

TRANSCENDENT COPING IN CONTEXT: EXPLORING RELIGIOUS STRATEGIES OF WORKING STUDENTS FACING WORK–FAMILY CONFLICT IN INDONESIA

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Abstract

In the past decade, the complexity of managing multiple roles in work, study, and family has intensified, particularly among university students who are employed. The overlap of these responsibilities frequently triggers Work–Family Conflict (WFC), which leads to emotional exhaustion and reduced academic and work performance. While secular coping strategies have been widely examined, understanding of the role of religious coping in the context of WFC remains limited, especially in collectivistic and highly religious societies such as Indonesia. This qualitative phenomenological study aims to explore how 25 working students in Jakarta use religious coping to manage the psychological strain arising from WFC. Data were collected through semi-structured in-depth interviews and analyzed using Braun and Clarke's thematic analysis framework. The findings indicate that religious coping serves two main functions: (1) emotional regulation through prayer, worship, and spiritual reflection, and (2) meaning-making, whereby participants reconstruct suffering as a spiritual test or entrusted responsibility (amanah). Engagement in religious communities such as church service and online religious study groups provides social–spiritual support that strengthens resilience and a sense of belonging. These findings support the concepts of positive religious coping and meaning-centered coping, while highlighting spirituality as a culturally embedded adaptive resource. The study extends WFC theory by integrating Conservation of Resources Theory and Religious Coping Theory, and underscores the need for spiritually grounded higher education interventions such as spiritual counseling, gratitude training, and faith-based mentoring. Although rooted in the Indonesian context, the findings are cross-culturally relevant for other religious countries facing similar challenges among working students.

Keywords: Work–Family Conflict, religious coping, emotion regulation, resilience, spiritual meaning, working students, phenomenology, Indonesia.

INTRODUCTION

Over the last decade, a growing body of research has highlighted the increasing complexity of balancing work and non-work responsibilities, particularly among students who simultaneously pursue higher education while working (Allen et al., 2000, 2013; Monalisa et al., 2024; Vieira et al., 2018). As the boundaries between work, study, and family life have become increasingly blurred—especially in the post-pandemic era and under challenging economic conditions—Work–Family Conflict (WFC) has emerged as a major source of psychological strain, not only for formal employees but also for working students. WFC is defined as an inter-role conflict in which the demands of work and family or study domains cannot be fulfilled simultaneously (Chuang et al., 2024; Greenhaus & Beutell, 1985; Monalisa et al., 2024), and it has been consistently linked to high levels of stress, emotional exhaustion, and reduced academic and job performance (Chuang et al., 2024; Noor & Zainuddin, 2011; Yan et al., 2025).

At the same time, an increasing number of studies have highlighted religiosity and spiritual coping as protective mechanisms against life stressors. According to Pargament (2001) religious coping encompasses efforts to understand and deal with life stress through connection with what is regarded as sacred (Abu-Raiya & Pargament, 2015; Harper & Pargament, 2015). Empirical findings show that positive religious coping such as prayer, spiritual reflection, and involvement in communal worship can regulate emotions, enhance resilience, and strengthen psychological well-being (Park, 2010; Koenig, 2018; Abu-Raiya & Pargament, 2015). These findings are particularly relevant in highly religious countries such as Indonesia, where faith is not merely a personal expression but also a core component of collective identity and societal values.

However, how religious coping operates within the lived experience of WFC especially in non-Western, collectivistic cultural contexts remains poorly understood. Most WFC studies still focus on secular coping strategies such as time management, emotional venting, or work flexibility, which largely stem from Western individualistic paradigms (Allen et al., 2000, 2013; Frone, 2003; Lau, 2017). Moreover, existing research is

dominated by quantitative approaches, which risk overlooking the affective and spiritual meaning dimensions of individual experience. Studies that investigate how religious meaning, communal worship, and spiritual reflection are integrated into the ways students manage the strain of multiple roles as workers, students, and family members are still very limited, particularly in Southeast Asia.

This study seeks to address this gap by exploring how religious coping functions as a mechanism of emotional regulation and psychological resilience among working students in Indonesia who experience WFC. Using a qualitative phenomenological approach, the study investigates the narratives of 25 students from a private university in Jakarta who rely on religious beliefs, spiritual rituals, and faith communities to manage the psychological burdens associated with multiple roles.

The aim of this study is to develop an in-depth understanding of how religious coping is embedded in the emotional, social, and cognitive processes involved in WFC experiences. The findings show that religious coping plays a dual role: (1) providing emotional calm through prayer and worship, and (2) enabling a reinterpretation of the conflicts experienced by working students as life tests or spiritual mandates. In addition, involvement in religious communities strengthens students' spiritual connectedness and builds psychological resilience. These findings contribute to the development of WFC theory by incorporating a contextual spiritual dimension and offer implications for the design of religiously informed mental health interventions on campus.

Although grounded in the Indonesian context, the contribution of this study is global in scope. It expands the largely secular WFC literature by demonstrating that spirituality often marginalized in Western research constitutes the core of coping strategies in religious societies, particularly for those facing concurrent academic and occupational pressures. The findings have cross-cultural relevance, including for other countries with similar characteristics such as Malaysia, the Philippines, and Turkey, and provide a culturally sensitive framework for designing psychological and educational support grounded in spiritual meaning.

LITERATURE REVIEW

1. Work–Family Conflict (WFC) among Working Students

Work–Family Conflict (WFC) is defined as an inter-role conflict that occurs when demands from work and family domains cannot be fulfilled simultaneously, resulting in time strain, emotional pressure, and role disruption (Greenhaus & Beutell, 1985). In the context of working students, WFC extends into work–study–family conflict, whereby individuals must balance not only worker and family roles but also the role of student (Creed et al., 2022; Samra et al., 2021; Wahyudin et al., 2025).

Previous research indicates that working students are at higher risk of fatigue, stress, burnout, and decreased academic performance due to the cumulative pressure of three overlapping roles (Chuang et al., 2024; Stevani et al., 2025; Amalia et al., 2025; Efendy et al., 2023; Imanuel et al., 2023; Monalisa et al., 2024; Anam & Hitipeuw, 2022). In addition, time imbalance, low social support, and inflexible work environments are significant predictors of WFC (Allen et al., 2013; Noor & Zainuddin, 2011; Hidayati et al., 2020).

Nevertheless, some students are able to persist and demonstrate high psychological resilience. This suggests the presence of protective factors, one of which is coping grounded in religiosity and spirituality, which has rarely been systematically examined among working students, particularly in Southeast Asia.

2. Religious Coping: Theory and Application

Religious coping refers to individuals' attempts to understand and manage life stressors through their relationship with the Divine or with what they consider sacred (Pargament, 2001; Abu-Raiya & Pargament, 2015; Harper & Pargament, 2015). Positive religious coping involves practices such as prayer, dhikr, salat, spiritual reflection, communal worship, and belief in the wisdom behind life tests (Pargament et al., 2011). Conversely, negative religious coping includes feelings of being abandoned by God, spiritual anger, or excessive guilt (Aggarwal et al., 2023a; Hebert et al., 2009; Pirutinsky, 2024).

A number of studies have demonstrated that positive religious coping is associated with reduced anxiety, increased inner peace, and emotional recovery after crises (Abu-Raiya & Pargament, 2015; Koenig, 2018; Park, 2010). In educational contexts, research such as Gardner et al., (2014) shows that religiosity contributes to lower academic stress and greater perceived self-control among students.

However, most of these studies have been conducted in Western countries or rely on quantitative designs and have not deeply explored the subjective meanings of religiosity within the experience of multiple role conflicts among working students. Thus, there remains a significant gap that calls for cross-cultural qualitative studies.

3. Religious Coping as Emotion Regulation and Meaning-Making Strategy

Within religious coping theory, prayer, worship, and spiritual beliefs are not merely religious practices but also function as strategies for emotion regulation and meaning-making. Park (2010) Meaning-Making Model explains that under stress, individuals reconstruct reality through a spiritual framework to reduce psychological dissonance. Studies by Francis et al., (2019) and Walsh (2003) likewise emphasize that religiosity offers a narrative framework for understanding conflict or life trials, strengthening hope and fostering spiritual resilience, that is, the capacity to endure and grow psychologically through deep religious meaning. This is highly relevant in the student context, where academic, work, and family pressures are often perceived as "tests" or "moral duties" within their belief systems.

Although there are quantitative studies linking religiosity with psychological well-being (Bryan et al., 2013; Koenig, 2018; Pejner et al., 2012), there is still a paucity of qualitative research that captures direct narratives about how students experience worship as a means of surviving the pressures of multiple roles.

4. Research Gap and the Relevance of the Indonesian Context

Most of the WFC and religious coping literature remains grounded in an individualistic–secular context that emphasizes stress management techniques based on efficiency (Allen et al., 2013; Frone, 2003). In contrast, in countries such as Indonesia, spirituality and religiosity are integral to social and cultural identity and strongly shape how people respond to life stressors (Sulaeman et al., 2022; Agus et al., 2021).

Very few studies have used a phenomenological approach to explore how working students in developing countries use religion as a personal and social strength. There is therefore a need for cross-cultural qualitative work to fill this gap and to broaden WFC theory so that it becomes more inclusive of spiritual and collective values prevalent in non-Western societies.

5. Positioning This Study within the Global Literature

This study aims to integrate global theories of WFC and religious coping with the lived realities of working students in Indonesia through a phenomenological approach. By highlighting practices such as prayer, worship, religious communities, and spiritual meaning, the study not only offers empirical description but also contributes to the development of meaning-centered coping theory, spiritual resilience, and culturally sensitive psychological support.

The contribution of this research is both local and global. The findings can deepen our understanding of religiosity as a transformative psychological resource in the context of multiple role stress an issue also faced by working students in other religious countries such as Malaysia, Turkey, India, and the Philippines.

METHOD

1. Research Design

This study employs a qualitative phenomenological approach to explore in depth the experiences of working students facing Work–Family Conflict (WFC) and how they use religiosity and worship practices as spiritual coping strategies. A phenomenological design was chosen because it focuses on the subjective meanings that individuals construct regarding their life experiences (Creswell, 2017; Moustakas, 2013), particularly in relation to emotional strain, multiple role conflicts, and religious responses.

2. Participants and Sampling Technique

The participants consisted of 25 working students enrolled at a private university in Jakarta, Indonesia. Inclusion criteria were: (a) active undergraduate students in at least their fifth semester, (b) having full-time or part-time employment, (c) identifying with a religion, and (d) willing to participate in in-depth interviews.

Purposive sampling was used to select participants whose experiences were relevant to the focus of the study, specifically those who experienced WFC and were actively engaged in religious practices. The study took into account diversity in gender, marital status, type of employment, and frequency of religious practice.

3. Data Collection

Data were collected through semi-structured in-depth interviews conducted either online (via Zoom/Google Meet) or offline, with each session lasting 45–60 minutes. The interview guide covered five main domains: (a) experiences of Work–Family Conflict (time strain, fatigue, role clashes), (b) emotional pressure and psychological burden, (c) general coping strategies (time management, rest, finances), (d) religious practices and religious meanings (prayer, salat, church, scriptures, community), and (e) spiritual reflection and resilience (life meaning, perseverance, optimism). All interviews were audio-recorded with participants' consent, transcribed verbatim, and coded using pseudonyms to protect confidentiality.

4. Data Analysis

Data were analyzed using thematic analysis based on (Braun & Clarke, 2006) framework, through six stages: (a) familiarization by repeatedly reading the transcripts, (b) open coding of salient excerpts, (c) grouping codes into preliminary thematic categories, (d) constructing main themes and subthemes (e.g., "prayer as emotion regulation," "spiritual meaning as resilience support"), (e) refining and finalizing the thematic structure through cross-case comparison, and (f) developing integrated thematic narratives linked to theory and prior literature.

The analysis was conducted collaboratively by three researchers to enhance credibility. Member checking was carried out with eight participants to ensure that the researchers' interpretations aligned with participants' experiences. In addition, peer debriefing with experts in methodology and the psychology of religion was used to strengthen the validity of the findings.

5. Research Ethics

The study received ethical approval from the Research Ethics Committee at a private university in Jakarta, Indonesia. All participants provided informed consent prior to the interviews, were assured of confidentiality, and were informed of their right to withdraw at any time without consequences. All data were encrypted and securely stored.

RESULT

To illustrate the core patterns that emerged from the thematic analysis, Table 1 summarizes the six overarching

themes identified across participants' narratives, along with their corresponding core findings and representative quotations. These themes reflect the multidimensional nature of working students' experiences in navigating work-study-family demands and the central role of religious coping in regulating emotions, constructing meaning, and sustaining resilience.

Table 1. Major Themes Linking Work-Study-Family Conflict and Religious Coping

Main Theme	Core Finding	Representative Quote (Short)
1. Work-Study-Family Conflict	Overlapping schedules, fatigue, and family demands generate multilayered role strain.	"I often feel sleepy in class because I'm exhausted from work." (R12)
2. Secular Coping Strategies	Time management, financial planning, and rest offer support but are insufficient to reduce distress.	"I try to improve my communication and time management." (R2)
3. Emotional Regulation through Worship	Prayer and salat provide calmness, relief, and cognitive clarity during periods of high pressure.	"I feel lighter after performing salat." (R10)
4. Spiritual Meaning-Making	Conflicts are interpreted as tests, entrusted responsibilities, or part of God's greater plan.	"God gives trials according to one's ability." (R19)
5. Communal Spirituality	Religious communities reduce emotional isolation and strengthen social-spiritual resilience.	"Joining online religious study groups makes me feel less alone." (R4)
6. Transcendent Coping	The integration of practical and religious strategies restores psychological resources and enhances resilience.	"There is something that strengthens me after praying." (R15)

Challenges Faced by Students in Combining Study and Work

Working students face considerable difficulties in dividing their time between academic tasks and job responsibilities. These challenges generate physical and psychological fatigue that affects both academic performance and work productivity.

1. Overlapping Class and Work Schedules

Many students experience class and work schedules that overlap, particularly those who work full time or on a shift system:

"Sometimes I feel I don't have enough quality time with my family, because on my days off I focus too much on academic assignments."

(R13, male, married, full time)

2. Physical and Mental Fatigue

The combination of work and study responsibilities leads to prolonged exhaustion.

"To be honest, I struggle, so during lectures I often feel sleepy because I'm already tired, and this also affects my assignments—I tend to procrastinate on doing them."

(R12, female, single, full time)

3. Lack of Cooperation and Support Systems in Academic and Work Environments

Some students report weak collaboration in study groups and unsupportive work conditions:

"In the sixth semester, there were many group assignments with close deadlines. Because I also work, I tried to contribute as much as possible to the group, but some group members didn't contribute at all, saying they were always busy."

(R8, female, single, part time)

"I work directly with the business owner, who asks me to stand by at their house for 12 hours, so it's difficult for me to work on my coursework."

(R10, male, single, part time)

Motivation for Working While Studying

The main reasons students choose to work while studying fall into three categories: financial need, career aspirations, and the pursuit of work experience. This indicates that their motivation is not purely economic but also relates to self-development and future prospects.

1. Financial Support

"I work to pay my tuition fees, because my parents do not fund my studies."

(R1, female, single, full time)

2. Career Development

"So that I don't feel left behind compared to my friends who mostly started working right after graduating from school."

(R10, male, single, part time)

3. Practical Experience and Skill Development

"I want to work while studying so that I can gain experience and develop my skills."

(R4, female, single, part time)

Multiple Role Conflicts and Emotional Strain

Simultaneously carrying the roles of student, worker, and family member often generates conflict and emotional pressure. Students feel competing demands from these three roles.

1. Family Pressure as Sandwich Generation

"I'm part of the sandwich generation who has to back up the family finances that have been down for a long time. Because both my parents don't work and I'm the eldest of three siblings, I have to provide for and maintain the financial stability of our family."

(R7, male, single, full time)

"As the eldest child, I am responsible for my younger siblings who are still in school, while my parents are no longer economically productive. At the same time, I also have to meet my own needs and pay my own tuition fees. Financial and emotional pressure often cause stress, especially when unexpected expenses arise in the middle of the month."

(R19, female, single, part time)

2. Unsupportive Work Environment

"The work environment is toxic and the schedule often clashes with classes and the time my family needs from me."

(R17, female, single, part time)

3. Internal Conflict and Stress from Multiple Roles

"I want to understand my own potential so that I can better handle conflicts in the family, but my partner doesn't really support me studying at university."

(R6, female, married, full time)

Strategies for Managing Role Conflict

Despite facing various pressures, working students develop strategies to endure and adapt to multiple roles. These strategies reflect their adaptive capacity and resilience in navigating academic and professional life.

1. Time Management and Scheduling

"I usually deal with it by improving communication and time management."

(R2, female, single, full time)

2. Financial Planning and Savings

"I set aside savings from my salary so that during the semester I don't feel stressed about finances."

(R4, female, single, part time)

3. Self-Care and Quality Rest

"I set aside time on weekends to sleep all day so I can recharge my energy."

(R5, female, single, full time)

"Gratitude and optimism are the keys to enduring."

(R15, female, single, part time)

4. Spiritual Worship and Religious Practice as Spiritual Coping Mechanisms

For some working students, worship and religious activities become spaces for emotional and spiritual recovery. Practices such as praying, performing salat, attending church, reading sacred texts, and engaging in quiet reflection are used to calm the mind and reorganize unsettled emotions arising from multiple role pressures.

"When I feel too tired or stressed, I usually perform salat and take a long time to pray. After that, I feel calm, as if there is something within me that strengthens me."

(R15, female, single, part time)

"I often cry when I pray at night, telling God about how exhausting work and study are. After that, I feel calmer and more patient."

(R8, female, single, part time)

"I make sure to go to church every Sunday even though I'm sometimes exhausted, because there I'm reminded to be grateful and not give up."

(R13, male, married, full time)

"When I'm stressed about work and coursework, I like to read the Qur'an before sleeping; it feels as if God is inviting me to rest."

(R17, female, single, part time)

5. Prayer and Salat as Media for Emotion Regulation

Prayer and salat are not only religious rituals but also function as mechanisms of emotion regulation. Under conditions of high stress, students use prayer as a spiritual pause a moment to stop, regulate their breathing, and refocus on what can be controlled.

"When there's a lot of pressure, I stop for a moment, perform ablution, and then pray. After that, I feel lighter and can think more clearly."

(R10, male, single, part time)

"I feel that prayer is like speaking directly to God, and after that I can better control my emotions toward other people."

(R2, female, single, full time)

These findings reinforce the concept of positive religious coping (Pargament et al., 2011) which posits that prayer and worship serve as forms of cognitive-emotional restructuring, transforming negative perceptions into calming positive meanings. In the context of working students, prayer and worship become tools of mental self-regulation,

in contrast to secular mechanisms such as coping through entertainment or avoidance. Students deliberately choose reflective and spiritual pathways.

6. Sosial Communal Spirituality and Religious Social Support

Some respondents draw strength from religious communities: prayer groups, campus-based religious activities, or church fellowships. Communal spiritual interaction enhances perceived social support and reduces emotional isolation.

"I join an online religious study group every week. Through that, I learn that everyone has their own trials, so I feel more at peace."

(R4, female, single, part time)

This illustrates spiritual social support, a form of strength that emerges from religious interaction within communities that share similar values and goals. According to (Abu-Raiya & Pargament, 2015; Harper & Pargament, 2015), connection with religious communities increases sense of belonging and helps individuals manage social stress arising from multiple roles.

7. Surrender and Belief in Divine Decree as Meaning-Making Strategies

Some students interpret work-study-family conflicts as part of a divine plan imbued with wisdom. They display forms of benevolent religious reappraisal positively reinterpreting life stress.

I believe that everything already has its path. If I am patient and sincere, there will be a good outcome."

(R6, female, married, full time)

"I am sure that God does not give trials beyond what I can bear, so I must keep going."

(R19, female, single, part time)

DISCUSSION

The findings of this study clearly show that religiosity and worship practices serve as powerful coping mechanisms for working students experiencing Work-Family Conflict (WFC). Under conditions of role strain, fatigue, and emotional pressure, participants consistently turn to prayer, salat, church worship, religious activities, and spiritual reflection as ways to regulate emotions, restructure meaning, and restore psychological balance.

The results indicate that religious coping operates on both affective and cognitive levels. Affective processes are reflected in feelings of calm, relief, gratitude, and hope following worship. Cognitively, participants interpret the pressures they face as part of God's plan or as life trials with spiritual significance. This dual dimension is consistent with Pargament (2001), concept of positive religious coping, in which religious practices transform psychological stress into adaptive strength and resilience.

Furthermore, this study extends WFC research by demonstrating that in collectivistic and religious societies such as Indonesia, coping strategies are not merely individual or secular but deeply rooted in spiritual frameworks and communal values. The findings emphasize that faith-based coping is not simply private ritual practice but also a socio-cultural process that provides life meaning, belonging, and moral direction in navigating multiple roles.

One explanation for these findings is that religious practices function as culturally congruent forms of emotion regulation. When students pray, perform salat, attend church, or read sacred texts, they create structured emotional moments that allow them to calm their thoughts, internalize meaning, and regain inner peace (Lio et al., 2023; Monalisa et al., 2024; Pohan et al., 2025; Pratiwi et al., 2023). This aligns with Chirico et al., (2020) ; and Koenig (2018) who found that prayer and meditation can reduce physiological stress and enhance perceived control.

The study also shows that spirituality provides resilience resources at both individual and communal levels. Participation in online Qur'anic study groups or church ministries strengthens sense of belonging and shared hope. This echoes (Pargament et al., 2011) and (Walsh, 2003) who argue that spirituality fosters social connectedness that protects individuals from chronic stress. The findings thus reinforce spiritual social support theory (Cohen & Wills, 1985) which posits that support from faith-based communities has a protective effect against life stressors. Another important finding is that religious meaning helps transform suffering into psychological and spiritual growth. When participants describe WFC as a "test," "entrustment," or "destiny," they engage in benevolent reappraisal a positive reinterpretation of adversity (Amalia et al., 2025; Anam & Hitipeuw, 2022; Efendy et al., 2023; Stevani et al., 2025). This process is consistent with Park (2010) Meaning-Making Model, which highlights that reinterpreting difficult events through a religious lens can restore a sense of direction and purpose.

The Indonesian cultural context appears to amplify these mechanisms. Reliance on salat and gratitude reflects Islamic and Christian teachings that emphasize patience, sincerity, and hope as pathways to tranquility (sakinah) and grace. This suggests that religious coping is not only doctrinal but also a tangible psychological and physiological strategy(Altuner & Çankaya, 2025; Dolcos et al., 2021) .

The findings also challenge the dominance of Western WFC models that focus primarily on secular coping strategies such as time management or psychological detachment (Allen et al., 2013; Greenhaus & Beutell, 1985; Faturrohmah & Sagita, 2023). In contrast, the working students in this study employ transcendent coping: they process work-study conflicts as opportunities for contemplation and spiritual closeness, rather than as mere burdens to be avoided. This indicates that religiosity functions as a culturally adapted response to stress, in which coping is integrated with moral identity and awareness of the Divine (Aggarwal et al., 2023b; Almuhtaseb et al., 2020; DeAngelis et al., 2024; Dolcos et al., 2021; Ivanova, 2023; Oktasari & Wahyudin, 2021)

The implications are significant for both psychological theory and higher education practice. Theoretically, this study integrates Conservation of Resources Theory (Hobfoll, 1989) with Religious Coping Theory (Pargament, 2001), showing that spirituality can restore depleted psychological resources (time, energy, self-control) consumed by WFC through meaning, hope, and steadfast faith. Practically, the findings highlight the need for spiritual-based counseling interventions in universities for example, gratitude training, faith reflection programs, and spiritual mentoring for working students.

This study has limitations related to its qualitative design and specific cultural context. All participants were Muslim and Christian students from Indonesia, so the findings may not fully apply to secular settings or societies with non-monotheistic belief systems. In addition, the data are based on reflective narratives from interviews, which may be influenced by normative or idealized responses.

Nevertheless, the study makes an important contribution to the global WFC literature by highlighting the spiritual dimension of working students' resilience. The findings demonstrate that religiosity when expressed through practices such as prayer, worship, faith communities, and life meaning does not merely alleviate emotional strain but also shapes psychological toughness and life satisfaction.

For future research and practice, universities and educational institutions are encouraged to develop spiritually informed psychoeducational programs, such as emotion regulation training through prayer, gratitude reflection, and peer-based spiritual support. Such approaches can facilitate a more holistic balance between work and study by integrating academic perseverance with spiritual growth.

CONCLUSION

This study demonstrates that religious coping plays a crucial role in helping working students manage the pressures arising from Work-Family Conflict within Indonesia's religious and collectivistic cultural context. Spiritual practices such as prayer, worship, and meaning reflection are shown not only to relieve emotional burdens but also to help students reconstruct positive understandings of the role conflicts they experience. This perspective extends the understanding of WFC by adding a spiritual dimension that is active, contextual, and supportive of psychological resilience.

The findings have practical implications for higher education institutions to develop more systematic spiritually based support services, including spiritual counseling, value-reflection training, and inclusive religious communities on campus. Although this study is limited by its relatively small sample and specific religious context, it opens up opportunities for further research exploring differences across groups, occupational settings, and the integration of family-related factors. Subsequent studies could also develop empirically tested spiritual-based psychoeducational modules to strengthen the resilience of working students in the face of increasingly complex work and academic demands.

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