

How do Stress Coping and Religiosity Influence the Subjective Well-being of Online Motorcycle Partners?

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Abstract / Abstrak

The subjective well-being is crucial for online motorcycle partners in enhancing happiness at work, maximizing work motivation, and achieving life satisfaction. This research aims to study about stress coping and religiosity affect on subjective well-being of online motorcycle taxi partners. Having quantitative correlational method, the research involved 349 Grab and Gojek motorcycle taxi partners scattered across Indonesia as research subjects. Four instruments were used: the Satisfaction with Life Scale (SWLS), Scale of Positive and Negative Experience (SPANE), Brief Cope scale, and Centrality Religiosity Scale (CRS). Data analyse used multiple linear regression. The research found that both stress coping and religiosity have affected subjective well-being of online motorcycle taxi partners, both partially and simultaneously. These two variables are essential for online motorcycle taxi partners in carrying out their profession to achieve good subjective well-being.

Subjective well-being diperlukan oleh para mitra ojek online dalam meningkatkan kebahagiaan dalam bekerja, memaksimalkan motivasi kerja, dan mencapai kepuasan dalam hidupnya. Penelitian ini bertujuan untuk mengetahui bagaimana pengaruh coping stress dan religiusitas terhadap subjective well-being para mitra ojek online. Menggunakan metode kuantitatif korelasional, penelitian ini melibatkan 349 orang mitra mitra ojek online grab dan gojek yang tersebar di Indonesia sebagai subjek penelitian. Ada empat alat ukur yang digunakan yaitu Satisfaction with Life Scale (SWLS), Scale of Positive and Negative Experience (SPANE), Brief Cope scale, dan Centrality Religiosity Scale (CRS). Analisis data menggunakan regresi linier berganda. Hasil penelitian menunjukkan bahwa coping stress dan religiusitas memberikan pengaruh terhadap subjective well-being mitra ojek online baik secara parsial maupun simultan. Kedua variable tersebut harus dimiliki oleh para mitra mitra ojek online dalam menjalankan profesinya agar dapat memiliki subjective well-being yang baik.

Keywords / Kata kunci

Coping stress;
Religiosity;
Subjective Well-Being;
Online Driver

*Subjective well-being;
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Religiusitas;
Mitra ojek online*

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Introduction

After the COVID-19 pandemic, online motorcycle partners have experienced significant economic impacts (Sari & Suriadi, 2022). Intense competition among workers and a decline in adequate daily income throughout 2023 have contributed to the low levels of subjective well-being among these partners (Bestari, 2023; Bagasono, 2023). This situation is getting worse because of family demands and unstable financial conditions (Rosyidi, 2022). In addition, the unpredictable nature of customers and the workplace environment often puts online motorcycle partners at a disadvantage (Masroni, 2022). These various factors ultimately decrease

the subjective well-being of online motorcycle partners.

Online motorcycle partners should ideally have high subjective well-being to achieve a better quality of life, feel happier, work optimally, and effectively solve problems (Rulangi et al., 2021). However, a survey conducted in 2022 revealed that the majority of online motorcycle partners in Indonesia exhibited low levels of subjective well-being (Nasution et al., 2022). The intense competition forces these individuals to overexert themselves, resulting in increased stress and a decline in experienced happiness (Andrianus & Yunekha, 2020). Moreover, many partners feel that their efforts are disproportionate to the income, satisfaction,

and benefits they receive (Wijaya et al., 2022). Other stressors, such as societal stereotypes about their profession and fraudulent orders, also negatively affect the subjective well-being of online motorcycle partners (Syafitri et al., 2022). These significant issues highlight the importance of studying the subjective well-being of online motorcycle partners.

Subjective well-being is crucial for online motorcycle partners since it is closely linked to their quality of life (Naibaho & Yusra, 2023). It is specifically associated with their subjective perceptions of happiness, satisfaction, health, social relationships, and daily performance (Saputri & Nashori, 2023). Online motorcycle partners with high subjective well-being are better equipped to work optimally and experience happiness in their jobs. However, existing evidence shows that most online motorcycle partners have low subjective well-being so that affects their work performance and life satisfaction (Sari & Suriadi, 2022).

Subjective well-being refers to an individual's evaluation of their life experiences, encompassing both affective and cognitive functions. It has two domains: the affective aspect, which includes positive and negative emotions, and the cognitive aspect, which refers to life satisfaction (Diener, 1984; Rulangi et al., 2021). Individuals with high subjective well-being tend to work more effectively, exhibit positive emotions in most life experiences, and perceive their lives more positively (Puteri, 2020). Conversely, those with low subjective well-being are more likely to experience negative emotions, struggle to work optimally, and adopt a pessimistic outlook (Diener, 1984; Dewi & Nasywa, 2019).

Research has shown that subjective well-being is influenced by internal and external factors, such as gratitude, forgiveness, personality, self-esteem, spirituality, and social support (Dewi & Nasywa, 2019). One of the factors affecting subjective well-being is coping stress (Diener, 1984; Lazarus, 2000). The work pattern of online motorcycle partners often triggers stress so that they need effective coping strategies. Coping stress involves efforts to prevent, reduce, or manage events that act as sources of stress (Carver & Connor-Smith, 2010; Rindi et al., 2022). This process not only relates to how individuals resolve their problems but also how they interact with their environment to address these issues (Saleh & Amelia, 2022). Coping stress is categorized into two types:

problem-focused coping, which addresses the root cause of stress, and emotion-focused coping, which manages the emotional impact of stress itself (Elvika & Tanjung, 2023).

Faqih (2019) found that coping stress significantly influences subjective well-being. Individuals who regularly face pressure develop mechanisms to minimize stress, thereby achieving higher subjective well-being. Similarly, Adetya and Manurung (2022) noted that stress coping can predict the development of subjective well-being. When individuals face stressful situations, they are often motivated to seek solutions that help them feel more at ease, such as engaging in leisure activities or seeking social support.

However, Quarta and Nugraha (2022) observed that coping stress strategies do not always affect subjective well-being. The pressure and situations individuals face may render their coping strategies ineffective. Shinan-Altman and Katzav (2021) stated that the effectiveness of coping stress is influenced by self-control and emotional stability, which can vary among individuals, leading to differences in subjective well-being outcomes. These different research findings underscore the need for further studies on the relationship between stress coping and subjective well-being.

In addition, Diener (1984) suggested that religiosity also impacts subjective well-being. Religiosity among online motorcycle partners plays a significant role in shaping their life evaluations. Religiosity measures how internalized religious lessons are within an individual, assessed by the frequency of religious practice (Huber & Huber, 2012). Religiosity dimensions include religious knowledge, private and public practices, ideology, and religious experiences (Sunanda, 2020). Having religiosity also denotes a sacred connection between individuals and God, a bond considered higher than human relationships (Peristiano, 2020). Religiosity helps individuals stay connected with God, enabling them to adhere to and uphold their beliefs (Stark & Glock, 1968; Indrawati, 2019).

Ardelt and Ferrari (2019) explained that religiosity influences individuals' subjective well-being. It provides assurance that God serves as a refuge during challenging times, fostering tranquility and happiness. Similarly, Devitasari and Utami (2022) demonstrated that religiosity significantly affects subjective well-being by instilling confidence that God's protection brings

happiness and peace amid diverse life experiences.

Nonetheless, some studies suggest that correlation between religiosity and subjective need to be studied. [Tamba et al. \(2022\)](#) noted that religiosity is not the only factors affecting subjective well-being but there are other factors, such as education, health history, and low religiosity in one's environment, also play a role. [Qolbi et al. \(2020\)](#) added that level of religiosity can not predict subjective well-being because external factors also affect individual's faith. Individuals who live in environment with low religiosity level tend not to believe in God protecting them and effecting their subjective well-being.

Low subjective well-being among online motorcycle partners often leads to negative emotions, affecting their life satisfaction and job happiness. In this context, both coping stress and religiosity have important roles in their well-being. Online motorcycle partners with adaptive coping mechanisms are better equipped to find happiness and satisfaction when faced with workplace stressors ([Ba'diah et al., 2021](#); [Ikhwanisifa & Raudatussalamah, 2022](#)). Moreover, online motorcycle partners with high religiosity experience peace, trusting that God will protect them in crises ([Khairudin & Mukhlis, 2019](#); [Metia, 2021](#)). This study examines how coping stress and religiosity contribute to the subjective well-being of online motorcycle partners emphasizing the need to address their well-being.

Method

Having a correlational quantitative design, this research study the influence of coping stress and religiosity on subjective well-being. The research involved 349 online motorcycle partners as participants, selected from various regions across Indonesia using the accidental sampling technique. This sampling technique was chosen due to the researchers' limited access to comprehensive data on online motorcycle partners in Indonesia. Participants were assumed to represent drivers from Gojek and Grab, the two major online ride-hailing platforms. The sample size was determined using Isaac and Michael's table for an infinite population ([Smith, 1983](#); [Sugiyono, 2010](#)). Since the exact population of Gojek and Grab drivers is unknown, the table suggested a representative sample size of 349.

The inclusion criteria for participants included working for Gojek or Grab, having at least three months of experience as an online motorcycle taxi partner, and providing evidence of their driver account via the respective applications. Data was analysed using multiple linear regression. There are classical assumption tests conducted first: normality, multicollinearity, and heteroscedasticity. Regression analysis was conducted after these assumptions were met to examine the effects of coping stress and religiosity on subjective well-being. Data collection was conducted online via Google Forms distributed to online motorcycle taxi partner.

There are two instruments used to measure subjective well-being: the Satisfaction with Life Scale (SWLS), designed by [Diener et al. \(1985\)](#) to assess life satisfaction, and the Scale of Positive and Negative Experience (SPANE), developed by [Diener et al. \(2009\)](#) to measure individuals' positive and negative emotions. The Satisfaction with Life Scale (SWLS) consists of 5 items that evaluate the cognitive aspect of subjective well-being, specifically an individual's overall life satisfaction. Meanwhile, the Scale of Positive and Negative Experience (SPANE) comprises 10 items assessing the affective aspect of subjective well-being, including feelings and emotions experienced by individuals over the past month. Examples of SWLS items include "I am satisfied with my life, I have gotten the important things I want in life."

Both scales use a five-point Likert response format: almost never, rarely, sometimes, often, and almost always. The Cronbach's Alpha reliability score for the SWLS is .812, with correlated item-total correlations ranging from .344 to .659. For the SPANE, the Cronbach's Alpha reliability score is .901, with correlated item-total correlations ranging from .276 to .901.

The stress coping scale uses the Brief Cope scale by [Carver et al. \(1997\)](#), which evaluates two dimensions: problem-focused coping and emotion-focused coping. This scale consists of 28 items, including examples such as "I turn to work or other activities to take my mind off things," "I concentrate my efforts on doing something about the situation I'm facing," and "When stress arises, I tell myself, 'this isn't real.'" Responses are rated on a four-point Likert scale: never, sometimes, almost always, and very often. The Cronbach's Alpha reliability score for this scale is .883, with correlated item-total correlations ranging from .369 to .835.

The Centrality Religiosity Scale (CRS) measures the level of religiosity among online motorcycle taxi partners. Designed by Huber and Huber (2012) and adapted to Indonesian cultural contexts, this scale is known as the Centrality Religiosity Scale for Indonesian. It evaluates dimensions such as ideology, knowledge, public and private practices, and religious experiences. The CRS consists of 5 items, including examples like “To what extent do you believe in the existence of God?” “How often do you attend religious events (e.g., studies, congregational prayers)?” and “How frequently do you perform obligatory worship?” Responses are rated on a five-point Likert scale: never, occasionally, rarely, often, and always. The Cronbach’s Alpha reliability score for this scale is .878, with correlated item-total correlations ranging from .491 to .8.

Results

Since the three classical assumptions were fulfilled, then the data for multiple regression testing are qualified (Muhid, 2019). The normality test of residual data showed that the data was normally distributed with a significance value of .200, exceeding .05. The multicollinearity test indicated that the variables coping stress and religiosity had a tolerance score of .954 (greater than .10) and a Variance Inflation Factor (VIF) of 1.049 (less than 10.00). This confirms that there were no multicollinearity issues between these two variables. Furthermore, the heteroscedasticity test, using the Glejser method, yielded significance scores of .206 for the stress coping variable and .510 for the religiosity variable, confirming the absence of heteroscedasticity in these independent variables.

Table 1
Demographic Data of Subjects

Characteritics	Category	Number	Percentage
Gender	Male	275	78.8%
	Female	74	21.2%
Age	18-40 years old	268	76.8%
	>40 years old	81	23.2%
Partnership	Gojek	189	54%
	Grab	160	46%
Number of dependents	No one	45	12.9%
	1-2 person	215	61.6%
	>2 person	89	25.5%
Daily earnings	Rp. 50.000,- s/d Rp. 100.000,-	105	30.1%
	Rp. 100.000,- s/d Rp. 200.000,-	231	66.2%
	> Rp. 200.000,-	13	3.7%
Daily working hours	<5 hours a day	102	29.2%
	5-8 hours a day	86	24.7%
	>8 hours a day	161	46.1%
Residence	Owned house (no installment)	43	12.3%
	Rental house (purchase with installment)	306	87.7%

Table 2
T-test Result

Model	Unstandarized Coefficient		Standarized Coefficient		
	B	Std. Error	Beta	T	Sig.
(Constant)	48.683	1.080		45.091	.000
Coping Stress	-.246	.019	-.583	-13.121	.000
Religiusitas	.238	.047	.226	5.083	.000

Table 3
Results of Multiple Linear Regression Test

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	194.846	2	97.423	89.629	.000
Residual	376.088	346	1.087		
Total	57.934	348			

Table 1 shows demographic data analysis provided supporting results to better understand the subjective well-being conditions of online motorcycle partners. The majority of research subjects, 78.8%, were male. This high percentage reflects the physical and mental strength required for this profession. The field conditions faced by these partners necessitate strong stress coping abilities for survival. Additionally, 76.8% of the participants were aged 18-40 years, which represents the productive age group that often faces various challenges requiring resilience.

Most participants, 54%, were Gojek partners, while 46% were Grab partners. The composition between Gojek and Grab partners was relatively balanced, and both groups joined these platforms to improve their subjective well-being. Furthermore, 61.6% of the online motorcycle taxi partners had 1-2 dependents, typically consisting of family members such as spouses, children, or elderly parents. Supporting a family highlights the need for strength to endure challenges and a reliance on faith in God's providence.

Approximately 66.2% of the participants reported earning a daily income between IDR 100,000 and IDR 200,000, which is considered a reasonable daily income range for a significant portion of Indonesia's population. However, the adequacy of this income indicates that the subjective well-being of these partners requires attention. They strive to make the most of what they earn, experiencing varying levels of subjective well-being. Additionally, 46.1% of the participants worked more than eight hours per day, and 87.7% had ongoing housing expenses, including rent, boarding fees, or mortgage payments. Home ownership plays a crucial role in shaping subjective well-being, as it reflects a personal assessment of achievements gained through life's struggles.

Table 2 shows the results of the T-test or partial test. Based on the data, it indicates that both stress coping and religiosity significantly influence the subjective well-being of online motorcycle partners with a significance score of .000, which is less than .05.

Table 3 shows the results of the F-test with a significance score of .000, which is less than .05. This indicates that both coping stress and religiosity, when considered together, have a significant influence on the subjective well-being of online motorcycle partners. The coefficient of determination (R^2) is .341. This means that 34.1% of the variance in subjective well-being is

explained by stress coping and religiosity, while the remaining 65.9% is influenced by other variables not included in this study.

Discussions

Coping stress make online motorcycle partners address the problems faced so that the situation will not getting worse. They can apply various methods such as learning new work skills, practicing patience, and seeking additional income. These efforts provide a sense of personal satisfaction and support the development of subjective well-being among the online motorcycle partners (Faqih, 2019). When online motorcycle partners employ the right strategies to cope with stressors, this condition effectively reduces the stress and increases their happiness. Liu et al. (2020) also explained coping stress significantly affects subjective well-being.

The stress among online motorcycle partners impacts their happiness, life satisfaction, and motivation to work productively. Therefore, coping stress is crucial for them to manage difficult situations (Syafitri et al., 2022). Since the subjective well-being of online motorcycle partners is generally low (Nasution et al, 2022), then that conditions require them to exert excessive energy with long working hours. Sometimes lack of social support from family and being under financial pressures often lead them to stress.

Both problem-focused coping and emotion-focused coping play an adaptive role in reducing pressure and stress among online motorcycle partners. Karlsen et al. (2006) also stated that any form of strategy applied, it aims to overcome stress and increase happiness. Tiyas and Utami (2021) also highlighted the importance of coping stress which is shaping individual's subjective well-being. Regardless of coping stress employed, it enables online motorcycle partners to manage the stress and respond to stressful situations.

Stress management through problem-solving or emotion-regulating coping strategies can enhance happiness which is influencing subjective well-being (Yovanca & Febrayosi, 2019). Individuals who engage in coping stress try to find ways to minimize stress thus achieve subjective well-being. However, varying levels of pressure, situations, and other factors often hinder the effectiveness of coping stress in creating happiness and tranquility. As Quarta and Nugraha (2022) stated, coping stress does not

automatically lead to high subjective well-being because other factors can inhibit problem resolution. [Shinan-Altman and Katzav \(2021\)](#) also noted that coping stress is not the only one of predictor for individual's subjective well-being. This situation may occur due to some factors such as self-control, emotional stability, and other circumstances that can make can lower subjective well-being.

Coping stress can be effective for subjective well-being since individuals are motivated to find ways to feel more comfortable, such as seeking social support ([Faqih, 2019](#); [Jeman et al., 2023](#)). The effectiveness of coping stress depends on how well an individual handles tasks and problems. Individuals who can resolve the tasks or demands faced are more likely to develop a positive self-assessment. This leads to a subjective perception that the problems are seen as a path to happiness.

This study also shows that religiosity significantly influences an individual's subjective well-being. Belief in God and the practice of religious activities are crucial for achieving peace and improving subjective well-being. Previous studies have stated that religiosity can predict an individual's subjective well-being ([Achour et al., 2019](#); [Ardelt & Ferrari, 2019](#)). Belief in God helps individuals overcome difficult situations and give confidence that the God will protect them. This condition minimizes stress and increases happiness, serving as an indicator of high subjective well-being.

Religiosity can foster subjective well-being because individuals with strong religious beliefs tend to experience greater life satisfaction and happiness. This is also explained by previous research, which highlighted a substantial and direct relationship between religiosity and subjective well-being ([Ellison, 1991](#); [Karim, 2017](#)). High religiosity help individuals minimize problems since they consider problems will teach them the lesson of being wisdom. In addition, resolving issues and overcoming challenges plays an essential role in enhancing subjective well-being ([Sukri, 2018](#)).

Individuals with high religiosity will have a value system and beliefs that serve as a reference framework in their actions. This creates a balance between behavior and the deeply embedded beliefs within them. [Jalaluddin \(2012\)](#) explained that religiosity can create inner peace leading to happiness, a sense of protection, and satisfaction. These positive feelings then promote positive attitudes and behaviors, especially when

individuals face difficult situations. All these conditions together contribute to the manifestation of subjective well-being in individuals ([Metia, 2021](#)).

Strong belief in religiosity provides online motorcycle partners comfort and tranquility. Furthermore, religiosity helps bring happiness and peace, especially when interacting with their environment ([Villani et al., 2019](#); [Devitasari & Utami, 2022](#)). This condition allows online motorcycle partners to feel happier and more satisfied with their life. Happiness and satisfaction are part of the subjective well-being dimension, which can be realized when online motorcycle partners not only believe in the existence of the God but also practice religious teachings ([Khairudin & Mukhlis, 2019](#)).

Online motorcycle partners guided by their religiosity, view their belief in God as a source of direction, protection, and guidance in their actions. Religiosity triggers positive behaviors and emotions, contributing to their subjective well-being ([Devitasari & Utami, 2022](#); [Diener, 2009](#)). Individuals who express religiosity through belief, prayer, and the practice of religious teachings tend to experience happiness and subjective well-being ([Seligman et al., 2005](#); [Anderson et al., 2020](#)). Those who are more religious tend to experience greater life satisfaction and happiness ([Goodman et al., 2018](#)). When online motorcycle partners have high religiosity, they are better able to carry out their activities and roles without feeling overburdened. This was explained by [Akhyar et al. \(2019\)](#), who emphasized the importance of religiosity in shaping the subjective well-being of online motorcycle partners.

This study has some limitations that should be considered for future research. Some demographic data could serve as moderator variables, such as gender, age, and family conditions. This study only examines internal factors affecting subjective well-being, namely stress coping and religiosity. Future studies should explore external factors, such as social support, economic conditions, and the work environment, in relation to subjective well-being.

The results of this study indicate that both coping stress and religiosity simultaneously affect the subjective well-being of online motorcycle partners. Ability to cope with stress and religiosity help them achieve subjective well-being. Various challenges faced in working hours require them to adapt to the situations encountered. Issues such as low orders, varying

customer behavior, traffic, and family or personal problems require effective coping stress strategies. Many online motorcycle partners turn to their faith as a way to cope, which is the religiosity variable examined in this study. The influence of both coping stress and religiosity has been previously discussed by several scholars (Diener, 1984; Eid & Larsen, 2008; Pastini & Tobing, 2020).

The significant influence of these two variables demonstrates the role of coping stress coping and religiosity in shaping subjective well-being. The relatively small influence indicates that other variables may also play a significant role in shaping the level of subjective well-being. Eventhough online motorcycle partners apply coping stress and religiosity consistently, they do not automatically lead to high subjective well-being. Other variables may mediate the achievement of subjective well-being or may strengthen or weaken the effects such as life problems.

When online motorcycle partners face any personal or professional issues in their life, they are likely to use different strategies of coping stress. Regardless of their strategies, involving religiosity will affect their subjective well-being. The research by Ikhwanisifa and Raudatussalamah (2022) observed that coping stress is closely related to the level of subjective well-being.

In carrying out coping stress strategies, most online motorcycle partners have strong faith in God. They believe that whatever income or difficulties they face, it is a gift from the God so that they try to adapt with the situations. Happiness and life satisfaction, achieved through religiosity and coping strategies, result in varying levels of subjective well-being among online motorcycle partners. Nugraha (2023) also mentioned that religiosity plays an essential role in improving subjective well-being. When individuals can manage stressors (through coping) and have strong faith in God, this condition impacts the level of their happiness and life satisfaction.

Conclusion

The findings of this study indicate that coping stress and religiosity significantly influence the subjective well-being of online motorcycle partners. The coping stress and religiosity enable them to achieve subjective well-being. Online motorcycle partners are more

likely to experience happiness, satisfaction, and work optimally. These findings are also expected to be considered by stakeholders of Start-Up Gojek and Grab to pay more attention to the welfare conditions of workers. Various efforts can be made to improve subjective well-being among online motorcycle partners such as providing consultation and counseling support, offering religious programs, and upgrading other skills.

In this study, the researcher only examined the influence of coping stress and religiosity on the subjective well-being of online motorcycle partners. The relatively small contribution of the independent variables to the dependent variable suggests that other factors may significantly influence subjective well-being. Differentiating the sample by city could be an idea for future research, along with adding qualitative data to gain a deeper understanding of the factors that contribute to the formation of subjective well-being in online motorcycle partners.

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