

Religiosity Negotiation Among Migrant University Students in Urban Jakarta: A Qualitative Study

Salsabila Wulandari¹, Mushlihin², Suci Nurpratiwi³

^{1,2,3}Program Studi Pendidikan Agama Islam, Fakultas Ilmu Sosial, Universitas Negeri Jakarta, Indonesia

Article Info

Article history:

Received 2026-01-06

Revised 2026-02-03

Accepted 2026-02-25

Keywords:

Migrant Students

Religiosity

Urban Society

ABSTRACT

Rapid urbanization generates structural social change and reshapes everyday lifestyles, creating new challenges for migrant students in sustaining religious commitment within metropolitan settings. This study examines how urban social dynamics shape migrant students' religiosity and explores how religious life is negotiated amid heterogeneous values and weakened social control. Using a qualitative descriptive design, data were collected through in-depth interviews and field observations with 16 migrant students from regions outside Jakarta who have resided for 3 to 4 years in boarding houses, dormitories, and rented residences in the Rawamangun area, East Jakarta. The findings reveal that adaptation to urban culture is a key factor shaping variations in religiosity. Some students adjust their religious practices to align with urban social expectations, resulting in reduced consistency of worship, while others maintain religious routines as a moral anchor and coping resource. Distinct psycho-spiritual patterns emerge between students who internalize urban lifestyles and those who preserve religious discipline, indicating that religiosity functions both as a vulnerable domain under urban pressure and as a source of resilience in navigating urban life.

This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Corresponding Author:

Salsabila Wulandari

Program Studi Pendidikan Agama Islam, Fakultas Ilmu Sosial, Universitas Negeri Jakarta

Email: salsabila_1404622006@mhs.unj.ac.id

1. INTRODUCTION

The development of urban society in Indonesia has shown a significant increase in line with the pace of urbanization and the growth of major cities as centers of education, economy, and culture [1]. Data from the Central Statistics Agency (BPS) indicate that more than 56% of Indonesia's population currently resides in urban areas, and this figure is projected to increase to approximately 66% by 2035 [2]. This condition positions cities as densely populated, heterogeneous living spaces characterized by intense social interactions across diverse backgrounds, including religion, culture, and life values. Urbanization affects not only economic and infrastructural aspects but also religious dynamics within urban

spaces [3]. Such density and social heterogeneity make cities arenas of cross-religious, cross-cultural, and lifestyle encounters that occur intensively in everyday life [4].

From a sociological perspective, urban communities exhibit characteristics distinct from those of rural societies. Wirth [5] explains that urban societies are characterized by high population density, social heterogeneity, and impersonal, functional social relations. Social interactions in urban settings tend to be temporary, rational, and oriented toward individual interests. This relational pattern weakens traditional social bonds, including family, community, and religion-based social control, thereby granting individuals greater freedom to determine their life choices. For migrant students, this condition creates a situation in which social control that would normally constrain behavior becomes significantly loosened [6].

Migrant students are among the social groups most affected by this phenomenon. They leave relatively homogeneous family environments and social control systems to enter pluralistic, dynamic urban societies. In urban contexts, social norms are no longer integrated within a single religious community; therefore, students must negotiate and position their religiosity amid heterogeneous values. This condition requires them not merely to maintain ritual practices but also to frame religiosity as part of a social strategy for coping with the pressures of urban life [7]. Consistent with this view, empirical studies show that higher levels of religiosity are positively correlated with stress-coping abilities among students, particularly in dealing with academic pressure and independent living away from family [8]. For migrant students, distance from family and minimal parental supervision make religious awareness a form of internal self-regulation that helps maintain behavior and moral values.

Moreover, empirical studies on religiosity among Generation Z and millennials indicate that religious dimensions among younger age groups exhibit different trends compared to those of other age cohorts, especially in rapidly changing social contexts. This is relevant to migrant students in Generation Z living in large cities. Their religiosity is likely to undergo adjustment and reinterpretation in response to secular values, digital technology, and increasingly complex urban lifestyles. These changes are not merely personal but also social, as religiosity interacts with social norms in urban environments.

Glock and Stark (1965) view religiosity as a multidimensional construct reflected not only in formal ritual practices but also in beliefs, religious experiences, knowledge, and moral implications that guide individual behavior in daily life. When these dimensions are consistently internalized, religiosity functions as a value system that provides direction, stability, and meaning in life, enabling individuals to better cope with social alienation, loneliness, and identity confusion that often emerge amid urban dynamics [9].

From a socio-religious perspective, this phenomenon carries broad implications. Religiosity in urban spaces is no longer merely a ritual practice but also serves as a social mechanism for maintaining identity, moral values, and stable social communities. Migrant students in urban environments need to position religiosity as both a moral foundation and a source of social support in facing social pressures, cross-value interactions, and strong demands for individualism. A rigorous analysis of the role of religiosity in this urban context is crucial for understanding religion as a social institution that remains relevant in modern society [10].

In higher education, cities act as magnets for migrant students from various regions. The lives of migrant students within urban society place them in complex transitional situations. On one hand, they bring values, traditions, and patterns of religiosity from their home regions. On the other hand, they must adapt to urban realities that are pluralistic, fast-paced, and relatively free from family-based social supervision [11].

Nevertheless, urban life also presents serious challenges to the sustainability of migrant students' religiosity. High levels of freedom, value pluralism, and minimal social oversight open space for individuals to independently choose lifestyles, including in social interactions and relationships. Phenomena such as permissive socialization, the normalization of dating, and hedonistic lifestyles become integral parts of urban dynamics, easily accessible and socially accepted. In line with Smith [12], under conditions of weak or insufficiently internalized religiosity, migrant students tend to adapt permissively to such values, causing religion to no longer function as a primary guide for everyday behavior.

Furthermore, the development of digital technology and urban popular culture has strengthened the fear of missing out (FOMO) among migrant students [13]. The urge not to be left behind by social trends, lifestyles, and urban social patterns often drives individuals to adapt rapidly, even at the expense of personal and religious values. Social media presents representations of urban life as free, modern, and pleasurable, creating symbolic pressure to participate in these currents. In such situations, shallow or merely ritualistic religiosity risks fading, as it lacks the meaning and resilience to withstand the pressures of dynamic urban culture [14].

Conversely, some migrant students position religiosity as a moral and spiritual anchor in confronting the harshness of urban life. Loneliness and alienation do not always result in value erosion; instead, they can become moments of reflection and conscious deepening of religious meaning. Religion functions as a safe space that provides inner peace, a sense of connection with God, and an ethical framework for navigating urban socialization and freedom. This condition demonstrates that religiosity is not a static entity but a dynamic process that can strengthen or weaken in response to individual interactions with the social environment [15].

Based on the foregoing discussion, it can be concluded that the religiosity of migrant students in urban societies is a complex and multidimensional social phenomenon. On the one hand, religiosity can serve as a source of resilience in facing loneliness, freedom, and urban cultural pressures; on the other hand, declining religiosity can accelerate assimilation into permissive urban lifestyles [16]. Therefore, in-depth studies are needed that not only measure levels of religiosity among migrant students but also analyze how religiosity functions, is tested, and is negotiated within the realities of urban life. This research is important for filling a gap in existing studies, which generally address religiosity without specifically exploring the existential experiences of migrant students amid the dynamics of urban society.

2. METHOD

The research method employed was a descriptive qualitative approach based on interviews to gain an in-depth understanding of migrant students' experiences of religiosity

and changes in lifestyle patterns, as the qualitative approach emphasizes the exploration of meaning, perspectives, and the social realities of research subjects [17]. This study was conducted from August to December 2025 in boarding-house environments in Rawamangun, East Jakarta. Data were collected through in-depth interviews, observations, and documentation, and then analyzed thematically through processes of data reduction, categorization, and interpretation to identify patterns and meanings. Data validity was ensured through source and method triangulation to maintain the credibility and consistency of the findings [18].

3. RESULTS AND DISCUSSION

Result

Social and Moral Problems of Migrant Students in Urban Environments

Migrant students living in urban society face challenging social situations, particularly in terms of social interaction, lifestyle, and moral standards. The open and permissive urban environment forces students to confront values that differ from those they acquired within their families and home regions.

Most informants revealed that the greatest pressure comes from peer groups.

“Here, if you don’t hang out with friends or follow their lifestyle, it feels like you’re being treated differently, even though you actually want to go home because it’s already late.” (R.P., November 23, 2025, 7:30 p.m.).

This situation encourages students to adapt, even though it often conflicts with their religious values.

“Sometimes I just go along with it even though I know it’s not good, because I’m afraid of being labeled as rigid.” (R.P., November 23, 2025, 7:30 p.m.).

“Honestly, regarding clothing, I was quite shocked at first when I became a freshman. Seeing my own department, I had too high expectations. Then my cousin told me not to keep wearing long gamis-style outfits all the time and to dress more casually so it wouldn’t be hard to find a partner. Maybe my cousin was right, I have to adapt to the culture here. So sometimes I wear loose shirts and skirts, or tunic-style clothes.” (A.R., October 19, 2025, 8:00 p.m. WIB).

Some informants also explained the impact of declining worship practices within the dimension of religiosity.

“At first I was diligent in praying, but because the environment doesn’t support it, over time I started missing prayers, and sometimes I still pray but only at the very end of the time.” (N.M., October 18, 2025, 7:45 p.m. WIB).

Religious Principles in Maintaining Morality and Shaping Personality

Religious principles function as moral boundaries and as a foundation of self-identity for migrant students. Students who maintain their worship tend to be better able to restrain themselves from behaviors that conflict with religious values.

“When I’ve prayed, I feel more self-aware; my heart feels calmer and more peaceful.” (D.F., October 18, 2025, 9:45 a.m. WIB).

“If there’s a religious study session, I always attend when the topic suits me. I’m really happy because there are so many study circles in the city. I always join them, and maybe that’s what keeps me away from unhealthy socializing and habits in the city. Alhamdulillah, I still hold on to the religious principles I brought from home.” (D.F., October 18, 2025, 9:45 a.m. WIB).

Religiosity also shapes how students view themselves and their surroundings.

“Religion is what keeps me having principles even while living in a free city. When we remember God, we remember our limits. Even though sometimes there’s temptation to try going to nightclubs, I always remember that once you go in there, it’s a place full of immorality.” (F.D., November 23, 2025, 11:00 a.m.).

In contrast, students whose religious practices weaken are more easily swept along by social currents.

“Since migrating, I feel like I’ve become farther from who I used to be. Back then, because I was in an Islamic boarding school, I prayed in congregation and on time. Now I just do it whenever I feel like it, sometimes even past the time. I realize it’s because I’ve been carried away by social influences. My prayers have become messy, and someone who used to refuse dating is now very close to the opposite sex.” (C.R.B., November 23, 2025, 4:00 p.m.).

Religiosity as a Coping Mechanism in Facing the Pressures of Urban Life

In addition to maintaining morality, religiosity also functions as a coping mechanism in dealing with the psychological pressures of urban life. Students who actively worship and participate in religious studies tend to have better emotional resilience.

“When I have a lot of problems, I pour my heart out to God through prayer. It makes me calmer.” (F.D., November 23, 2025, 11:00 a.m.).

They interpret problems as part of destiny and divine tests.

“I believe there must be wisdom behind it, so I don’t give up easily.” (N.M., October 18, 2025, 7:30 p.m.).

Conversely, students who distance themselves from religious practices more frequently experience anxiety and a sense of meaninglessness.

“Lately, I’ve been really far from God. I know that, and maybe that’s why, at some point, God wants me to return. Even though I’m already comfortable with my current life because it’s more stylish and my personality and appearance have changed, so I’m not underestimated anymore like before, I’ve actually become farther from my old self. I don’t really make a big issue of it, but sometimes I feel like I want to end my life because there are so many trials I honestly can’t handle them. I also often

blame God. I know I shouldn't, but why am I given this many trials? Even the way I speak is different from before.” (C.R.B., November 23, 2025, 4:41 p.m.).

Discussion

The research findings indicate that religiosity plays a central role in maintaining morality and shaping the personality of migrant students within an urban society characterized by intense value pressures. A permissive urban environment places students in a dilemma between social acceptance and consistency with religious values. Students need to be aware that contemporary life significantly affects individual perspectives on religion, particularly through crises of meaning arising from the dominance of materialistic and hedonistic values [19]. These empirical findings demonstrate that religious belief is not merely a theoretical conviction but also functions as an emotional and cognitive balancing mechanism in coping with difficult situations in campus life, thereby strengthening the theoretical foundation of religious resilience among Muslim students [20]. On the other hand, Hamzah et al. [21] highlight how social pressure stemming from peer interaction and permissive lifestyles can moderate the relationship between religiosity and behavior, including tendencies toward hedonistic conduct [22]. This shows that the complexity of urban environments presents both challenges and an important context for students' self-control and religious moral values.

Religiosity also serves as a source of meaning and psychological stability. Religious practices such as worship, prayer, and participation in religious study groups provide students with spaces for reflection and inner strength to cope with anxiety, loneliness, and the pressures of living away from home. Furthermore, Mahamid's (2019) study of Muslim students in urban settings found that consistent worship practices, family support, and routine religious activities significantly contribute to emotional stability and the ability to manage academic stress [23]. Thus, religion functions not only as a belief system but also as a coping mechanism that helps students manage stress and maintain personal balance.

These factors indicate that religiosity is formed through the integration of internal religious strength and socio-religious support, enabling students to remain spiritually and psychologically resilient amid the dynamics of a pluralistic urban environment [24]. Overall, religiosity is proven to be both a moral foundation and a source of psycho-spiritual resilience for migrant students in navigating the complexities of urban life. Empirical studies further show that religiosity plays a significant role in shaping moral patterns and prosocial behavior, particularly under complex social pressures found in urban contexts. [25] found that higher levels of religiosity are positively correlated with various forms of prosocial behavior among adolescents, where religiosity-mediated values encourage caring, compliance, and altruistic actions as part of healthy moral development.

Therefore, to better understand the religiosity of migrant students, it is necessary to move beyond merely assessing ritual observance and to examine religiosity through its multidimensional aspects, as conceptualized by Glock and Stark. These dimensions provide an analytical framework for capturing how religiosity is believed, practiced, experienced, understood, and manifested in daily life within an urban context.

1. Dimension of Belief

The belief dimension reflects the extent to which migrant students affirm the fundamental teachings of Islam as truths that guide their lives. Interview data reveal that despite living in a permissive urban environment, students retain a strong belief in Allah as the center of life's meaning. This is evident from informants' statements that, during times of stress and difficulty, they continue to rely on Allah. As F.D. expressed, when facing problems, he "confides in Allah through prayer" and feels calmer afterward. This indicates that belief in God persists even when religious practices fluctuate. Even informants such as C.R.B., who admitted feeling distant from Allah and experiencing inner conflict, still showed theological awareness that their experiences were related to their relationship with God. This suggests that faith does not disappear but is instead pressured by the dynamics of urban life.

2. Dimension of Religious Practice

The practice dimension refers to the performance of religious acts such as prayer, supplication, and participation in religious activities. For migrant students, this dimension reveals tension between religious values and social pressures. Some students reported a decline in the consistency of worship due to unsupportive social environments. N.M. stated that she was initially diligent in prayer, but over time, her prayers became irregular and were sometimes performed at the very end of the prescribed time. In contrast, students like D.F. maintained their religious practices by actively participating in religious study circles and preserving prayer as a form of self-protection against urban social influences. This demonstrates that religious practice among migrant students is not uniform but is strongly shaped by their ability to negotiate with the urban environment.

3. Dimension of Religious Experience

The experience dimension describes how individuals perceive the presence of God and the spiritual impact of religious practice. Migrant students who maintain worship reported inner peace and emotional stability. D.F. stated that after praying, he felt calmer and "more self-aware," indicating that religious experience reinforces moral and psychological awareness. Conversely, students who distanced themselves from religion experienced a loss of meaning and emotional distress. C.R.B. revealed that the farther he felt from Allah, the more frequently he experienced an inability to cope with life, even developing thoughts of ending his life. This indicates that religious experience is not merely a source of spiritual happiness but is directly linked to students' psychological well-being while living away from home.

4. Dimension of Religious Knowledge

The knowledge dimension refers to individuals' understanding of Islamic teachings, including moral values, distinctions between what is permissible and what is forbidden, and the meaning of worship. The data show that students who actively attend religious study sessions possess more reflective religious awareness. D.F. stated that participating in religious studies helped him remain committed to the religious principles he brought

from home. This knowledge enabled him to evaluate urban social life and adopt attitudes consistent with Islamic teachings. Conversely, students who distanced themselves from religious practice and learning exhibited value confusion, as experienced by C.R.B., who admitted that he no longer questioned religious violations because he had become accustomed to his new lifestyle. This highlights the crucial role of religious knowledge as a moral compass in urban life.

5. Dimension of Consequences

The consequence dimension illustrates how religiosity influences daily behavior and life choices. For religious students, religion functions as a moral boundary and a source of self-control. F.D. stated that remembering God helped him resist the temptation to enter nightlife entertainment because he recognized it as a “place of immorality.” In contrast, students whose religiosity weakened showed behavioral changes such as delaying prayers, engaging in unrestricted dating, and adapting lifestyles increasingly detached from religious values. Thus, the consequences of religiosity are evident not only in acts of worship but also in patterns of dress, social interaction, decision-making, and the way students find meaning in life amid the pressures of urban society.

4. CONCLUSION

The religiosity of migrant students in urban society is shaped through a continuous process of negotiation between the religious values brought from their home regions and the pressures of a permissive, pluralistic urban environment with minimal social control. Peer pressure, the pressure to conform, urban lifestyles, and the influence of popular culture lead some students to experience a decline in the consistency of their religious practices and a weakening of moral boundaries, causing religious values not to always serve as the primary reference in daily decision-making. However, students who maintain religious practices such as prayer, supplication, participation in religious study groups, and engagement with religious communities demonstrate stronger self-control, greater capacity to preserve their identity, and an enhanced ability to filter negative environmental influences. Religiosity functions not only as an ethical guide but also as a coping mechanism that provides inner peace, a sense of security, and meaning in life when facing loneliness, academic pressure, and value conflicts while living away from home. Thus, religion serves as both a moral foundation and a source of psycho-spiritual resilience that shapes how migrant students navigate the complexities of life within a dynamic and rapidly changing urban society.

This study is limited by its concentration on a single neighborhood context in Rawamangun, East Jakarta, which restricts the broader applicability of the findings, as well as by its qualitative design that prioritizes depth over generalization and is potentially influenced by social desirability bias in discussions of religiosity; demographic constraints such as a relatively small and homogeneous group of migrant students further narrow the range of perspectives captured. Despite these limitations, the findings suggest actionable implications for higher education institutions and boarding-house communities, including the development of peer-based support groups, improved access to faith-based communities and religious activities, strengthened counseling services with clear referral mechanisms,

and the provision of inclusive and safe spaces that support migrant students' moral, emotional, and psycho-spiritual well-being. Future research is encouraged to adopt comparative approaches across different urban areas or cities, implement longitudinal designs to examine religiosity before and after migration, and apply mixed-method strategies that integrate qualitative insights with quantitative measurements of religiosity dimensions to enhance analytical depth and empirical robustness.

ACKNOWLEDGEMENTS

We would like to express our deepest gratitude to all parties who have contributed to this research. Thank you to our colleagues for their advice, support, and inspiration throughout the research process. We also wish to extend our appreciation to everyone who took the time to participate in this study. Additionally, we are grateful to the institutions that have provided support and facilities for the conduct of this research. All contributions and assistance have been invaluable to the smooth progress and success of this study. Thank you for all the hard work and collaboration that has been established.

REFERENCES

- [1] W. Osman, F. Ncube, K. Shaaban, And A. Dafallah, "Prevalence, Predictors, And Economic Burden Of Mental Health Disorders Among Asylum Seekers, Refugees And Migrants From African Countries: A Scoping Review," *Plos One*, Vol. 19, No. 6 June, Jun. 2024, Doi: 10.1371/Journal.Pone.0305495.
 - [2] Bps, *Statistical Yearbook Of Indonesia 2023*. 2023.
 - [3] Fitriani Fitriani, Ferri Susanto, And Dedi Efrizal, "The Effect Of Using Digital Bamboozle Game Toward Students' Vocabulary Mastery On Eight Grade Students' At Smp Negeri 14 Seluma," *Jurnal Pendidikan Dan Sastra Inggris*, Vol. 5, No. 2, Pp. 68–80, May 2025, Doi: 10.55606/Jupensi.V5i2.5166.
 - [4] K. Marthinsen, D. Tien, And D. Nguyen, "A Social Cooperative Fitness Application Promoting An Active Lifestyle," 2020.
 - [5] L. Wirth, "Urbanism As A Way Of Life," *American Journal Of Sociology*, Vol. 44(1), Pp. 1–24, 1938.
 - [6] K. D. Barns, "Formal Communication Practices Among Students, Teachers And Administrators In Nkroful Agricultural Senior High School," University Of Cape Coast, Ghana, 2020.
 - [7] K. Khotimah, "The Concept Of Happiness In Giving Alms According To The Qur'an From A Religious Psychology Perspective," *Psikoislamedia: Jurnal Psikologi*, Vol. 9, No. 1, Pp. 94–105, Apr. 2024, Doi: 10.22373/Psikoislamedia.V9i1.22337.
 - [8] A. Sari, J. F., & Haryati, "Hubungan Antara Religiusitas Dengan Coping Stres Pada Mahasiswa Tingkat Akhir Program Studi Bimbingan Dan Konseling Islam," *At-Taujih: Bimbingan Dan Konseling Islam*, Vol. 6(2), Pp. 1–16, 2023.
 - [9] R. Glock, C. Y., & Stark, "Religion And Society In Tension," *Rand McNally*, 1965.
 - [10] Hendrikson Febri, "Stres No More: Strategi Efektif Mengelola Stres Di Tengah Kehidupan Digital," *Coram Mundo: Jurnal Teologi Dan Pendidikan Agama Kristen*, Vol. 6, No. 2, Pp. 54–71, Sep. 2024, Doi: 10.55606/Corammundo.V6i2.383.
 - [11] N. Wahyuningsih, R. Hafidah, And A. R. Pudyaningstyas, "Metode Hypnoteaching Untuk Meningkatkan Kemampuan Mengelola Emosi Pada Anak Usia 5-6 Tahun," 2020. [Online]. Available: <https://jurnal.uns.ac.id/kumara>
 - [12] C. Smith, "Moral, Believing Animals: Human Personhood And Culture," *Oxford University Press.*, 2003.
 - [13] J. Syahfitri And D. Safitri, "The Effect Of Digital-Based Interactive Modules To Improve Student's Critical Thinking Skills And Learning Motivation On Biology Learning," *Jurnal Penelitian Pendidikan Ipa*, Vol. 10, No. 5, Pp. 2495–2502, May 2024, Doi: 10.29303/Jppipa.V10i5.3878.
 - [14] J. J. Arnett, "Emerging Adulthood: The Winding Road From The Late Teens Through The Twenties (2nd Ed.)." *Oxford University Press*, 2015.
 - [15] V. Saroglou, "Believing, Bonding, Behaving, And Belonging: The Big Four Religious Dimensions And Cultural Variation," *Journal Of Cross-Cultural Psychology*, Vol. 42(8), Pp. 1320–1340, 2011.
-

-
- [16] H. Pamungkas And A. Rejeki, "Framework : The Effect Between Peer Conformity And Self-Control On A Hedonic Lifestyle," *Journal Universitas Muhammadiyah Gresik Engineering, Social Science, And Health International Conference (Umgeshic)*, Vol. 1, No. 2, P. 95, Dec. 2021, Doi: 10.30587/Umgeshic.V1i2.3373.
- [17] E. J. Merriam, S. B., & Tisdell, "Qualitative Research: A Guide To Design And Implementation (4th Ed.)," *Jossey-Bass.*, 2016.
- [18] E. G. Lincoln, Y. S., & Guba, "Naturalistic Inquiry," *Sage*, 1985.
- [19] D. A. Sari, "Makna Agama Dalam Kehidupan Modern," *Cakrawala: Jurnal Studi Islam*, Vol. 14, No. 1, Pp. 16–23, 2019, Doi: 10.31603/Cakrawala.V14i1.2483.
- [20] J. F. Sari, A. Haryati, U. Islam, N. Fatmawati, And S. Bengkulu, "Hubungan Antara Religiusitas Dengan Coping Stres Pada Mahasiswa Tingkat Akhir Program Studi Bki Di Uinfas," Vol. 6, No. 2, Pp. 1–16, 2023.
- [21] E. Hamzah, S. R., Suandi, T., Krauss, S. E., Hamzah, A., & Tamam, "Youth Hedonistic Behaviour: Moderating Role Of Peer Attachment On The Effect Of Religiosity And Worldview," *Int J Adolesc Youth*, 2014.
- [22] S. Kanwal, S. S. H. Al Marhoobi, S. M. Bhatti, A.-Q. Abdul-Hamid, N. Suleiman, And M. H. Ali, "Modeling The Intention To Accept 3d-Printed Foods: The Role Of Religious Beliefs, Food Neophobia And Food Technology Neophobia," *Humanit Soc Sci Commun*, Vol. 12, No. 1, P. 1653, Oct. 2025, Doi: 10.1057/S41599-025-05916-3.
- [23] M. Borji, N. Mmaryan, And E. Farshadnia, "Spiritual Health And Resilience Among University Students : The Mediating Role Of," 2019, Doi: 10.1007/S11089-019-00889-Y.
- [24] K. I. Pargament, "Patterns Of Positive And Negative Religious Coping With Major Life Stressors," *Jstor*, Vol. 37, Pp. 710–724, 1998.
- [25] G. Hardy, S. A., & Carlo, "Religiosity And Prosocial Behaviours In Adolescence: The Mediating Role Of Prosocial Values," *J Moral Educ*, Vol. 34(2), Pp. 231–249, 2005.
-