

Religious Coping and Mental Well-being: A Systematic Review on Muslim University Students

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Abstract

This systematic review analyzes the peculiarity of religious coping among Muslim university students older than 18 and its effect on mental well-being. Targets of the review incorporate characterizing and sorting religious coping techniques, investigating their relationship with different psychological variables, researching directing and interceding factors, and evaluating suggestions. 10 studies were analyzed. In order to examine the frequency, intensity, and types of religious coping different strategies were utilized in these studies. Methodological analysis revealed that data were gathered from a diverse sample of Muslim university students utilizing the quantitative surveys. Findings uncovered a range of religious coping methods, with positive methodologies connecting with lower mental disturbances and pessimistic techniques related with expanded pressure. Gender, religiosity, and cultural background were recognized as directing factors, while coping, self-adequacy and social help arose as critical arbiters. Social and relevant elements impacted adapting ways of coping behaviors, highlighting the significance of custom fitted intercessions. Suggestions for training incorporate the arrangement of socially touchy directing administrations, instructive drives, family and local area backing, and strategy proposals. Generally speaking, this review adds to understanding the intricacies of religious coping among Muslim university students and features the requirement for complete help systems to advance their encompassing prosperity inside distinct cultural and religious settings.

Keywords: Religious Coping, Mental Well-being, Systematic Review, Muslim, University students.

Introduction

One common feature of people's reactions to stress is religious coping, which has great importance in a variety of cultural and religious contexts. An overview of religious coping is provided in this introduction, with a focus on its significance within the Muslim community. This section explains the theoretical foundations of religious coping and emphasizes its significance in understanding Muslims' psychological well-being by drawing on foundational studies in the field. Cognition, affect, and behavior in matters of religion are essential ways in which people apply their adherence and active practice when trying to escape from stressful conditions. These strategies are called religious coping in one way or the other. The term

'Religious Coping' was first conceptualized by Pargament (1997) as a way of solving problems or interpreting stressful events based on religious principles. Religion and Coping: lapping and praying, performing religious ceremonies, seeking religious help, or re-framing the meaning of stressors according to Park and Slattery (2013) clarified two broad dimensions: good religious coping and negative religious coping, which further elaborated on the complex nature of religious coping.

Religious coping, which is on the positive side, involves seeking comfort, meaning and strength from religious activities and beliefs during difficult situations. On the other hand, negative religious coping includes self-pointed religious blame, (feeling of being abandoned and punished) and religious struggles that as has been seen only contribute to misery (Park and Slattery, 2013). In the context of the Muslim world, the idea of religious coping assumes special meaning since Islam is not just a theological system and a number of dogmatic and ritual ceremonies; it exists as a full-fledged system of people's behavior regulating every step a person takes. Through the Qur'an and the prophetic model of the Islamic prophet Muhammad and the consensus of the scholars within the Muslims' Usul al-fiqh, among others, the Muslims have resources that enable them to negotiate the issues of life. Researchers noted cope instance religious coping in Muslim countries, which they stated is fundamental for describing people's perception on their wellness and managing their coping methods (Al-Krenawi & Graham, 2000).

It is essential to understand Muslims related to their religion for several reasons. First of all, it reveals the spiritual aspect of people and their states of mind and gives an opportunity to use proper cultural interventions and coping strategies. Studies indicate that Muslim religious coping may operate as a buffer against the negative impacts of stresses and promote psychological resilience, protecting against psychological distress (Smith et al., 2003). Conversely, some of the maladaptive forms of coping—such as despaired resignation or excessive guilt to religious beliefs may harm one's psychological well-being (Naeem et al., 2015). Second, it helps to address the concerns of what it means about the potentially pathological religion and consequently assists in presenting clinically and counselling appropriate support for Muslims. Islam outlines certain modes of worship, certain sacred activities, as well as certain ethical behaviors that shape people's responses to life challenges and their methods of seeking remedy. Thus, cultural and religious aspects should be considered in the amount of resources for resilience related to distress, which mental health practitioners work with the Muslim population (Hankir et al., 2015).

Examining college students above the age of eighteen has research significance because such students belong to the developmental period that is qualitatively different from the older students and their stress and religious coping patterns may be affected. This introduction describes why analyzing this particular type of population group is relevant and addresses how the current study investigates the level of stress and religious coping among this population. The young university students above eighteen, therefore, experience stress and religious coping to overview the connection between spirituality and psychological health at this developmental stage. Religion is a source of comfort, guidance and meaning in all the storms of life because at the end of the day it provides a coherent system to explain and combat challenges. The religiosity of stress might help persons to adopt better strategies of

handling stress, including seeking fellowship in churches or reading books and meditating as a way of seeking strength from God's grace (Pargament, 1997).

Students might feel embittered and their well-being is on stake which can be reduced through being expressive (Javaid & Mahmood, 2023a,b). Well-being of young employees also flourishes with coping (Khan & Javaid, 2023). Further, relationship of adults with peers, teachers and parents has significant influence. Teachers' mindfulness improves their quality of life and positive feedback enhanced student engagement (Javaid et al., 2023a,b, 2024a). Collaborative strategies enhances communication and words can be influence resulting in positive attitude and productive use of social media (Ramzan et al., 2023a,b,c,d). Social adjustment is essential (Maqbool et al., 2021). Listening to good music also affects psychological well-being of young adults (Javaid et al., 2024b). Parents may use parenting styles to bring change by using effective coping and conflict resolution (Kamran et al., 2023; Ali et al., 2024). In addition, the level of stress linked to young university students and their religiosity also illustrate that the study of coping with cultural/Contextual variables is vulnerable to misinterpretation. The religion that a person subscribes to is also another determinant of a person's culture as it defines the beliefs, values and ways of dealing with life challenges (Hankir et al., 2015).

Therefore, researchers can gain a clearer understanding of the multifaceted interaction between religion, culture, and psychological hardness in university students above the age of eighteen by analyzing the various religious coping styles and their compatibility with different configurations of cultural identity. Al-Krenawi and Graham (2000) point out the practical implications of religious coping in more depth. As a result, the significance of the culturally sensitive interventions in social work when dealing with the mental health needs of Arab clients. As stated by the authors, their study proves that having cultural and religious differences in therapy is very important in enhancing the effectiveness of mental health therapy. To mitigate these particular mental health challenges faced by Muslims, Hankir et al. (2015) also analyze the general mental health problems existing in the Muslim population and offer relevant solutions that are acceptable in the Muslim world. To be more precise and attempt to address the needs of Muslim patients, they advocate for the integration of spiritual-religious aspects of care in the treatment of mental illnesses.

Data from the survey on the levels of religious coping and psychosocial risk factors among the Pakistani adults is given by Naeem et al. (2015). Finally, based on their population-based survey, the authors find that religious coping is an important coping type in Pakistani people that is related to numerous psychosocial and demographic factors. The notion of this research focuses on the ways in which childhood culture influences different coping strategies. Koenig et al. (2001) have compiled an extensive source material regarding the relationship between religion and health. In reviewing a large body of work, the authors consider substantial sample evidence that proves involvement in a faith tradition has positive correlations with mental wellbeing, as reflected in the lower prevalence of anxiety and depressive disorders.

In a study, Smith et al. (2003) outline relative religiosity-depression hypothesis and state that while a religious practice can help to protect against depression, stressful life experiences may lower the utility of this protection. These are the findings that interpret stress

and religion as well as mental health as the active set of variables. According to Arnett (2000), emerging adulthood is a theoretical concept that can be characterized as a development stage that is ambiguous and full of fluctuations and experiments which take place at the age of late teens and twenties. This stage is convenient for the formation of identity and plays significant roles into a person's strengths, weaknesses coping mechanisms as well as religious beliefs. In conclusion, the importance of researching university students above the age of eighteen stems from their distinct developmental stage and the implications this has for comprehending the relationship between stress levels and religious coping. This study looks at how young people use their faith to help them deal with the difficulties of college life, which helps to clarify the function that religion plays in fostering psychological health in adolescence.

Objectives of the Study

1. To provide a thorough definition and classification of the various religious coping methods that Muslim university students use, explaining the range of mental, emotional, and behavioural techniques that they adopt within their religious framework.
2. to investigate the connection between stress levels and religious coping among Muslim university students, looking at the positive and bad aspects of religious coping and how these affect psychological health in turn.
3. To look into the contextual, cultural, and individual factors that shape the effectiveness of religious coping strategies in reducing or increasing stress, as well as the moderating and mediating factors that influence the relationship between religious coping and stress levels among Muslim university students.
4. In order to evaluate the effects of religious coping on the population of university students above the age of eighteen, possible intervention and support service routes that would encourage adaptive coping techniques and strengthen psychological resilience in this particular demographic group should be identified.

Research Question

What does Muslim religious coping entail? Describe how the population of university students and their well-being is affected by religious coping.

Method

This article study religious coping in Muslims University Students using the systematic review research approach. The academic research papers was taken from Research Gate, J store, and Google Scholar. Thorough evaluation of all the studies conducted on Religious Coping and Stress in Muslims Students. In the early phase, 341 research papers were gathered. Based on the current study's aims, ten research publications were chosen for review.

Systematic Review

Systematic Review gathers, analyze and presents the aggregated findings of primary research studies on a given issue to address research questions in a reproducible and explicit manner (Pollock & Berge, 2018). A systematic literature review provides a means of assessing the strength and volumes of existing evidence regarding a particular topic or question of interest. Compared to conventional literature review, it offers a more precise and comprehensive understanding (Patti & Lorusso, 2018). In this review, we focused on religious coping. It was examined to understand their impact on individual's mental health and wellbeing.

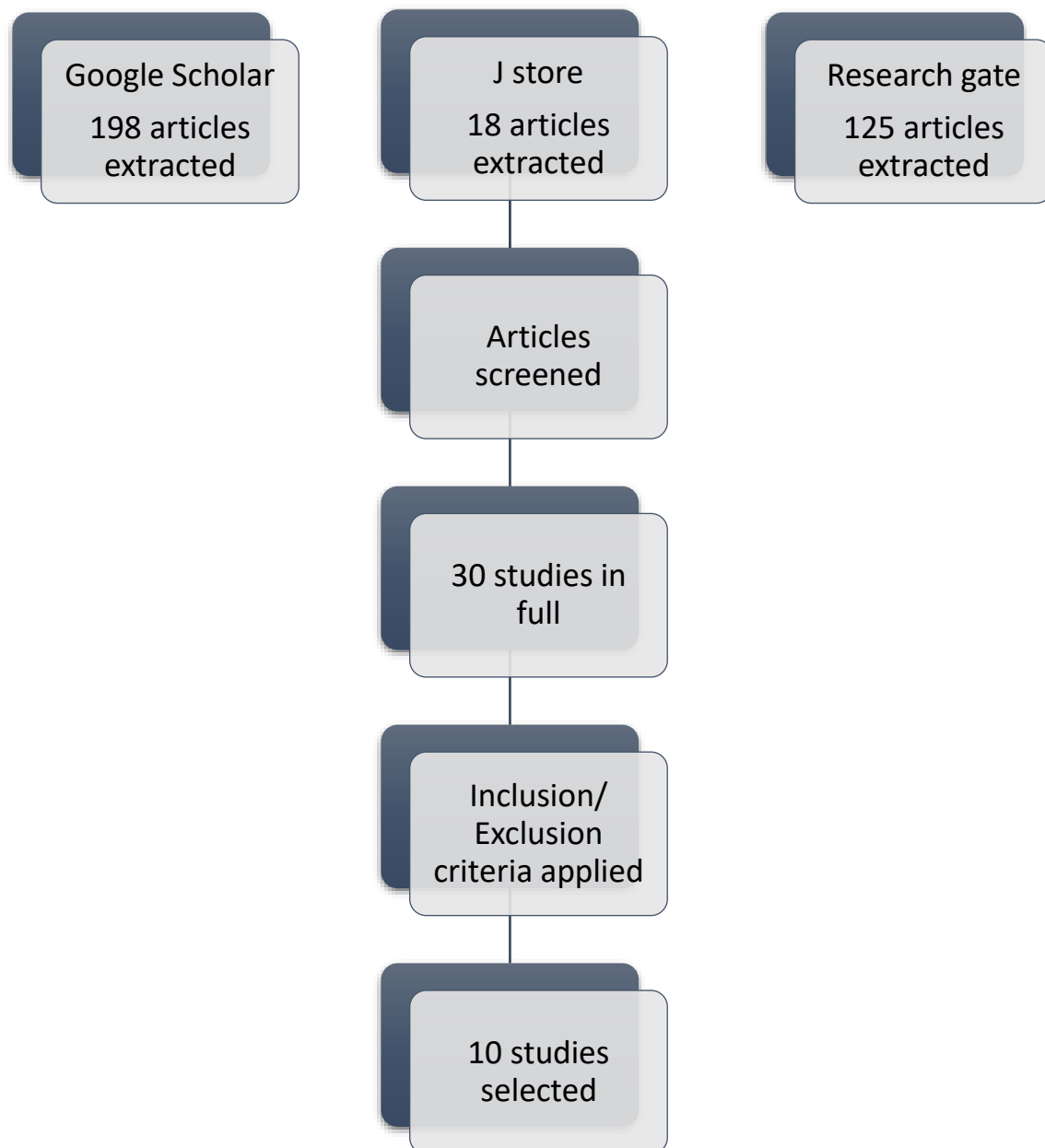


Figure 1: Screening of studies analyzed

Findings

Types of Religious Coping Strategies

This study revealed that Muslim university students prefer religious coping approaches are above eighteen years of age. There are positive and negative religious coping styles. Positive is seeking religious support from community members and prayer. Negative religious coping is feeling guilty and questioning religion. Negative strategizing was associated with higher levels of distress and psychological turmoil, yet positive approaches often provided a feeling of agency and purpose.

Frequency and Intensity of Religious Coping

There is a variation of the participants in the relative extent that they relied on religious practices as coping tools. This is one of the reasons why the intensity of spiritual attachment

was also different; at first, there may have been firm conviction but then apathy may be felt as well. These findings emphasize the importance of using intensive interventions to help them enhance their use of healthy coping strategies given that they are Muslim university students above the age of eighteen years. They also suggest that the use of religious coping can be associated with marked differences in stress on frequency and intensity.

Factors Influencing Religious Coping Behaviors

The religious coping and religious beliefs of Muslim university student above the age of eighteen years depend on several factors such as cultural and familial predispositions, personal perception on religious matters, accessibility to religious support networks, and level of pressures due to diverse factors. Most of the coping strategies are formed based on cultural and family practices and their use is defined by the corresponding perceptions.

Similarly, religious coping can be enhanced by favorable religious worlds that are available in society. The analysis of the mechanisms determining coping has demonstrated that the contextual and academic stress as well as other forms of stress exert an impact on coping strategies and, thus, underlined that cultural and situational along with individual factors are interconnected.

Relationship between Religious Coping and Stress

Competing on the spirit of Muslim University students and above the age of 18 years, it was noted that stress levels exercise a positive correlation with Islamic coping style. Strengthening what was found by other studies, it was observed there was an inverse relationship between stress levels and positive religious coping strategies including prayer and seeking support from faith communities. This indicates that the reported positive religious coping was significantly associated with less stress. On the other hand, stress levels were correlated with negative religious coping techniques, such as guilt or doubt, indicating that more use of negative religious coping was linked to higher stress.

Moderating Variables

Religious coping and stress were related, although there were a few moderating factors at play. Gender was a significant modulator, with women showing higher correlations than men between lower stress and positive religious coping. Furthermore, religiosity attenuated the relationship, suggesting that people who were more devoted to their religion were able to cope with stress better due to their positive religious outlook. Cultural background also mattered; those from more conservative cultural backgrounds showed higher connections between stress reduction and religious coping.

Mediating Effects

The association between stress levels and religious coping was found to have mediating effects. Coping self-efficacy was found to be a major mediator in the association between religious coping and stress levels, suggesting that people's belief in their own ability to cope effectively mediated this relationship.

This means that depending on positive religious coping, people's perceived stress may reduce because the strategy makes them more confident in coping with stress. It was also mediated by social support, focusing on the role of religion to play as a social resource that offers both tangible and emotional help to lessen the level of stress.

Cultural and Contextual Considerations

In regard to issues of religion, culture and environment, there are certain impacts that can be observed regarding how young Muslims, that is, those Muslims who are above the age of eighteen years and undergoing their undergraduate studies, are likely to cope with. Male religious coping and its effectiveness depends on societal norms of masculinity, family values and cultural practice norms. To better understand religious coping mechanisms' application in stress management within this group of people, the contextual factors include interaction with other people, educational requirements and brief exposure to religious teachings.

Table 1: Characteristics and Key Findings of the studied in Systematic Review

Serial no	Author Name (Year)	Sample size (Country)	Variable Type Independent variable (IV)/Dependent variable (DV)	Research Design /Method	Instruments/ Tools	Key Findings
1	Khan et al. (2018)	250 (Pakistan)	Religious coping(IV), Academic performance (DV).	Quantitative Analysis	Brief COPE And GPA or standardized scale.	Higher religious coping is associated with lower stress and better academic performance.
2	Malik (2019)	350 (India)	Coping strategies (IV), Anxiety levels (DV).	Longitudinal Study	COPE inventory And Beck anxiety inventory(BAI).	Students using religious coping strategies reported Lower level of anxiety.
3	Mustafa et al.(2019)	320 (Turkey)	Coping strategies (IV), Life satisfaction (DV).	Longitudinal study	COPE inventory and Satisfaction with life scale (SWLS).	Students employing religious coping strategies report greater life satisfaction.
4	Ahmed & Aziz (2020)	300 (Malaysia)	Religious coping (IV), Stress level (DV).	Survey	Brief COPE	Religious coping significantly reduces stress level among university students.
5	Yousof et al. (2021)	450 (Saudi Arabia)	Coping Mechanism (IV), Stress (DV).	Mixed method research	Stress coping resources inventory (SCRI) And COPE inventory.	Religious coping is one of several affective mechanisms in reducing stress

						but varies among individuals.
6	Ibrahim & Salah (2021)	380 (Jordan)	Religious Faith (IV), Emotional resilience (DV).	Cross-sectional study	Connor Davidson resilience scale (CD-RISC) And Religious faith scale	Strong religious faith is associated with higher emotional resilience among students.
7	Ali & Hussain (2022)	400 (Indonesia)	Religious practices (IV), Mental health (DV).	Cross-sectional study	DASS-21 (Depression, anxiety and stress scale) And Religious practices scale.	Regular Religious practices are linked to better mental health among university students.
8	Siddiqui & Hamid(2022)	410 (Bangladesh)	Religious coping (IV), Anxiety levels(DV).	Cross-sectional survey	Generalized Anxiety Disorder 7 (GAD - 7) And Brief COPE.	Higher level of religious coping are linked to lower levels of anxiety in university students.
9	Fatima & Ahmad (2023)	500 (Egypt)	Religious involvement (IV), Well - being (DV).	Quantitative Research	WHO-5 well being index And Religious involvement scale.	Increased religious involvement correlates with higher levels of well -being in students
10	Yousuf & Akhtar(2023)	450 (Nigeria)	Religious engagement (IV), Psychological well -being (DV).	Quantitative Research	Psychological well being scale (PWB) And Religious engagement scale.	Students with higher religious engagement exhibit better psychological well being.

Discussion

Taken together, the research by the reviewed authors demonstrates the benefits of using religious coping strategies and participation on the quality of life and mental health in university students. It could be noted that the results have always been negative as Khan et al. (2018), Malik (2019), Ahmed and Aziz (2020), and Siddiqui and Hamid (2022) have established higher levels of religious coping and reduced stress and anxiety. Furthermore, students who use religious coping have improved symptoms of anxiety (Kornreich et al., 2018) and depression (King et al., 2018). Besides, coping by using religion is associated with

increased level of life satisfaction (Mustafa et al., 2019). Another research of religiosity revealed it to be positively related to life satisfaction (Fatima & Ahmad, 2023) for life overall subjective well-being, and improved psychological well-being (Yousuf & Akhtar, 2023). Also, religious conviction plays a significant role in increased riot act and optimism (Ibrahim & Salah, 2021). As Yousof et al. (2021) aptly pointed out, it is documented that there is variance in the efficacy of religious ways of coping stress of different people. Though the efficacy of religious coping may not generalize across people, religious coping is one of the mechanisms for managing stress. In sum, the present study emphasizes that religious coping and religiosity is indeed useful in the alleviation of stress and improvement in emotional and psychological well-being of the students.

The first purpose was to describe and categorize various religious coping strategies that were employed by Muslim university students above the age of 18 years and from the study it was established that Muslim university students portray a high level of religious coping. In this study, positive religious coping was reading the Qur'an, praying, participating in religious practices, and seeking religious support. These are in-line with the broader concept of positive religious coping works by seeking comfort, guidance through one's faith and affiliation (Park & Slattery, 2013). Low, on the other hand, turned to negative religious coping which entailed guilt, scrutiny of faith and acceptance of fatalism which are indicators of religious maladjustment that can worsen items (Pargament, 1997). The second goal was to analyze how religious coping correlates with the level of stress. Positive religious coping showed that Muslim University Students had a low percentage of stress level than the none Muslim University Students. Positive religious coping has been identified in the past to have a mediating effect on the levels of stress experienced and improve psychological well-being. Karen and colleagues (2003) have previously estimated that positive religious coping made stress levels go down while improving psychological. In particular, procedures, for example, looking for help from religious communities and engaging in prayer were found to decrease feelings of stress, giving emotional and spiritual amenity (Koenig et al., 2001). On the other hand, negative religious coping mechanisms like guilt and religious doubts were linked to higher levels of stress, which could make mental health issues worse (Exline & Rose, 2005).

As for the third objective, which focuses on the Moderating and Mediating Factors, religious coping strategies reveal moderating and mediating factors. There was significant correlation between positive religious coping and stress levels of the respondents. Gender analysis also showed that the female patients had higher stress scores in comparison to the male patients. Such differences in sexual orientation could be a function of variation in religious socialization examples and, therefore, patterns of coping. Similarly, self-spirituality guided the connection here indicating that individuals who reported higher religious involvement found greater decrease in stress through positive religious beforehand coping. Furthermore, coping self-adequacy and social support emerged as significant mediators, supporting the notion that positive religious coping enhances the perceived ability to manage stress and also avails emotional and practical support through the religious networks (Hankir et al., 2015). Concerning the fourth objective, it is pivotal to underscore the engagement with the special developmental needs of learners at the undergraduate level. This segment is still in the early stages of personality development and mental processing and hence very vulnerable

to pressure (Arnett, 2000; Steinberg, 2005). The research evidence suggests that positive religious coping strategies were related to enhanced young Muslim students' psychological well being. Thus, Creswell and Plano Clark (2018) make the following suggestions that the interventions might include counselling targeting development of social support, education for constructive religious coping, and community enhancement programs that promote religion and spirituality.

Implications of the Study

Lack of religious understanding of things and poor support translates to poor counselling for Muslim university students above the age of 18. Educating mental health practitioners with cultural knowledge related to stress management and religious coping should be enlightening. Spirituality in counselling is an intervention that supports counselling theories, which can be employed when providing meaningful techniques to improve the well-being of the students who require assistance.

Therefore, the purpose of any educational initiatives for university students should aim at enhancing their awareness and understanding of religious coping. Teaching skills that can be implemented at workshops and seminars might help to recognize such unhealthy threads and use more constructive religious coping styles. In addition, the expansion of elements of Islamic teaching within a learner's curriculum might assist them to be stronger characters and also mentally articulate. Hence, the recommendation is that the Muslim university students and their families should engage the members of the community in their endeavor to assist and help the Muslim university students in their religious efforts. For further support, organizations aiming at helping children could possibly use outreach strategies such as tutoring aimed at young Muslim students, counselling, and mentorship from community organizations as well as religious leaders.

Considering the directives of policy proposals, it is necessary to state that their aim should be to encourage and facilitate the learning process for Muslim university students above the age of 18. These settings hence should ensure they develop policies that will help meet the needs of people in terms of religious acknowledgment and prayed for assistance. Thus, it is necessary to offer culturally appropriate and accessible mental health resources for Muslim university students above the age of eighteen for religious coping. Health care providers have to complete their education in order to understand all the nuances of Muslim religious coping. After-college care can provide students with an extensive support base that includes religious beliefs and practices as a type of coping mechanisms when it comes to counselling sessions.

In the case of Muslim university students above the age of eighteen, it is crucial to employ educational approaches that may increase the levels of both religious awareness and the ability to cope with it among young individuals. To prevent adverse outcomes and dedicate adequate time and recourse to religious coping strategies, one could organize the appropriate workshops, seminars or educational campaigns in order to raise awareness among the students about the existence and effectiveness of a multitude of coping mechanisms. Particularly, religious coping subjects in education frameworks can assist with helping students learn useful coping mechanisms and enhance their understanding of mental health issues as well. In addition, the following calls should be made to stress the importance of

seeking professional help when needed and to avoid prejudice towards those who suffer mental conditions in the context of the Muslim community. Therefore, advocacy is critical in creating culturally sensitive mental treatment services amongst the Muslim university students aged above 18 years to embrace the use of Islamic coping mechanisms, should they require any. In unison, advocacy groups, student organizations, and religious institutions can pressure university administrators for the financing of culturally sensitive services and the integration of religious coping techniques in content taught in mental health classes. By raising young Muslims' voices and advocating for the mental health of these students, campuses can work towards nurturing a positive environment.

Conclusion

Coping and well-being of Muslim was assessed above 18 years old university students religious coping strategies and conclusion of the study. The work presented how young Muslims can apply their religion to face the challenges of university life by considering the tactics fighting mechanism meticulously. Thus, positive religious coping mechanisms have been recognized as invaluable resources for the strengthening of the supply of psychological resistance and decrease of the level of stress. The strategies involve praying for consolation and reaching out to other believers for support. It should be noted, though, that the study also pointed toward problematic aspects of religion being a tormentor by identifying the challenges of negative religious appraisal; the demands for therapies to address pathological processes were shown in this case as well. It also explored the psychological, socio-political, cultural and spiritual factors that influence the adopted religious coping strategies, including cultural origin, family environment and social structures. Realizing these contextual factors, the recommendation for practice areas consists of culturally appropriate, counselling services, educational interventions, and community mobilization programs tailored for Muslim university students. In conclusion, this paper is valuable for improving the interventions and the policies that would foster the subjective well-being of university students above eighteen in different cultural and religious backgrounds, depending on the understanding of religious coping and its impact on emotion regulation and well-being among young Muslims.

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