The Influences Of Trait Conscientiousness And Religiosity On The Teachers Emotion Regulation

Rozi Sastra Purna; Johana Endang Prawitasari; Imanuel Hitipeuw; Sudjiono

Abstract: Emotion regulation is the ability to recognize, monitor, and evaluate the emotional responses. Especially, on the intensity and form of their reactions in achieving a goal. This research aims to find the factors that most influence the regulation of emotions. This matter is very important to comprehend the mechanism of emotion regulation, especially in teachers. The design of this research is the causal relationship study. The sample of this research amounted to 377 of the Public Elementary School teachers throughout the city of Padang. The sampling technique used is the cluster random sampling, which took samples from the 11 sub-districts in the city of Padang. The data analysis method used is the partial least squares path modeling to test the influence of trait conscientiousness and religiosity on the emotion regulation of teachers. The results of the data analysis show that all paths in the model are not removed. The conscientiousness has a significant influence on emotion regulation, and the religiosity also has a significant influence on emotion regulation, and the conscientiousness has a significant influence on the religiosity. The evaluation of the whole part of the calculation of the suitability of this model gives the conclusion that the proposed hypothesis model has a good level of model suitability. This research model has a high enough model suitability. The accuracy of the model is 48.1% which explains that the contribution of the model to explain the determination of the emotion regulation variable is 34.3%

Keywords: Emotion Regulation, Trait Personality, Religiosity.

1. INTRODUCTION

Teachers are said to be able to educate as well as to teach if they have emotional stability and have a great sense of responsibility to advance the achievement of their students (Hamalik, 2012). However, the current reality shows the massive media coverage about the teachers’ inability to control their emotions and behaviors that is counterproductive due to the learning goals. Widiyanto’s research (2001) notes the results that teachers who shout at students, slam erasers on the table or threaten students in an effort to discipline the rules, are perceived by the students themselves as a form of the anger. In addition, the teachers’ anger is also assessed by the students from the words that are uttered, facial expressions, and certain movements, or appear in the act of giving the physical punishment that is not educating and that is merely to vent their emotions. As a human being, it is natural that occasionally a teacher feels angry when faced with the students’ behavior. Emotion is a form of expression and communication through changes in facial features and the body movements that accompany the emotions (Safaria & Saputra, 2009). Moreover, the teachers are expected to show their emotions in front of the students with good expressions and speech. So, students can change their behavior to be better.

This awareness is important so that the teachers can manage their emotions more precisely and learn to choose the words so that the students also realize what is being experienced by their teachers. Thus, teachers and students learn to be civilized human beings. The research on violent behavior in schools has been widely associated with the emotion regulation ability of the teachers. One of the researches related to violent behavior in schools has been conducted by Sutanti (2011) who found a relationship between the ability to regulate emotions and the behavior of teachers’ aggression. In line with this matter, Brackett et al (2010) and Ramdhani (2012a) state that teachers’ behavior such as shouting, hitting, scolding, or labeling the students shows the inability of the teachers to regulate their emotions. The angry teachers may make their students afraid. Unfortunately, this matter may become an impact on the decline in interest and concentration of their students in learning activity which in turn makes the learning goals not achieved (Bender, 2012). The ability to regulate emotions is an individual's way of managing and expressing his/her emotions (Gross, 1999). Emotion regulation includes the ability to evaluate and change the emotional reactions to certain behaviors by adjusting to the situation that is happening (Thompson, 199). Low emotion regulation is associated with: (a) behavior is not controlled, (b) not constructive, (c) aggression behavior, (d) low prosocial behavior and susceptible to the influence of the negative emotions (Strongman, 2003). The teacher’s ability to regulate his/her emotions has increasingly attracted the attention of researchers in recent years. The latest research on the teacher’s emotions is the research that is conducted by Frenzel (2014) and either research by (Frenzel et al., 2016). The teacher shows anger to his/her students as a
form of inability to manage their emotions. Besides, Schutz & Zembylas (2009) also researched the role of emotions and their influence on the lives of teachers. In line with this, Robbins & Judge (2008) states that people who understand their own emotions and can read the emotions of others are more effective in doing their jobs. This statement also applies to teachers in the implementation of learning, especially in the current era of cooperation where the role of teachers is increasingly challenging. Therefore, emotion regulation becomes vital in increasing the teacher’s professionalism. Chang’s research (2009) proves the importance of emotion regulation in the teacher’s activities in schools. He examined the shape and frequency of the teacher’s emotions in managing their classrooms, making assessments, rules, and controlling the emotions. The results show that 39% of emotions that emerge are the unpleasant emotions, 41% of teachers claim to feel tired (burnout), even if these emotions are suppressed the teachers will feel more tired. The research findings are reinforced by other similar findings, such as Yin (2016) has researched the importance of emotion regulation in the classroom so that the teachers are able to fulfill their professional goals. The research on emotion regulation in Indonesia has been conducted by Ariani & Nissa (2016) which shows that external factors such as the teachers’ status do not significantly influence the regulation of the teacher’s emotion suppression. Besides, Atmoko's (2008) research found that the constructs of students' emotion behavior did not directly influence the teacher’s emotions. The value regression coefficient of the construct of students’ emotion behavior to the emotion construct of the teachers is 0.344 and the standard coefficient is 0.239. Atmoko's (2008) research results also show that internal cognitive factors such as the teachers’ assessment determine the teachers’ emotions. However, the contribution of emotion beliefs contributed only 26%. Based on this matter, then in understanding emotions and emotion regulation there needs to be a different and specific perspective in the formation of one’s emotional behavior. According to Thompson (1994), Emotion regulation is an interactive process that is responsible for recognizing, monitoring, evaluating, and limiting emotion responses. Especially, the intensity and form of their reactions to achieve a goal. Effective emotion regulation includes the ability to manage emotions flexibly according to environmental demands (Eisenberg, Fabes, Guthrie, & Reiser, 2000). Observing this matter, Widiyanto (2001) found that one of the intrinsic factors that influence the regulation of emotions is religiosity. Teachers who believe that their work will be held responsible before God are better able to control their emotions when organizing in learning activities. His research is still limited to the teachers’ reveal which is obtained through the interview process in his qualitative research about the teachers’ emotion actions. The searching for articles that researchers do find the same thing in the form of quantitative research, where the religiosity influences the ability of emotion regulation. The religiosity acts as an internal control that can prevent emotional behavior (Gross, 2007; Ikhwansif, 2008; Myers, 2012). A teacher who has a high level of religiosity will not show excessive emotion, while a teacher who has a low level of religiosity will do the opposite. Religiosity is the feelings or religious experiences that always arise in an individual and cause internal control in him/herself arises. Therefore, it may prevent deviant behavior that can harm him/herself or others (Umasugi, 2013). In addition, the focus of research is not emotion in general but specific to the cognitive perspective in managing the emotions. According to Thompson (1990), the interaction of emotions with cognition is important for understanding emotions and emotion regulation. The relationship between the aspects of emotions with cognitive processes because the emotion circumstances may influence the cognitive processes, and the cognitive processes make it possible to control and manipulate the actions (Gross, 2007). Monitoring and evaluating emotions are the first steps needed to modify the emotions. However, often monitoring and evaluating a person’s emotional state is implicitly and unconsciously because it is influenced by his/her personality. Therefore, the emotion regulation of the teacher is seen from the personality trait factors especially the conscientiousness which are more internal and fundamental influence the emergence of the consistency of thought and behavior (Pervin, 2002). According to Huang and Ryan (2011) affectively, personality traits that are closely related to emotion regulation in the big five personalities are conscientiousness. The influence of conscientiousness refers to two predictions. First, cognitively related to their ability to plan, organize, and think about the possible effects of the actions that they are taken, and also tend to use the situation selection and modification in emotion regulation. The impulsive individuals have low conscientiousness. Therefore, individuals with low conscientiousness avoid knowing and being trapped in situations that cause negative emotions. Individuals with trait conscientiousness tend to be careful and consistent in choosing situations that may support their goals and plans (John & Gross, 2007). The function of conscientiousness also identifies the extent to which the individuals have a cautious attitude in achieving a particular goal which is manifested in their attitudes and behaviors (Schultz & Schultz, 2005). The Trait Conscientiousness has a tendency to be cautious in doing an action or thoughtful in making a decision. People with Trait Conscientiousness also have high self-discipline and can be trusted. The positive characteristics of trait conscientiousness are dependability, responsibility, perseverance and achievement-oriented. In the process, the influence of trait conscientiousness on the regulation of emotions is intermediary by the religiosity. The previous researches
looked at the direct effect of each variable separately. However, sometimes the relationship between the two phenomena is not present in a direct form because the relationship is mediated by other phenomena (Urbayatun & Widhiarsro, 2012). The mediator's role is to deliver the influence of the independent variable on the dependent variable. The purpose of the mediator variable is to explain the causal relationship between trait conscientiousness with the emotion regulation of the teacher. The Trait Conscientiousness in personality has an indirect influence on emotion regulation through the mediator variables. This research looks at the role of religiosity as a mediator in influencing the emotion regulation of the teachers. By using the mediator variables explanation due to the psychological dynamics of the influence between the two variables, namely personality trait on the emotion regulation of the teacher may be explained in more detail. McCullough et al (2003) stated that high conscientiousness is correlated with high religiosity in early adulthood. On the other hand, Mijares and Espinosa (2014) found a positive relationship between religiosity and conscientiousness, but there is not found a relationship with neuroticism and openness. The agreeableness and conscientiousness are positively related to religious activities which are the one aspect of religiosity (MacDonald, 2000). Religiosity is the outside appearance of religion, it may in the form of rituals from religion which are considered as a sign of obedience in culture. Other research that was conducted by Kosek (2000) and Taylor (1999) found that there is a positive relationship between religiosity and agreeableness also conscientiousness. If agreeableness and conscientiousness are low, then they tend to be constantly involved in the exploration of knowledge (intellectual) in finding the religious answers to the problems of their lives. Every person who has high religiosity will try to show the emotion naturally and not too much, this is different when compared to people with low religiosity (Krause in Coon, 2005). Therefore, the religiosity may mediate between the conscientiousness and regulation. The religiosity as feelings or religious experiences that always arise in individuals may foster internal control in individuals. So, it may prevent deviant behavior that harms themselves and others.

2. METHOD
This research uses an ex post facto design with the type of causal relationship study, which discusses the influence of independent variables on the variables carried out (the dependent variable). The successful variable in this research is the democratic regulation, while the independent variable in this research is the nature/basic trait of awareness and religiosity. The population of this research is all of the 4913 Elementary School teachers in the city of Padang. The population characteristics are: (1) The Civil Servant Teachers (2) Still actively teaching until 2018 at the Public Elementary School in the city of Padang. The number of samples in this research are 377 of the Public Elementary School teachers in Padang City. The sampling technique used is the cluster random sampling. Sampling is obtained randomly by determining the cluster (Public Elementary Schools), then, selecting the subjects in each cluster (selected school) which is also done randomly. This is done to provide equal opportunities for all schools and teachers involved in the research. The measuring devices used in this research are:

2.1 Emotion Regulation Scale
The measurement of emotion regulation uses the 3 dimensions of the emotion regulation from Thompson (1994), namely: Monitoring, Assessment (evaluating), and Changing (Modifying). The scale of emotion regulation is 9 item statements. The loading factor valuable is more than 0.50 with good reliability namely AVE = 0.544 (more than 0.50), and composite reliability = 0.914 (more than 0.70).

2.2. Personality Scale (Trait)
The dimension of conscientiousness is divided into the 6 aspects, namely: competence, order, dutifulness, achievement-striving, self-discipline and deliberation. The total number of items is 10 items, the whole loading factor is valuable more than 0.50. The results of the evaluation of the fit model with chi square = 33.451 (p = 0.074), GFI = 0.940, AGFI = 0.857, CFI = 0.968, TLI = 0.937 and RMSEA = 0.067 explained the good existence of goodness of fit. The valuable loading factor is more than 0.50 with good reliability, namely AVE = 0.730 (more than 0.50), composite reliability = 0.964 (more than 0.70) and alpha Cronbach = 0.791 (more than 0.60).

2.3. Scale of Religiosity
The scale of religiosity is developed by researchers based on the religiosity dimension from Glock and Stark (in Holdcroft, 2006). The aspects of religiosity are: (a) Intellectual dimension, (b) Ritualistic dimension, (c) Experimental dimension, (d) Ideological dimension, (e). Consequence dimension. The number of statement items is 13 items, the whole loading factor is valuable more than 0.50. The results of the evaluation of the fit model with chi square = 65,527 (p = 0.157), GFI = 0.912, AGFI = 0.855, CFI = 0.981, TLI = 0.973 and RMSEA = 0.044 explained the good existence of goodness of fit. The loading factor is valuable more than 0.50 with good reliability, namely AVE = 0.521 (more than 0.50), composite reliability = 0.932 (more than 0.70) and alpha cronbach = 0.854 (more than 0.60).

In this research, the data analysis method used is the partial least squares path modeling (PLS-PM). PLS-PM may simply be interpreted as a statistical data analysis methodology which is a combination of the regression models, structural equation models, and multiple table analysis methods (Gaston Sanchez, 2013). PLS-PM is a partial least squares (PLS) approach towards a structural equation modeling. PLS-PM is a statistical method that studies the complicated or complex multivariate relationships between the observational variables and latent variables.

3. RESULTS
3.1. The Examination of Linearity Assumption
Before conducting the further evaluation of this analysis, it is first necessary to test the linearity assumption, namely
that the relationship between constructs that will be tested has a linear relationship. Therefore, the first step in path analysis is to test the linearity assumptions. The relationship between variables in this analysis is the linearity. The testing of this assumption of linearity test is using the test of linearity.

Table 1. Examining the Linearity Assumptions

<table>
<thead>
<tr>
<th>From</th>
<th>To</th>
<th>Linearity</th>
<th>Deviation from Linearity</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coun</td>
<td>Religiosity</td>
<td>42.54</td>
<td>.000</td>
<td>0.251</td>
</tr>
<tr>
<td>Coun</td>
<td>Emotion</td>
<td>9.432</td>
<td>.000</td>
<td>.105</td>
</tr>
<tr>
<td>Religiosity</td>
<td>Emotion</td>
<td>0.632</td>
<td>.000</td>
<td>.186</td>
</tr>
</tbody>
</table>

This analysis gives the conclusion that the linearity requirements have been fulfilled in all paths in the hypothesis model. On the linearity test results, the F test results are significant (p <0.05).

3.2. Construct Validity and Reliability

Examination of the validity and reliability of the construct are carried out in a number of ways. This test is conducted to assess convergent validity, discriminant validity, and reliability. The results of the outer model explain that some aspects have an outer loading of less than 0.50, namely, on the ritualistic aspect is amounted to 0.197 and the modification of 0.1476. The teacher has the characteristics of high religiosity which is measured in the aspects of intellectual, experiential, ideological and consequence. Good emotional regulation in teachers is more sensitive measured in the aspects of monitoring the emotions and evaluating the emotions. Furthermore, the outer model is evaluated by removing both aspects. The construct validity, besides being determined based on the outer loading magnitude, it is also using the results of cross loading calculations. The construct validation is high or fulfills the highest loading factor compared to the cross-loading. In table 2, the results of cross-loading explain that all aspects have high validation as an explanation for each construct. The coefficient of cross-loading on each aspect in other constructs is lower than the loading factor on the concerned construct.

In addition to the validity test, a measurement model is said to be good if it has a sufficient level of reliability. The reliability shows the level of accuracy, consistency, and precision of a measuring instrument in making the measurements. The reliability examination results show that all constructs have a Cronbach's alpha coefficient of more than 0.60, a composite reliability coefficient is more than 0.70, and an AVE coefficient and communality is more than 0.50. Thus, all measurement models which is used in this research already have high reliability.

Table 2. Loading factors and Cross loading

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Conscientiousness</th>
<th>Religiosity</th>
<th>Emotion Regulation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Competence</td>
<td>0.647</td>
<td>0.277</td>
<td>0.301</td>
</tr>
<tr>
<td>Order</td>
<td>0.765</td>
<td>0.336</td>
<td>0.447</td>
</tr>
<tr>
<td>Dutifulness</td>
<td>0.762</td>
<td>0.317</td>
<td>0.432</td>
</tr>
<tr>
<td>Achievement</td>
<td>0.692</td>
<td>0.378</td>
<td>0.339</td>
</tr>
<tr>
<td>Self-discipline</td>
<td>0.698</td>
<td>0.311</td>
<td>0.347</td>
</tr>
<tr>
<td>Deliberation</td>
<td>0.671</td>
<td>0.338</td>
<td>0.271</td>
</tr>
<tr>
<td>Intellectual</td>
<td>0.390</td>
<td>0.587</td>
<td>0.312</td>
</tr>
<tr>
<td>Experiential</td>
<td>0.306</td>
<td>0.739</td>
<td>0.286</td>
</tr>
<tr>
<td>Ideological</td>
<td>0.299</td>
<td>0.794</td>
<td>0.490</td>
</tr>
<tr>
<td>Consequence</td>
<td>0.303</td>
<td>0.689</td>
<td>0.243</td>
</tr>
<tr>
<td>Monitoring</td>
<td>0.365</td>
<td>0.268</td>
<td>0.813</td>
</tr>
<tr>
<td>Evaluation</td>
<td>0.508</td>
<td>0.538</td>
<td>0.935</td>
</tr>
</tbody>
</table>

Table 3. The Convergent Validity Results

<table>
<thead>
<tr>
<th>Construct / Dimension</th>
<th>Alpha Coefficient</th>
<th>Cronbach’s Coefficient</th>
<th>Composite Reliability</th>
<th>AVE</th>
<th>Communality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conscientiousness</td>
<td>.800</td>
<td>857</td>
<td>500</td>
<td>500</td>
<td>0.0</td>
</tr>
<tr>
<td>Religiosity</td>
<td>.661</td>
<td>798</td>
<td>499</td>
<td>499</td>
<td>0.0</td>
</tr>
<tr>
<td>Emotion</td>
<td>.712</td>
<td>868</td>
<td>767</td>
<td>767</td>
<td>0.0</td>
</tr>
</tbody>
</table>
In addition to meeting the convergent validity, a measurement model must have discriminant validity. The correlation coefficient of the conscientiousness construct with other constructs ranges from 0.462 to 0.510 so that this analysis gives a conclusion that there is a good discriminant validity.

Table 4. The Results of Discriminant Validity Calculation

<table>
<thead>
<tr>
<th>Construct</th>
<th>Conscientiousness</th>
<th>Rothosity</th>
<th>Emotion Regulation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conscientiousness</td>
<td>0.707</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Rothosity</td>
<td>0.462</td>
<td>0</td>
<td>-</td>
</tr>
<tr>
<td>Emotion Regulation</td>
<td>0.510</td>
<td>0.707</td>
<td>0.876</td>
</tr>
</tbody>
</table>

Table 4 presents the calculation of the AVE roots of a construct and the correlation values between constructs. The test results show the root value of AVE of a certain variable is higher rather than the correlation value between variables. Thus, it may be concluded that the measurement model of this research has fulfilled the discriminant validity. In the various angles of assessment that have conducted on the construct validity and reliability, it may be concluded that all aspects may be used as a measure of variables in this research.

3.3. The Matrix of Latent Variable Correlation

All three variables in the model have positive correlation coefficients with a range of 0.462 to 0.510. The correlation coefficient on the relationship between variables is significant, this is because the critical value of the correlation coefficient on the sample amounts of 333 is 0.101. Table 5 as follows is the correlation matrix between variables. The correlation coefficient between conscientiousness and emotional regulation is 0.510. This number explains the positive correlation both these two variables. The emotion regulation will be stronger if the teacher is supported by good conscientiousness. The emotion regulation is also explained by the religiosity variable with a fairly high correlation coefficient, which amounts to 0.490.

Table 5. The Correlation Matrix Between Variables

<table>
<thead>
<tr>
<th>Construct</th>
<th>Conscientiousness</th>
<th>Rothosity</th>
<th>Emotion Regulation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conscientiousness</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Rothosity</td>
<td>0.462</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Emotion Regulation</td>
<td>0.510</td>
<td>0.4</td>
<td>-</td>
</tr>
</tbody>
</table>

3.3. The Structural Model Testing (Inner Model)

The PLS model with the addition of religiosity variable as a mediating variable explains that the addition of this variable will make an additional contribution as an explanation of emotion regulation. The coefficient of determination on the emotion regulation variable is 34.3% (See Figure 2).

![Figure 3. The Hypothesis Model](image)

Assessing the results of testing the structural model (inner model) may be seen in the R-square (R²) in each endogenous construct (religiosity and emotion regulation), the path coefficient values, the t values and p values for each path relationship between constructs. The path coefficient and t value for each path will be explained in the sub-discussion in the results of hypothesis testing. The value of R² is used to measure the level of variation in endogenous variables which are explained by a number of influencing variables (Hartono and Abdillah, 2009). The higher the value of R² means the better the prediction model from the proposed model.

Table 6. The Test Results for the Path Coefficient on the Inner Model

| Relationship | ath Coefficient | F value | ation | ndard | tistics | t
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Conscientiousness -&gt;</td>
<td>462</td>
<td>0.339</td>
<td>836</td>
<td>0.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conscientiousness -&gt; Emotion Regulation</td>
<td>.361</td>
<td>.064</td>
<td>.651</td>
<td>.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religion -&gt; Emotion Regulation</td>
<td>.324</td>
<td>.056</td>
<td>.748</td>
<td>.000</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The inner model results are explained in Figure 3 and Table 6. The interpretation of the relationships between variables may be explained as follows:

1. The conscientiousness towards religiosity has a coefficient in a positive direction. The calculation results show that the path coefficient is 0.462 with a t-statistic amount of 11.836 (p <0.05) provides a decision that conscientiousness has a significant influence on the religiosity.
2. The conscientiousness towards emotion regulation has a positive direction coefficient. The calculation results show that the path coefficient amounts of 0.361 with a t-statistic of 5.651 (p <0.05) provides a decision that
conscientiousness has a significant influence on emotion regulation.

3. The religiosity towards emotion regulation has a coefficient in a positive direction. The calculation results show that the path coefficient amounts of 0.324 with a t-statistic in the amount of 5.748 (p < 0.05) provides a decision that religiosity has a significant influence on emotion regulation.

**Table 7. The Test Results for the Indirect Influences**

<table>
<thead>
<tr>
<th>Relationship</th>
<th>β</th>
<th>t</th>
<th>p</th>
<th>Std β</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conscientiousness -&gt; Religiosity -&gt; Emotion Regulation</td>
<td>0.343</td>
<td>149</td>
<td>360</td>
<td>0.000</td>
</tr>
</tbody>
</table>

The calculation results show that the coefficient of indirect influence amounts of 0.149 with a t-statistic in the amount of 5.660 (p < 0.05) provides a decision that religiosity mediates the influence of conscientiousness on the emotion regulation. The influence of conscientiousness on the emotion regulation is obtained a total influence in the amount of 0.462 x 0.324 = 0.149.

**Table 8. The Influence of Direct, Indirect, Total and the Nature of Mediation**

<table>
<thead>
<tr>
<th>Relationship</th>
<th>Direct</th>
<th>Indirect</th>
<th>Total</th>
<th>Amount For (VAF)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conscientiousness -&gt; Religiosity</td>
<td>0.343</td>
<td>0.149</td>
<td>0.492</td>
<td>48.1%</td>
</tr>
<tr>
<td>Conscientiousness -&gt; Emotion Regulation</td>
<td>0.462</td>
<td>0.192</td>
<td>0.654</td>
<td>48.1%</td>
</tr>
</tbody>
</table>

The results of this indirect influence test use the Sobel test whose results are summarized in Table 7. The indirect influence of conscientiousness on emotion regulation through religiosity has a coefficient with a positive direction in the amount of 0.462 x 0.324 = 0.149. The calculation results show that the coefficient of indirect influence amounts of 0.149 with a t-statistic in the amount of 5.660 (p < 0.05) provides a decision that religiosity mediates the influence of conscientiousness on the emotion regulation. The influence of conscientiousness on the emotion regulation is obtained a total influence in the amount of 0.510 which is obtained from the sum of direct (0.361) and indirect (0.149) influences. Then, it is obtained the variance account for (VAF) in the amount of (0.149 / 0.510) or 29.2%, which is calculated from the ratio of the indirect influence to the total influence.

### 3.4. The Suitability Model

The suitability of the model can be assessed from several calculations such as the coefficient of determination of the model ($R_m^2$), the goodness of fit index (GoF) and the value of $I^2$. The coefficient of determination of the model is calculated by using all the coefficient of determination ($R^2$) in the model. The results of the $R^2$ calculation may be seen in Table 9. The $R^2$ value for the religiosity variable is 0.213. This value indicates that the variation of religiosity that is explained by conscientiousness is 21.3%, while the rest is explained by other variables. The value of $R^2$ for the emotion regulation variable is 0.343. This value indicates that the variation of emotional regulation that is explained by the conscientiousness and religiosity is 34.3%, while the rest is explained by other variables.

**Table 9. The R-Square Coefficients**

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>$R^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religiosity</td>
<td>0.213</td>
</tr>
<tr>
<td>Emotion Regulation</td>
<td>0.343</td>
</tr>
</tbody>
</table>

Hair et al (2014) states that in general the coefficient of determination is low if the value is less than 0.20, while in the results of this model to the coefficient of determination is valued more than 0.20. So, based on these results the suitability of the model is quite good. Calculating the model suitability may be done with the following formula:

$$R_m^2 = 1 - (1 - R_i^2) (1 - R_r^2)$$

$$R_m^2 = 1 - (1 - 0.213) (1 - 0.343)$$

$$R_m^2 = 1 - 0.517$$

$$R_m^2 = 0.483$$

The calculation results show that the inner $R_m^2$ value of the model is 0.481, which means this research model has a high enough model suitability. The accuracy of the model is 48.1% explains that the contribution of the model to explain the structural relationship of the three variables researched is 48.1% and the rest is explained by other variables that are not involved in the model.

**Table 10. The Goodness of Fit Index (GoF)**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Communality</th>
<th>$R^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conscientiousness</td>
<td>0.500</td>
<td>-</td>
</tr>
<tr>
<td>Religiosity</td>
<td>0.499</td>
<td>0.213</td>
</tr>
<tr>
<td>Emotion Regulation</td>
<td>0.500</td>
<td>0.343</td>
</tr>
</tbody>
</table>

The model suitability may also be calculated by using the goodness of fit index. The goodness of fit index (GoF) is defined as the geometric mean or root of the mean communality and the mean of $R^2$ for all endogenous constructs (Tenenhaus et al. 2005). The communality value is the same as the AVE value. The GoF index shows the predictive power of the overall model. The GoF index for this research model is 0.405. Thus, the structural model that explains the relationship between the three variables has good predictive power (fit). The two calculation results previously which are related to the suitability of the model emphasize the general evaluation from the resulting model. Furthermore, the suitability of the model will be analyzed by calculating the value of $I^2$, which is the influence on the endogenous variables if one path is removed. In the hypothesis model, there are three paths, so there are three values of $I^2$ that are calculated. If $I^2$ is less than 0.02 then the impact on the exogenous variable is included in the small category, that is the loss of the path does not provide a large model change. The value of $I^2$ in the range 0.02 - 0.15 has a medium impact while if the value of 0.15 - 0.35 or more than 0.35 then it is already classified as the large or
very large. Table 11 below is the result of calculating the value of $f^2$ for each path.

**Table 11. The F2 Values Calculation Results for the Model Sensitivity**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Conscientiousness</th>
<th>Religiosity</th>
<th>Emotion Regulation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conscientious</td>
<td>-</td>
<td>0.271</td>
<td>0.156</td>
</tr>
<tr>
<td>Religiosity</td>
<td>-</td>
<td>-</td>
<td>0.125</td>
</tr>
<tr>
<td>Emotion</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

The results of the calculations in Table 11, it appears that the entire value of $f^2$ is more than 0.02 in all three paths in the model. This means that all paths in the model are not removed. The evaluation of the whole part on the calculation of the suitability of this model gives the conclusion that the proposed hypothesis model has a good level of model suitability.

**DISCUSSION**

The conscientiousness has a significant influence on emotion regulation because people with high conscientiousness have a sensitive nature/trait (Huang & Ryan, 2011). A high degree of the trait conscientiousness in the teacher shows the teacher's ability to plan, organize, and think about the possible impacts of the actions that he/she takes. The function of conscientiousness also identifies the extent to which the individuals have a cautious attitude in achieving a particular goal which is manifested in their attitudes and behavior (Schultz & Schultz, 2005). Teachers with high trait conscientiousness tend to be careful and consistent when choosing the situations that may support their goals and plans (John dan Gross, 2007). Referring to these conditions in the school context, the teachers who have low conscientiousness tend to have impulsive attitudes when faced with the stressors or heavy workloads. This impulsivity sometimes appears unconsciously so that it is expressed in an action such as shouting at students or hitting and so forth. The teachers with high conscientiousness are more likely to evaluate and modify the situations when they feel the negative emotions and to feel unable to choose a situation. Obviously, they will do something about the situation or behave in certain ways to reduce the negative feelings. The teachers with high conscientiousness try to focus on the task and spread the attention that is relevant to the goal. They tend to be careful, directing thoughts or focus and spreading attention is a form of monitoring, evaluating and modifying emotions (Thompson, 1994). This research also found a significant effect of religiosity on the emotion regulation of the teachers. This is in line with the opinion of Myers (2012) which states that there is a relationship between religiosity and emotion regulation. Prayer in religious activities is the most common coping strategy that is used to deal with personal problems (Neighbors et al., 1983). According to Widiyanto (2001), one of the intrinsic factors that influence emotion regulation is religiosity. Teachers who believe that their work will be held responsible before God are better able to control their emotions when organizing learning activities. Teachers who are carrying out the teaching tasks will monitor their emotions and reduce the negative emotions through activities such as prayer and other religious behavior. The religious practices such as singing, intercession, and praise to God may improve the emotion regulation (Watts; Gross, 2007). Religious activities are significantly correlated with the attachment of beliefs and emotion regulation (Corsini, 2009). The attachment of belief plays an important role in the regulation of regulated emotions (Mikulincer, Shaver, & Pereg, 2003; Mikulincer, Florian, & Weller, 1993). The religious beliefs influence of how the individuals evaluate the stress and assess their perceived resources or strengths to overcome this matter (Pargamen, 1997). The aspect of religiosity consequence shows the effect/influence of the religion he/she believes in. Therefore, the teacher monitors and evaluates the emotions when feeling negative emotions arise. Research by Schottenbauer et al. (2006) shows that most Americans turn to religion to seek comfort and inner peace when faced with stressful situations that make him/her angry. Basically, religious behavior emphasizes the choice to wait for God to intervene in human affairs which is aimed at providing solutions to the problems faced by humans. This means that the ideological aspect of religiosity is to help for making the decision to share responsibility with God for solving the problems. In addition, conscientiousness also influences teacher religiosity. This finding is in line with what McCullough et al (2003) stated that high conscientiousness is correlated with high religiosity also in early adulthood age. MacDonald (2000) in his research also found a relationship between personality and religiosity. His findings show that conscientiousness is positively related to religious activities which are one aspect of religiosity. Religiosity is an outward appearance of religion, in the form of rituals born from the religion which are widely regarded as a sign of obedience in the culture. The results also showed the indirect influence of trait conscientiousness on emotion regulation. Trait conscientiousness has an indirect influence on the regulation of emotions through the mediator variable of religiosity. The allegation of religiosity as a mediator is quite strong because the correlation coefficient between conscientiousness and religiosity is 0.462. The addition of the religiosity variable as a mediating variable explains that the addition of this variable will make an additional contribution as an explanation of emotion regulation. The coefficient of determination on the emotion regulation variable is 34.3%.The interaction of emotions with cognition is important for understanding emotions and emotion regulation. The relationship between aspects of emotions with the cognitive processes because the emotional states can influence cognitive processes and the cognitive processes make it possible to control and manipulate the actions (J. Gross, 2007). Monitoring and evaluating the emotions is the first step needed to modify the emotions. Referring to these conditions in the school context, the teachers who have low conscientiousness tend to have impulsive attitudes when faced with the stressors or heavy workloads. This impulsivity sometimes arises and is expressed in actions such as shouting at students or hitting and so on. The behaviors like these according to Koole (2009) referred to as a set of processes that automatically occur when faced with emotional situations. In these
behavioral conditions, emotion regulation plays a role in eliminating it. Trait conscientiousness looks very wise in dealing with the problems, able to manage conflicts, have strong life principles, have a strong desire to achieve goals, independent and able to think long before acting. Every teacher who has principles and wisdom like these will have a high quality of religiosity. The conscientiousness is positively related to religious activities which are one aspect of its religiosity (MacDonald, 2000). Religiosity is the outward appearance of religion, in the form of rituals from religion which are widely regarded as a sign of obedience in the culture. Trait conscientiousness tends to have a bit of regret because they act carefully and consistently to choose the situations that can support their goals and plans (John & Gross, 2007). Referring to these conditions in the school context, the teachers who have low conscientiousness tend to have impulsive attitudes when faced with the stressors or heavy workloads. This impulsivity sometimes appears unconsciously so that it is expressed in an action such as shouting at the students or hitting and so forth. Otherwise, the function of conscientiousness is to identify the extent to which the individuals have a cautious attitude in achieving a particular goal that is manifested in their attitudes and behavior (Schultz & Schultz, 2005). This is in line with what is stated by Beaumont & Stout (2003) that the conscientiousness describes the individuals who have control over the social environment and think before acting and follow the norms, whereas the individuals who have a low level of conscientiousness show attitudes that are lazy, not directed and easily distracted (Moberg, 1999). The final model of this research also found that there is a weak correlation between the aspects of modifying emotions with the other two aspects. The conditions like this indicate that the teachers have difficulty in modifying the emotions. The level of Elementary School teachers considers it not easy to modify the emotions. Whereas the aspects of monitoring and evaluating the emotions tend to be in line. The teacher who is able to do monitoring, then he/she is also able to evaluate the emotions. However, the teachers who are able to monitor and are able to evaluate the emotions may not be able to modify their emotions. This finding is in line with what is stated by Kring (2010) in which to minimize the negative impact of the problems they are faced, the way for solving it by monitoring and evaluating the emotional experience (Kring, 2010). Monitoring and evaluating the emotions is the initial step needed to modify it (Thompson, 2011). The ability of emotion regulation is inseparable from the significant developments in a person’s capacity to monitor their feelings and how they evaluate their emotions by having significant implications for their capacity to manage the emotions. The failure to regulate the emotions and modify them because they lack the meta-emotional skills to monitor their feelings and remember their ongoing goals also their emotional evaluations are often limited to how they want to feel rather than consider the long-term consequences.

4. CONCLUSIONS
The conscientiousness has a significant influence on the religiosity. The conscientiousness also has a significant influence on emotion regulation. Besides that, the religiosity mediates the influence of conscientiousness on emotion regulation. The variation of religiosity that is explained by the conscientiousness is 21.3%, while the rest is explained by other variables. In the hypothetical model, religiosity is a mediator in the relationship between conscientiousness and emotion regulation. The allegation of religiosity as a mediator is quite strong. The addition of the religiosity variable as a mediating variable explains that the addition of this variable will make an additional contribution as an explanation of the emotion regulation. The structural model that explains the relationship between the three variables turns out to have good predictive power (fit). All paths in the model are not removed. The evaluation of the whole part of the calculation of the suitability of this model gives the conclusion that the proposed hypothesis model has a good level of model suitability. This research model has a high enough model suitability. The accuracy of the model is 48.1% which explains that the contribution of the model to explain the structural relationship of the three variables researched is 48.1%, and the rest is explained by other variables who has not involved in the model. The religiosity is as a mediator in the relationship with the conscientiousness and emotion regulation. The allegation of the religiosity as a mediator is quite strong because the correlation coefficient between the conscientiousness and religiosity is 0.462. The addition of the religiosity variable as a mediating variable explains that the addition of this variable will make an additional contribution as an explanation of the emotion regulation. The coefficient of determination on the emotion regulation variable is 34.3%.

5. RECOMMENDATION
The emotion regulation of the teacher may not only be influenced by its personality. Moreover, there is also the mediation of religiosity that is linked to it. The ability of emotion regulation will be better if there are two elements that are related. Namely, trait conscientiousness and religiosity. By increasing religiosity, then, that matters may mediate the influence of trait on emotion regulation.

REFERENCES


Attachment and affective resolution following a stressful event: General and religious coping as possible mediators. Mental Health, Religion & Culture, 9(5), 448–471.


