

Psychometric Properties of the Iranian Religious Coping Scale in the Indonesian Context: Validation and Adaptation

Mamang Efendy^{1,3}, Nindia Pratitis², Amhersita Pasca Rina³

Faculty of Psychology, Universitas 17 Agustus 1945 Surabaya, Indonesia^{1 2 3}

mamangefendy@untag-sby-ac.id

Abstract

In the last decade, Indonesia has experienced a remarkable surge in the development of religiosity assessment tools; nevertheless, validated scales specifically designed to measure religious coping continue to be conspicuously scarce. This study examined the construct validity of the Iranian Religious Coping Scale (IRCS) adapted for Indonesian Muslim university students. Religious coping is a belief-based cognitive-behavioral strategy that has been shown to support stress management and psychological well-being. Following a rigorous translation and cultural adaptation process, the IRCS was translated into Bahasa Indonesia, back-translated, reviewed by experts, and tested for readability with ten students. The final instrument consisted of 22 items across five dimensions: Religious Practice, Negative Feelings toward God, Benevolent Reappraisal, Passive Religious Coping, and Active Religious Coping. Data were collected from 804 university students (Mean age = 21.23 ± 3.73 years; 65.7% female) through an online survey. Construct validity was tested using Confirmatory Factor Analysis (CFA) in JASP. All items showed significant factor loadings on their respective dimensions ($\lambda = .425-.940$, $p < .001$). The model demonstrated good fit (CFI = .957; TLI = .950; RMSEA = .049; SRMR = .035), supporting the five-factor structure. The Negative Feelings toward God dimension showed the strongest loadings, while Benevolent Reappraisal demonstrated moderate but acceptable values. Overall, the Indonesian version of the IRCS exhibited satisfactory construct validity and cultural appropriateness. The scale is suitable for use in psychological research and practice in Indonesia to assess religious coping strategies. Future studies should involve more diverse populations to enhance the generalizability of the findings.

Keywords: Muslim university student, religious coping scale, stress, well being

Abstrak

Dalam dekade terakhir, Indonesia telah mengalami peningkatan yang luar biasa dalam pengembangan alat penilaian religiusitas; namun demikian, skala yang tervalidasi dan dirancang khusus untuk mengukur penyesuaian religius masih sangat langka. Penelitian ini menguji validitas konstruk Iranian Religious Coping Scale (IRCS) yang diadaptasi untuk mahasiswa Muslim di Indonesia. Koping religius merupakan strategi kognitif-perilaku berbasis keyakinan yang terbukti membantu pengelolaan stres dan meningkatkan kesejahteraan psikologis. Melalui prosedur penerjemahan dan adaptasi budaya yang ketat, IRCS diterjemahkan ke dalam Bahasa Indonesia, diterjemahkan balik, ditelaah oleh para ahli, serta diuji keterbacaannya kepada sepuluh mahasiswa. Instrumen akhir terdiri atas 22 butir yang mencakup lima dimensi, yaitu: Religious Practice, Negative Feelings toward God, Benevolent Reappraisal, Passive Religious Coping, dan Active Religious Coping. Data dikumpulkan dari 804 mahasiswa (usia rata-rata = 21,23 ± 3,73 tahun; 65,7% perempuan) melalui survei daring. Validitas konstruk diuji menggunakan Confirmatory Factor Analysis (CFA) dengan bantuan JASP. Seluruh butir menunjukkan muatan faktor yang signifikan pada dimensi masing-masing ($\lambda = 0,425-0,940$; $p < 0,001$). Model menunjukkan kecocokan yang baik (CFI = 0,957; TLI = 0,950; RMSEA = 0,049; SRMR = 0,035) sehingga mendukung struktur lima faktor. Dimensi Negative Feelings toward God memiliki muatan faktor tertinggi, sedangkan Benevolent Reappraisal menunjukkan nilai yang sedang namun masih dapat diterima. Secara keseluruhan, versi Indonesia IRCS menunjukkan validitas

konstruk yang memadai serta kesesuaian budaya yang baik. Skala ini layak digunakan dalam penelitian dan praktik psikologi di Indonesia untuk mengukur strategi koping religius. Penelitian selanjutnya disarankan melibatkan populasi yang lebih beragam guna meningkatkan generalisasi temuan.

Kata kunci: mahasiswa, skala koping religius, stres, kesejahteraan

Introduction

Religious coping is the use of cognitive or behavioral strategies based on religious beliefs or practices to help with life problems such as managing emotional and physical stress (Aflakseir & Coleman, 2011). Then, Aflakseir and Coleman (2011) further explained that religious coping is a way that individuals use their religion and beliefs to manage stressful situations. In 1997, Kenneth Pargament published a formative study introducing the term religious coping, an idea that has since provoked much empirical inquiry into its links with personal well-being. Pargament himself defined religion as the quest for meaning in what most people consider sacred; he paired that with a more psychological definition of coping as the effort to extract meaning from stressful events. Numerous investigators have observed that turning to faith can ease tension by offering clear directions, communal backing, and the kind of optimism one gravitates toward in private conversations with friends (Pargament, Ano & Wachholtz, 2005). Prayer, communal rites, and deeply held convictions often furnish individuals with a reservoir of hope and reassurance when life becomes overwhelming (Rammohan, Rao & Subbakrishna, 2002). Expanded work by Pargament and colleagues insists that these spiritual practices do more than enable survival through crises; over time they are correlated with a measurable uptick in subjective well-being. Strategies like private supplication and active membership in a faith-based group can restore the sense that one is still steering the narrative of one's life while simultaneously delivering an enduring feeling that existence retains purpose.

In a landmark study, Pargament et al. (1998) identified three broad strategies people invoke when they face dilemmas of control: the self-directing style, a deferring posture, and what he called the collaborative mode. Though they all qualify as forms of religious coping, the amount of personal effort invested varies sharply from one pattern to the next. Those who follow the self-directing pathway lean forward, experimenting, planning, and proposing fixes until a workable answer materializes. According to Pargament, believers using this style tap their faith sporadically at best, treating sacred doctrines more as loose guidelines than as firm anchors. The deferring orientation, in contrast, parks responsibility with the divine; adherents sit back and watch for signs, miracles, or quiet nudges that signal God has stepped in to reorder the situation. Whereas in the collaborative approach, both the individual and God share the responsibility of problem solving, meaning that both work together in the process. Pargament mentions that the collaborative approach is the most common in religious coping, as both the individual and God have an active role in overcoming the problem.

Furthermore, Pargament et al. (1998) identified two types of religious coping patterns that have the potential to affect health, namely positive and negative religious coping. Positive religious coping reflects deep spirituality, a secure relationship with God, a belief in meaning in life, and a sense of spiritual connectedness with others. They identified various forms of religious coping that fall under the positive category, such as compassionate religious reappraisal, religious collaboration, seeking spiritual support, spiritual connection, religious purification, and forgiveness and help from clergy. In contrast, negative religious coping patterns arise from a less secure relationship with God, a negative view of the world, and a struggle to find meaning in life. Scholarly inventories of religious adjustment list a surprising medley of responses, including punitive reinterpretation, doubts about divine might, spiritual disillusionment, and frustration with congregational life. Together, these themes sketch what researchers label negative religious coping—a persistent struggle to extract coherence and hope from a world that feels grim. It matters that the field employs positive and negative as mere taxonomic tags rather than moral valuations. Occasional studies, such as that by (Pargament, Feuille & Burdzy, 2011), reveal instances where the very mechanisms classified as negative spark unexpected resilience and growth.

Across a range of investigations, approaches labeled positive religious coping have tended to correlate with improvements in both self-reported and clinically measured indicators of physical and mental health. Persistently adverse religious strategies, by contrast, usually line up with declines in those same domains. Still, a sizable body of literature, documented most notably by [Abu-Raiya and Pargament \(2011\)](#), indicates that the ill effects attached to negative coping often outlast and outweigh the benefits generated by positive alternatives.

The inquiry into religious coping has burgeoned into a prominent subfield of psychology and pastoral care. A great many surveys now appear in the literature, touching on cancer diagnosis, child maltreatment, marital rupture, mental health of the elderly, flood evacuation—each stressor demanding a slightly different set of measurements ([Abu-Raiya et al., 2015](#); [Gall & Guirguis-Younger, 2013](#); [Itqoniah & Adriani, 2021](#)). These studies collectively form the current state of the art, demonstrating that religious coping is a robust, multidimensional construct consistently linked to health, adjustment, and meaning-making across diverse stress contexts.

Most research on the relationship between religious coping and health and well-being has been conducted in the United States, focusing almost exclusively on Christian populations, and largely ignoring people of other traditional religions ([Abu-Raiya et al., 2015](#)). Although some studies have included Muslims (e.g., [Abu-Raiya et al., 2011](#); [Ai et al., 2003](#)) and Jews (e.g., [Pirutinsky et al., 2011](#); [Rosmarin et al., 2009](#)). However, little information is available regarding the use of religious/spiritual coping strategies in non-Jewish-Christian populations, particularly Muslims ([Aflakseir & Coleman, 2011](#)). This gap is especially critical for Indonesia, a country with the largest Muslim population in the world and a unique synthesis of Islamic, cultural, and communal traditions that may shape coping patterns in ways not captured by existing instruments.

[Pargament et al. \(1998\)](#) has developed a number of scales to overcome limitations in the measurement of religious coping. One of his major contributions is the Religious Coping Scale (RCOPE), which he developed with his team in 1998. RCOPE is a theory-based measurement tool that evaluates religious coping strategies and is divided into two main categories: positive and negative religious coping. A number of studies now employ Pargament's religious-coping inventory to map the links between spiritual practice and psychological health (see [Hill & Pargament, 2003](#); [Pargament et al., 2004](#); [Nairn & Merluzzi, 2003](#)). Yet several of Pargament's original items—such as the collaborative-coping motif and the reappraisal-of-demons strategy—jive poorly with Islamic doctrine. For that reason, an Arabic-language scale attuned to Muslim belief is both useful and urgent ([Aflakseir & Coleman, 2011](#)).

Investigators in diverse cultural contexts have sought to operationalize religious coping among Muslim populations. In Pakistan, researchers modified the original RCOPE framework to produce a scale specifically attuned to local religious expressions ([Khan & Watson, 2006](#)). Jana-Masri and Priester subsequently introduced the Qur'an-informed Islamic Religiosity Scale (RoIS) to capture broader dimensions of piety. Measurement efforts aimed at Arab American communities also emerged during this period, with Rasch analysis underpinning the scale construction described by ([Rahim & Rafiq, 2015](#)). In addition, the Psychological Measure of Islamic Religiousness (PMIR), developed by Abu-Raiya and colleagues, has been widely used to assess routine practices and core religious beliefs. [Aflakseir and Coleman \(2011\)](#) later devised the Iranian Religious Coping Scale (IRCS) to quantify how Iranian Muslims draw on faith during times of crisis. Yet, the cultural texture of Indonesian Islam diverges substantially from these contexts, underscoring the need for a locally relevant instrument. Indonesia, as the country with the largest Muslim population in the world and a uniquely syncretic form of Islamic expression shaped by local traditions and pluralistic values, represents an essential yet underexplored context for examining religious coping. However, none of the existing instruments has been culturally validated for Indonesian Muslims, whose religious expressions are deeply embedded in communal rituals, local wisdom, and collective spirituality. Based on this rational consideration, [Amalia et al. \(2023\)](#) compiled the Kāffah of Islamic Scale, then [Suryadi and Hayat \(2021\)](#) compiled the Religiousness Scale for the Indonesian Muslim context.

For this reason, the present investigation reworks [Aflakseir and Coleman's \(2011\)](#) measure and submits the adapted scale to psychometric scrutiny within the Indonesian Muslim population. This study is original in that it is the first to adapt and validate the IRCS in Indonesia, and novel in its integration of Islamic doctrine with Indonesian cultural expressions of religiosity. It extends the theoretical reach of the RCOPE framework and offers a culturally grounded measurement tool for future research and psychological practice in Indonesia.

The IRCS consists of five dimensions: (1) Religious Practice, defined as engagement in worship and ritual behaviors; (2) Negative Feelings toward God, referring to expressions of anger, disappointment, or spiritual struggle; (3) Benevolent Reappraisal, which involves interpreting adversity as part of God's benevolent plan; (4) Passive Religious Coping, characterized by relinquishing control entirely to God; and (5) Active Religious Coping, reflecting efforts to seek solutions while trusting divine guidance.

Methods

To adapt the Iranian Religious Coping Scale for Indonesian respondents, the researcher followed the method outlined by [Beaton et al. \(2000\)](#). Four specialists in English-and two psychologists fluent in Indonesian-were recruited to assess disciplinary relevance and technical accuracy. Two native speakers worked independently to render the source items into Indonesian; their versions were later synthesized into a single text that preserved both semantic precision and cultural resonance. Before proceeding, the composite draft was pilot-tested with a lay panel of ten adults to confirm everyday readability.

A subsequent step employed back-translation: two independent translators rendered the synthesized material into English once more. The objective here was to verify that the re-formed text retained the sense of the source document. An expert committee-comprising psychologists, faculty researchers, and lecturers with specialized knowledge of religiosity and religious coping-reviewed those re-translations.

The last step was a readability test involving ten respondents, namely psychology students. This readability test aims to find out whether there are words or sentences that are difficult for readers to understand. Feedback from respondents was used to improve the translation to make it more suitable and easy to understand in the Indonesian cultural context. The results of this improvement are expected to increase the clarity and suitability of the Iranian Religious Coping Scale in the Indonesian version.

The instrument in this study is the Iranian Religious Coping Scale (IRCS) developed by [Aflakseir and Coleman \(2011\)](#). Consists of 5 factors, namely Religious Practice: This factor measures how an individual engages in religious activities, such as prayer, reading religious texts, or attending services; Negative Feelings toward God: This factor assesses feelings of anger, doubt, or betrayal toward a higher power; Benevolent Reappraisal: This factor evaluates the ability to reinterpret stressful events in a way that is consistent with one's religious beliefs, viewing them as a test or a way to gain spiritual growth; Passive: This factor measures a more passive approach to religious coping, which can include questioning God's plan or feeling helpless; Active: This factor looks at the use of religious beliefs to take active steps to solve problems or cope with stress, such as seeking spiritual guidance or support from a religious community. The number of items is 22 items, each item is rated on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree).

Construct validity on this IRCS scale was conducted using Confirmatory Factor Analysis (CFA) using JASP which focuses on the measurement model. CFA aims to examine the relationship between observed variables or manifest variables and the underlying latent variables or factors to be measured ([Brown, 2015](#)). In addition, CFA testing is carried out by looking at the goodness of fit produced by a model, if the goodness of fit parameter meets the specified threshold, the model is declared good / acceptable / fit. The model fit used in this study is RMSEA (root mean square error of approximation), standardized root mean square residual (SRMR), comparative fit index (CFI), GFI (Goodness of Fit Index), NFI (Normed Fit Index), and Tucker-Lewis Index (TLI) ([Wang and Wang, 2019](#)). The standards used for the fit index in this study are RMSEA < .08 ([Schumacker & Lomax, 2010](#)), CFI and TLI > .90

(Kline, 2023; Lomax, 2004), and SRMR < .080 (Wang & Wang, 2019), and GFI, NFI \geq .95 (Hu & Bentler, 1999) is a good fit, and GFI, NFI \geq .90 is good/acceptable fit (Hair et al., 2010; Hu & Bentler, 1999).

In addition, the reliability value on the IRCS scale is carried out using Cronbach Alpha, AVE and CR, where Cronbach alpha testing tries to estimate how strongly the items in a measuring instrument are related to each other and measure the same construct. Cronbachs alpha spans from complete non-reliability at .00 to perfect internal harmony at 1.00. Researchers often treat a score of .70, or higher, as a rough cut-off beyond which a scale can be admitted to the reputable company of reliable instruments (Hair et al. 2010). Average Variance Extracted-commonly abbreviated AVE-serves a different, though complementary, purpose. By quantifying how much of the indicator variance clusters around its hypothesized latent core, the statistic offers a direct gauge of convergent validity within the routine of confirmatory factor analysis. AVE is obtained by summing the squares of all standardized factor loading values (i.e. squared multiple correlations), then divided by the number of items on the construct. An AVE value of .5 or more indicates an adequate level of convergence (Hair et al., 2010). Meanwhile, Construct Reliability (CR) is a commonly used reliability measure in SEM models. CR is calculated based on the sum of the squared factor loadings of each indicator on a construct, combined with the error variance. A CR value of .7 indicates good reliability; however, values between .6 to .7 are still acceptable if other construct validity indicators have met the criteria (Hair et al., 2010).

Results and Discussion

Results

The study sample consisted of 804 Indonesian university student volunteers consisting of 276 males (34.3%) and 528 females (65.7%). Their ages ranged from 18-35 years old (M = 21.23 years old, SD = 3.73). Respondents in this study were recruited through announcements posted on social media. This study was conducted by distributing questionnaires through google form with snowball sampling technique by asking respondents to forward the recruitment information to other students in their network. In addition, when they wanted to submit the survey, they were asked if they could complete all the items. Therefore, there was no missing data among the submitted surveys. The distribution data of the research respondents is presented in **Table 1.** below.

Table 1. Distribution of Research Respondents

Demographics	Total	Percentage
Gender		
Male	276	34.3%
Female	528	65.7%
Age		
18 - 22 Years	694	86.3%
23 - 27 Years	75	9.3%
28 - 35 Years	17	2.1%
>35 Years	18	2.2%
Provincial Origin		
East Java	528	65.7%
Central Java	27	3.4%
Yogyakarta	18	2.2%
West Java	10	1.2%
Jakarta	4	.5%
Banten	1	.1%
West Kalimantan	24	3.0%
East Kalimantan	4	.5%
South Kalimantan	2	.2%

Central Kalimantan	1	.1%
North Kalimantan	1	.1%
South Sulawesi	42	5.2%
Central Sulawesi	8	1.0%
Southeast Sulawesi	5	.6%
North Sulawesi	1	.1%
West Sulawesi	1	.1%
South Sumatra	25	3.1%
Jambi	20	2.5%
Kep. Bangka Belitung	17	2.1%
Lampung	14	1.7%
Riau	9	1.1%
Gorontalo	2	.2%
West Sumatra	2	.2%
Bengkulu	2	.2%
North Sumatra	1	.1%
Riau Islands	1	.1%
NTT	11	1.4%
NTB	20	2.5%
North Maluku	1	.1%
West Papua	1	.1%
Bali	1	.1%
East Java	528	65.7%
Central Java	27	3.4%
Yogyakarta	18	2.2%
West Java	10	1.2%
Jakarta	4	.5%
Banten	1	.1%
West Kalimantan	24	3.0%
Level		
S1	739	91.9%
S2	43	5.3%
S3	22	2.7%

A confirmatory factor analysis was executed to establish, with reasonable confidence, that the observed indicators genuinely reflect the five-dimensional latent structure. The operation-processed in JASP-produced pattern coefficients ranging from .425 to .940 for the items associated with the Internet Resilience Capacity Scale. Following conventional thresholds, only those loadings exceeding .500 were judged robust enough for retention; both the numeric summary in **Table 2.** and the graphical display in **Figure 1** illustrate this outcome.

Confirmatory factor analysis (CFA) results of the five factors of the Indonesian version of the Iranian Religious Coping Scale (IRCS) showed that all indicators had significant factor loadings ($p < .001$) on their respective constructs. Factor loading values (λ) ranged from .425 to .940, indicating that the contribution of items to the factor was moderate to high (Hair et al., 2010).

Religious Practice: Factor loading values are between .461 to .620, with the highest item being item11 ($\lambda = .620$) and the lowest item20 ($\lambda = .461$). Negative Feelings toward God: Has very high factor loadings, ranging from .760 to .907, indicating the consistency of the indicators in measuring this construct. Item8 has the highest contribution ($\lambda = .907$). Benevolent Reappraisal: Loading ranged from .425 to .662, with item16 and item18 making the highest contribution ($\lambda = .662$). Passive Religious Coping: Consists of three indicators, with factor loadings of .671 to .940. Item19 is the strongest indicator ($\lambda = .940$). Active

Religious Coping: The loading values are between .541 to .689, with item15 showing the highest contribution ($\lambda = .689$). All loading estimates are within a good 95% confidence interval, reinforcing the precision of the model estimates.

Table 2. Factor Loadings in the IRCS CFA Model

Factor	Indicator	Symbol	Estimate	Std. Error	z-value	p	95% Confidence Interval	
							Lower	Upper
Religious Practice	item2	λ_{11}	.564	.027	21.208	< .001	.512	.616
	item7	λ_{12}	.591	.028	21.074	< .001	.536	.646
	item11	λ_{13}	.620	.022	28.639	< .001	.578	.663
	item14	λ_{14}	.507	.030	16.640	< .001	.448	.567
	item17	λ_{15}	.554	.021	26.394	< .001	.513	.595
	item20	λ_{16}	.461	.029	15.791	< .001	.404	.519
Negative Feelings toward God	item3	λ_{21}	.760	.033	23.286	< .001	.696	.824
	item8	λ_{22}	.907	.029	31.685	< .001	.851	.963
	item12	λ_{23}	.835	.030	27.941	< .001	.776	.893
	item21	λ_{24}	.860	.033	26.002	< .001	.795	.925
Benevolent Reappraisal	item1	λ_{31}	.425	.026	16.547	< .001	.375	.475
	item6	λ_{32}	.604	.026	23.420	< .001	.553	.654
	item13	λ_{33}	.474	.028	16.873	< .001	.419	.529
	item16	λ_{34}	.662	.027	24.806	< .001	.610	.714
	item18	λ_{35}	.661	.026	25.334	< .001	.610	.713
	item22	λ_{36}	.588	.027	22.001	< .001	.536	.641
Passive	item4	λ_{41}	.858	.047	18.299	< .001	.766	.950
	item9	λ_{42}	.671	.045	14.811	< .001	.582	.760
	item19	λ_{43}	.940	.047	19.907	< .001	.848	1.033
Active	item5	λ_{51}	.541	.024	22.875	< .001	.495	.588
	item10	λ_{52}	.637	.023	27.369	< .001	.591	.682
	item15	λ_{53}	.689	.023	29.910	< .001	.644	.734

Source: Personal Data (2025).

Model Fit Test (Goodness-of-Fit)

Table 3. Goodness of Fit Test Results

Conformance Indicator	Criteria	Research Results	Information
RMSEA	$\leq .06$	.049	Good Fit
CFI	$\geq .95$	.957	Good Fit
TLI	$\geq .95$	.950	Good Fit
GFI	$\geq .90$	.936	Acceptable Fit
NFI	$\geq .90$	.937	Acceptable Fit
SMR	$< .08$	.035	Good Fit

Source: Personal Data (2025).

The Indonesian version of the IRCS five-factor model showed good model fit based on the following fit indices: CFI = .957; TLI = .950; RMSEA = .049 with 90% CI [.044-.053] and p-close = .677; SRMR = .035; GFI = .936; and NFI = .937 (**Tabel 3.**).

According to commonly recommended cut-off values (Hair et al., 2010; Hu & Bentler, 1999), CFI and TLI $\geq .95$, GFI and NFI $\geq .90$, RMSEA $\leq .06$, and SRMR $\leq .08$ indicate a good model fit. Based on the commonly used cut-off criteria (Hair et al., 2010; Kline, 2016), GFI = .936 and NFI = .937 indicate a good model fit, as values above .90 are considered acceptable, while values above .95 indicate excellent fit. Thus, the Indonesian version of the IRCS was confirmed as a five-factor model with excellent overall fit to the data.

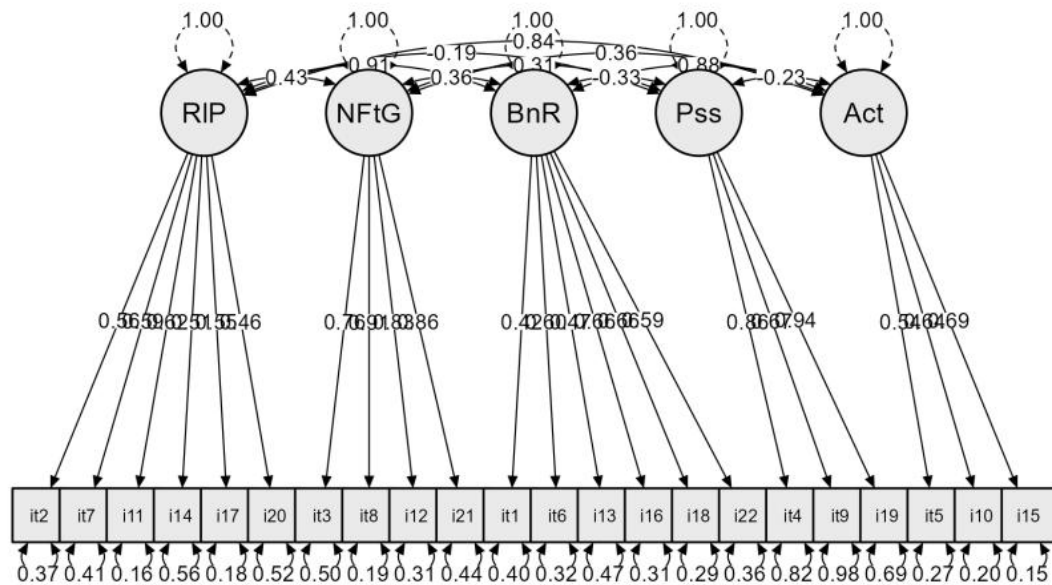


Figure 1. Confirmatory Factor Analysis Test with JASP on the Iranian Religious Coping Scale (IRCS)

Table 4. Summary of Reliability and Construct Validity Values (Alpha, CR, AVE)

Factor	Cronbach Alpha Value	CR	AVE
Religious Practice	.836	.391	.391
Negative Feelings toward God	.884	.332	.332
Benevolent Reappraisal	.841	.709	.709
Passive	.700	.690	.690
Active	.845	.305	.305

The **Table 4.** summarizes the internal reliability and convergent validity of each factor in the Indonesian version of the Iranian Religious Coping Scale (IRCS). In general, Cronbach's Alpha values indicate good internal reliability across all factors, with values above .70 indicating consistency between items in measuring the construct. However, the Composite Reliability (CR) and Average Variance Extracted (AVE) values show mixed results. The Benevolent Reappraisal and Passive Religious Coping factors have adequate CR and AVE values (CR > .6 and AVE > .5), indicating that the indicators in these two factors are not only internally consistent, but also effectively reflect the measured constructs.

In contrast, the Religious Practice, Negative Feelings toward God, and Active Religious Coping factors show low CR and AVE values ($CR < .6$ and $AVE < .5$). Although the Alpha values on these three factors are high, the low CR and AVE indicate that the indicators on these factors have not been able to fully capture the essence of the construct convergently. This suggests the need for evaluation of the factor load of each item, and allows for revision or re-selection of indicators to strengthen construct validity.

Discussion

This study aims to adapt and test the construct validity of the Iranian Religious Coping Scale (IRCS) in the context of Indonesian Muslim students. The results of confirmatory factor analysis (CFA) indicated that the five-factor structure of the IRCS - namely Religious Practice, Negative Feelings toward God, Benevolent Reappraisal, Passive Religious Coping, and Active Religious Coping - generally replicated well in the target population. All indicators show significant Factor Loadings and are in the moderate to high range, reflecting that the items in this scale consistently measure the intended construct.

The main findings of this study indicate that the religious coping dimensions as developed by [Aflakseir and Coleman \(2011\)](#) have structural relevance in the Indonesian cultural context. The Negative Feelings toward God dimension showed the highest Factor Loading, indicating that this dimension is the most psychometrically consistent in distinguishing variations in religious coping experiences among Indonesian Muslim students. This can be interpreted as reflecting that spiritual conflict or tension in relationship with God is an important aspect of an individual's religious experience, which may arise in the context of psychological distress or personal crisis.

The Religious Practice and Active Coping dimensions also showed strong construct validity, confirming that the practice of worship and active efforts to interpret or overcome difficulties through religion are common and psychologically meaningful coping strategies among Muslim students. This is in line with the culturally religious characteristics of Indonesian society, where religious activities are part of daily life and are often used as a source of strengthening in dealing with problems.

On the other hand, although the Benevolent Reappraisal dimension has a significant contribution, its Factor Loading value is relatively lower than other dimensions. This may indicate that the strategy of compassionate reappraisal of situations is not fully understood or uniformly applied by respondents. This could be influenced by different interpretations of the concept of benevolence in the Indonesian cultural context or by the level of spiritual maturity of individuals.

These findings are generally in line with the results of previous studies, which suggest that religious coping is a multidimensional structure and cannot be reduced to external practices or forms of surrender alone. The replication of the IRCS five-factor structure indicates that an approach that emphasizes the differentiation of positive and negative aspects in religious coping is more representative in understanding one's spiritual experience in dealing with stress.

However, when examined in terms of composite reliability (CR) and average variance extracted (AVE), the Negative Feelings toward God dimension actually shows a low value ($CR = .332$; $AVE = .332$) despite having an excellent Cronbach's Alpha ($\alpha = .884$). This discrepancy indicates a potential problem in the representation of indicators to the construct structurally, so it is recommended to re-examine the factor loadings of existing items, for example by identifying whether there is cross-loading or redundancy of items that affect construct coherence.

Similar results were also found for the Religious Practice and Active Religious Coping dimensions. Both have high Cronbach's Alpha values (.836 and .845 respectively), indicating good internal consistency. However, the low CR and AVE values (Religious Practice: $CR = .391$; $AVE = .391$; Active Coping: $CR = .305$; $AVE = .305$) indicate weak convergent validity, where the items have not strongly enough represented the intended construct. This signals that, although internally consistent, there may be content heterogeneity between items or the items are not specific enough in reflecting the core construct. Editorial revision of items or re-selection of indicators based on standardized loading values can be a recommended corrective measure.

In contrast, the Benevolent Reappraisal and Passive Religious Coping dimensions showed adequate values in terms of both reliability and convergent validity (Benevolent Reappraisal: CR = .709; AVE = .709; Passive Coping: CR = .690; AVE = .690). This indicates that both dimensions are structurally stable and representative in explaining religious experiences in dealing with stress. The Benevolent Reappraisal dimension, despite having a relatively lower Factor Loading than the other dimensions, still shows statistically strong construct validity results.

Methodologically, the results of the model feasibility test showed a very good fit, both in terms of absolute fit indices (RMSEA = .049, SRMR = .035) and incremental fit indices (CFI = .957, TLI = .950). This reinforces the validity of the Indonesian version of the IRCS five-factor structure and provides a strong basis for its use in the context of psychological research or practice in Indonesia. The high fit values indicate that the model has the ability to optimally explain the empirical data structure, meaning that the IRCS can be used to validly describe variations in religious coping strategies in Indonesian university students.

However, it should be noted that the Passive Religious Coping dimension, although showing a high loading, also has the potential to contain interpretative ambiguity. Passive strategies in religious coping, such as total surrender to God without active efforts, can have a dual effect, namely as a source of calm, but also as a potential avoidance. This raises the implication that the use of IRCS should always be contextualized with psychosocial conditions and the level of individual functioning. At the same time, it enriches the measuring instrument for religiosity as initiated by [Amalia et al., \(2023\)](#) by compiling the Kāffah of Islamic Scale and the mapping of the religiosity scale by [Suryadi and Hayat \(2021\)](#) by compiling the Religiosity Scale for the Indonesian Muslim context.

The implication of this study is that the Indonesian version of IRCS can be a valid instrument to measure religious coping comprehensively in the context of local culture and religiosity. This instrument can be utilized in clinical, educational, and community psychology research, especially in understanding the role of religion in the stress adjustment process.

Nevertheless, this study has some limitations, including the use of snowball sampling techniques that may limit the generalizability of the results as well as the focus on the student population. To strengthen external validity, future studies should include a more diverse cross-sample of ages and social backgrounds, and test the invariance of the model by gender, age group, or cultural region.

Overall, this study makes an important contribution in providing a valid religious coping measurement tool that is appropriate to the Indonesian cultural context. The findings enrich the literature on cross-cultural religious coping and open up opportunities for wider applications in faith-based psychological interventions.

Conclusion

This study confirms that the Iranian Religious Coping Scale (IRCS) is a valid and reliable instrument for assessing religious coping among Indonesian Muslim university students. The five-dimensional structure: Religious Practice, Negative Feelings toward God, Benevolent Reappraisal, Passive Religious Coping, and Active Religious Coping, was successfully retained, demonstrating that the core conceptual framework of religious coping is transferable across cultural contexts.

The findings highlight that religious coping among Indonesian students is not a singular construct, but a multidimensional process that involves behavioral, emotional, cognitive, and spiritual components. The Indonesian version of the IRCS therefore provides a comprehensive and culturally appropriate tool for capturing the complexity of faith-based coping strategies within a predominantly religious society.

The main contribution of this study lies in strengthening the cross-cultural applicability of the religious coping framework and offering a psychometrically supported instrument for research and applied practice

in Indonesia. This scale can be used to support psychological assessment, intervention planning, and program evaluation in educational, clinical, and community settings.

Despite these strengths, the study is limited by its non-random sampling method and student-only population. Future research is encouraged to test the scale across broader demographic groups, examine measurement invariance, and explore its predictive value for mental health outcomes through longitudinal and clinical studies. Overall, the adapted IRCS represents a meaningful advancement in the measurement of religious coping and provides a strong foundation for further research on the role of spirituality in psychological resilience.

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