

The relationship between religiosity and resilience among member of the Indonesian police at the Indonesian national police academy

Kevin Rahmat Wijaya¹, Erni Agustina Setiowati²

^{1,2} Faculty of Psychology, Universitas Islam Sultan Agung, Semarang, Indonesia

*Corresponding Author

E-mail: kevinrahmat23@gmail.com

Received:	Revised:	Accepted:	Published:
20 July 2026	02 August 2026	06 August 2026	01 October 2026

How to cite (APA 7th style): Wijaya, K. R., Setiowati, E. A. (2026). The relationship between religiosity and resilience among member of the Indonesian police at the Indonesian national police academy. *Proyeksi Jurnal Psikologi*, 21(2), 215-224. <https://dx.doi.org/10.30659/jp.21.2.215-224>

Abstract

The police profession, which involves high risks and intense pressure, requires members of the Indonesian National Police (Polri) to possess strong psychological resilience. This study aims to examine the relationship between religiosity and resilience among members of the Indonesian National Police in the Police Academy unit. This study employed a quantitative cross-sectional approach with simple random sampling. The sample consisted of 80 Muslim members of the Indonesian National Police in the Police Academy Unit. Data were collected using the Muslim Daily Religiosity Assessment Scale (MUDRAS) to measure religiosity and the Connor–Davidson Resilience Scale (CD-RISC) to measure resilience. Based on the Spearman’s rho correlation test, a correlation coefficient (rs) of 0.337 was obtained with a significance value of $p = 0.002$ ($p < 0.01$). The results indicate a significant positive relationship between religiosity and resilience among members of the Indonesian National Police in the Police Academy Unit, with a moderate strength of association. The higher the level of religiosity, the higher the level of resilience among members of the Indonesian National Police. The coefficient of determination analysis showed that religiosity contributed 11.4% to resilience. These findings indicate that religious values and practices function as internal psychological resources that support Indonesian National Police members in managing emotions and coping with the pressures of their duties.

Keywords : Indonesian National Police Academy, Indonesian Police, Religiosity, Resilience

INTRODUCTION

The demands placed on members of the Indonesian National Police (POLRI) have become increasingly complex along with changing social dynamics. Polri members are expected to maintain public security and order, enforce the law, and provide optimal services. In carrying out these duties, POLRI members are often faced with highly stressful situations, such as social conflict, crime, safety risks, and heavy workloads. These conditions have the potential to cause



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

© 2026 Authors

stress and psychological pressure that may affect members' performance and mental well-being, given that the police profession has a high level of occupational stress (Mendila, 2021).

Based on the results of the Basic Health Research (Riskesdas) conducted in 2018, the prevalence of emotional mental disorders among the Indonesian population aged ≥ 15 years reached 9.8%, reflecting the continued high level of psychological vulnerability in society. This condition highlights the importance of psychological resilience as an effort to help individuals cope with pressure and maintain mental well-being (Ministry of Health of the Republic of Indonesia, 2018). The Basic Health Research (Riskesdas) also showed that more than 19 million people over the age of 15 experienced emotional mental disorders (Ministry of Health of the Republic of Indonesia, 2022). This phenomenon demonstrates the crucial need for individuals to possess strong psychological resilience. Resilience serves as a protective mechanism that helps individuals not only cope with fluctuating life pressures but also maintain mental well-being and continue functioning optimally despite challenging situations (Ministry of Health of the Republic of Indonesia, 2023).

The phenomenon observed in the police environment indicates that Polri members face high levels of both physical and psychological pressure. Job demands involving risks, heavy workloads, and exposure to dangerous situations make the police profession vulnerable to stress and impaired mental well-being. Global research indicates that approximately 20%–30% of police officers experience mental health problems, including stress, anxiety, and depression, as a result of high work-related pressure (Violanti, Charles, McCanlies, et al., 2017).

When facing such pressures, the ability to endure and recover from difficult conditions becomes very important. This ability is known as resilience, namely the capacity of individuals to adapt positively when facing stress, pressure, or challenging situations. Resilience is not viewed as a fixed personality trait, but rather as the result of dynamic interactions between internal and external factors (Ubaidillah et al., 2022). Individuals with high levels of resilience tend to be able to manage their emotions, remain optimistic, and maintain stable psychological functioning even under difficult conditions. Conversely, individuals with low levels of resilience tend to have difficulty adapting positively, are less able to evaluate and overcome problems, and find it difficult to recover from highly challenging situations (Desmita in Jannah & Budiyan, 2024). Research involving adolescents with low levels of resilience has also found that they tend to be more vulnerable to pressure, give up more quickly when facing difficulties, and experience obstacles in regulating emotions and making decisions (Florensa et al., 2025).

One fundamental perspective on this concept was developed by Reivich and Shatte (2002) in Apriawal (2022), who viewed resilience not as a static innate trait but as a set of cognitive skills that can be learned and developed. Reivich and Shatté (2002) formulated that an individual's resilience is built through seven interrelated core abilities that help individuals manage emotions, accurately analyze the causes of problems, and maintain optimism amid difficulties. These seven core abilities are crucial in determining the extent to which an individual can transform challenges into opportunities for personal growth. The seven aspects of resilience are as follows:

First, Emotional Control: The ability to remain calm under pressure, manage negative emotions such as anger, anxiety, or sadness, and express emotions appropriately. Individuals with good emotional regulation are not easily overwhelmed by their feelings and are able to think clearly when facing problems. *Second*, Impulse Control: The ability to control the urge to act before thinking. Individuals are able to think before acting so that the decisions they make are more rational. *Third*, Optimism: The belief that circumstances can improve and confidence in one's own abilities. Optimism also includes the belief that one has the ability to overcome difficulties. *Fourth*, Causal Analysis: The ability to identify the causes of problems objectively and accurately, without excessively blaming oneself or completely blaming others. This helps individuals find appropriate solutions.

Fifth, Empathy: The ability to understand other people's feelings, thoughts, and emotional states through verbal and nonverbal cues. Empathy helps build good social relationships and provides support in difficult situations. *Sixth*, Self-Efficacy: The belief that one has the ability to overcome problems and achieve goals. Individuals with high self-efficacy tend to be more confident and less likely to give up. *Seventh*, Reaching Out: The ability to seek new opportunities, learn lessons from experience, and dare to move outside one's comfort zone in order to improve quality of life. Individuals do not merely survive difficulties but also grow from them.

Resilience can be defined as an individual's capacity to endure, adapt to, and recover from difficult conditions, hardships, or unpleasant experiences. Connor and Davidson (2003) define resilience as the capacity to cope with stress and continue functioning optimally in the face of challenges. Fadhillah and Sulaeman (2026) explain that Connor and Davidson also developed a resilience measurement instrument called the CD-RISC (Connor–Davidson Resilience Scale), which has four components: Personal Competence (an individual's belief in their ability to face challenges, characterized by self-confidence, perseverance, and the ability to achieve goals), Emotional Resilience (the ability to manage emotions and maintain psychological stability when facing pressure), Adaptation and Relationships (The ability to adapt to changes and build and utilize positive social relationships as sources of support, and Self-Control (The ability to control thoughts, emotions, and behavior so that one can respond appropriately to situations and remain focused on goals).

Resilience is not limited to the ability to survive difficult situations but also includes a positive adaptation process that enables individuals to manage emotions, maintain optimism, and find effective ways to deal with problems (Southwick, Bonnano, Masten, et al., 2014). In demanding educational environments such as the Police Academy Unit, resilience is an important factor supporting cadets' and students' ability to cope with academic, physical, and disciplinary pressures so that they can continue their educational process optimally.

Another factor thought to play a role in developing resilience is religiosity. According to Huber and Huber (2012), religiosity can be understood as a pattern of thinking grounded in beliefs through which individuals interpret various issues, which in turn influences their behavior in everyday life. Religiosity reflects the extent to which individuals believe in, internalize, and practice Islamic teachings in their daily routines and functions as a source of psychological

support that helps individuals cope with stress and life challenges (Nafisah & Solihin, 2025). Suryadi et al. (2020) explain that religiosity consists of three aspects, as follows:

1) Sinful Acts

This aspect describes behaviors that are contrary to religious teachings or violate God's commandments, whether in the form of actions, words, or thoughts considered inconsistent with religious values.

2) Recommended Acts

This aspect indicates positive behaviors encouraged by religious teachings, such as doing good deeds, helping others, being honest, and practicing moral values as forms of obedience to God.

3) Engaging in Bodily Worship of Allah

This aspect concerns the direct and tangible performance of worship activities, such as performing prayers, supplicating, reading the Qur'an, fasting, and other forms of worship as expressions of devotion to God.

Religiosity requires a process. In the course of its development, religiosity is influenced by several factors (Thouless, 2000 in Khumaizah & Siregar, 2015), namely:

1) Parental Education and Social Tradition Factors

This factor includes social influences on the development of religiosity, including parenting patterns, traditions within the social environment, and the pressure to conform to various opinions and attitudes agreed upon within the community.

2) Spiritual Experience Factors

This factor includes various types of experiences that contribute to the formation of religious attitudes, such as spiritual experiences, moral conflicts, and religious emotional experiences. Such experiences can generally influence individual behavior.

3) Life Needs Factors

These needs can broadly be divided into four categories: (1) the need for security; (2) the need for love and affection; (3) the need for self-esteem; and (4) needs arising from the threat of death.

4) Intellectual Factors

This factor is related to various processes of verbal reasoning or rationalization. It is also associated with an individual's reasoning capacity regarding what they believe. In other words, a person's epistemology of knowledge greatly influences their manner of believing.

For POLRI members, particularly within the Police Academy environment, character development, discipline, and mental resilience are very important aspects. In addition to physical and intellectual training, spiritual development is also part of the educational and personality-development process. This indicates that religiosity has the potential to be one of the internal factors supporting the development of psychological resilience among Polri members.

However, not all individuals have the same level of resilience, even when they are in similar environments and experience similar pressures. This difference indicates the existence

of certain factors that influence resilience, one of which is religiosity. Research by Prihatanto and Kristianingsih (2023) involving inmates at Class II B Salatiga Detention Center also showed that religiosity has a significant and strong relationship with resilience across various populations. Consistent with this, research conducted by Salsabila and Sahrani (2021) also demonstrated that religiosity makes a positive contribution to improving individuals' mental resilience when facing crises. Furthermore, in the context of individuals with high workloads and risks, Hidayah et al. (2020) emphasized that spiritual beliefs and religious practices function as crucial internal support systems for preventing burnout and maintaining emotional stability.

The consistency of these findings indicates that religious values can serve as a source of cognitive and emotional strength when individuals face stressful situations. Therefore, it is important to further examine the relationship between religiosity and resilience, particularly among Polri members in the Police Academy Unit, whose duties involve very high levels of stress and discipline. Based on this description, this study was conducted to determine the relationship between religiosity and resilience among Polri members in the Police Academy Unit.

Problem Formulation

Based on the background described above, the research problem is formulated as follows: "Is there a relationship between religiosity and resilience among POLRI members in the Police Academy Unit?"

Research Objective

This study aims to determine the relationship between religiosity and resilience among POLRI members in the Police Academy Unit.

Research Hypothesis

There is a relationship between religiosity and resilience among Polri members in the Police Academy Unit.

Research Benefits

Theoretical Benefits

The researcher expects this study to contribute to the field of social psychology, particularly to the development of theoretical studies related to the concepts of religiosity and resilience. In addition, this study is expected to serve as a useful reference and provide a basis for future research on similar topics.

Practical Benefits

This study is expected to provide practical benefits for the Police Academy unit as a consideration in developing cadet development and training programs, particularly those related to strengthening religiosity and resilience.

METHOD

This study employed a quantitative cross-sectional approach using simple random sampling, with the inclusion criterion that participants were Muslim Polri members in the Police Academy Unit. The population consisted of 100 individuals who had less than five years of service,

included both male and female members, and were Muslim. The sample consisted of 80 individuals calculated using Slovin's formula.

The study was conducted at the Police Academy in Semarang. Data were collected using the Muslim Daily Religiosity Assessment Scale (MUDRAS), consisting of 21 items adapted from Suryadi, Hayat, and Putra (2020). The religiosity scale used two response types: multiple-choice items, with an example being "How many times do you perform prayers each day?", and frequency-scale items, with an example being "Believing in fortune-telling." The Connor-Davidson Resilience Scale (CD-RISC), consisting of 25 items, was translated into Indonesian by Fadhillah and Sulaeman (2026) and had a Root Mean Square Error of Approximation (RMSEA) of 0.098, with a lower bound of the 90% confidence interval of 0.086 and an upper bound of 0.109 (Fadhillah & Sulaeman, 2026). Examples of items from the scale are "I always try to do my best regardless of the circumstances" and "I try to see the humorous side of various situations so that I do not feel overly burdened." The reliability of the MUDRAS measurement instrument was Cronbach's Alpha = 0.93 (Suryadi, Hayat, & Putra, 2020). Data were analyzed quantitatively using descriptive and inferential statistical designs with Pearson's product-moment correlation formula.

RESULTS AND DISCUSSION

Results

The researcher directly investigated the relationship between religiosity and resilience among 80 POLRI members at the Semarang Police Academy (AKPOL). The number of subjects is presented in Table 1:

Table 1. Number of Subjects

No	Gender	Number
1	Men	42
2	Women	38
TOTAL		80

After the data were collected, assumption tests were conducted using the Statistical Package for the Social Sciences (SPSS) version 29. These assumption tests included normality and linearity tests conducted before data analysis. The normality test aimed to determine whether the distribution of each variable was normal or non-normal. Data were considered normally distributed when the significance value was greater than 0.05 ($p > 0.05$), whereas when the significance value was less than 0.05 ($p < 0.05$), the data were considered not normally distributed.

Assumption Tests

The assumption tests used in this study were normality and data linearity tests. The normality test results showed that the data were not normally distributed. Subsequently, a linearity test was conducted to determine whether the relationship between the variables was linear. The

relationship between variables was considered linear when the significance value of the deviation from linearity was less than 0.05 ($p < 0.05$) (Setiawan & Yosepha, 2020). The linearity test results for religiosity and resilience showed a significance value of $p = 0.007$ ($p < 0.05$), indicating that the relationship between the two variables was not linear. Because the assumptions of linearity and normality were not met, hypothesis testing was continued using the nonparametric Spearman's rho correlation analysis.

Spearman's rho Test

Table 2. Spearman's rho Correlation Test Results

Variable	N	Correlation Coefficient (r_s)	Sig. (2-tailed)	Level
Religiosity – Resilience	80	0.337**	0.002	Significant

Based on the results of the Spearman's rho correlation test in Table 2, a correlation coefficient (r_s) of 0.337 and $p = 0.002$ ($p < 0.01$) were obtained; therefore, the hypothesis in this study was accepted. The correlation coefficient of 0.337 indicates that the strength of the relationship between the two variables falls within the moderate/sufficiently strong category (range 0.26–0.50). The positive direction of the correlation indicates that the higher an individual's level of religiosity, the higher their level of resilience.

Discussion

The results of the hypothesis test using Spearman's rho correlation showed a relationship between religiosity and resilience, with a correlation coefficient of $r_s = 0.337$. The analysis showed a significant positive relationship between religiosity and resilience among Polri members in the Police Academy Unit. The higher the religiosity of these Polri members, the higher the level of resilience they demonstrated. The resilience of Polri members can be explained by the religiosity variable by 11.4%.

The results of this study indicate that religiosity has a significant positive relationship with resilience among Polri members in the Police Academy Unit. This means that the higher the level of religious internalization and practice among Polri members, the greater their ability to endure, adapt, and recover from stressful situations. These findings strengthen previous research by Miladiah (2022), which stated that religiosity has a positive relationship with individual resilience. That study stated that religious beliefs serve as a source of positive strength that encourages individuals to remain optimistic and endure difficulties. Research by Rahmanputra (2026) also found that a 34% contribution of religiosity to resilience indicates that religiosity plays an important role in shaping individuals' ability to endure, adapt, and recover when facing pressure or difficulties. The higher a person's internalization of religiosity, the better their psychological resilience in facing life pressures.

Theoretically, the relationship between religiosity and resilience can be explained through cognitive and emotional mechanisms shaped by religious values. In the resilience theory of Connor and Davidson (2003), as discussed in Reivich and Shatte (2002), psychological resilience

requires emotional resilience, optimism, and self-control. In addition, based on research by Suryadi et al. (2020), deep internalization of religiosity, both through recommended religious acts and physical involvement in worship, can provide meaning in life and a sense of surrender to God. This helps Polri members control their emotions and reduce anxiety when faced with demanding duties. Religious beliefs act as an internal support system that strengthens self-efficacy and emotional regulation, enabling individuals to evaluate problems objectively and recover from pressure. This is consistent with the view of Hidayah et al. (2020) that religious practices and religious beliefs function to maintain emotional stability and prevent burnout in individuals experiencing pressure.

Based on the findings of this study, supported by previous research, religiosity can be understood as one of the resources contributing to the development of resilience among Polri members. Internalization of religious values can provide meaning, hope, and psychological strength that help individuals manage emotions and maintain an optimistic attitude when facing work demands. Therefore, strengthening religiosity can be one effort to support the development of resilience among Polri members so that they can perform their duties professionally with better psychological resilience.

This study has several limitations. First, the sample was limited to Muslim Polri members in the Police Academy Unit, so the findings cannot yet be generalized to the broader police population with more heterogeneous religious backgrounds. Second, the use of self-report instruments may lead to social desirability bias, in which subjects tend to provide answers considered socially or normatively ideal. In addition, this study used a cross-sectional design and therefore could only examine relationships between variables at a single point in time without describing the dynamics of changes in resilience continuously over the long term.

CONCLUSION

Based on the results of the study, there is a significant positive relationship between religiosity and resilience. This means that the higher the level of religiosity possessed by the subjects, the higher their level of resilience. Based on the results and process of the study, respondents are expected to maintain and improve their religiosity, such as by strengthening their beliefs and worship practices, so that they can maintain and enhance resilience in facing various challenges in life. Future researchers are expected to conduct research on resilience involving other variables or different populations and environments.

REFERENCES

- Apriawal, J. (2022). Resiliensi pada karyawan yang mengalami pemutusan hubungan kerja (PHK). *Jurnal Ilmu Psikologi Dan Kesehatan (SIKONTAN)*, 1(1), 27-38.
- Connor, K. M., & Davidson, J. R. T. (2003). Development of a new resilience dcale: the connor-davidson resilience scale (cd-risc). *Depression and Anxiety*, 82(18), 76. <https://doi.org/10.1002/da.10113>

Fadhillah, N., & Sulaeman, S. (2026). *Pengembangan Alat Ukur Resiliensi Psikologis: Skala Resiliensi Connor-Davidson (CD- RISC)*.

Florensa, Hidayah, N., Yousriatin, F., Sari, L., & Kirana, W. (2025). Efektivitas manajemen diri terhadap resiliensi remaja. 19(1978), 6401–6406. <https://binapatria.id/index.php/MBI>

Huber, S., & Huber, O. W. (2012). The centrality of religiosity scale (crs). *Journal Religions*, 3, 710–724. <https://doi.org/10.3390/rel3030710>

Jannah, L. R., & Budiyan, K. (2024). Hubungan antara penggunaan media sosial dengan resiliensi individu usia dewasa awal. 001, 482–491.

Laporan Riskesdas 2018 Nasional. (n.d.).

Mendila, V. (2021). Pengaruh stres kerja terhadap kinerja anggota polisi kepolisian resor mappi. *Jurnal Ilmu Hukum Humaniora dan Politik*, 1(4), 427–432. <https://doi.org/https://doi.org/10.38035/jihhp.v1i4>

Miladiah, F. U. (2022). Kontribusi religiusitas terhadap resiliensi akademik mahasiswa selama pembelajaran daring. 000, 1–9.

Nafisah, Z. J., & Solihin, M. M. (2025). Hubungan religiusitas dengan resiliensi akademik mahasiswa rantau fakultas dakwa dan ilmu komunikasi UIN Syarif Hidayatullah Jakarta. *Jurnal Penyuluhan Agama*, 12(2), 13–24. <https://doi.org/10.15408/jpa>

Prihatanto, G. R., & Kristianingsih, S. A. (2023). Hubungan antara religiusitas dengan resiliensi pada narapidana di rutan Kelas IIb Salatiga. *Jurnal Pendidikan dan Konseling*, 5, 1993–2000. <https://doi.org/10.31004/jpdk.v5i2.13404>

Rahmanputra, D. R. (2026). Pengaruh Religiusitas terhadap Resiliensi Akademik pada Mahasiswa Akhir Universitas Islam Bandung. Bandung Conference Series: Psychology Science.

Southwick, S. M., Bonanno, G. A., Masten, A. S., Panter-brick, C., & Yehuda, R. (2014). Resilience definitions, theory, and challenges: interdisciplinary perspectives. *European Journal of Psychotraumatology*, 1, 1–14.

Suryadi, B., Hayat, B., Dwirifqi, M., & Putra, K. (2020). Evaluating psychometric properties of the Muslim Daily Religiosity Assessment Scale (MUDRAS) in Indonesian samples using the Rasch model Evaluating psychometric properties of the Muslim Daily. *Mental Health, Religion & Culture*, 0(0), 1–16. <https://doi.org/10.1080/13674676.2020.1795822>

Ubaidillah, F. A., Suryanto, & Santi, D. E. (2022). Efek mediasi dukungan sosial terhadap religiusitas dan resiliensi mahasiswa santri selama pandemi covid-19. *Jurnal Psikologi Islam dan Budaya*, 5(2), 85–94. <https://doi.org/10.15575/jpib.v5i2.17251>

Violanti, J. M., Charles, L. E., Mccanlies, E., Hartley, T. A., Baughman, P., Andrew, M. E., Fekedulegn, D., Ma, C. C., Mnatsakanova, A., & Burchfiel, C. M. (2017). Police stressors and health : a state-of-the-art review. 40(4), 642–656. <https://doi.org/10.1108/PIJPSM-06-2016-0097.Police>

Conflict of Interest Statement: The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Copyright © 2026 Author(s). This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International License \(CC BY\)](#). The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.