

KORESPONDENSI

FWU JOURNAL OF SOCIAL SCIENCE

Judul:


**Investigation mental health, moral and ethics disorder during the COVID-19 pandemic:
The role of religiosity**

FWU Journal of Social Sciences
ISSN: 1995-1272

[Home](#) [About Us](#) [Call for Papers](#) [Contact Us](#) [Submit Paper](#) [License](#)

Editor:	Prof. Dr. Safia Ahmed
Managing Editor:	Ms. Rubina Naz
Assistant Editors:	Dr. Fariha & Dr. Nazia

Shaheed Benazir Bhutto Women University Peshawar



FWU JOURNAL OF SOCIAL SCIENCES

The main objective of the FWU Journal of Social Sciences is to publish articles that provide significantly to the body of knowledge and produce debate in an interdisciplinary context, involving the different areas of social sciences such as psychology, anthropology, economy, political science, history, geography, sociology, philosophy. The focus of the journal is on the analysis of the societies, on the study of social problems, and on guidelines needed to overcome them. The aim of the journal is to promote the integration of social science and provides a forum for publication of original papers on a variety of issues pertaining to social sciences. Preference is given to contributions based on empirical research..

Our Services

- [Current Issue](#)
- [Review Process](#)
- [Publication Ethics](#)
- [Publication Charges](#)
- [Advisory Board](#)
- [Special Issue](#)
- [Archives](#)
- [Call for Papers](#)
- [Guidelines for Authors](#)
- [Indexing/Abstracting](#)
- [Journal Policy](#)
- [Copyright/Plagiarism](#)

Penulis:

Haslinda B. Anriani

Universitas Tadulako

Palu

2022

PROSES KORESPONDENSI

- 1. Submission Acknowledgement (25-Mei-2022)**
- 2. First Decision dan Decision Editor (06-September-2022)**
- 3. The result of the authors' team review (07 September 2022)**
- 4. Editors' Decision 2 (13 September 2022)**
- 5. The Result of authors' team review (14 September 2022)**
- 6. Accepted (15 September 2022)**
- 5. The Result of authors' team review (14 September 2022)**
- 7. Proof paper (26 September 2022)**
- 8. Publish (3 Oktober 2022)**

1. Submission Acknowledgement (25-Mei-2022)

The screenshot shows the OJS submission dashboard for user Anriani et al. The page title is "1010 / Anriani et al. / Investigating the relationship between moral and ethical: Does extrinsic and intrinsic religiosity improve people's mental health?". The dashboard includes a "Submission Files" section with a table of files and a "Pre-Review Discussions" section with a table of discussions.

Submission Files				Q Search
2746-1	haslinda032, Mental and moral illness among people During the COVID-19 pandemic.docx	May 25, 2022	Article Text	
2746-1	haslinda032, Cover Letter.doc	May 25, 2022	Other	
3194-1	fww-journal, 62. Investigation mental health, moral and ethics.docx	July 25, 2022	Article Text	

Pre-Review Discussions					Add discussion
Name	From	Last Reply	Replies	Closed	
Manuscript submission status update	haslinda032	2022-06-28 03:12 AM	0	<input type="checkbox"/>	

The screenshot shows a Gmail email titled "[fww journal] Submission Acknowledgement" from fww.psh@gmail.com to haslinda. The email content includes a thank you message for submitting a manuscript, a submission URL, and contact information for the journal.

Thank you for submitting the manuscript, "Investigation mental health, moral and ethics disorder during the COVID-19 pandemic: The role of religiosity" to FWW Journal of Social Sciences. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

Submission URL: <https://ojs.sbbwu.edu.id/fww-journal/index.php/ojs/authorDashboard/submission/1010>
Username: haslinda032

If you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

[FWW Journal of Social Sciences](#)

Investigation mental health, moral and ethics disorder during the COVID-19 pandemic: The role of religiosity

Haslinda Anriani

Universitas Tadulako, Palu, Indonesia

Haslindaanriani032@gmail.com

Hamka Hamka

Universitas Muhammadiyah Kalimantan Timur, Indonesia

Harmita Sari

Universitas Muhammadiyah Palopo, Indonesia

Abstract: *This research investigates the religiosity role (e.g., extrinsic and intrinsic) to peoples' ethics and moral. This study also examines peoples' ethics and moral influence their mental health. 518 valid peoples were recruited and Structural Equation Modeling (SEM) was applied to validate the research hypotheses. We found religiosity (e.g., extrinsic and intrinsic) play important role on peoples' ethics and morals which subsequently influences their mental health. Furthermore, as mediator variables (e.g., people ethics and morals) bridge the relationship between religiosity and peoples' mental health. It is provide practitioners and researchers to observe the relationship between religiosity and social-wellbeing. The society and regulators also need to enhance the communication and interaction. As well as, enlighten the people about the crucial role of ethics and moral principles from the social and religion fields. This study contributes to literature in social and behavior context towards religion, ethics and moral towards education system.*

Keywords: Religiosity, peoples' ethics, moral and mental health

Paper type: Research Paper

INTRODUCTION

The COVID-19 pandemic is a non-natural disaster that occurs worldwide, one of which is Indonesia. The unprecedented disaster is very disturbing to the community, especially in social communication and interaction. People began to experience anxiety and stress due to a lack of activities at home, such as direct communication and interaction with their friends and their families. They spent a lot of time at home, studying, communicating, and all interactions as COVID-19 boosted positive cases. Fear of COVID-19 pandemic causing 40% of the population worldwide have been faced to mentality, and psychological disorder (Faize and Husain 2021), as well as in Indonesian people experienced anxiety (75.2%), suicidal ideation (68%), depression (67.3%) and stress (23.9%) (Kaligis et al. 2021; WHO, 2020). In social context, during COVID-19 pandemic people faced to the high level of anxiety and stress. It has direct correlation to their ethics and mental health, as well as their performance. These problems, if not treated immediately, can continue to become a more serious disorder for people (Aqeel et al. 2021; Farrel and Mahon, 2021; Ola and Olibamoyo 2021).

Education and social has a role essential to enhance the quality of human life. Some scholars have to pay attention to examine the correlation between religiosity and psychology (e.g., ethics, morals, and mental health) among people by different indicators (Cook 2020; Javeed and Munawar, 2021; Kavonius and Ubani, 2020; Patterson and Foster, 2021; Peng et al. 2020; Sen and Tho, 2020). There are two types of religious orientation: extrinsic and intrinsic (Allport and Ross 1967). Extrinsic religiosity refers to peoples' motivation as individually or social, whereas intrinsic religiosity refers to personal view of life. Some empirical studies concluded that religiosity strongly correlates to ethics, morals, and mental health (Erken et al. 2020; Roth 2017; Thomson et al. 2021). Particularly the communication and interaction pattern among people, including empathy, respect, and obey. It makes people faced to moral trauma and adverse health outcome. Hence, there is urgent need for study in many areas of the social and economic impact of the COVID-19 pandemic (Aqeel et al. 2021; Faize and Husain 2020). However, the lack of study to validate the COVID-19 impact on social field. Furthermore, the weakness of prior studies is more focused on the qualitative approach, experiment and Western context, and avoided applying the concept of religiosity comprehensively to solve people mental disorder from the developing country perspective.

This study attempts to fill this gap by investigating the role of peoples' religiosity. The recent study also examines the effect of peoples' ethics and moral, which also as a mediates the relationship between religiosity level and peoples' mental health. Furthermore, (Nie and Price 2020; Phillips et al. 2020; Reece et al. 2021) suggested future studies need to investigate based on the Eastern and social fields. Hence, the recent study provides answers to the following research questions:

RQ1. Does the religious level play important role to peoples' psychological well-being (ethics, and morals)?

RQ2. Does peoples' ethics and moral mediate the relationship between religiosity (e.g., extrinsic and intrinsic) and their mental health?

This study provides some contributions to theoretical and practical. First, this study address the relationship between peoples' religiosity and psychological well-being in the education context. Second, prior studies have neglected the mediating variable such as ethics and mental health (Chen and Chan 2020; Nazeer and Furuoka, 2017; Soto et al. 2019).

LITERATURE

Social identity theory

Social identity refers to psychological part personal and communities. It has two main elements, namely personal which correlation to sense of personal and social identity which has relationship to community sense of belonging (Tajfel 1981). All the dimensions have strong correlation to religion. Furthermore, those dimensions play important role to peoples' communication and interaction intentions. Social identity also possibly to influences peoples' attitudes. In religion field, it influences personal mental health (Williams-Gualandi 2020). People also established utilitarian attitudes and communication toward ethics, morals, and mental health at the cognitive level. The peoples' have a positive minds and views toward developing respect and obeying others, which represent the mental health level. People also possibly had a positive attitude toward habit based on religion concept, which in psychological well-being at the affective level logical well-being. It is possible to make the peoples' attitudes, ethics, morals, and mental health better than before. It is crucial to affect peoples' ethics, morals and mental health (Cook 2020; Philips et al. 2020).

Religiosity

Religiosity refers to personal belief in linking love for God and human being (Erken et al., 2020). Including attending religious activities, a good Samaritan, care of the frequent prayer as religious compliance, educated others, and enlightened a good habit. Those are extrinsic and intrinsic religiosity dimensions. It has an essential role in affecting communication and interaction patterns among people regarding a specific religious field (Stewart et al. 2019), individual ethics, moral and mental health (Phillips et al. 2021; Sen and Tho, 2020). Religion also provides a rule the peoples' routine activities among Indonesia people (Junaidi 2021; Junaidi et al. 2021). It has spiritual valuable due to the degradation of ethics and moral in some regions. Hence, this condition possibly influences peoples' mental health. It avoids them interacting with their peers, and the low-level empathy.

Ethics

Ethics is human nature or habits shown in everyday life, which comprises two important elements: good and bad, such as norms, morals, and positive thinking. It depends on religious and interaction pattern by a group of people. Good habits may help humans live more safely and peacefully and vice versa. It shares many ethical principles with the Western context, such as freedom, justice, honesty, trustworthiness, and care for the weak people (Kalemci and Kalemci 2019). The communication and interaction also possibly develop the peoples' ethics who the community can accept. Some prior studies concluded that religion has a crucial role in solving ethical problems, such as Chen and Chan (2019).

Moral

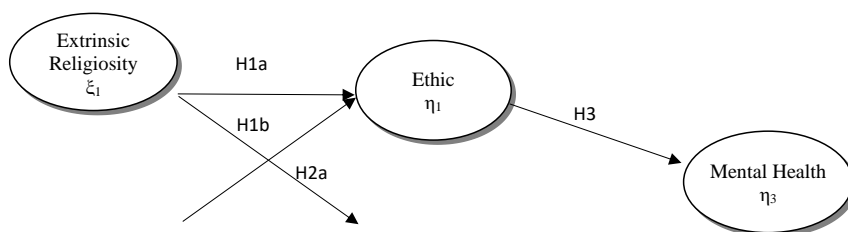
The communication and interaction pattern have a crucial role in building a peoples' morals and character. The moral is the mental condition of people that keeps them brave, enthusiastic, and ethical. For instance, security, comfort, and friendship. Moral has two essential dimensions: moral identity, which is retained as a personal moral character based on the experience, meanwhile moral inclusion refers to psychological processes of social justice in the community. The government needs to provide a real moral education due to can build a positive peoples' character. In Indonesia, Education and religion is unity in the education system.

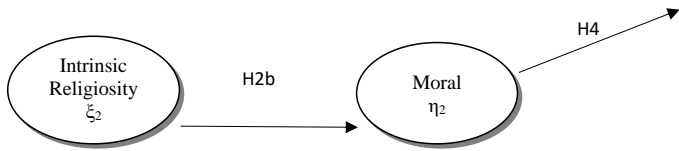
Prior studies offered a concept that religion has a close relationship with morals. Such as moral Education in American public schools needs a curriculum to help people to understand the different cultural, languages, and religions. Hence, they have a sense of belonging and mutual respect (Erken et al. 2020); similarly, in England, religion positively affects peoples' psychological well-being (e.g., empathy, sympathy, and love to others). In contrarily, Italia has a different pattern where moral education does not strong correlation with peoples' mental character (Passini 2016). However, preliminary researches more focus on Western context. Hance the study in various cultural, religion, and regions is needed to obtain comprehensively result.

Mental Health

Mental health is a condition when a person's mind is calm and/or feelings of restlessness. Someone who is mentally healthy can face life's challenges, establish strong correlation to others. On the other hand, people with impaired mental health find it difficult to control their emotions, eventually leading to bad behavior. People who have mental disorders can damage their interactions with others and reduce their mental health. The Education and social system must strengthen religious Education in the society. Some empirical studies conducted religious can help overcome depression, lower stress levels, and anxiety. Praying a lot, as taught in religion, can change mental well-being (Cook 2020; Nazeer and Furuoka, 2017).

Education and religion are solutions to solve mental illness among people. Including difficulties with social interactions or communication. Frequent prayer has a positive effect on enhancing the mental health of people (Cook 2020). Especially how to use the correct language when discussing a specific topic with friends and parents. Besides, the other problems are social and social environment (e.g., education system and religious habit).





Hypotheses

The relationship between intrinsic religiosity and peoples' ethics/moral.

Religiosity affects various aspects of peoples' psychological (e.g., empathy, respect, and mental health). It has strong correlation to personal cognitive and behavior, which also influences their ethics (Erken et al. 2020), and also has become an education goal for peaceful communication and interaction life among people. The intrinsic field leads to peoples being more friendly based on religious objectives (i.e., respect to others). People who have strong beliefs will apply positive ethics, make religion a guide in life, and become the basis for reducing bad ethics, increasing sympathy and respect for fellow human beings. Such as people need to practice the tenet of religion in their life, which they got from reading the scripture and discussion with others. Those are the dimension of intrinsic religiosity. As well as the people moral (Krettenauer 2020; Passini 2016; Nie and Price 2020) concluded religion, ethics, and moral has strong correlation each other and indispensable. Previous studies concluded that intrinsic religiosity had influenced people ethics (Erken et al. 2020; Roth 2017; Stewart *et al.*, 2019).

H1. Intrinsic religiosity has a significant and positive effect on (a) peoples' ethics and (b) peoples' morals.

The relationship between extrinsic religiosity and peoples' ethics/moral.

Some scholars applied categorical scales to validate the morale of people according to their religious beliefs (Cook 2020). Religious has strong correlation to personal adherence, while morality is a high sense of caring for fellow human beings, positive thinking, and participating in religious activities. This perspective is an essential feature for the influence of religion on people ethics and morale. Instrumental and practical interests in individual-oriented religion are based on their extrinsic religiosity, which provides direction to always apply morals in the social communication and interaction process based on religious principles. Extrinsic religiosity is related to high concern for people's needs and desires,

worshipping in religious activities that increase faith, moral and mental health. Peoples' awareness to increase positive behavior is influenced by their level of religiosity and effectively reduces bad behavior such as disrespect for fellow human beings. Prior studies concluded that extrinsic religiosity significantly affects peoples' morals (Soleiman and Lovat, 2019) and peoples' ethics (Erken et al. 2020; Phillips et al. 2020).

H2. Extrinsic religiosity play important role to (a) peoples' ethics and (b) peoples' morals.

The relationship between peoples' ethics and mental health.

Peoples' ethics have an essential role in determining the conditions of social communication and interaction. People who practice ethics in accordance with religious teachings will produce better mental health (Chen and Chan 2020; Erken et al. 2020). If the mental health condition is healthy, peoples will have high motivation to learn and solve problems well. In fact, during COVID-19, some people have experienced a decline in mental health, such as a lack of sympathy for fellow human beings, not free expression, and a sense of security that affected learning motivation to decline and had an impact on people interaction and the decline in social quality in some countries. This study considers the mediating role of peoples' ethics and morals when examining the relationship between peoples' mental health. Earlier studies concluded religion has positive effect to peoples' ethics, which affects peoples' mental health (Cook 2020; Essler and Paulus 2021).

H3. Peoples' ethics has a positive effect on their mental health.

The relationship between peoples' moral and peoples' mental health.

The moral is an essential aspect in measuring peoples' mental health. It possibly guides and develops a more dynamic person (Cook 2020; Farrel and Mahon 2021). Positive thinking and routinely participating in activities at the mosque are including of morals that can have a positive effect on peoples' mental health. Furthermore, morals who do not follow religious guidelines will experience a moral decline. Thus, religion must be used as the basis and strategy in fostering people morals to overcome the mental health which declined during COVID-19. Moreover, the mediating role of peoples' morals is significant in examining the relationship between religion, morals, and peoples' mental health. This increases the quality of studies conducted in measuring peoples' mental health. Furthermore, a preliminary study reported that peoples' moral plays an essential role in overcoming mental health (Glazzard et al. 2021; Hall et al. 2021; McEwen et al. 2020; Williamson et al. 2018).

H4. Peoples' moral has a significant and positive effect on peoples' mental health.

METHODOLOGY

Questionnaire design, pretest, and pilot study

The recent study is used multi-item scales for all of the constructs toward pretest and pilot test for the people who have negative impact during the COVID-19 pandemic (e.g. ethics and mental health) in the Indonesia and refers to Podsakoff et al. (2003) to prevent single-source bias.

Sample and data collection

This is an online survey was conducted using Google Forms during June 20 to August 10, 2021. The sample was collected from random convenience sampling involving 570 people in Indonesia. However, 518 samples were valid, and this represented a 90.88% completion rate see Table I.

Table I. Respondent demographics

Demographic Items	Frequency	Percentage (%)
Gender		
Male	204	39.4
Female	314	60.6
Age		
Under 20 years old	350	67.6
21~25 years old	122	91.1
26~30 years old	46	8.9
Time period of using social media		
Below 4 years	242	46.7
4~7 years	148	75.3
7~10 years	54	85.7
Over 10 years	74	14.3

Measures

This study using seven-point Likert scale anchored between 1 ("strongly disagree") and 7 ("strongly agree") for all instruments. Extrinsic religiosity focuses on peoples' morals such as high sympathy and concern for friends, family, teachers, and fellow human beings. Including, people with extrinsic religiosity participate in social activities to ease the burden on people who are in distress. Intrinsic religiosity is the frequency of people activity in Mosque; better communication is the main influence on the relationship between peoples' ethical religiosity, which was adapted from Ji and Ibrahim (2007). All items used in the study of religiosity to measure peoples' ethics, morals, and mental health were adapted from Cohen and Cornwell (1989); Przybylski et al. (2013).

RESULT

The pilot study and descriptive statistic

The reliability of the all items was examining using Cronbach alpha (Hair Jr et al., 2019). It can be seen in table II, the mean value and standard deviations above .5. It implies average, the peoples' religiosity, ethics, moral, and mental health have a strong correlation.

Table II. Correlation matrix for measurement scales

Constructs	Mean	SD	ER	IR	ET	MR	MH
ER	6.30	1.18	0.906				
IR	6.48	0.77	0.544**	0.827			
ET	5.43	1.44	0.364**	0.319**	0.905		
MR	5.40	1.56	0.384**	0.307**	0.458**	0.908	
MH	5.85	1.03	0.485**	0.359**	0.493**	0.451**	0.794

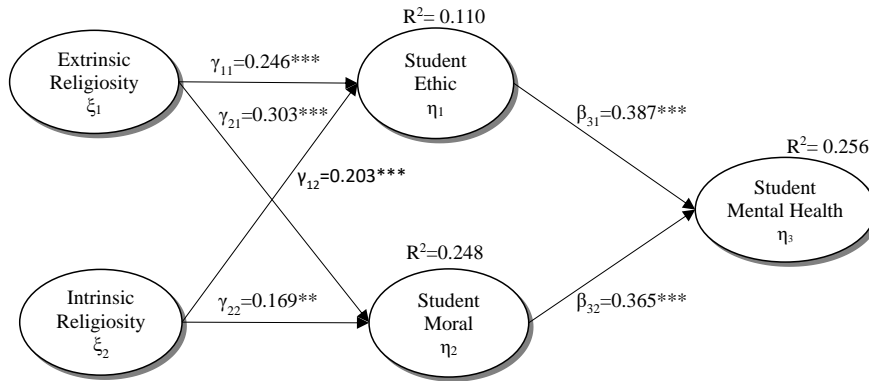
Pearson correlation

This study further confirms that people ethics and morals (Peng *et al.*, 2020) have a significant and positive effect on mental health. This means that the majority participant religion has an essential role in Education and social fields. The routine people activities which adopted religion as a guideline their life psychology well-being. The peoples' ethics and morals of this study include the support to enhance the quality of social well-being (e.g., respect, empathy to others). It also offers a solution to the ethics and morals of people how to communication and interaction with their peers and society. This study is quite different from the western context.

Measurement result

The structural equation modelling (SEM) was applied to validate the research hypotheses toward AMOS 22 and SPSS 22 software. This study also using two-stage method refers to Byrne (2016)

and Hair Jr et al. (2018). First, the measurement approach based on the confirmatory factor analysis (CFA) method, which using to validate the reliabilities and validities. The CFA results of all of the items indicated a good fit (see figure 1).



Structural model

The summary in Table IV shows that a positive and significant relationship exists between extrinsic religiosity and people ethics and morals (0.246; $p < 0.01$, 0.303; $p < 0.01$), thereby supporting H1a and H1b. It implies that people religiosity toward frequent prayer and interaction have positive effect to attitude. Similarly, H2a and H2b are supported, which means a positive relationship between intrinsic religiosity and peoples' ethics and morals (0.203; $p < 0.01$; 0.169; $p < 0.05$). Furthermore, peoples' ethics and morals also positively affect their mental health (0.387; $p < 0.01$, 0.365; $p < 0.01$), where H3 and H4 are supported (Figure 2).

Table III. Measurement results

Constructs	MLE estimates factor loading/ measurement error		Squared multiple correlation (SMC)	Composite reliability (CR)	Average of variance extracted (AVE)	Cronbach's α
Extrinsic Religiosity				0,958	0.822	0.955
ER1	0.861	0.259	0.741			
ER2	0.974	0.051	0.949			
ER3	0.945	0.107	0.893			
ER4	0.962	0.075	0.925			
ER5	0.775	0.399	0.601			

Intrinsic Religiosity				0.916	0.685	0.909
IR1	0.818	0.331	0.669			
IR2	0.856	0.267	0.733			
IR3	0.828	0.314	0.686			
IR4	0.876	0.233	0.767			
IR5	0.755	0.430	0.570			
People Ethic				0.931	0.819	0.929
SE1	0.946	0.105	0.895			
SE2	0.949	0.099	0.901			
SE3	0.814	0.337	0.663			
People Moral				0.959	0.825	0.960
SM1	0.893	0.203	0.797			
SM2	0.866	0.250	0.750			
SM3	0.945	0.107	0.893			
SM4	0.953	0.092	0.908			
SM5	0.880	0.226	0.774			
People				0.895	0.631	0.893
Mental Health						
MH1	0.742	0.449	0.551			
MH2	0.823	0.323	0.677			
MH3	0.840	0.294	0.706			
MH4	0.841	0.293	0.707			
MH5	0.717	0.486	0.514			

Fit statistics (N = 518)

$\chi^2/df = 3.871$, Goodness-of-Fit Index (GFI) = 0.864, Nonnormed fit index (NFI) = 0.924, Comparative Fit Index (CFI) = 0.942, Incremental fit index (IFI) = 0.942, and Root Mean Square Error of Approximation (RMSEA) = 0.075

Table IV. Proposed model results

Hypotheses	Symbol	Path	Coefficients	Test results
H1a	γ_{11}	Extrinsic Religiosity → Ethic	0.246***	Supported
H1b	γ_{21}	Extrinsic Religiosity → Moral	0.303***	Supported
H2a	γ_{12}	Intrinsic Religiosity → Ethic	0.203***	Supported
H2b	γ_{22}	Intrinsic Religiosity → Moral	0.169**	Supported
H3a	β_{31}	Ethic → Mental Health	0.387***	Supported
H4a	β_{32}	Moral → Mental Health	0.365***	Supported

Note: Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

Mediation effect

Table V shows all mediation effects are significant (ie., partial mediator) (Hayes 2018). Therefore, it means that religiosity (e.g., extrinsic and intrinsic) play important role to on peoples’ mental health through their positive ethics and morals.

Table V. Mediation effects

IV	M	DV	IV->DV (c)	IV->M (a)	IV+M->DV		Bootstrapping 95% CI		
					IV (c')	M(b)	Percentile method	Bias-corrected method	
ER	ET	MH	0.310***	0.446***	0.427***	0.261***	[0.020, 0.075]	[0.022, 0.076]	
			Standard Error	0.033	0.050	0.033	0.027		
ER	MR	MH	0.321***	0.509***	0.427***	0.207***	[0.019, 0.068]	[0.020, 0.070]	
			Standard Error	0.034	0.053	0.033	0.026		
IR	ET	MH	0.303***	0.602***	0.486***	0.302***	[0.029, 0.079]	[0.031, 0.115]	
			Standard Error	0.053	0.079	0.056	0.028		
IR	MR	MH	0.329***	0.627***	0.486***	0.250***	[0.024, 0.072]	[0.028, 0.100]	
			Standard Error	0.054	0.086	0.056	0.027		

Note: ER: Extrinsic religiosity, IR: Intrinsic religiosity, ET: Ethic, MR: Moral, MH: People Mental Health

Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

DISCUSSION

Key findings

This study uncovers the specific factors that determine peoples’ ethical and moral quality. This is important and relevant for the education and social sectors. People extrinsic and intrinsic

religiosity has positive effect to their ethics and morals. Therefore, these results are in accordance with preliminary studies conducted by Cook (2020) and Erken et al. (2020), which state that the frequency of religious activities (e.g., social activities: handling funds for disaster victims, participate in studies to increase religious knowledge) this can have a positive effect on peoples' ethics and morals. Recent studies have shown that mental health is a global problem since the colonial era (Palk and Stein 2020). In addition, the religious curriculum is applied in Education and in the home, environment considering the COVID-19 pandemic, where the majority of people work from home. Likewise, enlightening people by including religious compliance tends to improve their ethics and morals. Furthermore, knowledge was developed from the discussion of the attitudes of people.

Conclusion

Religion can build attitude, ethical, moral and psychological construct. Hence, it needs to be validated on Education and social context. This is because Education and social needs specific skills to acquire ethical and moral people. Hence, the recent study provides insight into the extrinsic and intrinsic spiritual dimensions of ethics, morals and mental health. This study shows that extrinsic and intrinsic religion have a positive impact on mental health, just as religion affects peoples' ethics and morals. Therefore, the government and practitioners need to collaborate with Islamic scholars to educate people toward social media in shaping ethics and morals according to religious guidelines to distinguish between bad and positive behavior.

Theoretical implications

The current study provides contributions to literature. First, it provides better views about concepts of religiosity on mental health, mediated by peoples' ethics and morals. This process shows a strong correlation between peoples' religiosity, ethics, and morals. It has a positive effect on mental health and interaction with friends and family. Second, it is showed that ethics and morals mediates the relationship between religion and peoples' mental health. The strong role of mediator variables envoy the peoples' mental health is much better than before after success develop ethics and moral well-being. This is the crucial of religious actions, and experiences achieved by people. Finally, this study strengthens the SIT proposal that is used to predict factors (e.g., religiosity and mental health) that affect peoples' empathy based on their religion.

Managerial implications

The current study suggests that governments and practitioners should be active discussions regarding enhancing social well-being, education, religion, ethics, morals, and mental health. In the context of Education and sociology, the results of this study allow the analysis of some instances such as peoples' ethics that are in line with religious guidelines (e.g., respect and obey to others). It also enlightenment that allows people to live better (e.g., helping each other and building polite communication). It is not only necessary to provide religious values but also social values.

These findings provide some practical implications. Such as religion, Education and sociology, thus developing peoples' ethics and morals. The government must be applying the education system based on the religiosity principle. Religion has an important role in improving the mental health of people. It has a strong correlation to peoples' psychological well-being. The

role of ethics and morals as a mediator between religiosity and mental health shows that someone will be happier in life and will continue to build good relationships with fellow human beings. The high level of peoples' religiosity will form positive ethics and morals, easy to get along with and help fellow human beings. Religion also may influence peoples' views on how to solve life's problems. These results indicate religiosity principles is provided a guidelines with the ethics and morals that peoples' act accordingly. In particular, peoples' interactions with their friends are influenced by their religious identity and mental health. Therefore, the curriculum that has been made needs to be adjusted to religious guidelines, then practiced in everyday life. The school environment that has implemented the curriculum must ensure that people can understand and have knowledge about it. On the other hand, people must slowly apply ethics and morals that are in accordance with religious teachings. Similarly, someone with less awareness tend to quickly disconnect from their fellow human beings. This decision tends to cause serious problems to their mental health.

In this case, Education and social are expected to play an important role by religious teachings in the social communication and interaction. Including peoples' teachers and parents, is to control peoples' activities that must be following religious teachings. This is very important to solve social problems, one of which is the mental health of people. In addition, comprehensive methods and easy-to-understand mechanisms are important factors for improving mental health. People are not under pressure but are easy to get along with and can be accepted by society.

Limitations and future research directions

This study has limitations. First, this research was conducted in the fields of Education and religion to determine peoples' mental health during the COVID-19 period. Future studies need to include different faiths across the regions to drive a better conclusion. Second, it only uses two mediators: ethics and morals. Future research needs to add mediators from different religious viewpoints and issues. In addition, there is a need to ensure that people understand this relationship, as it helps in building ethics and morals based on religion so that people feel comfortable, confident, and have better mental health.

References

- Aquino, K. and Reed, A. 2002. The self-importance of moral identity. *Journal of Personality and Social Psychology* 83 (6): 1423-1440.
- [Aqeel, M., Abbas, J., Shuja, K.H., Rehna, T., Ziapour, A., Yousaf, I. and Karamat, T.](#) 2021. The influence of illness perception, anxiety and depression disorders on students mental health during COVID-19 outbreak in Pakistan: a Web-based cross-sectional survey. [International Journal of Human Rights in Healthcare](#).
- Allport, G. W. and Ross, J.M. 1967. Personal religious orientation and prejudice. *Journal of Personality & Social Psychology* 5 (4): 432-443.
- Byrne, B.M. 2016. *Structural equation modeling with Amos: Basic concepts, applications, and programming 3rd Edition*, NY: Routledge.
- Chen, W.L. and Chan, Y.W. 2020. Can higher Education increase students' moral reasoning? The role of student engagement in the U.S. *Journal of Moral Education*.

- Cohen, E. and Cornwell, L. 1989. A question of ethics: Developing information system ethics. *Journal of Business Ethics* 8 (6): 431-437.
- Cook, C.H. 2020. Spirituality, religion & mental health: exploring the boundaries. *Mental Health, Religion & Culture* 23 (5): 363-374.
- Erken, H.G., Francis, L.J., & McKenna, U. 2020. Love for Allah and love for others: exploring the connection between religious affect and empathy among Muslim adolescents in England. *Journal of Beliefs & Values* 42 (2): 223-234.
- Essler, S. and Paulus, M. 2021. When do caregivers begin to view their child as a moral agent? Comparing moral and non-moral reactions to young children's moral transgressions. *Journal of Moral Education* 50 (3): 330-342.
- [Faize, F.A.](#), & [Husain, W.](#) 2021. Students with severe anxiety during COVID-19 lockdown – exploring the impact and its management. [The Journal of Mental Health Training, Education and Practice](#) 16 (2): 153-163
- Farrel, E. and Mahon, A. 2021. Understanding student mental health: difficulty, deflection and darkness. *Ethics and Education* 16 (1): 36-50.
- [Glazzard, J.](#), [Rose, A.](#) and [Ogilvie, P.](#) 2021. The impact of peer mentoring on students' physical activity and mental health. [Journal of Public Mental Health](#) 20 (2): 122-131.
- Hair Jr J.F., Black, W.C., Babin, B.J. and Anderson, R.E. 2019. *Multivariate Data Analysis 8th edition*, Cengage Learning EMEA, Hampshire: UK.
- Hall, N.A., Everson, A.T., Billingsley, M.R. and Miller, M.B. 2021. Moral injury, mental health and behavioural health outcomes: A systematic review of the literature. *Clinical Psychology & Psychotherapy*
- Hayes, A.F. 2018. *Introduction to Mediation, Moderation and Conditional Process Analysis: A Regression-based Approach (2nd)*, New York, NY: Guilford Press.
- Ji, C.H.C. and Ibrahim, Y. 2007. Islamic doctrinal orthodoxy and religious orientations: Scale development and validation. *The International Journal Psychology of Religion* 17 (3): 189-208.
- Junaidi, J. 2021. The awareness and attitude of Muslim consumer preference: The role of religiosity. *Journal of Islamic Accounting and Business Research* 12 (6): 919-938.
- Junaidi, J., Wicaksono, R. and Hamka, H. 2021. The consumers' commitment and materialism on Islamic banking: The role of religiosity. *Journal of Islamic Marketing*.
- Kavonius, M. and Ubani, M. 2020. The contribution of religious education and ethics to the development of worldviews: reflections of Finnish 9th grade students. *Journal of Religious Education* 68 (April): 59-72.
- Krettenauer, T. 2020. Moral identity as a goal of moral action: A Self-Determination Theory perspective. *Journal of Moral Education* 49 (3): 330-345.

- Kaligis F., Indraswari, M.T. and Ismail, R.I. 2021. Stress during COVID-19 pandemic: mental health condition in Indonesia. *Medical Journal of Indonesia* 29 (4): 436-441.
- McEwen, C., Alisic, E. and Jobson, L. 2020. Moral injury and mental health: A systematic review and meta-analysis. *Traumatology*.
- Nazeer, N. and Furuoka, F. 2017. Overview of ASEAN environment, transboundary haze pollution agreement and public health. *International Journal of Asia Pacific Studies* 13 (1): 73-94.
- Nie, F. and Price, A. 2021. Is safe space safe? Being gay and college faculty across religious moral communities. *Journal of Beliefs & Values* 42 (2): 205-222.
- Palk, A., Illes, J., Thompson, P.M. and Stein, D.J. 2020. Ethical issues in global neuroimaging genetics collaborations. *NeuroImage* 221 (November): 1-10.
- Passini, S. 2016. Concern for close or distant others: The distinction between moral identity and moral inclusion. *Journal of Moral Education* 45 (1): 74-86.
- Patterson, J.R. and Foster, R.L. 2021. Who is Learning about Religion? Factors that Predict First-Year Student's Curricular Decisions. *Religion & Education* 48 (2): 178-197.
- Peng, Z., Benner, D., Nikolova, R., Ivanov, S. and Peng, T. 2020. Ethical and Moral Competences of Upper Secondary Students: A Comparative Study. *ECNU Review of Education*: 1-21.
- Phillips, R., Connelly, V. and Burgess, M. 2021. Explaining the relationship between religiosity and increased well-being avoidance of identity threat as a key factor. *Journal of Beliefs & Values* 42 (2): 163-176.**
- Podsakoff, P.M., MacKenzie, S.B., Lee, J.Y. and Podsakoff, N.P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology* 88 (5): 879-903.
- Przybylski, A.K., Murayama, K., DeHaan, C.R. and Gladwell, V. 2013. Motivational, emotional, and behavioral correlates of fear of missing out. *Computers in Human Behavior* 29 (4): 1841-1848.
- [Reece, R., Bray, I., Sinnott, D., Hayward, R. and Martin, F.](#) 2021. Exposure to green space and prevention of anxiety and depression among young people in urban settings: a global scoping review. [Journal of Public Mental Health](#) 20 (2): 94-104.
- Roth, E. 2017. Pro-Social behavior: Contribution of religiosity, empathic concern, and spirituality. *International Journal of Latin American Religions* 1, 401-417.
- Sen, V.V. and Tho, N.N. 2020. Crossing boundaries and state-building: Harmonisation and tolerance in Vietnamese religions. *International Journal of Asia Pacific Studies* 16 (2): 59-83.
- Soleimani, N. and Lovat, T. 2019. The cultural and religious underpinnings of moral teaching according to English language teachers' perceptions: a case study from Iran. *Journal of Beliefs & Values* 40 (4): 477-489.

Soto, D.S., Tajalli, H., Pino, N. and Smith, C.L. 2018. The Effect of College Students' Religious Involvement on Their Academic Ethic. *Religion & Education* 45 (2): 190-207.

Stewart, C., Lawrence, S. and Burg, M.A. 2019. Exploring the Relationship of personality characteristics and spirituality to empathy: Does spirituality add to our understanding? *Journal of Religion & Spirituality in Social Work: Social Thought* 38 (1): 3-20.

Tajfel, H. 1981. *Human Groups and social categories: Studies in social psychology*, Cambridge: Cambridge University Press.

[Thompson, H.](#), [Simonds, L.](#), [Barr, S.](#) and [Meddings, S.](#) 2021. Recovery colleges: long-term impact and mechanisms of change. *Mental Health and Social Inclusion* 25 (3): 232-242.

Williams-Gualandi, D. 2020. The cultural group in intercultural understanding: implications for teaching from a social identity theory perspective. *Journal of Research in International Education* 19 (3): 233-250.




Williamson, V., Stevelink, S.A.M. and Greenberg, N. 2018. Occupational moral injury and mental health: systematic review and meta-analysis. *The British Journal of Psychiatry* 212 (6): 339-346.

2. First Decision (06-09-2022)

Comments 1 ✕

Participants
FWU Journal (fwu-journal)
Haslinda Anriani (haslinda032)

Messages

Note	From
Please find attached comments of the 1st reviewer.	fwu-journal 2022-09-06 04:54 AM
Regards  fwu-journal, 62.docx	
<p>▶ Assalamualaikum Warahmatullahi Wabarakatuh</p> <p>We would like to thank the Editor and Reviewers for their detailed and helpful feedback regarding our manuscript, and for providing us with the opportunity to revise our manuscript. We have revised the manuscript according to the Reviewers' recommendations (Green words and colour). We did our best to give diligent and thoughtful consideration to each of the issues raised by the Reviewers in revising the paper. We also cited some references from FWU Journal of Social Science. If there were specific ways, you would like us to address any remaining concerns, please let us know.</p> <p>Sincerely</p> <p> haslinda032, Title page ok.docx</p> <p> haslinda032, 1010-Article Text-3367-1-18-20220907.docx</p>	haslinda032 2022-09-07 01:04 AM

Add Message

Investigation mental health, moral and ethics disorder during the COVID-19 pandemic: The role of religiosity

Abstract: *This research investigates the religiosity role (e.g., extrinsic and intrinsic) to peoples' ethics and moral. This study also examines peoples' ethics and moral influence their mental health. 518 valid peoples were recruited and Structural Equation Modeling (SEM) was applied to validate the research hypotheses. We found religiosity (e.g., extrinsic and intrinsic) play important role on peoples' ethics and morals which subsequently influences their mental health. Furthermore, as mediator variables (e.g., people ethics and morals) bridge the relationship between religiosity and peoples' mental health. It is provide practitioners and researchers to observe the relationship between religiosity and social-wellbeing. The society and regulators also need to enhance the communication and interaction. As well as, enlighten the people about the crucial role of ethics and moral principles from the social and religion fields. This study contributes to literature in social and behavior context towards religion, ethics and moral towards education system.*

Keywords: Religiosity, peoples' ethics, moral and mental health

Paper type: Research Paper

INTRODUCTION

The COVID-19 pandemic is a non-natural disaster that occurs worldwide, one of which is Indonesia. The unprecedented disaster is very disturbing to the community, especially in social communication and interaction. People began to experience anxiety and stress due to a lack of activities at home, such as direct communication and interaction with their friends and their families. They spent a lot of time at home, studying, communicating, and all interactions as COVID-19 boosted positive cases. Fear of COVID-19 pandemic causing 40% of the population worldwide have been faced to mentality, and psychological disorder (Faize and Husain 2021), as well as in Indonesian people experienced anxiety (75.2%), suicidal ideation (68%), depression (67.3%) and stress (23.9%) (Kaligis et al. 2021; WHO, 2020). In social context, during COVID-19 pandemic people faced to the high level of anxiety and stress. It has direct correlation to their ethics and mental health, as well as their performance. These problems, if not treated

immediately, can continue to become a more serious disorder for people (Aqeel et al. 2021; Farrel and Mahon, 2021; Ola and Olibamoyo 2021).

Education and social has a role essential to enhance the quality of human life. Some scholars have to pay attention to examine the correlation between religiosity and psychology (e.g., ethics, morals, and mental health) among people by different indicators (Cook 2020; Javeed and Munawar, 2021; Kavonius and Ubani, 2020; Patterson and Foster, 2021; Peng et al. 2020; Sen and Tho, 2020). There are two types of religious orientation: extrinsic and intrinsic (Allport and Ross 1967). Extrinsic religiosity refers to peoples' motivation as individually or social, whereas intrinsic religiosity refers to personal view of life. Some empirical studies concluded that religiosity strongly correlates to ethics, morals, and mental health (Erken et al. 2020; Roth 2017; Thomson et al. 2021). Particularly the communication and interaction pattern among people, including empathy, respect, and obey. It makes people faced to moral trauma and adverse health outcome. Hence, there is urgent need for study in many areas of the social and economic impact of the COVID-19 pandemic (Aqeel et al. 2021; Faize and Husain 2020). However, the lack of study to validate the COVID-19 impact on social field. Furthermore, the weakness of prior studies is more focused on the qualitative approach, experiment and Western context, and avoided applying the concept of religiosity comprehensively to solve people mental disorder from the developing country perspective.

This study attempts to fill this gap by investigating the role of peoples' religiosity. The recent study also examines the effect of peoples' ethics and moral, which also as a **mediates** the relationship between religiosity level and peoples' mental health. Furthermore, (Nie and Price 2020; Phillips et al. 2020; Reece et al. 2021) suggested future studies need to investigate based on the Eastern and social fields. Hence, the recent study provides answers to the following research questions:

- RQ1. Does the religious level play important role to peoples' psychological well-being (ethics, and morals)?
- RQ2. Does peoples' ethics and moral mediate the relationship between religiosity (e.g., extrinsic and intrinsic) and their mental health?

This study provides some contributions to theoretical and practical. First, this study address the relationship between peoples' religiosity and psychological well-being in the education context. Second, prior studies have neglected the mediating variable such as ethics and mental health (Chen and Chan 2020; Nazeer and Furuoka, 2017; Soto et al. 2019).

LITERATURE

Social identity theory

Social identity refers to psychological part personal and communities. It has two main elements, namely personal which correlation to sense of personal and social identity which has relationship to community sense of belonging (Tajfel 1981). All the dimensions have strong correlation to religion. Furthermore, those dimensions play important role to peoples' communication and interaction intentions. Social identity also possibly to influences peoples' attitudes. In religion field, it influences personal mental health (Williams-Gualandi 2020). People also established utilitarian attitudes and communication toward ethics,

Commented [uM1]: Keep care full grammatical errors a-----es

morals, and mental health at the cognitive level. The peoples' have a positive minds and views toward developing respect and obeying others, which represent the mental health level. People also possibly had a positive attitude toward habit based on religion concept, which in psychological well-being at the affective level logical well-being. It is possible to make the peoples' attitudes, ethics, morals, and mental health better than before. It is crucial to affect peoples' ethics, morals and mental health (Cook 2020; Philips et al. 2020).

Religiosity

Religiosity refers to personal belief in linking love for God and human being (Erken et al., 2020). Including attending religious activities, a good Samaritan, care of the frequent prayer as religious compliance, educated others, and enlightened a good habit. Those are extrinsic and intrinsic religiosity dimensions. It has an essential role in affecting communication and interaction patterns among people regarding a specific religious field (Stewart et al. 2019), individual ethics, moral and mental health (Phillips et al. 2021; Sen and Tho, 2020). Religion also provides a rule the peoples' routine activities among Indonesia people (Junaidi 2021; Junaidi et al. 2021). It has spiritual valuable due to the degradation of ethics and moral in some regions. Hence, this condition possibly influences peoples' mental health. It avoids them interacting with their peers, and the low-level empathy.

Commented [uM2]: Indonesian

Ethics

Ethics is human nature or habits shown in everyday life, which comprises two important elements: good and bad, such as norms, morals, and positive thinking. It depends on religious and interaction pattern by a group of people. Good habits may help humans live more safely and peacefully and vice versa. It shares many ethical principles with the Western context, such as freedom, justice, honesty, trustworthiness, and care for the weak people (Kalemci and Kalemci 2019). The communication and interaction also possibly develop the peoples' ethics who the community can accept. Some prior studies concluded that religion has a crucial role in solving ethical problems, such as Chen and Chan (2019).

Commented [uM3]: religion

Moral

The communication and interaction pattern have a crucial role in building a peoples' morals and character. The moral is the mental condition of people that keeps them brave, enthusiastic, and ethical. For instance, security, comfort, and friendship. Moral has two essential dimensions: moral identity, which is retained as a personal moral character based on the experience, meanwhile moral inclusion refers to psychological processes of social justice in the community. The government needs to provide a real moral education due to can build a positive peoples' character. In Indonesia, Education and religion is unity in the education system.

Prior studies offered a concept that religion has a close relationship with morals. Such as moral Education in American public schools needs a curriculum to help people to understand the different cultural, languages, and religions. Hence, they have a sense of belonging and mutual respect (Erken et al. 2020); similarly, in England, religion positively affects peoples' psychological well-being (e.g., empathy,

Commented [uM4]: cultures

sympathy, and love to others). In contrarily, Italia has a different pattern where moral education does not strong correlation with peoples' mental character (Passini 2016). However, preliminary researches more focus on Western context. Hence the study in various cultural, religion, and regions is needed to obtain comprehensively result.

Mental Health

Mental health is a condition when a person's mind is calm and/or feelings of restlessness. Someone who is mentally healthy can face life's challenges, establish strong correlation to others. On the other hand, people with impaired mental health find it difficult to control their emotions, eventually leading to bad behavior. People who have mental disorders can damage their interactions with others and reduce their mental health. The Education and social system must strengthen religious Education in the society. Some empirical studies conducted religious can help overcome depression, lower stress levels, and anxiety. Praying a lot, as taught in religion, can change mental well-being (Cook 2020; Nazeer and Furuoka, 2017).

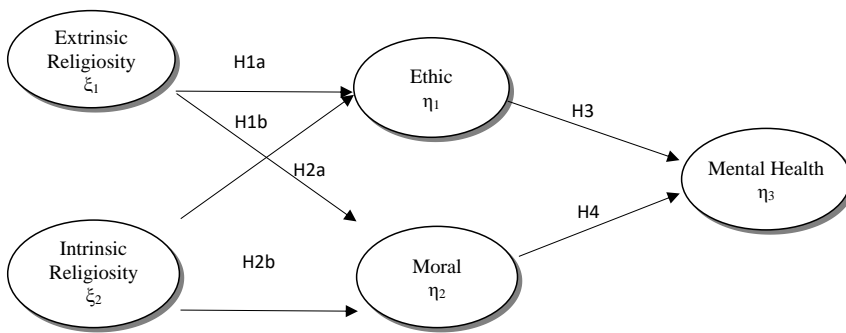
Education and religion are solutions to solve mental illness among people. Including difficulties with social interactions or communication. Frequent prayer has a positive effect on enhancing the mental health of people (Cook 2020). Especially how to use the correct language when discussing a specific topic with friends and parents. Besides, the other problems are social and social environment (e.g., education system and religious habit).

Commented [uM5]: feels

Commented [uM6]: education in society

Commented [uM7]: recheck meaning an grammatical errors (religious studies)

Commented [uM8]: recheck meaning an grammatical errors



Hypotheses

The relationship between intrinsic religiosity and peoples' ethics/moral.

Religiosity affects various aspects of peoples' psychological (e.g., empathy, respect, and mental health). It has strong correlation to personal cognitive and behavior, which also influences their ethics (Erken et al. 2020), and also has become an education goal for peaceful communication and interaction life among people. The intrinsic field leads to **peoples** being more friendly based on religious objectives (i.e., respect to others). People who have strong beliefs will apply positive ethics, make religion a guide in life, and become the basis for reducing bad ethics, increasing sympathy and respect for fellow human beings. Such as people need to practice the tenet of religion in their life, which they got from reading the scripture and **discussion** with others. Those are the dimension of intrinsic religiosity. As well as the people moral (Krettenauer 2020; Passini 2016; Nie and Price 2020) concluded religion, ethics, and moral has strong correlation each other and indispensable. Previous studies concluded that intrinsic religiosity had influenced people ethics (Erken et al. 2020; Roth 2017; Stewart *et al.*, 2019).

Commented [uM9]: discussing

H1. Intrinsic religiosity has a significant and positive effect on (a) peoples' ethics and (b) peoples' morals.

The relationship between extrinsic religiosity and peoples' ethics/moral.

Some scholars applied categorical scales to validate the morale of people according to their religious beliefs (Cook 2020). **Religious** **has** strong correlation to personal adherence, while morality is a high sense of caring for fellow human beings, positive thinking, and participating in religious activities. This perspective is an essential feature for the influence of religion on people ethics and morale. Instrumental and practical interests in individual-oriented religion are based on their extrinsic religiosity, which provides direction to always apply morals in the social communication and interaction process based on religious principles. Extrinsic religiosity is related to high concern for people's needs and desires, **worshipping** in religious activities that increase faith, moral and mental health. Peoples' awareness to increase positive behavior is influenced by their level of religiosity and effectively reduces bad behavior such as disrespect for fellow human beings. Prior studies concluded that extrinsic religiosity significantly affects peoples' morals (Soleiman and Lovat, 2019) and peoples' ethics (Erken et al. 2020; Phillips et al. 2020).

Commented [uM10]: Religious have or Religion has careful check

Commented [uM11]: worshipping

H2. Extrinsic religiosity play important role to (a) peoples' ethics and (b) peoples' morals.

The relationship between peoples' ethics and mental health.

Peoples' ethics have an essential role in determining the conditions of social communication and interaction. People who practice ethics in accordance with religious teachings will produce better mental health (Chen and Chan 2020; Erken et al. 2020). If the mental health condition is healthy, peoples will have high motivation to learn and solve problems well. In fact, during COVID-19, some people have experienced a decline in mental health, such as a lack of sympathy for fellow human beings, not free expression, and a sense of security that affected learning motivation to decline and had an impact on people interaction and the decline in social quality in some countries. This study considers the mediating role of peoples' ethics and morals when examining the relationship between peoples' mental health. Earlier studies concluded religion has positive effect to peoples' ethics, which affects peoples' mental health (Cook 2020; Essler and Paulus 2021).

H3. Peoples' ethics has a positive effect on their mental health.

The relationship between peoples' moral and peoples' mental health.

The moral is an essential aspect in measuring peoples' mental health. It possibly guides and develops a more dynamic person (Cook 2020; Farrel and Mahon 2021). Positive thinking and routinely participating in activities at the mosque are including of morals that can have a positive effect on peoples' mental health. Furthermore, morals who do not follow religious guidelines will experience a moral decline. Thus, religion must be used as the basis and strategy in fostering people morals to overcome the mental health which declined during COVID-19. Moreover, the mediating role of peoples' morals is significant in examining the relationship between religion, morals, and peoples' mental health. This increases the quality of studies conducted in measuring peoples' mental health. Furthermore, a preliminary study reported that peoples' moral plays an essential role in overcoming mental health (Glazzard et al. 2021; Hall et al. 2021; McEwen et al. 2020; Williamson et al. 2018).

Commented [uM12]: rechecking the sentence as meaningful and correcting grammatical errors as well.

H4. Peoples' moral has a significant and positive effect on peoples' mental health.

METHODOLOGY

Questionnaire design, pretest, and pilot study

The recent study is used multi-item scales for all of the constructs toward pretest and pilot test for the people who have negative impact during the COVID-19 pandemic (e.g. ethics and mental health) in the Indonesia and refers to Podsakoff et al. (2003) to prevent single-source bias.

Sample and data collection

This is an online survey was conducted using Google Forms during June 20 to August 10, 2021. The sample was collected from random convenience sampling involving 570 people in Indonesia. However, 518 samples were valid, and this represented a 90.88% completion rate see Table I.

Table I. Respondent demographics

Demographic Items	Frequency	Percentage (%)
Gender		
Male	204	39.4
Female	314	60.6
Age		
Under 20 years old	350	67.6
21~25 years old	122	91.1
26~30 years old	46	8.9
Time period of using social media		
Below 4 years	242	46.7
4~7 years	148	75.3
7~10 years	54	85.7
Over 10 years	74	14.3

Measures

This study using seven-point Likert scale anchored between 1 ("strongly disagree") and 7 ("strongly agree") for all instruments. Extrinsic religiosity focuses on peoples' morals such as high sympathy and concern for friends, family, teachers, and fellow human beings. Including, people with extrinsic religiosity participate in social activities to ease the burden on people who are in distress. Intrinsic religiosity is the frequency of people activity in Mosque; better communication is the main influence on the relationship between peoples' ethical religiosity, which was adapted from Ji and Ibrahim (2007). All items used in the study of religiosity to measure peoples' ethics, morals, and mental health were adapted from Cohen and Cornwell (1989); Przybylski et al. (2013).

An author must provide sufficient information about the instruments or measurements used during the research process. If the instruments and measurements are not clearly described, the reader will not be able to discern if the analyses used were appropriate, nor will the reader be able to substantiate if the study findings have any relevance or meaning.

RESULT

The pilot study and descriptive statistic

The reliability of the all items was examining using Cronbach alpha (Hair Jr et al., 2019). It can be seen in table II, the mean value and standard deviations above .5. It implies average, the peoples' religiosity, ethics, moral, and mental health have a strong correlation.

Table II. Correlation matrix for measurement scales

Constructs	Mean	SD	ER	IR	ET	MR	MH
ER	6.30	1.18	0.906				
IR	6.48	0.77	0.544**	0.827			
ET	5.43	1.44	0.364**	0.319**	0.905		
MR	5.40	1.56	0.384**	0.307**	0.458**	0.908	
MH	5.85	1.03	0.485**	0.359**	0.493**	0.451**	0.794

Commented [uM13]: Please add abbreviations into the diffinitions or full name before used.

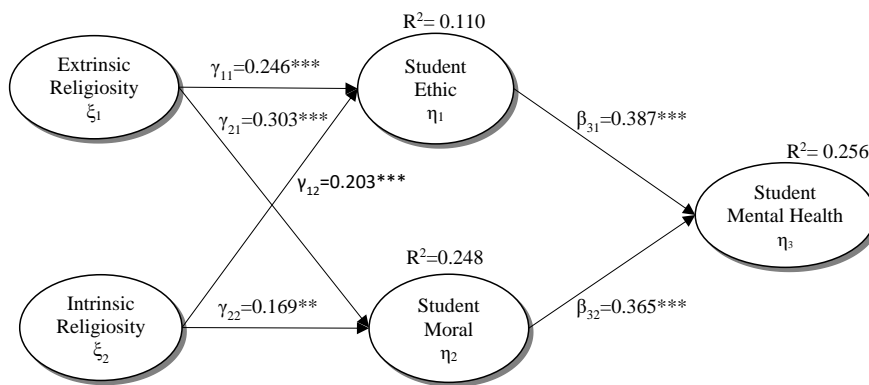
Pearson correlation

This study further confirms that people ethics and morals (Peng *et al.*, 2020) have a significant and positive effect on mental health. This means that the majority participant religion has an essential role in Education and social fields. The routine people activities which adopted religion as a guideline their life psychology well-being. The peoples' ethics and morals of this study include the support to enhance the quality of social well-being (e.g., respect, empathy to others). It also offers a solution to the ethics and morals of people how to communication and interaction with their peers and society. This study is quite different from the western context.

Commented [uM14]: make clear a sentence

Measurement result

The structural equation modelling (SEM) was applied to validate the research hypotheses toward AMOS 22 and SPSS 22 software. This study also using two-stage method refers to Byrne (2016) and Hair Jr et al. (2018). First, the measurement approach based on the confirmatory factor analysis (CFA) method, which using to validate the reliabilities and validities. The CFA results of all of the items indicated a good fit (see figure 1).



Structural model

The summary in Table IV shows that a positive and significant relationship exists between extrinsic religiosity and people ethics and morals (0.246; $p < 0.01$, 0.303; $p < 0.01$), thereby supporting H1a and H1b. It implies that people religiosity toward frequent prayer and interaction have positive effect to attitude. Similarly, H2a and H2b are supported, which means a positive relationship between intrinsic religiosity and peoples' ethics and morals (0.203; $p < 0.01$; 0.169; $p < 0.05$). Furthermore, peoples' ethics and morals also positively affect their mental health (0.387; $p < 0.01$, 0.365; $p < 0.01$), where H3 and H4 are supported (Figure 2).

Table III. Measurement results

Constructs	MLE estimates factor loading/ measurement error		Squared multiple correlation (SMC)	Composite reliability (CR)	Average of variance extracted (AVE)	Cronbach's α
Extrinsic Religiosity				0,958	0.822	0.955
ER1	0.861	0.259	0.741			
ER2	0.974	0.051	0.949			
ER3	0.945	0.107	0.893			
ER4	0.962	0.075	0.925			
ER5	0.775	0.399	0.601			
Intrinsic Religiosity				0.916	0.685	0.909
IR1	0.818	0.331	0.669			
IR2	0.856	0.267	0.733			
IR3	0.828	0.314	0.686			
IR4	0.876	0.233	0.767			
IR5	0.755	0.430	0.570			
People Ethic				0.931	0.819	0.929
SE1	0.946	0.105	0.895			
SE2	0.949	0.099	0.901			
SE3	0.814	0.337	0.663			
People Moral				0.959	0.825	0.960
SM1	0.893	0.203	0.797			
SM2	0.866	0.250	0.750			
SM3	0.945	0.107	0.893			

SM4	0.953	0.092	0.908			
SM5	0.880	0.226	0.774			
People				0.895	0.631	0.893
Mental Health						
MH1	0.742	0.449	0.551			
MH2	0.823	0.323	0.677			
MH3	0.840	0.294	0.706			
MH4	0.841	0.293	0.707			
MH5	0.717	0.486	0.514			

Fit statistics (N = 518)

$\chi^2/df = 3.871$, Goodness-of-Fit Index (GFI) = 0.864, Nonnormed fit index (NFI) = 0.924, Comparative Fit Index (CFI) = 0.942, Incremental fit index (IFI) = 0.942, and Root Mean Square Error of Approximation (RMSEA) = 0.075

Table IV. Proposed model results

Hypotheses	Symbol		Path		Coefficients	Test results
H1a	γ_{11}	Extrinsic Religiosity	→	Ethic	0.246***	Supported
H1b	γ_{21}	Extrinsic Religiosity	→	Moral	0.303***	Supported
H2a	γ_{12}	Intrinsic Religiosity	→	Ethic	0.203***	Supported
H2b	γ_{22}	Intrinsic Religiosity	→	Moral	0.169**	Supported
H3a	β_{31}	Ethic	→	Mental Health	0.387***	Supported
H4a	β_{32}	Moral	→	Mental Health	0.365***	Supported

Note: Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

Fig. 3 and Fig. 4 have not been narrated at all fill it as you can to write

Mediation effect

Table V shows all mediation effects are significant (ie., partial mediator) (Hayes 2018). Therefore, it means that religiosity (e.g., extrinsic and intrinsic) play important role to on peoples' mental health through their positive ethics and morals.

Table V. Mediation effects

IV	M	DV	IV->DV (c)	IV->M (a)	IV+M->DV		Bootstrapping 95% CI	
					IV (c')	M(b)	Percentile method	Bias-corrected method
ER	ET	MH	0.310***	0.446***	0.427***	0.261***	[0.020, 0.075]	[0.022, 0.076]
			Standard Error	0.033	0.050	0.033	0.027	
ER	MR	MH	0.321***	0.509***	0.427***	0.207***	[0.019, 0.068]	[0.020, 0.070]
			Standard Error	0.034	0.053	0.033	0.026	
IR	ET	MH	0.303***	0.602***	0.486***	0.302***	[0.029, 0.079]	[0.031, 0.115]
			Standard Error	0.053	0.079	0.056	0.028	
IR	MR	MH	0.329***	0.627***	0.486***	0.250***	[0.024, 0.072]	[0.028, 0.100]
			Standard Error	0.054	0.086	0.056	0.027	

Note: ER: Extrinsic religiosity, IR: Intrinsic religiosity, ET: Ethic, MR: Moral, MH: People Mental Health

Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

DISCUSSION

Key findings

This study uncovers the specific factors that determine peoples' ethical and moral quality. This is important and relevant for the education and social sectors. People extrinsic and intrinsic religiosity has positive effect to their ethics and morals. Therefore, these results are in accordance with preliminary studies conducted by Cook (2020) and Erken et al. (2020), which state that the frequency of religious activities (e.g., social activities: handling funds for disaster victims, participate in studies to increase religious knowledge) this can have a positive effect on peoples' ethics and morals. Recent studies have shown that mental health is a global problem since the colonial era (Palk and Stein 2020). In addition, the religious curriculum is applied in Education and in the home, environment considering the COVID-19 pandemic, where the majority of people work from home. Likewise, enlightening people by including religious compliance tends to improve their ethics and morals. Furthermore, knowledge was developed from the discussion of the attitudes of people.

Conclusion

Religion can build attitude, ethical, moral and psychological construct. Hence, it needs to be validated on Education and social context. This is because Education and social needs specific skills to acquire ethical and moral people. Hence, the recent study provides insight into the extrinsic and intrinsic spiritual dimensions of ethics, morals and mental health. This study shows

that extrinsic and intrinsic religion have a positive impact on mental health, just as religion affects peoples' ethics and morals. Therefore, the government and practitioners need to collaborate with Islamic scholars to educate people toward social media in shaping ethics and morals according to religious guidelines to distinguish between bad and positive behavior.

Theoretical implications

The current study provides contributions to literature. First, it provides better views about concepts of religiosity on mental health, mediated by peoples' ethics and morals. This process shows a strong correlation between peoples' religiosity, ethics, and morals. It has a positive effect on mental health and interaction with friends and family. Second, it is showed that ethics and morals mediates the relationship between religion and peoples' mental health. The strong role of mediator variables envoy the peoples' mental health is much better than before after success develop ethics and moral well-being. This is the crucial of religious actions, and experiences achieved by people. Finally, this study strengthens the SIT proposal that is used to predict factors (e.g., religiosity and mental health) that affect peoples' empathy based on their religion.

Managerial implications

The current study suggests that governments and practitioners should be active discussions regarding enhancing social well-being, education, religion, ethics, morals, and mental health. In the context of Education and sociology, the results of this study allow the analysis of some instances such as peoples' ethics that are in line with religious guidelines (e.g., respect and obey to others). It also enlightenment that allows people to live better (e.g., helping each other and building polite communication). It is not only necessary to provide religious values but also social values.

These findings provide some practical implications. Such as religion, Education and sociology, thus developing peoples' ethics and morals. The government must be applying the education system based on the religiosity principle. Religion has an important role in improving the mental health of people. It has a strong correlation to peoples' psychological well-being. The role of ethics and morals as a mediator between religiosity and mental health shows that someone will be happier in life and will continue to build good relationships with fellow human beings. The high level of peoples' religiosity will form positive ethics and morals, easy to get along with and help fellow human beings. Religion also may influence peoples' views on how to solve life's problems. These results indicate religiosity principles is provided a guidelines with the ethics and morals that peoples' act accordingly. In particular, peoples' interactions with their friends are influenced by their religious identity and mental health. Therefore, the curriculum that has been made needs to be adjusted to religious guidelines, then practiced in everyday life. The school environment that has implemented the curriculum must ensure that people can understand and have knowledge about it. On the other hand, people must slowly apply ethics and morals that are in accordance with religious teachings. Similarly, someone with less awareness tend to quickly disconnect from their fellow human beings. This decision tends to cause serious problems to their mental health.

In this case, Education and social are expected to play an important role by religious teachings in the social communication and interaction. Including peoples' teachers and parents, is to control peoples' activities that must be following religious teachings. This is very important to solve social problems, one of which is the mental health of people. In addition, comprehensive methods and

Commented [uM15]: make clear and recheck grammatical errors.

easy-to-understand mechanisms are important factors for improving mental health. People are not under pressure but are easy to get along with and can be accepted by society.

Limitations and future research directions

This study has limitations. First, this research was conducted in the fields of Education and religion to determine peoples' mental health during the COVID-19 period. Future studies need to include different faiths across the regions to drive a better conclusion. Second, it only uses two mediators: ethics and morals. Future research needs to add mediators from different religious viewpoints and issues. In addition, there is a need to ensure that people understand this relationship, as it helps in building ethics and morals based on religion so that people feel comfortable, confident, and have better mental health.

References

- Aquino, K. and Reed, A. 2002. The self-importance of moral identity. *Journal of Personality and Social Psychology* 83 (6): 1423-1440.
- [Aqeel, M.](#), [Abbas, J.](#), [Shuja, K.H.](#), [Rehna, T.](#), [Ziapour, A.](#), [Yousaf, I.](#) and [Karamat, T.](#) 2021. The influence of illness perception, anxiety and depression disorders on students mental health during COVID-19 outbreak in Pakistan: a Web-based cross-sectional survey. [International Journal of Human Rights in Healthcare](#).
- Allport, G. W. and Ross, J.M. 1967. Personal religious orientation and prejudice. *Journal of Personality & Social Psychology* 5 (4): 432-443.
- Byrne, B.M. 2016. *Structural equation modeling with Amos: Basic concepts, applications, and programming 3rd Edition*, NY: Routledge.
- Chen, W.L. and Chan, Y.W. 2020. Can higher Education increase students' moral reasoning? The role of student engagement in the U.S. *Journal of Moral Education*.
- Cohen, E. and Cornwell, L. 1989. A question of ethics: Developing information system ethics. *Journal of Business Ethics* 8 (6): 431-437.
- Cook, C.H. 2020. Spirituality, religion & mental health: exploring the boundaries. *Mental Health, Religion & Culture* 23 (5): 363-374.
- Erken, H.G., Francis, L.J., & McKenna, U. 2020. Love for Allah and love for others: exploring the connection between religious affect and empathy among Muslim adolescents in England. *Journal of Beliefs & Values* 42 (2): 223-234.
- Essler, S. and Paulus, M. 2021. When do caregivers begin to view their child as a moral agent? Comparing moral and non-moral reactions to young children's moral transgressions. *Journal of Moral Education* 50 (3): 330-342.
- [Faize, F.A.](#), & [Husain, W.](#) 2021. Students with severe anxiety during COVID-19 lockdown – exploring the impact and its management. [The Journal of Mental Health Training, Education and Practice](#) 16 (2): 153-163

- Farrel, E. and Mahon, A. 2021. Understanding student mental health: difficulty, deflection and darkness. *Ethics and Education* 16 (1): 36-50.
- [Glazzard, J., Rose, A. and Ogilvie, P.](#) 2021. The impact of peer mentoring on students' physical activity and mental health. *Journal of Public Mental Health* 20 (2): 122-131.
- Hair Jr J.F., Black, W.C., Babin, B.J. and Anderson, R.E. 2019. *Multivariate Data Analysis 8th edition*, Cengage Learning EMEA, Hampshire: UK.
- Hall, N.A., Everson, A.T., Billingsley, M.R. and Miller, M.B. 2021. Moral injury, mental health and behavioural health outcomes: A systematic review of the literature. *Clinical Psychology & Psychotherapy*
- Hayes, A.F. 2018. *Introduction to Mediation, Moderation and Conditional Process Analysis: A Regression-based Approach (2nd)*, New York, NY: Guilford Press.
- Ji, C.H.C. and Ibrahim, Y. 2007. Islamic doctrinal orthodoxy and religious orientations: Scale development and validation. *The International Journal Psychology of Religion* 17 (3): 189-208.
- Junaidi, J. 2021. The awareness and attitude of Muslim consumer preference: The role of religiosity. *Journal of Islamic Accounting and Business Research* 12 (6): 919-938.
- Junaidi, J., Wicaksono, R. and Hamka, H. 2021. The consumers' commitment and materialism on Islamic banking: The role of religiosity. *Journal of Islamic Marketing*.
- Kavonius, M. and Ubani, M. 2020. The contribution of religious education and ethics to the development of worldviews: reflections of Finnish 9th grade students. *Journal of Religious Education* 68 (April): 59-72.
- Krettenauer, T. 2020. Moral identity as a goal of moral action: A Self-Determination Theory perspective. *Journal of Moral Education* 49 (3): 330-345.
- Kaligis F., Indraswari, M.T. and Ismail, R.I. 2021. Stress during COVID-19 pandemic: mental health condition in Indonesia. *Medical Journal of Indonesia* 29 (4): 436-441.
- McEwen, C., Alisic, E. and Jobson, L. 2020. Moral injury and mental health: A systematic review and meta-analysis. *Traumatology*.
- Nazeer, N. and Furuoka, F. 2017. Overview of ASEAN environment, transboundary haze pollution agreement and public health. *International Journal of Asia Pacific Studies* 13 (1): 73-94.
- Nie, F. and Price, A. 2021. Is safe space safe? Being gay and college faculty across religious moral communities. *Journal of Beliefs & Values* 42 (2): 205-222.
- Palk, A., Illies, J., Thompson, P.M. and Stein, D.J. 2020. Ethical issues in global neuroimaging genetics collaborations. *NeuroImage* 221 (November): 1-10.
- Passini, S. 2016. Concern for close or distant others: The distinction between moral identity and moral inclusion. *Journal of Moral Education* 45 (1): 74-86.

Patterson, J.R. and Foster, R.L. 2021. Who is Learning about Religion? Factors that Predict First-Year Student's Curricular Decisions. *Religion & Education* 48 (2): 178–197.

Peng, Z., Benner, D., Nikolova, R., Ivanov, S. and Peng, T. 2020. Ethical and Moral Competences of Upper Secondary Students: A Comparative Study. *ECNU Review of Education*: 1-21.

Phillips, R., Connelly, V. and Burgess, M. 2021. Explaining the relationship between religiosity and increased well-being avoidance of identity threat as a key factor. *Journal of Beliefs & Values* 42 (2): 163-176.

Podsakoff, P.M., MacKenzie, S.B., Lee, J.Y. and Podsakoff, N.P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology* 88 (5): 879-903.

Przybylski, A.K., Murayama, K., DeHaan, C.R. and Gladwell, V. 2013. Motivational, emotional, and behavioral correlates of fear of missing out. *Computers in Human Behavior* 29 (4): 1841-1848.

[Reece, R., Bray, I., Sinnott, D., Hayward, R. and Martin, F.](#) 2021. Exposure to green space and prevention of anxiety and depression among young people in urban settings: a global scoping review. [Journal of Public Mental Health](#) 20 (2): 94-104.

Roth, E. 2017. Pro-Social behavior: Contribution of religiosity, empathic concern, and spirituality. *International Journal of Latin American Religions* 1, 401-417.

Sen, V.V. and Tho, N.N. 2020. Crossing boundaries and state-building: Harmonisation and tolerance in Vietnamese religions. *International Journal of Asia Pacific Studies* 16 (2): 59-83.

Soleimani, N. and Lovat, T. 2019. The cultural and religious underpinnings of moral teaching according to English language teachers' perceptions: a case study from Iran. *Journal of Beliefs & Values* 40 (4): 477-489.

Soto, D.S., Tajalli, H., Pino, N. and Smith, C.L. 2018. The Effect of College Students' Religious Involvement on Their Academic Ethic. *Religion & Education* 45 (2): 190-207.

Stewart, C., Lawrence, S. and Burg, M.A. 2019. Exploring the Relationship of personality characteristics and spirituality to empathy: Does spirituality add to our understanding? *Journal of Religion & Spirituality in Social Work: Social Thought* 38 (1): 3-20.

Tajfel, H. 1981. *Human Groups and social categories: Studies in social psychology*, Cambridge: Cambridge University Press.

[Thompson, H., Simonds, L., Barr, S. and Meddings, S.](#) 2021. Recovery colleges: long-term impact and mechanisms of change. [Mental Health and Social Inclusion](#) 25 (3): 232-242.

Williams-Gualandi, D. 2020. The cultural group in intercultural understanding: implications for teaching from a social identity theory perspective. *Journal of Research in International Education* 19 (3): 233-250.

Williamson, V., Stevelink, S.A.M. and Greenberg, N. 2018. Occupational moral injury and mental health: systematic review and meta-analysis. *The British Journal of Psychiatry* 212 (6): 339-346.

3. The result of the authors' team review (07 September 2022)

Investigation mental health, moral and ethics disorder during the COVID-19 pandemic: The role of religiosity

Abstract: *This research investigates the role of religion (e.g., extrinsic and intrinsic) in people's ethics and morals. This study also examines people's ethics and morals influence their mental health. 518 valid people were recruited and Structural Equation Modeling (SEM) was applied to validate the research hypotheses. This study found religiosity (e.g., extrinsic and intrinsic) plays an important role in people's ethics and morals, which subsequently influences their mental health. Furthermore, as mediator variables (e.g., people's ethics and morals) bridge the relationship between religiosity and people's mental health, It provides practitioners and researchers an opportunity to observe the relationship between religiosity and social-wellbeing. Society and regulators also need to enhance communication and interaction. as well as educating people on the importance of ethics and moral principles from the social and religious fields. The recent study also contributes to literature in social and behavioral contexts towards religion, ethics, and the sociology system.*

Keywords: Religiosity, peoples' ethics, moral and mental health

Paper type: Research Paper

INTRODUCTION

The impact of the COVID-19 pandemic has been felt in people's social lives worldwide. The unprecedented disaster is very disturbing to the community, especially for people's ethics and mental health (Faize and Husain 2021). People begin to experience anxiety and stress due to a lack of activities at home, such as direct communication and interaction with their friends and families. They spent a lot of time at home, studying, communicating, and avoiding all interactions as COVID-19 boosted positive cases. Fear of the COVID-19 pandemic has caused 40% of the global population to experience mental and psychological disorders (Faize and Husain 2021), as well as anxiety (75.2%), suicidal ideation (68%), depression (67.3%), and stress (23.9%) in Indonesians (Kaligis et al. 2021; WHO 2020). In a social context, during the COVID-19 pandemic, people faced a high level of anxiety and stress. It has a direct correlation to their ethics and mental health as well as their performance. These problems, if not treated immediately, can continue to

become more serious disorders for people (Aqeel et al. 2021; Chaudhary et al. 2020; Farrel and Mahon 2021; Ola and Olibamoyo 2021). In some countries such as Indonesia, religiosity plays an important role in shaping people's behaviors, including the habit of worshiping and social interaction. Furthermore, religion and spiritual well-being have a crucial role in supporting people during the COVID-19 pandemic (Junaidi 2022).

Religion has an essential role in enhancing the quality of human life. Some scholars have to pay attention to examining the correlation between religiosity and psychology (e.g., ethics, morals, and mental health) among people by different indicators (Cook 2020; Javeed and Munawar 2021; Kavonius and Ubani 2020; Lapcharoen 2021; Patterson and Foster 2021; Peng et al. 2020; Sen and Tho 2020). There are two types of religious orientation: extrinsic and intrinsic (Allport and Ross 1967). Extrinsic religiosity refers to people's motivations as individuals or in groups, whereas intrinsic religiosity refers to a personal view of life. Some empirical studies conclude that religiosity strongly correlates with ethics, morals, and mental health (Erken et al. 2020; Roth 2017; Thomson et al. 2021). In particular, the communication and interaction patterns among people, including empathy, respect, and obedience, It makes people vulnerable to moral trauma and adverse health outcomes. Hence, there is an urgent need for study in many areas of the social and economic impact of the COVID-19 pandemic (Aqeel et al. 2021; Faize and Husain 2020). However, there has been no research to validate the COVID-19's impact on the social field. Furthermore, the weakness of prior studies is more focused on the qualitative approach, experiment, and Western context, and they avoid applying the concept of religiosity comprehensively to solve people's mental disorders from a developing country perspective.

This study attempts to fill this gap by investigating the role of people's religiosity and also examining the effect of people's ethics and moral, which also mediates the relationship between religiosity level and people's mental health. Furthermore, (Lapcharoen 2021; Nie and Price 2020; Phillips et al. 2020; Reece et al. 2021) suggested future studies need to investigate based on the Eastern and social fields. Hence, the recent study provides answers to the following research questions:

RQ1. Does religion play an important role in people's psychological well-being (ethics and morals)?

RQ2. Do people's ethics and morals mediate the relationship between religiosity (e.g., extrinsic and intrinsic) and their mental health?

This study provides some theoretical and practical contributions. First, this study addresses the relationship between people's religiosity and psychological well-being in the social context based on social identity theory (SIT). Second, prior studies have neglected mediating variables such as ethics and mental health (Chen and Chan 2020; Nazeer and Furuoka 2017; Soto et al. 2019).

LITERATURE

Social identity theory

Social identity refers to the psychological part of personal and communal life. It has two main elements, namely personal, which correlates to a sense of personal and social identity, which has a relationship to a community sense of belonging (Tajfel 1981). All the dimensions have a strong correlation to religion.

Commented [U16M16]: Keep care full grammatical errors a-----es

Commented [U17R16]: Thanks for your valuable comment.
This part has revised as suggested.

Furthermore, those dimensions play an important role in people's communication and interaction intentions. Social identity also possibly influences people's attitudes. In the field of religion, it influences personal mental health (Williams-Gualandi 2020). People also establish utilitarian attitudes and communication toward ethics, morals, and mental health at the cognitive level. People have positive minds and views toward developing respect and obeying others, which represents the mental health level. People also possibly had a positive attitude toward habits based on religious concepts, which in psychological well-being at the affective level, is logical well-being. It is possible to make people's attitudes, ethics, morals, and mental health better than before. It is crucial to affect people's ethics, morals, and mental health (Cook 2020; Philips et al. 2020).

Religiosity

Religiosity refers to personal belief in linking love for God and human being (Erken et al., 2020). Including attending religious activities, a good Samaritan, care of the frequent prayer as religious compliance, educated others, and enlightened a good habit. Those are extrinsic and intrinsic religiosity dimensions. It has an essential role in affecting communication and interaction patterns among people regarding a specific religious field (Stewart et al. 2019), individual ethics, moral and mental health (Phillips et al. 2021; Sen and Tho, 2020). Religion also provides a rule for the the routine activities among Indonesian people (Junaidi 2021; Junaidi et al. 2022; Usman et al. 2021). It has spiritual valuable due to the degradation of ethics and moral in some regions. Hence, this condition possibly influences peoples' mental health. It avoids them interacting with their peers, and the low-level empathy.

Commented [uM18]: Indonesian

Commented [U19R18]: Thanks for valuable comment. This sentence has revised.

Ethics

Ethics is human nature or habits shown in everyday life, which comprises two important elements: good and bad, such as norms, morals, and positive thinking. It depends on the religion and interaction pattern of a group of people. Good habits may help humans live more safely and peacefully, and vice versa. It shares many ethical principles with the Western context, such as freedom, justice, honesty, trustworthiness, and care for the weak people (Kalemci and Kalemci 2019). Communication and interaction also possibly develop the people's ethics, which the community can accept. Previous studies concluded that religion plays an important role in resolving ethical issues, such as Chen and Chan (2019), Stewart et al. (2019).

Commented [uM20]: religion

Moral

Communication and interaction patterns have a crucial role in building a person's morals and character. The moral condition is the mental condition of people that keeps them brave, enthusiastic, and ethical. For instance, security, comfort, and friendship. Morality has two essential dimensions: moral identity, which is retained as a personal moral character based on experience; and moral inclusion, which refers to psychological processes of social justice in the community. The government must provide a genuine moral education because it can help people develop a positive character. In Indonesia, social activities and religion are unified in the community system.

Prior studies offered the concept that religion has a close relationship with morals. As an example, moral education in American public schools needs a curriculum to help people understand the different cultures, languages, and religions. Hence, they have a sense of belonging and mutual respect (Erken et al. 2020); similarly, in England, religion positively affects peoples' psychological well-being (e.g., empathy, sympathy, and love to others). In contrarily, Italia has a different pattern where moral religion does not strong correlation with peoples' mental character (Passini 2016). However, preliminary researches more focus on Western context. Hence the study in various cultural, religion, and regions is needed to obtain comprehensively result.

Commented [uM21]: cultures

Commented [U22R21]: Thanks for valuable comment, This part has revised.

Mental Health

Mental health is a condition when a person's mind is calm and/or feels restless. Someone who is mentally healthy can face life's challenges, establish strong relationship with others. On the other hand, people with impaired mental health find it difficult to control their emotions, eventually leading to bad behavior. People who have mental disorders can damage their interactions with others and their mental health. The social system must strengthen religious education in society. Some empirical studies conducted on religion can help overcome depression, lower stress levels, and anxiety. Praying a lot, as taught in religion, can change mental well-being (Cook 2020; Nazeer and Furuoka, 2017).

Commented [uM23]: feels

Commented [U24R23]: Thanks for valuable comment, This part has revised.

Commented [uM25]: education in society

Commented [U26R25]: Thanks for valuable comment, This part has revised.

Commented [uM27]: recheck meaning an grammatical errors (religious studies)

Commented [U28R27]: Thanks for valuable comment, This part has revised.

Community interaction and religion are solutions to solve mental illness among people through combine community and religion activities as one of the unity. Including social interactions or communication. Frequent prayer has a positive effect on enhancing the mental health of people (Cook 2020). Specially, how to use the appropriate language when discussing a topic with friends and parents. Besides, the other problems are social and environment (e.g., social system and religious habit).

Commented [uM29]: recheck meaning an grammatical errors

Commented [U30R29]: Thanks for valuable comment, This part has revised.

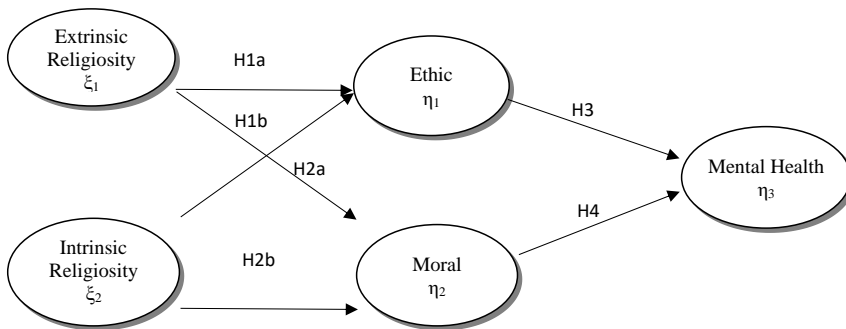


Figure 1: Proposed research model

Hypotheses

The relationship between intrinsic religiosity and peoples' ethics/moral.

Religiosity affects various aspects of **people's psychological well-being** (e.g., empathy, respect, and mental health). It has a strong correlation to personal cognitive and **behavioral traits**, which also influences their ethics (Erken et al. 2020), and also has become an educational goal for peaceful communication and interaction among people. The intrinsic field leads to **people** being more friendly based on religious objectives (i.e., respect for others). People who have strong beliefs will apply positive ethics, make religion a guide in life, and become the basis for reducing bad ethics, increasing sympathy and respect for fellow human beings. **People** need to practice the tenets of religion in their **lives**, which they get from reading the scriptures and **discussing** with others. Those are the dimension of intrinsic religiosity. As well as the **people's morals** (Krettenauer 2020; Passini 2016; Nie and Price 2020), the authors concluded religion, ethics, and **morals have a strong correlation with each other and are** indispensable. Previous studies concluded that intrinsic religiosity had influenced people's ethics (Erken et al. 2020; Roth 2017; Stewart et al. 2019).

H1. Intrinsic religiosity has a significant and positive effect on (a) peoples' ethics and (b) peoples' morals.

The relationship between extrinsic religiosity and peoples' ethics/moral.

Some scholars **apply** categorical scales to validate the morale of people according to their religious beliefs (Cook 2020). **Religious adherence has a strong** correlation to personal adherence, while morality is a high sense of caring for fellow human beings, positive thinking, and participating in religious activities. This perspective is essential to the influence of **religion on people's ethics and morals**. Instrumental and practical interests in individual-oriented religion are based on their extrinsic religiosity, which provides direction to always apply morals in the social communication and interaction process based on religious principles. Extrinsic religiosity is related to a high concern for people's needs and desires, **worshipping** in religious activities that increase faith, moral and mental health. Peoples' awareness to increase positive behavior is influenced by their level of religiosity and effectively reduces bad behavior such as disrespect for fellow human beings. Prior studies concluded that extrinsic religiosity significantly affects peoples' morals (Soleiman and Lovat, 2019) and peoples' ethics (Erken et al. 2020; Phillips et al. 2020).

H2. Extrinsic religiosity play important role to (a) peoples' ethics and (b) peoples' morals.

The relationship between peoples' ethics and mental health.

People's ethics have an essential role in determining the conditions of social communication and interaction. People who practice ethics in accordance with religious teachings will **experience** better

Commented [uM31]: discussing

Commented [U32R31]: Thanks for valuable comment, This part has revised.

Commented [uM33]: Religious have or Religion has careful check

Commented [U34R33]: Thanks for valuable comment, This part has revised.

Commented [uM35]: worshipping

Commented [U36R35]: Thanks for valuable comment, This part has revised.

mental health (Chen and Chan 2020; Erken et al. 2020). If the mental health condition is healthy, people will have high motivation to learn and solve problems well. In fact, during COVID-19, some people experienced a decline in mental health, such as a lack of sympathy for fellow human beings, freedom of expression, and a sense of security that affected learning motivation to decline and had an impact on interpersonal interactions and the decline in social quality in some countries. This study considers the mediating role of people's ethics and morals when examining the relationship between people's mental health. Earlier studies concluded religion has a positive effect on people's ethics, which affects people's mental health (Cook 2020; Essler and Paulus 2021).

H3. Peoples' ethics has a positive effect on their mental health.

The relationship between peoples' moral and peoples' mental health.

Morality is an essential aspect in measuring people's mental health. It may guide and develop a more dynamic individual (Cook 2020; Farrel and Mahon 2021). Positive thinking and routinely participating in activities at the mosque can include morals that can have a positive effect on people's mental health. Furthermore, morals that do not follow religious guidelines will experience a moral decline. Thus, religion must be used as the basis and strategy in fostering people's morals to overcome the mental health decline during COVID-19. Moreover, the mediating role of people's morals is significant in examining the relationship between religion, morals, and peoples' mental health. This increases the quality of studies conducted in measuring peoples' mental health. Furthermore, a preliminary study reported that peoples' moral plays an essential role in overcoming mental health (Glazzard et al. 2021; Hall et al. 2021; McEwen et al. 2020; Williamson et al. 2018).

H4. Peoples' moral has a significant and positive effect on peoples' mental health.

METHODOLOGY

Questionnaire design, pretest, and pilot study

The recent study used multi-item scales for all of the constructs toward pretest and pilot test for the people who had negative impact during the COVID-19 pandemic (e.g., ethics and mental health) in Indonesia and refers to Podsakoff et al. (2003) to prevent single-source bias.

Sample and data collection

This is an online survey that was conducted using Google Forms from June 20 to August 10, 2021. The sample was collected from a random convenience sampling involving 570 people in Indonesia. However, 518 samples were valid, and this represented a 90.88% completion rate (see table 1).

Commented [U3M37]: rechecking the sentence as meaningful and correcting grammatical errors as well.

Commented [U38R37]: Thanks for valuable comment, This part has revised

Table 1: Respondent demographics

Demographic Items	Frequency	Percentage (%)
Gender		
Male	204	39.4
Female	314	60.6
Age		
Under 20 years old	350	67.6
21~25 years old	122	91.1
26~30 years old	46	8.9
Time period of using social media		
Below 4 years	242	46.7
4~7 years	148	75.3
7~10 years	54	85.7
Over 10 years	74	14.3

Measures

This study using seven-point Likert scale anchored between 1 (“strongly disagree”) and 7 (“strongly agree”) for all instruments. Extrinsic religiosity focuses on peoples’ morals such as high sympathy and concern for friends, family, teachers, and fellow human beings. Including, people with extrinsic religiosity participate in social activities to ease the burden on people who are in distress. Intrinsic religiosity is the frequency of people activity in Mosque; better communication is the main influence on the relationship between peoples’ ethical religiosity, which was adapted from Ji and Ibrahim (2007). All items used in the study of religiosity to measure peoples’ ethics, morals, and mental health were adapted from Cohen and Cornwell (1989); Przybylski et al. (2013).

Commented [U39]: An author must provide sufficient information about the instruments or measurements used during the research process. If the instruments and measurements are not clearly described, the reader will not be able to discern if the analyses used were appropriate, nor will the reader be able to substantiate if the study findings have any relevance or meaning

Commented [U40R39]: Thanks for valuable comment, the research instruments have added in the table 3

RESULT

The pilot study and descriptive statistic

The reliability of the all items was examining using Cronbach alpha (Hair Jr et al., 2019). It can be seen in table 2, the mean value and standard deviations above .5. It implies average, the peoples’ religiosity, ethics, moral, and mental health have a strong correlation.

Table 2: Correlation matrix for measurement scales

Constructs	Mean	SD	ER	IR	ET	MR	MH
ER	6.30	1.18	0.906				
IR	6.48	0.77	0.544**	0.827			
ET	5.43	1.44	0.364**	0.319**	0.905		
MR	5.40	1.56	0.384**	0.307**	0.458**	0.908	

Commented [uM41]: Please add abbreviations into the diffinitions or full name before used.

Commented [U42R41]: Thanks for valuable comment, The abbreviations has added below the table

MH 5.85 1.03 0.485** 0.359** 0.493** 0.451** 0.794

Note: ER = Extrinsic religiosity, IR = Intrinsic religiosity, ET = People’s ethic, MR = People’s moral, MH = People’s mental health.

Pearson correlation

This study further confirms that people's ethics and morals (Peng *et al.*, 2020) have a significant and positive effect on mental health. This means that the majority participant's religion has an essential role in religion and social fields. The routine activities of people who have adopted religion as a guideline for their life psychology well-being. This study's people's ethics and morals include encouragement to improve the quality of social well-being (e.g., respect, empathy for others). It also offers a solution to the ethics and morals of people who know how to communicate and interact with their peers and society. This study is quite different from the western context.

Commented [uM43]: make clear a sentence

Commented [U44R43]: Thanks for valuable comment, This part has revised

Measurement result

Structural equation modelling (SEM) was applied to validate the research hypotheses towards AMOS 22 and SPSS 22 software. This study also uses a two-stage method, as referred to by Byrne (2016) and Hair Jr et al. (2018). First, the measurement approach is based on the confirmatory factor analysis (CFA) method, which is used to validate the reliability and validities. The CFA results of all of the items indicated a good fit (see table 3).

Table 3: Measurement results

Constructs and Measurement items	Squared multiple correlation (SMC)	Composite reliability (CR)	Average of variance extracted (AVE)	Cronbach’s α
Extrinsic Religiosity		0,958	0.822	0.955
ER1: I enjoy reading the religion literature	0.861			
ER2: It is important for me to spend some private time in deep thought and prayer.	0.974			
ER3: I sometimes have a strong feeling of God presence.	0.945			
ER4: My whole life is based on my belief.	0.962			
ER5: It is important for me to spend some private religious thought and meditation.	0.775			
Intrinsic Religiosity		0.916	0.685	0.909
IR1: I go to mosque because it provides me with the opportunity to make friends, acquire knowledge and relationship.	0.818			
IR2: I pray mainly to gain relief and	0.856			
IR3: Religion offers comfort in times of trouble and sorrow.	0.828			

IR4: Prayer is for peace and happiness.	0.876			
IR5: I go to religious activities because I enjoy seeing people I know there.	0.755			
Ethic		0.931	0.819	0.929
PE1: I think it is okay to use another person's goods if the people agree	0.866			
PE2: I think it is okay to work together with other	0.805			
PE3: I think it is okay to help other people	0.772			
Moral		0.959	0.825	0.960
PM1: It would make me feel good to be a person who has respectable characteristics.	0.893			
PM2: I would be ashamed if I had unethical behavior.	0.866			
PM3: I often buy products that are in line with my characteristics.	0.945			
PM4: I often use products and services to identify my characteristics.	0.953			
PM5: The kinds of books and magazines that I read identify me as having these characteristics	0.880			
Mental Health		0.895	0.631	0.893
MH1: I fear others have more rewarding experiences than me.	0.742			
MH2: I get anxious when I don't know what my friends are up to.	0.823			
MH3: I get worried when I find out my friends are having fun without me.	0.840			
MH4: It is important that I understand my friends' work.	0.841			
MH5: Sometimes, I wonder if I spend too much time keeping up with what is going on	0.717			

Fit statistics (N = 518)

$\chi^2/df = 3.871$, Goodness-of-Fit Index (GFI) = 0.864, Nonnormed fit index (NFI) = 0.924, Comparative Fit Index (CFI) = 0.942, Incremental fit index (IFI) = 0.942, and Root Mean Square Error of Approximation (RMSEA) = 0.075

Structural model

The summary in table 4 shows that a positive and significant relationship exists between extrinsic religiosity and people's ethics and morals (0.246; $p < 0.001$, 0.303; $p < 0.001$), thereby supporting H1a and H1b. It implies that people's religiosity toward frequent prayer and interaction have positive effect to attitude. Similarly, H2a and H2b are supported, which means a positive relationship between intrinsic religiosity and people's ethics and morals (0.203; $p < 0.001$; 0.169;

$p < 0.005$). Furthermore, people's ethics and morals also positively affect their mental health (0.387; $p < 0.001$, 0.365; $p < 0.001$), where H3 and H4 are supported (see figure 2).

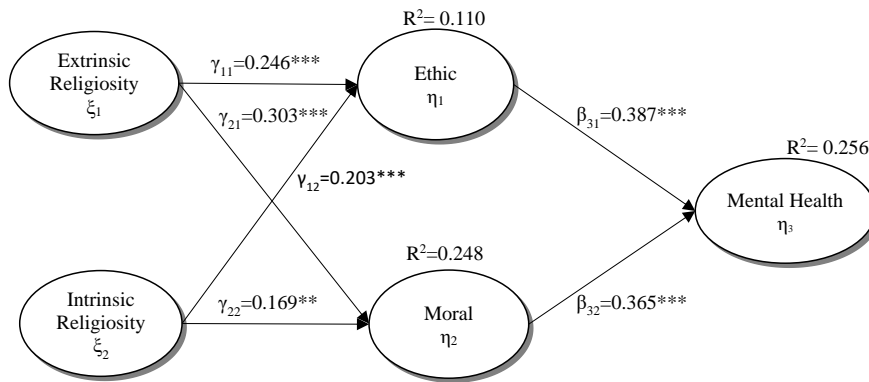


Figure 2: Structural model results

Table 4: Proposed model results

Hypotheses	Symbol	Path	Coefficients	Test results
H1a	γ_{11}	Extrinsic Religiosity → Ethic	0.246 ^{***}	Supported
H1b	γ_{21}	Extrinsic Religiosity → Moral	0.303 ^{***}	Supported
H2a	γ_{12}	Intrinsic Religiosity → Ethic	0.203 ^{***}	Supported
H2b	γ_{22}	Intrinsic Religiosity → Moral	0.169 ^{**}	Supported
H3a	β_{31}	Ethic → Mental Health	0.387 ^{***}	Supported
H4a	β_{32}	Moral → Mental Health	0.365 ^{***}	Supported

Note: Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

Commented [U45]: Fig. 3 and Fig. 4 have not been narrated at all fill it as you can to write

Commented [U46R45]: Thanks for valuable comment and suggestion. We have added narrative which refers to table 4 and figure 2 result

People's religiosity levels play an important role in preserving the quality of social life for humans, including mental health. People's daily activities such as social communication and interaction must be complemented by religion law and it is important to respect each other as possible for their mental health (Aqeel et al. 2021; Basit et al. 2021; Junaidi et al. 2022; Stewart et al. 2019). This study uncovers the specific factors that determine people's ethical and moral quality. This is important and relevant in the social context. People's intrinsic religiosity has an essential role in ethics ($p = 0.246$), which indicated that people's literacy, frequent praying, and sense of belonging to God mostly influenced their daily lives. It implies that reading literature about their beliefs and religion, allocating specific time to pray, and sensing Allah's (God's) presence influences human attitude and behavior, including respect and obedience to others, as well as

becomes fundamental to developing teamwork. Moreover, people's religion also plays an important role in people's morality through their awareness that religion law provides the best guide to their daily activities ($p = 0.303$). Therefore, these results are in accordance with preliminary studies conducted by Basit et al. (2021), Cook (2020), Erken et al. (2020), Junaidi (2021), and Kavonius and Ubani (2020), which state that the frequency of religious activities (e.g., social activities: handling funds for disaster victims, participating in studies to increase religious knowledge) can have a positive effect on people's morals.

This study also supports Junaidi et al. (2022), Kaligis et al. (2021), and Stewart et al. (2019), who concluded that extrinsic religiosity has a positive and significant effect on people's ethics. It means that the frequent attendance of religious activities in mosques, the main objective of following religious law is to get relief and protection, and the people's belief that religion provides the best solution in their lives has a positive effect on enhancing their ethics. Furthermore, people also believe that participating in religious activities can possibly increase their peace of mind and happiness. During the COVID-19 pandemic, the variables explaining extrinsic and intrinsic religiosity had a greater effect on people's morals ($R^2 = 0.248$) than ethics ($R^2 = 0.116$). Furthermore, people's ethics and moral complete mental health for the years covered ($R^2 = 0.256$). It indicates that people's mental health in this context is determined by their frequency of religious activities, including sex, age, and education. This was particularly true among people during the COVID-19 pandemic with social and psychological problems. Moreover, the propensity of mental illness cases was mostly among people with low levels of religiosity.

Recent studies have shown that mental health has been a global problem since the colonial era (Palk and Stein, 2020). In addition, the religious activities in the home, work environment, considering the COVID-19 pandemic, where the majority of people work from home, play an important role in influencing people's mental health. Furthermore, enlightening people by including people's ethics and morals also has an essential role in mediating the relationship between religion and mental health. In the present study, people's ethics and morals have an essential role in mediating relationships between religiosity level and mental health directly ($p = 0.310$; $p = 0.321$; $p = 0.303$; $p = 0.329$) and indirectly ($p = 0.427$; $p = 0.480$). It means that ethics and morals have a direct impact on bridging religious activities and reducing mental illness in people. This result confirmed prior studies by Aqeel et al. (2021), Essler and Paulus (2021), and Faize and Husain (2021), who revealed that people's ethics and morals have a strong correlation to mental health. In addition, religion, ethics, and moral and mental health are indispensable in social life (Junaidi 2022; Krettenauer 2020; Kaligis et al. 2021; McEwen et al. 2020; Palk et al. 2020; Usman et al. 2021).

Mediation effect

Table 5 shows all mediation effects are significant (ie., partial mediator) (Hayes 2018). Therefore, it means that religiosity (e.g., extrinsic and intrinsic) play important role to on peoples' mental health through their positive ethics and morals. It also shown that people's religiosity level through

religiosity activities as has direct effect to people's mental health. The importance of ethics and morals as a bridge between mental health and religion demonstrates that a person will be happy in life and continue to cultivate positive relationships with other people. In other words, people with high levels of religion will develop good ethics and morals, making them amenable to getting along with and helping other people. Religion may also have an impact on how people view the solutions to life's issues.

Table 5: Mediation effects

IV	M	DV	IV->DV (c)	IV->M (a)	IV+M->DV		Bootstrapping 95% CI		
					IV (c')	M(b)	Percentile method	Bias-corrected method	
ER	ET	MH	0.310***	0.446***	0.427***	0.261***	[0.020, 0.075]	[0.022, 0.076]	
			Standard Error	0.033	0.050	0.033	0.027		
ER	MR	MH	0.321***	0.509***	0.427***	0.207***	[0.019, 0.068]	[0.020, 0.070]	
			Standard Error	0.034	0.053	0.033	0.026		
IR	ET	MH	0.303***	0.602***	0.486***	0.302***	[0.029, 0.079]	[0.031, 0.115]	
			Standard Error	0.053	0.079	0.056	0.028		
IR	MR	MH	0.329***	0.627***	0.486***	0.250***	[0.024, 0.072]	[0.028, 0.100]	
			Standard Error	0.054	0.086	0.056	0.027		

Note: ER: Extrinsic religiosity, IR: Intrinsic religiosity, ET: People's ethic, MR: Moral, MH: Mental Health

Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

DISCUSSION

Key findings

This study uncovers the specific factors that determine people's ethical and moral quality. This is important and relevant for the social context. People's extrinsic and intrinsic religiosity have a positive effect on their ethics and morals. Therefore, these results are in accordance with preliminary studies conducted by Cook (2020) and Erken et al. (2020), which state that the frequency of religious activities (e.g., social activities: handling funds for disaster victims, participating in studies to increase religious knowledge) can have a positive effect on people's ethics and morals. Recent studies have shown that mental health has been a global problem since the colonial era (Palk and Stein 2020). In addition, the religious curriculum is applied in education and in the home environment, considering the COVID-19 pandemic, where the majority of people work from home. Likewise, enlightening people by including religious compliance tends to

improve their ethics and morals. Furthermore, knowledge was developed from the discussion of the attitudes of people.

Conclusion

This study shows that religion dimensions, namely extrinsic and intrinsic, play an important role in guiding people's daily activities. It means that religion is not only a ritual but also provides social value. Hence, religious people can enhance the quality of society, including respect and obedience to others. These activities have a positive impact on mental health, just as religion affects people's ethics and morals. The level of people's ethics and moral well-being also play important role to bridge relationship between religiosity and people's mental. This is the significance of religious actions, knowledge, and experiences achieved by people and their empathy based on their religion. In the context of sociology, the results of this study allow the analysis of some instances such as people's ethics that are in line with religious guidelines (e.g., respect and obeying others). It is also enlightenment that allows people to live better (e.g., helping each other and building polite communication). It is not only necessary to provide religious values but also social values.

The role of ethics and morals as a mediator between religion and mental health shows that someone will be happier in life and will continue to build good relationships with fellow human beings. In other words, a high level of people's religiosity will form positive ethics and morals, easy to get along with and help fellow human beings. Religion may also influence people's views on how to solve life's problems. These findings suggest that a higher level of religiosity is consistent with people acting in a way that is moral and ethical. Particularly, a person's religious identification affects how they connect with their friends, and this strategy has a favorable effect on their mental health. The society environment that has religion and ethics rules to ensure that people can understand and have knowledge about it. On the other hand, people must apply ethics and morals that are in accordance with religious teachings. Similarly, someone with less awareness tend to quickly disconnect from their fellow human beings. This decision tends to cause serious problems to their mental health. The valuable social interaction is expected to strength religious activities in the social communication and interaction. This is very important to solve social problems, one of which is the mental health of people. In addition, comprehensive methods and easy-to-understand mechanisms are important factors for improving mental health. People are not under pressure but are easy to get along with and can be accepted by society.

Theoretical implications

The current study provides contributions to the literature. First, it provides better views about the concepts of religion on mental health, mediated by people's ethics and morals. This process shows a strong correlation between people's religiosity, ethics, and morals. It has a positive effect on mental health and interaction with friends and family. Second, it is shown that ethics and morals mediate the relationship between religion and people's mental health. Because of the important role of mediator variables, people's mental health is much better than before. This is the crucial difference between religious actions, and experiences achieved by people. Finally, this study strengthens the research proposal that is used to predict factors (e.g., religiosity and mental health) that affect peoples' empathy based on their religion.

Managerial implications

The current study suggests that governments and practitioners should be active in discussions regarding enhancing social well-being, religion, ethics, morals, and mental health. In the context

of sociology, the results of this study allow the analysis of some instances such as people's ethics that are in line with religious guidelines (e.g., respect and obeying to others). It is also enlightenment that allows people to live better (e.g., helping each other and building polite communication). It is not only necessary to provide religious values but also social values.

These findings have some practical implications. Such as religion and sociology, thus developing people's ethics and morals. The government must be applying the social system based on the religiosity principle. Religion has an important role in improving the mental health of people. It has a strong correlation to people's psychological well-being. The role of ethics and morals as a mediator between religion and mental health shows that someone will be happier in life and will continue to build good relationships with fellow human beings. The high level of people's religiosity will form positive ethics and morals, making them easy to get along with and help fellow human beings. Religion may also influence people's views on how to solve life's problems. These findings suggest that religion principles provide guidelines with ethics and morals that people follow. In particular, people's interactions with their friends are influenced by their religious identity and mental health. Therefore, the curriculum that has been made needs to be adjusted to religious guidelines, then practiced in everyday life. The school environment that has implemented the curriculum must ensure that people can understand and have knowledge about it. On the other hand, people must slowly apply ethics and morals that are in accordance with religious teachings. Similarly, someone with less awareness tends to quickly disconnect from their fellow human beings. This decision tends to cause serious problems for their mental health.

Religion and social are expected to play an important role in religious teachings in social communication and interaction. Including interaction in community is to maintain people's activities that must follow religious teachings. This is very important to solve social problems, one of which is the mental health of people. In addition, comprehensive methods and easy-to-understand mechanisms are important factors for improving mental health. People are not under pressure but are easy to get along with and can be accepted by society.

Limitations and future research directions

This study has limitations. First, this research was conducted in the fields of sociology and religion to determine people's mental health during the COVID-19 pandemic. Future studies need to include different faiths across the regions to drive a better conclusion. Second, it only uses two mediators: ethics and morals. Future research needs to add mediators from different religious viewpoints and issues. In addition, there is a need to ensure that people understand this relationship, as it helps in building ethics and morals based on religion so that people feel comfortable, confident, and have better mental health.

References

Aquino, K. and Reed, A. 2002. The self-importance of moral identity. *Journal of Personality and Social Psychology* 83 (6): 1423-1440.

Aqeel, M., Abbas, J., Shuja, K.H., Rehna, T., Ziapour, A., Yousaf, I. and Karamat, T. 2021. The influence of illness perception, anxiety and depression disorders on students mental health during COVID-19 outbreak in Pakistan: a Web-based cross-sectional survey. *International Journal of Human Rights in Healthcare*.

Commented [uM47]: make clear and recheck grammatical errors.

Commented [U48R47]: Thanks for valuable comment, This part has revised

- Allport, G. W. and Ross, J.M. 1967. Personal religious orientation and prejudice. *Journal of Personality & Social Psychology* 5 (4): 432-443.
- Basit, A., Maroof, L. and Mian, H. 2021. Influence of religiosity on consumers' buying intentions for Islamic banking products in Pakistan. *FWU Journal of Social Sciences* 15 (4): 131-146.
- Byrne, B.M. 2016. *Structural equation modeling with Amos: Basic concepts, applications, and programming 3rd Edition*, NY: Routledge.
- Chaudhary, M.Z.I. 2020. Role of sekola Islam and pesantrens in nation building of Indonesia: An analysis of the perception of alumni. *FWU Journal of Social Sciences* 14 (4): 131-146.
- Chen, W.L. and Chan, Y.W. 2020. Can higher Education increase students' moral reasoning? The role of student engagement in the U.S. *Journal of Moral Education*.
- Cohen, E. and Cornwell, L. 1989. A question of ethics: Developing information system ethics. *Journal of Business Ethics* 8 (6): 431-437.
- Cook, C.H. 2020. Spirituality, religion & mental health: exploring the boundaries. *Mental Health, Religion & Culture* 23 (5): 363-374.
- Erken, H.G., Francis, L.J., & McKenna, U. 2020. Love for Allah and love for others: exploring the connection between religious affect and empathy among Muslim adolescents in England. *Journal of Beliefs & Values* 42 (2): 223-234.
- Essler, S. and Paulus, M. 2021. When do caregivers begin to view their child as a moral agent? Comparing moral and non-moral reactions to young children's moral transgressions. *Journal of Moral Education* 50 (3): 330-342.
- [Faize, F.A.](#), & [Husain, W.](#) 2021. Students with severe anxiety during COVID-19 lockdown – exploring the impact and its management. [The Journal of Mental Health Training, Education and Practice](#) 16 (2): 153-163
- Farrel, E. and Mahon, A. 2021. Understanding student mental health: difficulty, deflection and darkness. *Ethics and Education* 16 (1): 36-50.
- [Glazzard, J.](#), [Rose, A.](#) and [Ogilvie, P.](#) 2021. The impact of peer mentoring on students' physical activity and mental health. [Journal of Public Mental Health](#) 20 (2): 122-131.
- Hair Jr J.F., Black, W.C., Babin, B.J. and Anderson, R.E. 2019. *Multivariate Data Analysis 8th edition*, Cengage Learning EMEA, Hampshire: UK.
- Hall, N.A., Everson, A.T., Billingsley, M.R. and Miller, M.B. 2021. Moral injury, mental health and behavioural health outcomes: A systematic review of the literature. *Clinical Psychology & Psychotherapy*
- Hayes, A.F. 2018. *Introduction to Mediation, Moderation and Conditional Process Analysis: A Regression-based Approach (2nd)*, New York, NY: Guilford Press.
- Ji, C.H.C. and Ibrahim, Y. 2007. Islamic doctrinal orthodoxy and religious orientations: Scale development and validation. *The International Journal Psychology of Religion* 17 (3): 189-208.

Junaidi, J. 2021. The awareness and attitude of Muslim consumer preference: The role of religiosity. *Journal of Islamic Accounting and Business Research* 12 (6): 919-938.

[Junaidi, J.](#) 2022. Religiosity versus profit-loss sharing: how Islamic banks brand fidelity influence the Muslim consumers' commitment. *Journal of Islamic Accounting and Business Research* 13 (6): 960-976

Junaidi, J., Wicaksono, R. and Hamka, H. 2022. The consumers' commitment and materialism on Islamic banking: The role of religiosity. *Journal of Islamic Marketing* 13 (8): 1786-1806.

Kavonius, M. and Ubani, M. 2020. The contribution of religious education and ethics to the development of worldviews: reflections of Finnish 9th grade students. *Journal of Religious Education* 68 (April): 59-72.

Krettenauer, T. 2020. Moral identity as a goal of moral action: A Self-Determination Theory perspective. *Journal of Moral Education* 49 (3): 330-345.

Kaligis F., Indraswari, M.T. and Ismail, R.I. 2021. Stress during COVID-19 pandemic: mental health condition in Indonesia. *Medical Journal of Indonesia* 29 (4): 436-441.

[Lapcharoen S.](#) 2021. **Twenty-First Century Competencies: How Can Teacher Education Programs Prepare Teacher Candidates for Successful Teaching Career Paths?** *FWU Journal of Social Sciences* 15 (4): 20-33.

McEwen, C., Alisic, E. and Jobson, L. 2020. Moral injury and mental health: A systematic review and meta-analysis. *Traumatology*.

Nazeer, N. and Furuoka, F. 2017. Overview of ASEAN environment, transboundary haze pollution agreement and public health. *International Journal of Asia Pacific Studies* 13 (1): 73-94.

Nie, F. and Price, A. 2021. Is safe space safe? Being gay and college faculty across religious moral communities. *Journal of Beliefs & Values* 42 (2): 205-222.

Palk, A., Illes, J., Thompson, P.M. and Stein, D.J. 2020. Ethical issues in global neuroimaging genetics collaborations. *NeuroImage* 221 (November): 1-10.

Passini, S. 2016. Concern for close or distant others: The distinction between moral identity and moral inclusion. *Journal of Moral Education* 45 (1): 74-86.

Patterson, J.R. and Foster, R.L. 2021. Who is Learning about Religion? Factors that Predict First-Year Student's Curricular Decisions. *Religion & Education* 48 (2): 178-197.

Peng, Z., Benner, D., Nikolova, R., Ivanov, S. and Peng, T. 2020. Ethical and Moral Competences of Upper Secondary Students: A Comparative Study. *ECNU Review of Education*: 1-21.

Phillips, R., Connelly, V. and Burgess, M. 2021. Explaining the relationship between religiosity and increased well-being avoidance of identity threat as a key factor. *Journal of Beliefs & Values* 42 (2): 163-176.

- Podsakoff, P.M., MacKenzie, S.B., Lee, J.Y. and Podsakoff, N.P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology* 88 (5): 879-903.
- Przybylski, A.K., Murayama, K., DeHaan, C.R. and Gladwell, V. 2013. Motivational, emotional, and behavioral correlates of fear of missing out. *Computers in Human Behavior* 29 (4): 1841-1848.
- [Reece, R., Bray, I., Sinnott, D., Hayward, R. and Martin, F.](#) 2021. Exposure to green space and prevention of anxiety and depression among young people in urban settings: a global scoping review. [Journal of Public Mental Health](#) 20 (2): 94-104.
- Roth, E. 2017. Pro-Social behavior: Contribution of religiosity, empathic concern, and spirituality. *International Journal of Latin American Religions* 1, 401-417.
- Sen, V.V. and Tho, N.N. 2020. Crossing boundaries and state-building: Harmonisation and tolerance in Vietnamese religions. *International Journal of Asia Pacific Studies* 16 (2): 59-83.
- Soleimani, N. and Lovat, T. 2019. The cultural and religious underpinnings of moral teaching according to English language teachers' perceptions: a case study from Iran. *Journal of Beliefs & Values* 40 (4): 477-489.
- Soto, D.S., Tajalli, H., Pino, N. and Smith, C.L. 2018. The Effect of College Students' Religious Involvement on Their Academic Ethic. *Religion & Education* 45 (2): 190-207.**
- Stewart, C., Lawrence, S. and Burg, M.A. 2019. Exploring the Relationship of personality characteristics and spirituality to empathy: Does spirituality add to our understanding? *Journal of Religion & Spirituality in Social Work: Social Thought* 38 (1): 3-20.**
- Tajfel, H. 1981. *Human Groups and social categories: Studies in social psychology*, Cambridge: Cambridge University Press.
- [Thompson, H., Simonds, L., Barr, S. and Meddings, S.](#) 2021. Recovery colleges: long-term impact and mechanisms of change. [Mental Health and Social Inclusion](#) 25 (3): 232-242.
- [Usman R., Riaz, H. and Ishtiaq, M.](#) 2021. A comparative study of lexical differences in speech of the graduate working and non-working women in district Peshawar, Khyber, Pakhtunkhwa. [FWU Journal of Social Sciences](#) 15 (4): 114-130.
- Williams-Gualandri, D. 2020. The cultural group in intercultural understanding: implications for teaching from a social identity theory perspective. *Journal of Research in International Education* 19 (3): 233-250.
- Williamson, V., Stevelink, S.A.M. and Greenberg, N. 2018. Occupational moral injury and mental health: systematic review and meta-analysis. *The British Journal of Psychiatry* 212 (6): 339-346.

4. Editors' Decision 2 (13 September 2022)

For author

The title does not explain the work. The author seems confused about the use of world religion, religiosity or spirituality. The methodology is not clear as population is not explained and why the authors chose that particular population, among whom goggle forms were distributed and how? It also requires clarity. At some place in the end author said Education sector however in whole script it is missing.

Review of literature is insufficient and author failed to properl explain what previous reaches has explained and why he/she reached the conclusion to study this phenomenon.

At some place the world mental health is used whereas at other places well being is used.

Needs specification.

Explanation of model is required in detail and relationship between variables need to be explained.

Results section is fine however APA style is required for tables elaboration.

Discussion and Conclusion need to be revised as per findings of the study,

For editor only

The Article needs clarity and major revisions, it is NOT acceptable in this form due to lack of clarity and rigor on the topic. English grammar check is required as well. APA style referencing and citation is also required.

Investigation mental health, moral and ethics disorder during the COVID-19 pandemic: The role of religiosity

Abstract: *This research investigates the religiosity role (e.g., extrinsic and intrinsic) to peoples' ethics and moral. This study also examines peoples' ethics and moral influence their mental health. 518 valid peoples were recruited and Structural Equation Modeling (SEM) was applied to validate the research hypotheses. We found religiosity (e.g., extrinsic and intrinsic) play important role on peoples' ethics and morals which subsequently influences their mental health. Furthermore, as mediator variables (e.g., people ethics and morals) bridge the relationship between religiosity and peoples' mental health. It is provide practitioners and researchers to observe the relationship between religiosity and social-wellbeing. The society and regulators also need to enhance the communication and interaction. As well as, enlighten the people about the crucial role of ethics and moral principles from the social and religion fields. This study contributes to literature in social and behavior context towards religion, ethics and moral towards education system.*

Keywords: Religiosity, peoples' ethics, moral and mental health

Paper type: Research Paper

Commented [n49]: Need revision as per below given comments

Commented [n50]: Serious grammer issues, First line is not clear

1. INTRODUCTION

The COVID-19 pandemic is a non-natural disaster that occurs worldwide, one of which is Indonesia. The unprecedented disaster is very disturbing to the community, especially in social communication and interaction. People began to experience anxiety and stress due to a lack of activities at home, such as direct communication and interaction with their friends and their families. They spent a lot of time at home, studying, communicating, and all interactions as COVID-19 boosted positive cases. Fear of COVID-19 pandemic causing 40% of the population worldwide have been faced mental issues to mentality, and psychological disorder (Faize and citation is not proper Husain 2021), as well as in Indonesian people experienced anxiety (75.2%), suicidal ideation (68%), depression (67.3%) and stress (23.9%) (Kaligis et al. 2021; WHO, 2020). In social context, during COVID-19 pandemic people faced to the high level of anxiety and stress. It has direct correlation to their ethics and mental health, as well as their performance. These problems, if not treated immediately, can continue to become a more serious disorder for people (Aqeel et al. 2021; Farrel and Mahon, 2021; Ola and Olibamoyo 2021), unclear

Commented [n51]: Sentence is not making sense

Commented [n52]:

Commented [n53]:

Commented [n54]:

Commented [n55]:

Education and social what social has a role essential to enhance the quality of human life. Some scholars have to pay attention to examine the correlation between religiosity and psychology (e.g., ethics, morals, and mental health) among people by different indicators (Cook 2020; Javeed and Munawar, 2021; Kavonius and Ubani, 2020; Patterson and Foster, 2021; Peng et al. 2020; Sen and Tho, 2020). There are two types of religious orientation: extrinsic and intrinsic (Allport and Ross 1967). Extrinsic religiosity refers to peoples' motivation as individually or social, whereas intrinsic religiosity refers to personal view of life. Some empirical studies concluded that religiosity strongly correlates to ethics, morals, and mental health (Erken et al. 2020; Roth 2017; Thomson et al. 2021). Particularly the communication and interaction pattern among people, including empathy, respect, and obey. It makes people faced to moral trauma and adverse health outcome. Hence, there is urgent need for study in many areas of the social and economic impact of the COVID-19 pandemic (Aqeel et al. 2021; Faize and Husain 2020). However, the lack of study to validate the COVID-19 impact on social field. Furthermore, the weakness of prior studies is more focused on the qualitative approach, experiment and Western context, and avoided applying the concept of religiosity comprehensively to solve people mental disorder from the developing country perspective. This study attempts to fill this gap by investigating the role of peoples' religiosity. The recent study also examines the effect of peoples' ethics and moral, which also as a mediates the relationship between religiosity level and peoples' mental health. Furthermore, (Nie and Price 2020; Phillips et al. 2020; Reece et al. 2021) suggested future studies need to investigate based on the Eastern and social fields. Hence, the recent study provides answers to the following research questions:

Commented [n56]:

Commented [n57]:

Commented [n58]: APA style?

Commented [n59]: Incomplete

Commented [n60]: Ope rationalization is missing

Commented [n61]: APA style ?

RQ1. Does the religious level play important role to peoples' psychological well-being (ethics, and morals)?

Commented [n62]: Religiosity or religious level?

RQ2. Does peoples' ethics and moral [values](#) mediate the relationship between religiosity (e.g., extrinsic and intrinsic) and their mental health?

This study provides some contributions to theoretical and practical. First, this study address the relationship between peoples' religiosity and psychological well-being in the education context. Second, prior studies have neglected the mediating variable such as ethics and mental health (Chen and Chan 2020; Nazeer and Furuoka, 2017; Soto et al. 2019).

Commented [n63]: Incomplete

2. **LITERATURE**

Social identity theory

Social identity refers to psychological part personal and communities. It has two main elements, namely personal which correlation to sense of personal and social identity which has relationship to community sense of belonging (Tajfel 1981). All the dimensions have strong correlation to religion. Furthermore, those dimensions play important role to peoples' communication and interaction intentions. Social identity also possibly to influences peoples' attitudes. In religion field, it influences personal mental health (Williams-Gualandi 2020). People also established utilitarian attitudes and communication toward ethics, morals, and mental health at the cognitive level. The peoples' have a positive minds and views toward developing respect and obeying others, which represent the mental health level. People also possibly had a positive attitude toward habit based on religion concept, which in psychological well-being at the affective level logical well-being. It is possible to make the peoples' attitudes, ethics, morals, and mental health better than before. It is crucial to affect peoples' ethics, morals and mental health (Cook 2020; Philips et al. 2020).

Commented [n64]: Literature review is unable to explain the relationship between variables as explained by previous studies and the gap.

Religiosity

Religiosity refers to personal belief in linking love for God and human being (Erken et al., 2020). Including attending religious activities, a good Samaritan, care of the frequent prayer as religious compliance, educated others, and enlightened a good habit. Those are extrinsic and intrinsic religiosity dimensions. It has an essential role in affecting communication and interaction patterns among people regarding a specific religious field (Stewart et al. 2019), individual ethics, moral and mental health (Phillips et al. 2021; Sen and Tho, 2020). Religion also provides a rule the peoples' routine activities among Indonesia people (Junaidi 2021; Junaidi et al. 2021). It has spiritual valuable due to the degradation of ethics and moral in some regions. Hence, this condition possibly influences peoples' mental health. It avoids them interacting with their peers, and the low-level empathy.

Ethics

Ethics is human nature or habits shown in everyday life, which comprises two important elements: good and bad, such as norms, morals, and positive thinking. It depends on religious and interaction pattern by a group of people. Good habits may help humans live more safely

and peacefully and vice versa. It shares many ethical principles with the Western context, such as freedom, justice, honesty, trustworthiness, and care for the weak people (Kalemci and Kalemci 2019). The communication and interaction also possibly develop the peoples' ethics who the community can accept. Some prior studies concluded that religion has a crucial role in solving ethical problems, such as Chen and Chan (2019).

Moral

The communication and interaction pattern have a crucial role in building a peoples' morals and character. The moral is the mental condition of people that keeps them brave, enthusiastic, and ethical. For instance, security, comfort, and friendship. Moral has two essential dimensions: moral identity, which is retained as a personal moral character based on the experience, meanwhile moral inclusion refers to psychological processes of social justice in the community. The government needs to provide a real moral education due to can build a positive peoples' character. In Indonesia, Education and religion is unity in the education system.

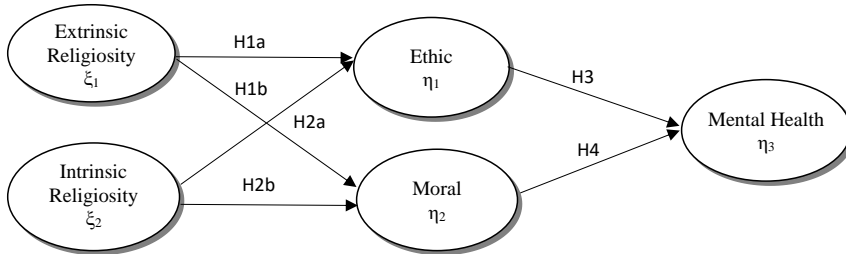
Prior studies offered a concept that religion has a close relationship with morals. Such as moral Education in American public schools needs a curriculum to help people to understand the different cultural, languages, and religions. Hence, they have a sense of belonging and mutual respect (Erken et al. 2020); similarly, in England, religion positively affects peoples' psychological well-being (e.g., empathy, sympathy, and love to others). In contrarily, Italia has a different pattern where moral education does not strong correlation with peoples' mental character (Passini 2016). However, preliminary researches more focus on Western context. Hence the study in various cultural, religion, and regions is needed to obtain comprehensively result.

Mental Health

Mental health is a condition when a person's mind is calm and/or feelings of restlessness. Someone who is mentally healthy can face life's challenges, establish strong correlation to others. On the other hand, people with impaired mental health find it difficult to control their emotions, eventually leading to bad behavior. People who have mental disorders can damage their interactions with others and reduce their mental health. The Education and social system must strengthen religious Education in the society. Some empirical studies conducted religious can help overcome depression, lower stress levels, and anxiety. Praying a lot, as taught in religion, can change mental well-being (Cook 2020; Nazeer and Furuoka, 2017).

Education and religion are solutions to solve mental illness among people. Including difficulties with social interactions or communication. Frequent prayer has a positive effect on enhancing the mental health of people (Cook 2020). Especially how to use the correct language when discussing a specific topic with friends and parents. Besides, the other problems are social and social environment (e.g., education system and religious habit).

Commented [n65]: Model need to be explained



3. Hypotheses

The relationship between intrinsic religiosity and peoples' ethics/moral.

Religiosity affects various aspects of peoples' psychological (e.g., empathy, respect, and mental health). It has strong correlation to personal cognitive and behavior, which also influences their ethics (Erken et al. 2020), and also has become an education goal for peaceful communication and interaction life among people. The intrinsic field leads to peoples being more friendly based on religious objectives (i.e., respect to others). People who have strong beliefs will apply positive ethics, make religion a guide in life, and become the basis for reducing bad ethics, increasing sympathy and respect for fellow human beings. Such as people need to practice the tenet of religion in their life, which they got from reading the scripture and discussion with others. Those are the dimension of intrinsic religiosity. As well as the people moral (Krettenauer 2020; Passini 2016; Nie and Price 2020) concluded religion, ethics, and moral has strong correlation each other and indispensable. Previous studies concluded that intrinsic religiosity had influenced people ethics (Erken et al. 2020; Roth 2017; Stewart *et al.*, 2019).

H1. Intrinsic religiosity has a significant and positive effect on (a) peoples' ethics and (b) peoples' morals.

The relationship between extrinsic religiosity and peoples' ethics/moral.

Some scholars applied categorical scales to validate the morale of people according to their religious beliefs (Cook 2020). Religious has strong correlation to personal adherence, while morality is a high sense of caring for fellow human beings, positive thinking, and participating in religious activities. This perspective is an essential feature for the influence of religion on people ethics and morale. Instrumental and practical interests in individual-oriented religion are based on their extrinsic religiosity, which provides direction to always apply morals in the social communication and interaction process based on religious principles. Extrinsic religiosity is related to high concern for people's needs and desires, worshiping in religious activities that increase faith, moral and mental health. Peoples' awareness to increase positive behavior is influenced by their level of religiosity and effectively reduces bad behavior such as disrespect

for fellow human beings. Prior studies concluded that extrinsic religiosity significantly affects peoples' morals (Soleiman and Lovat, 2019) and peoples' ethics (Erken et al. 2020; Phillips et al. 2020).

H2. Extrinsic religiosity play important role to (a) peoples' ethics and (b) peoples' morals.

The relationship between peoples' ethics and mental health.

Peoples' ethics have an essential role in determining the conditions of social communication and interaction. People who practice ethics in accordance with religious teachings will produce better mental health (Chen and Chan 2020; Erken et al. 2020). If the mental health condition is healthy, peoples will have high motivation to learn and solve problems well. In fact, during COVID-19, some people have experienced a decline in mental health, such as a lack of sympathy for fellow human beings, not free expression, and a sense of security that affected learning motivation to decline and had an impact on people interaction and the decline in social quality in some countries. This study considers the mediating role of peoples' ethics and morals when examining the relationship between peoples' mental health. Earlier studies concluded religion has positive effect to peoples' ethics, which affects peoples' mental health (Cook 2020; Essler and Paulus 2021).

H3. Peoples' ethics has a positive effect on their mental health.

The relationship between peoples' moral and peoples' mental health.

The moral is an essential aspect in measuring peoples' mental health. It possibly guides and develops a more dynamic person (Cook 2020; Farrel and Mahon 2021). Positive thinking and routinely participating in activities at the mosque are including of morals that can have a positive effect on peoples' mental health. Furthermore, morals who do not follow religious guidelines will experience a moral decline. Thus, religion must be used as the basis and strategy in fostering people morals to overcome the mental health which declined during COVID-19. Moreover, the mediating role of peoples' morals is significant in examining the relationship between religion, morals, and peoples' mental health. This increases the quality of studies conducted in measuring peoples' mental health. Furthermore, a preliminary study reported that peoples' moral plays an essential role in overcoming mental health (Glazzard et al. 2021; Hall et al. 2021; McEwen et al. 2020; Williamson et al. 2018).

H4. Peoples' moral has a significant and positive effect on peoples' mental health.

4. METHODOLOGY

Questionnaire design, pretest, and pilot study

The recent study is used multi-item scales for all of the constructs toward pretest and pilot test for the people who have negative impact during the COVID-19 pandemic (e.g. ethics and

mental health) in the Indonesia and refers to Podsakoff et al. (2003) to prevent single-source bias.

Sample and data collection

This is an online survey was conducted using Google Forms during June 20 to August 10, 2021. The sample was collected from ~~random~~ convenience sampling involving 570 people in Indonesia. However, 518 samples were valid, and this represented a 90.88% completion rate see Table I.

Commented [n66]: Sentence and grammer issue
What was the criteria of approaching respondents? Who were sample population?

Table I. Respondent demographics

Demographic Items	Frequency	Percentage (%)
Gender		
Male	204	39.4
Female	314	60.6
Age		
Under 20 years old	350	67.6
21~25 years old	122	91.1
26~30 years old	46	8.9
Time period of using social media		
Below 4 years	242	46.7
4~7 years	148	75.3
7~10 years	54	85.7
Over 10 years	74	14.3

5.

Measures

This study using seven-point Likert scale anchored between 1 ("strongly disagree") and 7 ("strongly agree") for all instruments. Extrinsic religiosity focuses on peoples' morals such as high sympathy and concern for friends, family, teachers, and fellow human beings. Including, people with extrinsic religiosity participate in social activities to ease the burden on people who are in distress. Intrinsic religiosity is the frequency of people activity in Mosque; better communication is the main influence on the relationship between peoples' ethical religiosity, which was adapted from Ji and Ibrahim (2007). All items used in the study of religiosity to measure peoples' ethics, morals, and mental health were adapted from Cohen and Cornwell (1989); Przybylski et al. (2013).

Commented [n67]: Any permissions taken for using the scale?

5. RESULT

The pilot study and descriptive statistic

The reliability of the all items was examining using Cronbach alpha (Hair Jr et al., 2019). It can be seen in table II, the mean value and standard deviations above .5. It implies average, the peoples' religiosity, ethics, moral, and mental health have a strong correlation.

Table II. Correlation matrix for measurement scales

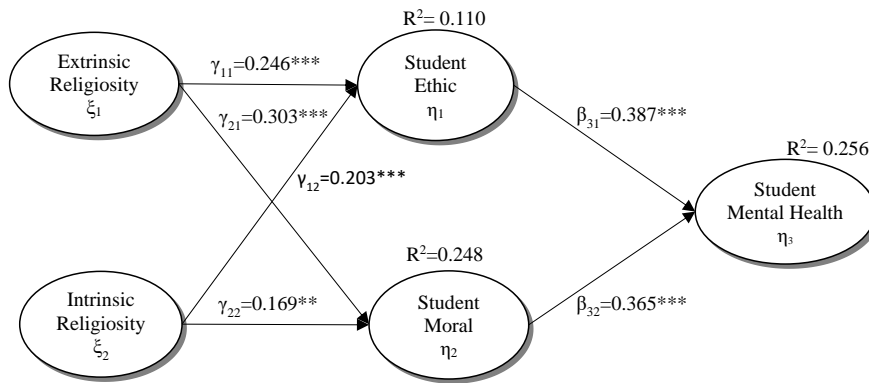
Constructs	Mean	SD	ER	IR	ET	MR	MH
ER	6.30	1.18	0.906				
IR	6.48	0.77	0.544**	0.827			
ET	5.43	1.44	0.364**	0.319**	0.905		
MR	5.40	1.56	0.384**	0.307**	0.458**	0.908	
MH	5.85	1.03	0.485**	0.359**	0.493**	0.451**	0.794

Pearson correlation

This study further confirms that people ethics and morals (Peng *et al.*, 2020) have a significant and positive effect on mental health. This means that the majority participant religion has an essential role in Education and social fields. The routine people activities which adopted religion as a guideline their life psychology well-being. The peoples' ethics and morals of this study include the support to enhance the quality of social well-being (e.g., respect, empathy to others). It also offers a solution to the ethics and morals of people how to communication and interaction with their peers and society. This study is quite different from the western context.

Measurement result

The structural equation modelling (SEM) was applied to validate the research hypotheses toward AMOS 22 and SPSS 22 software. This study also using two-stage method refers to Byrne (2016) and Hair Jr et al. (2018). First, the measurement approach based on the confirmatory factor analysis (CFA) method, which using to validate the reliabilities and validities. The CFA results of all of the items indicated a good fit (see figure 1).



Structural model

The summary in Table IV shows that a positive and significant relationship exists between extrinsic religiosity and people ethics and morals (0.246; $p < 0.01$, 0.303; $p < 0.01$), thereby supporting H1a and H1b. It implies that people religiosity toward frequent prayer and interaction have positive effect to attitude. Similarly, H2a and H2b are supported, which means a positive relationship between intrinsic religiosity and peoples' ethics and morals (0.203; $p < 0.01$; 0.169; $p < 0.05$). Furthermore, peoples' ethics and morals also positively affect their mental health (0.387; $p < 0.01$, 0.365; $p < 0.01$), where H3 and H4 are supported (Figure 2).

Table III. Measurement results

Constructs	MLE estimates factor loading/ measurement error		Squared multiple correlation (SMC)	Composite reliability (CR)	Average of variance extracted (AVE)	Cronbach's α
Extrinsic Religiosity				0.958	0.822	0.955
ER1	0.861	0.259	0.741			
ER2	0.974	0.051	0.949			
ER3	0.945	0.107	0.893			
ER4	0.962	0.075	0.925			
ER5	0.775	0.399	0.601			
Intrinsic Religiosity				0.916	0.685	0.909

IR1	0.818	0.331	0.669			
IR2	0.856	0.267	0.733			
IR3	0.828	0.314	0.686			
IR4	0.876	0.233	0.767			
IR5	0.755	0.430	0.570			
People Ethic				0.931	0.819	0.929
SE1	0.946	0.105	0.895			
SE2	0.949	0.099	0.901			
SE3	0.814	0.337	0.663			
People Moral				0.959	0.825	0.960
SM1	0.893	0.203	0.797			
SM2	0.866	0.250	0.750			
SM3	0.945	0.107	0.893			
SM4	0.953	0.092	0.908			
SM5	0.880	0.226	0.774			
People				0.895	0.631	0.893
Mental Health						
MH1	0.742	0.449	0.551			
MH2	0.823	0.323	0.677			
MH3	0.840	0.294	0.706			
MH4	0.841	0.293	0.707			
MH5	0.717	0.486	0.514			

Fit statistics (N = 518)

$\chi^2/df = 3.871$, Goodness-of-Fit Index (GFI) = 0.864, Nonnormed fit index (NFI) = 0.924, Comparative Fit Index (CFI) = 0.942, Incremental fit index (IFI) = 0.942, and Root Mean Square Error of Approximation (RMSEA) = 0.075

Table IV. Proposed model results

Hypotheses	Symbol	Path	Coefficients	Test results
H1a	γ_{11}	Extrinsic Religiosity → Ethic	0.246***	Supported
H1b	γ_{21}	Extrinsic Religiosity → Moral	0.303***	Supported
H2a	γ_{12}	Intrinsic Religiosity → Ethic	0.203***	Supported
H2b	γ_{22}	Intrinsic Religiosity → Moral	0.169**	Supported
H3a	β_{31}	Ethic → Mental Health	0.387***	Supported
H4a	β_{32}	Moral → Mental Health	0.365***	Supported

Note: Significant at *: $p < 0.05$, ***: $p < 0.01$, ****: $p < 0.001$

Mediation effect

Table V shows all mediation effects are significant (ie., partial mediator) (Hayes 2018). Therefore, it means that religiosity (e.g., extrinsic and intrinsic) play important role to on peoples' mental health through their positive ethics and morals.

Table V. Mediation effects

IV	M	DV	IV->DV (c)	IV->M (a)	IV+M->DV		Bootstrapping 95% CI		
					IV (c')	M(b)	Percentile method	Bias-corrected method	
ER	ET	MH	0.310***	0.446***	0.427***	0.261***	[0.020, 0.075]	[0.022, 0.076]	
			Standard Error	0.033	0.050	0.033	0.027		
ER	MR	MH	0.321***	0.509***	0.427***	0.207***	[0.019, 0.068]	[0.020, 0.070]	
			Standard Error	0.034	0.053	0.033	0.026		
IR	ET	MH	0.303***	0.602***	0.486***	0.302***	[0.029, 0.079]	[0.031, 0.115]	
			Standard Error	0.053	0.079	0.056	0.028		
IR	MR	MH	0.329***	0.627***	0.486***	0.250***	[0.024, 0.072]	[0.028, 0.100]	
			Standard Error	0.054	0.086	0.056	0.027		

Note: ER: Extrinsic religiosity, IR: Intrinsic religiosity, ET: Ethic, MR: Moral, MH: People Mental Health

Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

6. DISCUSSION

Key findings

This study uncovers the specific factors that determine peoples' ethical and moral quality. This is important and relevant for the education and social sectors. People extrinsic and intrinsic religiosity has positive effect to their ethics and morals. Therefore, these results are in accordance with preliminary studies conducted by Cook (2020) and Erken et al. (2020), which state that the frequency of religious activities (e.g., social activities: handling funds for disaster victims, participate in studies to increase religious knowledge) this can have a positive effect on peoples' ethics and morals. Recent studies have shown that mental health is a global problem since the colonial era (Palk and Stein 2020). In addition, the religious curriculum is applied in Education and in the home, environment considering the COVID-19 pandemic, where the majority of people work from home. Likewise, enlightening people by including religious compliance tends to

Commented [n68]: The discussion needs more elaboration how IV and DV were influenced and what previous literature narrated on it, is this study provide support to already done work or contrary to that.

improve their ethics and morals. Furthermore, knowledge was developed from the discussion of the attitudes of people.

Conclusion

Religion can build attitude, ethical, moral and psychological construct. Hence, it needs to be validated on Education and social context. This is because Education and social needs specific skills to acquire ethical and moral people. Hence, the recent study provides insight into the extrinsic and intrinsic spiritual dimensions of ethics, morals and mental health. This study shows that extrinsic and intrinsic religion have a positive impact on mental health, just as religion affects peoples' ethics and morals. Therefore, the government and practitioners need to collaborate with Islamic scholars to educate people toward social media in shaping ethics and morals according to religious guidelines to distinguish between bad and positive behavior.

Commented [n69]: Religiosity or religion

Theoretical implications

The current study provides contributions to literature. First, it provides better views about concepts of religiosity on mental health, mediated by peoples' ethics and morals. This process shows a strong correlation between peoples' religiosity, ethics, and morals. It has a positive effect on mental health and interaction with friends and family. Second, it is showed that ethics and morals mediates the relationship between religion and peoples' mental health. The strong role of mediator variables envoy the peoples' mental health is much better than before after success develop ethics and moral well-being. This is the crucial of religious actions, and experiences achieved by people. Finally, this study strengthens the SIT proposal that is used to predict factors (e.g., religiosity and mental health) that affect peoples' empathy based on their religion.

Managerial implications

The current study suggests that governments and practitioners should be active discussions regarding enhancing social well-being, education, religion, ethics, morals, and mental health. In the context of Education and sociology, the results of this study allow the analysis of some instances such as peoples' ethics that are in line with religious guidelines (e.g., respect and obey to others). It also enlightenment that allows people to live better (e.g., helping each other and building polite communication). It is not only necessary to provide religious values but also social values.

These findings provide some practical implications. Such as religion, Education and sociology, thus developing peoples' ethics and morals. The government must be applying the education system based on the religiosity principle. Religion has an important role in improving the mental health of people. It has a strong correlation to peoples' psychological well-being. The role of ethics and morals as a mediator between religiosity and mental health shows that someone will be happier in life and will continue to build good relationships with fellow human beings. The high level of peoples' religiosity will form positive ethics and morals, easy to get along with and help fellow human beings. Religion also may influence peoples' views on how to solve life's problems. These results indicate religiosity principles is provided a guidelines with the ethics and morals that peoples' act accordingly. In particular, peoples' interactions with

their friends are influenced by their religious identity and mental health. Therefore, the curriculum that has been made needs to be adjusted to religious guidelines, then practiced in everyday life. The school environment that has implemented the curriculum must ensure that people can understand and have knowledge about it. On the other hand, people must slowly apply ethics and morals that are in accordance with religious teachings. Similarly, someone with less awareness tend to quickly disconnect from their fellow human beings. This decision tends to cause serious problems to their mental health.

In this case, Education and social are expected to play an important role by religious teachings in the social communication and interaction. Including peoples' teachers and parents, is to control peoples' activities that must be following religious teachings. This is very important to solve social problems, one of which is the mental health of people. In addition, comprehensive methods and easy-to-understand mechanisms are important factors for improving mental health. People are not under pressure but are easy to get along with and can be accepted by society.

Limitations and future research directions

This study has limitations. First, this research was conducted in the fields of Education and religion to determine peoples' mental health during the COVID-19 period. Future studies need to include different faiths across the regions to drive a better conclusion. Second, it only uses two mediators: ethics and morals. Future research needs to add mediators from different religious viewpoints and issues. In addition, there is a need to ensure that people understand this relationship, as it helps in building ethics and morals based on religion so that people feel comfortable, confident, and have better mental health.

References

- Aquino, K. and Reed, A. 2002. The self-importance of moral identity. *Journal of Personality and Social Psychology* 83 (6): 1423-1440.
- Aqeel, M., Abbas, J., Shuja, K.H., Rehna, T., Ziapour, A., Yousaf, I. and Karamat, T. 2021. The influence of illness perception, anxiety and depression disorders on students mental health during COVID-19 outbreak in Pakistan: a Web-based cross-sectional survey. *International Journal of Human Rights in Healthcare*.
- Allport, G. W. and Ross, J.M. 1967. Personal religious orientation and prejudice. *Journal of Personality & Social Psychology* 5 (4): 432-443.
- Byrne, B.M. 2016. *Structural equation modeling with Amos: Basic concepts, applications, and programming 3rd Edition*, NY: Routledge.
- Chen, W.L. and Chan, Y.W. 2020. Can higher Education increase students' moral reasoning? The role of student engagement in the U.S. *Journal of Moral Education*.
- Cohen, E. and Cornwell, L. 1989. A question of ethics: Developing information system ethics. *Journal of Business Ethics* 8 (6): 431-437.
- Cook, C.H. 2020. Spirituality, religion & mental health: exploring the boundaries. *Mental Health, Religion & Culture* 23 (5): 363-374.

Erken, H.G., Francis, L.J., & McKenna, U. 2020. Love for Allah and love for others: exploring the connection between religious affect and empathy among Muslim adolescents in England. *Journal of Beliefs & Values* 42 (2): 223-234.

Essler, S. and Paulus, M. 2021. When do caregivers begin to view their child as a moral agent? Comparing moral and non-moral reactions to young children's moral transgressions. *Journal of Moral Education* 50 (3): 330-342.

Faize, F.A., & Husain, W. 2021. Students with severe anxiety during COVID-19 lockdown – exploring the impact and its management. *The Journal of Mental Health Training, Education and Practice* 16 (2): 153-163

Farrel, E. and Mahon, A. 2021. Understanding student mental health: difficulty, deflection and darkness. *Ethics and Education* 16 (1): 36-50.

Glazzard, J., Rose, A. and Ogilvie, P. 2021. The impact of peer mentoring on students' physical activity and mental health. *Journal of Public Mental Health* 20 (2): 122-131.

Hair Jr J.F., Black, W.C., Babin, B.J. and Anderson, R.E. 2019. *Multivariate Data Analysis 8th edition*, Cengage Learning EMEA, Hampshire: UK.

Hall, N.A., Everson, A.T., Billingsley, M.R. and Miller, M.B. 2021. Moral injury, mental health and behavioural health outcomes: A systematic review of the literature. *Clinical Psychology & Psychotherapy*

Hayes, A.F. 2018. *Introduction to Mediation, Moderation and Conditional Process Analysis: A Regression-based Approach (2nd)*, New York, NY: Guilford Press.

Ji, C.H.C. and Ibrahim, Y. 2007. Islamic doctrinal orthodoxy and religious orientations: Scale development and validation. *The International Journal Psychology of Religion* 17 (3): 189-208.

Junaidi, J. 2021. The awareness and attitude of Muslim consumer preference: The role of religiosity. *Journal of Islamic Accounting and Business Research* 12 (6): 919-938.

Junaidi, J., Wicaksono, R. and Hamka, H. 2021. The consumers' commitment and materialism on Islamic banking: The role of religiosity. *Journal of Islamic Marketing*.

Kavonius, M. and Ubani, M. 2020. The contribution of religious education and ethics to the development of worldviews: reflections of Finnish 9th grade students. *Journal of Religious Education* 68 (April): 59-72.

Krettenauer, T. 2020. Moral identity as a goal of moral action: A Self-Determination Theory perspective. *Journal of Moral Education* 49 (3): 330-345.

Kaligis F., Indraswari, M.T. and Ismail, R.I. 2021. Stress during COVID-19 pandemic: mental health condition in Indonesia. *Medical Journal of Indonesia* 29 (4): 436-441.

McEwen, C., Alisic, E. and Jobson, L. 2020. Moral injury and mental health: A systematic review and meta-analysis. *Traumatology*.

Nazeer, N. and Furuoka, F. 2017. Overview of ASEAN environment, transboundary haze pollution agreement and public health. *International Journal of Asia Pacific Studies* 13 (1): 73-94.

Nie, F. and Price, A. 2021. Is safe space safe? Being gay and college faculty across religious moral communities. *Journal of Beliefs & Values* 42 (2): 205-222.

Palk, A., Illes, J., Thompson, P.M. and Stein, D.J. 2020. Ethical issues in global neuroimaging genetics collaborations. *NeuroImage* 221 (November): 1-10.

- Passini, S. 2016. Concern for close or distant others: The distinction between moral identity and moral inclusion. *Journal of Moral Education* 45 (1): 74-86.
- Patterson, J.R. and Foster, R.L. 2021. Who is Learning about Religion? Factors that Predict First-Year Student's Curricular Decisions. *Religion & Education* 48 (2): 178-197.
- Peng, Z., Benner, D., Nikolova, R., Ivanov, S. and Peng, T. 2020. Ethical and Moral Competences of Upper Secondary Students: A Comparative Study. *ECNU Review of Education*: 1-21.
- Phillips, R., Connelly, V. and Burgess, M. 2021. Explaining the relationship between religiosity and increased well-being avoidance of identity threat as a key factor. *Journal of Beliefs & Values* 42 (2): 163-176.
- Podsakoff, P.M., MacKenzie, S.B., Lee, J.Y. and Podsakoff, N.P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology* 88 (5): 879-903.
- Przybylski, A.K., Murayama, K., DeHaan, C.R. and Gladwell, V. 2013. Motivational, emotional, and behavioral correlates of fear of missing out. *Computers in Human Behavior* 29 (4): 1841-1848.
- Reece, R., Bray, I., Sinnett, D., Hayward, R. and Martin, F. 2021. Exposure to green space and prevention of anxiety and depression among young people in urban settings: a global scoping review. *Journal of Public Mental Health* 20 (2): 94-104.
- Roth, E. 2017. Pro-Social behavior: Contribution of religiosity, empathic concern, and spirituality. *International Journal of Latin American Religions* 1, 401-417.
- Sen, V.V. and Tho, N.N. 2020. Crossing boundaries and state-building: Harmonisation and tolerance in Vietnamese religions. *International Journal of Asia Pacific Studies* 16 (2): 59-83.
- Soleimani, N. and Lovat, T. 2019. The cultural and religious underpinnings of moral teaching according to English language teachers' perceptions: a case study from Iran. *Journal of Beliefs & Values* 40 (4): 477-489.
- Soto, D.S., Tajalli, H., Pino, N. and Smith, C.L. 2018. The Effect of College Students' Religious Involvement on Their Academic Ethic. *Religion & Education* 45 (2): 190-207.
- Stewart, C., Lawrence, S. and Burg, M.A. 2019. Exploring the Relationship of personality characteristics and spirituality to empathy: Does spirituality add to our understanding? *Journal of Religion & Spirituality in Social Work: Social Thought* 38 (1): 3-20.
- Tajfel, H. 1981. *Human Groups and social categories: Studies in social psychology*, Cambridge: Cambridge University Press.
- Thompson, H., Simonds, L., Barr, S. and Meddings, S. 2021. Recovery colleges: long-term impact and mechanisms of change. *Mental Health and Social Inclusion* 25 (3): 232-242.
- Williams-Gualandi, D. 2020. The cultural group in intercultural understanding: implications for teaching from a social identity theory perspective. *Journal of Research in International Education* 19 (3): 233-250.

Williamson, V., Stevelink, S.A.M. and Greenberg, N. 2018. Occupational moral injury and mental health: systematic review and meta-analysis. *The British Journal of Psychiatry* 212 (6): 339-346.

5. The Result of authors' team review (14 September 2022)

Investigating the relationship between moral and ethical: Does extrinsic and intrinsic religiosity improve people's mental health?

Author Details:

Haslinda B. Anriani¹

¹Department of Social and Politics, Universitas Tadulako, Palu, Sulawesi Tengah, Indonesia.
Haslinda.anriani032@gmail.com

Junaidi Junaidi²

²Department of Accounting, Universitas Muhammadiyah Palopo, Kota Palopo, Sulawesi Selatan 91911, Indonesian.
junaidi@umpalopo.ac.id

Harmita Sari³

³Department of Management, Universitas Muhammadiyah Palopo, Kota Palopo, Sulawesi Selatan 91911, Indonesian.

³Department of Education and Human Potentials Development, National Dong Hwa University, ROC Taiwan.
Harmitasari93@gmail.com

Hamka Hamka⁴

⁴Department of Psychology, Universitas Muhammadiyah Kalimantan Timur, Samarinda, Indonesia
Hamka807@umkt.ac.id

Corresponding Author: Haslinda B. Anriani, Haslinda.anriani032@gmail.com

Acknowledgments:

Conflict of interest: The authors declare that they have no conflict of interest.

Ethical approval:

All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards.

Funding: This research has not received funding

Biographical Details:

Haslinda B. Anriani is a senior lecturer in the Department of Social and Politics, Universitas Tadulako, Palu, Sulawesi Tengah, Indonesia. He holds Bachelor and Master in social and politics Department, Universitas Tadulako and Universitas Hasanuddin which major in Sociology. Doctor

in Sociology State of Makassar University. Her research interests include Sociology and politics. Her work has published in National and International Journal.

Junaidi Junaidi is a lecturer in the Department of Accounting, Universitas Muhammadiyah Palopo. He holds Bachelor in STIE Muhammadiyah Palopo and Master of Accounting in Economic and Business Faculty, Islamic University of Indonesia which major in Islamic accounting and finance. PhD in Business Administration from the National Dong Hwa University, ROC Taiwan. His research interests include Islamic banking and finance, auditing, corporate social responsibility, consumer behaviour, service marketing, and social media, especially related to Islamic perspective. His work has published in International Journal of Islamic and Middle Eastern Finance and Management, International Journal of Communication, Journal of Islamic Marketing, Journal of Islamic Accounting and Business Research, VINE Journal of Information and Knowledge Management Systems.

Harmita Sari is a lecturer in the Department of Management, Universitas Muhammadiyah Palopo. She also Ph.D student in National Dong Hwa University, ROC Taiwan. Her work has published in International and Indonesia's Journals.

Hamka Hamka is a lecturer in the Department of Psychology, Universitas Muhammadiyah Kalimantan Timur. He holds Bachelor and Master in Psychology department. He also PhD in Asia University, ROC Taiwan. His research interests include Islamic psychology and sociology. His work has published in National and International Journal.

Investigating the relationship between moral and ethical: Does extrinsic and intrinsic religiosity improve people's mental health?

Commented [n70]: Need revision as per below given comments

Abstract: *This research investigates the role of religion (e.g., extrinsic and intrinsic) in people's ethics and morals. This study also examines people's ethics and morals as mediator variables in the mediating relationship between religiosity and mental health. 570 participants were recruited in this study, and Structural Equation Modeling (SEM) was applied to validate the research hypotheses. The result of a study showed that religiosity (e.g., extrinsic and intrinsic) play important role on peoples' ethics and morals, which subsequently influences their mental health. Furthermore, as mediator variables (e.g., people's ethic and moral) have a positive role in bridging the relationship between religiosity and mental health. It provides practitioners and researchers with an opportunity to observe the relationship between people's religiosity and mental health. Society and regulators also need to enhance communication and interaction. as well as educating people on the importance of ethics and moral principles from the social and religious fields. The recent study also contributes to literature in social and behavioral contexts towards religion, ethics, and the sociology.*

Commented [n71]: Serious grammer issues, First line is not clear

Keywords: Religiosity, peoples' ethics, moral and mental health
Paper type: Research Paper

INTRODUCTION

The impact of the COVID-19 pandemic has been felt in people's social and economic lives worldwide. The unprecedented disaster is very disturbing to the community, especially for people's ethics and mental health (Faize & Husain, 2021). People begin to experience anxiety and stress due to a lack of activities at home, such as direct communication and interaction with their friends and families. They spent a lot of time at home, studying, communicating, and avoiding direct interaction as COVID-19 boosted positive cases. Fear of the COVID-19 pandemic has caused 40% of the global population to suffer mental illness and psychological disorder (Aqeel et al., 2021; Faize & Husain, 2021; Kaligis, Indraswari & Ismail, 2021; Kalkin, Arum & Erdurmazli, 2021; WHO, 2022), as well as in Indonesian people experienced anxiety (75.2%), suicidal ideation (68%), depression (67.3%) and stress (23.9%). It proves that during the COVID-19 pandemic, people faced a high level of anxiety and stress. It has a direct correlation to their ethics and mental health as well as their communication and interaction patterns. These problems, if not treated immediately, can continue to become more serious disorders for people (Aqeel et al. 2021; Chaudhary, 2020; Farrel & Mahon, 2021; Okun & Arun, 2020). In some countries such as Indonesia, religiosity plays an important role in shaping people's behaviors, including the habit of worshipping and social interaction. Furthermore, religion and people's psychology well-being have a crucial role in supporting people during the COVID-19 pandemic (Afridi & Rahim, 2020; Junaidi, 2022).

Commented [n72]: Sentence is not making sense

Commented [n73]:

Commented [n74]:

Commented [n75]:

Commented [n76]:

Commented [n77]:

Commented [U78R77]: This sentence has revised

Commented [n79]:

Commented [U80R79]: This sentence has revised

Religion has an essential role in enhancing the quality of human life. Some scholars have paid attention to examine the correlation between religiosity and psychology (e.g., ethics, morals, and mental health) by different indicators (Cook, 2020; Kavonius & Ubani 2020; Lapcharoen, 2021; Patterson & Foster, 2021; Peng et al., 2020; Sen & Tho, 2020). There are two types of religious orientation: extrinsic and intrinsic (Allport & Ross, 1967). Extrinsic religiosity refers to people's motivations as individuals or in groups, whereas intrinsic religiosity refers to a personal view of life. Some empirical studies conclude that religiosity strongly correlates with ethics, morals, and mental health (Erken, Francis & McKenna, 2020; Roth, 2017; Thomson et al., 2021). In particular, the communication and interaction patterns among people, including empathy, respect, and obedience, makes people vulnerable to moral trauma and adverse health outcomes. Hence, there is an urgent need for study in many areas of the social and economic impact of the COVID-19 pandemic (Aqeel et al., 2021; Faize & Husain, 2020; Yousaf, Amin & Sami, 2022). However, there has been no research to validate the COVID-19's impact on the social field. Furthermore, the weakness of prior studies is more focused on the qualitative approach, experiment, and Western context, and they avoid applying the concept of religiosity comprehensively to solve people's mental disorders from a developing country perspective.

Commented [n81]: APA style?

Commented [n82]: Incomplete

This study attempts to fill this gap by investigating the role of people's religiosity and also examining the effect of people's ethics and morals, which also mediates the relationship between religiosity level and people's mental health. Furthermore, (Mukhtar & Naz, 2021; Lapcharoen, 2021; Nie & Price, 2020; Phillips, Connelly & Burgess, 2021; Reece et al., 2021) suggested future studies need to be investigated based on the Eastern and social fields. Hence, the recent study provides answers to the following research questions:

RQ1. Does the level of religiosity play important role in people's psychological well-being (e.g., ethics and morals)?

Commented [n83]: Religiosity or religious level?

RQ2. Does people's ethics and moral values have a positive role in mediating the relationship between religiosity (e.g., extrinsic and intrinsic) and mental health?

This study provides some theoretical and practical contributions. First, this study addresses the relationship between people's religiosity and psychological well-being in the sociological context based on social identity theory (SIT). Second, prior studies have neglected to investigate the role of people's ethics and morals in social contexts (Chen & Chan, 2020; Nazeer & Furuoka, 2017; Soto et al., 2019).

Commented [n84]: Incomplete

LITERATURE

Social identity theory

Social identity refers to the psychological part of personal and communal life. It has two main elements, namely personal, which correlates to a sense of personal and social identity, which has a relationship to a community sense of belonging (Tajfel, 1981). All the dimensions have a strong correlation to religion. Furthermore, those dimensions play an important role in people's communication and interaction intentions. Social identity also possibly influences people's attitudes. In the field of religion, it

Commented [n85]: Literature review is unable to explain the relationship between variables as explained by previous studies and the gap.

influences personal mental health (Williams-Gualandi, 2020). People also establish utilitarian attitudes and communication toward ethics, morals, and mental health at the cognitive level. People have positive minds and views toward developing respect and obeying others, which represents the mental health level. People also possibly had a positive attitude toward habits based on religious concepts, which result in psychological well-being at the affective level. It is possible to make people's attitudes, ethics, morals, and mental health better than before. Social identity theory (SIT) has crucial role to describe the relationship between religiosity level and people's psychological well-being. However, few studies have been conducted to investigate the impact of religion on people's ethics, morals, and mental health (Cook, 2020; Junaidi et al., 2022; Philips, Connelly & Burgess, 2021).

Religiosity

Religiosity refers to personal belief in linking love for God and human being (Erken, Francis & McKenna, 2020). Including attending religious activities, a good Samaritan, care of the frequent prayer as religious compliance, educated others, and enlightened a good habit. Those are extrinsic and intrinsic religiosity dimensions. It has an essential role in affecting communication and interaction patterns among people regarding a specific religious field (Stewart et al. 2019), individual ethics, moral and mental health (Phillips, Connelly & Burgess, 2021; Sen & Tho, 2020). Religion also provides a rule for the the routine activities among Indonesian people (Junaidi, 2021; Junaidi, Wicaksono & Hamka, 2022; Usman, Riaz & Ishtiaq, 2021). It has spiritual valuable due to the degradation of ethics and moral in some regions. Hence, this condition possibly influences peoples' mental health. It avoids them interacting with their peers, and the low-level empathy.

Ethics

Ethics is human nature or habits shown in everyday life, which comprises two important elements: good and bad, such as norms, morals, and positive thinking. It depends on the religion and interaction pattern of a group of people. Good habits may help humans live more safely and peacefully, and vice versa. It shares many ethical principles with the Western context, such as freedom, justice, honesty, trustworthiness, and care for the weak people (Soto et al., 2018). Communication and interaction also possibly develop the people's ethics, which the community can accept. Previous studies concluded that religion plays an important role in resolving ethical issues, such as Chen and Chan (2019) and Stewart, Lawrence and Burg (2019).

Moral

Communication and interaction patterns have a crucial role in building a person's morals and character. The moral condition is the mental condition of people that keeps them brave, enthusiastic, and ethical. For instance, security, comfort, and friendship. Morality has two essential dimensions: moral identity, which is retained as a personal moral character based on experience; and moral inclusion, which refers to psychological processes of social justice in the community. The government must provide a

genuine moral education because it can help people develop a positive character. In Indonesia, social activities and religion are unified in the community system.

Prior studies offered the concept that religion has a close relationship with morals. As an example, moral education in American public schools needs a curriculum to help people understand the different cultures, languages, and religions. Hence, they have a sense of belonging and mutual respect (Erken, Francis & McKenna, 2020); similarly, in England, religion positively affects peoples' psychological well-being (e.g., empathy, sympathy, and love to others). In contrarily, Italia has a different pattern where moral religion does not strong correlation with peoples' mental character (Passini, 2016). However, preliminary researches more focus on Western context. Hence the study in various cultural, religion, and regions is needed to obtain comprehensively result.

Mental Health

Mental health is a condition when a person's mind is calm and/or feels restless. Someone who is mentally healthy can face life's challenges, establish strong relationship with others. On the other hand, people with impaired mental health find it difficult to control their emotions, eventually leading to bad behavior. People who have mental disorders can damage their interactions with others and their mental health. The social system must strengthen religious education in society. Some empirical studies conducted on religion can help overcome depression, lower stress levels, and anxiety. Praying a lot, as taught in religion, can change mental health quality (Cook, 2020; Nazeer & Furuoka, 2017).

Community interaction and religion are solutions to solve mental illness among people through combine community and religion activities as one of the unities. Including social interactions or communication. Frequent prayer has a positive effect on enhancing the mental health of people (Afridi & Rahim, 2020; Cook, 2020). Specially, how to use the appropriate language when discussing a topic with friends and parents. Besides, the other problems are social and environment (e.g., social system and religious habit).

Commented [n86]: Model need to be explained

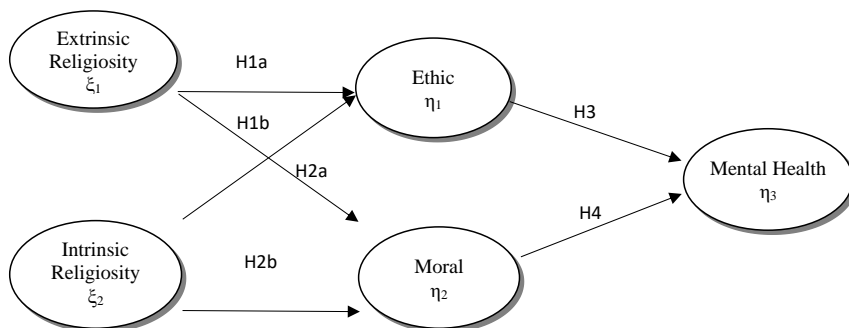


Figure 1

Proposed research model

Hypotheses

The relationship between intrinsic religiosity and peoples' ethics/moral.

Religiosity affects various aspects of **people's psychological well-being** (e.g., empathy, respect, and mental health). It has a strong correlation to personal cognitive and **behavioral traits**, which also influences their ethics (Erken, Francis & McKenna, 2020), and also has become an educational goal for peaceful communication and interaction among people. The intrinsic field leads to **people** being more friendly based on religious objectives (i.e., respect **for** others). People who have strong beliefs will apply positive ethics, make religion a guide in life, and become the basis for reducing bad ethics, increasing sympathy and respect for fellow human beings. **People** need to practice the tenets of religion in their **lives**, which they get from reading the scriptures and **discussing** with others. Those are the dimension of intrinsic religiosity. As well as the **people's morals** (Krettenauer, 2020; Passini, 2016; Nie & Price, 2020), the authors concluded religion, ethics, and **morals have a strong correlation with each other and are** indispensable. Previous studies concluded that intrinsic religiosity had influenced people's ethics (Erken, Francis & McKenna, 2020; Roth, 2017; Stewart, Lawrence & Burg, 2019). Hence, the research hypothesis:

H1. Intrinsic religiosity has a significant and positive effect on (a) people's ethics and (b) people's morals.

The relationship between extrinsic religiosity and peoples' ethics/moral.

Some scholars **apply** categorical scales to validate the morale of people according to their religious beliefs (Cook, 2020). **Religious adherence has a strong** correlation to personal adherence, while morality is a high sense of caring for fellow human beings, positive thinking, and participating in religious activities. This perspective is essential **to** the influence of **religion on people's ethics and morals**. Instrumental and practical interests in individual-oriented religion are based on their extrinsic religiosity, which provides direction to always apply morals in the social communication and interaction process based on religious principles. Extrinsic religiosity is related to a high concern for people's needs and desires, **worshipping** in religious activities that increase faith, moral and mental health. Peoples' awareness to increase positive behavior is influenced by their level of religiosity and effectively reduces bad behavior such as disrespect for fellow human beings. Prior studies concluded that extrinsic religiosity significantly affects peoples' morals (Soleiman & Lovat, 2019) and peoples' ethics (Erken, Francis & McKenna, 2020; **Phillips, Connelly & Burgess**, 2021). Hence, the research hypothesis:

H2. Extrinsic religiosity play important role to (a) peoples' ethics and (b) peoples' morals.

The relationship between peoples' ethics and mental health.

People's ethics have an essential role in determining the conditions of social communication and interaction. People who practice ethics in accordance with religious teachings will **experience** better mental health (Chen & Chan, 2020; Erken, Francis & McKenna, 2020). If the mental health condition is healthy, **people** will have high motivation to learn and solve problems well. In fact, during COVID-19, some **people experienced** a decline in mental health, such as a lack of sympathy for fellow human beings, **freedom of** expression, and a sense of security that affected learning motivation to decline and had an impact on **interpersonal interactions** and the decline in social quality in some countries. This study considers the mediating role of people's ethics and morals when examining the relationship between people's mental health. Earlier studies concluded religion has a positive effect on people's ethics, which affects people's mental health (Cook, 2020; Essler & Paulus, 2021). Hence, the research hypothesis:

H3. Peoples' ethics has a positive effect on mental health.

The relationship between peoples' moral and peoples' mental health.

Morality is an essential aspect in measuring people's mental health. **It may guide and develop a more dynamic individual** (Cook, 2020; Farrel & Mahon, 2021). Positive thinking and routinely participating in activities at the mosque **can include morals** that can have a positive effect on people's mental health. Furthermore, morals **that** do not follow religious guidelines will experience a moral decline. **Thus, religion must be used as the basis and strategy in fostering people's morals to overcome the mental health decline during COVID-19.** Moreover, the mediating role of people's morals is significant in examining the relationship between religion, morals, and peoples' mental health. This increases the quality of studies conducted in measuring peoples' mental health. Furthermore, a preliminary study reported that peoples' moral plays an essential role in overcoming mental health (Glazzard, Rose & Ogilvie, 2021; Hall et al., 2021; McEwen, Alisic & Jobson, 2020; Williamson, Stevelink & Greenberg, 2018). Hence, the research hypothesis:

H4. Peoples' moral has a significant and positive effect on peoples' mental health.

METHODOLOGY

Questionnaire design, pretest, and pilot study

The recent study used multi-item scales for all of the constructs toward pretest and pilot test for the people who had negative impact during the COVID-19 pandemic (e.g., ethics and mental health) in Indonesia and refers to Podsakoff et al. (2003) to prevent single-source bias.

Sample and data collection

This is an online survey that was conducted using Google Forms from June 20 to August 10, 2021. The sample was collected from a convenience sampling involving 570 people in Indonesia which have personal experience during the COVID-19 pandemic such as anxiety, depression and stress. However, 518 samples were valid, and this represented a 90.88% completion rate (see table 1).

Commented [n87]: Sentence and grammer issue
What was the criteria of approaching respondents? Who were sample population?

Table 1

Respondent demographics

Demographic Items	Frequency	Percentage (%)
Gender		
Male	204	39.4
Female	314	60.6
Age		
Under 20 years old	350	67.6
21~25 years old	122	91.1
26~30 years old	46	8.9
Time period of using social media		
Below 4 years	242	46.7
4~7 years	148	75.3
7~10 years	54	85.7
Over 10 years	74	14.3

Measures

This study using seven-point Likert scale anchored between 1 (“strongly disagree”) and 7 (“strongly agree”) for all instruments. Extrinsic religiosity focuses on peoples’ morals such as high sympathy and concern for friends, family, teachers, and fellow human beings. Including, people with extrinsic religiosity participate in social activities to ease the burden on people who are in distress. Intrinsic religiosity is the frequency of people activity in Mosque; better communication is the main influence on the relationship between peoples’ ethical religiosity, which was adapted Junaidi (2021) and Junaidi et al. (2022). All items used in the study of religiosity to measure peoples’ ethics, morals, and mental health were adapted from Cohen and Cornwell (1989); Przybylski et al. (2013).

Commented [n88]: Any permissions taken for using the scale?

Commented [U89R88]: Not yet. Commonly in social science, the measurement items refers to previous studies and/or modify it as current study and condition.

RESULT

The pilot study and descriptive statistic

The reliability of the all items was examining using Cronbach alpha (Hair Jr et al., 2019). It can be seen in table 2, the mean value and standard deviations above .5. It implies average, the peoples' religiosity, ethics, moral, and mental health have a strong correlation.

Table 2

Correlation matrix for measurement scales

Constructs	Mean	SD	ER	IR	ET	MR	MH
ER	6.30	1.18	0.906				
IR	6.48	0.77	0.544**	0.827			
ET	5.43	1.44	0.364**	0.319**	0.905		
MR	5.40	1.56	0.384**	0.307**	0.458**	0.908	
MH	5.85	1.03	0.485**	0.359**	0.493**	0.451**	0.794

Note: ER = Extrinsic religiosity, IR = Intrinsic religiosity, ET = People's ethic, MR = People's moral, MH = People's mental health.

Measurement result

Structural equation modelling (SEM) was applied to validate the research hypotheses towards AMOS 22 and SPSS 22 software. This study also uses a two-stage method, as referred to by Byrne (2016) and Hair Jr et al. (2019). First, the measurement approach is based on the confirmatory factor analysis (CFA) method, which is used to validate the reliability and validities. The CFA results of all of the items indicated a good fit (see table 3).

Table 3

Measurement results

Constructs and Measurement items	Squared multiple correlation (SMC)	Composite reliability (CR)	Average of variance extracted (AVE)	Cronbach's α
Extrinsic Religiosity		0,958	0.822	0.955
ER1: I enjoy reading the religion literature	0.861			
ER2: It is important for me to spend some private time in deep thought and prayer.	0.974			
ER3: I sometimes have a strong feeling of God presence.	0.945			
ER4: My whole life is based on my belief.	0.962			

ER5: It is important for me to spend some private religious thought and meditation.	0.775			
Intrinsic Religiosity		0.916	0.685	0.909
IR1: I go to mosque because it provides me with the opportunity to make friends, acquire knowledge and relationship.	0.818			
IR2: I pray mainly to gain relief and	0.856			
IR3: Religion offers comfort in times of trouble and sorrow.	0.828			
IR4: Prayer is for peace and happiness.	0.876			
IR5: I go to religious activities because I enjoy seeing people I know there.	0.755			
Ethic		0.931	0.819	0.929
PE1: I think it is okay to use another person's goods if the people agree	0.866			
PE2: I think it is okay to work together with other	0.805			
PE3: I think it is okay to help other people	0.772			
Moral		0.959	0.825	0.960
PM1: It would make me feel good to be a person who has respectable characteristics.	0.893			
PM2: I would be ashamed if I had unethical behavior.	0.866			
PM3: I often buy products that are in line with my characteristics.	0.945			
PM4: I often use products and services to identify my characteristics.	0.953			
PM5: The kinds of books and magazines that I read identify me as having these characteristics	0.880			
Mental Health		0.895	0.631	0.893
MH1: I fear others have more rewarding experiences than me.	0.742			
MH2: I get anxious when I don't know what my friends are up to.	0.823			
MH3: I get worried when I find out my friends are having fun without me.	0.840			
MH4: It is important that I understand my friends' work.	0.841			
MH5: Sometimes, I wonder if I spend too much time keeping up with what is going on	0.717			

Fit statistics (N = 518)

$\chi^2/df = 3.871$, Goodness-of-Fit Index (GFI) = 0.864, Nonnormed fit index (NFI) = 0.924, Comparative Fit Index (CFI) = 0.942, Incremental fit index (IFI) = 0.942, and Root Mean Square Error of Approximation (RMSEA) = 0.075

Structural model

The summary in table 4 shows that a positive and significant relationship exists between extrinsic religiosity and people’s ethics and morals (0.246; $p < 0.001$, 0.303; $p < 0.001$), thereby supporting H1a and H1b. It implies that people’s religiosity toward frequent prayer and interaction have positive effect to attitude. Similarly, H2a and H2b are supported, which means a positive relationship between intrinsic religiosity and people’s ethics and morals (0.203; $p < 0.001$; 0.169; $p < 0.005$). Furthermore, people’s ethics and morals also positively affect their mental health (0.387; $p < 0.001$, 0.365; $p < 0.001$), where H3 and H4 are supported (see figure 2).

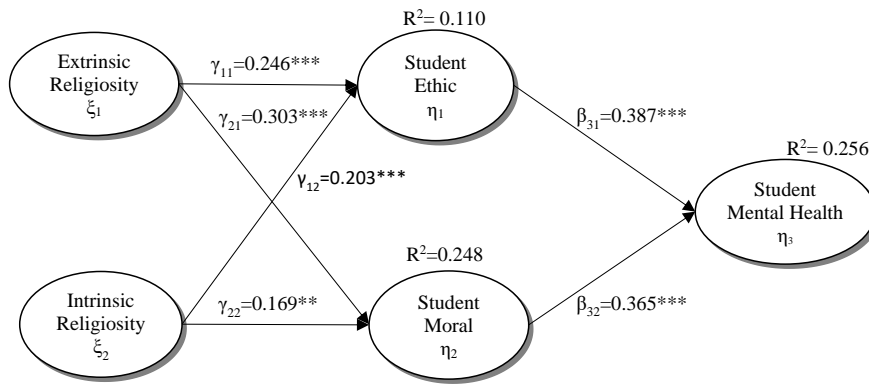


Figure 2
Structural model results

Table 4
Proposed model results

Hypotheses	Symbol	Path	Coefficients	Test results
H1a	γ_{11}	Extrinsic Religiosity → Ethic	0.246***	Supported
H1b	γ_{21}	Extrinsic Religiosity → Moral	0.303***	Supported
H2a	γ_{12}	Intrinsic Religiosity → Ethic	0.203***	Supported
H2b	γ_{22}	Intrinsic Religiosity → Moral	0.169**	Supported
H3a	β_{31}	Ethic → Mental Health	0.387***	Supported

H4a	β_{32}	Moral	→	Mental Health	0.365***	Supported
-----	--------------	-------	---	---------------	----------	-----------

Note: Significant at *: $p < 0.05$, ***: $p < 0.01$, ****: $p < 0.001$

People's religiosity levels play an important role in preserving the quality of social life for humans, including mental health. People's daily activities such as social communication and interaction must be complemented by religious law and it is important to respect each other as much as possible for their mental health (Aqeel et al., 2021; Basit, Maroof & Mian, 2021; Junaidi, Wicaksono & Hamka, 2022; Stewart, Lawrence & Burg, 2019). This study uncovers the specific factors that determine people's ethical and moral quality. This is important and relevant in the social context. People's intrinsic religiosity has an essential role in ethics, which indicated that people's religion literacy, frequent praying, and sense of belonging to God mostly influenced their daily lives. It implies that reading literature about their beliefs and religion, allocating specific time to pray, and sensing Allah's (God's) presence influences human attitude and behavior, including respect and obedience to others, as well as becomes fundamental to developing teamwork. Moreover, people's religion also plays an important role in people's morality through their awareness that religion law provides the best guide to their daily activities. Therefore, these results are in accordance with preliminary studies conducted by Cook (2020), Erken, Francis and McKenna (2020), Junaidi (2021), and Kavonius and Ubani (2020), which state that the frequency of religious activities (e.g., social activities: handling funds for disaster victims, participating in studies to increase religious knowledge) can have a positive effect on people's morals.

This study also supports Junaidi, Wicaksono and Hamka (2022), Kaligis, Indraswari and Ismail (2021), and Stewart, Lawrence and Burg (2019), who concluded that extrinsic religiosity has a positive and significant effect on people's ethics. It means that the frequent attendance of religious activities in mosques, the main objective of following religious law is to get relief and protection, and the people's belief that religion provides the best solution in their lives has a positive effect on enhancing their ethics. Furthermore, people also believe that participating in religious activities can possibly increase their peace of mind and happiness. During the COVID-19 pandemic, the variables explaining extrinsic and intrinsic religiosity had a greater effect on people's morals than ethics. Furthermore, people's ethics and moral complete mental health for the years covered. It indicates that people's mental health in this context is determined by their frequency of religious activities, including sex, age, and education. This was particularly true among people during the COVID-19 pandemic with social and psychological problems. Moreover, the propensity of mental illness cases was mostly among people with low levels of religiosity.

Recent studies have shown that mental health has been a global problem since the colonial era (Palk et al., 2020). In addition, the religious activities in the home, work environment, considering the COVID-19 pandemic, where the majority of people work from home, play an important role in influencing people's mental health. Furthermore, enlightening people by including people's ethics and morals also has an essential role in mediating the relationship between religion and mental health. In the present study, people's ethics and morals have an essential role in mediating relationships between religiosity level and mental health directly and

indirectly through ethics and moral. It means that ethics and morals have a direct impact on bridging religious activities and reducing mental illness in people. This result confirmed prior studies by Aqeel et al. (2021), Essler and Paulus (2021), and Faize and Husain (2021), who revealed that people's ethics and morals have a strong correlation to mental health. In addition, religion, ethics, and moral and mental health are indispensable in social life (Junaidi, 2022; Krettenauer, 2020; McEwen, Alisic & Jobson, 2020; Palk et al., 2020).

Mediation effect

Table 5 shows all mediation effects are significant (i.e., partial mediators) (Hayes, 2018). Therefore, it means that religiosity (e.g., extrinsic and intrinsic) plays an important role in people's mental health through their positive ethics and morals. It also shown that people's religiosity level through religious has a direct effect on people's mental health. **The importance of ethics and morals as a bridge between mental health and religion demonstrates that a person will be happy in life and continue to cultivate positive relationships with other people. In other words, people with high levels of religion will develop good ethics and morals, making them amenable to getting along with and helping other people. Religion may also have an impact on how people view the solutions to life's issues.**

Table 5

Mediation effects

IV	M	DV	IV->DV (c)	IV->M (a)	IV+M->DV		Bootstrapping 95% CI		
					IV (c')	M(b)	Percentile method	Bias-corrected method	
ER	ET	MH	0.310***	0.446***	0.427***	0.261***	[0.020, 0.075]	[0.022, 0.076]	
			Standard Error	0.033	0.050	0.033	0.027		
ER	MR	MH	0.321***	0.509***	0.427***	0.207***	[0.019, 0.068]	[0.020, 0.070]	
			Standard Error	0.034	0.053	0.033	0.026		
IR	ET	MH	0.303***	0.602***	0.486***	0.302***	[0.029, 0.079]	[0.031, 0.115]	
			Standard Error	0.053	0.079	0.056	0.028		
IR	MR	MH	0.329***	0.627***	0.486***	0.250***	[0.024, 0.072]	[0.028, 0.100]	
			Standard Error	0.054	0.086	0.056	0.027		

Note: ER: Extrinsic religiosity, IR: Intrinsic religiosity, ET: Ethic, MR: Moral, MH: People Mental Health

Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

DISCUSSION

Key findings

This study uncovers the specific factors that determine **people's ethical and moral quality**. This is important and relevant **in the social context**. People's extrinsic and intrinsic religiosity have a positive effect on their ethics and morals. Therefore, these results are in accordance with preliminary studies conducted by Cook (2020) and Erken et al. (2020), which state that the frequency of religious activities (e.g., social activities: handling funds for disaster victims, participating in studies to increase religious knowledge) can have a positive effect on people's ethics and morals. Recent studies have shown that mental health has been a global problem since the colonial era (Palk et al., 2020). In addition, the religious curriculum is applied in education and in the home environment, considering the COVID-19 pandemic, where the majority of people work from home. Likewise, enlightening people by including religious compliance tends to improve their ethics and morals. Furthermore, knowledge was developed from the discussion of the attitudes of people.

The role of ethics and morals as a mediator between religion and mental health shows that someone will be happier in life and will continue to build good relationships with fellow human beings. In other words, a high level of people's religiosity will form positive ethics and morals, making them easy to get along with and help fellow human beings. Religion may also influence people's views on how to solve life's problems. These findings suggest that a higher level of religiosity is consistent with people acting in a way that is moral and ethical. In particular, a person's religious identification affects how they connect with their friends, and this strategy has a favourable effect on their mental health. The society environment that has religion and ethics rules to ensure that people can understand and have knowledge about it. On the other hand, people must apply ethics and morals that are in accordance with religious teachings. Similarly, someone with less awareness tends to quickly disconnect from their fellow human beings. This decision tends to cause serious problems to their mental health. Valuable social interaction is expected to strengthen religious activities in social communication and interaction. This is very important to solve social problems, one of which is the mental health of people. In addition, comprehensive methods and easy-to-understand mechanisms are important factors for improving mental health. People are not under pressure but are easy to get along with and can be accepted by society.

Conclusion

This study shows that religion dimensions, namely extrinsic and intrinsic, play an important role in guiding people's daily activities. It means that religion is not only a ritual but also provides social value. Hence, religious people can enhance the quality of society, including respect for and obedience to others. These activities have a positive impact on mental health, just as religion affects people's ethics and morals. The level of people's ethics and morals also play an important role in bridging relationship between religiosity and people's mind. This is the significance of religious actions, knowledge, and experiences achieved by people and their empathy based on their religion. In the context of sociology, the results of this study allow the analysis of some instances such as people's ethics that are in line with religious guidelines (e.g.,

Commented [n90]: The discussion needs more elaboration how IV and DV were influenced and what previous literature narrated on it, is this study provide support to already done work or contrary to that.

respecting and obeying others). It is also enlightenment that allows people to live better (e.g., helping each other and building polite communication). It is not only necessary to provide religious values but also social values.

Theoretical implications

The current study provides contributions to **the** literature. First, it provides better views about **the** concepts of religion on mental health, mediated by people's ethics and morals. This process shows a strong correlation between people's religiosity, ethics, and morals. It has a positive effect on mental health and interaction with friends and family. Second, it is **shown** that ethics and morals **mediate** the relationship between religion and people's mental health. **Because of the important role of mediator variables, people's mental health is much better than before.** This is the crucial difference between religious actions, and the experiences achieved by people. Finally, this study strengthens the research proposal that is used to predict factors (e.g., religiosity and mental health) that affect people's empathy based on their religion.

Managerial implications

The current study suggests that governments and practitioners should be active **in** discussions regarding enhancing social life quality, religion, ethics, morals, and mental health. In the context of sociology, the results of this study allow the analysis of some instances such as people's ethics that are in line with religious guidelines (e.g., respect and **obeying** others). It **is** also enlightenment that allows people to live better (e.g., helping each other and building polite communication). It is not only necessary to provide religious values but also social values.

These findings **have** some practical implications. Such as religion and sociology, thus developing people's ethics and morals. The government must be applying the social system based on the religiosity principle. Religion has an important role in improving the mental health of people. It has a strong correlation to people's psychological well-being. The role of ethics and morals as a mediator between **religion** and mental health shows that someone will be happier in life and will continue to build good relationships with fellow human beings. The high level of people's religiosity will form positive ethics and morals, **making them** easy to get along with and help fellow human beings. Religion **may** also influence people's views on how to solve life's problems. **These findings suggest that religion principles provide guidelines with ethics and morals that people follow.** In particular, people's interactions with their friends are influenced by their religious identity and mental health. Therefore, the curriculum that has been made needs to be adjusted to religious guidelines, then practiced in everyday life. The school environment that has implemented the curriculum must ensure that people can understand and have knowledge about it. On the other hand, people must slowly apply ethics and morals that are in accordance with religious teachings. Similarly, someone with less awareness **tends** to quickly disconnect from their fellow human beings. This decision tends to cause serious problems **for** their mental health.

Religion and social are expected to play an important role **in** religious teachings in social communication and interaction. Including interaction in community is to maintain people's activities that must follow religious teachings. This is very important to solve social problems, one of which is the mental health of people. In addition, comprehensive methods and easy-to-understand mechanisms are important factors for improving mental health. People are not under pressure but are easy to get along with and can be accepted by society.

Limitations and future research directions

This study has limitations. First, this research was conducted in the fields of sociology and religion to determine people's mental health during the COVID-19 pandemic. Future studies need to include different faiths across the regions to drive a better conclusion. Second, it only uses two mediators: ethics and morals. Future research needs to add mediators from different religious viewpoints and issues. In addition, there is a need to ensure that people understand this relationship, as it helps in building ethics and morals based on religion so that people feel comfortable, confident, and have better mental health.

References

- Afridi, S.S. & Rahim, S. (2020). Personality traits, identity style and depression as predictors of smoking behavior among university students. *FWU Journal of Social Sciences* 14 (4): 105-117.
- Aqeel, M., Abbas, J., Shuja, K.H., Rehna, T., Ziapour, A., Yousaf, I. & Karamat, T. (2021). The influence of illness perception, anxiety and depression disorders on students mental health during COVID-19 outbreak in Pakistan: a Web-based cross-sectional survey. *International Journal of Human Rights in Healthcare*, 15(1), 17–30. <https://doi.org/10.1108/IJHRH-10-2020-0095>
- Allport, G.W. & Ross, J.M. (1967). Personal religious orientation and prejudice. *Journal of Personality & Social Psychology*, 5(4), 432–443. <https://doi.org/10.1037/h0021212>
- Basit, A., Maroof, L. & Mian, H. (2021). Influence of religiosity on consumers' buying intentions for Islamic banking products in Pakistan. *FWU Journal of Social Sciences*, 15(4), 131–146. <http://doi.org/10.51709/19951272/Winter-2021/9>
- Byrne, B.M. (2016). *Structural equation modeling with Amos: Basic concepts, applications, and programming 3rd Edition*, NY: Routledge.
- Chaudhary, M.Z.I. (2020). Role of sekola Islam and pesantrens in nation building of Indonesia: An analysis of the perception of alumni. *FWU Journal of Social Sciences*, 14(4), 131–146.
- Chen, W.L. & Chan, Y.W. (2020). Can higher Education increase students' moral reasoning? The role of student engagement in the U.S. *Journal of Moral Education*, 51(2), 169–185. <https://doi.org/10.1080/03057240.2020.1806045>
- Cohen, E. & Cornwell, L. (1989). A question of ethics: Developing information system ethics. *Journal of Business Ethics*, 8(6), 431–437. <https://www.jstor.org/stable/25071920>
- Cook, C.H. (2020). Spirituality, religion & mental health: exploring the boundaries. *Mental Health, Religion & Culture*, 23(5), 363–374. <https://doi.org/10.1080/13674676.2020.1774525>
- Erken, H.G., Francis, L.J. & McKenna, U. (2020). Love for Allah and love for others: exploring the connection between religious affect and empathy among Muslim adolescents in England. *Journal of Beliefs & Values*, 42(2), 223–234. <https://doi.org/10.1080/13617672.2020.1816399>

- Essler, S. & Paulus, M. (2021). When do caregivers begin to view their child as a moral agent? Comparing moral and non-moral reactions to young children's moral transgressions. *Journal of Moral Education*, 50(3), 330–342. <https://doi.org/10.1080/03057240.2020.1722622>
- Faize, F.A. & Husain, W. (2021). Students with severe anxiety during COVID-19 lockdown – exploring the impact and its management. *The Journal of Mental Health Training, Education and Practice*, 16(2), 153–163. <https://doi.org/10.1108/JMHTEP-09-2020-0062>
- Farrel, E. & Mahon, A. (2021). Understanding student mental health: difficulty, deflection and darkness. *Ethics and Education*, 16(1), 36–50. <https://doi.org/10.1080/17449642.2020.1864585>
- Glazzard, J., Rose, A. & Ogilvie, P. (2021). The impact of peer mentoring on students' physical activity and mental health. *Journal of Public Mental Health*, 20(2), 122–131. <https://doi.org/10.1108/JPMH-10-2018-0073>
- Hair Jr J.F., Black, W.C., Babin, B.J. & Anderson, R.E. (2019). *Multivariate Data Analysis 8th edition*, Cengage Learning EMEA, Hampshire: UK.
- Hall, N.A., Everson, A.T., Billingsley, M.R. & Miller, M.B. 2021. Moral injury, mental health and behavioural health outcomes: A systematic review of the literature. *Clinical Psychology & Psychotherapy*, 29(1), 91–110. <https://doi.org/10.1002/cpp.2607>
- Hayes, A.F. (2018). *Introduction to Mediation, Moderation and Conditional Process Analysis: A Regression-based Approach (2nd)*, New York, NY: Guilford Press.
- Junaidi, J. (2021). The awareness and attitude of Muslim consumer preference: The role of religiosity. *Journal of Islamic Accounting and Business Research*, 12(6), 919–938. <https://doi.org/10.1108/JIABR-08-2020-0250>
- Junaidi, J. (2022). Religiosity versus profit-loss sharing: how Islamic banks brand fidelity influence the Muslim consumers' commitment. *Journal of Islamic Accounting and Business Research*, 13(6), 960–976. <https://doi.org/10.1108/JIABR-07-2021-0188>
- Junaidi, J., Wicaksono, R. & Hamka, H. (2022). The consumers' commitment and materialism on Islamic banking: The role of religiosity. *Journal of Islamic Marketing*, 13(8), 1786–1806. <https://doi.org/10.1108/JIIMA-12-2020-0378>
- Kaligis, F., Indraswari, M.T. & Ismail, R.I. (2021). Stress during COVID-19 pandemic: mental health condition in Indonesia. *Medical Journal of Indonesia*, 29(4), 436–441. <https://doi.org/10.13181/mji.bc.204640>
- Kavonius, M. & Ubani, M. (2020). The contribution of religious education and ethics to the development of worldviews: reflections of Finnish 9th grade students. *Journal of Religious Education*, 68(April), 59–72. <https://doi.org/10.1007/s40839-020-00092-9>
- Krettenauer, T. (2020). Moral identity as a goal of moral action: A Self-Determination Theory perspective. *Journal of Moral Education*, 49(3), 330–345. <https://doi.org/10.1080/03057240.2019.1698414>

- Kalkin, G., Arun, K. & Erdurmazli, E. (2021). COVID-19 pandemic and Xenophobia: Case studies based on social theories. *FWU Journal of Social Sciences*, 15(1), 26–40. <http://doi.org/10.51709/19951272/spring2021/15-3>
- Lapcharoen, S. (2021). Twenty-First Century Competencies: How Can Teacher Education Programs Prepare Teacher Candidates for Successful Teaching Career Paths? *FWU Journal of Social Sciences*, 15(4), 20–33. <http://doi.org/10.51709/19951272/Winter-2021/2>
- McEwen, C., Alisic, E. & Jobson, L. (2020). Moral injury and mental health: A systematic review and meta-analysis. *Traumatology*, 27(3), 303–315. <https://doi.org/10.1037/trm0000287>
- Mukhtar, M. & Naz, F. (2021). Social skills as predictors of cognitive failure, attention deficits and psychological maladjustment in school children. *FWU Journal of Social Sciences*, 15(3), 140–151. <http://doi.org/10.51709/19951272/Fall-2021/9>
- Nazeer, N. & Furuoka, F. (2017). Overview of ASEAN environment, transboundary haze pollution agreement and public health. *International Journal of Asia Pacific Studies*, 13(1), 73–94. <http://dx.doi.org/10.21315/ijaps2017.13.1.4>
- Nie, F. & Price, A. (2021). Is safe space safe? Being gay and college faculty across religious moral communities. *Journal of Beliefs & Values*, 42(2), 205–222. <https://doi.org/10.1080/13617672.2020.1816398>
- Okun, O. & Arun, K. (2020). Relationship between psychological resilience and work engagement: Field study in the geography of tragedies; Afghanistan universities. *FWU Journal of Social Sciences*, 14(3), 88–101.
- Palk, A., Illes, J., Thompson, P.M. & Stein, D.J. (2020). Ethical issues in global neuroimaging genetics collaborations. *NeuroImage*, 221, 117–127. <https://doi.org/10.1016/j.neuroimage.2020.117208>
- Passini, S. (2016). Concern for close or distant others: The distinction between moral identity and moral inclusion. *Journal of Moral Education*, 45(1), 74–86. <https://doi.org/10.1080/03057240.2016.1156522>
- Patterson, J.R. & Foster, R.L. (2021). Who is Learning about Religion? Factors that Predict First-Year Student's Curricular Decisions. *Religion & Education*, 48(2), 178–197. <https://doi.org/10.1080/15507394.2020.1832948>
- Peng, Z., Benner, D., Nikolova, R., Ivanov, S. & Peng, T. (2020). Ethical and Moral Competences of Upper Secondary Students: A Comparative Study. *ECNU Review of Education*, 4(4), 686–706. <https://doi.org/10.1177/20965311209739>
- Phillips, R., Connelly, V. & Burgess, M. (2021). Explaining the relationship between religiosity and increased well-being avoidance of identity threat as a key factor. *Journal of Beliefs & Values*, 42(2), 163–176. <https://doi.org/10.1080/13617672.2020.1799152>**
- Podsakoff, P.M., MacKenzie, S.B., Lee, J.Y. & Podsakoff, N.P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology*, 88(5), 879–903. <https://doi.org/10.1037/0021-9010.88.5.879>

- Przybylski, A.K., Murayama, K., DeHaan, C.R. & Gladwell, V. (2013). Motivational, emotional, and behavioral correlates of fear of missing out. *Computers in Human Behavior*, 29(4), 1841–1848. <https://doi.org/10.1016/j.chb.2013.02.014>
- Reece, R., Bray, I., Sinnett, D., Hayward, R. & Martin, F. (2021). Exposure to green space and prevention of anxiety and depression among young people in urban settings: a global scoping review. *Journal of Public Mental Health*, 20(2), 94–104. <https://doi.org/10.1108/JPMH-02-2021-0030>
- Roth, E. (2017). Pro-Social behavior: Contribution of religiosity, empathic concern, and spirituality. *International Journal of Latin American Religions* 1, 401–417. <https://doi.org/10.1007/s41603-017-0024-3>
- Sen, V.V. & Tho, N.N. (2020). Crossing boundaries and state-building: Harmonisation and tolerance in Vietnamese religions. *International Journal of Asia Pacific Studies*, 16(2), 59–83. <https://doi.org/10.21315/ijaps2020.16.2.4>
- Soleimani, N. & Lovat, T. (2019). The cultural and religious underpinnings of moral teaching according to English language teachers' perceptions: a case study from Iran. *Journal of Beliefs & Values*, 40(4), 477–489. <https://doi.org/10.1080/13617672.2019.1634876>
- Soto, D.S., Tajalli, H., Pino, N. & Smith, C.L. (2018). The Effect of College Students' Religious Involvement on Their Academic Ethic. *Religion & Education*, 45(2), 190–207. <https://doi.org/10.1080/15507394.2018.1425077>
- Stewart, C., Lawrence, S. & Burg, M.A. (2019). Exploring the Relationship of personality characteristics and spirituality to empathy: Does spirituality add to our understanding? *Journal of Religion & Spirituality in Social Work: Social Thought*, 38(1), 3–20. <https://doi.org/10.1080/15426432.2018.1548953>
- Tajfel, H. (1981). *Human Groups and social categories: Studies in social psychology*, Cambridge: Cambridge University Press.
- Usman, R., Riaz, H. & Ishtiaq, M. (2021). A comparative study of lexical differences in speech of the graduate working and non-working women in district Peshawar, Khyber, Pakhtunkhwa. *FWU Journal of Social Sciences*, 15(4), 114–131. <http://doi.org/10.51709/19951272/Winter-2021/8>
- Williams-Gualandi, D. (2020). The cultural group in intercultural understanding: implications for teaching from a social identity theory perspective. *Journal of Research in International Education*, 19(3), 233–250. <https://doi.org/10.1177/1475240920978712>
- Williamson, V., Stevelink, S.A.M. & Greenberg, N. (2018). Occupational moral injury and mental health: systematic review and meta-analysis. *The British Journal of Psychiatry*, 212(6), 339–346. <https://doi.org/10.1192/bjp.2018.55>
- World Health Organization (WHO). (2022). COVID-19 pandemic triggers 25% increase in prevalence of anxiety and depression worldwide. Available at: COVID-19 pandemic triggers 25% increase in prevalence of anxiety and depression worldwide (who.int). (accessed September, 13th 2022).

Yousaf, H., Amin, Y. & Sami, I. (2022). Comparative analysis of remitted and non-remitted households' budget allocation to food and non-food items in Pakistan. *FWU Journal of Social Sciences*, 16(1), 19–27. <http://doi.org/10.51709/19951272/Spring2022/2>

6. Accepted (15 September 2022)

Notifications ✕

[fwu journal] Editor Decision

2022-09-15 08:39 AM

Haslinda Anriani:

We have reached a decision regarding your submission to FWU Journal of Social Sciences, "Investigation mental health, moral and ethics disorder during the COVID-19 pandemic: The role of religiosity".

Our decision is to: Accept Submission

[FWU Journal of Social Sciences](#)

Notifications

7. Proof paper (26 September 2022)

The screenshot shows the OJS (Open Journal System) interface. The user is logged in as 'Haslinda Anriani, Investigating...'. The article title is '1010 / Anriani et al. / Investigating the relationship between moral and ethical: Does extrinsic and intrinsic religiosity improve people's marital health?'. The 'Copyediting Discussions' section is active, showing two messages:

Name	From	Last Reply	Replies	Closed
Similarity Report	fwu-journal	2022-09-15 08:40 AM	5	<input type="checkbox"/>
Proofreading Required	fwu-journal	2022-09-26 08:07 AM	1	<input type="checkbox"/>

Below the discussions, the 'Copyedited' section shows a file named 'fwu-journal_4_ Investigating the relationship between moral and ethical.pdf' dated October 3, 2022.

Proofreading Required

Participants

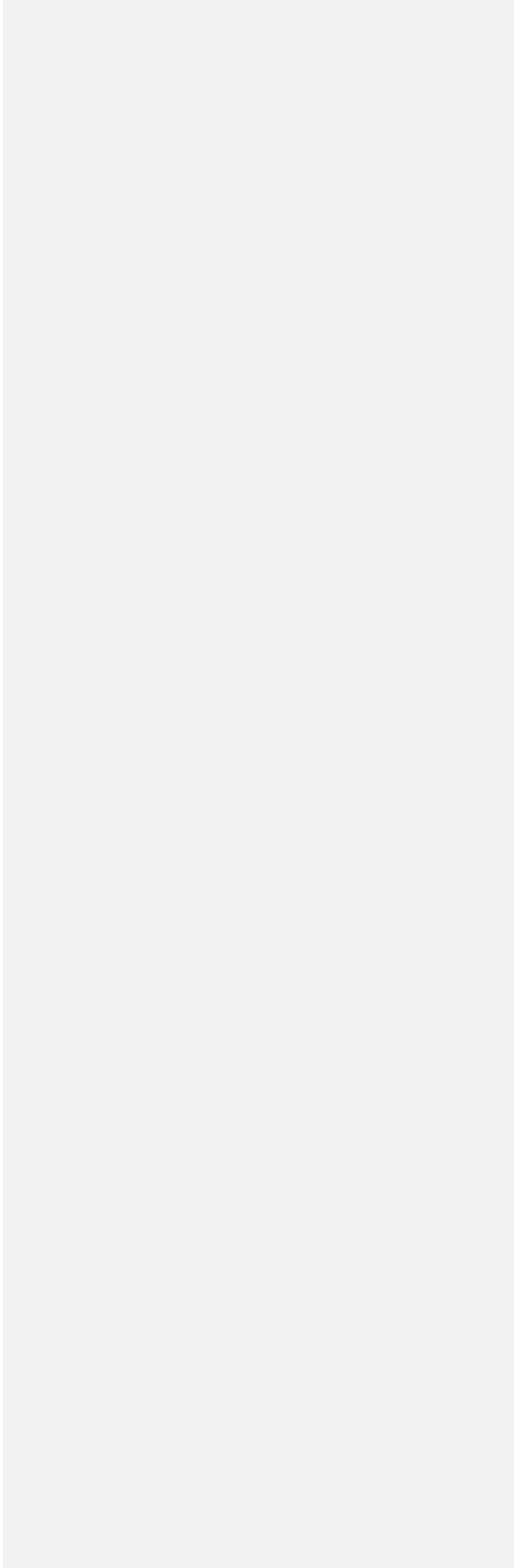
FWU Journal (fwu-journal)
 Haslinda Anriani (haslinda032)

Messages

Note	From
<p>Please go through the attached edited article is ready for the press but needs thorough proofreading. Kindly check spellings, grammar, in-text citation, and list of references according to APA format. I have highlighted some reference with comments which needs corrections. Please correct and resubmit by tomorrow.</p> <p><i>Note: If you want to do some modifications to the article please don't disturb the format, it's according to APA and our journal's format as well.</i></p> <p>Regards</p> <p>fwu-journal, Investigating the relationship between moral and ethical.docx</p>	<p>fwu-journal 2022-09-26 08:07 AM</p>
<p>assalamualaikum warahmatullahi wabarakatuh</p> <p>Dear editor</p> <p>We have added one reference as suggested (Thompson et al., 2021).</p> <p>Sincerely</p> <p>haslinda032, 1010-Article Text-3566-1-18-20220926.docx</p>	<p>haslinda032 2022-09-27 06:15 AM</p>

Add Message

8. Publish (3 Oktober 2022)



Investigating the relationship between moral and ethical: Does extrinsic and intrinsic religiosity improve people's mental health?

Haslinda Baji Anriani

Universitas Tadulako, Palu, Sulawesi Tengah, Indonesia

Harmita Sari

National Dong Hwa University, ROC Taiwan

Universitas Muhammadiyah Palopo, Sulawesi Selatan, Indonesia

Junaidi Junaidi

Universitas Muhammadiyah Palopo, , Sulawesi Selatan, Indonesia

Hamka Hamka

Universitas Muhammadiyah Kalimantan Timur, Samarinda, Indonesia

This study examines how religion affects people's ethics and morals in both extrinsic and intrinsic dimension. In order to validate how religion and mental health are related, it also considers people's ethics and morals as mediator variables. *Structural Equation Modeling (SEM)* was used to validate the research hypotheses after recruiting 570 participants. The result of this study showed that religiosity play important role on peoples' ethics and morals, which subsequently influences their mental health. Additionally, people's ethics and morals, as mediator play a beneficial effect in bridging the relationship between religion and mental health. It gives practitioners and scholars a chance to observe how religion and mental health interact with one another. Society and regulators also need to enhance communication and interaction. as well as educating people on the importance of ethics and moral principles from the social and religious fields. The recent study also contributes to literature in social and behavioral contexts towards religion, ethics, and the sociology .

Keywords: religiosity, peoples' ethics, moral and mental health

Paper type: Research Paper

The COVID-19 pandemic has had an impact on people's social and economic lives around the world. The unprecedented disaster is very disturbing to the community, especially for people's ethics and mental health (Faize & Husain, 2021). People begin to experience anxiety and stress due to a lack of activities at home, such as direct communication and interaction with their friends and families. They spent a lot of time at home, studying, communicating, and avoiding direct interaction as COVID-19 boosted positive cases. Fear of the COVID-19 pandemic has caused 40% of the global population to suffer mental illness and psychological disorder (Aqeel el al., 2021; Faize & Husain, 2021; Kaligis, Indraswari & Ismail, 2021; Kalkin, Arum & Erdurmazli, 2021; WHO, 2022), as well as in Indonesian people

experienced anxiety (75.2%), suicidal ideation (68%), depression (67.3%) and stress (23.9%). It demonstrates that people had a high level of worry and anxiety during the COVID-19 pandemic. It also has a direct correlation to their ethics and mental health as well as their communication and interaction patterns. These problems, if not treated immediately, can continue to become more serious disorders for people (Aqeel et al. 2021; Chaudhary, 2020; Farrel & Mahon, 2021; Okun & Arun, 2020). In some countries such as Indonesia, religiosity plays an important role in shaping people's behaviors, including the habit of worshiping and social interaction. Furthermore, religion and people's psychology well-being play a significant role in providing support for individual and group during the COVID-19 pandemic (Afridi & Rahim, 2020; Junaidi, 2022).

Religion has an essential role in enhancing the quality of human life. Some scholars have paid attention to investigate the correlation between religiosity and people's ethics, morals, and mental health by different indicators (Cook, 2020; Kavonius & Ubani 2020; Lapcharoen, 2021; Patterson & Foster, 2021; Peng et al., 2020; Sen & Tho, 2020). There are two types of religious orientation: extrinsic and intrinsic (Allport & Ross, 1967). Extrinsic religiosity is people's motivations as individuals or in groups, whereas intrinsic religiosity refers to a personal view of life. Some empirical studies conclude that religiosity strongly correlates with ethics, morals, and mental health (Erken, Francis & McKenna, 2020; Roth, 2017; Thomson et al., 2021). In particular, the communication and interaction patterns among people, including empathy, respect, and obedience, makes people vulnerable to moral trauma and adverse health outcomes. Hence, there is an urgent need for study in many areas of the social and economic impact of the COVID-19 pandemic (Aqeel et al., 2021; Faize & Husain, 2020; Yousaf, Amin & Sami, 2022). However, there has been no research to validate the COVID-19's impact on the social field. Furthermore, the weakness of prior studies is more focused on the qualitative approach, experiment, and Western context, and they avoid applying the concept of religiosity comprehensively to solve people's mental disorders from a developing country perspective.

This study aims to uncover this gap by evaluating the role of people's religiosity as well as the effect of people's ethics and morality, which also serve as mediator between people's level of religiosity and mental health. Furthermore, (Mukhtar & Naz, 2021; Lapcharoen, 2021; Nie & Price, 2021; Phillips, Connelly & Burgess, 2021; Reece et al., 2021) suggested future studies need to be investigated based on the Eastern and social fields. Consequently, the most recent study offers response to the following research questions:
 RQ1. Does the level of religiosity play important role in people's psychological well-being (e.g., ethics and morals)?
 RQ2. Does people's ethics and moral values have a positive role in mediating the relationship between religiosity and mental health?

Some theoretical and practical contributions are made by this work. First, this study examines how, in sociological field based on social identity theory (SIT), religion, ethics, moral and mental health. Second, prior studies have neglected to investigate the role of people's ethics and morals in social contexts (Chen & Chan, 2020; Nazeer & Furuoka, 2017; Soto et al., 2018).

Literature Review

Social identity theory

Social identity refers to the psychological part of personal and communal life. It has two main elements, namely personal, which correlates to a sense of personal and social identity, which has a relationship to a community sense of belonging (Tajfel, 1981). All the dimensions have a strong correlation to religion. Furthermore, those dimensions play an important role in

people's communication and interaction intentions. Social identity also possibly influences people's attitudes. In the field of religion, it influences personal mental health (Williams-Gualandi, 2020). People also establish utilitarian attitudes and communication toward ethics, morals, and mental health at the cognitive level. People have positive minds and views toward developing respect and obeying others, which represents the mental health level. People also possibly had a positive attitude toward habits based on religious concepts, which result in psychological well-being at the affective level. It is possible to make people's attitudes, ethics, morals, and mental health better than before. The social identity theory (SIT) is essential for explaining how people's psychological well-being and their level of religiosity related to one another. few studies, meanwhile, have looked into how religion influence people's ethics, morals, and mental health (Cook, 2020; Junaidi et al., 2022; Philips, Connelly & Burgess, 2021).

Religiosity

Religiosity refers to personal belief in linking love for God and human being (Erken, Francis & McKenna, 2020). Including attending religious activities, a good Samaritan, care of the frequent prayer as religious compliance, educated others, and enlightened a good habit. Those are extrinsic and intrinsic religiosity dimensions. It has an essential role in affecting communication and interaction patterns among people regarding a specific religious field (Stewart et al., 2019), individual ethics, moral and mental health (Phillips, Connelly & Burgess, 2021; Sen & Tho, 2020). Religion also provides a rule for the the routine activities among Indonesian people (Junaidi, 2021; Junaidi, Wicaksono & Hamka, 2022; Usman, Riaz & Ishtiaq, 2021). It has spiritual valuable due to the degradation of ethics and moral in some regions. Hence, this condition possibly influences peoples' mental health. It avoids them interacting with their peers, and the low-level empathy.

Ethics

Ethics is human nature or habits shown in everyday life, which comprises two important elements: good and bad, such as norms, morals, and positive thinking. It depends on the religion and interaction pattern of a group of people. Humans may be able to live more securely and calmly thanks to good habits, and vice versa. It has many of the same moral values as the Eastern and Western culture, including liberty, justice, integrity, and compassion for the weak (Soto et al., 2018). Communication and interaction also possibly develop the people's ethics, which the community can accept. Previous studies concluded that religion plays an important role in resolving ethical issues, such as Chen and Chan (2019) and Stewart, Lawrence and Burg (2019).

Moral

Communication and interaction patterns have a crucial role in building a person's morals and character. The moral condition is the mental condition of people that keeps them brave, enthusiastic, and ethical. For instance, security, comfort, and friendship. Morality has two essential dimensions: moral identity, which is retained as a personal moral character based on experience; and moral inclusion, which refers to psychological processes of social justice in the community. The government must provide a genuine moral education because it can help people develop a positive character. In Indonesia, social activities and religion are unified in the community system.

Prior studies offered the concept that religion has a close relationship with morals. As an example, moral education in American public schools needs a curriculum to help people understand the different cultures, languages, and religions. Hence, they have a sense of

belonging and mutual respect (Erken, Francis & McKenna, 2020); similarly, in England, religion positively affects peoples' psychological well-being (e.g., empathy, sympathy, and love to others). In contrarily, Italia has a different pattern where moral religion does not strong correlation with peoples' mental character (Passini, 2016). However, preliminary researches more focus on Western context. Hence the study in various cultural, religion, and regions is needed to obtain comprehensively result.

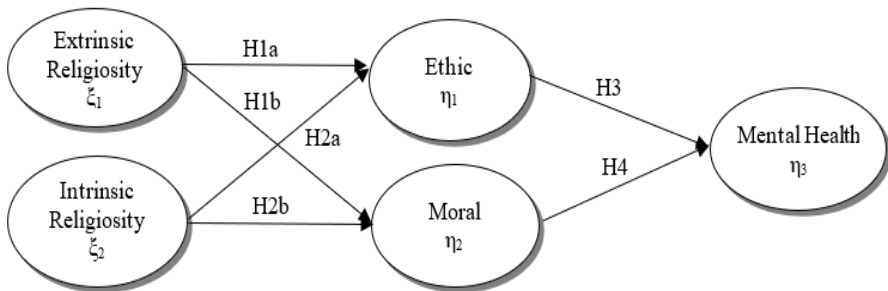
Mental Health

Mental health is a condition when a person's mind is calm and/or feels restless. Someone who is mentally healthy can face life's challenges, establish strong relationship with others. On the other hand, people with impaired mental health find it difficult to control their emotions, eventually leading to bad behavior. People who have mental disorders can damage their interactions with others and their mental health. The social system must strengthen religious education in society. Some empirical studies conducted on religion can help overcome depression, lower stress levels, and anxiety. Praying a lot, as taught in religion, can change mental health quality (Cook, 2020; Nazeer & Furuoka, 2017).

Community interaction and religion are solutions to solve mental illness among people through combine community and religion activities as one of the unities. Including social interactions or communication. Regular prayer has a beneficial effect on enhancing people's mental health (Afridi & Rahim, 2020; Cook, 2020). Specially, how to use the appropriate language when discussing a topic with friends and parents. Besides, the other problems are social and environment (e.g., social system and religious habit).

Figure 1

Proposed research model



Hypotheses

The relationship between extrinsic religiosity and peoples' ethics/moral.

Some scholars apply categorical scales to validate the morale of people according to their religious beliefs (Cook, 2020). Religious adherence has a strong correlation to personal adherence, while morality is a high sense of caring for fellow human beings, positive thinking, and participating in religious activities. This perspective is essential to the influence of religion on people's ethics and morals. Extrinsic religiosity, which offers direction to always apply morals in the social communication and interaction process based on religious ideas, is the foundation of instrumental and practical interests in individual and community-oriented religion. Extrinsic religiosity is related to a high concern for people's needs and desires, worshipping in religious activities that increase faith, moral and mental health. Peoples' awareness to increase positive behavior is influenced by their level of religiosity and effectively reduces bad behavior such as disrespect for fellow human beings. Prior studies concluded that extrinsic religiosity

significantly affects peoples' morals (Soleiman & Lovat, 2019) and peoples' ethics (Erken, Francis & McKenna, 2020; Phillips, Connelly & Burgess, 2021). Hence, the research hypothesis:

H1. Extrinsic religiosity play important role to (a) peoples' ethics and (b) peoples' morals.

Religiosity affects various aspects of people's psychological well-being (e.g., empathy, respect, and mental health). It has a strong correlation to personal cognitive and behavioral traits, which also influences their ethics (Erken, Francis & McKenna, 2020), and also has become an educational goal for peaceful communication and interaction among people. The intrinsic field leads to people being more friendly based on religious objectives (i.e., respect for others). People who have strong beliefs will apply positive ethics, make religion a guide in life, and become the basis for reducing bad ethics, increasing sympathy and respect for fellow human beings. People need to practice the tenets of religion in their lives, which they get from reading the scriptures and discussing with others. Those are the dimension of intrinsic religiosity. As well as the people's morals (Krettenauer, 2020; Passini, 2016; Nie & Price, 2020), the authors concluded religion, ethics, and morals have a strong correlation with each other and are indispensable. Previous studies concluded that intrinsic religiosity had influenced people's ethics (Erken, Francis & McKenna, 2020; Roth, 2017; Stewart, Lawrence & Burg, 2019). Hence, the research hypothesis:

H2. People's (a) ethics and (b) morality are significantly and favorably influenced by intrinsic religiosity.

The relationship between peoples' ethics and mental health.

People's ethics have an essential role in determining the conditions of social communication and interaction. People who practice ethics in accordance with religious teachings will experience better mental health (Chen & Chan, 2020; Erken, Francis & McKenna, 2020). If a person's mental health is in good shape, they will be highly motivated to study and solve difficulties effectively. In reality, during COVID-19, several individuals saw a worsening in their mental health, including a lack of compassion for others, restricted freedom of speech, and a diminished sense of security in some nations. When exploring the connection between people's mental health and ethics and morality, this study takes into account the mediating role of those factors. Previous research found that religion improves people's ethics, which in turn enhances people's mental health (Cook, 2020; Essler & Paulus, 2021). Hence, the research hypothesis:

H3. Peoples' ethics has a positive effect on mental health.

Morality is an essential aspect in measuring people's mental health. It may guide and develop a more dynamic individual (Cook, 2020; Farrel & Mahon, 2021). Positive thinking and routinely participating in activities at the mosque can include morals that can have a positive effect on people's mental health. Furthermore, morals that do not follow religious guidelines will experience a moral decline. Thus, religion must be used as the basis and strategy in fostering people's morals to overcome the mental health decline during COVID-19. Moreover, the mediating role of people's morals is significant in examining the relationship between religion, morals, and peoples' mental health. This increases the quality of studies conducted in measuring peoples' mental health. Furthermore, a preliminary study reported that peoples' moral plays an essential role in overcoming mental health (Glazzard, Rose & Ogilvie, 2021;

Hall et al., 2021; McEwen, Alisic & Jobson, 2020; Williamson, Stevelink & Greenberg, 2018). Hence, the research hypothesis:

H4. Peoples' mental health is significantly and favorably influenced by peoples' mental health.

Method

Sample and data collection

From June 20 to August 10, 2021, an online survey was performed using Google Forms. The sample was drawn from a convenience sample of 570 Indonesians who experienced anxiety, despair, and stress as a result of the COVID-19 pandemic. However, 518 samples were legitimate, representing a completion rate of 90.88%.

Table 1

Respondent demographics

Demographic Items	Frequency	Percentage (%)
Gender		
Male	204	39.4
Female	314	60.6
Age		
Under 20 years old	350	67.6
21~25 years old	122	91.1
26~30 years old	46	8.9
Time period of using social media		
Below 4 years	242	46.7
4~7 years	148	75.3
7~10 years	54	85.7
Over 10 years	74	14.3

Measures

For all items, this study used a seven-point Likert scale anchored between 1 and 7 ("strongly disagree" and "strongly agree"). Extrinsic religiosity emphasizes individuals's morals, such as a strong sense of empathy and concern for friends, family, coworkers, and other people. Extrinsic religious individuals, for example, engage in social activities to lessen the burden on those who are struggling. Improved communication is the key factor influencing the relationship between people's ethical religiosity, which was adapted from intrinsic religiosity, which is the frequency of people's involvement in mosques Junaidi (2021) and Junaidi et al., (2022). All items used in the study of peoples' ethics, morals, and mental health were adapted from Cohen and Cornwell (1989); Przybylski et al., (2013).

Results

The pilot study and descriptive statistic

It can be seen in table 2, the mean value and standard deviations above .5. It implies average, the peoples’ religiosity, ethics, moral, and mental health have a strong correlation (Hair Jr et al., 2019).

Table 2
Correlation matrix for all instruments

Constructs	Mean	SD	ER	IR	ET	MR	MH
ER	6.30	1.18	0.906				
IR	6.48	0.77	0.544**	0.827			
ET	5.43	1.44	0.364**	0.319**	0.905		
MR	5.40	1.56	0.384**	0.307**	0.458**	0.908	
MH	5.85	1.03	0.485**	0.359**	0.493**	0.451**	0.794

Measurement result

Software AMOS 22 and SPSS 22 were used to validate the research hypotheses and using structural equation modeling (SEM) approach. Byrne (2016) and Hair Jr et al., (2019) both mention a two-stage methodology, which is also used in this work. First, the confirmatory factor analysis (CFA) method is utilized to assess the reliability and validity of the measuring approach. All of the CFA findings for the items showed a satisfactory fit (see table 3).

Table 3
Measurement results

Constructs and Measurement items	Squared multiple correlation (SMC)	Composite reliability (CR)	Average of variance extracted (AVE)	Cronbach’s α
Extrinsic Religiosity		0,958	0.822	0.955
ER1: I enjoy reading the religion literature	0.861			
ER2: I believe it is crucial for me to have some quiet time for reflection and prayer.	0.974			
ER3: I occasionally have a powerful sense of	0.945			
ER4: On this belief, my entire life is built.	0.962			
ER5: It's crucial for me to engage in some quiet religious reflection and meditation.	0.775			
Intrinsic Religiosity		0.916	0.685	0.909
IR1: I visit the mosque because it gives me the chance to socialize, learn, and build relationships.	0.818			
IR2: My major goals in praying are relief and	0.856			
IR3: Religion provides solace through difficult	0.828			
IR4: Peace and joy are the goals of prayer.	0.876			
IR5: I attend religious events because it's fun to run	0.755			
Ethic		0.931	0.819	0.929
PE1: I think it is okay to use another person’s goods if the people agree	0.866			

PE2: I think it is okay to work together with other people	0.805			
PE3: I think it is okay to help other	0.772			
Moral		0.959	0.825	0.960
PM1: Having admirable qualities would make me feel good about myself.	0.893			
PM2: I would be ashamed if I had unethical	0.866			
PM3: I often buy products that are in line with my characteristics.	0.945			
PM4: I often use products and services to identify my characteristics.	0.953			
PM5: These are things that my reading of particular books and publications reveals about	0.880			
Mental Health		0.895	0.631	0.893
MH1: I worry that others have more enjoyable experiences than I do.	0.742			
MH2: When I don't know what my pals are doing, I become concerned.	0.823			
MH3: When I learn that my pals are having fun without me, I become concerned.	0.840			
MH4: It's critical for me to comprehend the work of my buddies.	0.841			
MH5: On sometimes, I question whether I spend too much time keeping up with events.	0.717			

Fit statistics (N = 518)

$\chi^2/df = 3.871$, Goodness-of-Fit Index (GFI) = 0.864, Nonnormed fit index (NFI) = 0.924, Comparative Fit Index (CFI) = 0.942, Incremental fit index (IFI) = 0.942, and Root Mean Square Error of Approximation (RMSEA) = 0.075

Structural model

Extrinsic religiosity and people's ethics and morality have a positive and substantial link, as summarized in table 4 (0.246; $p < 0.001$, 0.303; $p < 0.001$), supporting hypotheses 1a and 1b. It suggests that people's religious practices, such as regular prayer and social engagement, have a positive impact on their attitudes. The same is true for H2a and H2b, indicating a favorable correlation between intrinsic religiosity and people's ethics and morality (0.203; $p < 0.001$; 0.169; $p < 0.005$). Additionally, people's morals and ethics have a good impact on their mental health (0.387; $p < 0.001$, 0.365; $p < 0.001$), supporting H3 and H4 (see figure 2).

Figure 2
Structural model results

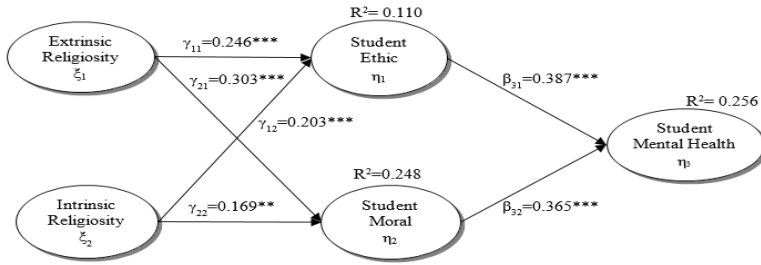


Table 4
Proposed model results

Hypotheses	Symbol		Path		Coefficients	Test results
H1a	γ_{11}	Extrinsic Religiosity	→	Ethic	0.246***	Supported
H1b	γ_{21}	Extrinsic Religiosity	→	Moral	0.303***	Supported
H2a	γ_{12}	Intrinsic Religiosity	→	Ethic	0.203***	Supported
H2b	γ_{22}	Intrinsic Religiosity	→	Moral	0.169**	Supported
H3a	β_{31}	Ethic	→	Mental Health	0.387***	Supported
H4a	β_{32}	Moral	→	Mental Health	0.365***	Supported

Note: Significant at *: $p < 0.05$, ***: $p < 0.01$, ****: $p < 0.001$

The degree of religiousness of a person has a significant impact on how well their social life, particularly their mental health, is preserved. People’s daily activities such as social communication and interaction must be complemented by religious law and it is important to respect each other as much as possible for their mental health (Aqeel et al., 2021; Basit, Maroof & Mian, 2021; Junaidi, Wicaksono & Hamka, 2022; Stewart, Lawrence & Burg, 2019). This study uncovers the specific factors that determine people's ethical and moral quality. This is important and relevant in the social context. People's intrinsic religiosity has an essential role in ethics, which indicated that people’s religion literacy, frequent praying, and sense of belonging to God mostly influenced their daily lives. It implies that reading literature about their beliefs and religion, allocating specific time to pray, and sensing Allah's (God's) presence influences human attitude and behavior, including respect and obedience to others, as well as becomes fundamental to developing teamwork. Moreover, people's religion also plays an important role in people's morality through their awareness that religion law provides the best guide to their daily activities. Therefore, these results are in accordance with preliminary studies conducted by Cook (2020), Erken, Francis and McKenna (2020), Junaidi (2021), and Kavonius and Ubani (2020), which state that the frequency of religious activities (e.g., social activities: handling funds for disaster victims, participating in studies to increase religious knowledge) can have a positive effect on people's morals.

This study also supports Junaidi, Wicaksono and Hamka (2022), Kaligis, Indraswari and Ismail (2021), and Stewart, Lawrence and Burg (2019). The authors concluded that extrinsic religiosity dimension has positive and significant effect on people's ethics. It means that the frequent attendance of religious activities in mosques, the main objective of following religious law is to get relief and protection, and the people's belief that religion provides the best solution in their lives has a positive effect on enhancing their ethics. Furthermore, people also believe that participating in religious activities can possibly increase their peace of mind and

happiness. During the COVID-19 pandemic, the variables explaining extrinsic and intrinsic religiosity had a greater effect on people's morals than ethics. Furthermore, people's ethics and moral complete mental health for the years covered. It indicates that people's mental health in this context is determined by their frequency of religious activities, including sex, age, and education. This was particularly true among people during the COVID-19 pandemic with social and psychological problems. Moreover, the propensity of mental illness cases was mostly among people with low levels of religiosity.

Recent studies have shown that mental health has been a global problem since the colonial era and religious activities have a significant impact on people's mental health. Palk et al., (2020). Furthermore, enlightening people by including people's ethics and morals also has an essential role in mediating the relationship between religion and mental health. According to the current study, people's ethics and morals play a critical role in mediating both direct and indirect links between religiosity and mental health. Therefore, morality and ethics play a crucial role in bridging religious activities and preventing mental disease. This result confirmed prior studies by Aqeel et al., (2021), Essler and Paulus (2021), and Faize and Husain (2021), who revealed that people's ethics and morals have a strong correlation to mental health. In addition, religion, ethics, and moral and mental health are indispensable in social life (Junaidi. 2022; Krettenauer. 2020; McEwen, Alisic & Jobson, 2020; Palk et al., 2020).

Mediation effect

Table 5 shows all mediation effects are significant (i.e., partial mediators) (Hayes, 2018). It also shown that people's religiosity level through religious has a direct effect on people's mental health. The importance of ethics and morals as a bridge between mental health and religion demonstrates that a person will be happy in life and continue to cultivate positive relationships with other people. In other words, people with high levels of religion will develop good ethics and morals, making them amenable to getting along with and helping other people. Religion may also have an impact on how people view the solutions to life's issues.

Table 5

Mediation effects

IV	M	DV	IV->DV (c)	IV->M (a)	IV+M->DV		Bootstrapping 95% CI	
					IV (c')	M(b)	Percentile method	Bias-corrected
ER	ET	MH	0.310***	0.446***	0.427***	0.261***	[0.020, 0.075]	[0.022, 0.076]
Standard Error			0.033	0.050	0.033	0.027		
ER	MR	MH	0.321***	0.509***	0.427***	0.207***	[0.019, 0.068]	[0.020, 0.070]
Standard Error			0.034	0.053	0.033	0.026		
IR	ET	MH	0.303***	0.602***	0.486***	0.302***	[0.029, 0.079]	[0.031, 0.115]
Standard Error			0.053	0.079	0.056	0.028		
IR	MR	MH	0.329***	0.627***	0.486***	0.250***	[0.024, 0.072]	[0.028, 0.100]
Standard Error			0.054	0.086	0.056	0.027		

Note: ER: Extrinsic religiosity, IR: Intrinsic religiosity, ET: Ethic, MR: Moral, MH: People Mental Health

Significant at *: $p < 0.05$, **: $p < 0.01$, ***: $p < 0.001$

Discussion

Key findings

This study uncovers the specific factors that determine people's ethical and moral quality. This is important and relevant in the social context. People's extrinsic and intrinsic religiosity have a positive effect on their ethics and morals. Therefore, these results are in accordance with preliminary studies conducted by Cook (2020) and Erken et al., (2020), which state that the frequency of religious activities (e.g., social activities: handling funds for disaster victims, participating in studies to increase religious knowledge) can have a positive effect on people's ethics and morals. Recent studies have shown that mental health has been a global problem since the colonial era (Palk et al., 2020). In addition, the religious curriculum is applied in education and in the home environment, considering the COVID-19 pandemic, where the majority of people work from home. Likewise, enlightening people by including religious compliance tends to improve their ethics and morals. Furthermore, knowledge was developed from the discussion of the attitudes of people.

The role of ethics and morals as a mediator between religion and mental health shows that someone will be happier in life and will continue to build good relationships with fellow human beings. In other words, individuals with high levels of religion will develop moral principles that make them approachable and willing to assist others. Religion may also influence people's views on how to solve life's problems. These results imply that persons acting morally and ethically are congruent with higher levels of religion. In particular, a person's religious identification affects how they connect with their friends, and this strategy has a favourable effect on their mental health. The society environment that has religion and ethics rules to ensure that people can understand and have knowledge about it. On the other hand, people must apply ethics and morals that are in accordance with religious teachings. Similarly, someone with less awareness tends to quickly disconnect from their fellow human beings. This decision tends to cause serious problems to their mental health. Valuable social interaction is expected to strengthen religious activities in social communication and interaction. This is very important to solve social problems, one of which is the mental health of people. In addition, comprehensive methods and easy-to-understand mechanisms are important factors for improving mental health. People are not under pressure but are easy to get along with and can be accepted by society.

Conclusion

This study shows that religion dimensions, namely extrinsic and intrinsic, play an important role in guiding people's daily activities. It means that religion is not only a ritual but also provides social value. Hence, religious people can enhance the quality of society, including respect for and obedience to others. These activities have a positive impact on mental health, just as religion affects people's ethics and morals. Another important factor in bridging the chasm between religion and the mind is the level of a person's ethics and morality. This forms the basis for people's religious empathy as well as the relevance of their religious practices, knowledge, and experiences. The findings of this study assist sociologists to analyze specific situations, such as people's ethics that are in line with religious principles (e.g., respecting and obeying others). Enlightenment also enables people to live better lives (e.g., helping each other and building polite communication). Not only social principles, but also religious ones, must be presented.

Theoretical implications

The new study adds to the body of knowledge. First, it offers more accurate perspectives on how religion affects mental health, as mediated through people's ethics and morals. The results demonstrate a significant relationship between people's religiousness, ethics,

and morals. It improves mental health and relationships with friends and family. Second, it is demonstrated that morality and ethics act as a bridge between religion and mental health. The importance of mediator variables has greatly improved people's mental health compared to the past. This is the primary distinction between religious acts and the experiences that individuals have. Finally, this study supports the research hypothesis that predicts variables (such as mental health and religiosity) that influence people's empathy depending on their religion.

Managerial implications

According to the results of this study, governments and medical professionals should take an active role in talks about improving social life quality, religion, ethics, morals, and mental health. In the context of sociology, the results of this study allow the analysis of some instances such as people's ethics that are in line with religious guidelines (e.g., respect and obeying others). It is also enlightenment that allows people to live better (e.g., helping each other and building polite communication). It is not only necessary to provide religious values but also social values.

These findings have some practical implications. Such as religion and sociology, thus developing people's ethics and morals. The government must be applying the social system based on the religiosity principle. Religion has an important role in improving the mental health of people. It is closely related to people's psychological health. The importance of ethics and morality as a mediator between religion and mental health shows that someone will be happier in life and will continue to create excellent relationships with fellow human beings. The high level of people's religiosity will form positive ethics and morals, making them easy to get along with and help fellow human beings. Religion may also influence people's views on how to solve life's problems. These findings suggest that religion principles provide guidelines with ethics and morals that people follow. In particular, people's interactions with their friends are influenced by their religious identity and mental health. Therefore, the curriculum that has been made needs to be adjusted to religious guidelines, then practiced in everyday life. The school environment that has implemented the curriculum must ensure that people can understand and have knowledge about it. On the other hand, people must slowly apply ethics and morals that are in accordance with religious teachings. Similarly, someone with less awareness tends to quickly disconnect from their fellow human beings. This decision tends to cause serious problems for their mental health.

Religion and social are expected to play an important role in religious teachings in social communication and interaction. Including interaction in community is to maintain people's activities that must follow religious teachings. This is very important to solve social problems, one of which is the mental health of people. In addition, comprehensive methods and easy-to-understand mechanisms are important factors for improving mental health. People are not under pressure but are easy to get along with and can be accepted by society.

Limitations and future research directions

First, this study used social and theological context to determine people's mental health during the COVID-19 pandemic. To reach a more accurate conclusion, future studies must take into account various religions in all the regions. Second, it solely employs ethics and morals as mediators. Future studies should include mediators who represent other religious perspectives and issues. Additionally, it is important to make sure that people are aware of this link since it contributes to the development of religiously based ethics and values, which in turn helps individuals feel at ease, self-assured, and in better mental health.

References

- Afridi, S.S. & Rahim, S. (2020). Personality traits, identity style and depression as predictors of smoking behavior among university students. *FWU Journal of Social Sciences* 14 (4): 105-117.
- Aqeel, M., Abbas, J., Shuja, K.H., Rehna, T., Ziapour, A., Yousaf, I. & Karamat, T. (2021). The influence of illness perception, anxiety and depression disorders on students mental health during COVID-19 outbreak in Pakistan: a Web-based cross-sectional survey. *International Journal of Human Rights in Healthcare*, 15(1), 17–30. <https://doi.org/10.1108/IJHRH-10-2020-0095>
- Allport, G.W. & Ross, J.M. (1967). Personal religious orientation and prejudice. *Journal of Personality & Social Psychology*, 5(4), 432–443. <https://doi.org/10.1037/h0021212>
- Basit, A., Maroof, L. & Mian, H. (2021). Influence of religiosity on consumers' buying intentions for Islamic banking products in Pakistan. *FWU Journal of Social Sciences*, 15(4), 131–146. <http://doi.org/10.51709/19951272/Winter-2021/9>
- Byrne, B.M. (2016). *Structural equation modeling with Amos: Basic concepts, applications, and programming 3rd Edition*, NY: Routledge.
- Chaudhary, M.Z.I. (2020). Role of sekola Islam and pesantrens in nation building of Indonesia: An analysis of the perception of alumni. *FWU Journal of Social Sciences*, 14(4), 131–146.
- Chen, W.L. & Chan, Y.W. (2020). Can higher Education increase students' moral reasoning? The role of student engagement in the U.S. *Journal of Moral Education*, 51(2), 169–185. <https://doi.org/10.1080/03057240.2020.1806045>
- Cohen, E. & Cornwell, L. (1989). A question of ethics: Developing information system ethics. *Journal of Business Ethics*, 8(6), 431–437. <https://www.jstor.org/stable/25071920>
- Cook, C.H. (2020). Spirituality, religion & mental health: exploring the boundaries. *Mental Health, Religion & Culture*, 23(5), 363–374. <https://doi.org/10.1080/13674676.2020.1774525>
- Erken, H.G., Francis, L.J. & McKenna, U. (2020). Love for Allah and love for others: exploring the connection between religious affect and empathy among Muslim adolescents in England. *Journal of Beliefs & Values*, 42(2), 223–234. <https://doi.org/10.1080/13617672.2020.1816399>
- Essler, S. & Paulus, M. (2021). When do caregivers begin to view their child as a moral agent? Comparing moral and non-moral reactions to young children's moral transgressions. *Journal of Moral Education*, 50(3), 330–342. <https://doi.org/10.1080/03057240.2020.1722622>
- Faize, F.A. & Husain, W. (2021). Students with severe anxiety during COVID-19 lockdown – exploring the impact and its management. *The Journal of Mental Health Training, Education and Practice*, 16(2), 153–163. <https://doi.org/10.1108/JMHTEP-09-2020-0062>
- Farrel, E. & Mahon, A. (2021). Understanding student mental health: difficulty, deflection and darkness. *Ethics and Education*, 16(1), 36–50. <https://doi.org/10.1080/17449642.2020.1864585>
- Glazzard, J., Rose, A. & Ogilvie, P. (2021). The impact of peer mentoring on students' physical activity and mental health. *Journal of Public Mental Health*, 20(2), 122–131. <https://doi.org/10.1108/JPMH-10-2018-0073>
- Hair Jr J.F., Black, W.C., Babin, B.J. & Anderson, R.E. (2019). *Multivariate Data Analysis 8th edition*, Cengage Learning EMEA, Hampshire: UK.
- Hall, N.A., Everson, A.T., Billingsley, M.R. & Miller, M.B. 2021. Moral injury, mental health and behavioural health outcomes: A systematic review of the literature. *Clinical Psychology & Psychotherapy*, 29(1), 91–110. <https://doi.org/10.1002/cpp.2607>

- Hayes, A.F. (2018). *Introduction to Mediation, Moderation and Conditional Process Analysis: A Regression-based Approach (2nd)*, New York, NY: Guilford Press.
- Junaidi, J. (2021). The awareness and attitude of Muslim consumer preference: The role of religiosity. *Journal of Islamic Accounting and Business Research*, 12(6), 919–938. <https://doi.org/10.1108/JIABR-08-2020-0250>
- Junaidi, J. (2022). Religiosity versus profit-loss sharing: how Islamic banks brand fidelity influence the Muslim consumers' commitment. *Journal of Islamic Accounting and Business Research*, 13(6), 960–976. <https://doi.org/10.1108/JIABR-07-2021-0188>
- Junaidi, J., Wicaksono, R. & Hamka, H. (2022). The consumers' commitment and materialism on Islamic banking: The role of religiosity. *Journal of Islamic Marketing*, 13(8), 1786–1806. <https://doi.org/10.1108/JIMA-12-2020-0378>
- Kaligis, F., Indraswari, M.T. & Ismail, R.I. (2021). Stress during COVID-19 pandemic: mental health condition in Indonesia. *Medical Journal of Indonesia*, 29(4), 436–441. <https://doi.org/10.13181/mji.bc.204640>
- Kavonius, M. & Ubani, M. (2020). The contribution of religious education and ethics to the development of worldviews: reflections of Finnish 9th grade students. *Journal of Religious Education*, 68(April), 59–72. <https://doi.org/10.1007/s40839-020-00092-9>
- Krettenauer, T. (2020). Moral identity as a goal of moral action: A Self-Determination Theory perspective. *Journal of Moral Education*, 49(3), 330–345. <https://doi.org/10.1080/03057240.2019.1698414>
- Kalkin, G., Arun, K. & Erdurmazli, E. (2021). COVID-19 pandemic and Xenophobia: Case studies based on social theories. *FWU Journal of Social Sciences*, 15(1), 26–40. <http://doi.org/10.51709/19951272/spring2021/15-3>
- Lapcharoen, S. (2021). Twenty-First Century Competencies: How Can Teacher Education Programs Prepare Teacher Candidates for Successful Teaching Career Paths? *FWU Journal of Social Sciences*, 15(4), 20–33. <http://doi.org/10.51709/19951272/Winter-2021/2>
- McEwen, C., Alisic., E. & Jobson, L. (2020). Moral injury and mental health: A systematic review and meta-analysis. *Traumatology*, 27(3), 303–315. <https://doi.org/10.1037/trm0000287>
- Mukhtar, M. & Naz, F. (2021). Social skills as predictors of cognitive failure, attention deficits and psychological maladjustment in school children. *FWU Journal of Social Sciences*, 15(3), 140–151. <http://doi.org/10.51709/19951272/Fall-2021/9>
- Nazeer, N. & Furuoka, F. (2017). Overview of ASEAN environment, transboundary haze pollution agreement and public health. *International Journal of Asia Pacific Studies*, 13(1), 73–94. <http://dx.doi.org/10.21315/ijaps2017.13.1.4>
- Nie, F. & Price, A. (2021). Is safe space safe? Being gay and college faculty across religious moral communities. *Journal of Beliefs & Values*, 42(2), 205–222. <https://doi.org/10.1080/13617672.2020.1816398>
- Okun, O. & Arun, K. (2020). Relationship between psychological resilience and work engagement: Field study in the geography of tragedies; Afghanistan universities. *FWU Journal of Social Sciences*, 14(3), 88–101.
- Palk, A., Illies, J., Thompson, P.M. & Stein, D.J. (2020). Ethical issues in global neuroimaging genetics collaborations. *NeuroImage*, 221, 117–127. <https://doi.org/10.1016/j.neuroimage.2020.117208>
- Passini, S. (2016). Concern for close or distant others: The distinction between moral identity and moral inclusion. *Journal of Moral Education*, 45(1), 74–86. <https://doi.org/10.1080/03057240.2016.1156522>

- Patterson, J.R. & Foster, R.L. (2021). Who is Learning about Religion? Factors that Predict First-Year Student's Curricular Decisions. *Religion & Education*, 48(2), 178–197. <https://doi.org/10.1080/15507394.2020.1832948>
- Peng, Z., Benner, D., Nikolova, R., Ivanov, S. & Peng, T. (2020). Ethical and Moral Competences of Upper Secondary Students: A Comparative Study. *ECNU Review of Education*, 4(4), 686–706. <https://doi.org/10.1177/20965311209739>
- Phillips, R., Connelly, V. & Burgess, M. (2021). Explaining the relationship between religiosity and increased well-being avoidance of identity threat as a key factor. *Journal of Beliefs & Values*, 42(2), 163–176. <https://doi.org/10.1080/13617672.2020.1799152>
- Podsakoff, P.M., MacKenzie, S.B., Lee, J.Y. & Podsakoff, N.P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology*, 88(5), 879–903. <https://doi.org/10.1037/0021-9010.88.5.879>
- Przybylski, A.K., Murayama, K., DeHaan, C.R. & Gladwell, V. (2013). Motivational, emotional, and behavioral correlates of fear of missing out. *Computers in Human Behavior*, 29(4), 1841–1848. <https://doi.org/10.1016/j.chb.2013.02.014>
- Reece, R., Bray, I., Sinnott, D., Hayward, R. & Martin, F. (2021). Exposure to green space and prevention of anxiety and depression among young people in urban settings: a global scoping review. *Journal of Public Mental Health*, 20(2), 94–104. <https://doi.org/10.1108/JPMH-02-2021-0030>
- Roth, E. (2017). Pro-Social behavior: Contribution of religiosity, empathic concern, and spirituality. *International Journal of Latin American Religions* 1, 401–417. <https://doi.org/10.1007/s41603-017-0024-3>
- Sen, V.V. & Tho, N.N. (2020). Crossing boundaries and state-building: Harmonisation and tolerance in Vietnamese religions. *International Journal of Asia Pacific Studies*, 16(2), 59–83. <https://doi.org/10.21315/ijaps2020.16.2.4>
- Soleimani, N. & Lovat, T. (2019). The cultural and religious underpinnings of moral teaching according to English language teachers' perceptions: a case study from Iran. *Journal of Beliefs & Values*, 40(4), 477–489. <https://doi.org/10.1080/13617672.2019.1634876>
- Soto, D.S., Tajalli, H., Pino, N. & Smith, C.L. (2018). The Effect of College Students' Religious Involvement on Their Academic Ethic. *Religion & Education*, 45(2), 190–207. <https://doi.org/10.1080/15507394.2018.1425077>
- Stewart, C., Lawrence, S. & Burg, M.A. (2019). Exploring the Relationship of personality characteristics and spirituality to empathy: Does spirituality add to our understanding? *Journal of Religion & Spirituality in Social Work: Social Thought*, 38(1), 3–20. <https://doi.org/10.1080/15426432.2018.1548953>
- Tajfel, H. (1981). *Human Groups and social categories: Studies in social psychology*, Cambridge: Cambridge University Press.
- Thomson, K.C., Jenkins, E., Gill, R., Richardson, C.G., Petteni, M.G., McAuliffe, C. & Gadermann, A.M. (2021). Impacts of the COVID-19 pandemic on family mental health in Canada: Findings from a multi-round cross-sectional study. *International Journal of Environmental Research and Public Health*, 18(22), 1–17. <https://doi.org/10.3390/ijerph182212080>
- Usman, R., Riaz, H. & Ishfaq, M. (2021). A comparative study of lexical differences in speech of the graduate working and non-working women in district Peshawar, Khyber, Pakhtunkhwa. *FWU Journal of Social Sciences*, 15(4), 114–131. <http://doi.org/10.51709/19951272/Winter-2021/8>
- Williams-Gualandi, D. (2020). The cultural group in intercultural understanding: implications for teaching from a social identity theory perspective. *Journal of Research in International Education*, 19(3), 233–250. <https://doi.org/10.1177/1475240920978712>

- Williamson, V., Stevelink, S.A.M. & Greenberg, N. (2018). Occupational moral injury and mental health: systematic review and meta-analysis. *The British Journal of Psychiatry*, 212(6), 339–346. <https://doi.org/10.1192/bjp.2018.55>
- World Health Organization (WHO). (2022). COVID-19 pandemic triggers 25% increase in prevalence of anxiety and depression worldwide. Available at: COVID-19 pandemic triggers 25% increase in prevalence of anxiety and depression worldwide (who.int). (accessed September, 13th 2022).
- Yousaf, H., Amin, Y. & Sami, I. (2022). Comparative analysis of remitted and non-remitted households' budget allocation to food and non-food items in Pakistan. *FWU Journal of Social Sciences*, 16(1), 19–27. <http://doi.org/10.51709/19951272/Spring2022/2>