

The Role of Religiosity in Shaping Self-Concept among University Students with Divorced Parents

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Abstract

The phenomenon of divorce in West Java, the highest in Indonesia, serves as the backdrop for this study, which examines its impact on children, particularly in their adulthood. This research aims to analyze the effect of religiosity on self-concept among college students aged 18-25 years from divorced families in West Java. Data were collected from 245 students through an online survey using a validated and reliable questionnaire. The normality test confirmed that the data were normally distributed (Asymp. Sig. = 0.136, $p > 0.05$) and linearity test indicated a linear relationship between religiosity and self-concept ($p > 0.05$). Additionally, the heteroscedasticity test showed no symptoms of heteroscedasticity ($p > 0.05$). A simple linear regression analysis was conducted to test the research hypothesis. The result shows that religiosity has a statistically significant effect on self-concept, with a coefficient of determination (R^2) of 2.7%, indicating that religiosity contributes minimally to self-concept. The regression model yielded an F-value of 6.838 ($p < 0.05$), confirming the significance of the relationship. However, 97.3% of the variation in self-concept is influenced by other factors. These findings highlight the limited but notable role of religiosity in shaping self-concept among students with divorced parents.

Keywords: religiosity, self-concept, parental divorce, university students

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Peran Religiositas dalam Membentuk Konsep Diri pada Mahasiswa yang Orang Tuanya Bercerai

Abstrak

Fenomena perceraian di Jawa Barat, yang merupakan yang tertinggi di Indonesia, menjadi latar belakang dari penelitian ini yang bertujuan untuk mengkaji dampaknya terhadap anak, khususnya ketika mereka menginjak usia dewasa. Penelitian ini bertujuan untuk menganalisis pengaruh religiositas terhadap konsep diri pada mahasiswa berusia 18–25 tahun yang berasal dari keluarga bercerai di Jawa Barat. Data dikumpulkan dari 245 mahasiswa melalui survei daring dengan menggunakan kuesioner yang telah teruji validitas dan reliabilitasnya. Uji normalitas menunjukkan bahwa data berdistribusi normal (Asymp. Sig. = 0,136, $p > 0,05$), dan uji linearitas menunjukkan adanya hubungan linear antara religiositas dan konsep diri ($p > 0,05$). Selain itu, uji heteroskedastisitas menunjukkan tidak adanya gejala heteroskedastisitas ($p > 0,05$). Analisis regresi linier sederhana dilakukan untuk menguji hipotesis penelitian. Hasil penelitian menunjukkan bahwa religiositas memiliki pengaruh yang signifikan secara statistik terhadap konsep diri, dengan koefisien determinasi (R^2) sebesar 2,7%, yang menunjukkan bahwa kontribusi religiositas terhadap konsep diri tergolong minimal. Model regresi menghasilkan nilai F sebesar 6,838 ($p < 0,05$), yang mengonfirmasi signifikansi hubungan tersebut. Namun demikian, sebesar 97,3% variasi dalam konsep diri dipengaruhi oleh faktor-faktor lain. Temuan ini menyoroti peran religiositas yang terbatas namun tetap signifikan dalam membentuk konsep diri mahasiswa yang berasal dari keluarga bercerai.

Keywords: religiositas, konsep diri, perceraian orang tua, mahasiswa

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Introduction

Divorce often has a significant impact on mental health and emotional health of all family members, including the children. Children who experience parental divorce are at risk of facing psychological issues such as low self-concept, which affects their developmental across various life aspects, including academics and social interactions.

However, academic perspectives on the extent and nature of this impact remain debated. Some scholars argue that the effects of divorce on children's self-concept are universally negative, emphasizing heightened risks of anxiety, depression, and insecurity among children from divorced families (Beer, 1989; Sweeney & Bracken, 2000). Studies consistently demonstrate that children from broken homes tend to have lower self-concept scores compared to their peers intact families. For instance, Orgiles et al. (2012) observed that parental divorce negatively affects academic performance, further compounding the challenge these children face.

Conversely, other researchers suggest that outcomes of parental divorce are not uniform and depend significantly on factors such as the level of post-divorce parental conflict, the quality of the parent-child relationship and access to support systems. For example, Amato and Keith (1991) proposed that while some children experience lower self-concept and self-esteem, others display resilience and adapt positively, particularly when the divorce reduces exposure to familial conflict. This highlights the importance of contextual factors in shaping children's experiences. Recent studies reinforce this perspective, showing that factors such as classroom harmony and cultural messaging about self-concept and familial roles can significantly mediate these effects in young adults (Liu et al., 2024). Liu et al. (2024) identified the role of

interpersonal dynamics in reducing internalizing and externalizing behaviors among children affected by parental rejection.

It may be less relevant in cultural context since religiosity plays a center role, but this provides a rationale for studying religiosity in West Java, where religious beliefs and practices are prominent. Also propose a multidimensional approach, suggesting that both external (e.g., classroom harmony) and internal (e.g., religiosity) factors together shape outcomes like self-concept. Similarly, Edwards (2022) emphasized the crucial role of social support, including family and peer relationships, in buffering against the adverse effects of divorce on self-esteem and self-concept. These findings underscore the importance of exploring potential moderators, such as religiosity, that may mitigate the negative impact of divorce on young adults.

Domestic research which supports these findings as well. Children from broken homes in Indonesia often have low self-concept, feeling insecure, sad, and disappointed (Rahayu & Fatimah, 2018). This self-concept can become more positive depending on the post-divorce treatment by the parents (Supratman, 2019). Khasanah and Katili (2021) further noted that individuals from broken homes often feel unaccepted, have difficulty in social interactions, and feel hopeless when facing conflicts.

Self-concept is the idea we have about who we are, whether physically, emotionally, socially, or spiritually. According to Carl Rogers, self-concept is formed from three main components: ideal self, self-image, and self-esteem. The alignment between one's ideal view and the reality of oneself determines an individual's psychological health. In this context, religiosity plays an important role in moderating the impact of divorce on self-concept.

Previous research has shown that religiosity has a positive influence on self-concept, both in children and adults who face life challenges. Individuals with high levels of religiosity tend to cope better with stress and emotional instability, thus maintaining or developing a more positive self-concept.

A study in 2020 indicated that religiosity accounted for 3.1% of the variance in self-concept, where higher religiosity levels were associated with higher self-concept among final-year students in the Faculty of Islamic Studies, Universitas Islam Riau (Khamsia Jas, 2020). Similar results were found in research conducted on students at the Sabilurrosyad Islamic Boarding School published in 2022, showing that religiosity and self-concept are positively correlated, with an influence of 12%. Moreover, research on students of Tasawuf Psychotherapy at UIN Sunan Gunung Djati Bandung, class of 2019, demonstrated that religiosity affected self-concept by 31.9%, with the remaining 68.1% influenced by other factors (Mutaqin, 2022). A study by Sasmito (2013) also aligned with these findings.

Religiosity, which refers to an individual's tendency to commit to religious beliefs and practices, can play a significant role in helping individuals develop a more positive self-concept. Previous studies have shown a positive relationship between the level of religiosity and self-concept. High religiosity is believed to provide inner peace and emotional stability, helping individuals to cope with life stressors, including those caused by divorce.

In this context, the current study seeks to contribute to this study by examining the relationship between religiosity and self-concept among students aged 18-25 years from broken home in West Java, a region with the highest divorce rates in Indonesia. By focusing on a specific population, this research aims to explore whether religiosity

serves as a protective factor in mitigating the negative effects on self-concept.

Method

This research uses a quantitative methods with a predictive design, a sub-type of non-experimental research, to explore the influence of religiosity on self-concept. This sub-type focuses on predicting outcomes based on relationship between variables. The variables used in the study are self-concept as the dependent variable (Y) and religiosity as the independent variable (X). The primary goal of this study is to predict changes in self-concept based on variations in religiosity. The collected data were analyzed using statistical techniques, such as linear regression analysis, to examine predictive relationships and test the research hypothesis.

The study applies regression analysis to determine the extent to which religiosity predicts self-concept among students aged 18-25 years from divorce parents experience in West Java. Researchers chose the West Java population on the grounds that divorce cases in West Java are the highest based on the Central Statistics Agency (BPS) report, the number of divorces in Indonesia is estimated to reach 516,344 in 2022. This number increased by 15.3% compared to last year's 447,743 cases. Regionally, West Java Province has the highest number of divorces, totaling 102,280 cases in 2023.

As for determining the sample, researchers used estimation calculations to obtain samples, namely:

1. $N = 859,997$ (BPS Data, 2023).
2. Margin of error = 0.05 (5%)
3. Confidence Level = 95%.
4. Using a specific formula to calculate the sample size of a finite population is often associated with Cochran (1977) in his book entitled "Sampling Techniques."

Cochran Formula:

$$\begin{aligned}
 n &= \frac{859.997 \times 0,0426 \times (1 - 0,0426)}{(859.997 - 1) \times 0,05^2 \times (1 - 0,0426)} \\
 n &= \frac{859.997 \times 0,0426 \times 0,9574}{859.996 \times 0,05^2 + 0,0426 \times 0,9574} \\
 n &= \frac{86.000 \times 0,0025 + 0,0426 \times 0,9574}{34620,9702} \\
 n &\approx \frac{215 + 0,0408}{34620,9702} \\
 n &\approx \frac{215,0408}{161,14} = 161,14
 \end{aligned}$$

The study sample was obtained using purposive sampling with an initial number of 161 respondents. However, the researchers decided to use 245 respondents to avoid bias and ensure appropriate representation after multiple rounds of data filtering.

The questionnaires for this study were distributed online via Google Forms to ensure accessibility and convenience for respondents. Before the main data collection, pilot test was conducted on 35 subjects as preliminary data to evaluate the validity and reliability of the questionnaire items. The validity of the questionnaire was assessed using a Pearson correlation analysis, ensuring that each item adequately measured the intended construct. Items with correlation coefficients above the threshold ($r > 0.3$) were retained. Reliability was evaluated using Cronbach's alpha, with a value exceeding 0.7, indicating good internal consistency and reliability of the instrument.

Data were collected using two questionnaires: the Personal Self-Concept Questionnaire (PSC) and the Centrality of Religiosity Scale (CRS). The PSC is a measurement tool designed to assess personal self-concept across four dimensions: self-fulfillment, autonomy, honesty, and emotional self-concept (Goñi, 2011). The questionnaire initially consisted of 18 items, but after pilot testing on 35 subjects, one item (number 5) was eliminated due to a corrected item-total

correlation (R value) below the table value, specifically $0.108 < 0.3$. Reliability testing indicated that the questionnaire was reliable, with a Cronbach's Alpha of 0.908, which is greater than the table value (0.7).

The Centrality of Religiosity Scale (CRS) was used to measure religiosity, consisting of 15 items on a four-point Likert scale ranging from "never" to "very often." The CRS, developed by Huber and Huber, assesses five basic dimensions of the religiosity hypothesis: Intellectual, Ideology, Public Practice, Private Practice, and Religious Experience. Based on pilot testing with 35 subjects, this scale demonstrated good reliability with a Cronbach's Alpha of 0.927, which is greater than 0.7. Validity testing showed that all 15 items were valid, with R values ranging from 0.407 to 0.732, all of which exceeded 0.3.

These preliminary tests confirmed that the questionnaire was both valid and reliable for use in the primary study. Prior to participation, all respondents provided informed consent, adhering to ethical guidelines for research involving human subjects.

Result and Discussion

Result

The data analysis in this study involved 245 respondents collected through an online survey. The subjects were university students aged 18-25 years, with backgrounds of parental divorce, residing in West Java. The majority of respondents were 22 years old (28.98%), while the least were 18 years old (0.82%). Most of the respondents were female (63.27%), with the remaining being male (36.73%). In terms of religion, 78.37% were Muslim, while 21.63% belonged to other religions. A total of 188 respondents experienced parental divorce more than two years ago.

Table 1
Descriptive Analysis of Demographic Data

		Frequency	%
Age	18 years old	2	0,82%
	19 years old	15	6,12%
	20 years old	31	12,65%
	21 years old	64	26,12%
	22 years old	71	28,98%
	23 years old	40	16,33%
	24 years old	12	4,90%
	25 years old	10	4,08%
Gender	Male	90	36,73%
	Female	155	63,27%
Religion	Islam	192	78,37%
	Catholic	25	10,20%
	Protestan	19	7,76%
	Buddha	6	2,45%
	Hindu	3	1,22%
Divorce Age	<2 years	57	23.3
	>2 years	188	76.7

Table 2
Descriptive Statistical Analysis of Variables

	N	Minimum	Maximum	Mean	Std. Deviation
Self Concept	245	30.00	57.00	437.184	438.027
Religiosity	245	28.00	79.00	589.510	1.627.497

Descriptive statistics for self-concept ($M = 43.72$, $SD = 4.38$) and religiosity ($M = 58.95$, $SD = 16.27$) indicate variability in participants' responses. The range for self-concept was from 30 to 57, while the range for religiosity was from 28 to 79. These statistics provide a basis for categorizing each variable affecting demographic elements such as age, gender, religion, and the duration of parental divorce.

Based on the study results, the self-concept levels of respondents who identified as Muslim were generally low, with a percentage of 46.1%, followed by Catholic respondents (5.7%), Protestant (4.5%), Buddhist (2%), and Hindu (1.2%). Overall,

subjects from various religious backgrounds exhibited low levels of self-concept.

When analyzed by gender, male subjects had a low self-concept rate of 21.2%, while female subjects had a rate of 38.4%. Additionally, students whose parents divorced more than two years ago tended to have lower self-concept levels (44.9%).

Regarding religiosity, respondents identifying as Muslim (40%), Buddhist (1.6%), Hindu (1.2%), and Protestant (4.1%) generally exhibited low religiosity, whereas Catholic respondents showed a higher religiosity level at 6.1%. In terms of gender, females had a higher religiosity rate (34.3%) compared to males (22%). The duration of parental divorce also influenced religiosity, with students whose parents divorced more than two years ago displaying lower religiosity levels than those whose parents divorced less than two years ago.

Classical assumption tests were conducted before calculating regression to determine whether variable X influences variable Y. The results of the normality test using Kolmogorov-Smirnov indicated that the data were normally distributed, with an Asymp. Sig. value of 0.136 ($p > 0.05$). The linearity test showed a linear relationship between the variables of religiosity and self-concept, with a Deviation from Linearity value of 0.141 ($p > 0.05$). The heteroscedasticity test also indicated no signs of heteroscedasticity, with the significance value of the religiosity variable being 0.146 ($p > 0.05$). Based on the coefficient of determination (R^2), religiosity accounted for 2.7% of the variance in self-concept, while the remaining 97.3% was influenced by other variables not included in this study. The F value was 6.838 ($p < 0.05$) > F table (3.88), indicating that the hypothesis was accepted, thus showing that religiosity significantly affects self-concept.

The results of the simple linear regression analysis showed that religiosity significantly predicted self-concept ($\beta = 0.165$; $t(243) = 2.615$; $p < 0.05$; 95% CI [0.011, 0.078]), with $F(2, 243) = 6.838$, $p < 0.05$, and $R^2 = 0.027$.

Discussion

This study examines the role of religiosity in enhancing the self-concept of university students aged 18 to 25 years from broken homes in West Java. The findings indicate that religiosity has a significant, albeit weak, influence on self-concept, with an R square value of 0.027 (2.7%) and a significance level of 0.009. Among the 245 respondents, 51% exhibited low religiosity, and 59.6% displayed low self-concept. These results suggest a correlation between low levels of religiosity and lower self-concept among students with a background of parental divorce.

Several factors contribute to the low levels of religiosity observed, including traumatic experiences, environments that do not support religious practices, rational attitudes skeptical towards religion, and a diminished need for psychological well-being. Previous research supports these findings, highlighting the importance of cultural and social contexts in understanding religiosity (Hood Jr. et al., 2009; Baring et al., 2018; Amato, 2010). Younger generations are more likely to be less religious compared to older generations, a trend influenced by changes in cultural structures, technological advancements, and the impact of social media (Pew Research Center, 2015; Turkle, 2011).

Beyond religiosity, other factors influencing self-concept include individual resilience, social support, personal characteristics, and the quality of relationships with parents (Van der Hart, 2010; Cook & Allen, 1996; American College of Pediatricians). Psychological support can

help alleviate symptoms of stress, anxiety, and depression experienced by students with divorced parents, thereby improving their self-concept.

Religiosity has been found to play a role in fostering a positive self-concept (Wahyuni, 2021; Ariyani, 2021; De Kock & Pillay, 2015). Additionally, religion provides moral and ethical guidance that can assist individuals in discerning right from wrong, influence their self-perception, and help in forming a more coherent identity (James, 1902; Peck, 1978). The study found that Catholic students generally exhibited higher levels of religiosity compared to Muslim students; however, further research is needed to confirm the representativeness of the subjects.

Students from families where the divorce occurred more than two years ago had lower self-concept levels compared to those whose parents divorced less than two years ago. This difference is linked to emotional stability and a sense of belonging, both of which are influenced by changes in family structure following divorce (Hetherington & Stanley-Hagan, 1999; Furstenberg & Cherlin, 1991). Support from family, friends, and psychological interventions are crucial in rebuilding the self-concept of students following parental divorce (Amato & Gilbreth, 1999; Emery, 2011).

In their research, Baker and Whitehead (2016) demonstrated that women tend to have higher levels of religiosity than men, with women more frequently participating in religious practices. The study also found that longer divorce processes can reduce children's religiosity, as prolonged negative experiences may adversely affect their perception of religion (Amato & Keith, 1991; Mahoney et al., 1999).

These findings underscore the complex interplay between religiosity and self-concept, particularly within the context of

familial disruption. They highlight the necessity for a nuanced understanding of how different aspects of religiosity and family dynamics interact to shape the psychological development of young adults from broken homes. Future research should continue to explore these relationships in diverse cultural contexts to better comprehend the universal and culturally specific aspects of religiosity and self-concept development. Additionally, it would be beneficial to investigate other factors, such as socioeconomic status, educational achievements, and mental health, which may further elucidate the multifaceted influences on self-concept among this population.

Conclusion

This study investigated the impact of religiosity on the self-concept of students from broken homes. The findings indicate that religiosity accounts for 2.7% of the variance in self-concept, suggesting a low but statistically significant impact. Specifically, lower levels of religiosity are associated with a diminished self-concept among students affected by parental divorce. This underscores the role of religiosity as a modest but meaningful factor in shaping self-concept within this population.

The limited influence of religiosity suggests that other factors beyond the scope of this study may contribute more substantially to self-concept. While this research highlights the significance of religiosity in this context, it also points to the need for targeted interventions and support systems that address broader psychological and social dimensions.

Future research should focus on deepening the understanding of this specific relationship, perhaps by exploring how religiosity interacts with other factors such as family dynamics or individual resilience.

Expanding the study across different cultural and demographic settings could also provide additional insights into the nuanced role of religiosity in influencing self-concept among students who was experiencing parental divorce.

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