

## Coping Mechanism Towards Academic Stress Among Students: An Analysis from Islamic Perspective

Mohd Zaliridzal Zakaria <sup>1</sup>, Nurul Izzati Mohd Rezal <sup>1</sup>, Abdul Rashid Abdul Aziz <sup>\*1</sup>,  
Nurhafizah Mohd Shukor <sup>1</sup>, Muhammed Fauzi Othman <sup>2</sup>, & Mohd Azhar Abd. Hamid <sup>2</sup>

<sup>1</sup> Counseling Program, Faculty of Leadership and Management, Universiti Sains Islam  
Malaysia, Bandar Baru Nilai, 71800 Nilai, Negeri Sembilan, Malaysia

<sup>2</sup> School of Human Resource Development and Psychology, Faculty of Social Science and  
Humanities, Universiti Teknologi Malaysia, 81310 Skudai,  
Johor Bahru, Johor, Malaysia

\* Corresponding author: rashid@usim.edu.my

### Abstract

Academic stress can have a negative effect on a student's cognitive, emotional and behavioural well-being. Furthermore, academic stress could also cause a decline in student's academic performance. Therefore, it is necessary for the student to be able to cope and relieve stress. Religious coping strategies are one of the effective ways in overcoming academic stress. This study was aimed to explore and understand students' experiences of religious coping methods when facing academic stress. A qualitative method by using interview was used. A total of five respondents from public university were involved. The data from interview were analysed by using thematic analysis from five respondents. This study discovered three specific religious coping behaviour that were employed to cope with academic stress; 1) worship in the heart, 2) worship verbally and, 3) worship by action. It has also identified three themes on the impact of religious coping on 1) cognitive, 2) emotional

Manuscript Received Date: 01/10/20

Manuscript Acceptance Date: 30/02/21

Manuscript Published Date: 24/04/21

©The Author(s) (2020). Published by USIM Press on behalf of the Universiti Sains Islam Malaysia. This is an Open Access article distributed under the terms of the Creative Commons Attribution Non-Commercial License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited. For commercial re-use, please contact [usimpress@usim.edu.my](mailto:usimpress@usim.edu.my)

doi: 10.33102/uij.vol32.no1.03

and 3) behaviour. From this study, it can be concluded that specific religious coping behavior which had been used by the students is helpful for them in coping with academic stress. The knowledge and awareness of the internal and external stressors also can help the students to identify the best solution and coping mechanism to manage the stress. These coping behaviors also help the students to have a better understanding on how religious coping can affect students in term of cognitive, emotion and behavior.

**Keywords:** *coping mechanism, religious coping, academic stress*

## 1.0 Introduction

The fast-changing global life has brought considerable stress on human life. Postmodern era, with far reaching information and fast changing needs of the consumers has made life a challenging one. The word “stress” comes from a Latin word to address hardship, adversity, or affliction (Bamuhair, Al Farhan, Althubaiti, Agha, Rahman & Ibrahim, 2015). However, stress is best described as a situation where environmental demands exceed the capacity for effective response by the individual and can potentially have physical and psychological consequences (Bamuhair et al., 2015).

Among adults however, the source of stress come from their work responsibility, financial stability, family problems and others. On the other hand, for university students, the source of stress comes in terms of academic stress, workload, assignments, research, friends, examination, and others. Based on The National Health and Morbidity Survey (NHMS) 2017, the state of mental health among Malaysian adolescents had reached a worrying state. The survey on students’ issues found that 50% of 120,420 students faced 11 personal problems that included exam stress, 29% faced family problems, 11% faced issues with friends, and 10% faced problems with their teachers. Lazarus (1993) mentioned that stress does arise as a result of an individual perceived inability to handle a situation which he or she considers insurmountable. Thus, in order to maintain and balance one’s well-being especially during stressful events, coping strategies are utilized. Regardless of one’s cultural and diversity factors, individuals must find ways to adapt manage and resolve their source of distress, however, the ways in which one does so may differ from everyone.

Coping has been viewed as a stabilizing factor that may assist an individual in psychosocial adaptation during stressful events (Walton, 2002). One of the mechanisms that individual used to cope with stress is through religious coping. Religion and spirituality are clinically relevant, integral to clinical practice, and have become an increasing point of clinical research and theory-building (Saunders, Miller & Bright, 2010), however, there still appears to be inconsistency in how the terms are defined and conceptualized. Meanwhile, religion is often referred to as “religiosity” and defined as both formal, institutional beliefs and sets of values or informal acts and behaviors of religious participation such as prayer, religious service attendance, and meditation (Cotton, Zebracki, Rosenthal, Tsevat, & Drotar, 2006). According to Pargament, Koenig, and Perez (2000), religious coping has five central functions: the search

for meaning or purpose; the search for control of situations; the search for comfort; intimacy and social integration; and life transformation.

According to (Szaflarski et al., 2012) spirituality is defined as an internal process of personal and/or emotional expression and can be measured through spiritual connectedness, peace, and overall spiritual well-being. It is often conceptualized on an individual level of transcendence and one's feeling of presence and meaningfulness (Spilka, Ladd, McIntosh, Milmoie, & Bickel, 1996). However, studies have found that, although religion and spirituality may define separate constructs, they are not mutually exclusive particularly in the perspectives of the public. Those who characterized themselves as religious also described themselves as spiritual as well. This is not entirely surprising given the perspective that spirituality emerges out of larger cultural, and for some, institutional contexts and religion involves highly personal, individual experiences (Mahoney & Shafranske, 2013). Despite the challenges in finding a unitary definition for religion and spirituality, it appears that both religion and spirituality play a significant role in the lives of many individuals, including students, and should be further examined. In this study, the experiences of higher learning institution's students in using religious coping technique to face stress were examined.

## **2.0 Problem Statement**

The National Health Morbidity Survey (2017) had revealed that one in 10 of Malaysian students suffer from stress. The survey on students' problems found that 50% of 120,420 students faced personal problems that included exam stress, 29% faced family problems, 11% faced issues with friends, and 10% faced problems with their teachers (The Star, 2018). It is usually viewed that that academic stress has a big effect on students' performance. Stress could reduce student's work rate, ability to learn in class, and causes lack of concentration. This in turn leads to the production of poor-quality work and lower academic performance. Furthermore, overrated levels of academic stress can result in an increased of psychological problems such as depression, anxiety, and stress related disorders, which in turn can affect their academic achievements.

However, students who possess a proper amount of resiliency and coping ability will likely to be more successful in their academic and social life. Jamshed et al (2017) stated, knowing the stressors that affect student academic performance and general well-being is fundamental to designing the stress prevention and management interventions within the university that aim to remove or minimize these stressors. Simultaneously, it is better to provide tools and the environment to better cope with the ones that are inherently a part of the academic environment. In addition, Gomathi, Ahmed, & Sreedharan, (2013) explain that students will adhere multiple strategies in combatting their academic stress by using strategies of religion/praying (74.5%), planning and learning from experience (70.5%) and action to negate stressor (70.5%). In addition to that, the University of California Los Angeles (UCLA) (2005) study found that college students who engage in religious practices report a higher satisfaction of social life, more positive interactions with others on campus, greater satisfaction of one's college career, and higher GPA's.

Despite a plethora of research on academic stress and coping mechanism of students', very few studies had explored and addresses the experience of the students coping with their stress form of specific coping strategy of religious coping. Most of the research in this area had been done using quantitative method such as questionnaire-based survey (Gomathi, Ahmed & Sreedhran, 2013) and cross-sectional study (Sreeramareddy et al., 2017). Meanwhile, there are also few researchers who use qualitative study such as interpretative qualitative study (Mrowka, 2016), focus group study (Redhwan, Karim, Chan & Zaleha, 2009) and self-report method (Frank, 2014). Therefore, this research was conducted with a qualitative study by using descriptive phenomenological design to study the religious coping experience by students.

### **3.0 Literature Review**

#### **3.1 The Sources of Academic Stress**

Academic stress is a mental distress regarding some apprehended frustration associated with academic failure. According to Kadapatti and Vijayalaxmi (2012) academic stress is the product of a combination of academic-related demands that exceed the adaptive resources available to an individual. It is widely recognized that the academic achievement and academic ability of a student depends on both internal and external factors such as proper study habits, intellect, self and parent educational aspiration, instruction medium, and so on. If these situations are not conducive for learning. They may lead to academic stress. Academic stress can also refer as the stressful emotional circumstances that occur due to parents, educators, peers and family members' educational demands, parents' demand for academic achievement, present system of education and evaluation, homework burden and others. Several researchers had studied the sources of academic stress among students with different age group and courses. Researchers have identified stressors such as having too many assignments, competitions with other students, failures and poor relationships with other students or lecturers. Academic problems have been reported to be most common source of stress for students (Sarita & Sonia, 2015). Sun and Aziz (2015) also mentioned that academic issues are the most common stressors among health care students, and this can range from wanting to have high grades in class tests and exams, inability to manage time, numerous class assignments and tests followed by getting a low grade than expected.

Kadapatti and Vijayalaxmi (2012) study also reported that aspirations are positively and significantly related to academic stress. The result indicates that as the aspiration increased the level of academic also increased. This result is supported by Ang and Huan (2006) and Agolla and Ongori (2009), whose studies were reported that self-expectations and expectations of family members or parents were the stressors for stress among students. A study by Karyn Anne Kowalski Mrowka (2014) also found that the students was stressed academically due to the expectation or aspiration of their parents and teachers. The students felt that they were expected to attend an elite college. This led to an intense focus on grades, GPA, course selection and extracurricular activities. Besides, Kadapatti and Vijayalaxmi (2012) also found that study habits are also one of the stressors for students. The result of the study found that,

students with good study habits have less academic stress as they tend to prepare themselves better such as studying early. Meanwhile, for those who have bad study habits, for example, studying last minute before examination have more study problems and academic stress. A study by Bamuhair et al. (2015) on a group of medical students found that 82% of the students felt that studying is stressful. This is derived from the burden of a lengthy and sophisticated content and professionalism related to the medical degree.

Ross, Niebling, and Heckert (1999) carried out research to determine the major sources of stress among college students using student Stress Survey consisting of 40 stressful situations. The top five sources of stress reported by students included: change in sleeping habits, vacations or breaks, change in eating habits, increased workload and new responsibilities. In another study, Schneider (2002) suggested that students perceived workload required in college, competition among students and difficulty of the curriculum very stressful. Among top sources of stress for engineering students included heavy workload in engineering courses, high level and difficult nature of engineering curriculum, large amounts of time required to complete assignments, lack of sleep, and competition with classmates for grades and inflexibility of engineering curriculum. Similar results were reported by a research conducted by Polychronopoulou, and Divaris (2009) on students in dental education. Assigned workload, performance pressure, and self-efficacy beliefs constituted the most stress provoking factors.

### 3.2 Religious Coping in Academic Stress

Studies have investigated various coping styles that the students may utilize to help them in managing their stress including, better study habits, finding guidance on career choices and cultivating social and familial support. One mechanism by which individuals cope with stress is through religious coping, whereby behavioral and/or cognitive strategies developed from an individual's religious or spiritual beliefs are used as means to cope with stress (Maynard, Gorusch, & Bjorck, 2001). In contrary, Ham & Hope (2003) found that the use of maladaptive and negative coping styles such as drug and alcohol use, unhealthy eating habits, and the use of self-harm strategies such as suicide and cutting in handling the stress.

Studies done by Al-Dubai et al (2011) and Soliman (2014) among medical students in Malaysia and Saudi Arabia indicated that they employed active coping strategies such as acceptance, planning reframing religious activities and, thus, interacts with friends and family help them in managing stress during their training. Meanwhile, Plante, Saucedo, & Rice, (2001) revealed three proposed religious coping styles which are: (1) self-directing, in which the individual utilizes personal resources without the help of God to solve a problem; (2) collaborative style in which it is believed that situations are resolved collaboratively with God; and (3) deferring style, in which individuals rely solely on God to solve problems.

Furthermore, one can understand religious coping through negative and positive behaviors. Positive religious coping patterns include seeking spiritual support, religious forgiveness, and spiritual connection (Pargament et al., 1998). Pargament et al., (1998) also asserted that negative religious coping patterns include spiritual discontent, punishing God reappraisals, and interpersonal religious discontent. Positive and negative religious coping styles have been

associated with distinct psychological and health outcomes. Those who engaged in positive religious coping reported lower levels of depressive symptomatology, lower rates of risky behavior engagement, and higher quality of life (Stoltzfus & Farkas, 2012). Conversely those who engaged in negative religious coping patterns reported higher incidences of a major depressive episode, less life satisfaction, and increased alcohol use (Stoltzfus & Farkas, 2012).

Empirical studies have demonstrated that many people turn to religion as a resource in their efforts to understand and deal with the most difficult times of their lives. Research also clearly demonstrates that religion can be an invaluable factor in the process of instilling and facilitating positive coping, psychological well-being, and resilience in religious clients (Smyth & Koenig, 2014). Identifying with a religion has also been found to beneficially effect outcomes associated with stress, and religion can provide one to view both the bad and good events of life as opportunities for growth and part of God's plan for their life, which ultimately gives one meaning and purpose for one's life (Merrill, Read, & LeCheminant, 2009)

In conclusion, the previous study had provided a clear idea on the concept of academic stress and religious coping. Academic stress is an essential issue that had been faced by all students whether it is school or university students. Furthermore, it is a major concern in the research world as it has a significant impact on students' life such as their academic performance, physical health and psychological well-being. Some of the research found that academic stress although it has its own benefits to students. However, the harmful effect of the stress cannot be denied. Therefore, it is important for students to understand and be aware on the way to cope with academic stress. Coping skills are important as it maintain the stability of an individual in various aspect such as emotional, mental and psychological. One of the coping skills that had been majorly discussed in the literature review is religious coping skills. Religion is a way of life and how ones shall conduct themselves during critical time had been discussed and taught by religion, no matter what type of religion it is. Thus, religious coping that includes the closeness to God, belief system and others can also help a student to overcome their academic stress.

### 3.3 Academic stress and religious coping in Islamic perspectives

Islam is a religion that compliments human's aspects of life fully. From the aspect of physical, intellectual, spiritual, emotional, action and others. Islam covers every aspect of human being and so those the aspect of trials and difficulties that are faced by every human being. Allah SWT had stated in The Noble Quran, surah Al-Baqarah verses 155.

"Be sure We will test you with something of fear and hunger, some loss in goods or lives, but give glad tidings to those who are steadfast, who say when afflicted with calamity: To God we belong and to Him is our return. They are those on whom (descend) blessings from God and mercy and they are the ones that receive guidance." (Quran 2:155)

## Coping Mechanism Towards Academic Stress Among Students

The verses had stated that there are several factors that can lead to stress which are fear and hunger and grieve or loss of beloved people and belongings. These factors are very relatable with students' academic stress as academic stress comes from the worry and fear of failure of an individual towards their study. In the Noble Quran, Surah Ar-Ra'd verses 28, Allah SWT had stated that only in the remembrance of Allah, do heart find peace. This verse had explained one of the fundamental concepts of religious coping in Islamic perspective which is the concept of remembering or being close to the God which is Allah SWT. Remembering Allah SWT can be done in many ways whether it is verbally or cognitively. Remembrance of Allah SWT help individual to become stronger, increase their patience and help to keep the mind positive. Thus, help to develop a better way of thinking and positive consequences in term of action and attitude towards the stressor.

Furthermore, Islam also provides variety of methods on what can be done in order to cope with stress. As an example, in The Noble Quran, Surah Al-Baqarah verses 45.

“And seek help in patience and prayer and truly it is extremely heavy and hard except for those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise and His Warnings” (Quran 2:45).

In this verse, Allah SWT encouraged humans to seek help through patience and prayer during hard times. Patience is one of the one action that hold one's soul from being impatient and displeased, holding the complaining and the body parts from harming oneself or others. Being patience during difficult situation in order to build a strong belief on Almighty Allah and believe that Allah will always be there and never leaves His servants alone. Prayer is also one of the most important and effective way to cope with stress. Prayer helps to garner closeness between a servant and Allah SWT. By being close to Allah SWT, an individual will gain strength especially in the aspect of spiritual, psychological and emotional.

### **4.0 Methodology**

A qualitative method by using interview was used. The data from interview were analysed by using thematic analysis. This research sought to develop a substantive description from the data gathered in achieving the objectives of identifying specific religious coping behaviors that had been used by students to cope with academic stress and to understand the impact of religious coping in handling academic stress among students. The population of this study is the students from a government public university. The interviewees are selected from third year students at higher institutional, age 22 and 24, come from religious high school and have religious family background. A total of five respondents were selected until saturation point achieved.

**5.0 Result**

5.1 Religious coping behaviors that had been used by the students to cope with academic stress.

Table 1. Theme and Sub-Themes Derived from Interview Transcripts

Indicator	Themes	Sub Themes
Religious coping behaviors that had been used by the students to cope with academic stress.	Worship in the heart	1. Reliance on Allah SWT (Tawakkul)
	Worship verbally	1. Recitation of prayer (du'a) 2. Recitation of the Noble Quran
	Worship in action	1. Performing sunnah prayer

*5.1.1 Worship in the heart*

Worship of heart is a fundamental and essential element of worship in Islam. The worship of the heart comes from within an individual’s inner beliefs towards Allah SWT especially during the stressful time. The worship of heart consists of five elements which are fear (khauf), hope (raja’), love (mahabbah), dependent (tawakkul) and ease (raghbah). Meanwhile the pillars of worship consist of fear (khauf), hope (raja’) and love (mahabbah) (Anieg, 2016). These qualities are perceived to have an immense effect of the heart and the emotions of the subjects.

*Reliance on Allah SWT (Tawakkul)*

Tawakkul means reliance on Allah SWT. It could also be identified as surrendering one's affairs to God’s will after the appropriate effort has been done to achieve an objective or complete atask. The subjects understand that the effort is to be produced by the subject but the result is the domain of God (Moein, 2008). Ansari (2010) considers tawakkul as entrusting the affairs totally to its owner and trusting in the owner’s agency. In tawakkul, an individual believes in the everlasting power of God as the creator and supervisor of everything and believe that his will is superior to other wills. The person is sure that, by having trust in God, the best situation occurs to him/her and he/she asks Allah the Exalted to bestow success on all affairs (Lewisohn, 1999). It is believed that a person who has the quality of tawakkul, considers God’s presence in all of a person states and tempers, and as a result of this presence, the person becomes peaceful in heart and will find a secure base when being encountered with challenging life events. He/she is sure that God will help him/her to attain the desired thing (Rayan, 2018). Consequently, by relying on Allah swt as the creator and All-Knowing, an individual will feel at ease and become less stress. This could be learned by referring to the experiences of the respondents:



“We as a human, we are very weak. We cannot afford to do anything. That’s why we are stress. So, whenever I feel that way, I will come back to remind myself that I should rely on Allah and not my own strength....hmmm...because we human don’t have anything. Everything is from Allah...” (M)

(M) has emphasized the fact that God almighty has the all-Powerful vision on the past, present and future and possesses His Wisdom which is in the best interest of His people. In that manner, the acceptance of God’s Wisdom as compared to our ability will produce peace of heart and makes the stress susceptible. This was also expressed by A which uses the strategy of reliance towards Allah as a means of releasing stress.

“Whenever, I feel like everything is so disorganized and I feel stress, I reflect myself that I have Allah to rely on. That Allah is with me and Allah will help me...” (A)

Here we could find that (A) uses the strategy of reliance to Allah when things are so disorganized, and a means of reflection. Reflections could help one realign their strategies and methods to achieve success as discussed by Stoltzfus & Farkas (2012)

#### *5.1.2 Worshipping verbally*

Worshipping Allah verbally is the act using the verbal ability to pronounce the various Gods name repeatedly. For instance, reciting His name ar Rahman, ar Rahim, or subhanallah, Alhamdulillah Allahu Akbar etc. This is also called zikir such as tasbih, tahlil, takbir, tahmid, (which is glorifying God by reciting His names) and reciting the Quran. This act or practice is accordance with the verse in the Quran;

“Those who believe, and whose hearts find satisfaction in the remembrance of Allah for without doubt in the remembrance of Allah do hearts find satisfaction.” (Ar-Ra'd 13:28)

In this verse, Allah SWT has explained the potential of zikr or remembrance and worship of God that is the person who does this will get satisfaction and peace at heart. This act of worship is related to the way an individual praise for Allah for all the Greatness and Power that He has. By doing so, the person will feel that there is a higher source of power that Controls, See, Hear and Knows everything. Thus, it helps the person to believe that everything is in the Hands of God thus leading to the subside of stress level.

#### *Recitation of supplication (du'a)*

Reciting prayers or du'a is an act of supplication and communication between a servant and the God. Du'a is an important part of a Muslim's faith and belief and it is a means of keeping in touch and getting closer to Allah. Prophet (SAW) said: “Verily the nearest a servant is to his Lord is in prostration. So intensify your supplications in prostrations.” (Muslim, 2007). The du'a can also indicate one's the submission to the Creator and a demonstration of a

person's need for Allah. Muslim believes that du'a is the ultimate undertaking in every situation and by reciting du'a an individual accepts the power and authority of Allah. In a study which involved 120 Muslim participants found that approaches namely reciting du'a to Allah when experiencing hassle and uncomfortable due to stress help bring them closer to Allah as creator and cause them to feel less stress and anxious (Tahir et al., 2017). This could be seen from responses of the respondents as below:

*"I recite a lot of du'a (supplication). I always pray to Allah to gives me strength to complete my final year project because I have enough going in and out of lab..." (T)*

This shows that supplication of reciting of prayers could motivate the students and help them find strength to continue their quest in their studies. This is related to the findings by Maynard, Gorusch, & Bjorck (2001) which claim that prayers and religious stress coping strategies help students to gain strength and confidence. In addition (A) mentioned that:

*"...But I pray (do supplication) to Allah a lot. I pray so that all my tasks are going well. Pray a lot. I will pray every day, every time after prayer (obligatory prayer) ..." (A)*

(A) has expressed to us that supplication is a source of hope and a behavior that has helped him remained hopeful to God. This will also help the subject to not feel stressful as he is confident that God will lend him a helping hand.

#### *Recitation of the Quran*

The Quran is a book of guidance and a sea of knowledge for those who take inspiration from it. As the word of God revealed to the Prophet Muhammad (peace be upon him), it contains historical parables, jurisprudential information, ethical advice, and values which we need to instill in our lives. While the Quran is meant to be a guide for all of humanity, regardless of races, identity, cultural background, age, or gender, reciting Quran can also help to reduce and stress of an individual. Several research findings indicate that even the sound of the recitation of the Quran can be soothing to the heart and help address stress, irritation, loneliness, temperament and could contribute to enhanced mental health (Chelli, Balla, & Zerrouki, 2015). Further findings revealed that through reading the Quran, participants are able to achieve calmness (Tahir et al., 2017). The recitation of the Quran has also been scientifically proven to be effective in reducing and coping with stress physically, mentally and emotionally (Khan, Noraziah, Beg, Fakheraldin, Abdalia & Wahab, 2010). This fact was also shared by the respondents T, F and M:

*"Every day I will recite it (the Quran). Reciting prayers (supplication) and the Quran is a common ritual for me every time after prayers (obligatory prayer) ..." (T)*

This shows that reciting the Quran has become a habitual behavior to T. We could therefore infer that recitation of the Quran is something viewed by T as important and helpful in his academic life. This fact is strengthened by F who viewed Quran recitation and stress-release technique.

*“One more thing, I recite the Quran. Every time I recite the Quran, I will record it and after that I will listen to it continuously. That is what I do to overcome my stress...” (F)*

Another respondent, M, regards the Quran recitation as a strategy in facing stress of the examination. In fact, he has preference in selective surahs (passages) like the surah ar Rahman (the Gracefulness of God) and surah Luqman (named after a wise person in history). In these particular surahs, there might be embedded messages from God in the lesson of wisdom and the Grace of God.

*“I recite the Quran. During examination period, I will recite Surah Luqman and I often listen to Surah Ar-Rahman it makes me feel calm...” (M)*

### 5.1.3 Worship by Action

As Islam is the “ad Deen”, a way of life, it encompasses all aspects of life, be it in our thinking, actions, intentions and speech. The uniqueness and dynamism of Islam has made a practical religion and relevant at all time and situation. Islam is not only about saying, but practicing what you say. Allah has warned the Muslims against this:

*“O ye who believe! Why say ye that which ye do not?” (As-Saff 61:4)*

Therefore, as a Muslim, one must practice noble acts, helping others, doing good deeds and so on. This also acts as a satisfactory to the heart. Islam does not only address the inner side aspects (spiritual, soul and emotional) of a human being but also the outer aspects, the physical. Worshipping God involves many rituals and activities such as going for obligatory and supplementary prayers, the pilgrimage, contributing alms (zakat), striving for the good of Islam such as helping the needy, excellence in academics and the such (jihad) are among them (Noor Azura Zainuddin, Jamaliah Aurani, Arifah Fasha Rosmani, Wan Naimah Wan Daud, & Hamlussalam Md Dali, 2014). By doing worship through action, one will improve his or her standing upon God and benefit the society and ultimately him or herself. He or she will build relationships and increase in nobility.

#### *Performing supplementary (sunnah) prayers*

In order for a Muslim to become a successful servant to God, his or her prayers must be in order. Apart from the five obligatory prayer, subuh (dawn prayers), zuhur (mid-day), asar (late afternoon), Maghreb (early evening) and isya' (early night) prayers, there are also various kind of supplementary prayers. It has always been understood that prayers could bring calmness, self-discipline, positive thinking, self-confidence and true understanding of the purpose of life

(Hamdan, 2010). The supplementary (sunnah) prayers are in addition to the obligatory prayers. Although it is optional it exemplifies one's closeness to God and acts as an added value to the many rituals performed. Some examples of the sunnah prayers are before or after the obligatory prayers, morning Dhuha prayers, and the nightly Tahajjud prayers.

These prayer acts as a worship and remembrance of God and enhance of God-consciousness (Achour, Bensaid, & Nor, 2016). It was explained by the Prophet Muhammad saw that if a person requires to be close to God, he or she has to practice more supplementary worship. As discussed earlier, remembrance of God promotes peace at heart, self-confidence and ease stress and a clear mind. A study found that those who regularly prays the obligatory prayers are less stressful and could managing their stress better if they faced them (Mohd Radzi, Zahara Ramly, Ghazali, Sipon, & Othman, 2014). T, A, F and M had described their experiences in the interview as follow:

“I always recite the Quran and perform the sunnah prayers. (This is because) I feel that, no one can help me except Allah...(however) for sunnah prayers, I do not do it that too often, perhaps once a week. I will pray hajat prayers to ask Allah to help me in my final year project...” (T)

“I also pray sunnah prayer after (obligatory) prayers, (for example) tahajjud prayers, and Dhuha prayers. These worships can really help our spirituality...” (A)

It could be clearly seen from above, T and A regards supplementary prayers (solat sunat) as a strategy to face the exams, and a source of spiritual strength to encounter everyday tasks. Performing supplementary prayers is seen as a method to be closer to God and gain His assistance in the time of trials. This is also evident in the confessions of F and M;

“Next, I perform a lot of sunnah prayers and Dhuha prayers. When I bow down at the end of the prayer, I will make it longer because during that time I will make (supplication) du'a to Allah to ask Him for His assistance...” (F)

“For me, stress will never ever end, it is always there. (Therefore), in my mind, I need to pray more. Night prayer (qiamullail). Tahajjud...” (M)

Both respondents see supplementary prayers as a source of help even doing extended prostration in order to offer supplication. In this way, they will develop positive outlook towards life and continuous challenges in life.

## 5.2 Impact of Religious Coping in Students with Academic Stress

Based on the interview, the impact of religious coping had emerged into three themes: (1) cognitive, (2) emotional and (3) behavior. The findings are summarized as follows:

Table 2. Themes Derived from Interview Transcripts

Indicator	Themes	Sub-themes
Impact of religious coping in students with academic stress	The impact of religious coping	1 Cognitive impact of religious coping
		2 Emotional impact of religious coping
		3 Behavioral impact of religious coping

### 5.2.1 Cognitive Impact of Religious Coping on Students

Human being is created with three basic elements which are cognitive, emotion and behaviour. In order for an individual to achieve an equilibrium state, each of the elements need to be well balanced as the three elements are importantly connected with each other. Academic stress can highly impact ones cognitive. For example, academic stress can cause a student to have a lack of focus due to anxiety and the present of negative thought in a stressful situation. Previous research had indicated that a high level of stress is associated with the presentation of anxiety and decrease in cognitive well-being. (Robotham & Julian, 2006). The recent Organisation for Economic Cooperation and Development (OECD) survey reports that students who have higher levels of academic stress also report lower well-being, measured using psychological, social, cognitive and physical components (OECD, 2015). The survey also reports that anxiety about schoolwork and demand has a negative impact on students' academic. Consequently, the ongoing stress relating to education has demonstrated negative impact on students' learning capacity, academic performance, education and employment attainment, sleep quality and quantity, physical health, mental health and substance use outcomes. It was found that, due to overloading of tasks, difficulties of assignments, students faced academic stress cognitively. This was described in their experiences as follows:

“Yes, it is (stressful). This semester. I was not able to study as I was not able to focus on my subjects at all. (This is) because, I had to focus more on my final year project...this makes me feel very anxious as in the end of the semester, there is the final examination...” (T)

“Sometimes I feel anxious because there are times when I do not understand the lecturer (what is taught) ...it felt so difficult to understand...” (M)

Meanwhile, other participants also shared how academic stress impacts their cognitive in term of rationality. The responses are as follow:

“Before I perform the religious rituals, I realized I have a lot of negative thoughts. I will start to blame myself. When I face the problems, it is not that I did not try to solve it. But, if I invite her to discuss with me, she will try to avoid me. So, I will feel negative about myself...” (F)

From the two subjects above, we learned that the academic stressor (which in this instance is a group member) had negatively affected their cognitive mind. This has led them to feel negative about themselves and also about others. However, after employing religious coping behavior such worship to Allah, it had helped the participants positively. This has been described as follow:

“Next, I think it influenced the way I think. For example, (sometimes) I feel alarmed if the lecturer is angry (at me) or in other instances. But after I prayed Dhuha prayers and recite du’a, I have I felt my negative feelings started to subside. I start to think positively and rationally. I will think like, In Shaa Allah (God Willing), it will be fine. (I felt that) the lecturer won’t be angry (anymore), and he will be considerate even if I have done something wrong...” (A)

“But after I have performed the prayers, I become more rational and calmer....” (F)

It is evident how the religious coping techniques has helped the respondents not only to become more rational and calmer, but also help them to transform negative thinking into a more positive outlook in their academic life. This is in line with the Pargament’s theory especially the fourth and fifth principles. This was further elaborated by subjects M:

“After reciting Surah Luqman I feel calmer and (started to feel) what I learned can be (more) easily understood, I become (more) positive. And I felt that, I have worked hard, (so) In Shaa Allah, Allah will help us. Very positive...” (M)

And M added that:

“All the chores become very smooth. That’s the effect. All the tasks become easy, and then, in the class, I felt easier to understand what the lecture taught. And then.... my negative thoughts start to subside.....so, it becomes a motivation for me to improve myself...” (M)

“I felt like I can think (more clearly). After performing prayers, Allah had inspired me (with) many ideas to solve my problems...so, the feeling of anxiety and confusion was eased...” (M)

Therefore, we could summarize that through the experience from the respondents, religious coping techniques has help them positively. It became a source of calming, helps students to

reorganize their lives, make them think more positively and helps them come out of their sense of entanglement. This has been supported by findings from (Maynard, Gorusch, & Bjorck, 2001) as well as (Plante, Saucedo, & Rice, 2001) which found that religious coping strategies could help students to (1) self-directing, in which the individual utilizes personal resources without the help of God to solve a problem; (2) collaborative style in which it is believed that situations are resolved collaboratively with God; and (3) deferring style, in which individuals rely solely on God to solve problems. All in all, this shows a strong case to the argument of the positive impact towards the cognitive well-being.

### 5.2.2 Emotional Impact of Religious Coping on Students

The World Health Organization (WHO) has ordained that students must be healthy and emotionally secured to fully participate in education (World Health Organization, 2001). Emotions and feelings play an important role in maintaining the stability and balance of an individual. Negative feeling towards certain things can lead to negative impact on behavior of an individual. This was shared by the participants as follow:

“Presently, stress does influence me. For instance, I become moody, and then, I feel like I want to just rebuke someone...” (A)

“Truly, my heart is as soft as tissue. Whenever, I feel stressed, I feel sad...after that, I become moody all day. But, not that long. Just for a short while...(F)

From the response we could infer that academic stress could lead to negative emotion. Changes of mood, sadness or anger could be some of the emotional swings they felt. And this could lead to harmful behavior. However, after practicing the religious coping strategies, the participants had felt that their emotion become more stable and positive:

“After I disclosed (in prayers) everything to Allah (during qiamullail), I felt as if all my problems has suddenly been resolved. I became calmer. One thing that I really felt more grateful (and this made my daily tasks in the lab easier), I felt more hopeful, I felt (more confident) that I could perform it (the experiment) more successful today...” (T)

“Dhuha prayer really help me to feel calmer. If I was stressful or nervous, (I will pray) and I will feel less nervous. The stress will also be reduced. The nervousness is still there but not as bad as before...” (A)

“Especially after I prayed (Dhuha prayers), I feel so calm and peaceful... I also feel that I am a lot stronger...” (F)

Experiences shared by T, A and F indicated that the religious coping techniques has helped the subjects to stabilize their emotional swings such as anxiety, stress, and nervousness. By performing dhuha prayers, they felt a sense of calmness, their stress and nervousness started to lessen.

### 5.2.3 Behavioral Impact of Religious Coping on Students

The experiences of the respondents showed that religious coping techniques has not only helped them to have a positive outlook cognitively and emotionally, but also helped them to transform behaviorally. Academic-related stress affect their behavior such as becoming inactive, sleep deprivation, loss of appetite and others. A systematic review of past studies found that people who were stressed, such as during examination periods, were less likely to be physically active, the impact of which is associated with a plethora of potentially interrelated poor physical health outcomes (Stults-Kolehmainen, Tuit, & Sinha, 2014).

Stress may also lead to the development of non-communicable diseases, including metabolic syndrome, obesity and reduced insulin sensitivity, resulting from unhealthy lifestyle habits and stress system dysregulation (Pervanidou & Chrousos, 2012). This could also be so with academic stress. The participants shared their experiences as follow:

“(On crying), (sometimes) I actually cried until I cannot cry anymore. Because I feel that my final year project is too difficult....” (T)

“My heart is very soft just like tissue, whenever I feel stressed, I will cry....” (F)

“My eating habit had become very bad and it affected my health too. Sometimes, I forget about getting lunch because I have been contemplating on something too much. In the end I was affected by gastric and it was pretty bad. Ha-ha. Because when we focus too much on our work, we do not care about food...” (M)

The responses of the participants above had shown that academic stress had negatively impacted their well-being. This is in accordance with the study done by Ross, Niebling, and Heckert (1999). Stress and anxiety could bring to negative behavior and habits. However, through religious coping strategies, this could be ratified as we could see from their experiences:

“In addition to helping me to get closer to Allah, it (religious coping) also help me in (improving my) managing of life. Instead of feeling disarrayed, Allah helps me to feel calm and I become very organized in managing my tasks. So, from that, I can improve myself. For me, religious coping really helps in improving myself and reducing my stress...” (A)

“I feel that I had become more systematic in doing my work. My work had become smoother and I felt less stress...” (M)

Experiences from A and M has shown that the religious coping methods have helped them to cultivate positive and good behavior, and systematic management of their academic tasks. This has improved the performance in their studies.



## 6.0 Discussion

Evidently, investigations through our interviews have led us to identify three themes which are from the transcription notably: (1) worship by the heart, (2) worship by the tongue and (3) worship by physical practice. All the themes had emerged from the experience on the various type of religious coping behavior or rituals of the participants. Furthermore, the act of worship by the heart produced one sub-theme which is “reliance on Allah SWT (*tawakkul*)”. The worship by the tongue was furthermore analyzed into two sub-themes which are “recitation of supplication (*du'a*)” and “recitation of the Quran”. While for the worship by physical act was explained by one theme which is performing sunnah (supplementary) prayer.

Religiosity has been strongly associated with human behavior and had undergone changes through time. It can be measured by the following dimensions (Glock, 1962): religious beliefs (ideological dimension), religious practices (ritualistic dimension), religious feeling (experiential dimension), and religious knowledge. For the operational of this research, the researchers had focus on the religious practices which is the ritualistic dimension of the participants. (Plante, Saucedo, & Rice, 2001) had performed a study and found three religious coping styles which are: “self-directing” in which the individuals utilize personal resources without the help of God to solve a problem. Second, “collaborative style” in which problems are resolved collaboratively with God and lastly, deferring style in which individuals rely solely on God to solve problems. The interviews of the participants had found that all of the participants had opted for the collaborative style whereby they had sought for the help from God and at the same time perform tasks and strategies to overcome their problems.

In this study, the researcher has found that one of the strategies is by using the heart that is by the reliance to Allah SWT (*tawakkul*). Reliance to Allah SWT comes from the believe that Allah present and always there to help us. It is the believe that Allah who is the Most Powerful, the Most Merciful and the All Knowing will never leave His servants. He has the power on everything including making ease out of a predicament and making difficulty tasks lighter. Merrill et al (2009) had found that experiences associated with stress, and religion could provide one to view both the bad and good events of life as opportunities for growth and part of God’s plan for their life, which ultimately gives one meaning and purpose of life. Rayan (2018) considers *tawakkul* as entrusting the affairs totally to its owner and trusting in the owner’s agency. In *tawakkul*, an individual believes in the everlasting power of God as the Creator and Overseer of everything thus possessing His superior Will. This will lead to belief that one will be able to overcome his/her problems by the Grace of God. This could also lead to the belief that the problem one faces is just a tiny speck compared to the Power of God.

On the other hand, analysis of the data found that the second theme of religious coping strategy employed was th worship by the. This is further divided into two strategies namely, “the recitation of supplication (*du'a*) and the “recitation of the Quran”. Praying and supplication are the oldest and most practical problem-solving method known to mankind. Praying and supplication if often viewed as a plea for divine intervention (Williams, 2004). There are many type and style of prayer recitation. The type of prayer that is most connected or associated with stress are called intercessory prayer (Roberts, Ahmed, Hall, & Davison,

2009). Intercessory prayer is a call for help, in which one seeks divine guidance or divine intervention commonly used during two situations: seeking help for one's own self, and for the assistance for others. The respondents indicated that those prayers are usually used as a medium of communication with Allah swt in order to seek help for one's problems and predicaments. Secondly is the recitation of Quran. Recitation of Quran had helped the participants to feel calmer during stressful time. This finding had been supported by Tahir et al (2017) which through an experimental research found that the sound of the recitation of the Quran could act as an effective remedy for diseases such as stress, irritability, loneliness, bad temperament and excitement, and in all, for enhanced mental health. The subjects of the study revealed that by reading the Quran, participants were able to feel calmness and cope with stress physically, mentally and emotionally as found by other studies (Khan et al., 2010).

The third theme of the findings is the worship by physical acts. This is further explained by the sub theme which is performing sunnah (supplementary) prayer. Most of the participants performed sunnah prayer such as tahajjud, dhuha and hajat prayers. Many studies are found to support this finding. A study by Chodijah, (2017) indicates that tahajjud prayers is effective in reducing the level of stress. Meanwhile, another study by Kelley & Miller, (2007) found that the prayers had personal benefits to the individual and helped find meaning in life for the individuals with an understanding that God is in control. In addition, Salsman, Brown, Brechting, & Carlson, (2005) found a relationship between prayer fulfillment and life satisfaction in college life. Researchers also found that religious activities including prayer reduces stress, anxiety, depression and results in overall better mental health (Green & Elliott, 2010). All this research had consistency and in line with the finding of this study.

Academic stress could contribute to the negative impact on the cognition of the participants. This is because stress is connected to the element of emotion, cognitive, behavior and physiological process that occurs as a person tries to adjust to or deal with stressors (Tix & Frazier, 1998). The study found that academic stress had affected the cognitive of the participants negatively. For example, they became less focused to their studies, less active and unable to understand their lecturers. This is due to the anxiousness caused by academic stress. The respondents also stated that academic stress could develop negative thoughts on themselves and others. This finding is consistent with the previous research which indicated that high level of stress is associated with the increasing level of of anxiety and decrease in cognitive well-being (Robotham & Julian, 2006).

However, after implementing religious coping techniques, respondents admit to a shift in cognition. They become more positive and rational towards the problems, towards themselves and their environment. They also tend to absorb and understand lessons in class better. Moreover, some participants also stated that after performing the religious coping behaviour, they felt motivated and started to develop more ideas to solve their problems. These findings had proven that religious coping had actively and dynamically assisted them in every stage of the coping process i.e., to identify, maintain and transform significance, as a dynamic process, religious coping changes with temporal, contextual and circumstantial situations. Consequently, it changed the individual's cognitions in the direction of more rational,

realistic, and balanced thinking, the individual's symptoms will be relieved, and the person will have increased adaptability and functionality.

One of the main findings is how religious coping techniques have helped the respondents to deal with their emotional pressure. Due to academic stress, the participants have developed negative emotions such as anxiety, anger, hatred and so on. The participants had stated that they tend to feel moody and they started to be temperamental towards others. These negative emotions may not only affect the participants themselves, but even people around them. Evidently, religious coping steps has helped the participants to control and transform their emotion to a calm and peaceful and become less nervous and stressful. Religious coping has help them to believe in God, a superior transcendental power with faith and this has brought them peace of mind, stabilize their worries and begin to have a positive vision and attitude towards their life, academic tasks and challenges. Faith in the almighty has made them more confident and stronger, clear headed and less vulnerable. In the end, they were able to overcome the stressors and hurdles in their studies.

Respondents have shared their anxiety in facing academic stress which inculcated to their changes in behaviours. They started to cry and feel sad (early signs of depression), loss of appetite and less active. This might also cause them to fall sick. Pervanidou & Chrousos (2012) argued that stress may lead to the development of non-communicable diseases, including metabolic syndrome, obesity and reduced insulin sensitivity, resulting from unhealthy lifestyle habits and stress system dysregulation. This started to change when the subject practiced religious coping techniques. They started to become organized in managing themselves, become livelier, eat well and become more systematic. This has shown that by employing religious coping strategies, the respondents were able to face their academic stress cognitively, emotionally and eventually turn it into positive behavior, thus the benefit of using religious coping measures has help them combat academic stress in three prongs.

## **7.0 Conclusion**

A lot of previous studies indicate the contribution of spirituality and religiosity to well-being in young people (Casas et al., 2015; Holder, Coleman, Krupa, & Krupa, 2016; Sarriera et al., 2014). This study revealed that indeed, religious coping method has helped students to develop better self-confidence, faith in God, reduce stress and peace of mind. Most of the findings have strengthened the literature of religious coping strategies as mentioned in the earlier sections. Experiences shared by respondents have given us valuable insight on the usefulness of religious coping methods. This could help various parties including the universities, student bodies and even individuals to develop a strategic and systematic approach to religious coping strategies in the future. Future research could also shift to bigger population, longitudinal nature or even multi religion approach to enrich the findings on these subjects.

Evidences described from the specific type of academic stress which is external and internal stressor had shown that the source of stress of students can come from various factors such as the environment and within the students itself. The knowledge and awareness of these

stressors can help the students to identify the best solution and coping mechanism that can be used to manage the stress. Furthermore, the study also provides evidences on the specific religious coping behavior that can be applied to cope with stress. These religious coping behaviors can provide the students the idea on example of religious coping behavior that they want to apply during their stressful time and their daily life.

Moreover, the evidences of the impact of religious coping that comes from the experience of the participants can also be used to help the students to have a better understanding on how religious coping can affect students in term of cognitive, emotion and behavior.

## References

- Albrecht, T.L. & Adelman, M.B. (1987). *Communicating social support*. Newbury Park, CA: Sage Publications.
- Achour, M., Bensaid, B., & Nor, M. R. B. M. (2016). An Islamic Perspective on Coping with Life Stressors. *Applied Research in Quality of Life*. <https://doi.org/10.1007/s11482-015-9389-8>
- Al-Dubai SA, Al-Naggar RA, Alshagga MA, Rampal KG. Stress and coping strategies of students in a medical faculty in Malaysia. *Malays JMed Sci* 2011;18:57-64.
- Anieg, M. (2016). Merasakan Tasawuf. *Wahana Akademika: Jurnal Studi Islam Dan Sosial*. <https://doi.org/10.21580/wa.v3i1.870>
- Barrett, J. R. (2007). The researcher as instrument: learning to conduct qualitative research through analyzing and interpreting a choral rehearsal. *Music Education Research*, 9(3), 417–433. <https://doi.org/10.1080/14613800701587795>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*. <https://doi.org/10.1191/1478088706qp063oa>
- Butler, A. C., Chapman, J. E., Forman, E. M., & Beck, A. T. (2006). The empirical status of cognitive-behavioral therapy: A review of meta-analyses. *Clinical Psychology Review*. <https://doi.org/10.1016/j.cpr.2005.07.003>
- Casas, F., Sarriera, J. C., Alfaro, J., González, M., Bedin, L., Abs, D.,Valdenegro, B. (2015). Reconsidering life domains that contribute to subjective well-being among adolescents with data from three countries. *Journal of Happiness Studies*, 16(2), 491-513.
- Chan, Z. C. Y., Fung, Y., & Chien, W. (2013). Bracketing in Phenomenology : Only Undertaken in the Data Collection and Analysis Process? *The Qualitative Report*, 18(59), 1–9. Retrieved from <http://www.nova.edu/ssss/QR/QR18/chan59.pdf>
- Chelli, A., Balla, A., & Zerrouki, T. (2015). Advanced Search Feature in Noble Quran. In *Proceedings - 2013 Taibah University International Conference on Advances in Information Technology for the Holy Quran and Its Sciences, NOORIC 2013*. <https://doi.org/10.1109/NOORIC.2013.106>
- Chodijah, S. (2017). The Concept of Tahajud Prayer Through Psychotherapy Approach in Relationship with Psychological Health. In *International Conference on Innovative Pedagogy*.
- Finlay, L. (2014). Engaging Phenomenological Analysis. *Qualitative Research in Psychology*.

## Coping Mechanism Towards Academic Stress Among Students

<https://doi.org/10.1080/14780887.2013.807899>

- Giorgi, A. (2016). The descriptive phenomenological psychological method. *Journal of Phenomenological Psychology*. <https://doi.org/10.1163/156916212X632934>
- Gomathi, K. G., Ahmed, S., & Sreedharan, J. (2013). Causes of stress and coping strategies adopted by undergraduate health professions students in a university in the United Arab Emirates. *Sultan Qaboos University Medical Journal*. <https://doi.org/10.12816/0003267>
- Graham, S., Furr, S., Flowers, C., & Burke, M. T. (2001). Research and theory religion and spirituality in coping with stress. *Counseling and Values*. <https://doi.org/10.1002/j.2161-007X.2001.tb00202.x>
- Green, M., & Elliott, M. (2010). Religion, health, and psychological well-being. *Journal of Religion and Health*. <https://doi.org/10.1007/s10943-009-9242-1>
- Hamdan, A. (2010). A comprehensive contemplative approach from the Islamic tradition. In *Contemplative practices in action: Spirituality, meditation, and health*.
- Hetrick, S. E., Cox, G. R., Witt, K. G., Bir, J. J., & Merry, S. N. (2016). Cognitive behavioural therapy (CBT), third-wave CBT and interpersonal therapy (IPT) based interventions for preventing depression in children and adolescents. *Cochrane Database of Systematic Reviews*. <https://doi.org/10.1002/14651858.CD003380.pub4>
- Hofmann, S. G., Asnaani, A., Vonk, I. J. J., Sawyer, A. T., & Fang, A. (2012). The efficacy of cognitive behavioral therapy: A review of meta-analyses. *Cognitive Therapy and Research*. <https://doi.org/10.1007/s10608-012-9476-1>
- Holder, M. D., Coleman, B., Krupa, T., & Krupa, E. (2016). Well-being's relation to religiosity and spirituality in children and adolescents in Zambia. *Journal of Happiness Studies*, 17(3), 1235-1253.
- Jamshed SQ, James PB, Elkalimi RM, Al Shami AK, Nor A, Kabir F Sumali I, Zubair A, Shamsudin SH. Causes of Stress and Management Approaches Among Undergraduate Pharmacy Students: Findings From a Malaysian Public University. *Arch Pharma Pract* 2017;00:00.
- Kelley, B. S., & Miller, L. (2007). Life satisfaction and spirituality in adolescents. *Research in the Social Scientific Study of Religion*. <https://doi.org/10.1163/ej.9789004158511.i-301.91>
- Lazarus RS. Coping theory and research: Past, present, and future. *Psychosom Med* 1993;55:234-47
- Lewisohn, L. (1999). The Way of Tawakkul: The Ideal of "Trust in God" in Classical Persian Sufism. *Islamic Culture*. <https://doi.org/10.2139/ssrn.1909254>
- Mahoney, A., & Shafranske, E. P. (2013). Envisioning an integrative paradigm for the psychology of religion and spirituality. In K. I. Pargament, J. J. Exline, & J. W. Jones (Eds.), *APA handbook of psychology, religion, and spirituality (Vol 1): Context, theory, and research*. (pp. 3–19). Washington, DC, US: American Psychological Association. <https://doi.org/10.1037/14045-001>
- Merrill, R., Read, C., & LeCheminant, A. (2009). The influence of religiosity on positive and negative outcomes associated with stress among college students. *Mental Health, Religion and Culture*. <https://doi.org/10.1080/13674670902774106>
- Mohd Radzi, H., Zahara Ramly, L., Ghazali, F., Sipon, S., & Othman, K. (2014). Religious And Spiritual Coping Used By Student In Dealing With Stress And Anxiety. *International Journal of Asian Social Science*.

- Muslim. (2007). *Sahih Muslim Vol. 7. Musaqah*. [https://doi.org/10.1016/S0006-3495\(01\)76109-7](https://doi.org/10.1016/S0006-3495(01)76109-7)
- Noor Azura Zainuddin, Jamalia Aurani, Arifah Fasha Rosmani, Wan Naimah Wan Daud, & Hamlussalam Md Dali. (2014). Solat Bio Therapy Module Kajian-Kajian Terdahulu Berkaitan. *Jurnal Intelek*.
- OECD. (2015). OECD Health Statistics 2015. *2015-07*. <https://doi.org/10.1787/health-data-en>
- Pargament, K. I., Koenig, H. G., & Perez, L. M. (2000). The many methods of religious coping: Development and initial validation of the RCOPE. *Journal of Clinical Psychology*, 56(4), 519-543.
- Peredaryenko, M. S., & Krauss, S. E. (2013). Calibrating the human instrument: understanding the interviewing experience of novice qualitative researchers. *The Qualitative Report*, 18(43), 1–17. Retrieved from <http://ezproxy.ace.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,uid&db=edsgao&AN=edsgcl.353211917&site=eds-live&scope=site>
- Pervanidou, P., & Chrousos, G. P. (2012). Metabolic consequences of stress during childhood and adolescence. *Metabolism: Clinical and Experimental*. <https://doi.org/10.1016/j.metabol.2011.10.005>
- Plante, T. G., Saucedo, B., & Rice, C. (2001). The association between strength of religious faith and coping with daily stress. *Pastoral Psychology*. <https://doi.org/10.1023/A:1004819505286>
- Rayan, S. (2018). Causality and Reliance (Tawakkul) in Ghazali's Epistemological System. *Journal of Islamic Studies and Culture*. <https://doi.org/10.15640/jisc.v6n1a6>
- Roberts, L., Ahmed, I., Hall, S., & Davison, A. (2009). Intercessory prayer for the alleviation of ill health. *Cochrane Database of Systematic Reviews*. <https://doi.org/10.1002/14651858.CD000368.pub3>
- Robotham, D., & Julian, C. (2006). Stress and the higher education student: A critical review of the literature. *Journal of Further and Higher Education*. <https://doi.org/10.1080/03098770600617513>
- Salsman, J. M., Brown, T. L., Brechting, E. H., & Carlson, C. R. (2005). The link between religion and spirituality and psychological adjustment: The mediating role of optimism and social support. *Personality and Social Psychology Bulletin*. <https://doi.org/10.1177/0146167204271563>
- Sarriera, J. C., Casas, F., Alfaro, J., Bedin, L., Strelhow, M. R. W., Abs, D., Oyarzún, D. (2014). Psychometric properties of the personal wellbeing index in Brazilian and Chilean adolescents including spirituality and religion. *Psicologia: Reflexão e Crítica*, 27(4), 710-719.
- Soliman M. The perception of stress and the coping strategies bymedical students at King Saud University, Riyadh, Saudi Arabia. *JTaibah Univ Med Sci* 2014;9:30-5
- Spilka, B., Ladd, K. L., McIntosh, D. N., Milmoie, S., & Bickel, C. O. (1996). The content of religious experience: The roles of expectancy and desirability. *International Journal of Phytoremediation*. [https://doi.org/10.1207/s15327582ijpr0602\\_3](https://doi.org/10.1207/s15327582ijpr0602_3)
- Stoltzfus, K. M., & Farkas, K. J. (2012). Alcohol use, daily hassles, and religious coping among students at a religiously affiliated college. *Substance Use and Misuse*. <https://doi.org/10.3109/10826084.2011.644843>
- Stults-Kolehmainen, M. A., Tuit, K., & Sinha, R. (2014). Lower cumulative stress is associated with better health for physically active adults in the community. *Stress*.

## Coping Mechanism Towards Academic Stress Among Students

<https://doi.org/10.3109/10253890.2013.878329>

- Sun S, Aziz Z. Assessing stress among undergraduate pharmacy students in University of Malaya. *Indian J Pharm Educ Res* 2015;49:99-105
- Szaflarski, M., Kudel, I., Cotton, S., Leonard, A. C., Tsevat, J., & Ritchey, P. N. (2012). Multidimensional Assessment of Spirituality/Religion in Patients with HIV: Conceptual Framework and Empirical Refinement. *Journal of Religion and Health*. <https://doi.org/10.1007/s10943-010-9433-9>
- Tahir, L. M., Musah, M. B., Samah, N. A., Jaffri, H., Talib, R., Yusof, S. M., ... Said, A. M. (2017). Islamic teaching stress coping strategies: Do primary school deputies practiced? *Man in India*.
- Tix, A. P., & Frazier, P. A. (1998). The use of religious coping during stressful life events: Main effects, moderation, and mediation. *Journal of Consulting and Clinical Psychology*. <https://doi.org/10.1037/0022-006X.66.2.411>
- Tolin, D. F. (2010). Is cognitive-behavioral therapy more effective than other therapies?. A meta-analytic review. *Clinical Psychology Review*. <https://doi.org/10.1016/j.cpr.2010.05.003>
- Williams, N. R. (2004). Spirituality and religion in the lives of runaway and homeless youth: Coping with adversity. *Journal of Religion and Spirituality in Social Work*. [https://doi.org/10.1300/J377v23n04\\_04](https://doi.org/10.1300/J377v23n04_04)
- Willig, C., Rogers, W. S., Giorgi, A., Giorgi, B., & Morley, J. (2017). The Descriptive Phenomenological Psychological Method. In *The SAGE Handbook of Qualitative Research in Psychology*. <https://doi.org/10.4135/9781526405555.n11>
- World Health Organization. (2001). H E A LT H. *Mental Health: New Understanding, New Hope*.
- Xu, J. (2016). Pargament's Theory of Religious Coping: Implications for Spiritually Sensitive Social Work Practice. *British Journal of Social Work*. <https://doi.org/10.1093/bjsw/bcv080>
- Xu, M. A., & Storr, G. B. (2012). Learning the Concept of Researcher as Instrument in Qualitative Research. *The Qualitative Report*, 17(Article 42), 1–18. Retrieved from <http://www.nova.edu/ssss/QR/QR17/storr.pdf>