

## **THE RELATIONSHIP BETWEEN SPIRITUAL WELL-BEING AND RESILIENCE IN STUDENTS FROM FATHERLESS BACKGROUNDS**

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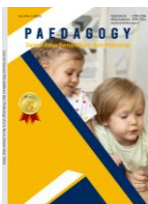
### **ABSTRAK**

Penelitian ini bertujuan untuk mengkaji hubungan antara kesejahteraan spiritual dan ketahanan diri di kalangan mahasiswa yang memiliki latar belakang tanpa ayah. Penelitian ini menggunakan pendekatan kuantitatif korelasional dengan Skala Kesejahteraan Spiritual (SWBS) untuk mengukur kesejahteraan spiritual dan Skala Ketahanan Connor-Davidson (CD-RISC) untuk menilai ketahanan diri. Sampel penelitian terdiri dari 268 mahasiswa berusia 18–24 tahun, yang tersebar dari semester 1 hingga semester 7. Data dikumpulkan menggunakan kuesioner yang mengukur kesejahteraan spiritual, ketahanan diri, dan kondisi tanpa ayah yang dialami oleh responden. Hasil penelitian menunjukkan hubungan positif yang kuat antara kesejahteraan spiritual dan ketahanan diri di kalangan mahasiswa tanpa ayah. Sebagian besar responden (90,3%) menunjukkan tingkat ketahanan diri yang moderat, sementara 9,7% menunjukkan ketahanan diri yang tinggi. Kesejahteraan spiritual secara umum berada pada tingkat moderat di kalangan responden. Penelitian ini menekankan pentingnya penguatan kesejahteraan spiritual sebagai sumber kekuatan dalam membangun ketahanan diri di kalangan mahasiswa dari keluarga tanpa ayah. Temuan ini juga memiliki implikasi untuk pengembangan program intervensi psikologis yang mengintegrasikan aspek spiritual untuk meningkatkan ketangguhan mental mahasiswa.

**Kata kunci:** *Kesejahteraan Spiritual, Ketahanan Diri, Tanpa Ayah, Mahasiswa*

### **ABSTRACT**

This study aims to examine the relationship between spiritual well-being and resilience among university students with a fatherless background. The study uses a quantitative correlational approach with the *Spiritual Well-Being Scale* (SWBS) to measure spiritual well-being and the *Connor-Davidson Resilience Scale* (CD-RISC) to assess resilience. The sample consisted of 268 students aged 18–24 years, spanning from the 1st to the 7th semester. Data were collected using questionnaires measuring spiritual well-being, resilience, and the fatherless condition experienced by the respondents. The results show a strong positive relationship between spiritual well-being and resilience among fatherless students. Most respondents (90.3%) showed moderate levels of resilience, while 9.7% exhibited high resilience. Spiritual well-being was generally moderate among respondents. This study emphasizes the importance of strengthening spiritual well-being as a source of strength in building resilience among students from fatherless families. The findings also have implications for the development of



psychological intervention programs that integrate spiritual aspects to enhance students' mental toughness.

**Keywords:** *Spiritual Well-Being, Resilience, Fatherless, Students*

## INTRODUCTION

The phenomenon of fatherlessness, which results from divorce, paternal disengagement, and modern family dynamics, significantly impacts the psychosocial development of individuals, including university students who are undergoing complex social and academic transitions. While numerous studies have explored the psychological effects of fatherlessness, most focus on children or adolescents, leaving a gap in the literature regarding university students. This gap is important because university students, as young adults, face unique challenges that differ from those experienced by younger individuals. Thus, this study aims to address this gap by examining the relationship between spiritual well-being and resilience in university students from fatherless backgrounds.

In Indonesia, the phenomenon of fatherlessness is becoming increasingly prevalent. According to data from the Central Statistics Agency (2025), there were 399,921 divorce cases in 2024, which indicates a high potential for family breakdowns across the country. Additionally, research by Devi et al. (2025) dan Hanifah et al. (2024), places Indonesia in third place among countries with the highest number of fatherless children between 2021 and 2023. The implications of these statistics are significant for university students, as many of them from fatherless families struggle with psychological challenges such as anxiety, low self-esteem, and difficulties in social adjustment (Junaidin et al., 2023; Zahra & Pratiwi, 2025).

Despite these challenges, many students from fatherless backgrounds demonstrate resilience, which is their ability to adapt positively despite facing adversity or negative experiences. Resilience plays a crucial role in helping students manage emotions, cope with academic stress, and maintain normal functioning despite challenging conditions (Nahdi et al., 2021). It is known that resilient individuals are better at managing personal and academic struggles, which is critical during their formative years in university. Recent studies have shown that resilience can be developed through various internal factors, including spirituality, which helps individuals process and overcome their difficulties (Mesman et al., 2021; Putri & Khoirunnisa (2022).

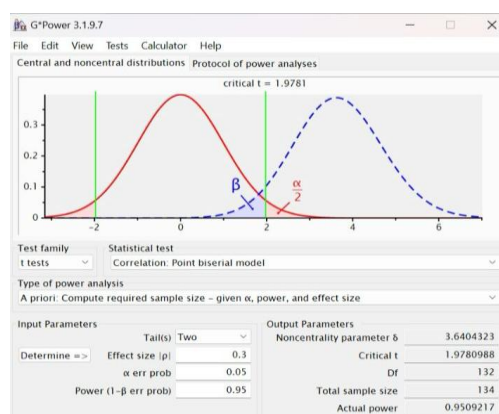
Spiritual well-being has been identified as an important factor contributing to the development of resilience. It encompasses aspects of meaning in life, existential well-being, and transcendental connections that allow individuals to interpret negative experiences in a more constructive manner (Azizah et al., 2021; Ghanbari & Mohammadimehr, 2020). While the relationship between spiritual well-being and resilience has been widely studied, research specifically examining this relationship in university students from fatherless families remains limited. Therefore, this study seeks to fill this gap by exploring how spiritual well-being influences resilience in students with fatherless backgrounds.

This study's contribution lies in its ability to bridge this gap in the literature by integrating an analysis of spiritual well-being and resilience within the context of fatherlessness among university students. It is expected that the findings will provide new insights into the

role of internal protective mechanisms, such as spiritual well-being, in enhancing the resilience of students from broken families. Moreover, the study aims to enrich the scientific discourse surrounding resilience and provide practical implications for developing psychological interventions that incorporate spiritual aspects to strengthen students' mental well-being. Ultimately, the results could help improve support programs for university students facing similar challenges.

## RESEARCH METHODOLOGY

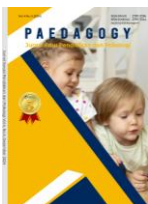
This study used a quantitative approach with a correlational design to analyze the relationship between spiritual well-being and resilience in undergraduate students aged 18–25 years who experienced fatherlessness. The sample was determined using purposive sampling based on the criteria of being an active student, having at least one year of experience with fatherlessness, and being willing to participate. The sample size calculation using G\*Power version 3.1.9.7 showed a minimum number of 134 participants with an actual statistical power of 0.9509217, which indicates a more than 95% chance of detecting a moderate effect. To increase precision and anticipate incomplete data, the sample size was expanded to 270 respondents.



**Figure 1. G\*Power Calculation Results**

Data were collected using two validated instruments: the *Spiritual Well-Being Scale* (SWBS) to measure spiritual well-being and the *Connor-Davidson Resilience Scale* (CD-RISC) to assess psychological resilience. These instruments were selected because they have been proven to be valid and reliable in measuring these constructs in similar populations. Data collection was conducted online using Google Forms, which allowed for efficient data gathering and reduced location or time-related biases. After the questionnaires were completed, the data were checked and cleaned to ensure the validity and completeness of the information.

Data analysis was performed using statistical software *Jamovi* and *SPSS*. Prior to the main analysis, reliability testing was conducted to ensure the internal consistency of the instruments. To assess data normality, the Shapiro-Wilk test was performed, which led to the



use of Spearman's correlation test as a more appropriate non-parametric method given the non-normal distribution of the data. Spearman's correlation was used to analyze the relationship between the three main variables in this study: fatherlessness, resilience, and spiritual well-being. Additional tests were also conducted to evaluate differences in resilience and spiritual well-being based on demographic variables, such as age, semester, and the type of fatherlessness experience.

## RESULT AND DISCUSSION

### Result

Based on the data collection results, there were 270 respondents who participated, but 2 respondents did not meet the inclusion criteria and had to be eliminated, bringing the total to 268 respondents. A total of 242 respondents (90.3%) were classified as moderate, while 26 respondents (9.7%) were classified as high.

**Table 1. Reliability Test**

Variable	Number of Items	Cronbach's Alpha Coefficient ( $\alpha$ )	Minimum Reliability Limit	Description
Fatherless	20	0,731	0,60	Reliable
Spiritual Well-Being	20	0,832	0,60	Highly Reliable
Resilience	25	0,801	0,60	Highly Reliable

based on table 1. The reliability test shows that all instruments have adequate to excellent internal consistency. The fatherless scale is in the reliable category, while the resilience and spiritual well-being scales show high reliability. All three measuring instruments are suitable for use because they are able to measure the construct consistently.

**Table 2. Normality Test**

Descriptives		Skewness			Kurtosis		Shapiro-Wilk	
	N	Missing	Skewness	SE	Kurtosis	SE	W	p
Sum Score <i>Fatherless</i>	268	0	0,210	0,149	0,237	0,297	0,939	<.001
Sum Score Resilience	268	0	-0,104	0,149	-0,760	0,297	0,975	<.001
Sum Score SWB	268	0	-0,905	0,149	-0,103	0,297	0,901	<.001

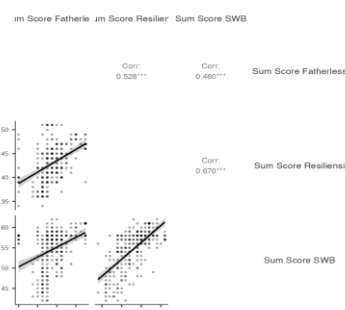
based on table 2. The normality test shows that the three variables are not normally distributed, so the analysis continues with the Spearman test as the most appropriate non-parametric method for these data conditions.

**Table 3. Correlation Test**

Correlation Matrix		Sum Score Fatherless	Sum Score Resilience	Sum Score Spiritual Well-Being
Sum Score Fatherless	Spearman's rho	-		
	df	-		
	p-value	-		
Sum Score Resilience	Spearman's rho	0,528	-	
	df	266	-	
	p-value	<.001	-	
Sum Score SWB	Spearman's rho	0,460	0,670	-
	df	266	266	-
	p-value	<.001	<.001	-

based on table 3. The results of the Spearman correlation test show that the three variables—fatherless, resilience, and spiritual well-being—have a significant positive relationship with each other. Fatherless correlates positively with resilience and spiritual well-being, while the strongest relationship appears to be between resilience and spiritual well-being. Overall, all variable pairs show a meaningful positive correlation.

**Table 4. Plot Test**



based on table 4. The scatterplot matrix shows that fatherlessness, resilience, and spiritual well-being have a significant positive relationship. The strongest relationship is seen between resilience and spiritual well-being, with a consistent data distribution pattern

illustrating that the higher a person's resilience, the higher their spiritual well-being. Overall, the three variables are positively and significantly correlated, with resilience and spiritual well-being showing the most dominant correlation.

**Table 5. ANOVA Test of Fatherless Variable by Age**

	Kruskal-Wallis			
	$\chi^2$	df	p	$\varepsilon^2$
Sum Score <i>Fatherless</i>	8,15	6	0,227	0,0305

based on table 5. The Kruskal–Wallis test shows that there is no significant difference in fatherless scores between age groups. The pairwise comparison results are also consistent, where all age groups show no significant differences. Thus, age does not affect the level of fatherlessness in this research sample.

**Table 6. ANOVA Test of Fatherlessness Variable by Semester**

	Kruskal-Wallis			
	$\chi^2$	df	p	$\varepsilon^2$
Sum Score <i>Fatherless</i>	11,1	6	0,086	0,0414

Based on table 6. The Kruskal–Wallis test shows that there is no significant difference in fatherless scores between semester groups. The pairwise comparison results are also consistent, where all comparisons between groups show no significant differences. Thus, the level of fatherlessness is not influenced by the semester of the students.

**Tabel 7. ANOVA Test for Fatherlessness Based on Type of Fatherlessness Experienced**

	Kruskal-Wallis			
	$\chi^2$	df	p	$\varepsilon^2$
Sum Score <i>Fatherless</i>	1,53	4	0,822	0,00572

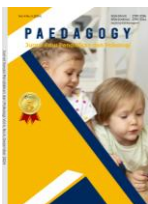
Based on table 7. The Kruskal–Wallis test shows that there is no significant difference in the level of fatherlessness based on the type of fatherlessness. All pairwise comparison results are also consistent, where each category does not show a significant difference. Thus, the type of fatherlessness does not affect the variation in fatherlessness scores among respondents.

**Table 8. ANOVA Test of Resilience Variables based on Age**

	Kruskal-Wallis			
	$\chi^2$	df	p	$\varepsilon^2$
Sum Score Resilience	21,0	6	0,002	0,0788

Based on table 8. The Kruskal–Wallis test shows a significant difference in resilience levels between age groups, indicating that age affects resilience. The pairwise comparison results show that some age groups, especially younger ages compared to older ages, have





significant differences in resilience. Thus, age is proven to play a role in the variation in resilience levels among respondents.

**Table 9. Anova Test of Resilience Variables based on Semester**

	Kruskal-Wallis			
	$\chi^2$	df	p	$\varepsilon^2$
Sum Score Resilience	10,4	6	0,107	0,0391

Based on table 9. The Kruskal–Wallis test shows that there are no significant differences in resilience levels between semester groups. The pairwise comparison results are also consistent, where all semester groups show no significant differences. Thus, semester does not affect the variation in resilience among respondents.

**Table 10. ANOVA Test of Resilience Variables based on Type of Fatherlessness Experienced**

	Kruskal-Wallis			
	$\chi^2$	df	p	$\varepsilon^2$
Sum Score Resilience	13,7	4	0,008	0,0515

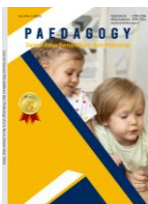
Based on table 10. The Kruskal–Wallis test shows that the type of fatherlessness has a significant effect on resilience levels. Several categories show significant differences, especially between the groups whose fathers died and whose fathers were not actively involved. Other pairwise comparison results show no significant differences. Overall, the type of fatherlessness is proven to affect the variation in resilience among respondents.

**Table 11. ANOVA Test of Spiritual Well-Being Variables Based on Age**

	Kruskal-Wallis			
	$\chi^2$	df	p	$\varepsilon^2$
Sum Score Spiritual Well-Being	17,4	6	0,008	0,0652

Based on table 11. The Kruskal–Wallis test shows that there are differences in spiritual well-being levels between age groups, but further results through pairwise comparison reveal that these differences only appear in certain age combinations. Overall, the effect of age on spiritual well-being is not uniform and is only seen in specific age groups.

**Table 12. ANOVA Test of Spiritual Well-Being Variables by Semester**



#### Kruskal-Wallis

	$\chi^2$	df	p	$\varepsilon^2$
Sum Score Resilience	17,4	6	0,008	0,0651

Based on table 12. The Kruskal–Wallis test results show differences in spiritual well-being levels between semesters, but further analysis through pairwise comparison shows that significant differences only occur between semester 1 and semester 3. The majority of other semester combinations do not show significant differences. Thus, although semester has an effect on spiritual well-being, the effect is limited and only appears in certain groups.

**Table 13. Anova Test of Spiritual Well-Being Variables based on Type of Fatherlessness Experienced**

#### Kruskal-Wallis

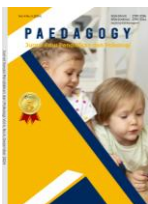
	$\chi^2$	df	p	$\varepsilon^2$
Sum Score Resilience	27,7	4	<.001	0,104

Based on table 13. The Kruskal–Wallis test results show that spiritual well-being levels differ significantly between semesters. However, further analysis shows that these differences only appear between semester 1 and semester 3, while most other groups show no significant differences. These findings indicate that the influence of semester on spiritual well-being is limited and only apparent in certain groups in the research sample.

## Discussion

The results of the study indicate that spiritual well-being has a significant positive relationship with resilience in fatherless students. This finding reinforces the concept that spiritual well-being acts as an internal resource that helps individuals interpret difficult experiences in a more adaptive manner. In the theoretical framework, spiritual well-being includes religious and existential dimensions that provide meaning, purpose in life, and a sense of transcendent connection. This condition is in line with the views of Ghanbari and Mohammadimehr (2020), who state that spiritual aspects can strengthen emotional regulation, reduce distress, and increase the ability to survive in stressful situations. Research by Azizah et al. (2021) also supports that individuals with higher levels of spirituality show better coping capacities, thereby increasing their resilience. Furthermore, studies by Mesman et al. (2021) suggest that spiritual well-being plays a crucial role in building resilience, especially in young adults who experience family challenges, by enhancing their emotional stability and overall psychological health. Moreover, research by Nahdi et al. (2021) highlights that individuals with strong spiritual well-being are better equipped to handle life's adversities, as it provides them with a sense of meaning and purpose that fosters greater psychological endurance. In addition, studies by Popescu & Mwangi (2025) emphasize the role of spiritual well-being in providing a





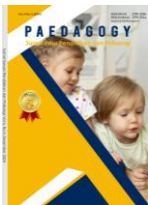
buffer against stress, suggesting that individuals with a strong spiritual foundation are more likely to recover from emotional setbacks and maintain a sense of hope, which is essential for resilience.

The positive relationship between fatherlessness and resilience and spiritual well-being shows that the experience of losing a father figure does not always have negative implications but can give rise to adaptive mechanisms that encourage psychological growth. Although fatherlessness is generally associated with psychosocial risks such as anxiety, low self-esteem, and emotional vulnerability, the results of this study indicate that some students have successfully developed stronger adaptive strategies. These findings are in line with the research by Nahdi et al. (2021) dan Putri & Khoirunnisa (2022), which shows that adolescents and students with challenging life experiences can build psychological resilience through meaning-making, alternative social support, and increased self-regulation capacity. Furthermore, research by Luthar & Cicchetti (2000) supports the notion that children and adolescents who experience adversity, including fatherlessness, can develop resilience through protective factors such as strong peer relationships and emotional regulation. Additionally, studies by Masten (2014) indicate that resilience can be fostered by individual strengths, including positive self-esteem and the ability to interpret life experiences in a more adaptive way. Moreover, research by Walsh (2016) emphasizes the role of family and community support systems in promoting resilience, particularly in children and adolescents facing family disruptions.

Furthermore, the strong correlation between resilience and spiritual well-being shows that the two variables are intertwined in shaping the adaptive capacity of fatherless students. Individuals with high spirituality tend to have a positive perception of the future, an optimistic mindset, and the ability to see value in difficult experiences all of which are key components of resilience. These findings are consistent with Mesman et al. (2021), who assert that spiritual aspects often function as psychological protectors that strengthen resilience, especially in groups that experience a lack of family support. Additionally, research by Rençber and Ulutaşdemir (2025) suggests that spiritual well-being plays a vital role in fostering resilience by promoting emotional regulation and a sense of meaning in life. Studies by Weber and Pargament (2014) also support the idea that spirituality serves as an important coping mechanism for individuals facing adversity, helping them to adapt positively to life's challenges.

Testing demographic characteristics shows that age, semester, and type of fatherlessness do not fully influence spiritual well-being, fatherlessness, or resilience. The influence that emerged was limited to certain groups, such as age differences and several types of fatherless experiences. This condition indicates that the development of resilience and spiritual well-being is not entirely determined by demographic factors, but is more influenced by subjective experiences, the process of internalizing values, and the individual's ability to process family dynamics. This is in line with the early adult development theory, which states that the age of 18–25 is a transitional period in which adaptive capacity is formed based on personal experiences and environmental contexts, rather than solely biological or structural factors.

## CONCLUSION



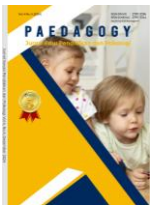
This study shows that spiritual well-being plays an important role in shaping the resilience of students who have experienced fatherlessness. Transcendental connectedness, meaning in life, and existential well-being have been proven to be internal resources that enable individuals to process the experience of losing a father figure in a more adaptive manner. These findings are consistent with the theoretical framework proposed in the introduction, emphasizing that internal protective factors can mitigate the psychological vulnerability commonly experienced by fatherless students. The results also confirm that resilience is not solely determined by environmental conditions, but is also built through spiritual processes and reflections on meaning that develop throughout an individual's life experiences.

The study also highlights that fatherlessness, while typically associated with emotional distress and psychological risks, does not always have a negative impact. In fact, some students demonstrate greater adaptive capacity, especially when they have high levels of spiritual well-being. This suggests that incomplete family dynamics can, in certain cases, strengthen coping mechanisms and self-resilience, enabling students to face personal and academic challenges with greater strength. Furthermore, demographic factors such as age, semester, and type of fatherlessness only have a limited effect on resilience and spiritual well-being, indicating that subjective experiences and the internalization of values play a more significant role than structural characteristics.

Future research can explore additional psychological mechanisms that may mediate or moderate the relationship between fatherlessness, spiritual well-being, and resilience, such as emotional regulation, social support, or alternative parenting styles. Longitudinal studies could also provide a deeper understanding of how resilience develops over time in fatherless students. Finally, the results of this study open the door to the development of spirituality-based interventions and resilience training in university environments, helping students from broken families to strengthen their adaptive capacities in facing both academic and personal demands.

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