of positive religious coping on students' academic burnout. Positive religious coping can be used to reduce academic burnout experienced by students. Therefore, positive religious coping can be continuously improved.

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INTRODUCTION

Human beings are created to worship God, as stated in Q.S. Adz-Dzariyat verse 56 which means: "I have only created Jinns and men, that they may serve Me.". If humans have understood the meaning of the purpose of their creation, then humans as movement creatures can instill this purpose in every step of their lives to reach Allah's blessings. We can serve Allah in various ways, one of which is by fulfilling our obligation to learn and acquire knowledge.

Knowledge can be obtained through both formal and non-formal education. In Indonesia the paradigm of education transforms and continues to be developed in order to create a comprehensive national education goal. Therefore, students perceive several impacts. Papalia et al. (2009) and Syifa et al. (2018) state that the higher the standard, the higher demand of academic matters, self-

management strategy, and various learning tasks must be fulfilled by students. Those demanding requirements have also been encountering challenges for the university students.

The primary role of university students is to engage with sciences and to transform sciences into impacts (Papilaya & Huliselan, 2016). As part of the society and intellectual community itself, university students should be able to portray themselves proportionally and professionally in society and in education. However, in spite of their roles in the society, students have responsibilities to fulfill their main role as learners. According to the regulation of Indonesian Ministry of Education and Culture in Permendikbud 49/2014 concerning National Higher Education Standards, it is stated that the minimum learning load for undergraduate or Diploma-4 students is 144 credits that should be accomplished in 4-5 years (Syifa et al., 2018). Hence students get a lot of pressure from society, family, and the environment as humans have a basic need to develop their potential in order to continuously grow and adapt to society (Valendri, 2017). These demands are currently increasing along with the new academic obstacles due to the covid-19 pandemic policy in the education field.

At the end of 2019 there was an outbreak of the covid-19 disease that attacked the city of Wuhan, Hubei province, China. The spread of the virus spread rapidly until March 11, 2020 (Kusnayat et al., 2020), the World Health Organization (WHO) declared COVID-19 outbreak as a pandemic. This pandemic was not only a regional pandemic, but had also reached a global pandemic. One of the reasons is that China, as the place where the outbreak started, is one of the central countries in various sectors of life, thus making the virus spread more quickly to various regions of the world, including Indonesia.

The spread of COVID-19 in Indonesia was not much different from that in Wuhan. By the time this article was written, Indonesia was even ranked in the 3rd position of countries with the highest number of covid-19 infected rates in Asia as quoted in Detik.com on September 25, 2020. The Covid-19 pandemic had a major impact on various sectors of the country's life, including the economy, politics, health, and also education. In order to maintain and prevent the spread of the virus, in early March 2020, Indonesia set a policy to temporarily suspend all face-to-face learning activities in educational institutions. Furthermore, the government implemented an online learning process. In the universities the online lecture system certainly had impacts on students. Learning became less effective. In addition, students experienced many obstacles during online learning such as the lack of learning facilities, internet problems, inadequate financial support and significantly increased numbers of academic tasks (Dewi, 2020). This condition affected students' physical as well as psychological conditions (Kusnayat et al., 2020), such as fatigue, boredom, and decreased motivation in learning activities (Della & Aljamaliah, 2021).

The COVID-19 pandemic situation coupled with social demands, pressures, as well as physical, mental, and emotional burdens perceived by students, might gradually lead to fatigue and boredom in academic activities or usually called academic burnout (Sagita & Meilyawati, 2021).

Arman explains that the symptoms or signs of academic burnout can be divided into two types, i.e. physical and psychological signs. Physical signs include weakness, fatigue, indigestion, frequent headaches, shortness of breath, weight gain or loss, and sleeping problems. Meanwhile, psychological signs include doing harder-work-but-decreased-achievement, performing low morale, feeling bored and confused, feeling uncomfortable, having difficulty in making decisions, and feeling useless (Nurhayati et al., 2019). This phenomenon was also found in Islamic education students of a private university in Yogyakarta, especially those who were enrolled in semester V. In this typical semester students usually deal with any kind of demands, both coming from the community, family, surrounding environment, as well as academic and other non-academic demands, which cause students to feel tired and burned out while fulfilling academic tasks.

The researcher conducted interviews with 4 Islamic education students of a private university in Yogyakarta who were enrolled in semester V, namely AA, SE, AHA, and LR, on September 19, 2020. Based on the interviews, it was concluded that respondents had several symptoms of academic burnout, such as a sense of boredom and tiredness of academic activities, the emergence of learning problems, increased study load, and pressure from academic demands. Fifth semester students are categorized in the developmental period of late adolescence to early adulthood whose ages are between 18 to 25 years. The stage's main characteristics are strengthening the establishment of life and entering a period of transition from the dependent children into independent individuals, so they have the task of being able to adapt themselves to many things. Therefore, if the high demands and pressures perceived by students that affect their physical and psychological conditions are not immediately overcome, the condition may increase the risk of academic burnout (Aziza & Hariyono, 2019). Burnout is a serious matter because researchers point out that it may lead to worse academic achievement in school, college, and university (Madigan & Curran, 2021).

The occurrence of academic burnout in students can be influenced by stress that has been going on for a long time combined with a monotonous learning process. The research of Lin and Huang (2014) shows that academic burnout can be caused by various types of stress, i.e. the self-identity stress, interpersonal stress, future development stress, and academic stress. Meanwhile, academic burnout can also occur due to less varied learning methods, monotonous learning situations, lack of entertainment, and protracted mental tension. In addition, learning boredom can also be caused by the amount of anxiety that occurs due to the negative impact of fatigue, the amount of anxiety about the demands and the high standards of learning achievement, and the intense competition that requires more cognitive abilities (Nurhayati et al., 2019).

As a divine being, one can get through the stresses of life by practicing prayer, worship and living religious beliefs. Laubmeier explained that religiosity can help a person reduce stress and allow a person to find meaning and wisdom from life experiences (Jannah et al., 2019). Problem is defined as the gap between reality and expectations that requires solving (Juwanto & Zumkasri,

2017). Islam teaches various ways to solve problems, as in the Qur'an Q.S. Al-Insyirah verses 4-5 and QS. Al-Baqarah in verse 152, which gives instructions for muslims to be able to solve all problems by remembering Allah, or usually known as *dhikr*. The Qur'an has explained that all difficulties are basically a test for the believer. In dealing with these difficulties, a Muslim can use patience as a primary weapon to solve various types of problems.

In the context of divinity, unfavorable events, worries, disappointments, or failures in life, there must be wisdom and lessons for people to be patient so that they can achieve the degree of godliness. Thus, the quality in worshiping God will help humans in solving their problems, including the problem of academic burnout encountered by students. The coping method applied by a person in managing life problems by using positive thinking and his belief in God is commonly called as positive religious coping. Many people across diverse religious traditions rely on their religious and spiritual teachings, beliefs, and practices to cope with life's difficulties, challenges, and stressors (Abu-Raiya & Pargament, 2015). A previous study conducted by Satiti et al. (2015) reveals that religious coping is the most effective problem solving in dealing with depression. Supradewi (2019) also explains that religious coping plays a role in reducing stress experienced by students. The better religious coping students do, the lower stress they experience, and vice versa. Supradewi's next research is to analyze the relationship between religious coping and stress. The research figures out that the stress can be reduced or faced with one's belief in God (Supradewi, 2019). This finding is in line with a research conducted by Raihana, Ali, and Jannah which analyzes how adolescents who join the Quran memorizing program in an Islamic dormitory perform coping strategies to solve boredom problems. This research reveals that one's religiosity can help reduce the experienced boredom during the program (Jannah et al., 2019). According to several studies that have been carried out, it can be found that religious coping has a negative correlation with stress and boredom.

Previous researchers conducted studies discussing the role of religious coping performed university students, such as a research on the relationship between religious coping and the psychological well-being of Muslim students in Indonesia (Utami, 2012) and a similar research topic on Muslim students in a non-Muslim majority country (Gardner et al., 2014). Another research was conducted by French et al. (2022), of which discussion is about the relationship between positive religious coping with loneliness and antisocial behavior. However, those mentioned studies have only discussed the relationship between religious coping and psychological well-being in general without considering a specific problem in university context, i.e. academic burnout.

A research conducted by Supradewi (2019) has specifically discussed the relationship between religious coping and academic burnout in sixth semester students whose academic challenges are increasing during this time. It should be noticed that the research was published in early 2019 before the spread of Covid-19 disease. Meanwhile, the significant difference in learning

situations with the COVID-19 pandemic requires a specific study on academic burnout for students and how it relates to positive religious coping practices carried out by students. The pandemic causes a significant switch of the learning method in Indonesian universities, i.e. from offline to online, which may affect students' physical as well as mental health conditions, including academic burnout. Therefore, this research aims to analyze the influence of positive religious coping on academic burnout experienced by Islamic education students of a private university in Yogyakarta. The specific context of this research is the COVID-19 pandemic situation. The hypothesis of this research is that there is a positive influence of positive religious coping on academic burnout experienced by Islamic education students of a private university in Yogyakarta.

It is expected that the research findings provide insights and scientific contributions for further research related to positive religious coping and academic burnout. In addition, as the research specifically portrays academic situations in the university, the university students can evaluate their ability to perform coping techniques, especially the positive religious coping, as the strategy to solve problems and lower the risks of academic burnout. The findings might also be additional considerations for the educational institutions to develop an integrated curriculum which supports students' academic achievement as well as their psychological well-being.

METHOD

This study applied a survey research design employing a quantitative approach. Quantitative research is a type of research that involves data in the form of numbers. The survey research design aims to quantitatively explain the attitudes or opinions of the research subjects using questionnaires and interviews as data collection methods (Silalahi, 2017). The samples were 114 Islamic education students of a private university in Yogyakarta that were determined over a simple random sampling technique, i.e. a sampling process that was taken randomly regardless of the existing strata (Sugiyono, 2018).

The questionnaire used in this study was an adjustment of the IRCOPE (Iranian Religious Coping Scale) to measure the positive religious coping variable and the MBI-SS (Maslach Burnout Inventory - Student Survey) to measure the academic burnout variable. IRCOPE is a scale developed by Aflaseir and Coleman in 2011 based on Pargament theory using items that have been adapted to the Islamic context (Supradewi, 2019). This scale is based on aspects of positive religious coping, namely active religious coping strategy, religious benevolent reappraisal, and religious practice (Aldyafigama et al., 2019). Maslach Burnout Inventory - Student Survey (MBI-SS) is an academic burnout measurement scale developed by Schaufeli et al. for students (Schaufeli et al., 2002). This scale is compiled from aspects of academic burnout, namely exhaustion, cynicism, and reduced efficacy. The research questionnaire was a scale with five answer options, namely SNA (Strongly Not Appropriate), Not Appropriate (NA), Less Appropriate (LA), Appropriate (A), and Strongly Appropriate (SA).

The data in the study were analyzed through several stages, namely the pre-research analysis stage, the research prerequisite analysis and the research results analysis. The pre-adaptation research analysis was carried out by deepening journals related to the validity and reliability of the instrument and the process of adapting the instrument. Based on research by Aflakseir and Coleman (2011), the IRCOPE (Iranian Religious Coping Scale) measurement scale has good validity and reliability and is acceptable. Each dimension has an acceptable Cronbach alpha value, namely 0.89 for religious practice, 0.79 for religious benevolent reappraisal, and 0.79 for active religious coping strategy (Aflakseir & Coleman, 2011). Furthermore, based on the research that has been done, the value of Cronbach's alpha on the MBI-SS measurement scale is 0.93, which has good validity and reliability values and can be accepted with Cronbach's alpha value > 0.7 (Arlinkasari & Akmal, 2017).

The instrument adaptation can be carried out in the following 6 stages: (1) forward translation, i.e. the stage for translating the language of the instrument from the source to the language to be used, (2) translation review, i.e. the stage of reviewing the language of the instrument that has been translated by reviewing culture and everyday language, (3) back translation, i.e. the stage to re-translate the instrument from the language that will be used into the instrument's source language, which is carried out to see the suitability of the contents and constructs of the instrument, (4) team review and further cultural adaptation, i.e. the stage to review returning the instrument (back translation) to see cultural appropriateness (5) pretesting and revision, i.e. the stage for testing the instrument to groups of people for later improvement, and (6) team review and consensus forming, i.e. the last stage to review the instrument before its deployment (Lenz et al., 2017).

There were limitations of researchers in carrying out all stages of instrument adaptation, especially language translation and reviews by experts. Therefore, the researchers carried out only three of the six stages, i.e. forward translation, translation review, and conducting language tests to small groups of 5 competent students. Researchers translated the English version of the questionnaire into *bahasa Indonesia* by adjusting the language and the culture so it could be more easily understood by targeted respondents with the help of students who had good english mastery. Finally, the researcher conducted a language test of the translated instrument involving 5 students to confirm the appropriate understanding of each statement in the instrument, to recheck if there were still ambiguous words and also to seek any other suggestions to ensure that all statements were easily understood.

The research prerequisite stage was carried out in order to fulfill the further statistical data processing. This stage employed a linearity test to find out whether or not the two variables had a linear relationship (Supradewi, 2019). Furthermore, the results of the study were analyzed using descriptive analysis and regression testing. Descriptive analysis aimed to determine the distribution of each variable and the purpose of regression analysis was to predict the relationship of two

variables, namely the independent variable to predict the dependent variable. This regression analysis was applied based on the causal relationship of the independent and dependent variables (Silalahi, 2017).

RESULTS AND DISCUSSION

Descriptive analysis was conducted to categorize the level of positive religious coping and academic burnout of research subjects, which were divided into five categories, namely very low, low, moderate, high, and very high categories. These categories were arranged based on the data range of 5 categorizations, as follows:

Table 1. The Data Range of 5 Categorizations

Category	Class Interval
Very Low	$X \leq M - 1,5SD$
Low	$M - 1,5SD < X \leq M - 0,5SD$
Moderate	$M - 0,5SD < X \leq M + 0,5SD$
High	$M + 0,5SD < X \leq M + 1,5SD$
Very High	$X > M + 1,5SD$

Table 2. The Criteria Guideline of Positive Religious Coping and Academic Burnout Categorization

Category	Class Interval
Very Low	$X \leq 30$
Low	$30 < X \leq 40$
Moderate	$40 < X \leq 50$
High	$50 < X \leq 60$
Very High	$X > 60$

Table 3. The Categorization Output of Positive Religious Coping

Positive Religious Coping Category				
	Frequency	Percent	Valid Percent	Cumulative Percent
High	17	14.9	14.9	14.9
Very High	97	85.1	85.1	100.0
Total	114	100.0	100.0	

Based on the output table of the positive religious coping variable data on the 114 respondents above, it is known that research subjects who have high positive religious coping are 17 students with a percentage of 14.9%, and those who have very high positive religious coping are 97 students with a percentage 85.1%. There are no students with moderate, low, or very low positive religious coping.

Table 4. The Categorization Output of Academic Burnout

Academic Burnout Category				
	Frequency	Percent	Valid Percent	Cumulative Percent
Very Low	27	23.7	23.7	23.7
Low	60	52.6	52.6	76.3
Moderate	25	21.9	21.9	98.2
High	2	1.8	1.8	100.0
Total	114	100.0	100.0	

According to the data processing output table for the academic burnout variable for the 114 respondents above, it is known that the research subjects who have very low academic burnout are 27 students with a percentage of 23.7%, those with low academic burnout are 60 students with a percentage of 52.6%, there are 25 students who have moderate academic burnout with a percentage of 21.9%, and those who have a high academic burnout are 2 students with a percentage of 1.8%. No students have a very high academic burnout.

The prerequisite test of the research was the linearity test, which aimed to determine whether or not the two variables have a linear relationship. The test was carried out using the SPSS 20 for windows application, which could be tested by looking at the significance value (sig.) on Deviation from Linearity. The value of sig. on Deviation from Linearity > 0.05 means that the two variables have a linear relationship. Meanwhile, the value of sig. on Deviation from Linearity < 0.05 means that the two variables do not have a linear relationship.

Table 5. The Linearity Test Output of Positive Religious Coping and Academic Burnout

			<i>Sum of Squares</i>	<i>df</i>	<i>Mean Square</i>	<i>F</i>	<i>Sig.</i>
<i>Academic Burnout * Positive Religious Coping</i>	<i>Between Groups</i>	<i>(Combined)</i>	1535.408	18	85.300	2.090	.012
		<i>Linearity</i>	931.070	1	931.070	22.811	.000
		<i>Deviation from Linearity</i>	604.338	17	35.549	.871	.609
<i>Within Groups</i>			3877.583	95	40.817		
<i>Total</i>			5412.991	113			

According to table 5, the output of the positive religious coping and academic burnout linearity test, shows that the sig. on Deviation from Linearity is 0.609 (> 0.05). Therefore, it can be concluded that there is a significant linear relationship between positive religious coping variables and academic burnout.

To test the results of the study, regression analysis was conducted to see if one independent variable was hypothesized or predicted the dependent variable (Silalahi, 2017). Based on the previous linear test, it is known that the two variables have a linear relationship, therefore, hypothesis testing can be done by using linear regression analysis.

Based on the output results of a simple linear regression test that was carried out using SPSS 20 for windows application, in table 6 were the F-test results of positive religious coping and academic burnout, the ANOVA table can be used to identify whether or not the performed regression model is feasible to explain the influence of the independent variable on dependent variable, or commonly referred to as the F test. The basic decision of the F test is to compare the calculated F value with an error rate of 0.05. If the calculated F value is smaller than the error rate (F count < 0.05), then the regression model can be said to be feasible. If the calculated F value is greater than the error rate (F count > 0.05), then the regression model can be said to be not feasible. The calculated F value can be seen in the last column, i.e. the Sig column.

Table 6. The F-Test Results of Positive Religious Coping and Academic Burnout

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	931.070	1	931.070	23.267	.000 ^b
	Residual	4481.921	112	40.017		
	Total	5412.991	113			

a. Dependent Variable: Academic Burnout

b. Predictors : (Constant), Positive Religious Coping

Based on the output of table 6, it is shown that the calculated F value is 0.000. This value is smaller than 0.05 ($0.000 < 0.05$). Therefore, it can be concluded that the linear regression model can be used to explain the effect of positive religious coping on academic burnout.

The next step was the regression coefficient test or t-test. This test aims to determine whether or not the independent variable affects the dependent variable. The basis for the decision can be seen by comparing the probability value of t score with the error rate value (0.05). If the value of t score is lower than the error rate ($t \text{ score} < 0.05$), it means that the independent variable has a significant effect on the dependent variable. If the value of t score is higher than the error rate ($t \text{ score} > 0.05$), it means that the independent variable has no significant effect on the dependent variable. The calculated value can be known by looking at the value of sig. in the Coefficient table.

Table 7. The T-Test Results of Positive Religious Coping and Academic Burnout

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	72.645	7.622		9.531	.000
	Positive Religious Coping	-.546	.113	-.415	-4.824	.000

a. Dependent Variable: Academic Burnout

Based on table 7, i.e. Coefficient of T test results between positive religious coping and academic burnout, it is shown that the t score of the positive religious coping independent variable is 0.000. This score is lower than 0.05 ($0.000 < 0.05$), therefore, it can be concluded that positive religious coping has a significant effect on the academic burnout variable.

According to the Coefficient table, the equation of the regression line can also be constructed into $Y = a + bX$, of which a is a constant number of unstandardized coefficients, and b is the number of regression coefficients. From the table above, it is known that $a = 72.645$ and $b = -0.546$. Thus, the regression equation is $Y = 72.645 - 0.546 X$. Because the regression coefficient value is minus (-), it can be concluded that positive religious coping has a negative effect on academic burnout. If the positive religious coping variable increases by 1%, the academic burnout variable will decrease by 0.546, and vice versa, if the positive religious coping variable decreases by 1%, the academic

burnout variable will increase by 0.546. This means that the higher the positive religious coping a student has, the smaller the level of academic burnout will be.

Table 8. R Square Value of Positive Religious Coping and Academic Burnout

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.415 ^a	.172	.165	6.326

a. Predictors: (Constant), Positive Religious Coping

Table 8 shows a Model Summary that can be used to determine how much the independent variable influences on the dependent variable. The value of the determination coefficient in the R-Square value. The result shows that the correlation value (R) is 0.415, where the coefficient of determination (R Square) is 0.172. It means that positive religious coping affects academic burnout by 17.2%, whereas the other percentage is due to other factors' influence.

These results prove that positive religious coping negatively affects academic burnout in Islamic education students of a private university in Yogyakarta. This means that the hypothesis in the study can be accepted. Individuals' religious beliefs can provide inner stability, a sense of success, as well as a sense of happiness. These feelings can motivate and encourage someone to do something because of the belief. In addition to doing something, it can also encourage someone to do good deeds and be sincere about what they are doing, even if they have to endure any tests and difficulties (Jalaluddin, 2016). Students who are struggling to study, which is also a way to perform obedience to God, may have high confidence and can also continue to get motivated in learning even though there are various learning problems and interferences. As Allah says in Q.S. An-Nahl verse 97, which means "Whoever does righteous deeds, whether male or female in a state of faith, then We will give him a good life, and indeed We will reward them with a better reward than what they have done." In this verse Allah has promised a good life for every servant who holds the belief and does good deeds (Jalaluddin, 2016).

Based on various studies, it has also been proven that the existence of religious beliefs, faiths, and behavior can help someone in solving problems, including academic problems faced by students. It corresponds with research conducted by Supradewi (2020), in which religious coping plays a role in reducing students' stress. The better competence of religious coping can help students in reducing stress, and vice versa (Supradewi, 2020). When students experience situations dealing with a lot of demands, students will tend to do more religious practices. Which is in accordance with the word of Allah in Q.S. All Ra'd verse 28, which reads "Those who believe, their hearts become calm in the remembrance of Allah. Know that the remembrance of Allah gives peace to the soul." The existence of religious practices and beliefs can be the main source in dealing with problems by being patient, performing prayers, and keeping the faith in Allah. Religious practices such as praying, reading the Qur'an, and doing good deeds are forms of

obedience that a servant could dedicate to his Lord. These practices of dedication are expected to be able to help them in dealing with all problems and tests. In a perspective of divine context, unfavorable events, worries, disappointments, and failures in life contain wisdom and lessons in order to be patient in pursuing the degree of godliness (Aflakseir & Coleman, 2011).

Based on the research result of Suseno, Laili, and Ni'mah, it is explained that there is a negative relationship between spiritual well-being and burnout experienced by students, of which the higher the spiritual welfare possessed by students, the lower the perceived burnout level (Laili & Suseno, 2016). In addition, positive religious coping can also suppress the effects or adverse effects of negative religious coping that can cause anxiety, depression, and stress. Where this negative religious coping is one of the main factors or strong predictors for the psychological state of a person who experiences difficulties or suffering in dealing with life problems. From time to time positive religious coping can overcome and reduce negative religious coping or negative feelings towards God (O'Brien et al., 2019). In the research, it is also stated that positive religious coping can prevent any harm or adverse effects arising from negative religious coping. Positive religious coping and negative religious coping are not directly related, however, both can work together or influence each other in reducing or increasing the impact. The current research has revealed how the positive religious coping positively affects academic burnout. Further researches are challenged to explore or figure out how both types of religious coping (i.e. positive and negative) can be combined for a better impact, either for reducing burnout or for other psychological problems.

CONCLUSION

Based on the results of the research and the analysis that have been conducted, the following conclusions can be drawn: (1) based on the descriptive analysis, Islamic education students of a private university in Yogyakarta have a very high level of positive religious coping, (2) based on the results of descriptive statistical tests on the academic burnout variable, it is shown that Islamic education students of a private university in Yogyakarta have low levels of academic burnout, (3) based on the results of a simple linear regression test, it is known that positive religious coping has influence on academic burnout experienced by Islamic education students of a private university in Yogyakarta. Positive religious coping has a significant effect on the academic burnout variable with the regression line equation $Y = 72.645 - 0.546 X$ and the effect is 17.2%. Because the regression coefficient value is minus (-), it can be concluded that positive religious coping has a negative influence on academic burnout. This means that the higher the positive religious coping possessed by students, the smaller the level of academic burnout experienced.

Considering the research results, the following suggestions can be used as improvements: (1) the university can continue to improve and maintain various activities that can increase religious quality and practice both for students and for other academic members, as well as the students of

Islamic education study program. The continuous innovation of curriculum and program to increase religiosity should involve more interesting, effective, and efficient learning processes so that students will not experience academic burnout. As it is known that by increasing positive religious coping, the level of academic burnout may decrease. (2) student organizations in the study program and university scope can instill Islamic values by integrating the values within the organizational activities. Hopefully, this can also help increasing the positive religious coping of students and reducing the level of academic burnout, (3) it is important for students to be able to independently improve their positive religious coping, such as by increasing worship, thinking positively for any fate they experience, and being *istiqomah* (persistence) in prayer, effort, and *tawakkal* (surrender).

However, this research still has many weaknesses and shortcomings. Therefore, it is hoped that it can be used as material for evaluation and improvement for further research, especially those related to adaptation research from foreign languages that require language translation and reviews from experts. Research on adaptation of foreign languages requires six stages, namely the stage of forward translation, translation review, back translation, team review and further cultural adaptation, pretesting and revision, and the stage of team review and consensus forming. The implementation of the six stages aims to ensure that each instrument item is in accordance with the content, construct, and culture of the adaptation instrument. So that the instrument distributed is a valid instrument, not only in terms of the validity and reliability of the instrument, but also in terms of language.

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