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Spiritual Intelligence and Social Support as Predictors of *Subjective Well-Being* of Churches that his Family Died Because of COVID-19: Study at the GKJ Klasis Kartasura congregation

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Abstract

This study aims to determine the influence of spiritual intelligence and social support as predictors of subjective well-being. The population for this study included 54 respondents who lost family members during the COVID-19 pandemic. This study uses a quantitative research method with multiple regression analysis. The scales used are the SWLS, SPANE, SISRI and MSPSS scales for all variables.

The results of the F-test statistic were obtained with a value of 0.013 ($p < 0.05$), which means that the model hypothesis was accepted. The results of this study suggest a positive influence of quality of spiritual intelligence and social support as predictors of subjective well-being in the GKJ-Klasis-Kartasura community who lost family members during the COVID-19 pandemic.

Keywords: Covid-19, Social Support, Spiritual Intelligence, Deceased Family, Subjective Well-Being

1. Introduction

The impact of the pandemic, predicted by the United Nations (UN) health agency to be at an acute stage in 2022, has shown that the Omicron surge has shattered optimism that the Covid 19 pandemic would end (Alexandridi *et al.*, 2022) ^[3]. The high infection and mortality rates of the Covid 19 pandemic are due to the fact that the virus spreads faster than any other deadly virus, even at high speed and severity. Even though the pandemic has now become the norm, it is apparent that the effects of the Covid-19 pandemic still have a major impact on people's lives, including in the form of changes in *subjective well-being* (Zacher and Rudolph, 2021) ^[17]. In the long term, Covid-19 affects *subjective well-being* as a state that relates to a person's evaluation of their life (Scheinfeld *et al.*, 2021) ^[15].

Individuals who are emotionally (affection, attachment) and physically (financial) dependent, such that the feelings of safety of those left behind are threatened or impacted on *subjective well-being* (Killikelly and Maercker, 2017) ^[10].

Based on research conducted by Han *et al.* (2021) ^[8], the loss of people through death in the Covid 19 pandemic situation has implications for individual *subjective well-being*. Persistent grief, post-traumatic stress, anxiety and depressive symptoms increased due to grief in the Covid 19 pandemic mass (Chen and Tang, 2021) ^[5]. According to Bittmann (2021) ^[4], the Covid 19 pandemic has a negative impact on individual subjective well-being. First, families grieve because Covid-19 prevents them from caring for their family members and being with their dying loved ones. Second, grieving families are unable to say goodbye to their loved ones or express their grief through funeral rites. In addition, the families have to fear contagion and are affected by social discrimination (Han *et al.*, 2021) ^[8]. In this case, the awareness to accept the reality of loss during the Covid 19 pandemic takes time, which is not only a simple cognitive function, but also requires emotional acceptance (Psychology *et al.*, 2021).

he spiritual role is important to perform, an example is through diligent participation in religious activities, can have a high *subjective well-being*. People who have a close relationship with God or those around them can help to increase positive affect and life satisfaction (Compton, 2005). Spiritual values enable individuals to maintain an optimistic view of life and find meaning in life even in difficult situations (Kimm & Esquivel, 2011).

Spirituality is closely related to healthy relationships, good behaviour, social support, good coping skills and self-esteem, which in turn can increase life satisfaction with positive affect (Van Dyke *et al.*, 2009). Spiritual intelligence is closely related to social support. Social support can make individuals feel loved, cared for, valued, respected and included in the community (King, 2017).

Several studies have shown that social support and spirituality have a positive impact on *subjective well-being*, which in turn

has a positive impact on life satisfaction (Edara, 2018) ^[7]. According to the results of a study conducted by Edara (2018) ^[7] in Taiwan, there is also a positive correlation between spirituality and social support and the increase in *subjective well-being*. Social, environmental and spiritual relationships lead to states that reflect positive feelings of affectivity and satisfaction (Gomez and Fisher, 2003), mentally (Pirutinsky *et al.*, 2020).

Based on the above, this study focuses on spiritual intelligence and social support as predictors of *subjective well-being* among the GKJ Klasis Kartasura community who have lost their family members. This research is very important to examine *subjective well-being* specifically for individuals who lost family members during the Covid 19 pandemic.

2. Method

The research approach used is quantitative research with multiple regression analysis. The source for the research is the GKJ Klasis Kartasura community who lost their family members. In order to obtain data that can be tested, research questionnaires are distributed using a *Google form* created with the *WhatsApp* application. Thus, the results of the research questionnaire can be downloaded through *Google Sheet* followed by data processing which can be done in an integrated manner and stored in Google Drive. In addition, the study also conducted individual visits to Kartasura Class Church congregations that did not have access to the Google Form. In this way, the respondents' data is obtained in accordance with the reality and experiences of grief over the loss of family members during the Covid 19 pandemic.

Research participants

For this study, a saturation sample was drawn from the entire GKJ Klasis Kartasura community. The respondents in this study were the GKJ Klasis Kartasura community with the following characteristics:

- Congregations registered as members of congregations in Javanese Christian churches in Kartasura.
- Congregations that have lost family members such as spouses, parents or children who are exposed to Covid-19
- The age of the congregation members ranges from 17 years to 60 years and above.

Data that can be tested will be obtained through the distribution of research questionnaires created through a Google form using the *WhatsApp* application. Thus, the results of the research questionnaire can be downloaded through Google Sheet, followed by data processing, which can be done in an integrated manner and stored in *Google Drive*. In addition, Kartasura Class Church congregations that did not have access to the Google Form were visited individually. Questionnaires were sent to 96 respondents from 9 Kartasura Class Churches, but only 54 of them could be successfully analysed. The data collection instrument used in this research is a scale.

Research variable

The variables in this study consist of *Subjective well-being* as the dependent variable, while spiritual intelligence and social support are the independent variables. *Subjective well-being* variables in general include cognitive and affective assessments. *Subjective well-being* is a positive attitude and positive feelings generated by individuals

through a comparison of actual and ideal living conditions (Diener *et al.*, 2015) ^[6]. According to Pavot and Diener (2004), said that *subjective well-being* is a predictor of individual quality of life because it influences success in various domains of life. Individuals with high levels of *subjective well-being* will feel more confident, prosperous and able to establish better relationships, and in stressful situations, individuals with high levels of *subjective well-being* can make adaptations and coping more effectively.

Spiritual intelligence according to Zohar, Marshall and Stephen Covey (2004), explains that spiritual intelligence is a central aspect of all other types of intelligence and also as a source of life guidance. Spiritual intelligence can assist individuals in solving problems related to significance and value. In addition to influencing individual actions in a context that is much wider, richer, and can give meaning. Spiritual intelligence encourages individuals to evaluate life paths more important than others (Zohar, 2001) ^[18]. According to King and DeCicco (2008) ^[11], spiritual intelligence is a set of adaptive mental capacities based on non-material and transcendental aspects of reality, specifically related to critical existential thinking, personal meaning production, transcendental awareness, conscious state expansion.

Social support is a perception that can be obtained from other people or the closest people who have contact with an individual's daily life, such as family and friends. Thus, social support is defined as an exchange of resources between at least two individuals who are perceived by one party to help (Shumaker & Brownell, in Zimet, Dahlem, Zimet, & Farley, 1988).

Method of collection

The data collection instrument used in this study is a scale. The scale used is a Likert scale with four response options, with statements divided into positive (positive) and negative (negative) categories. The scale used in this study is the Likert scale, a research scale used to measure attitudes and opinions.

Four scales are used in this study, namely the Satisfaction with Life Scale (SWLS), the Positive and Negative Experiences Scale (SPANE), the Spiritual Intelligence Self Report Inventory (SISRI) scale and the Multidimensional Scale of Perceived Social Support (MSPSS).

3. Results and Discussion

The results of this study indicate that Spiritual Intelligence (X1) and Social Support (X2) simultaneously have a significant effect on *subjective well-being* in the GKJ Klasis Kartasura congregation whose family died of Covid-19.

Table 1

| ANOVA ^a | | | | | | |
|--------------------|------------|----------------|----|-------------|-------|-------------------|
| Model | | Sum of Squares | df | Mean Square | F | Sig. |
| 1 | Regression | 831.375 | 2 | 415.688 | 4.744 | .013 ^b |
| | Residual | 4468.625 | 51 | 87.620 | | |
| | Total | 5300.000 | 53 | | | |

The calculated F value was 3.132 with a significance level of 0.013 ($p < 0.05$), so it can be concluded that spirituality intelligence (X₁) and social support (X₂) simultaneously have a significant impact on subjective well-being in communities whose families died of covid-19. If the significant value of F is < 0.05 , H₀ is rejected and H₁ is

accepted. This means that all the variables of spiritual intelligence and social support have a significant influence on *subjective well-being*.

Table 2

| Model Summary ^b | | | | |
|----------------------------|-------------------|----------|-------------------|----------------------------|
| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
| 1 | .396 ^a | .157 | .124 | 9.361 |

The coefficient of determination (R²) is 0.157, which means that the contribution of spiritual intelligence and social support to *subjective well-being* is 15.7% and the remaining 84.3% is influenced by other variables not examined in this study. Expressed with a positive sign, the effect is positive.

Table 3

| Coefficients ^a | | | | | | | | |
|---------------------------|--------------------------|-----------------------------|------------|---------------------------|-------|------|-------------------------|-------|
| Model | | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. | Collinearity Statistics | |
| | | B | Std. Error | Beta | | | Tolerance | VIF |
| 1 | (Constant) | 15.797 | 11.198 | | 1.411 | .164 | | |
| | Kecerdasan Spiritualitas | .263 | .115 | .297 | 2.282 | .027 | .976 | 1.025 |
| | Dukungan Sosial | .235 | .139 | .220 | 1.690 | .097 | .976 | 1.025 |

Based on the statistical results of the t-number test, a value of 2.282 was determined for spiritual intelligence with a significance level of 0.027 ($p > 0.05$). These results indicate that the variable spiritual intelligence has a partially significant influence on the variable *subjective well-being*. This statement is supported by the findings of Liu *et al.* (2014) ^[12] who found that spirituality has an impact on *subjective well-being*. This is in line with the research findings of Joshanloo and Daemi (2015) ^[9] who found a relationship between spirituality and *subjective well-being*. This statement is also supported by the findings of Abdel-Khalek's (2010) ^[11] study of four hundred and ninety-nine Kuwaiti Muslims. The results of the study show that spirituality has a positive impact on *subjective well-being*.

Based on the information provided by the respondents, the age range of respondents who lost their family members during the Covid 19 pandemic was identified. Starting from the age of 17 years to the age of 60 years and above, it shows that grief over the loss of a family member is felt by almost all age groups. In addition to the relationship with the deceased, many respondents have lost their parents, 33% in total. 24% of the deceased family members belonged to the older age group, between 71 and 80 years old. Most of them had a university degree (44 %). Based on the information provided by these respondents, it is possible to gain an overview of the *subjective well-being* of respondents who have lost family members, even at an age when they are no longer young and ready to deal with grief. A loss during the Covid 19 pandemic is a different experience than a loss in general, so it strongly influences the *subjective well-being* of the individual and the family.

Family members are seen as an integral part of the family environment. Family members see that the family is the closest person who supports each other and is always ready to help when needed. Members of the community are strong in their faith and are happy to help each other. One of the Javanese philosophies as a basis for living together is "migunani tumraping liyan". The deep meaning of life is to share, to care and to help others. In the life of the community, there is a community that supports and strengthens each other even when there is grief over the loss

These results indicate that the variables spiritual intelligence and social support simultaneously have a significant influence on the variable *subjective well-being*.

This statement is also supported by the research findings of Sawatzky (2009), which show that spiritual beliefs and religious attitudes promote participation in social support, improve psychological and social health, and increase satisfaction with oneself, family and friends. Spiritual intelligence is closely related to social support. Social support can make individuals feel loved, cared for, valued, respected and included in the community (King, 2017). Spiritual values enable individuals to maintain an optimistic view of life and find meaning in life even in difficult situations (Kimm and Esquivel, 2011).

of a family member.

Grief and loss during the Covid 19 pandemic have become a difficult experience for mourners as funerals and burials are postponed or held remotely, even without the presence of family or time passing so quickly without meaningful separation from loved ones (Wallace & Wladkowski, 2020) ^[16]. In addition, the loss of a family member, especially a spouse, is a difficult experience. For the Javanese, the loss of a spouse is synonymous with "sigaraning jiwa", which means half a soul or half a life. This philosophy explains that husband and wife are an inseparable unit (Agustina, 2018) ^[2]. Losing one's spouse leads to low *subjective well-being*. According to Moniex & Wilani (2020) ^[13], losing a partner is a difficult and stressful experience that is associated with stress, guilt, anxiety, emotional exhaustion and behavioural changes. People who are grieving are often unprepared to deal with the duress and natural emotions associated with loss.

In this case, the awareness to accept the reality of loss during the Covid 19 pandemic takes time, which is not only a simple cognitive function, but also requires emotional acceptance (Psychology *et al.*, 2021). Therefore, the influence of spiritual intelligence and social support is expected to increase *subjective well-being* so that individuals can adapt and overcome grief and loss of family members.

4. Conclusion

In this case, awareness to accept the reality of loss during the Covid 19 pandemic takes time, which is not a simple cognitive function, but also requires emotional acceptance (Psychology *et al.*, 2021). Therefore, the influence of spiritual intelligence and social support is expected to increase *subjective well-being*, enabling individuals to adapt and overcome grief and loss of family members.

Based on the above explanation of the research findings, it can be concluded that spiritual intelligence and social support can predict the *subjective well-being* of the community. GKJ Klasis Kartasura communities that have good spiritual intelligence and social support will be more prosperous in terms of *subjective well-being*, while those

that have low spiritual intelligence and social support will not be prosperous because they have low *subjective well-being*.

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