The Role of Faith-Based Coping Mechanisms in Enhancing Mental Resilience: A Study Among Muslim Students

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ARTICLE INFO	ABSTRACT

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Students' mental health issues have received a lot of attention around the world. In this respect, religious beliefs, especially from students of the Islamic faith have benefits in boosting the ability to cope with stress and other mental conditions. More information about how Islam helps with mental health is explained in this article such as praying, reciting the Quran, having family and friends, and relying on Allah (Tawakkul). Most of the findings provide support for the use of faith-based models in psychological therapies, especially in the formulation of an integrated package of care for psychologists' clients. In this research, the scholars intend to explore how Salah, (prayers) and reading the Quran improve mental health among students. An exploratory cross-sectional survey research design using both quantitative and qualitative data was employed to analyze the effects on stress coping and mental health of these religious practices. Questions posed to the participants included the number of times they performed Salah, reading of the Quran, and other religious-related activities used to address stress. It also examined practitioners' endowed impressions of how efficacious such practices are for fostering psychological fortitude and incorporated queries regarding the way faith may facilitate overcoming mental illness in the Self-Reflexive portion. The study hypothesized was that religious practices such as Salah, and Quranic recitation improve the psychological well-being of Muslim students. The survey asked participants to rate these practices on the scale and free comments indicated how faith helps people cope with emotions, stress, and other challenges. As the results pointed their finger to the positive relationship between increased regular religious attendance on stress-related coping, the present findings are consistent with the other research evidencing the salutary effects of spirituality on mental health. It emerged that faith-based practices enable Muslim students to persevere in issues aching their academic or social lives. However, participants also expressed difficulties in sustaining such practice during certain periods, for example, time pressure or limited resources. The work indicates that the adaptation of religion-based values into university counseling services may be helpful in addressing the psychological needs of Muslim students. In addition, the current study urges subsequent studies to look at the part that Imams, Chaplains, and self-help groups can jointly play in improving the psychological well-being of Muslim students. I can safely assume that by incorporating religious concepts into models of support for mental health, universities may adapt better to the currently diverse student rolls.

Introduction

There are multiple pressures that University students experience that heavily impact their psychological well-being. The changes that follow students' process of transition from high school to higher education are stressors such as academic stress, financial stress, and social stress. All these factors are exerted with the additional pressures of working under deadlines and as expected by peers, family, and institutions. Analyses showed that such stressors cause anxiety, depression, and stress essential aspects which have greatly affected students in different parts of the world (World Health Organization. 2021). Among all the factors, the academic environment plays a major role in concerning the causes of poor students' mental health. Time constraints, tests, courses, and the pressure for high performance create stress in students all the time(Beiter, R., et al. 2015). Other personal factors include financial burdens since most of the students may come from poor backgrounds or those paying their fees through loans (Eisenberg et al. 2013). Also, many students have problems with isolation and depression, which may be due to the fact that they are studying in a foreign country and living away from their families for the first time (Zhang et al. 2019). There are many evident benefits of digital technologies in enabling learning and socialization, but the negatives are evident in the mental challenges. Time spent on devices, the experience of cyberbullying, and FOMO using social media correlate with anxiety and depressive disorder in students (Keles et al., 2020). Moreover, the main culture is unapproachable to seek help regarding mental issues, and this is why students continue to cope with pressure and disturbance all by themselves. (Gulliver et al. 2010). As such, university students experience multiple and interlocking risks that harm their psychological health. The experiences discussed above can only be solved systematically by using the support of institutions, and everyday activities and initiatives that build communities that accept diversity and provide information on when and where to seek help from professionals. Glad to see any student, meet any person, and realize that he may have severe mental disorders that affect his studying, communication, and personal growth. Hence the integration of religion and spirituality into the everyday practices of Muslim students offers them special ways that enhance their ability to handle the stress and attack of anxiety. Shariah provides for almost all aspects of mental health by providing practices that are spiritual orientation, emotional regulation, and interpersonal relationships. Current study on faith-based coping mechanisms frequently directs the distinctive challenges and practices of Muslim students, also the durable influence of these approaches on psychological resilience. Furthermore, there is inadequate study of how such mechanisms assimilate with practiced psychological well-being support for this demographic. This paper discusses the effects of these faith-based interventions regarding psychological well-being and the general effects on mental health approaches.

Hypothesis

1. Religious practices strongly contribute to improve the psychological well-being of Muslim students.
2. A positive relationship between Salah and Quran recitation to stress coping was also observed.

Research questions

- In what way do Muslim students perceive faith-based activities including Salah and Quran recitation for improving mental health?
- The stress coping paradigm also wants to consider what challenges and resources are related to sustaining faith and theistic practices in periods of stress?

Faith-Based Coping Mechanisms in Islam

Islamic teachings follow bio psychosocial theory of health where health and sickness affect the body, spirit and emotions completely. Allah's book, The Quran and His traditions or The Hadith has stipulated ways of handling stress, fostering patience as a way of finding comfort in faith. Key coping mechanisms include:

Prayer (Salah)

 The prayers performed five times a day are a way to stop in front of God and the byproduct of this is a very organized schedule which helps to avoid stress and anguish. Prayer is one of the five basic principles of faith and occupies a significant role in the everyday routine of all Moslems. Done five times per day, it becomes a religious initiation as well as a functional routine that helps to maintain mental and emotional health. Salah itself is on the spiritual level, where an individual is able to ask Allah directly; it is a chance to reflect, apologize, and be reborn spiritually (Badawi, 2010). In general it helps a person feel close to his Creator despite hardships. With depression, it has the impact of prayer through repetition and reciting of verses in the Quran that help to make one be present in the moment hence eradicating stresses and anxiety (Koenig, 2000). From a psychological point of view Salah can be viewed as an organized activity that time the day at convenient intervals of relaxation. The gestures included in prayer are the motions of bowing (ruku') and prostration (sujood) are linked to the effect of humility and submission. Research has told that such postures may help decrease structural signs of stress such as pulse rate and hormone cortisol and help kneel has been defined as very centering and timeless and as a submission to the Divine as well as help release several emotions(Doufesh et al. 2015). Salah like many other Islamic practices bears some extra advantages if conducted in large group or in congregation The other advantage of Salah is the fact that it is usually performed in congregation or group called 'Jamaah'. Social prayer helps Muslims reduce instances of loneliness and isolation because it is unifying the Muslim community or Ummah (Krause, 2008a). Some studies have established that prayer is inversely related with anxiety and depression(Suseno 2004). In conclusion it could be affirmed that praying is not only a religious proceeding but a full encompassing practice of care for the spirit, heart and related social connections of an individual. Because of its focus on the promotion of gratefulness, awareness and togetherness, its makes it an effective tool in dealing with life issues.

Recitation and Reflection on the Quran

Tilawah (reading the whole Quran) and Tadabbur (contemplation of each verse is undoubtedly an essential part of practice in Islamic communities) which has positive effects on the man's mental state. These findings indicate that through engaging with the Quran as the Muslims do, it helps can strengthen their coping mechanisms, gain steadiness of mind, personal happiness and stability of emotions (Badri, Malik. 2000a). The fact of reading aloud has been proved to cause the calming of the spirit and relaxation of the muscles. Muslims often find recitation of the Quran calming and these verses have a hypnotic rhythm: reading Quran has been found to lower the stress hormone cortisol, as it engages the prefrontal cortex of the brain which is optimum for emotional regulation (Doufesh et al. 2014). Tadabbur is contemplation of the content and meaning of the Quran with the aim of implementing its provisions in practice. This practice fosters a focus or goal or mission during the periods of confusion and when things go wrong. Verses that emphasize hope, such as "Indeed, with hardship comes ease" (Quran 94: 6) can assist a person to relook specific challenges and also to remain positive. Now, from the previously mentioned direct benefits, reevaluating hardships and having hope serve as psychological coping strategies as well as verses speaking of

patience (Sabr), gratitude (Shukr) and reliance on Allah (Tawakkul) are treatment procedures for stress and related distress(Yusuf, 2015). The Quran also creates an idea of divinity, this is because Allah is close to his people and is always ready to answer to their prayers. This connection helps to ease symptoms of loneliness, and hopelessness resulting from the disorder. Moreover, special emphasis is made on moral and ethical development, especially in enhancing good behaviors, self-control, positive thinking, all of which form the basis for good mental health(Koenig, 2012).Recitation has been said to bring about slow pulse rates and; which has a calmative effect on the mind and body to bring stability to feelings (Moulaei et al. 2003). Last but not least, the Quran recitation and reflection are interventions that offer an overall Islamic coping system that supports spiritually, emotionally, and resilient minds hence the importance of an Islamic coping system.

Tawakkul (Trust in Allah)

Tawakkul is the core concept in Islamic teaching that means putting reliance on Allah alongside with efforts to reach certain goals. It combines work and divinely inspired attitudes with the healthy dose of passiveness to enable the individuals to endure life challenges smoothly(Badri, Malik. 2000b). Tawakkul is considered by the Quran as one of the vices that are encouraged for those who call on God for assistance and direction. For instance, the verse "And whoever relies upon Allah – then He is sufficient for him" (Quran 65:3) it gives hope to those who believe and feel that Allah will provide for them and takes away their worries thus giving one assurance that came from Allah that everything in to a given extent will be under control(Koenig, H. G. 2012). Psychologically Tawakkul helps to bring about cognitive restructuring, people hurt are reminded to accept these as part of Allah's plan and for their own good. It can also decrease levels of hopelessness or a helpless- feeling that is associated with this perspective. Besides, Tawakkul also enhances emotional intelligence by helping individuals to accept the results of something as good or bad depending on their wish (Al-Krenawi & Graham, 2000). In essence therefore, Tawakkul is not a state of inactivity but involves some effort. To guard against stress from uncertainty, the Prophet Muhammad (peace be upon him) was fond of declaring that one should engage in tying the camel and thereafter, in trusting the Lord("Sunan At-Tirmidhi," n.d.). In addition, Tawakkul creates spiritual strength derived from the reinforcement of the perception of God's presence with the human. Tawakkul means trust in Allah and those that practice it always feel Allah's presence, therefore, when facing tribulations, they endure it patiently and with optimism. It also helps to cement their relationship and positivity, two constituents which make up a high psychological wellbeing(Yasien & Abdul Rahman, 2017). It also shall not seek something outside of Allah's desire so there is given less of a psychological energy put into confusion. These are consistent with cognitive restructuring techniques employed in different types of therapies (Puspita 2020). Therefore, Tawakkul is a profoundly grounded resource found to integrate active and avoidance coping approaches with the power of divine reliance for strength, hope and stability.

Community Support (Ummah)

In Islam, Ummah means the Muslim Nation, which means the nation with same belief, system and standards in practical life. The Ummah means group of people, its importance resides in individuals, especially in spite of them, since it is based on social solidarity and cooperation. The Prophet Muhammad (peace be upon him) has said once, "The believer to the believer is like a building whose different parts support one another" (Sahih al-Bukhari, xvi). Altruistic social support within the Ummah also has psychological implications such as alleviating such emotions as loniness and social isolation (Krause, 2008b). There are managed interactions with multiple opportunities for emotional engagement like congregational prayers (Salah) or devouring food and fasting during Ramadan; exploring giveances through obligatory alms (Zakat) and voluntary

charity (Sadaqah) contribute to social cohesion(Gatrad & Sheikh, 2006). Ummah therefore describes togetherness of the people with a special reference to the Muslims and most importantly, the willingness of everyone to push or pull his or her fellow Muslims into a deserving right action. Religious meetings and occasions create interpersonal relationships through encouragement to those in grief, consolation and fellowship(Wilhelm et al. 2021). Last of all the Ummah becomes a strong communal support which included the physical needs as well as the psychological needs of the people, by giving them a sense of belonging to a religious community where everyone has responsibilities and people are ready to support you.

Examining Faith Based Coping and mental Resilience

In Islam, faith-based coping involves activities and approaches including; Salah, Du'a, Tawakkul and contemplation on the Quran. This helps religious individuals to be strong to face whatever is going on in their lives with a strong hope, strength, protection knowing that something is there to hold them up. Specific research has indicated that presently involved religious faith people are less stressed mentally and possess improved psychological health as they interpret hardships as transformations into new positions for spiritual growth. However, common pray as well as support from the Islamic Ummah also adds to the resilience of the person of faith. The feeling of religious group is also likely to offer another kind of reserve to an individual and 'feed' the individuals' emotions, decrease loneliness and stimulate healthy ways of dealing with stress. Resilience in this case is the capability of an individual to cope with stress in his /her daily life. Muslim students have an advantage because faith-based practices offer them ways and means of handling problems effectively. Several studies highlight the positive outcomes of these mechanisms:

Emotional Regulation

The teaching supports prayer and reflections to develop the learner's emotional intelligence of stress levels(Freeman 2016).

Cognitive Reframing

Islamic Cognitive behavioral therapy presents an inventive helpful demonstrate that consistently mixes the built up procedures of Cognitive Behavioral Treatment (CBT) with the wealthy otherworldly and moral conventions of Islam. Moral and proficient issues such as educated assent, privacy, and the challenges of moral route in treatment are inspected in profundity, guaranteeing that specialists maintain the most elevated measures of proficient conduct. Research and assessment in Islamic-modified CBT are basic for its continuous advancement and validity. It stands as a confirmation to the potential for mental recuperating that respects both the experimental thoroughness of CBT and the otherworldly lavishness of Islam, advertising a demonstrate of treatment that's both inventive and profoundly conscious of the social and devout foundations of Muslim patients. With its scholarly profundity and viable direction, it guarantees to be an important asset for progressing mental wellbeing care in differing Muslim populaces, empowering an all-encompassing approach that supports the intellect, body, and soul (Cinaroglu 2024).

Social Connectivity

This is particularly important for mental health since loneliness is a people with mental disorders are often excluded from support systems in communities (Mann et al. 2017).

Challenges and Considerations

This may be due to their faith based coping styles that are useful but whose efficacy depends on the patients' religiosity, knowledge of Islamic mandates and contacts with religious affiliations. Wednesday also noted that there is also the stigma of mental health within some Muslim families and hence the community might not seek professional help. Addressing these challenges requires:

- Incorporation of factors of faith into treatment modalities for people with mental disorders.
- To eliminate the stigma, people should be supplied with education to eliminate prejudice, and to encourage individuals seek help.
- If Muslim religious leaders feel that they are part of fighting against mental health issues within the prescriptions of Islamic practices, then the problem of mental health uptake will continue reducing regularly.

Implications for Mental Health Interventions

As highlighted by the results of the current study, practicing faith based practices should be integrated in the intervention process to help Muslim students. By distinguishing the role of religiousness in mental well-being, mental health professionals can:

- Therapists should adopt culturally and religious sensitive therapy models.
- Organize an outreach program with the Islamic organizations on the area.
- Promote awareness of the Muslim society with regard to the aspects of mental health.

Research Methodology

Both quantitative and qualitative data were used for analysis of the study data. It particularly has structured questions to enable quantitative analysis, such as the frequency of Salah, the effectiveness ratings scale and structured questions for more qualitative analysis such as reference to personal experience on how to overcome challenges.

Relevance of Survey

In other part, the survey will involve identifying of the correlation between religiosity and mental health of the Muslim students. It aims at knowing how these practices assist students during times of stress, how learning affects students' positive emotions, and purpose in life. The data that will be collected shall assist to come up with policy solutions that can be used in the treatment of mental related illnesses while respecting the faith of the patients.

Sampling Size and Demographics

Target Population: Muslim students aged 18-30.

Sample Size: Out of the survey, the preliminary findings of the given topic were gathered from 50 respondents of the participants.

Demographics: Many subjects were attracted from universities, on-line forums and student associations; different in gender, course and region.

Ethical Considerations Anonymity: The participants were not identified, and each of them had an identification number. There were no data regarding specific individuals identified.

Informed Consent: Respondents agreed to participate in the study and stated that their answers were collected using their pseudonyms and could be used in research.

Voluntary Participation: Personally, all participants were told that they had an option to withdraw from the study at any time without any reasons.

Confidentiality: No data was kept and all the information gathered was only used for research.

Results and Discussion

Linking Results to Research Questions and Hypotheses:

Finding based on quantitative data based on scores

Real life success stories were provided and explained to show that faith assists in managing one's mental health. These narratives show the extent to which spiritual practices can enhance the capacity to cope when stressful events occur in people's lives; therefore, the findings of this study add to the literature on resilience.

Can you share an example of a situation where your faith helped you overcome a mental health challenge?

Response

Faith: A Protective Factor in Grief and Loneliness

In that vein, one participant narrated how a family that lost their baby, sister then mother experienced excruciating pain. This made them feel the way of helplessness and loneliness. However, through prayer and reliance on Allah, they found solace**:** "In those terrible days when I want to kill myself because all people have left me, at least Allah heard all my cryful tales and was with me. This experience has made me a strong Muslim all through the fight. Praise be to Allah, that when you give things over to Allah he does not disappoint". This largely resonates with general postulations made on spiritual strength; where religion forms the core coping strategy during powerfully experienced bereavement.

Stress Management through Religious Ritualism

Some of the study participants were quick to point towards some of the recommends practices including prayer (prayer calls Salah), the recitation of the Quran, and the act of Dhikr (Remembrance of Allah) as effective stress busters. One participant recounted: "I was very much stressed more so when the end of term examinations was around the corner. I visited the masjid then I was reciting the holy Quran as well. After one hour, stress in my head was reduced and my mind was set free."

Another shared how reflecting on Quranic verses brought a sense of empowerment: "Allah does not burden a soul beyond its capacity. This verse helps to decrease tension and makes me think I am special because Allah knows that I can handle the problems I have."

These examples demonstrate also the faith not only eats but in addition makes a person feel that one is capable to withstand many hardships in life.

Belief as a present force directing hope and purpose

In different instances, faith helped participants to find hope during instances of depression and anxiety episodes. One individual shared how turning to the Quran helped them find meaning in their struggles: "This is where faith helps me faith that I am loved, even when no one may be around. By explaining about the Quran I understand that depression did exist when people came out of it. In whatever way I sit, even if you have to listen to me screaming, crying, or asking questions, then Allah is always there, always ready to help me carry on". Such a worldview only strengthens the opinion that spirituality is not only a way to bear but also a story of victory.

Community and collective worship

Some of the responses referred to the importance of faith activities within communities; they may include congregation praying, fellow group discussion, etc. Participants found solace in shared worship and mutual support: "If I have to recount some of my challenges to fellows or have an insight of the community worshipping, I get a feeling that nobody is alone in handling these challenges."

Challenging to Maintain Practices

Although mostly describing the benefits of faith, participants identified issues with keeping up the positive approach during stress. Examples of commonly reported barriers were academic pressure and course deadlines, time constraints as well as feeling tired or exhausted in the brain. These responses suggest that there is a practical demand met by systematic prompts or applications that build faith practices into an existing schedule.

Integration with Quantitative Data A more detailed tabulation of the answers to the interview questions was also consistent with the quantitative results where 72% of the respondents who engaged in faith based practices ranked the intervention a score of 4 and 5 on a scale of 1 to 5 where 1 is the least effective and 5 being the most effective in developing resilience. Such personal successful cases contribute to the understanding of the role of faith in boosting up mental health studies by describing processes that explain findings quantitatively.

Implications for mental health support

It was also found possible to raise awareness of Mental Health Support and its implications as well as explore other potential justifications for providing MH support. These observations imply that cleric-led strategies may be a profitable addition to mainstream helpful methodologies. Activities such as inviting people to read the Quran, provoking and offering a place for individuals to pray or even companion requirement with peers within a context of religion might serve both needs.

Findings from the survey: Challenges and Recommendations

What challenges do you face in maintaining faith-based practices during stressful periods?

Response

 1. Such difficulties as implementing of faith based practices during stressful periods, are inherent because of sadness and loneliness. Because praying five times a day can sometimes be seen as a challenge to those who do it, people often hear messages that suggest such practices are not burdensome, but are encouraged by the Quran.

2. This wisdom is typical of faith-based practices to be threatened by the stewardship of earthly things. One's self: to have children, earn money, defend one's property, and generally, cope with the world — such outlook has no time for others, let alone God. Nevertheless, the effort of an attempt in this case is not recognized that life is unpredictable, and therefore the change is needed for the Lord above human efforts.

3. God support is felt during difficult situations when one is in a crisis or is undergoing hardship and hence doubt comes in easily.

4. Attending to faith also raises some problems when there is no resource or comfort to practice faith activities.

5. Sometimes there are events or environments which are not religious and allow for challenges to become fixed in religious orientation.

6. When tawakkul is being observed stress is perceived as a chance and faith is built through reliance on Allah.

7. Stress may also lead to feelings of emotional exhaustion and loneliness, young people may feel irritated and empty at the time.

8. Sometimes, faith-based practices are rejected because distractions interfere with beliefs, desires, or other forces that seek to prevent one from wanting to do good things.

9. These are common and deal with dilemma of stress in relation to commitment for religious duties but with the help of faith and Al-Quran such problems are resolved.

10. It becomes utterly complicated to adhere to faith-based practices when under pressure resulting from such factors as time constraints, emotional stress, lack of community support and intrapersonal conflicts.

11. Such feelings as loss of hope are sometimes and such disturbances of concentration on a religious practice or religious activity are sometimes.

12. The variation of prayers like Salah and outside pressure are pointed as barriers to faith humane in distressing situations.

13. Nevertheless, people is aware of the fact that Salah helps in keeping the daily life in a certain order.

14. Hindrances arising from secularism and negative from those close impels faith-based practices and decreases the chances of following through on them.

15. During stress events people may find that they are unable to continue to practice their faith as they give time to work, family, or personal issues.

16. Another difficulty that crops up very often relates to motivation, or the lack of it, to continue participating in religious activities during tough times. When such difficulties occur, people try to make the practices easier, to have the support of the community, and to include faith into practice, in order to stay connected to the spiritual aspect.

Findings from the survey: Additional Support

What additional resources or support would help you integrate faith-based practices into your mental health routine?

Results

Making Faith-Based Activities a part of Daily Mental Health Checklist

The findings of the survey were obtained with the purpose of identifying how spirituality is applied in caregiving. A few measures are presently being offered and provided by participants including service and assistance, however, religious and spirit activity are identified to be most effective in enhancing quality lives among participants.

Key Themes Identified

Support from Friends and Family

To the surprise of everyone one of the respondents provided that practising mental health and restoring faith requires friends and family support. There appeared conceptions that joy and solutions which friends are discussing contribute to building of faith.

Religious Practices and Reflection

The slashed stressed acknowledged that the FPAs, Salah, Quran and Zikr reduce stress level and have accrued positive effects on their mood. Other benefits of such practice as listening to the Islamic lecture, reading Islamic post at the social network or giving the secret sadaqah were also looked at.

Community and Social Connections

Some of the participants noted that there are frailer barriers, such as the inability to attend the specific local religious communities because of relocation; however, the participants indicated that it was crucially essential for them to belong to a religious organization when it came to seeking mental health assistance. They said that other forms were sought for comforts which are comprising going to Majalis Ilm or Religious study centers and internet based faith based contents.

Faith-Based Resources

Special attention was paid to the mentioned resources including books, applications, and tools connected with faith and mental health. Users said that for prayer and meditation, they use Abide or Hallow; for counseling or help from religious figures, some opt to turn to the clergy.

Additional Practices for Mental Health

It was mentioned that part taking in some activities such as exercises, taking part in social events, and religious Created writing and even artistic impressions of faith. Concerning struck mental health strategies it was also mentioned that positive thinking, gratitude, gratitude, and self-reflection mostly as a result of duas and affirmations were deemed crucial in boosting mental health.

Suggestions for Future Support

As it was noted by participants, it may be important to have more of community based faith support groups, as well as workshops and professional counseling with focus on spirituality. A list of references to spiritual texts and guided journals that interconnect spirituality and CBT exercises was also suggested. Conclusion: Incorporation of values of faith with routine practices has been established as a deeply individual process and a helpful one. The effectiveness of faith practices as well as the communal as well as organizational support was indicated in the responses received in the survey and these indicated that religious practices and community support together with access to resources that are faith-based are critical in promoting good mental health. These results imply that faith can be deemed a rather distinct perspective on mental well-being, which may be especially helpful to support it using friends, relatives, and proper religious materials.

Alignment with Literature

The results corroborate theoretical and empirical work on the effects of spirituality on mental health. Earlier, the effectiveness of religious practices had been postulated in the promotion of emotional regulation, stress reduction and availability of support during hardship. Broader Implications: It is suggested that the principles of faith could be included in university mental health services. Future studies could work out as to what is expected of the Imams, Chaplains or Self-help groups in enhancing the psychological well-being of Muslim students.

Conclusion

This study shows the importance of practicing faith related activities; praying five times a day (Salah) and reading the holy Quran in improving student mental strengths. Consequently, the results show that such practices are beneficial helping to enhance stress management and overcoming emotional maladjustment during difficult periods. However, students have challenges as to how they can continue with these practices during other testing stressful periods that may include time and resources. The paper has stated that faith-based approaches may help Muslim students and therefore recommend adoption of such factors into universities' mental health services. In doing so, the institutions are likely to achieve an all-rounded approach of getting the most of the students' psychological and spiritual aspects. To fill these gaps, future research may choose to investigate the part that, for example, Imams and Chaplains play in cementing the mental well-being of Muslim students and improving mental health interventions in academic environments.

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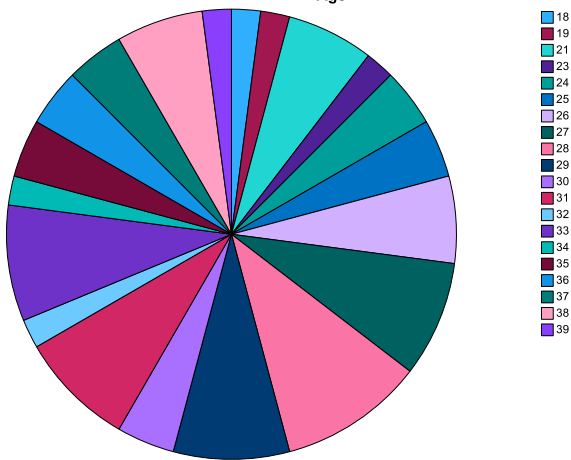
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Appendix I

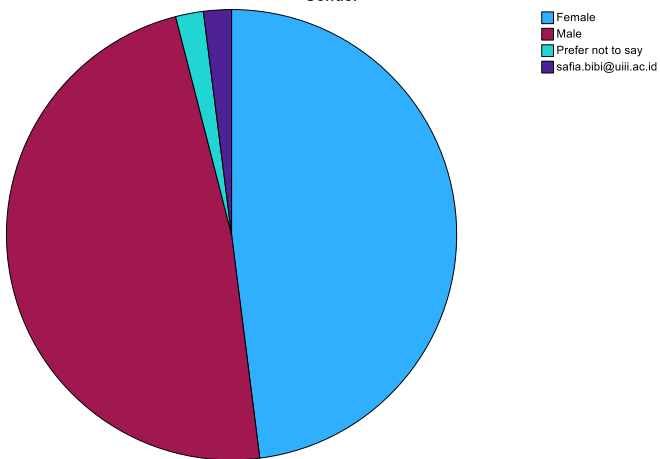**Section 1: Participant Demographics**
Name

Age

Gender

Educational Level

Legend:
- High School
- Other
- Postgraduate
- Undergraduate

Section 2: Faith-Based Practices
1.Question: How often do you perform Salah (prayers)?

Legend:
- Always
- Often
- Sometimes

2.Question: Do you regularly engage in Quran recitation or listening?
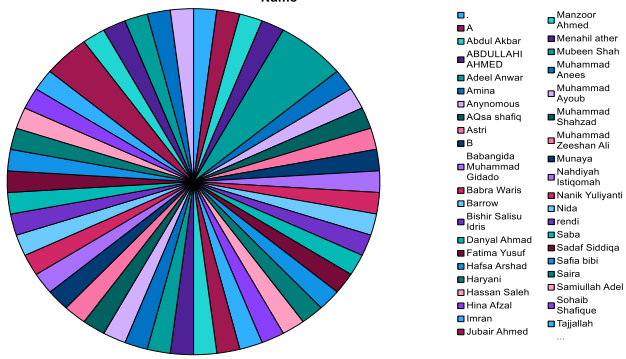
Legend:
- Maybe
- No
- Yes
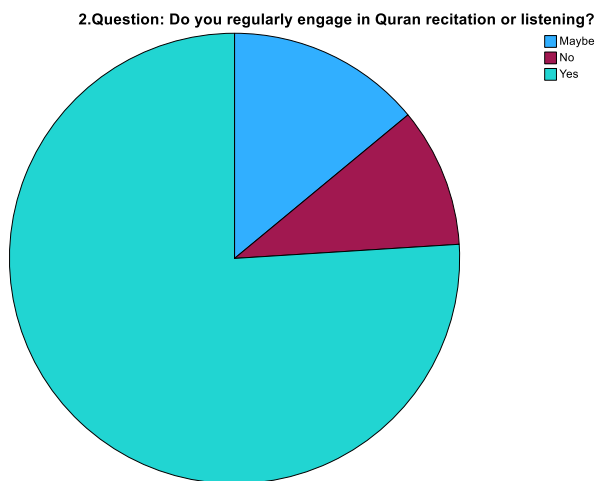
3. Question: Which faith-based practices help you cope with stress? (Select all that apply)

Legend:
- Quran recitation
- Quran recitation, Community support, Trust in Allah (Tawakkul)
- Quran recitation, Salah (prayer), Community support, Trust in Allah (Tawakkul)
- Quran recitation, Salah (prayer), Community support, Trust in Allah (Tawakkul), Other (Short Answer)
- Quran recitation, Salah (prayer), Trust in Allah (Tawakkul)
- Quran recitation, Trust in Allah (Tawakkul)
- Quran recitation, Trust in Allah (Tawakkul), Other (Short Answer)
- Salah (prayer)
- Salah (prayer), Community support, Trust in Allah (Tawakkul)
- Salah (prayer), Trust in Allah (Tawakkul)
- Trust in Allah (Tawakkul)

Section 3: Impact on Mental Resilience

1.Question: On a scale of 1 to 5, how effective do you think faith-based practices are in enhancing mental resilience?

Legend:
- 1
- 2
- 3
- 4
- 5
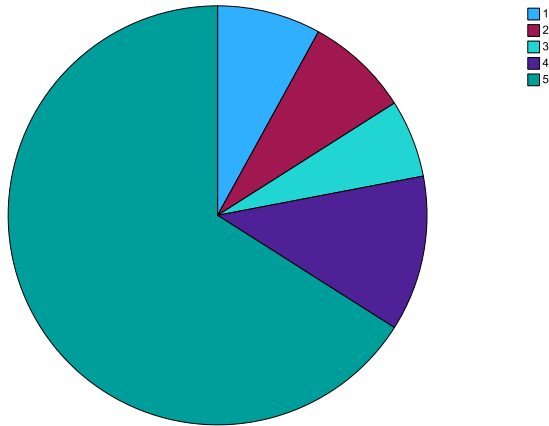
2.Question: Can you share an example of a situation where your faith helped you overcome a mental health challenge?

Legend:
- -
- --
- .
- Achievement of my goals all time
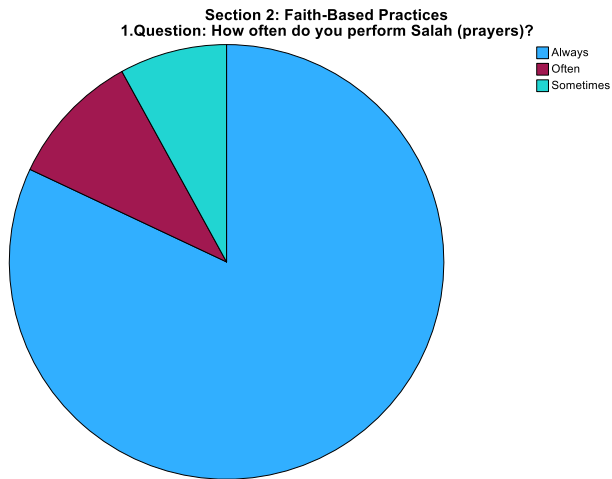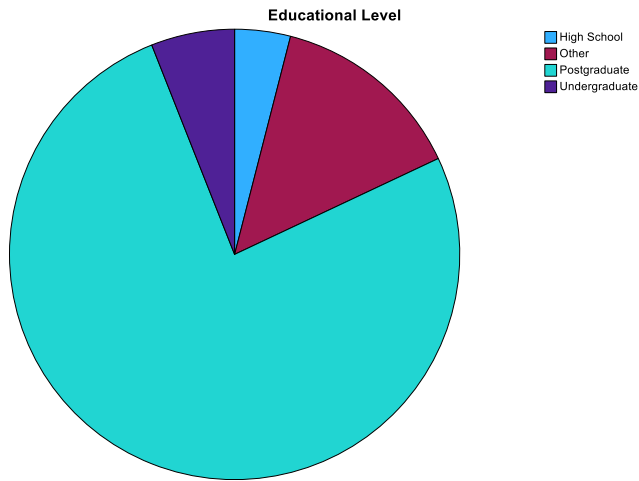- After my Examinations I face a lot of difficulties related my marks but due to tawakal on Allah I get good marks .
- Always helping depression and anxiety attack
- During discussion in the clas room with mates
- Exams and financial difficulties
- Faith can be a powerful tool for overcoming mental health challenges, offering comfort, guidance, and resilience during difficult times. For example: Imagine someone experiencing intense anxie…
- Good
- …

Question: Do you believe that faith provides you with a sense of purpose and strength during challenges?

- Not Sure
- Yes
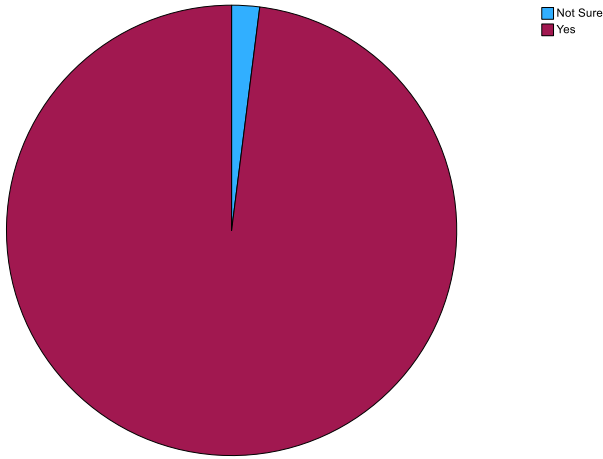
Section 4: Challenges and Recommendations
1.Question: What challenges do you face in maintaining faith-based practices during stressful periods?

- -
- --
- .
- A lot of challenges that I face
- Alhamdulillah, whenever i am felling stressed I directly go towards Allah. And i have never faced challenges in maintaining faith-based practices during stressful periods.
- As I am a Muslim I offer my prayers and recite the Holy Quran but sometime I tried from everything because devil is a enime of Muslim he don't want that Muslims do good deeds sometime he stress us for don't doing good deeds he want that we left the right path and go on the wrong path
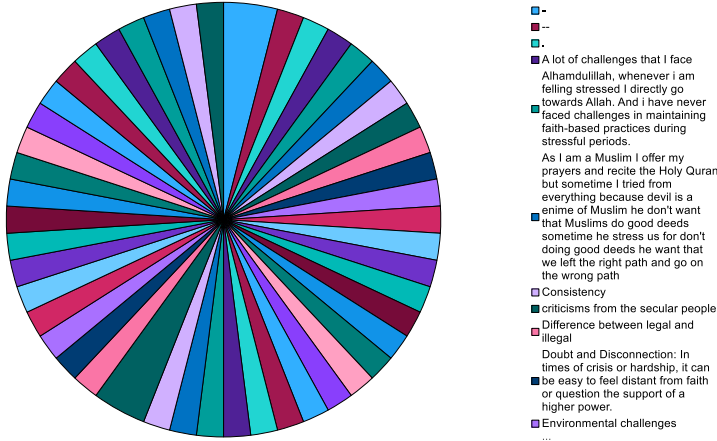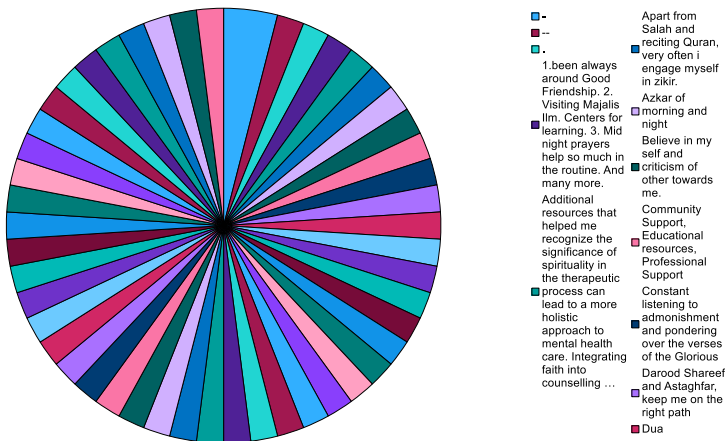- Consistency
- criticisms from the secular people
- Difference between legal and illegal
- Doubt and Disconnection: In times of crisis or hardship, it can be easy to feel distant from faith or question the support of a higher power.
- Environmental challenges
...

2.Question: What additional resources or support would help you integrate faith-based practices into your mental health routine?

- -
- --
- .
- 1.been always around Good Friendship. 2. Visiting Majalis Ilm. Centers for learning. 3. Mid night prayers help so much in the routine. And many more.
- Additional resources that helped me recognize the significance of spirituality in the therapeutic process can lead to a more holistic approach to mental health care. Integrating faith into counselling ...
- Apart from Salah and reciting Quran, very often i engage myself in zikir.
- Azkar of morning and night
- Believe in my self and criticism of other towards me.
- Community Support, Educational resources, Professional Support
- Constant listening to admonishment and pondering over the verses of the Glorious
- Darood Shareef and Astaghfar, keep me on the right path
- Dua
...

Section 5: Consent
1.Question: Do you consent to participate in this survey and allow your anonymous responses to be used for research purposes?

- Maybe
- No
- Yes