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## Model of Spiritual Culture of Madurese People in Resilience and Adaptation of New Normal

### Abstract

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Corona Virus Disease-19 (Covid-19) from the beginning of its appearance until mid-2021 is a feared outbreak around the world including in Indonesia and Madura. The negative perception of stress will further weaken self-strength both physically and mentally so that resilience and coping mechanisms tend to be maladaptive. The study aimed to analyze the spiritual culture of Madurese communities in resilience and physical health. This analysis will later become the basis in the formulation of a model of spiritual cultural towards resilience, and physical health. In the design of explanatory observational research, the first stage is to explain the construct and its contributing indicators. The second stage is to conduct FGD with respondents as well as consult with experts. The population is a community on the island of Madura with a sample consisting of 400 respondents using probability sampling which is a random sampling cluster based on the population area that has been determined. The exogenous variable is the culture of spirituality. Endogenous variables are resilience and physical health. The reaserch instrument used was a questionnaire and analyzed using structural models with SmartPLS (Partial Least Square) software. The results showed that spirituality culture factors had a positive effect on resilience with a coefficient of 0.449, spirituality culture factors had a positive effect on physical health with a coefficient of 0.161, and resilience factors had a positive effect on physical health with a coefficient of 0.172. This indicates that the higher the spirituality culture of Madurese people, it will tend to increase resilience, psychological well-being, and physical health, especially in the covid-19 pandemic.

**Keywords:** Culture of Spirituality; Physical Health; Resilience

## INTRODUCTION

The severe acute respiratory syndrome coronavirus 2 (SarsCov-2) or Corona Virus Disease-19 (Covid-19) is a respiratory infectious disease declared a global pandemic by WHO on March 11, 2020 (Cucinotta and Vanelli, 2020). Covid-19 from the beginning of its appearance until mid-2021 is an outbreak that is tweeted around the world including in Indonesia and Madura. The number of cases on August 27, 2021, globally reached 214,468,601 with death data of 4,470,969 people (WHO, 2021). Cases in Indonesia reached 4,056,354 with the number of deaths 130,781 (Kemenkes, 2021). This will have an impact on various physical and mental distresses that affect the dimensions of life holistically. Preliminary studies on the Madurese community related to holistic health obtained data that 70% fully understand the meaning and purpose of life in the spiritual dimension. Meanwhile, it is related to perseverance (persistence) in effort and struggles obtained 80% very persistent and 20% quite persistent. Independently or self-reliance 60% is very independent, 20% independent and 20% quite independent. Equanimity when facing problems, 30% calm, 30% calm enough, 40% less calm. While existentially aloneness in the face of challenges, 70% is good and 30% is enough. Madura, culture, and Islam are sociological facts that cannot be separated because all three form the distinctive values of the Madurese (Wiyata, 2013).

Covid-19 has caused various negative impacts since the period of March 2020 and is still felt. The negative impact caused is not only physical but also psychological, social, cultural, economic, political to spiritual. Several studies have reported that Covid-19

causes distress (Bao et al., 2020), delirium, depression, anxiety, fatigue, insomnia, PTSD (Guo et al., 2020; Rogers et al., 2020) to mental disorders (Rajkumar, 2020). The social impact that occurs is distress due to restrictions on physical mobility (Kraemer et al., 2020), community fear, decrease in socioeconomic and cultural activities (Kim & Su, 2020 ; Uddin et al., 2020). Biological impacts are the occurrence of respiratory diseases such as pneumonia (Jin et al., 2020), <sup>14</sup> damage to the cardiovascular system (Madjid et al., 2020), <sup>12</sup> Acute Respiratory Distress Syndrome (ARDS) (Leija-martínez et al., 2020 ; Lin et al., 2020 ; Hashemian et al., 2021) until death (Barro et al., 2020). This condition is very risky and manifested in bio-psycho-social-spiritual distress which if it lasts a long time, will cause a lot of chaos in various joints of life.

Various efforts to prevent this have been done especially in improving the degree of health and prevention of covid-19 transmission. This is seen ranging from the implementation of health protocols, minimizing anxiety, and improving psychic health to maintaining social distance. Moreover, the important thing is self-awareness that the whole dimension is inseparable from the transcendental meaning of deep life that relates to God in the spiritual dimension. Spirituality will be meaningful in life because it is related to the belief in God as a reality greater than oneself (Ekşi & Kardaş, 2017). According to Gonzales et al (2014), spirituality activates adaptive coping mechanisms so that individuals can cope with the stress of an illness (Salman & Lee, 2019). Deep spirituality will bring psychological calmness and move the neuro, hormonal and immunological systems. Spiritual application through remembrance is effective in improving the perception of stress and balancing cortisol which impacts metabolic stability (Amir et al., 2018), and significantly affects the working system of the immune system (Asiyah et al., 2021). Spirituality is a transcendental and integrative side that

plays an integral role in shaping the quality of life, health, and well-being in a bio-psycho-socio-spiritual manner. Spirituality impacts different sides of life in a multidimensional and very complex way in influencing and coping with various situations and conditions in life.

The spiritual strength of the Madurese community is reflected in the holistic harmony covering the bio-psycho-social-spiritual aspects which have implications for the range of health and illness during the pandemic and the era of new habits. The dimension of Islamic spirituality that is thick in Madura is able to form a strong-minded individual, patient, sincere, good at being grateful, and taking wisdom. The implementation of all these characters will give birth to high resilience. Resilience will strengthen the Madurese community to have adaptive coping strategies. In the study of psychoneuroimmunology, it is perceived as eustress that balances the function of nerves, hormones, and the immune system so that it is more resistant to disease, including COVID-19 infection.

The purpose of this study was to analyze the spiritual culture of Madurese communities in resilience and adaptation. This analysis will later become the basis in the formulation of a model of spiritual cultural nursing towards resilience and adaptation.

## **METHODS**

### **Design**

The explanatory research design with a cross-sectional research approach through testing the structural model with SmartPLS (Partial Least Square) software. The first stage describes the test results based on the theory by explain the construct and its

contributing indicators. The second stage is to conduct FGD with respondents as well as consult with experts to compile a module.

### **Setting and Sampel**

The sample size of 400 people were selected using probability sampling, namely cluster random sampling based on a predetermined population area. The sample is people in four districts on the island of Madura, namely Sumenep, Pamekasan, Sampang, Bangkalan without regard to the existing strata in the population, namely taking sample members from the population randomly. The determination of the number of samples was carried out based on the statement of Hair et al., (2017) that the minimum sample for SEM-PLS analysis is at least 10 times the number of indicators and 10 times the number of arrows in the model structure. The data collection process was carried out online in July-September 2021 with inclusion criteria of at least 17 years old.

### **Variables**

The variables are culture of spirituality, resilience, and physical health. The exogenous variable is culture of spirituality and the endogenous variables are resilience, and physical health.

### **Instruments**

The questionnaires in this study were the questionnaire was adopted and adapted from various sources. The researcher developed the resilience questionnaire based on the Resilience Assessment Scale (FRAS) questionnaire by Walsh (2016), the researcher developed the spiritual culture questionnaire based on the Spiritual questionnaire by Yusuf (2016), and the physical health questionnaire was developed by the researcher based on the Signs of Physical Health Symptoms during the Covid19 Pandemic from the Indonesian Ministry of Health. (2021). The researcher

asked permission to develop a questionnaire and then tested the validity and reliability of 32 respondents based on the same characteristics as the research sample, namely the areas of Jember, Bondowoso, Situbondo, and Probolinggo where most of the people are Madurese. The questionnaire uses an ordinal scale with categories of good, enough, and less. The composed of: Culture of Spirituality, Resilience, and Physical Health. Culture of Spirituality composed of mystery, love, suffering, hope, and grace, while Resilience composed **meaningful life/purpose, perseverance, self-reliance, equanimity, and existential aloneness**, and Physical Health composed symptoms of fever and flu, painful, minor respiratory disorders, moderate respiratory disorders, and severe respiratory disorders.

#### **Intervention**

The reaserch **were collected by giving questionnaires to 400 people and analyzed using structural model with SmartPLS (Partial Least Square) software**

#### **Data Collection**

**The** sample is people in four districts, namely Sumenep, Pamekasan, Sampang, Bangkalan. The ethical principles were basis of the research recruitment process. Participants were explained about the **research objectives, procedures, rights and obligations, benefits, and disadvantages during the research. Participants who have given consent were included in the study.** The **data collection** process was carried out online with research assistants for each districts. There were 404 people who responded. Three people refused or were not willing to be respondents and 401 people were willing to be respondents, but there was 1 person who did not meet the inclusion criteria so the total respondents were 400 people. A trial was conducted on 32 participants with the same characteristics before data collection was carried out.

The trials is people in four districts, namely Jember, Bondowoso, Situbondo, and Probolinggo to validate the questionnaires.

### **Data Analysis**

The factor constructs studied included spirituality culture (X1), resilience (Y1), and physical health (Y2). In statistical testing, the data scale used is the absolute value of each variable, but in order to facilitate the presentation of the data in the table, a Likert scale is used. The stages of structural model analysis are testing the effect of exogenous factors on endogenous factors. Path diagram analysis of SEM Partial Least Square structural equations on indicators of all latent variables in the Development Model of Spiritual Culture of the Madurese People in Resilience and Adaptation in the New Normal. Evaluation of construct validity is done by calculating convergent validity. Convergent validity is known through the value of factor loading and Average Variance Extracted (AVE). All instruments meet the convergent validity test with a loading factor and Average Variance Extracted (AVE) above 0.5.

The strategic issues obtained from the results of the Structural Equation Modeling-Partial Least Square (SEMPLS) analysis were used to conducted Focus Group Discussions (FGD) with respondent representatives and conducted consultations with experts. The results of strategic issues, FGDs, expert consultations, and the results of the development of a cultural model of Madurese spirituality in resilience and adaptation to new habits as a reference for module development. The modules resulting from the development of the models serve as a reference for the manufacture of comprehensive modules, so that they can be used as guidelines by health workers or researchers in conducting interventions.

### **Ethical Consideration**

This research has received approval from the **Ngudia Husada Madura School of Health** research ethics committee with Ethics Approval Letter Number: 1076/KEPK/STIKES-NHM/EC/VII/2021.

### **Results**

The study is explanatory research design with a cross-sectional research approach through testing the structural model with SmartPLS (Partial Least Square) software. This study was conducted to determine the development of a cultural model of Madurese spirituality in resilience and adaptation to new normal by explain the constructs and its contributing indicators, then compiling a module on the strategic issues that have been carried out by the FGD with respondent representatives then conducted consultations with experts. Description of study variables is shown to explain constructs research data according to measurable indicators for each construct research factors. The construct factors studied included Culture of Spirituality (X1); Resilience (Y1); and Physical Health (Y2). The data scale used is the absolute value of each variable, but to facilitate the presentation of data in table using a Likert scale.

**Table 1. Frequency Distribution of Respondents Demographic Data (District, Gender, Age, Education, and Occupation) in Madura**

<i>Variable</i>	<i>Items</i>	<i>Frequency</i>	<i>Percentage of</i>
District	<i>Bangkalan</i>	216	54%
	<i>Sampang</i>	69	17.25%
	<i>Pamekasan</i>	87	21.75%
	<i>Sumenep</i>	28	7%
Gender	<i>Man</i>	164	41%
	<i>Woman</i>	236	59%
Age	17-25 years (Late Adolescence)	139	34.7%
	26-35 years (Early Adulthood)	78	19.5%
	36-45 years (Late Adulthood)	68	17%
	46-55 years (Early Old Age)	78	7.75%
	56-65 years (Late Old Age)	31	19.5%
	>65 years (Elderly)	6	1.5%
	Education	<i>No School</i>	11
	<i>Primary School</i>	48	12%
	<i>Junior High School</i>	18	4.5%
	<i>Senior High School</i>	52	13%
	<i>Diploma 1-Diploma</i>	41	10.25%

	<i>Bachelor</i>	201	50.25%
	<i>Master</i>	28	7%
	<i>Doctor</i>	1	0.25%
<i>Occupation</i>	Student	132	33%
	Government employees	73	18.25%
	Private employees	60	15%
	Honorary employee	24	6%
	Trader	30	7.5%
	Farmer	32	8%
	Farm workers	3	0.75%
	Does not work	46	11.5%

The results in table 1 show that from 400 respondents, it is found that based on the district with the largest number of respondents (54%) is Bangkalan Regency. In terms of gender, the majority of respondents (59%) were women. Based on age, at the stage of late adolescence (age 17-25 years) as many as 139 respondents (34.7%). Based on the education level, the most respondents were Bachelor as many as 201 respondents (50.25%), and based on the occupation, the students occupied the most positions of 132 people (33%).

**Table 2 Frequency Distribution of Respondents Characteristics (Ever Diagnosed with Covid19 or Ever Performed PCR with Positive Results, Symptoms Experienced in the Last 3 Months, and Diagnosis of Comorbidities) in Madura**

<i>Variable</i>	<i>Items</i>	<i>Frequency</i>	<i>Percentage of</i>
Ever Diagnosed with Covid19 or Ever Doing PCR with Positive Results	Yes	54	13.5%
	No	346	86.5%
Symptoms felt in the last 3 months	Fatigue	20	5%
	Sore throat	4	1%
	Loss of Ability to Sense of Smell	4	1%
	Headache	25	6.25%
	Digestive Disorders Or Problems (Such As: Diarrhea, Vomiting, etc.)	0	0%
	Cough	10	2.5%
	Hard to breathe	1	0.25%

	High Body Temperature	3	0.75%
	Flu or Cold	16	4%
	Feeling More Than One Symptom	159	39.75%
	Never Feel the Symptoms Above	158	39.5%
Diagnosis of Comorbidities (Comorbid)	Diabetes mellitus	9	2.25%
	Hypertension	39	9.75%
	Coronary heart disease	2	0.5%
	Heart Decompensation	1	0.25%
	Heart disease	2	0.5%
	Lung Disease	4	1%
	Kidney illness	5	1.25%
	Having co-morbidities other than the above	30	7.5%
	Do not have co-morbidities	308	77%

The results of the study illustrate that as many as 54 respondents (13.5%) have been diagnosed with COVID-19 or have done PCR with positive results. Based on the symptom variables felt in the last 3 months, the majority felt more than one symptom of being infected with Covid-19, namely 159 people (39.75%). Based on the variable diagnosis of comorbidities (comorbid) consisted of 1 person (0.25%) with cardiac decompensation, 2 people with coronary heart disease (0.5%), 2 people with heart disease (0.5%), 4 people with coronary heart disease (0.5%). lung disease (1%), 5 people with kidney disease (1.25%), 9 people with diabetes mellitus (2.25%), 39 people with hypertension (9.75%), 30 people had comorbidities that others (7.5%), and 308 people did not have comorbidities (77%).

**Table 3 Frequency Distribution of Spirituality Culture, Resilience, Physical Health in Madura**

No.	Indicator	Categori						Total	
		Good		Enough		Less		$\Sigma$	%
		f	%	f	%	f	%		
1	<i>Mystery</i>	364	91	35	8.75	1	0.25	400	100
	<i>Love</i>	348	87	44	11	8	2	400	100
	<i>Suffering</i>	364	91	33	8.25	3	0.75	400	100
	<i>Hope</i>	345	86.25	51	12.75	4	1	400	100
	<i>Grace</i>	361	90.25	28	7	1	2.75	400	100
2	<i>Meaningful</i>	373	93.25	24	6	3	0.75	400	100
	<i>life/purpose</i>					1			
	<i>Perseverance</i>	366	91.5	33	8.25	1	0.25	400	100

	<i>Self-reliance</i>	379	94.75	19	4.75	2	0.5	400	100
	<i>Equanimity</i>	388	97	12	3	0	0	400	100
	<i>Existential Aloneness</i>	364	91	33	8.25	3	0.75	400	100
3	<i>Symptoms of Fever and Flu</i>	376	94	21	5.25	3	0.75	400	100
	<i>Painful</i>	373	93.25	22	5.5	5	1.25	400	100
	<i>Minor Respiratory Disorders</i>	390	97.5	5	1.25	5	1.25	400	100
	<i>Moderate Respiratory Disorders</i>	391	97.75	4	1	5	1.25	400	100
	<i>Severe Respiratory Disorders</i>	390	97.5	5	1.25	5	1.25	400	100

❶ The results of the study in spirituality culture illustrate that in the Mystery variable (Belief in the Afterlife) there are 364 people (91%) Madura have high confidence. Based on the Love variable, the majority of Madurese people have a high value on love which is the key or domain of a person's spirituality, as many as 348 people (87%). Suffering response of the Madurese community has a high response in a positive direction as many as 364 people (91%). Then the hope of the Madurese community in the majority of Spirituality Culture has a high value, namely as many as 345 people (86.25%). Meanwhile, Grace (Gratitude for What God Has Given) in the Madurese community also has a high score, as many as 361 people (90.25%).

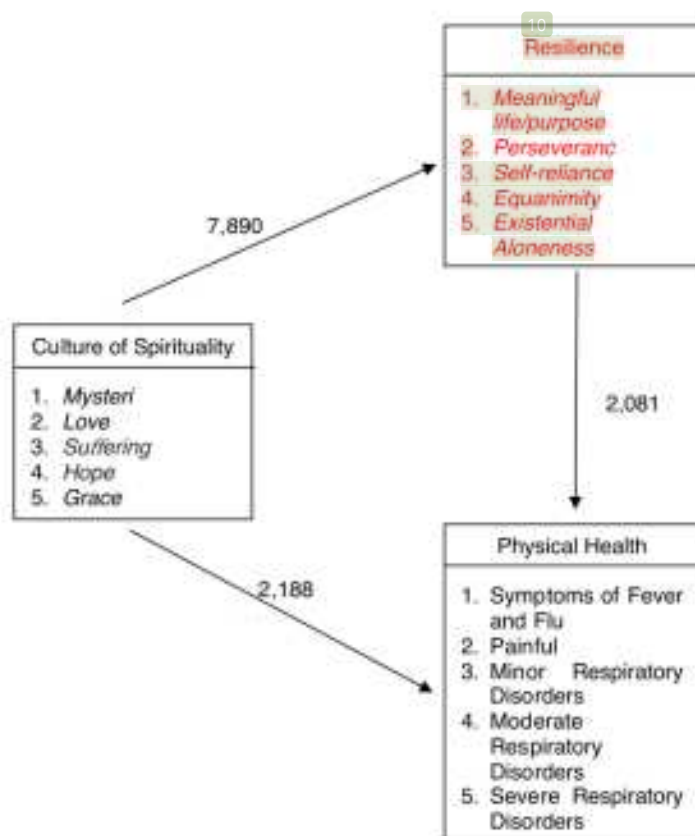
The results of the study in resilience show that the meaning of life/purpose (meaningful life/purpose) of the Madurese community is high, namely 373 people (93.25%). The Madurese also have a decision to continue to survive despite the difficulties, disappointments, and perseverance are high as many as 366 people (91.5%). Based on the self-reliance variable, only 1 person (0.25%) had a low level of independence, while the equanimity variable the majority had a high level of patience/calmness as many as 388 people (97%) and none have a low level of patience/calm (0%). In the Existential Aloneness variable, the majority of Madurese people have a high awareness that they have to face the challenges they face in life, which are 364 people (91%).

The results of the study is found that the physical health of the Madurese community in adapting to the new habits of the Covid19 pandemic mostly have high fever and flu symptoms, namely 376 respondents (94%). In the pain variable, 373 respondents (93.25%) were in the high category. While the majority of respondents (> 97%) were in the high category in mild, moderate, and severe respiratory disorders.

### **Discussion**

Madura is a district in East Java that is known for its cultural acculturation and spirituality. Culture of visiting each other, helping, family, friendship, and togetherness in worship activities cannot be separated in the daily life of Madurese people. Various studies of social anthropology explain that Madura is scientifically proven to have a distinctive and unique character in exploring the balance of inner dimensions and social structures (Mulyadi, 2018). The role of religion as a means of spirituality is very influential on the life of the people of Madura. Even in daily behavior, it is not uncommon for religious leaders to be involved in various things such as matchmaking,

sustenance, internal conflict, social conflict, and also the treatment of diseases (Ramin, 2018). It is also implemented in the attitude of the people of Madura in responding to the Covid-19 pandemic. The people of Madura have a high belief that health and salvation can be achieved by approaching God. If this is not well-management will give birth to a blend of social and spiritual support of the Madurese community as the potential to achieve healthy holistically.



**Figure 1. Model of Spiritual Culture of Madurese People in Resilience and Adaptation of New Normal**

Spirituality is interpreted in a deep sense as an exploration of the highest truth and not just a routine of religious rituals (Maraj et al., 2020). Spirituality is the connection between the personal, social, environmental, and transcendental dimensions of God

which is believed to affect <sup>17</sup> physical and mental health (Ghaderi et al., 2018). Every individual has a side of spirituality to achieve closeness and connectedness between himself and the highest Existence that is the God of the Universe (Joseph et al., 2017). A deep sense of connectedness encourages the mental resilience of individuals to be able to survive in the face of distress and rise from stressful circumstances. This is in accordance with the Qur'an Surah Al-Baqarah verse 277 and many similar statements explain that believers (good spirituality) do not feel worried and do not grieve. This can be translated that spirituality will give birth to resilience (resilience) and the ability to respond positively to distress in life. Chen and Bonanno (2020) explained that resilience is the ability of individuals to be positive about various problems and uncertain situations including mental attitudes during the Covid-19 pandemic. Resilience gives birth to an effective coping mechanism when facing threatening situations and conditions. It is in accordance with Syukrowardi et al. (2017) <sup>15</sup> that spirituality is suspected as one of the main factors for the formation of high resilience in individuals so that adaptive in responding to stress. Many studies have also <sup>8</sup> reported a significant association between <sup>8</sup> spirituality and resilience (Mizuno et al., 2016 ; Jones et al., 2016 ; Khan et al., 2016 ; Cherry et al., 2018 ; Maraj et al., 2020).

Spirituality not only affects the psychosocial dimension but also greatly affects the biological stress response. Researchers argue that all factors and consequences of distress are inseparable from the meaning of deep life that is transcendental in the spiritual dimension. During the covid-19 pandemic, stress should be wary of being a promoter of the risk of respiratory infections and decreased health range with all clinical sweetness (Peters et al., 2021). One of the trans-objective implementations of social spirituality in Madura is the reading of Burdah as a magical and economical treatment when there are sick relatives (Faidi, 2016). Burdah is also believed to be a

spiritual-based method of treatment to cure the sick and avoid society from ta'on disease (Ramin, 2018). Included in the spiritual response to Covid-19 which is also perceived as a kind of ta'on disease version of the latest. In addition to burdah there is remembrance and prayer together and carry out certain practices carried out by the people of Madura to reject bala, illness, disease, and avoid disaster. In line with Sohail (2020) the application of spirituality is reflected in many rituals such as congregational prayer, giving alms, listening to lectures, and applying the Prophet's methods of treatment.

Spiritual influence on improving health status both physical and mental can be studied scientifically one of them through the concept of psychoneuroimmunology. Psychoneuroimmunology exposes the close interrelationship between psychological dimensions in the mechanisms of stress, neuro system, endocrine, and immunity in modulating <sup>16</sup>the immune response to infection (Kim & Su, 2020). Spirituality in this case should be translated as a stimulus that can turn distressed (negative stress) into eustress (positive stress). This will have an impact on the perception of positive stress so that the stress response is also positive. According to DhabbarMcEwen, the perception of stress is more psychological in internal mental events and stress responses are more biological (Amir et al., 2018). In this study, it has been explained that spirituality is significantly associated with resilience so that the perception of stress in this study is positive. This is in accordance with studies that spirituality improves health (Firda & Haksama, 2020), resilience (Fradelos et al., 2020), reduces anxiety, increases the meaning of life and hope (Reis & Menezes, 2017), and subjective happiness (Satici, 2016). Spirituality in principle must be able to lower psychological pressure so that individuals do not fall into a state of illness. This is because stressors affect the immune system through several pathways, namely the Hypothalamus-

Pituitary-Adrenal (HPA Axis), the Sympathy-Adrenal-Medullary (SAM Axis) axis, the CRH-Mast Cell axis, Neuropeptide with the Immune System, psychological stress pathways, and oxidative stress (Campeau, 2016). If one of these systems is disrupted, then what happens is a decrease in immunity that has an impact on the susceptibility of covid-19 infection. If the body is already infected with covid-19, it will be very risky for cytokine storms (Coperchini et al., 2020) such as the **uncontrolled release of pro-inflammatory cytokines interleukin (IL)-1b and IL-6 (Conti et al., 2020)**. This will have a negated impact on the occurrence of immunopathology (Bhaskar et al., 2020) which is often accompanied by coagulopathy (Willim et al., 2020). The three pathogenesis phenomena on the course of covid-19 inflammation are **the cause of the severity of the disease until the occurrence of ARDS and multiorgan damage to death**. Therefore, according to researchers by modulating the spiritual system, has a good impact on psychological health and will eventually look more concrete on physical health and avoid covid-19 infection. This can be found in many Madurese and people outside Madura who have spiritual awareness to be free from serious stress. Therefore, there will also be balanced regulation of various body systems so that they adapt and survive to various forms with stress and covid-19 infection.

## **Conclusion**

A cultural model of Madurese spirituality in resilience and adaptation of new normal composed of: Culture of Spirituality, Resilience, and Physical Health. Culture of Spirituality composed of mystery, love, suffering, hope, and grace, while Resilience composed **meaningful life/purpose, perseverance, self-reliance, equanimity, and existential aloneness**, and Physical Health composed symptoms of fever and flu, painful, minor respiratory disorders, moderate respiratory disorders, and sever

respiratory disorders. High resilience is influenced by spiritual culture directly so that it affects the physical health of the Madurese community in the new normal.

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### **Data Availability Statement**

The datasets generated during and/or analysed during the current study are not publicly available due to in a series research projects but are available from the corresponding author on reasonable request.

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