



What is more important to adolescents' emotions: Parental spirituality or parental adjustments? A case of Indonesia's adolescents during pandemic COVID-19

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Abstract

The role of spirituality and adjustment in the family is vital during any crisis, especially during a pandemic. As earlier literature did not explore parental spirituality and adjustment in relation to adolescent's emotion during COVID-19, the current study was the first-ever effort in this regard. This study examined what adolescents felt during the recent COVID pandemic, how adolescents perceived parents' spirituality and adjustment, and related factors affecting their emotional state. Analysis of survey responses from 1,004 Indonesian adolescents (12–18 years old) indicated that 72.3 percent of adolescents felt negative emotions during lockdown. The findings also revealed significant differences in parental adjustment between female and male adolescents and between junior and senior teenagers, indicating that male and older adolescent have better parental adjustment. Moreover, there are significant differences in adolescent's emotion between parental spirituality and adjustment. Logistic regression analysis found a higher and more significant impact of parental spirituality on adolescents' emotions than parental adjustment. This implies that parental spirituality is needed more during a stressful event like a pandemic.

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Introduction

In early 2020, hundreds of Indonesians were infected by the novel virus named COVID-19. The virus impacted not only on the physical level but also psychological well-being. Its emergence created a state of urgency worldwide, necessitating social distancing and, in some cases, partial or complete lockdowns. In Indonesia,

the government implemented a regulation, namely, the Immense Scale of Social Distancing, famously shortened as "PSBB," widely known as lockdown. The restriction was first applied in Jakarta; then, as the cases continued increasing, it was implemented across the provinces. The term "new normal" became more familiar and widely used locally and nationally. The travel and social restrictions inevitably could change how society lives and must have affected the core of family life interaction and relationships.

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With the onset of the pandemic, the prevalence of family stresses, anxiety, domestic violence, child abuse, and divorce increased in Indonesia and worldwide (United Nations Human Rights, 2020; World Health Organization, 2020; Bhwana, 2020). Adolescents are vulnerable communities as they are segregated from their peers and forcibly stay at home while adhering to government regulations. Research has shown that isolated adolescents have issues with their emotional and mental health (Panchal et al., 2021). In 2018, the prevalence of emotional mental disorders of Indonesian adolescents aged 15–24 years was 10 percent (Basic Health Research Indonesia, 2018), and this figure may have increased during the pandemic. Thus, parents should have adjusted to confront the new lifestyle to boost their adolescent identity and stimulate them to meet their developmental tasks. However, balancing work and family was challenging during this global crisis, especially for parents with adolescents.

Moreover, the unemployment rate kept increasing, which could lead to family problems. According to the International Labour Organization (ILO, 2020), global working hours declined in the first quarter of 2020 to approximately 130 million full-time jobs. According to the Central Bureau of Statistics Indonesia (2020), the poverty rate on Java Island increased by 9.78 percent from September 2019 to March 2020 due to COVID-19. Unemployment and increased poverty may lead to parental burnout in Indonesia, which could impact on child abuse neglect, placing children at risk for detrimental short-and long-term outcomes (Griffith, 2020). Crnic and Ross (2017) stated that a high-stress level could destroy parenting capacity and self-efficacy and children raised in toxic family environments are fragile in developing severe social-emotional and mental health problems. Adverse psychological outcomes also found, including increased anxiety, depression, and hostility, appeared when children are exposed to acute or chronic economic strain, heightened levels of parental psychopathology, hostile parent-child relations, and parental separation, divorce, and remarriage (Harold & Leve, 2018). In Indonesia, Riany et al. (2022) reported that Indonesian parents who have greater anxiety symptoms and less authoritative parenting led to child and emotional behavioral problems.

The function of parenthood is vital, and according to Sanders and Morawska (2018), some of its functions are to provide guidance, socialization, boundaries and limits, and moral and spiritual guidance. Hence, how parents deal with the stress and adjust to the current situation became a significant skill in creating a loving, calm, and

warm family environment during and even after the crisis. According to Sanders et al. (2014), measuring parental adjustment measures changes in parenting practices and parental adjustment in evaluating both public health and individual or group parenting interventions. Parents might apply parental adjustment during the pandemic to maintain positive relations with their teenagers.

Parental spirituality was also found to positively affect children, such as their character (Puspitasari et al., 2016; Septariana & Hastuti, 2019). The spirituality in the previous mentioned studies was based on the work of Zohar and Marshall (2000), which uses Spiritual Quotient (SQ) to identify one's ability to understand ourselves as a spiritual being and part of the universe and to understand meaning and essence of life we live. Ellison (1983) defined spirituality as internal individual contentedness, when a person sensed closeness to a Higher Power as God, a sense of the meaning of life, and spiritual wellbeing. It is expected that the higher the spiritual intelligence of parents, the more reasonable satisfaction of individuals with relation to others and God, including relationship with their teenagers.

Previous studies has proven that children's mental health level differs based on the parent's spiritual intelligence. Highly spiritual parents would have mentally healthy children. Also, parents' spiritual intelligence is different based on their level of education, with higher education showing higher spiritual intelligence of parents. During the pandemic, which was considered a significant change for teenagers due to their limitation to socialize, adolescents might develop anxiety, sadness, remorse, sorrow, guilt, anger, and shame. Studies recorded that the stress level among teens and students during the pandemic was higher worldwide (Nocentini et al., 2021; Schwartz et al., 2021; Ray et al., 2022).

Although many researchers have examined the relation of parenting and adolescents' emotional states, very few studies focused on parental spirituality and parental adjustment, moreover, during COVID-19 in Indonesia. To our knowledge, no study has examined which variables affected adolescents' emotional states the most between parental spirituality or adjustment. The findings will be beneficial as reference for the government or NGO to develop parenting program to prevent emotional problem for children. Thus, this study aimed to reveal whether spirituality or adjustment of parents was more important to adolescents' emotional state during COVID-19. The research is based on both previous empirical findings and theoretical considerations. The main hypotheses were as follows: (1) Hypothesis 1: There are differences in parental spirituality and adjustment based on adolescents'

gender and age; (2) Hypothesis 2: There are significant differences in parental spirituality and adjustment based on the emotional state of adolescents, and (3) Hypothesis 3: Parental spirituality and adjustment have a positive significant effect on adolescents' emotions.

Methodology

Sample and Design

A cross-sectional online survey was sent to parents, teachers, and school principals during COVID-19 lockdown period in the month of May-June 2020. The survey was distributed through Social Networking Service or SNS (Facebook, Whatsapp, and Instagram). Junior and high school students were included in the study by a voluntary sampling when they were available and willing to participate as respondents of this study.

Participants

The survey was completed by 1,004 adolescents residing in Indonesia across different regions and islands with mean age of 15.62 years ($SD = 1.58$, $min = 12$, $max = 18$). Most of the sample were females (65.9%), while males were the rest (34.0%). The family status identified by parent's marriage was divided between five characteristics, namely: (1) Married parents, living together (84.0%); (2) Married parents, not living together (4.0%); (3) Death divorce (5.9%); (4) Divorced parents, living in their own house (3.7%); and (5) Divorced parents, living in their relative's or friend's house (2.4%).

Measures

Parental spirituality and parental adjustment

Parental spirituality during COVID-19 was measured using a modified questionnaire by Puspitasari et al. (2016), which consisted of 51 statements and was classified into three dimensions (personal, social, divine). The questionnaire has 0.963 for reliability. The perceived parental adjustment was assessed using a modified PAFAS (Parenting and Family Adjustment Scales) questionnaire by Sanders et al. (2014). The PAFAS was designed as a brief outcome measure for assessing a parent-child relationship, and the family adjustment scale measuring parental emotional adjustment and partner and family support in parenting. There were 38 items on the questionnaire, which were divided into nine dimensions (moral understanding, affection and attention, reward and

consequences, explanation, limitation, support, trust vs fear, cooperation, teaching). The reliability of parental adjustment is 0.890, and its validity has already been proven in the Indonesian context (Sumargi et al., 2017).

Emotional state

The emotional state of adolescents was assessed through an ad-hoc question and the answers were categorized into two categories, negative emotion (0) and positive emotion (1), based on the adolescents' responses. The question was "How do you feel while at home when there is a pandemic now?" and the response was varied, for instance, "sad," "bored," "I want to go to school, feel bored at home," "I am grateful because my family now become closer." All the responses were then categorized based on the two categories (positive and negative emotions) defined by researchers, i.e., "sad or bored" would identify as negative emotion and "grateful" as positive emotion. However, some adolescents did not answer, and some answers did not fall into these categories, thus labeled as "felt normal," "others," or "no answer." Moreover, to present varied emotions experienced by adolescents, the positive emotion answers break down into three dimensions/ sub-categories (feeling happy, close with family, and trust in God), and negative emotions were divided into six dimensions/ sub-categories (feeling bored, felt sad, felt stressed, felt weary, worried, and confused).

Data Analysis

The collected data were analyzed using Microsoft Excel and SPSS for Windows. Before data analysis, the questionnaires were tested for validity and reliability. Cronbach's Alpha examined the validity test, and a corrected inter-item was used to examine its reliability. Descriptive statistical analysis determines the adolescents' (age, gender) and family characteristics. Independent t-tests were used to examine adolescents' perception of parental spirituality and adjustment by classifying them based on gender (male and female) and age group (secondary or high school students). Further, regression logistics was performed as the dependent variable (adolescent's emotion) is presented as categorical data. Also, the samples for logistic regression totaled only 911 respondents, as these were the teenagers whose response in emotional state variable could be categorized as negative (0) and positive (1). The analysis comprises two models, which were done separately by analysis of the first model and then the second model. The first model tested the adolescent's characteristics, dimension

of parental spirituality, and adjustment to the emotional state of adolescents. The second model shows the effect of adolescent characteristics, parental spirituality, and adjustment total to an emotional state. Before analysis, a classical testing model was used to justify that the model fit and was distributed normally while having no multicollinearity among independent variables under study.

Results

Family Characteristics

This study's sample predominantly resides in the city (69.9%), while 30.1 percent live in rural areas. Among 1,004 adolescents in junior high school, female students dominated the participation of this study compared to male students. During the pandemic crisis, many people experienced job losses. As many as 107 parents became unemployed during the pandemic, an increase of 8.8 percent compared to the pre-covid situation. Parents' job types are entrepreneurs, civil servants, laborers, employees, farmers, police/soldiers, and teachers. The most common job types of experienced unemployment were laborers (3.5 percent) and employees (3.7 percent).

Parental Spirituality and Parental Adjustment

Most adolescents stated that their parents had high parental spirituality in teaching them about God (Divine). Among female adolescents, 63 percent of them perceived their parents had high parental spirituality, and 59.9 percent of male adolescents said so. The *t*-test showed significant differences between genders in the social ($p = .012$) and divine ($p = .009$) dimensions. When tested based on the age group, there were no indications of differences in each parental spirituality dimension and total. Despite that, it shows that older adolescents ($M = 81.79$, $SD = 13.98$) have a higher total parental spirituality score than younger ($M = 81.68$, $SD = 13.26$).

In the parental adjustment variable, one-third of the female adolescents perceived their parents' adjustment as relatively low, on the contrary, 9.7 percent perceived their parents' adjustment as high. Based on the *t*-test, there was a significant difference ($p = .016$) between male ($M = 65.59$, $SD = 11.50$) and female adolescents ($M = 63.64$, $SD = 12.52$) in perceiving parental adjustment. Also, differences were found in adolescents' parental adjustment based on the age group ($p = .00$), where younger teenager has higher adjustment ($M = 66.23$,

$SD = 11.98$) than senior teenager ($M = 63.30$, $SD = 12.21$) (Appendix A). According to these findings, it can be stated that hypothesis 1 is partially accepted as no significant differences in parental spirituality based on gender and age group despite some dimensions showing significance.

Adolescent's Emotions during COVID-19

Learning from home through smartphone or laptops for many teenagers can be tough as they need more social interaction with peer groups. Continuing to learn via the screen pushed the students to adapt to the new normal. Hence many experienced being bored, weary, and happy with the new adaptation. Based on open-ended questions of this study, the data show that females tend to be happier staying at home (71.6%) than males (28.4%). Overall, the females felt more positive emotions during the pandemic than males. Otherwise, males felt bored (66.3%) more than females (33.7%). Also, there were a number of adolescents that stated, "felt sad" (9.1%), "felt normal" (5.7%), and "felt weary" (3.4%). Regarding age, senior adolescents tend to feel more negative (43.2%) than junior (23.7%). Nevertheless, older adolescents tend to be more positive than younger adolescents. Mostly, both groups felt happy staying at home during COVID-19, but most felt bored (51.0%) more than happy (Appendix B).

Independent t-test and logistic regression

Adolescents' emotions are affected by various factors, including parenting practices (parental spirituality and adjustment). This section will present the results of differences in parenting practices based on emotional state and analysis of the effect of parenting practices on adolescents' emotional state. From the *t*-test, the results indicated that adolescents with positive emotion ($M = 84.0$, $SD = 12.0$) had significantly greater parental spirituality than negative adolescents ($M = 81.0$, $SD = 12.0$), $t(909) = 2.92$, $p = .002$ (Appendix C). Also, positive adolescents ($M = 81.0$, $SD = 24.8$) had significantly higher parental adjustment than adolescents who experienced negative emotion during COVID-19 ($M = 76.4$, $SD = 26.0$), $t(909) = 2.37$, $p = .018$. Based on the explanation above, then hypothesis 2 is confirmed.

Based on the logistic regression, the first model recorded that the divine parental spirituality dimension had increased odds of having positive emotion among the adolescents (OR: 1.022; 95% CI: 1.003–1.041). It was also found that affection and attention (OR: 1.028; 95% CI: 1.010–1.047) and explanation (OR: 1.017; 95% CI: 1.004–1.030) had increased odds of having

positive emotion. In the second model, the parental spirituality had increased odds having positive emotions (OR: 1.014; 95% CI: 1.000–1.027). In comparison, other predictor variables showed no significance toward the response variable (Table 1). In conclusion, family characteristics did not affect dependent variables, and parental spirituality emerged as a positive influence on adolescents' emotions. Conversely, parental adjustment had no significant effect. As a result, hypothesis 3 is partially accepted.

Discussion

As COVID-19 cases increased globally, families particularly with adolescents must adjust to their parenting. Adolescents are known for their delinquency, and most parents find arguing with their teens regularly.

The policy of staying at and working from home forced families to balance their life. Nevertheless, some families were losing their jobs. This research recorded 10.7 percent of parents became unemployed owing to the pandemic. The Ministry of Manpower of Indonesia stated at least 3 million people had been laid off (Roy, 2020), and the Central Bureau of Statistics Indonesia (2020) stated that Indonesia's poverty rate increased by 26.42 million people. There was a step-up in being an entrepreneur, as the Minister of Cooperatives and Small and Medium Enterprises reported an escalation of 250 percent of new e-commerce accounts (Indraini, 2020).

On the other hand, school closures also became a social crisis for adolescents. It affected 80 percent of children's education across the globe and could gain baneful social and health aftermath on children, especially in poor conditions (Van Lancker & Parolin, 2020). Some research on adolescents during COVID-19 found that the

Table 1 Binary logistic regression models predicting emotional state among adolescents^a

Independent Variables	Emotional State ^b						
	B ^c	SE ^d	Wald	p	Exp(B)	95.0% CI ^e	
						LL	UL
Model 1							
Characteristics							
Age (years)	.043	0.050	0.735	.391	1.043	0.947	1.150
Gender	.135	0.170	0.625	.429	1.144	0.820	1.597
Family size	.029	0.025	1.360	.244	1.029	0.980	1.081
Parental Spirituality							
Personal	-0.007	0.010	0.568	.451	0.993	0.974	1.012
Social	-0.001	0.007	0.028	.866	0.999	0.985	1.013
Divine	0.022	0.009	5.228	.022*	1.022	1.003	1.041
Parental Adjustments							
Moral understanding	-0.004	0.006	0.487	.485	0.996	0.985	1.007
Affection and Attention	0.028	0.009	9.244	.002**	1.028	1.010	1.047
Reward Consequences	-0.010	0.008	1.746	.186	0.990	0.974	1.005
Explanation	0.017	0.006	6.895	.009**	1.017	1.004	1.030
Limitation	0.002	0.003	0.204	.651	1.002	0.995	1.008
Support	-0.002	0.005	0.252	.615	0.998	0.988	1.007
Trust vs. Fear	-0.008	0.007	1.208	.272	0.992	0.979	1.006
Cooperation	-0.002	0.003	0.650	.420	0.998	0.993	1.003
Teaching	-0.004	0.004	0.742	.389	0.996	0.988	1.005
Constant	-4.098	1.092	14.090	.000	0.017		
Model 2							
Characteristics							
Family Size	0.026	0.024	1.226	.268	1.027	0.980	1.076
Age (years)	0.028	0.048	0.345	.557	1.029	0.936	1.131
Gender	0.172	0.164	1.104	.293	1.188	0.862	1.637
Parental Spirituality	0.014	0.007	3.963	.047*	1.014	1.000	1.027
Parental Adjustment	0.004	0.004	1.344	.246	1.004	0.997	1.001
Constant	-4.098	1.092	14.090	.000	0.017		

Note: ^aN = 911 youths; ^bBinary or dichotomous dependent variable (emotional state coded as positive (1) vs. negative (0)); ^cB = unstandardized logistic regression coefficient estimate (B), standard error (SE); ^eCI = Confidence Interval; LL=Lower Limit; UL= Upper Limit

*Significant on $p < .05$, ** $p < .01$.

pandemic increased social isolation among teenagers, mental illness, screen time, internet-using, struggling with online learning and academic achievement, sleep patterns being disrupted, and increased levels of domestic abuse and even thoughts about suicide (Hussong et al., 2021; Ilesanmi et al., 2021).

This study revealed that most adolescents, mainly male, during the pandemic felt negative. Conversely, other finding stated that girls felt more emotional states such as anxiety, sadness, depression, and anger (Forte et al., 2021). According to the descriptive test, older teenagers felt more weary, sad, and bored than younger ones. The younger adolescents felt happier and less negative feelings than the older because the seniors usually get more responsibility and duty as they age (Hankin et al., 2015). Supported by Peek's research (2008) during a natural disaster crisis, he found that older children and adolescents have emotional, behavioral, and psychological issues. However, the differences of emotional state could also be impacted by the differences of participant numbers of adolescents, as girls dominated participation in this study over boys.

An additional explanation by Gadassi et al. (2021) is that the young still focus on hopes for the future and what they ideally want to do. At the same time, they do not have much responsibility compared to older teenagers. However, other studies show older adolescents experienced more positive emotions, which might be caused by a decrease in negative interaction with friends and positive interaction with family. Big life events, such as prior epidemics like H1N1, are undoubtedly stressful for the public and families (Coughlin, 2012). Research proves that parent stress influences parenting practices and style (Mak et al., 2020), and it also impacts child behavior problems like failing to finish things that they started, being bad tempered, and sleeping more than other kids (Neece et al., 2017). However, even though there is a massive presence of stress among parents these days, religion or spirituality is one of the factors that could lessen the tension in diverse family backgrounds and characteristics (Ni'matuzahroh et al., 2020; Henderson et al., 2016).

In the first hypothesis, this research assumes that parental spirituality and adjustment differ based on the adolescent's gender and age, and the hypothesis is partially accepted. According to gender, females tended to have higher parental spirituality in social and divine dimensions than males. This finding is supported by Bryant (2007), who stated that women scored higher in religiosity and spirituality than men. However, in parental adjustment, males had higher scores than females. The

significance showed in several dimensions of adjustment and total score. This shows parents with male adolescents relatively apply more effort to give moral understanding, affection, attention, reward and consequences, support, and explanation.

Regarding age, there were no differences between younger and older youths in parental spirituality. Otherwise, in parental adjustment, younger adolescents got more rewards, support, and trust from their parents than older youths. Raty et al. (2005) did research in one large-scale study involving 300,000 individuals, personal development changes during the life span, and self-esteem drops in adolescence and late adulthood. The t-test of parental spirituality and adjustment shows that parents did not differ in the teaching (perceived by adolescents) about spirituality based on gender or age but adjusted their parenting more towards the male and younger adolescents. Also, although all the parental spirituality dimensions were not statistically significant, the youths received higher parenting in the divine or God dimension. Similarly, research by Septariana and Hastuti (2019) reported that adolescents perceived their parents taught them about God constantly.

Ellison (1983) and Zohar and Marshall (2000) defined spirituality as part of a human seeking knowledge of life's meaning, and affecting a human's relationship. Current research found that the faith transmission between parents to children is most prominent in families with high family religiosity practices (Goodman & Dyer, 2020). In this study, parental spirituality was described by one dimension of parental religious practices: The Divine dimension. Using the Divine dimension, the practice of religion, such as praying (for Moslems, it is due to five-time salah or praying), was identified to describe parents' value of practicing religion.

The second hypothesis is accepted because there were significant differences in parental spirituality and adjustment based on adolescent's emotional state. Most respondents in this study felt negative emotions and mostly described feeling bored and sad during the pandemic. Adolescents are well known for their mood swings, characterized as a time of storm and stress (Casey et al., 2010). Hence, the pandemic made the situation more complex for teenagers. Previous research has shown that pandemics influence adolescents in many aspects of their life, for instance, anxiety in older adolescents (Smirni et al., 2020). Steinhoff et al. (2021) stated that experiences related to the COVID-19 pandemic could contribute to the emergence and consolidation of individual differences in the risk of self-injury and domestic physical violence perpetration during the

transition to young adulthood. Moreover, adolescents' mental health issues could increase maladaptive behavior (O'Sullivan et al., 2021).

The *t*-test showed that teenagers with negative emotions had lower parental spirituality and adjustment. Otherwise, teenagers with positive emotions had higher parental spirituality and adjustment. Related to this finding, Johnson's (2020) research shows that positive parenting leads to numerous positive outcomes for children. Positive parenting involves caring, communicating, empowering, guiding, and providing for the needs of a child consistently. Lastly, the third hypothesis is partially accepted because parental adjustment did not significantly affect the emotional state of adolescents, unlike parental spirituality. Although both positively affect the emotional state, better parental teaching about spirituality and well-adjusted parents to the pandemic would make the teenager feel more positive. According to each parental dimension, the divine dimension of parental spirituality and parental adjustment, namely, affection and attention, and explanation, had a significant effect on adolescents' emotions.

Houlberg et al. (2011) noted a significant link between intrinsic religiosity and emotional resilience in adolescents. Sigurvinsdottir et al. (2021) reported that parental spirituality and religion related to lower anger and depression in adolescents, particularly in challenging family situations like parents of children with cancer (Doumit et al., 2018) or dealing with psychological issues, such as depression (Svob & Weissman, 2019). This highlights the role of spirituality in coping with a stressful situation (Robinson et al., 2006). Also, discussing parenting is closely related to parenting style, as Bryant (2007) revealed that parental spirituality was associated with parental style, attitude, and value of religion. Goodman and Dyer (2020) observed that authoritative parenting tends to be linked with higher parent-adolescent religiosity, suggesting that parents with higher spirituality are often more authoritative, loving, warm, and disciplined in their approach. Lisnawati (2017) emphasized how spirituality, connected with knowledge and skills, enhances discipline and positive parenting.

Parental affection or attention significantly influences a young's emotional state, including happiness or psychological wellbeing (Batool & Lewis, 2020; Griffith & Hankin, 2021). Parental affection, by definition, is similar to parental warmth (Khaleque & Rohner, 2002). This term is frequently used interchangeably in other studies (Khaleque, 2013). Thus, it can be concluded that parents' attention, affection, and discipline (explanation

dimension) could impact adolescents to more happiness and less negative feelings.

In summary, the COVID-19 pandemic changed many lives and forced all families worldwide to adjust to the current situation, including balancing work and family life. The issue of parental burnout, domestic violence, and child abuse has increased since the pandemic and when the stay-at-home policy began. Results of the present study support the idea that parenting practices, especially parental spirituality, and adjustment during COVID-19 or similar lockdown cases, must be considered an urgent matter to prevent any unwanted cases at the household level. Researchers believe that parental spirituality is more important than parental adjustment in creating positive adolescent emotions. Therefore, attention to supporting parents is vital and urgent because it will determine the family functioning between partners or parent-child interactions. The results of this study might be beneficial for any family and parents to improve their spirituality and adaptation. Thus, they could assist families in decreasing the risk of teens and adolescents who are stressed and depressed during stressful situations.

Despite its potential for future impact, this study has limitations, including biases and confounding that may have influenced our model estimates. Data were collected through an online self-report questionnaire distributed via a Google Form, without the opportunity for interviews. The questionnaires, particularly for parental adjustment and spirituality, were rigorously tested for validity and reliability to ensure precision and minimize bias. However, the ad-hoc nature of the adolescent emotion question introduces a social desirability bias. Additionally, all data were based on adolescent perceptions during the COVID-19 pandemic, limiting comparisons to pre-pandemic conditions. The inequality in the number of male and female participants could also lead to bias results of emotional state of the adolescents. Future research should consider interviewing both parents and adolescents for more accurate results and use reliable, validated questionnaires to measure adolescent emotional states, and equal number of participations between genders to mitigate bias.

Conclusion and Recommendation

Most adolescents felt negative emotions during COVID-19, especially feeling bored, and less than 30 percent felt positive emotions during the pandemic. The parental spirituality perceived by female adolescents is higher than male adolescents; meanwhile, the parental

adjustment of the male is higher than that of female teenagers. The research found that adolescents' emotions were significantly impacted by parental spirituality rather than parental adjustment.

Parental spirituality influences emotional state, particularly concerning The Divine (God); hence, it is suggested that parents enhance their knowledge, feeling, and acting toward the divine through religious practice or belief. Female adolescents tend to perceive that their parents have higher relation to the divine; therefore, it is also recommended for parents of male adolescents to increase their spirituality, especially their relation to The Divine. The relation to God is believed to positively impact parents and whole family members, as Indonesian people are mostly Moslems who practice praying five times a day, which also has the effect to soothe and appease their emotions, especially in troublesome times like during the pandemic.

Conflict of Interest

The authors declare that there is no conflict of interest.

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Appendices

Appendix A Mean, Standard Deviations, and *p*-value for parental adjustment based on gender and age group

Variables	Gender				<i>t</i> -test	Age				<i>t</i> -test
	Male		Female			Junior		Senior		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Parental Spirituality										
Personal	79.02	16.17	78.61	15.68	.702	79.00	15.07	78.62	16.24	.723
Social	76.49	17.80	79.40	17.27	.012*	77.53	17.16	78.87	17.67	.248
Divine	86.91	14.10	89.27	12.08	.009**	88.18	11.97	88.62	13.29	.604
Total Spirituality	81.11	14.36	82.09	13.39	.283	81.68	13.26	81.79	13.98	.903
Parental Adjustment										
Moral understanding	75.01	15.98	73.80	16.38	.261	75.00	15.76	73.80	16.50	.269
Affection and Attention	66.68	16.61	65.99	16.82	.538	67.56	16.98	65.53	16.59	.069
Reward and Consequences	54.61	12.66	52.44	12.73	.011*	54.41	12.83	52.54	12.66	.027*
Explanation	52.20	14.85	51.81	15.66	.701	52.15	15.47	51.83	15.35	.753
Limitation	78.83	24.14	77.92	23.53	.563	77.9	24.47	78.36	23.36	.811
Support	76.65	21.63	74.26	20.61	.088	77.53	20.04	73.80	21.36	.006**
Trust vs Fear	70.94	15.36	68.86	15.08	.040*	71.13	15.11	68.75	15.19	.018*
Cooperation	51.23	32.68	47.90	31.99	.122	49.67	32.63	48.71	32.06	.653
Teaching	85.83	17.50	84.12	20.96	.803	81.93	21.59	85.96	19.21	.530
Total Adjustment	65.59	11.50	63.64	12.52	.016*	66.23	11.98	63.30	12.21	.000***

Note: *M* = Mean, *SD* = Standard Deviation, *N* = 1004 adolescents.

p* < .05. *p* < .01. ****p* < .001

Appendix B Perceived feeling of emotion-based on gender and categorized emotions

Emotional State of Adolescents	Gender				Age			
	Male		Female		Junior		Senior	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Positive Emotion								
Felt Happy	55	28.4	139	71.6	61	31.4	133	68.6
Close with Family	13	35.1	24	64.9	12	32.4	25	67.6
Trust in God	4	50.0	4	50.0	3	37.5	5	62.5
Negative Emotion								
Felt Bored	340	66.3	173	33.7	186	36.3	327	63.7
Felt Sad	25	27.5	66	72.5	33	36.3	58	63.7
Felt Stressed	6	66.7	3	33.3	0	0	9	100.0
Felt Weary	19	55.9	15	44.1	13	38.2	21	61.8
Worried	4	26.7	11	73.3	2	13.3	13	86.7
Confused	5	50.0	5	50.0	4	40.0	6	60.0
Others	4	44.4	5	55.6	4	44.4	5	55.6
No Answer	9	33.3	18	66.7	11	40.7	16	59.3
Felt Normal	25	43.9	32	56.1	16	28.1	41	71.9

Note. *N* = 1004 adolescents

Appendix C Independent *t*-test of parental spirituality and adjustment based on emotional state of adolescents

Variables	Positive		Negative		<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Spirituality	84.0	12.0	81.0	14.0	.002**
Adjustment	81.0	24.8	76.4	26.0	.018*

Note: *N* = 911 youths. *M* = Mean, *SD* = Standard Deviation.

p* < .05, *p* < .01