




Spiritual Coping Approach in Islamic Education to Reduce Students' Academic and Personal Stress

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Abstract

Academic pressure, future uncertainty, and social challenges often trigger prolonged stress among students. This study examines the role of spiritual coping, grounded in Islamic educational values, in managing both academic and personal stress. Using a qualitative case study method, data were collected from twelve students selected through purposive sampling. These students were experiencing stress but actively practiced spiritual coping strategies, such as prayer, reflection on Islamic teachings, and participation in religious communities. Data were gathered through in-depth interviews, observations, and documentation, and analyzed using the Miles and Huberman interactive model, which includes data reduction, display, and conclusion drawing. Findings reveal that spiritual practices such as the remembrance of God, Quranic recitation, patience, gratitude, and sincerity contribute significantly to emotional stability and stress reduction. These coping mechanisms enhance inner peace and resilience, while involvement in campus religious environments fosters a sense of spiritual and social belonging. The study concludes that spiritual coping in the context of Islamic education is not merely an emotional response but a transformative strategy that reinforces psychological resilience. The findings suggest practical implications for student support services, curriculum development, and the role of educators in nurturing students' emotional and spiritual well-being.

Article Information:

Received January 23, 2025

Revised February 15, 2025

Accepted March 20, 2025

Keywords: *Spiritual coping, academic stress, Islamic education, students*

INTRODUCTION

In higher education, students are a highly vulnerable group to psychological stress, stemming from both their academic and personal lives. Academic demands such as heavy workloads, exam preparation, thesis responsibilities, and expectations of academic success within a specific timeframe often create significant stress. Furthermore, students also face various personal challenges such as social adaptation, interpersonal dynamics, economic pressures, and a complex process of self-discovery. This combination of academic and personal stress makes the college period vulnerable to mental health disorders such as anxiety, depression, burnout, and even existential crises (Izah et al., 2023).

How to cite:

Nurfadilah, U., Rahmat, M., Surahman, C. (2025). Spiritual Coping Approach in Islamic Education to Reduce Students' Academic and Personal Stress. *International Journal of Islamic Studies Higher Education*, 4(1), 79–91. <https://doi.org/10.24036/insight.v4i1.230>

E-ISSN:

2964-1861

Published by:

Islamic Studies and Development Center Universitas Negeri Padang

This phenomenon is not unique to Indonesia; it has become a global issue in higher education. A World Health Organization (WHO, 2022) report indicates that more than 35% of university students experience symptoms of severe stress, and nearly 25% of them lack access to adequate psychological support. In Indonesia, research from the Center for Mental Health Studies, University of Indonesia (2021), indicates that approximately 70% of students experience mild to moderate stress disorders directly related to academic workload.

In the context of Indonesia's predominantly Muslim society, a spiritual approach is often a dominant coping mechanism used by students to deal with this stress (Salsabila, 2023). Religious practices such as prayer, remembrance of God, supplication, recitation of the Quran, and belief in destiny and God's assistance are integral to a strategy for maintaining emotional stability and inner peace. In modern psychology literature, this approach is known as religious coping or spiritual coping, referring to strategies for dealing with life's stresses through the use of religious beliefs and practices. Based on the theory presented by Pargament (1997), a key figure in the study of religious coping, divides these strategies into three forms: self-directing, deferring, and collaborative coping, each of which reflects how individuals position themselves and God in the problem-solving process.

Islamic education, as a system that integrates the values of faith, worship, and morality, has excellent potential to serve as a framework for strengthening students' spiritual coping (Muda et al., 2024). However, the role of Islamic education in addressing student stress has not been thoroughly studied, particularly through in-depth case studies that explore how spiritual values are directly applied in the lives of students experiencing academic and personal stress. Most Islamic Religious Education curricula in universities remain conceptual and theoretical, failing to foster the strengthening of spiritual practices as part of mental health strategies (Alivia et al., 2025).

Various previous studies have shown positive indications of the role of spiritual coping in reducing mental stress. For example, a qualitative study at the Indonesian University of Education revealed that students who are actively involved in religious activities and practices tend to exhibit greater emotional resilience and are better able to cope with academic stress more calmly (Alivia et al., 2025). Meanwhile, research at Fariz (2025) showed that positive religious coping strategies, such as prayer and religious surrender, significantly contribute to reducing academic stress levels. In this study, religious coping approaches contributed 36.9% to stress reduction, with positive strategies having a greater impact than negative strategies such as blaming God or feeling punished.

However, most existing research remains descriptive or employs a general quantitative approach. Case studies that holistically examine the formation, implementation, and outcomes of spiritual coping strategies in the context of Islamic education in universities are scarce (Khoiruddin & Mangkuwibawa, 2021; Marhamah & Musfichin, 2025). However, a case study approach is highly relevant for delving deeper into complex, unique, and contextual realities, such as students' experiences coping with stress through spiritual values, which is crucial (Izah et al., 2023; Faridah et al., 2025).

This is where the research gap that this study fills lies. Few studies have explicitly examined the effectiveness of Islamic education-based spiritual coping using a case study approach on students' academic and personal stress. This research will not only identify how Islamic educational values, such as patience,

gratitude, reliance, and sincerity, are utilized as coping strategies but also evaluate their direct impact on reducing stress and strengthening students' self-efficacy (Marhamah & Musfichin, 2025).

The uniqueness of this research lies in the integration of an Islamic educational approach and spiritual coping theory as a contextual, applicable, and values-based psychological intervention strategy. This research will also examine aspects of behavioral change, mindset, and emotional balance in students over time, rather than just at a single point in time. Furthermore, through a case study approach, this research will narratively describe how students actively develop spiritual mechanisms to cope with life's pressures, and how the educational environment supports or hinders this process (Giono & Surawan, 2025; Pargament, 1997).

Thus, this research is expected to provide theoretical and practical contributions to the development of an Islamic Religious Education curriculum that focuses not only on knowledge transfer but also on developing functional spiritual competencies to face real-life challenges. This research also has the potential to provide an empirical basis for the development of a religion-based mentoring program on campus, which is more responsive to the psychosocial needs of students in the modern era, characterized by increased pressure.

LITERATURE REVIEW

The Concept of Islamic Education from a Theoretical and Practical Perspective

Islamic education is a holistic process of fostering and developing human potential, based on Islamic values, that encompasses spiritual, intellectual, emotional, and social aspects. Unlike general education, which tends to emphasize solely cognitive aspects, Islamic education is oriented toward the formation of the *insan kamil*. This complete human being possesses harmony between reason, heart, and deeds (Al-Attas, 1988).

The concept of education in Islam is derived from the root words *ta'lim*, *tarbiyah*, and *ta'dib*, each of which carries distinct yet complementary nuances of meaning. *Ta'lim* emphasizes the process of transferring knowledge and science, *tarbiyah* refers more to the gradual development and growth of the individual. In contrast, *ta'dib* emphasizes the formation of *adab* or character that reflects moral awareness and divine values (Ridwan, 2018). Thus, Islamic education aims not only to educate but also to purify the soul (*tazkiyatun nafs*) and strengthen the spiritual bond between humans and their God.

In practice, Islamic education is not simply religious instruction in the classroom, but rather a system that integrates divine values into all aspects of life and learning. Values such as patience, honesty, trust (relief), brotherhood (*ukhuwah*), and a love of knowledge and good deeds serve as the foundation for shaping students' character. This education is not limited to formal settings such as schools or universities, but also encompasses the family, community, and individual spiritual lives (Jasminto & Rofi'ah, 2024).

Furthermore, Islamic education views humans as beings endowed with an innate potential that must be guided and nurtured. This innate nature encompasses a spiritual inclination toward truth; therefore, the task of education is to strengthen the value of monotheism, foster a pious attitude, and cultivate moral resilience in

the face of life's various challenges, including psychological pressures such as stress (Abdiyantoro et al., 2024; Billah et al., 2023).

In the context of higher education, Islamic education serves as a foundation for building students' mental resilience. Through an approach that instills an awareness of the purpose of life, the meaning of calamities as tests from Allah, and the importance of maintaining a spiritual connection with Him, Islamic education serves as a medium for developing strong spiritual coping strategies (Salsabila, 2023). This approach not only helps students academically but also fosters emotional resilience in the face of personal life challenges.

It is essential to note that Islamic education consistently prioritizes the spiritual dimension at the heart of the entire educational process. This fundamentally distinguishes it from secular educational approaches. In Islamic education, a person's success is measured not only by academic achievement but also by spiritual depth, noble character, and their contributions to the betterment of society.

Thus, the concept of Islamic education provides a relevant and strong foundation for developing a spiritual coping approach. The values embedded in Islamic education provide a framework for thinking and action that can help students manage academic and personal stress in a more meaningful and purposeful manner.

The Concept of Spiritual Coping from an Islamic Perspective

Spiritual coping is a form of self-defense mechanism used by individuals to overcome pressure, challenges, or stress by involving spiritual beliefs, values, and practices as a source of strength. Unlike conventional psychological coping, which tends to be rational and based on behavioral or cognitive strategies, spiritual coping taps into the deepest dimensions of the human being namely, the relationship with God, the meaning of life, and belief in divine destiny (Giono & Surawan, 2025).

In the psychology literature, Kenneth Pargament is one of the figures who has extensively researched the concept of religious and spiritual coping. He classified spiritual coping into three styles: deferring (surrendering completely to God), self-directing (relying on oneself with inspiration from God), and collaborative (active cooperation between the individual and God). Of these three styles, the collaborative style often demonstrates the most positive impact on mental health, as it involves the individual's active role in solving problems while maintaining spiritual closeness (Pargament, 1997).

From an Islamic perspective, spiritual coping is seen not only as a psychological response but also as a form of worship and strengthening faith. This concept is rooted in the teachings of monotheism, which states that everything that happens is part of Allah SWT's will, and every test in life holds a lesson that can strengthen one's spiritual maturity. Therefore, someone facing difficulties is encouraged to be patient, surrender, and continue to strengthen their worship practices, such as prayer, dhikr, and supplication, as forms of communication and connection with God (Marhamah & Musfichin, 2025; Salsabila, 2023).

The Quran states, *"Remember, only in the remembrance of Allah do hearts find rest"* (Quran, Ar-Ra'd: 28), indicating that inner peace can be achieved through an intense spiritual approach. The hadith of the Prophet (peace be upon him) also states that those most severely tested are the prophets, followed by the most pious, indicating that trials are an integral part of strengthening faith (Izah et al., 2023). These values form the theological foundation for the spiritual coping approach in Islam.

Contemporary research shows that spiritual coping has a significant impact on reducing stress, anxiety, and depression, especially in individuals facing significant pressures, both academically and personally. In the context of college students, spiritual coping can help them interpret academic difficulties not as failures, but as tests that must be faced with effort and trust in God. Prayer, Quranic recitation, closeness to a religious community, and the belief that God is All-Knowing of every effort are sources of strong mental strength.

Furthermore, spiritual coping also encourages optimism, acceptance of circumstances, and sincerity. These attitudes are crucial for reducing the psychological burden caused by the pressures of academic assignments, complex social relationships, or even existential issues that students often experience during the transition to adulthood. Furthermore, this approach helps students avoid becoming trapped in excessive anxiety, as they feel they are not alone in facing problems; there is God who is always with them and helping them (Muda et al., 2024).

In the context of Islamic education, developing spiritual resilience is not only the individual's responsibility but also the educational system's responsibility. Good Islamic education instills spiritual values from an early age, fosters a resilient faith, and provides space for students to develop a strong personal relationship with God. Activities such as spiritual mentoring, halaqah (Islamic religious gatherings), Quran recitation, and spiritual reflection serve as strategic educational tools for strengthening these coping skills (Giono & Surawan, 2025).

Thus, spiritual coping in Islam is a comprehensive approach encompassing theological, psychological, and social aspects. This approach aims not only to address momentary stress but also to foster a calmer, wiser, and more oriented attitude toward life and the afterlife. For students in the process of discovering their identity and vulnerable to emotional stress, spiritual coping is an important alternative that can assist them in their challenging academic and personal journeys (Tolchah & Mu'ammam, 2019).

Academic Stress and Personal Stress in College Students

College students are young adults in a crucial transitional period between adolescence and adulthood, where they face various academic demands as well as personal challenges. In this process, the pressures faced by students often exceed their adaptive capacity, resulting in symptoms of stress in both academic and personal domains. Stress that is not effectively managed can hurt academic performance, mental health, and overall quality of life (Rohmadani & Setiyani, 2019).

Academic stress refers to the psychological pressure arising from the demands and expectations within the context of formal education. Students often face heavy assignments, rigorous class schedules, exam obligations, and competition for academic achievement. All of these factors contribute to anxiety that can potentially reduce learning motivation and even lead to mental exhaustion. As noted by Izah et al., (2023), academic stress can lead to students' inability to manage their time, decreased concentration, sleep disturbances, and emotional instability.

Furthermore, the shift in learning patterns from high school to college requires students to be more independent and responsible for their learning process. For some students, this adaptation triggers stress because they feel unprepared for a more complex and challenging learning system. When academic

pressure increases without adequate coping skills, students are at risk of developing psychological disorders such as academic anxiety, burnout, and even depression.

On the other hand, personal stress, or private stress, relates to non-academic issues stemming from students' daily lives. Sources of this stress include family conflict, difficulties establishing social relationships, identity crises, economic pressures, and the demands of independent living. As individuals searching for direction in life and personal values, students often experience uncertainty in making choices, feelings of loneliness, and pressure to meet parental and community expectations (Anita & Kartowagiran, 2019).

According to Muda et al., (2024), personal stress occurs when individuals perceive that environmental demands exceed their resources or abilities to cope with them. In the student context, feelings of social exclusion, loss of meaning in life, or confusion about the future are clear examples of personal stress that can lead to prolonged stress. Research shows that personal stress experienced by students often overlaps with academic stress. When students experience family problems or emotional crises, their ability to focus and complete academic responsibilities is compromised. Conversely, high academic pressure can trigger conflict in social relationships and increase feelings of hopelessness in their personal lives.

This combination of academic and personal stress puts students in a complex psychological situation. An imbalance in managing these two types of stress can hinder personal development, lower academic achievement, and disrupt overall mental well-being. Therefore, a holistic and contextual approach is needed to help students develop coping strategies that are not only cognitive or behavioral but also address spiritual and emotional aspects (Marhamah & Musfichin, 2025).

In this regard, a spiritual coping approach within an Islamic educational framework offers a meaningful alternative solution. By encouraging students to return to divine values, understand the meaning of life's trials, and strengthen their vertical bond with Allah SWT, this approach can help students face both academic and personal stress with greater calm, sincerity, and hope.

The Relationship between Islamic Education, Spiritual Coping, and Stress

Islamic education is not simply a process of transferring knowledge, but also a comprehensive effort to shape the personality and foster noble morals in students. It embodies transcendental values that connect individuals with Allah SWT, providing a strong moral and spiritual foundation for facing various life challenges, including academic pressures and personal issues. In this context, spiritual coping is a concrete manifestation of the internalization of Islamic values, serving as an adaptive mechanism for managing stress (Sumanto et al., 2024).

Spiritual coping can be understood as an individual's way of dealing with life's pressures by engaging in religious and spiritual practices, such as prayer, surrender (*Tawakal*), reading the Quran, and seeking meaning in life within the framework of faith. In Islamic education, this approach is often taught explicitly and implicitly through religious instruction, worship practices, and moral guidance. In other words, Islamic education provides a set of spiritual values and practices that can help students develop their emotional management skills, overcome anxiety, and build mental resilience in the face of adversity (Al-Ghazali, 2012).

Academic pressures, including assignments, exams, and parental and environmental expectations, can be significant sources of stress for students. Likewise, personal stress related to family conflict, social interactions, and the

search for self-identity can disrupt students' psychological balance. If not adequately addressed, these conditions can impact academic performance and mental well-being. In this regard, Islamic educational values act as a filter for these pressures through a spiritual approach that soothes the soul and fosters self-confidence and hope in Allah SWT (Izah et al., 2023).

Previous studies have shown that students with high levels of religiosity and spirituality tend to have lower stress levels and demonstrate more positive coping strategies (Pargament, 1997). Islamic education, which instills the concepts of trust (*taqwa*), patience, and gratitude, has been shown to reduce psychological stress and strengthen students' resilience. Therefore, the synergy between Islamic educational values and spiritual coping practices is not only relevant but also essential in supporting students' mental health amidst increasingly complex academic and personal life challenges.

Thus, the relationship between Islamic education, spiritual coping, and stress is interdependent and mutually reinforcing. Islamic education provides a foundation of values and practices. At the same time, spiritual coping is their application in real life, ultimately contributing to reduced stress levels and improved psychological well-being for students. The integration of these three forms an essential framework for holistic education, which not only pursues cognitive achievement but also addresses students' mental and spiritual health.

METHODS

This research employs a qualitative case study approach to explore the in-depth experiences of students who implement Islamic education-based spiritual coping strategies to address academic and personal stress. This approach was chosen because it is appropriate for uncovering the subjective meanings and spiritual processes experienced by students in the context of real-life campus life. The case study was conducted at an Islamic university that actively integrates religious values into its educational system. The subjects were students who demonstrated active involvement in spiritual activities and experienced both academic and personal stress. Participants were selected purposively, considering students' openness to sharing their experiences and their consistency in practicing religious practices such as prayer, remembrance of God, and Quranic recitation as part of their stress-coping mechanisms (Creswell, 2014; Sugiono, 2020).

Data for this study were obtained through in-depth interviews, participant observation, and documentation. The interviews were semi-structured to explore students' experiences of managing stress through a spiritual approach more freely and in greater depth. Observations were conducted of students' religious activities on campus, such as congregational prayer, Islamic studies, and other worship practices, to corroborate the interview data (C et al., 2015; Engkizar et al., 2018; Zen et al., 2022). Documentation, including reflective notes, daily quotes, and records from campus religious activities, also served as supplementary data. All data were analyzed thematically using coding, categorization, and interpretation to identify spiritual coping patterns and their impact on students' emotional and academic well-being (Damri et al., 2017; Engkizar et al., 2022, 2023; Oktavia et al., 2020, 2023; Putri et al., 2021).

To ensure data validity, this study employed source and method triangulation, member checking, and peer debriefing. Triangulation was conducted by comparing interview results, observations, and documentation to ensure the data obtained was

consistent and valid (Amnda et al., 2020; Engkizar et al., 2024; Febriani et al., 2022; Mutathahirin et al., 2022; Oktavia et al., 2023; Rahman et al., 2018). Member checking involved asking participants to confirm preliminary findings to ensure they aligned with their intended meaning. Meanwhile, peer debriefing was conducted to discuss findings and interpretations with colleagues, thereby helping to avoid subjective researcher bias. With this approach, the study is expected to provide a comprehensive, in-depth, and contextualized picture of the effectiveness of spiritual coping approaches in Islamic education as a strategy to reduce students' academic and personal stress (Dwietama et al., 2024; Lestari et al., 2023; Muda et al., 2024).

RESULT AND DISCUSSION

Based on data analysis obtained through in-depth interviews, observations, and documentation, four main themes were identified that illustrate how an Islamic education-based spiritual coping approach helps students reduce academic and personal stress. These themes define the dynamics of students' spiritual experiences and the role of Islamic education in fostering their psychological resilience (Alviasari et al., 2025; Izah et al., 2023; Rohmadani & Setiyani, 2019). For clarity, they are illustrated in the following figure.

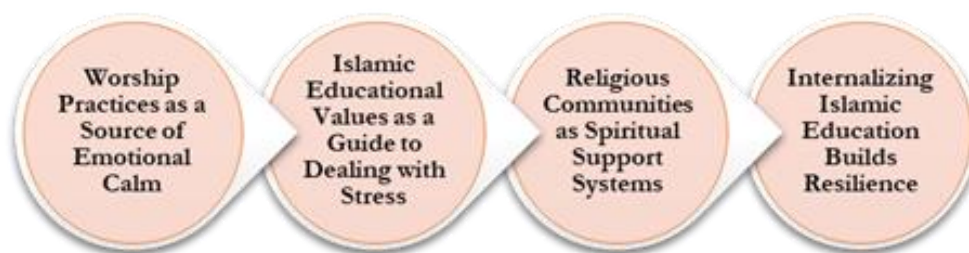


Fig 1. Four research themes

To be clearer, the author will explain the themes according to the findings obtained during the research, as follows:

Worship Practices as a Source of Emotional Calm

Most participants reported that religious practices, such as the five daily prayers, dhikr (remembrance of God), and reading the Quran, were their primary means of calming themselves when facing academic pressure and personal challenges. Students felt that the routine of worship created a space for self-reflection and released inner burdens. Prayer, in particular, was seen as a moment to "surrender all worries to Allah," which provided peace of mind. Several participants also mentioned that they found it easier to concentrate on studying after performing religious practices due to a more stable emotional state. This spiritual practice served as a kind of "psychological buffer" in dealing with the burden of study and intrapersonal conflict.

Islamic Educational Values as a Guide to Dealing with Stress

Values such as tawakal (surrendering to Allah), patience, gratitude, and sincerity proved to be the spiritual foundations for students in responding to academic pressure and personal life challenges. The Islamic education they received through Islamic Religious Education courses and Islamic studies served as a means of internalizing these values. In participant narratives, tawakal was often described as a form of "believing that learning outcomes depend not only on effort, but also on Allah's approval." Patience is associated with the ability to restrain oneself when receiving a bad grade or experiencing family conflict. Meanwhile, gratitude and

sincerity are spiritual attitudes that foster acceptance of less-than-ideal circumstances. These values, taught explicitly in Islamic education, serve as tools for constructive emotional regulation and self-management.

Religious Communities as Spiritual Support Systems

Social-religious environments such as Islamic study groups, campus da'wah communities, and spiritual guidance provide a platform that helps students cope with stress. Students find that being in a spiritually supportive environment makes it easier to manage pressure. In these communities, they not only learn about religion but also receive encouragement and motivation from peers who share similar values. The presence of spiritual mentors or religious teachers also provides guidance when students face confusion, anxiety, or academic anxiety. This means that spiritual coping is not only personal but is also strengthened by social dynamics and collective spiritual guidance ([Aisyah et al., 2024](#)).

Internalizing Islamic Education Builds Resilience

Observation and interview data suggest that students who incorporate spiritual values into their daily lives exhibit greater resilience in the face of various stressors. They don't give up easily, have positive expectations for the future, and are more effective at managing their time and emotions. This resilience stems from the transcendental belief that every test has meaning and a solution. Islamic education, not merely delivered as theory but internalized as a guide to life, significantly contributes to fostering positive attitudes and resilience in challenging situations. In this regard, a spiritual coping approach based on Islamic education not only reduces stress but also builds students' character strengths.

These four themes demonstrate that a spiritual coping approach in Islamic education serves as an effective adaptive mechanism in reducing students' academic and personal stress. This strategy works through strengthening religious practices, instilling the meaning of Islamic values, fostering religious social support, and fostering personal resilience. These findings suggest that Islamic education has significant potential as a holistic, non-clinical intervention to support student mental health in the context of higher education ([Alviasari et al., 2025](#)).

These findings align with the religious coping theory proposed by Kenneth Pargament (1997), which posits that individuals experiencing life stress often employ spiritual approaches as a form of adaptation and a mechanism for making sense of the stress they encounter. Pargament differentiates between positive and negative religious coping. Positive religious coping strategies, such as prayer, trust in God, gratitude, and finding meaning in adversity, can enhance inner peace and psychological resilience. This finding is consistent with the results of this study, which shows that students who regularly pray, increase their dhikr (remembrance of God), and interpret difficulties as tests from God, experience significantly reduced stress and better emotional control. In contrast, no negative religious coping symptoms, such as blaming God or withdrawing from spiritual activities, were found, which are often associated with increased anxiety and depression ([Alviasari et al., 2025](#); [Aryani & Rahman, 2025](#); [Rohmadani & Setiyani, 2019](#)).

These results also support [Cohen & Wills \(1985\)](#), which categorizes coping strategies into two types: problem-focused coping and emotion-focused coping. In this context, spiritual practices engaged in by students are part of emotion-focused coping, functioning to regulate emotional responses to academic pressure. However, in many cases, spiritual practices also lead students to problem-focused coping, such as improved time management, increased focus on studying, and

completing assignments with a positive approach, as they feel more optimistic and confident after engaging in worship or spiritual reflection.

Furthermore, Islamic education delivered through Islamic Religious Education lectures or campus religious activities has been shown not only to impart knowledge but also to shape students' mindsets and attitudes toward life's challenges. Values such as patience, trust in God, and sincerity are not merely memorized, but become integral to how students approach and face difficulties. This aligns with the concept of *ta'dib* in Islamic education, which emphasizes the process of moral and personality formation through the internalization of divine values (Al-Attas, 1980). In this context, spiritual coping strategies do not emerge merely as spontaneous responses but as a result of consistent religious learning and development.

Next, student involvement in campus religious communities also strengthens the effectiveness of spiritual coping. Social support based on religious values offers a sense of connectedness, fosters a collective spirit, and provides a safe space for students to share. This aspect supports the findings of (Cohen & Wills, 1985) on social support theory, which states that social support functions as a buffer against stress. In the context of Muslim students, religious communities play a crucial role as environments that not only provide psychological support but also strengthen spiritually (Marhamah & Musfichin, 2025; Muda et al., 2024).

Recent findings regarding the development of resilience also demonstrate that spiritual coping approaches in Islamic education can go beyond short-term stress management. Students who possess spiritual steadfastness and find meaning in their religious lives demonstrate greater resilience in the face of academic failure, personal conflict, and social pressure. This aligns with the concept of spiritual resilience, namely the ability to recover from adversity through the strength of faith and a profound sense of meaning in life (Giono & Surawan, 2025; Izah et al., 2023; Salsabila, 2023). Thus, Islamic education functions not only in the cognitive sphere but also in the affective and existential realms of students.

CONCLUSION

Based on the research findings, it was found that these themes demonstrate the dynamics of students' spiritual experiences and the contribution of Islamic education in shaping their psychological resilience, such as: i) Worship Practices as a Source of Emotional Calm, ii) Islamic Educational Values as a Guide to Dealing with Stress, iii) Religious Communities as a Spiritual Support System, iv) Internalization of Islamic Education Forms Resilience. These four themes suggest that the spiritual coping approach in Islamic education serves as an effective adaptive mechanism in mitigating students' academic and personal stress. This strategy works through strengthening worship practices, understanding Islamic values, religious social support, and building personal resilience. These findings indicate that Islamic education has great potential as a holistic, non-clinical intervention to support students' mental health in the context of higher education.

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International Journal of Islamic Studies Higher Education

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