



Relationship Between Spirituality And Stress Of Parents Who Have Children With Congenital Disorders Treated In RSUP. H. Adam Malik Medan

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Abstract—The birth of a baby with congenital abnormalities can cause various problems in the family, especially parents. Problems that often occur in the form of feelings of depression or stress. One way that parents do to deal with stress is to pray and tell stories to others. This study aims to identify the relationship between spirituality and stress of parents who have children with congenital disorders who are treated at H. Adam Malik Hospital Medan by using a descriptive correlation design, sampling using the Accidental Sampling technique. The sample size obtained is 31 people. The research instrument was a questionnaire that included demographic data and statements about parental spirituality and stress. Data collection took place from April to May 2012. The results showed that parents have high spirituality (83.9%) and have low stress (51.6%) and there is a relationship between spirituality and stress of parents who have children with congenital disorders who are treated at the RSUP. H. Adam Malik Medan with weak relationship strength with negative pattern ($p=0.043$, $r= -0.366$). This means that the higher the spirituality of parents, the lower the stress of parents who have children with congenital disorders who are treated at H. Adam Malik Hospital Medan. The recommendation for further research is to conduct further research on the relationship between spirituality and stress of parents who have children with congenital disorders with a larger number of respondents. 6%) and there is a relationship between spirituality and stress of parents who have children with congenital disorders who are treated at the RSUP. H. Adam Malik Medan with weak relationship strength with negative pattern ($p=0.043$, $r= -0.366$). This means that the higher the spirituality of parents, the lower the stress of parents who have children with congenital disorders who are treated at H. Adam Malik Hospital Medan. The recommendation for further research is to conduct further research on the relationship between spirituality and stress of parents who have children with congenital disorders with a larger number of respondents. 6%) and there is a relationship between spirituality and stress of parents who have children with congenital disorders who are treated at the RSUP. H. Adam Malik Medan with weak relationship strength with negative pattern ($p=0.043$, $r= -0.366$). This means that the higher the spirituality of parents, the lower the stress of parents who have children with congenital disorders who are treated at H. Adam Malik Hospital Medan. The recommendation for further research is to conduct further research on the relationship between spirituality and stress of parents who have children with congenital disorders with a larger number of respondents. This means that the higher the spirituality of parents, the lower the stress of parents who have children with congenital disorders who are treated at H. Adam Malik Hospital Medan. The recommendation for further research is to conduct further research on the relationship between spirituality and stress of parents who have children with congenital disorders with a larger number of respondents. This means that the higher the spirituality of parents, the lower the stress of parents who have children with congenital disorders who are treated at H. Adam Malik Hospital Medan. The recommendation for further research is to conduct further research on the relationship between spirituality and stress of parents who have children with congenital disorders with a larger number of respondents.

Keywords: *Congenital Disorders, Spirituality and Parental Stress*

1. Introduction

Congenital disorders are the third most common cause of death after prematurity and malnutrition (WHO, 2004). In developed countries, 30% of all patients treated in pediatric hospitals have congenital abnormalities (Effendi, 2006 in IDAI Neonatology 2008). According to Aritonang (2008), the number of pediatric patients at Haji Adam Malik Hospital Medan in Rindu B4 room in January-June 2008 were patients with congenital heart disease (3%), meningitis (6.8%), encephalitis (3.16). %).



Based on a preliminary study conducted by researchers at H. Adam Malik Hospital Medan in 2011 the number of patients suffering from congenital abnormalities such as heart defects (35.6%), atresia ani (34.4%), Hirschsprung (22%), cleft palate lips (2.8%), hydrocephalus (7.6%).

The birth of a baby with this congenital abnormality also causes various problems in the family, including feelings of pressure, shame, guilt, and greater attention and financing than children born normally. Most parents who have children with this congenital disorder do not know what has happened and how the child's life will continue (Efendi, 2006 in IDAI Neonatology 2008).

Parents also experience stress when their child is hospitalized because of their ignorance of their child's treatment process, lack of information, and attitude of paramedics. Illness and hospitalization are experiences that cause stress to both children and parents. For parents, illness in their children and hospitalization cause emotional upheaval. Their concern and anxiety will often mix with feelings of insecurity, guilt, fear and sadness. For children, the experience of hospitalization increases fear, anger and insecurity, which have an influence on their health condition and the child's attitude in the hospital (Bedell and Cleary, 2009).

If one of the family members is sick, it will affect the family. Families will generally experience behavioral and emotional changes, such as changes in roles, self-image, self-concept, and dynamics in the family. Everyone has a different reaction to illness or to the threat of disease. Illness with a short duration and not life threatening will cause slight behavioral changes in the functioning of the client and family. However, if the disease is severe and can be life threatening, it can cause broader emotional and behavioral changes, such as anxiety, shock, rejection, anger, and withdrawal and this is a response to stress (Potter and Perry, 2005).

Stress can also cause negative or contradictory feelings or threaten emotional well-being. Stress can interfere with a person's way of applying reality, solving problems, thinking in general, one's relationships, and sense of belonging. In addition, stress can interfere with a person's general view of life, attitudes aimed at loved ones, and health status (Januarti, 2009).

When parents are stressed in caring for a child who is sick, it can affect the health condition of the child. In accordance with research conducted by Caserta (2000), it is known that there is an influence of parental stress on children's health. Children are easy to have fever and pain (Nauret, 2007). So, parents must find ways to deal with the stress they experience. One coping that can be done is praying, reading scriptures, telling stories, and so on.

2. Method

The design used in this research is descriptive correlation which aims to identify the relationship between spirituality and stress of parents who have children with congenital disorders who are treated at the RSUP. H. Adam Malik Medan.

This research will be carried out in April 2012 in Rindu room B4 Central General Hospital H. Adam Malik Medan, while this hospital was chosen as the research location because this hospital is a teaching hospital for nursing students at the University of North Sumatra with service facilities that support and also as a referral hospital so that the sample obtained will be adequate for research.

In this study, researchers are guided by the principles of research ethics, namely: First, the principle of benefit, guided by this principle, the researcher first provides an explanation to prospective respondents about the research objectives and the procedures for conducting the research. If the prospective respondent is willing, the respondent must sign a letter of consent to become a respondent (Informed consent). However, if the respondent refuses, the researcher will not force and still respect their rights in accordance with the principles of Autonomy. The third is the principle of confidentiality, namely to maintain the confidentiality of the respondent's identity, the researcher will not include the respondent's name in the questionnaire sheet (Anonymity). On the questionnaire sheet only a certain code number was written by the researcher. Confidentiality of information from respondents is guaranteed by the author (Confidentiality).

3. Analysis And Results

3.1 Univariate Analysis

a. Parental Characteristics

Characteristics of respondents include parents' age, gender, ethnicity, religion and type of parental occupation. The characteristics of these parents can be seen in table 1.

Table 1 Analysis of the Age of Parents with Children with Congenital Disorders who were treated at H. Adam Malik General Hospital Medan in 2012 (n=31)

Characteristics	Frequency	Percentage (%)
Parents age:		
- 20-30 year	12	38.7
- 31-40 year	14	45.2
- 41-50 year	5	16.1
Parent's gender:		
- Man	13	41.9
- Woman	18	58.1
Ethnic group :		
- Batak	11	35.5
- Java	9	29.0
- Minang	1	3.2
- Malay	2	6.5
- And etc	8	25.8
Religion :		
- Islam	14	45.2
- Catholic	7	22.6
- Protestant	10	32.3
Parents' job :		
- civil servant	1	3.2
- entrepreneur	9	29.0
- Farmer	10	32.3
- housewife Ladder	11	35.5

Based on table 5.1, it is known that the majority of parents who have children with congenital disorders who are treated at H. Adam Malik General Hospital Medan are aged 31-40 years, namely 45.2%. The gender of the majority of the parents is female as many as 18 respondents (58.1%). The majority of the parents' ethnicity is Batak as many as 11 (35.5%), the religion followed by the parents is Islam as many as 14 respondents (45.2%). The majority of parents' occupations are housewives or called by and others with 11 respondents (35.5%).

b. Child Characteristics

Based on table 5.2, it was found that the children with the most congenital abnormalities were in the 0-1 year age group, as many as 6 people (35.3%). The most frequent diagnoses of congenital abnormalities in children were heart defects with a total of 12 respondents (70.6%). The following table 5.2 characteristics of children with congenital abnormalities

Table 2 Characteristics of Children with Congenital Disorders who were treated at H. Adam Malik Hospital Medan in 2012 (n=17)

Characteristics	Frequency	Percentage (%)
Child age:		
- 0-1 year	6	35.3
- 2-5 year	3	17.6
- 6-10 year	3	17.6
- 11-15 year	5	29.4
Child diagnosis:		
- Atresia Ani	2	11.8
- Hischprung	2	11.8
- hydrocephalus	1	2.9
- Abnormalities Heart	12	70.6

c. Analysis of the spirituality of parents who have children with congenital disorders

Table 3 shows that most of the respondents, namely 26 respondents (83.9%) were categorized as high spirituality and 5 respondents (16.1%) were moderate spirituality.

Table 3 Spirituality of Parents Who Have Children with Congenital Disorders Treated at H. Adam Malik Hospital Medan in 2012 (n=31)

Parental Spirituality	Frequency	Percentage (%)
High spirituality	26	83.9
Medium spirituality	5	16.1
Low spirituality	0	0

d. Stress analysis of parents who have children with congenital abnormalities

Based on table 5.4, the research data shows that most of the respondents, namely as many as 16 respondents (51.6%) were categorized as low stress, as many as 12 respondents (38.7%) were categorized as moderate stress and there were only 3 respondents (9.7%) who are under high stress.

Table 4 stress of parents who have children with congenital disorders who are treated at H. Adam Malik General Hospital Medan in 2012 (n=31)

Parental stress	Frequency	Percentage (%)
High stress	3	9.7
Moderate stress	12	38.7
Low stress	16	51.6

3.2 Bivariate Analysis

a. The relationship between spirituality and stress of parents who have children with congenital disorders who are treated at H. Adam Malik Hospital Medan

From table 5.5, it can be seen in this study that the results of statistical analysis with computerized using the Spearman correlation test, it was found that there were The relationship between spirituality and stress of parents who have children with congenital disorders who are treated at H. Adam Malik Hospital Medan. The p value which states the significance between the two variables being tested is 0.043. The correlation coefficient value is obtained that the strength of the correlation between spirituality and stress is -0.366 which means that the higher the spirituality, the lower the stress, but the strength of the correlation is weak.

b. Parental Spirituality

Based on the research results, the majority of respondents who have children with congenital abnormalities are in the age range of 31-40 years, namely 45.2%. Age of development can determine the process of fulfilling spiritual needs. Based on the stage of development, individuals who have matured are expected to have the maturity to think rationally. In this phase, individuals begin to understand and integrate spiritual elements such as symbolization, rituals, and beliefs. Individuals in this phase also assume that everyone belongs to a universal group and has a sense of kinship towards everyone (Fowler, 2000).

These results are in accordance with the opinion of Manurung (2008) that Batak culture has a kinship cultural value system, namely religion which includes religious life which regulates its relationship with the Creator and its relationship with humans and the environment. In addition, the Batak tribe also has kinship values which include affectionate relationships based on blood relations, Dalihan Na Tolu harmony which is a kinship bond of customs in the Toba Batak community such as clan solidarity so that they do not feel alone.

c. Parental Stress

Stress experienced by parents varies, namely low, moderate and severe in parents who have children with congenital disorders. Based on the results of the study, as many as 53.1% of parents experienced mild stress. Observations from researchers show that parents generally have good coping skills in dealing with stress so that they experience low stress. They tell each other about the condition of their child with



other families and parents who have children with the same condition so that they become calmer. In addition, the majority of parents surrender to their child's condition. They assume that everything has been arranged by God. They also don't think much about their child's illness. This is because if they are sick it will affect their children.

d. Relationship of Spirituality with Parental Stress

Based on the results of computerized statistical analysis using the Spearman correlation test, the p value <0.05 and the correlation strength result - 0.336, which means that there is a relationship between spirituality and stress, but the relationship shown is weak. The direction of the negative relationship means that the higher a person's spirituality, the lower the stress experienced.

4. Conclusion

Research conducted on 31 parents who had children with congenital abnormalities who were treated at H. Adam Malik General Hospital Medan regarding the relationship between spirituality and stress showed that the majority had high spirituality, namely 26 people (83.9%) of the 31 samples. Only 5 people (16.1%) have moderate spirituality. While most parents experience low stress, namely 16 people (51.6%) of 31 parents who have children with congenital disorders. Parents who experienced moderate stress as many as 12 people (38.7%) and 3 people (9.7%) experienced severe stress.

Based on the results of the analysis using the Spearman correlation test, p value <0.05 and the results of the correlation strength -0.371 which means that there is a relationship between spirituality and stress, but the relationship shown is weak. And the direction of the negative correlation means that the higher a person's spirituality, the lower the stress experienced.

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