

## The Predictive Role of Spiritual Intelligence and Religious Coping in Muslim Students' Psychological Well-Being: A Multiple Linear Regression Analysis

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## The Predictive Role of Spiritual Intelligence and Religious Coping in Muslim Students' Psychological Well-Being: A Multiple Linear Regression Analysis

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### ABSTRACT

**Background:** University students face academic pressures triggering psychological distress, yet empirical research examining the joint predictive role of spiritual intelligence and religious coping among Muslim undergraduates remains scarce. **Objective:** This study aims to examine the partial and simultaneous effects of spiritual intelligence and religious coping on psychological well-being among Muslim undergraduate students at Universitas Muhammadiyah Yogyakarta. **Methods:** A quantitative correlational design was employed, involving 90 active Muslim students selected via total sampling. Data were collected using the Spiritual Intelligence Scale, the Religious Coping Scale, and the Psychological Well-Being Scale, and were subsequently analyzed using multiple linear regression. **Results:** Spiritual intelligence and religious coping simultaneously significantly predicted psychological well-being ( $F = 7.341, p = .002, R^2 = .211$ ). Partially, both variables significantly predicted well-being, with religious coping ( $\beta = .287, p = .007$ ) exerting a stronger effect than spiritual intelligence ( $\beta = .214, p = .038$ ). **Conclusion:** Spiritual intelligence and adaptive religious coping act as synergistic internal psychospiritual anchors that enhance meaning-making, emotional regulation, and psychological well-being in Muslim undergraduates facing academic stress. Universities and campus counseling services should incorporate these spiritual resources into institutional support to provide comprehensive mental health interventions. **Originality/Value:** This study contributes to Islamic Educational Psychology by uncovering the simultaneous predictive dynamics of spiritual intelligence and religious coping regarding psychological well-being in Muslim undergraduates, which has remained underexplored. These findings enrich empirical evidence while serving as a strategic reference for campus counselors and university administrators in developing holistic, psycho-spiritually integrated mental health interventions.

### 1. INTRODUCTION

Psychological well-being has emerged as a critical global concern within higher education, particularly as university students navigate complex academic and social de-

mands during their transitional phase toward adulthood (Wal et al., 2024). Within the framework of modern psychology, psychological well-being is no longer narrowly de-fined as the mere absence of mental disorders; rather, it encompasses broader eudaimonic dimensions such as

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purpose in life, autonomy, positive interpersonal relationships, and self-actualization (Duffy et al., 2023). Ideally, higher education institutions serve as environments where students achieve optimal psychological functioning, enabling them to demonstrate greater adaptive capacity in coping with academic pressure, social expectations, and life complexities (Lipscomb et al., 2021). However, global trends reveal a stark contrast to this ideal, marked by an escalating mental health crisis among emerging adults' characterized by widespread stress, anxiety, and psychological strain (Anasori et al., 2021; Rakhshanda et al., 2025; Zhuang et al., 2021). Understanding the internal cognitive and spiritual assets that protect and foster psychological well-being has thus become an urgent, highly attractive area of research, offering essential empirical insights for building evidence-based mental health support systems in contemporary academic settings.

The relationship among spiritual intelligence, religious coping, and psychological well-being is grounded in positive psychology and meaning-making theoretical approaches (Korkmaz, 2021; Krok et al., 2024). According to eudaimonic principles and positive psychological perspectives (Park & Tongeren, 2022; Robbins, 2021; Wong, 2016), psychological well-being idealizes continuous personal growth, clear purpose, and self-actualization achieved through meaningful cognitive and affective orientations. Within this theoretical architecture, spiritual intelligence constructs a cognitive framework that allows individuals to interpret life experiences constructively, while religious coping functions as an emotion regulation strategy rooted in sacred values (Garssen et al., 2020; Villani et al., 2023). Theoretically, these combined internal mechanisms enhance individual capacity to navigate life stressors, reinforce existential meaning, and maintain psychological stability across challenging circumstances (Brown et al., 2013; Cucchi & Qoronfleh, 2025; Gall et al., 2005; Łowicki & Zajenkowski, 2016; Skrzypińska, 2020).

Despite these ideal theoretical assumptions, empirical evidence reveals that university students frequently experience suboptimal psychological well-being in realworld academic environments (Hariyanti & Eva, 2022). Widespread prevalence of academic pressure, future uncertainty, and rapid social transformation has led to high levels of psychological distress among students (Anasori et al., 2021; Rakhshanda et al., 2025; Zhuang et al., 2021). Statistical data and empirical surveys demonstrate that most students fall within the moderate category regarding psychological well-being, spiritual intelligence, and religious coping capacities (Jessani et al., 2024). Specifically, empirical categorization at Universitas Muhammadiyah Yogyakarta shows that 72.22 percent of students exhibit moderate psychological well-being, 68.89 percent demonstrate moderate spiritual intelligence, and 71.11 percent show moderate religious coping. This actual condition highlights a clear discrepancy between students' internal spi-

ritual capacities and their daily environmental demands, indicating that internal psychological resources remain underutilized.

Studies regarding spiritual intelligence, religious coping, and psychological well-being have expanded substantially in recent years. Numerous investigations demonstrate positive associations among spiritual intelligence, religious coping, and overall well-being (Alyan & Al-Halabiya, 2025; Lee-Fong et al., 2022; O'Sullivan & Lindsay, 2022; Otobil et al., 2023). Higher spiritual intelligence consistently predicts greater life satisfaction, lower stress levels, and superior adaptive functioning (Bohlmeijer et al., 2023; Boudlaie et al., 2022; Piscos et al., 2024; Walter et al., 2024). Similarly, adaptive religious coping contributes directly to increased psychological resilience and emotional stability. However, extant literature also reveals notable variations, as certain forms of religious coping yield inconsistent or even maladaptive psychological outcomes (Agbaria & Mokh, 2022; Ano & Vasconcelles, 2005; Dolcos et al., 2021; Pargament et al., 2000). These mixed empirical findings illustrate the current state of the field, confirming that relationships among these constructs are highly context-dependent rather than strictly linear.

Most prior research has focused primarily on partial relationships among variables and has evaluated them within isolated or generalized contexts. Consequently, research examining these simultaneous relationships specifically within Muslim university student populations where religiosity forms an integral component of daily life remains limited, leaving a critical empirical gap. Previous empirical studies concerning this phenomenon have evaluated these constructs individually without critically assessing whether they act as dominant predictors or modest contributors within a unified model. Due to these limitations and contradictions in prior findings, empirical evidence regarding joint spiritual and psychological mechanisms remains insufficient. Based on this gap, this study offers an integrated predictive model to evaluate the simultaneous effects and exact contribution magnitude of spiritual intelligence and religious coping, providing an expanded empirical foundation to guide practical campus mental health strategies.

This study provides key theoretical implications and practical contributions by establishing a novel framework regarding the role of spiritual intelligence and religious coping mechanisms in student mental health. By evaluating the combined predictive strength of these variables among Muslim university students, the study bridges the gap between theoretical knowledge in positive psychology and practical applications in higher education settings. The resulting empirical model enriches scientific literature within Islamic educational psychology while providing actionable guidance for campus student affairs, academic counselors, and university stakeholders to design holistic, psycho-spiritually integrated counseling services. Ultimately,

this research strengthens the applied foundation necessary to support student mental health through evidence-based campus policies.

This study aims to analyze the effects of spiritual intelligence and religious coping on students' psychological well-being, examining both partial and simultaneous relationships. To achieve these objectives, the study focuses on evaluating how internal cognitive frameworks of spirituality and adaptive religious coping strategy's function within an empirical sample of Muslim undergraduate students from the Islamic Educational Psychology Program at Universitas Muhammadiyah Yogyakarta.

## 2. MATERIALS AND METHODS

### 2.1 Research Design

This study employed a quantitative approach using a cross-sectional correlational design to examine the effects of Spiritual Intelligence and Religious Coping on students' Psychological Well-being. The study aimed to analyze both the partial and simultaneous relationships among the variables within a natural setting without manipulating the research conditions. A cross-sectional design was considered appropriate because the data were collected at a single point in time to capture the current psychological condition of the participants. Furthermore, the correlational framework enabled the researchers to identify the extent to which Spiritual Intelligence and Religious Coping contribute to Psychological Well-being among university students.

### 2.2 Participants

This study was conducted in 2025 and involved 90 students from the Islamic Educational Psychology Program at Universitas Muhammadiyah Yogyakarta. A total sampling technique was used, in which the entire population was included as research participants. All participants were Muslim students actively engaged in academic activities. The sampling approach was based on the relatively small population size, allowing all members of the population to be included in order to obtain more representative and accurate data.

### 2.3 Instruments and Data Collection

Data were collected using three psychological scales: the Spiritual Intelligence Scale (initially 43 items), the Religious Coping Scale (initially 44 items), and the Psychological Well-being Scale (initially 55 items). All items were scored using a Likert scale. Item validity was evaluated based on the corrected item-total correlation criterion against the critical  $r$ -table value ( $p < 0.05$ ). Following the item selection process, items that met the validity criteria were retained for further analysis: 33 valid items for Spi-

ritual Intelligence, 31 valid items for Religious Coping, and 26 valid items for Psychological Well-being. Reliability analysis on the retained items yielded Cronbach's alpha values of 0.872, 0.900, and 0.789, respectively, indicating good internal consistency.

### 2.4 Data Collection

Data were collected through the administration of structured questionnaires distributed directly to the participants. The instruments consisted of the Spiritual Intelligence Scale, the Religious Coping Scale, and the Psychological Well-being Scale. Before completing the questionnaires, participants were informed about the objectives of the study, the voluntary nature of their participation, and the confidentiality of their responses. All respondents provided their consent to participate in the research.

The data collection process was conducted in a single phase during the 2025 academic year. Participants were asked to complete the questionnaires honestly and independently based on their personal experiences and actual psychological conditions. The completed questionnaires were then checked to ensure completeness and consistency before proceeding to the data analysis stage. This procedure was intended to obtain accurate and reliable data regarding the relationships among Spiritual Intelligence, Religious Coping, and Psychological Well-being.

### 2.5 Data Analysis

Data analysis was conducted using statistical software through several stages, including descriptive analysis to describe data distribution and inferential analysis comprising validity testing, reliability testing, classical assumption tests (normality and linearity), coefficient of determination, and hypothesis testing using multiple linear regression.

Normality was tested using the One-Sample Kolmogorov-Smirnov Test, while linearity testing was conducted to ensure that the relationships between variables were linear.

Hypothesis testing was performed using multiple linear regression to examine the effects of Spiritual Intelligence and Religious Coping on Psychological Well-being, both simultaneously and partially. The decision criterion was based on a significance level (Sig.) of less than 0.05, indicating that the independent variables significantly affect the dependent variable. Furthermore, the F-test was used to assess the simultaneous effect, while the t-test was used to examine the partial effect of each independent variable on the dependent variable.

3. RESULTS AND DISCUSSION

3.1 Results

3.1.1 Description of Research Variables

The categorization of the research variables is presented in the form of percentages across three categories:

Table 1. Categorization of Research Variables

| Variable                 | Category | Frequency | Percentage (%) |
|--------------------------|----------|-----------|----------------|
| Spiritual Intelligence   | High     | 13        | 14.44          |
|                          | Moderate | 62        | 68.89          |
|                          | Low      | 15        | 16.67          |
| Religious Coping         | High     | 15        | 16.67          |
|                          | Moderate | 64        | 71.11          |
|                          | Low      | 11        | 12.22          |
| Psychological Well-being | High     | 14        | 15.56          |
|                          | Moderate | 65        | 72.22          |
|                          | Low      | 11        | 12.22          |

Based on Table 1, the distribution indicates that the majority of students fall within the moderate category across all variables. This suggests that students' levels of spiritual intelligence, religious coping, and psychological well-being are generally adequate but not yet optimal, as reflected by the dominance of the moderate category and

high, moderate, and low. This categorization aims to identify the distribution levels of each variable among respondents, thereby providing a general overview of students' spiritual intelligence, religious coping, and psychological well-being.

the relatively small proportion of students in the high category.

Based on the percentage categorization analysis (high, moderate, low) presented in Table 1, a more detailed statistical description of the variables is provided in Table 2.

Table 2. Descriptive Statistics of Variables

| Variable                 | Category | Frequency | Percentage (%) | Mean  | Std. Deviation |
|--------------------------|----------|-----------|----------------|-------|----------------|
| Spiritual Intelligence   | High     | 13        | 14.44          | 48.88 | 19.60          |
|                          | Moderate | 62        | 68.89          |       |                |
|                          | Low      | 15        | 16.67          |       |                |
| Religious Coping         | High     | 15        | 16.67          | 51.20 | 18.90          |
|                          | Moderate | 64        | 71.11          |       |                |
|                          | Low      | 11        | 12.22          |       |                |
| Psychological Well-being | High     | 14        | 15.56          | 50.81 | 18.54          |
|                          | Moderate | 65        | 72.22          |       |                |
|                          | Low      | 11        | 12.22          |       |                |

Based on Table 2, the mean scores indicate that Spiritual Intelligence has a mean of 48.88, Religious Coping has a mean of 51.20, and Psychological Well-being has a mean of 50.81. The standard deviations are relatively large, namely 19.60, 18.90, and 18.54, respectively, suggesting substantial variability among respondents. Although the average scores fall within the moderate category, the relatively high standard deviations indicate considerable dispersion in the data. This suggests that respondents vary notably in their levels of spiritual intelligence, religious coping, and psychological well-being, reflecting a heterogeneous distribution within the sample.

3.1.2 Validity and Reliability Testing

a) Validity Test Results

The validity of the measurement instruments was assessed using the corrected item-total correlation method with a significance threshold of  $p < 0.05$ . Across the three instruments, items demonstrating correlation coefficients (r-values) exceeding the critical r-table threshold were retained for subsequent statistical analyses. Specifically, from the initial item pool, 33 items for the Spiritual Intelligence scale, 31 items for the Religious Coping scale, and 26 items for the Psychological Well-being scale met the validity criteria. The remaining non-valid items were eliminated, ensuring that each retained item effectively represents

and measures its corresponding latent construct with high structural accuracy.

b) Reliability Test Results

Reliability testing was conducted to assess the internal consistency and stability of the instruments in measuring the variables under investigation. The results of the reliability analysis are presented in Table 3.

Table 3. Reliability Test Results

| Scale                    | Cronbach's Alpha | Number of Items |
|--------------------------|------------------|-----------------|
| Spiritual Intelligence   | 0.872            | 33              |
| Religious Coping         | 0.900            | 31              |
| Psychological Well-being | 0.789            | 26              |

Based on Table 3, the Cronbach alpha coefficients are 0.872 for Spiritual Intelligence, 0.900 for Religious Coping, and 0.789 for Psychological Well-being. These values indi-

cate that the instruments exhibit adequate to high reliability, with the Religious Coping scale reaching a level that can be classified as excellent. This finding suggests that the items within each scale are internally consistent and effectively measure the same underlying construct. From an interpretive perspective, the strong reliability coefficients reinforce the robustness of the measurement model, indicating that the data produced are stable and dependable. Consequently, the instruments provide a solid empirical foundation for subsequent statistical analyses, reducing the likelihood of measurement error and strengthening the overall credibility of the study's findings.

3.1.3 Classical Assumption Testing

a) Normality Test

The normality test was conducted to determine whether the data follow a normal distribution, which is a fundamental assumption for parametric statistical analyses. The results of the normality test are presented in Table 4.

Table 4. Normality Test Results (One-Sample Kolmogorov-Smirnov Test)

| Parameter                 | Spiritual Intelligence | Religious Coping | Psychological Well-being |
|---------------------------|------------------------|------------------|--------------------------|
| N                         | 90                     | 90               | 90                       |
| Mean                      | 48.88                  | 51.20            | 50.81                    |
| Std. Deviation            | 19.60                  | 18.90            | 18.54                    |
| Most Extreme Differences: |                        |                  |                          |
| - Absolute                | 0.171                  | 0.264            | 0.274                    |
| - Positive                | 0.171                  | 0.145            | 0.132                    |
| - Negative                | -0.098                 | -0.121           | -0.102                   |
| Kolmogorov-Smirnov Z      | 0.981                  | 0.754            | 0.732                    |
| Asymp. Sig. (2-tailed)    | 0.845                  | 0.898            | 0.815                    |

- a. Test distribution is Normal
- b. Calculated from data

Based on Table 4, the normality test was conducted to determine whether the data for all variables follow a normal distribution, which is a fundamental assumption for parametric statistical analyses. As shown in Table 4, the asymptotic significance values (2-tailed) are 0.845 for Spiritual Intelligence, 0.898 for Religious Coping, and 0.815 for Psychological Well-being, all well above the 0.05 threshold. These results confirm that the data for all three varia-

bles are normally distributed and meet the assumption required for linear regression analysis.

b) Linearity Test

The linearity test was conducted to examine whether there is a linear relationship between the independent variables (Spiritual Intelligence and Religious Coping) and the dependent variable (Psychological Well-being), which is a key assumption in linear regression analysis. The results are presented in Table 5.

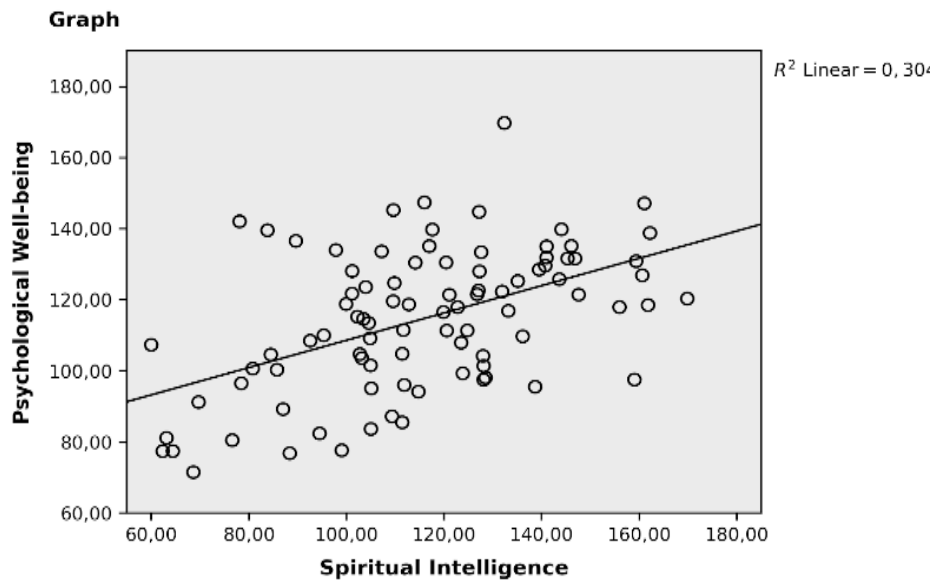
Table 5. Linearity Test Results

| Variable Relationship                             | Sig. Linearity | Sig. Deviation from Linearity | Interpretation |
|---------------------------------------------------|----------------|-------------------------------|----------------|
| Spiritual Intelligence → Psychological Well-being | 0.000          | 0.214                         | Linear         |
| Religious Coping → Psychological Well-being       | 0.019          | 0.327                         | Linear         |

Based on Table 5, the significance values for linearity are below 0.05 and the deviation values are above 0.05, confirming that the relationships are linear. This indicates that increases in Spiritual Intelligence and Religious Co-

ping are associated with proportional changes in Psychological Well-being and can be appropriately analyzed using linear regression, supporting the validity and interpretability of the model.

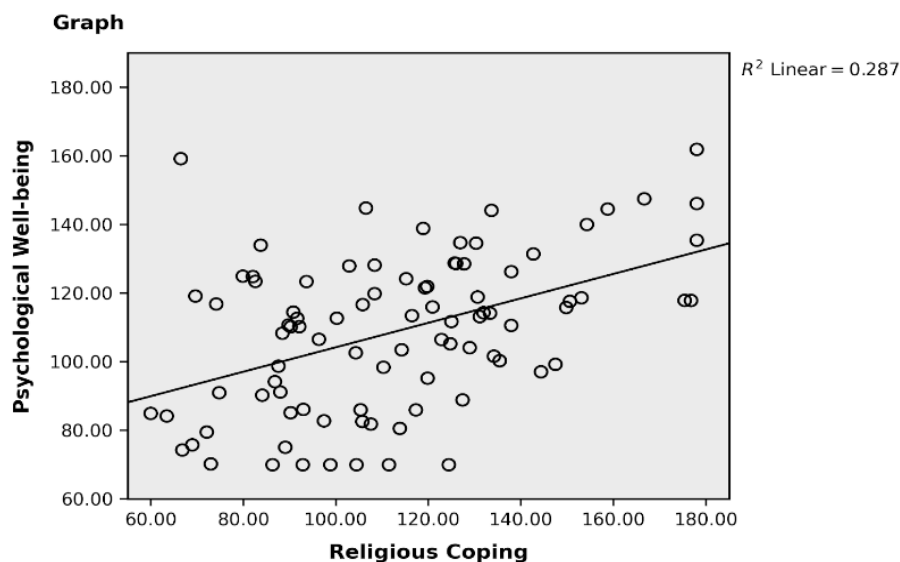
To strengthen the statistical findings, the relationships between variables are visually examined using scatterplots, as presented in Figures 1 and 2.



**Fig. 1.** Scatter Plot Showing the Linear Relationship between Spiritual Intelligence and Psychological Well-Being

Figure 1 shows a positive linear pattern between Spiritual Intelligence and Psychological Well-being. The upward distribution of data points indicates that higher spiritual intelligence tends to be associated with higher psychological well-being. Although the points are moderately

dispersed, the overall trend remains linear, supporting the statistical linearity test results. This suggests that spiritual intelligence contributes positively to students' psychological functioning, particularly in fostering meaning, self-awareness, and adaptive life orientation.



**Fig. 2.** Scatter Plot Showing the Linear Relationship between Religious Coping and Psychological Well-Being

Figure 2 illustrates a positive linear relationship between Religious Coping and Psychological Well-being. The scatterplot displays an upward trend, indicating that students who employ higher levels of religious coping tend to report better psychological well-being. The linear pattern visually confirms the statistical assumption of linearity and suggests that religious coping serves as an adaptive mecha-

nism in managing stress and promoting emotional stability. Compared with Spiritual Intelligence, the relationship appears slightly stronger, indicating a relatively greater practical contribution to psychological well-being.

The linearity test results and scatterplot distributions confirm that both spiritual intelligence and religious coping have statistically significant positive linear relation-

ships with psychological well-being, as evidenced by linearity significance values below 0.05 ( $p = 0.000$  and  $p = 0.019$ , respectively) and non-significant deviations from linearity ( $p > 0.05$ ). These findings fulfill the fundamental assumption required for linear regression analysis, demonstrating that increases in students' spiritual intelligence and adaptive religious coping are proportionally associated with enhanced psychological well-being, with religious coping

exhibiting a relatively stronger practical contribution to emotional stability and stress management

### 3.1.4 Coefficient of Determination Test

The coefficient of determination ( $R^2$ ) was calculated to assess the extent to which Spiritual Intelligence and Religious Coping explain variance in students' Psychological Well-being. The results are presented in Table 6.

**Table 6.** Coefficient of Determination Results (Model Summary)

| Model | R     | R Square | Adjusted R Square | Std. Error of the Estimate | Durbin-Watson |
|-------|-------|----------|-------------------|----------------------------|---------------|
| 1     | 0.323 | 0.211    | 0.187             | 0.1023                     | 2.124         |

a. Predictors: (Constan), Spiritual Intelligence, Religious Coping

b. Dependent Variabel: Psychological Well-being

Based on Table 6, the R Square value of 0.211 indicates that Spiritual Intelligence and Religious Coping jointly explain 21.1% of the variance in Psychological Well-being, while the remaining 78.9% is influenced by other factors outside the model. The Adjusted R Square of 0.187 suggests a modest explanatory power after controlling for model complexity, and the correlation coefficient ( $R = 0.323$ ) reflects a weak relationship between the independent and dependent variables. The Durbin Watson value of 2.124 indicates no autocorrelation, confirming that the model meets the independence assumption.

### 3.1.5 Hypothesis Testing

Hypothesis testing in this study was conducted using multiple linear regression analysis to examine the effects of Spiritual Intelligence and Religious Coping on Psychological Well-being, both simultaneously and partially. The F test was employed to assess the joint effect of the independent variables, while the t test was used to evaluate the individual contribution of each variable. The decision criterion was based on a significance level of less than 0.05.

#### a) Simultaneous Test (F Test)

The hypotheses for the simultaneous test are formulated as follows:

$H_{01}$ : Spiritual Intelligence and Religious Coping do not significantly affect the Psychological Well-being of university students.

$H_{11}$ : Spiritual Intelligence and Religious Coping significantly affect the Psychological Well-being of university students.

**Table 7.** ANOVA Results

| Model      | Sum of Squares | df | Mean Square | F     | Sig.  |
|------------|----------------|----|-------------|-------|-------|
| Regression | 0.154          | 2  | 0.077       | 7.341 | 0.002 |
| Residual   | 0.914          | 87 | 0.010       |       |       |
| Total      | 1.068          | 89 |             |       |       |

The results show that the F value is 7.341 with a significance level of 0.002, which is below 0.05. Therefore,  $H_{01}$  is rejected and  $H_{11}$  is accepted, indicating that Spiritual Intelligence and Religious Coping simultaneously have a significant effect on the Psychological Well-being of university students.

From an analytical perspective, this finding suggests that the combined influence of spiritual cognitive capacity and religious coping mechanisms contributes meaningfully to students' psychological functioning. However, this contribution should be interpreted as statistically significant but relatively modest, indicating that additional factors may play a more substantial role.

#### b) Partial Test (t Test)

The hypotheses for the partial test are formulated as follows:

Spiritual Intelligence:

$H_{02}$ : Spiritual Intelligence does not significantly affect the Psychological Well-being of university students.

$H_{12}$ : Spiritual Intelligence significantly affects the Psychological Well-being of university students.

Religious Coping:

$H_{03}$ : Religious Coping does not significantly affect the Psychological Well-being of university students.

$H_{13}$ : Religious Coping significantly affects the Psychological Well-being of university students.

**Table 8.** Coefficients

| Variable               | Unstandardized B | Std. Error | Beta ( $\beta$ ) | t value | Sig.  |
|------------------------|------------------|------------|------------------|---------|-------|
| (Constant)             | 0.512            | 0.083      |                  | 6.168   | 0.000 |
| Spiritual Intelligence | 0.021            | 0.010      | 0.214            | 2.102   | 0.038 |

| Variable         | Unstandardized B | Std. Error | Beta ( $\beta$ ) | t value | Sig.  |
|------------------|------------------|------------|------------------|---------|-------|
| Religious Coping | 0.029            | 0.011      | 0.287            | 2.756   | 0.007 |

The results indicate that Spiritual Intelligence has a significance value of 0.038, which is below 0.05. Therefore,  $H_{02}$  is rejected and  $H_{12}$  is accepted, indicating that Spiritual Intelligence has a significant effect on the Psychological Well-being of university students. Similarly, Religious Coping has a significance value of 0.007, which is also below 0.05. Thus,  $H_{03}$  is rejected and  $H_{13}$  is accepted, confirming that Religious Coping has a significant effect on the Psychological Well-being of university students. Furthermore, the standardized beta coefficients show that Religious Coping ( $\beta = 0.287$ ) has a stronger effect compared to Spiritual Intelligence ( $\beta = 0.214$ ). This suggests that religious coping strategies may function as more immediate and practical mechanisms in managing stress, whereas spiritual intelligence contributes through deeper cognitive and meaning oriented processes.

### 3.2. Discussion

These findings show that spiritual intelligence and religious coping play a meaningful role in shaping the psychological well-being of university students, both individually and simultaneously. These empirical outcomes indicate that spiritual and religious constructs constitute essential components of an individual's psychological functioning when navigating academic and social demands. Substantively, the results directly fulfill the objective of the study by confirming that internal spiritual capacities contribute positively to psychological well-being. The broader meaning of these findings suggests that while spiritual and religious resources enhance student mental health, their non-dominant contribution reflects that psychological well-being is ultimately determined by a broader network of interacting psychological and environmental factors.

The emergence of these findings can be explained through the interaction of several key internal factors that collectively influence psychological well-being. A central contributing factor is spiritual intelligence, which enables individuals to construct cognitive meaning from life experiences, enhance self-awareness, and reframe academic challenges within a broader perspective (Koražija et al., 2016; Pinto et al., 2026). A complementary factor is religious coping, which provides practical psychological resources by encouraging students to regulate emotions and manage stress through religious beliefs and practices (Dolcos et al., 2021; Graça & Brandão, 2024). The empirical results further indicate that religious coping exerts a relatively stronger influence compared to spiritual intelligence. This condition implies that coping strategies rooted in active religious practices function as immediate responses to daily academic stress, whereas spiritual intelligence operates through deeper processes of meaning construc-

tion. Together, these factors form a synergistic mechanism where internal spiritual capacities reinforce effective coping behaviors to promote psychological stability.

The findings of this study reinforce and extend the core assumptions of positive psychology and the meaning-making framework, which state that life purpose, transcendental values, and existential meaning foster psychological well-being. The conceptual framework of positive psychology emphasizes eudaimonic principles that prioritize personal growth, self-actualization, and purpose over simple hedonic satisfaction (Park & Tongeren, 2022; Robbins, 2021; Wong, 2016). This aligns with expert views asserting that spiritual intelligence functions as a reflective cognitive structure for existential understanding (Koražija et al., 2016; Pinto et al., 2026), while religious coping operates as an emotion regulation strategy grounded in religious values (Dolcos et al., 2021; Graça & Brandão, 2024). Clearly, the interplay between these cognitive and affective structures provides strong theoretical support for eudaimonic well-being principles.

The findings of this study align with results from prior research reporting positive relationships among spiritual intelligence, religious coping, and psychological well-being (Bohlmeijer et al., 2023; Boudlaie et al., 2022; Lee Fong et al., 2022; Alyan & Al Halabiya, 2025; O'Sullivan & Lindsay, 2022; Piscos et al., 2024; Walter et al., 2024). Nevertheless, notable variations exist regarding the strength and consistency of these relationships across studies, primarily driven by individual, cultural, and environmental differences, as well as variations in specific coping strategies (Agbaria & Mokh, 2022; Ano & Vasconcelles, 2005; Pargament et al., 2000). Comparing these empirical trends confirms that while spiritual and religious constructs consistently correlate with wellbeing, the overall strength of their impact remains nonlinear and context-dependent.

Unlike earlier investigations that tended to evaluate spiritual intelligence or religious coping in isolated contexts, the results of this study offer a superior, integrated mapping by analyzing both internal variables simultaneously. The core analytical strength of this research resides in its capacity to synthesize cognitive spiritual intelligence alongside affective religious coping mechanisms, specifically within Muslim university students in an urban campus setting. The scientific value of these findings is further enhanced by providing a nuanced empirical reading, which demonstrates that while internal spiritual resources are vital, their practical efficacy depends heavily on external environmental demands and the quality of value internalization.

This study expands existing knowledge by revealing a specific research novelty, namely the simultaneous evaluation of spiritual intelligence and religious coping predic-

tors within a Muslim higher education demographic. These findings successfully bridge established research gaps regarding whether these spiritual constructs serve as dominant drivers or moderate contributors within a complex psychological system. By demonstrating that these internal capacities make a meaningful yet moderate contribution, this study offers a fresh conceptual perspective emphasizing that spiritual resources must be evaluated through the lens of value internalization rather than assuming an absolute linear impact.

A deeper, critical analysis indicates that the relationship between internal spirituality and psychological well-being is neither automatic nor simplistic. Spiritual intelligence, being inherently abstract, does not automatically translate into adaptive behaviors without consistent reflective practice (Atroszko et al., 2021). From a critical standpoint, this dynamic exposes a conceptual tension where internal spiritual capacities require supportive environmental conditions, such as manageable academic demands and adequate social support, to optimally translate into sustained psychological stability (Otabil et al., 2023; Rashid et al., 2024).

Although the study results demonstrate significant contributions from both independent variables, the interpretation of these outcomes must account for unexamined factors outside the empirical model. In addition to spiritual intelligence and religious coping, students' psychological well-being was likely influenced by external variables such as academic stress levels, financial status, interpersonal relationships, personality traits, and available mental health support systems. Accounting for these unmeasured variables reflects scientific objectivity in recognizing the inherent complexity of student mental health dynamics.

The overarching synthesis of this discussion establishes that student psychological well-being stems from a complex interaction between internal spiritual capacities and surrounding environmental factors. The integration of empirical findings and theoretical frameworks proves that spiritual intelligence and adaptive religious coping serve as valuable internal anchors for emotional regulation and life purpose. Ultimately, this conceptual synthesis indicates that promoting student mental health requires an integrative approach that strengthens internal spiritual capacities while simultaneously providing supportive institutional and social environments.

## 4. IMPLICATIONS AND CONTRIBUTIONS

### 4.1 Research Implications

This study provides practical and managerial implications for the study of student psychological well-being by proving that spiritual intelligence and religious coping simultaneously and significantly contribute to enhancing mental health among university students. The empirical

outcomes demonstrate that internal spiritual capacities and adaptive coping strategies function as essential psychological anchors in helping students adapt to academic and social pressures. Furthermore, the results of this study fill an empirical gap and a population gap regarding the joint contribution of spiritual cognitive capacities and religious coping mechanisms among Muslim university students within a metropolitan higher education context.

### 4.2 Research Contributions

This study contributes as a new source of scientific knowledge in the field of Islamic Educational Psychology and Higher Education Mental Health by providing a novel conceptual framework regarding the role of spiritual intelligence and religious coping mechanisms in supporting student psychological well-being. This integrative framework can be utilized by campus counselors, academic administrators, and mental health practitioners to design holistic counseling services and formulate evidence-based mental health policies that address both psychological and spiritual dimensions based on actual empirical evidence gathered in the field.

## 5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

### 5.1 Research Limitations

This study has several limitations that should be considered when interpreting the findings. First, the research design is quantitative with a cross-sectional approach, which does not allow for an in-depth explanation of causal relationships among variables. Second, data collection relied on self-report instruments, which may introduce subjective bias, such as the tendency of respondents to provide socially desirable answers, particularly for variables related to religious aspects. Third, the study was conducted within a single institutional context, so the generalization of findings to broader populations should be approached with caution. Fourth, the variables examined were limited to spiritual intelligence and religious coping. In contrast, psychological well-being is influenced by various other factors such as social support, personality, and environmental conditions that were not analyzed in this study.

### 5.2 Recommendations for Future Research

Based on these limitations, future studies are recommended to employ longitudinal designs or mixed methods approaches in order to obtain a more comprehensive understanding of the dynamics among variables and potential causal relationships. Future research should also expand the sample by involving multiple universities and more diverse respondent backgrounds to enhance generalizability. In addition, it is recommended to include other relevant variables, such as social support, resilience, and environmental factors, to provide a more complete under-

standing of the determinants of psychological well-being. The use of more diverse instruments, such as in-depth interviews or observations, may also reduce self-report bias and enrich the data. Finally, future research may explore effective spiritual and religious-based intervention models to improve students' psychological well-being.

## 6. CONCLUSION

This study demonstrates that spiritual intelligence and religious coping play a role in shaping students' psychological well-being, both partially and simultaneously. These findings affirm that spiritual and religious dimensions constitute an important component in the dynamics of mental health, particularly among students who face various academic and social demands. Thus, the objective of this study to analyze the influence of both variables on psychological well-being has been achieved.

The contribution of spiritual intelligence and religious coping to psychological well-being is not dominant, indicating that psychological well-being is a complex construct influenced by multiple factors. The effectiveness of these variables depends largely on the level of value internalization, the quality of coping strategy use, and the surrounding environmental conditions. This suggests that a single approach is insufficient to explain or optimally enhance psychological well-being fully.

The findings of this study highlight that strengthening spiritual intelligence and promoting adaptive religious coping remain strategically important in improving students' psychological well-being. Therefore, a more integrative approach is required by considering both internal and external factors simultaneously. The results of this study are expected to serve as a foundation for developing more comprehensive counseling services and intervention programs to support students' mental health.

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## CRedit Authorship Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Muhammad Hisyam Syafi'i; Conceptualization, Me-

thodology; Validation; Formal analysis, Data Curation, Writing - Original Draft; Writing. Husain Azhari; Conceptualization, Writing - Review & Editing. Hariya Toni; Conceptualization, Writing - Review & Editing. Rudyn Alaldaya; Conceptualization, Writing - Review & Editing.

## Declaration of GenAI Usage in Scientific Writing

The authors declare that in the preparation of this manuscript, artificial intelligence tools ([AI Paraphraser](#)) were used in a limited capacity to support the writing process, particularly for grammar improvement, sentence structuring, and language editing. The use of artificial intelligence did not replace the authors' role in designing the study, analyzing the data, or developing the scientific content. All ideas, concepts, interpretations, and conclusions presented in this article are entirely the result of the authors' own work and responsibility. The authors have also conducted a final review and editing of the entire manuscript to ensure its accuracy, integrity, and originality. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [IJCP GenAI Tool Usage Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work.

## Conflict of Interest Statement

The authors declare that there are no conflicts of interest in this study, whether financial or non-financial. The entire research process and manuscript preparation were conducted independently without any influence from external parties that could affect the results, interpretations, or conclusions of the study.

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The authors declare that no external funding was received for conducting this study.

## Informed Consent Statement

The authors declare that this study was conducted in accordance with study ethics, including obtaining approval from the relevant institution. This process respects the autonomy of participants, ensures the confidentiality of their data, and prioritizes their safety and well-being, in compliance with applicable study ethics guidelines. Written and verbal informed consent, or assent for minors, was obtained from all participants involved in the study.

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