

Spiritual Practices in the Millennial Era: 40-Day Personal Transformation to Build Inner Peace

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Abstract. The rapid development of technology has brought both progress and psychological challenges for the millennial generation, including a decline in spiritual awareness. This study explores how consistent 40-day spiritual practices can foster personal transformation and inner peace among university students. Using a qualitative reflective approach, data were collected from students' daily reflection journals in the Sufism Psychology course over four academic years (2020–2024). Thematic reflective analysis revealed three core dimensions: religiosity, spirituality, and meaningfulness of life. Students who practiced mahdhah worship (ritual-based) reported strengthened religiosity and spirituality, while those performing ghairu mahdhah worship (non-ritual acts) experienced enhanced life meaning. The findings highlight that structured spiritual practices can promote self-awareness, emotional balance, and inner peace, offering a psychological framework for integrating spirituality into mental well-being education.

Keywords: Spiritual Practice; 40 Days; Inner Peace

1 Introduction

The range from 1985 to 2020 shows that themes about religious studies, religiosity, and spirituality have consistently demonstrated good quality over time [1]. Several previous studies have focused on the well-being effects such as life satisfaction, anxiety, or fear when facing death. Some experts agree that spirituality is the highest power possessed by each individual. [2], The personal nature of spirituality and its presence in the subconscious make spirituality something that is difficult to prove scientifically. Spirituality also becomes a norm and a map for how behavior should be manifested, with each individual having their own way of realizing spirituality according to their thoughts, feelings, and experiences [3]. Some people can achieve the pleasure of spirituality when they succeed in doing something challenging and seemingly impossible to achieve, [4] Research on the feelings experienced by mountain climbers who successfully reach the summit shows that most climbers feel satisfied with their emotions but cannot express them. Additionally, there are experiences of traveling to rural areas for a brief respite from activities and the hustle and bustle of work [5] the result is that their travel experiences can fulfill their spiritual needs. There are many ways to interpret spirituality itself, so connecting it with ritual practices that produce inner peace is interesting to study.

The journal on transpersonal psychology was first published in 1969. Since then, this field of study has been widely pursued as both a theory and an application [6]. The process of religious worship practices colors the advancement of this field of knowledge, combining rituals to reach the highest saturation point in order to enjoy limitless happiness. The enjoyment of spirituality will emerge alongside the consistent practice of worship rituals, with inner peace and

indescribable satisfaction becoming a double reward if individuals challenge themselves to complete worship rituals that are considered easy to perform. The millennial generation consists of individuals born between 1981 and 1996 [7, 8]. The rapid advancement of technology and information, along with various digital platforms that allow everyone to access and compare with others' lives, increases the likelihood of anxiety, stress, and the emergence of other psychological disorders [9]. Spiritual practices are becoming increasingly popular among various generations as a relevant approach to building inner balance and mental health [10]. Meditation, mindfulness, journaling, prayer, and daily self-reflection, meditation, prayer, journaling, contemplation, and fasting are some forms of spiritual practices that have been scientifically proven to enhance psychological well-being. [11]. Research indicates that the average time required to form a new habit is around 21 to 66 days [12], Another key factor in forming new habits, besides the time span, is being structured and consistent [12], The three things above will not only change the mind but also contribute to spiritual development. This research aims to scientifically test whether consistent worship practices over a certain period can build inner peace.

The difference between religiosity and spirituality needs to be emphasized in the context of millennial subjects. Religiosity focuses more on introducing individuals to religious teachings and rituals. As for spirituality, it is an entity present in every individual that is related to their knowledge of their relationship with God [13]. The number 40 holds a strong symbolic meaning in many religious practices to attain spiritual enjoyment. Forty days are considered sufficient time to form new habits and appreciate the efforts made in the context of positive change [12]. The challenge of attaining spiritual enjoyment and inner peace in the digital era requires a relevant and contextual approach in line with the research subject, namely the millennial generation living amidst rapid technological development and social change. Appropriate spiritual practices can serve as a bridge to face life's challenges more comfortably, balanced, peacefully, and calmly. This study aims to scientifically examine whether consistent engagement in worship practices over a certain period can cultivate inner peace among students. Beyond merely testing this relationship, the research also seeks to understand the underlying reflective process through which spiritual practices both ritual ('ibadah mahdhah') and non-ritual ('ibadah ghairu mahdhah') contribute to emotional stability, self-awareness, and the sense of connection with the Divine. By exploring this process qualitatively, the study highlights that inner peace is not simply an outcome of religious behavior, but a transformative state emerging from sustained mindfulness, sincerity, and meaningful engagement with faith-based practices in daily life.

2 Literature Review

Document study serves as a tool for collecting secondary data in this research, utilizing software tools such as Mendeley, Publish or Perish, and Google Scholar. Using three keywords "Spirituality," "Spiritual Practices," and "Inner Peace," the article search was limited to the years 2020 to 2021. Based on the search conducted, there are hundreds of articles that use the above keywords. After reading and filtering by publication year, there are 10 articles that align with the theme raised in this research. Table 1. Briefly explain 10 reviewed articles, including the article title, author, journal name, publication year, and research results. The general conclusion from the 10 articles presented in Table 1 includes a positive relationship between spirituality, mindfulness, and mental health. Spirituality and religiosity are more often independent variables used to examine mental health and psychological well-being. In this study, "spiritual practices" are defined as a series of consciously and repeatedly performed religious activities carried out

by students with the aim of deepening their relationship with God, enhancing self-awareness, and cultivating inner peace. Additionally, the variable directly related to the enhancement of inner peace is mindfulness; university students and the millennial generation are considered suitable for practicing mindfulness to improve inner peace. Cultural variations also influence how religiosity and spirituality are practiced. Research conducted in the United States explains that there is a separation between religion and spirituality; in this context, spirituality is not always associated with a person's religious practices. Unlike research in India, spirituality is often linked to religious practices, whereas in China, many people are less inclined to believe in spirituality due to the prevalence of atheism. The ten articles above suggest further research on longitudinal studies that need to be conducted, with variables such as cultural context and social support being proposed as alternative mediating variables. Lastly, mixed methods are also recommended for future research to other studies that wish to examine the above variables. The connection between the literature review and the research design lies in the theoretical understanding of spiritual practices and cross-cultural experiences of inner peace, which form the conceptual foundation of this study. Previous studies have indicated that spiritual experiences can be more deeply understood through reflective approaches that emphasize self-awareness and the search for personal meaning. Building on this foundation, this study employed a reflective–thematic analysis to explore how students interpreted their spiritual experiences during practice.

Table 1. Literatur Review

No	Article Title	Author Name	Journal Name	Year	Result Research
1.	Content Analysis of Spiritual Life in Contemporary USA, India, and China	Elsa Lau, Clayton McClintock, Marianna Graziosi, Ashritha Nakkana, Albert Garcia, Lisa Miller	Journal Religions, Volume 11, Issue 286, 2020	2020	Thematically, spiritual experiences are based on Religion; Contemplative Practices, Ancestor Worship, and Metaphysical Phenomena; Culturally distinguished In the US, there is a polarization between religion and spirituality, with many individuals identifying as spiritual but having no connection to religiosity. In India, spirituality is often connected with religious practices and transcendental experiences. In China, many individuals identify as atheists and hold a skeptical view of formal religion.[14]
2.	Dispositional Mindfulness and Past-Negative Time Perspective The Differential Mediation Effects of Resilience and Inner Peace in Meditators	Jingjing Ge, Jingjing Yang, Jingjing Song, Guangyu Jiang, Yong Zheng	Psychology Research and Behavior Management	2020	Mindfulness is positively related to resilience and inner peace [15]
3.	Homeless people's trait mindfulness and their resilience – a mediation test on the role of inner peace and hope	Junfei Lu, Courtney A. Potts, Rebecca S. Allen	Journal of Social Distress and Homelessness	2020	There is a significant positive correlation between the trait of mindfulness and resilience in homeless individuals ($r = 0.44$). [16]
4.	A Consideration of Transpersonal Research Methods for Studying Yoga and Mindfulness in Schools	Bethany Butzer	International Journal of Transpersonal Studies, Volume 40, Issue 2, 2021	2021	Research conducted in high schools in Boston shows that although quantitative results are not always significant, qualitative interviews reveal positive benefits from the yoga intervention. [17]
5.	Spirituality, Religiousness, and Mental Health: A Review of the Current Scientific Evidence	Giancarlo Lucchetti, Harold G. Koenig, Alessandra	World Journal of Clinical Cases	2021	Research shows that S/R has a significant relationship with various mental disorders, including depression, suicide, and substance use. The results show that S/R can function as a protective factor against mental disorders, although the underlying mechanisms of this relationship still need further investigation. [18]

6.	Positive Psychology and Spirituality: A Review Study	Merve Baysal	Spiritual Psychology and Counseling	2022	Research shows that positive psychology emphasizes the importance of the positive aspects of individuals and life, and recognizes spirituality as an important character strength. The integration of spirituality in positive psychotherapy can enhance individual well-being and provide new perspectives for practitioners and researchers.[19]
7.	The Association between Mindfulness and Resilience among University Students: A Meta-Analysis	Xuepeng Liu, Qing Wang, Zhenzhen Zhou	Sustainability	2022	The research results indicate that there is a significant correlation between mindfulness and resilience with a moderate effect ($r = 0.465$). The type of mindfulness measurement scale proved to be a significant moderator, while cultural background and economic development levels did not moderate the relationship. The mindfulness dimension "observing" shows the lowest correlation with student resilience, while "acting with awareness" and "non-reacting" are the most relevant.[20]
8.	Exploring Generation Z and Young Millennials' Perspectives of a Spiritual Self-Care App and Their Spiritual Identity (Skylight): Qualitative Semistructured Interview Study	Susanna Y Park, Jacquelyn Yourell, Kelsey L McAlister, Jennifer Huberty	JMIR Formative Research	2023	Users use the app for relaxation, mood enhancement, and overall health.[21]
9.	Muslim millennials fashion self-congruity: How the religiosity and spiritual well-being affect?	Nurus Shalihin, Darmaiza, Muhammad Sholihin, Muhammad Yusuf	Cogent Social Sciences	2023	The research results show that the dimension of religiosity, particularly "guidance," has a positive effect on "ideal Islamic fashion self-congruity" (IIFSC). Spiritual well-being functions as a mediating variable between the dimensions of religiosity and measures of fashion self-congruity, such as actual fashion self-congruity (AFSC) and ideal Islamic fashion self-congruity (IIFSC). [22]
10.	The Relationship of Life-Changing Spiritual Experiences to Current Religious/Spiritual Attitudes and Practices: A Pilot Study	Orsolya Cseh, István Karsai, Attila Szabo	Pastoral Psychology, Volume 73, Pages 227-238, 2024	2024	The research results show that the dimension of religiosity, particularly "guidance," has a positive effect on "ideal Islamic fashion self-congruity" (IIFSC). Spiritual well-being functions as a mediating variable between the dimensions of religiosity and measures of fashion self-congruity, such as actual fashion self-congruity (AFSC) and ideal Islamic fashion self-congruity (IIFSC). [23]

3 Method

This research uses a qualitative descriptive approach to examine students' spiritual practice experiences. The participants in this study were undergraduate students from the Psychology Study Program at Universitas Muhammadiyah Magelang who took the Sufi Psychology course over four academic years, from 2020 to 2024. In total, 148 students participated in the study, consisting of 112 females and 36 males. The implementation of this activity is part of the learning activities in the Sufism Psychology course. Students were asked to record the most memorable spiritual experiences during the practice, and the collection of these significant notes was conducted once a week during the Sufism psychology course in class. The collected data is analyzed using the reflective method [24]. This analysis separates the reflective experiences of students who choose to perform mahdhah worship (prayer or fasting) and the reflective experiences of students who choose to perform ghairu mahdhah worship (charity, helping with household chores, or feeding others), students chose forms of worship or spiritual practices that aligned with their personal beliefs and inclinations.

Subsequently, the students' reflective experiences are categorized into three aspects: religiosity, spirituality, and meaningfulness of life. The validity of the data was ensured using time and source triangulation techniques by comparing the reflective notes of students from 4 different cohorts. The analysis of students' reflective journals was carried out using a thematic reflective analysis approach. The data obtained from students' daily reflection notes were manually analyzed using a systematic analytical process, in which all codes, categories, and themes were documented in an Excel-based worksheet [25]. At the beginning of this spiritual practice, all students filled out a consent form to write one practice that would be carried out for 40 consecutive days, ending with the written statement "I will carry out and complete this practice sincerely and with full responsibility." Thus, all the data presented have received approval from the research subjects, in this case, the psychology students of the 2020-2023 batch.

4 Result

In Table 2 below, the number of students per cohort who practiced spiritual activities from the years 2020, 2021, 2022, and 2023 is presented. Table 2 will also explain the percentage of students per cohort who completed the 40-day practice and those who did not. This data is based on weekly monitoring conducted by the researcher during each psychology of Sufism lecture. The researcher also recorded the types of worship chosen by each student in each cohort, categorized into two types of worship: obligatory worship and non-obligatory worship, as well as the results of reflective notes based on the impact on religiosity, spirituality, and meaningfulness of life.

Table 2. Research Subject Data

Cohort	Number of Students	Obligatory Worship (Ibadah Mahdhah)	Non-obligatory Worship (Ibadah Ghairu Mahdhah)	Percentage Completed	Percentage Not Completed
2020	13	0	13	11	2
2021	35	0	35	32	3
2022	27	0	27	23	4
2023	19	0	19	10	9

A total of 94 students participated in the study, divided into 4 cohorts: the 2020 cohort with 13 students, the 2021 cohort with 35 students, the 2022 cohort with 27 students, and the 2023 cohort with 19 students. Out of the 94 students practicing spiritual activities, none chose to perform maghdhoh worship. The success rate of students who completed the 40-day spiritual practice was 76 students, or 80.85%. Based on reflective notes, some reasons for their consistency included the ease of the chosen worship practice, prior habits, and support from parents, siblings, or friends to carry out the activities. As for the 18 students or 19.5% who did not complete the 40-day practice, according to reflective notes, the reasons include often forgetting to do it, being hindered by other activities, and lacking support from close relatives to remind them.

The categorization of the performed religious practices is divided into 5 categories, namely: the first is reading/writing/memorizing verses of the Qur'an, dhikr, or sending blessings; the second is performing the Sunnah Dhuha prayer or the Tahajjud prayer; the third is giving alms and donations of any amount; the fourth is being dutiful to parents by massaging their feet/hands, helping with household chores, or praying for both parents; and the fifth is performing ablution before sleeping. Based on the categorization, out of 94 students, the first group, which involves reading/writing/memorizing verses of the Qur'an, dhikr, or sending blessings, consists of 56 students. The second group, which involves performing the Sunnah Dhuha prayer or the Tahajjud prayer, consists of 21 students. The third group, which involves giving alms and donations of any amount, consists of 6 students. The fourth group, which involves being dutiful to parents through actions such as foot/hand massages, helping with household chores, or praying for both parents, consists of 5 students. The fifth group, which involves performing ablution before sleeping, consists of 6 students.

5 Discussion

The success of 80.85% of students in completing this worship practice is influenced by several factors, including the ease of performing the worship, its routine nature, and social support. This aligns with the principle of how habits are formed, which requires behaviors that are easy to perform and will then become habits [12]. On the contrary, 19.15% of students who failed to complete this challenge indicate the need for external support to ensure that their worship is carried out consistently. [26] explaining that the social environment greatly influences a person's behavior, including in the context of religion. The focus on 'ibadah ghairu mahdhah' was chosen because it provides greater flexibility and personal reflection, aligning with the context of the Sufi Psychology course that emphasizes inner experience, spiritual awareness, and personal

meaning rather than formal ritual observance. The first act of worship is reading or memorizing the Quran, as well as dhikr and salawat, which are chosen by 59.57% of students. This is because these acts of worship can be performed anywhere and anytime, do not require any cost, do not involve external parties outside the students themselves, and have already become a habit among the Muslim community in general. The second category of worship is performing the Sunnah Dhuha prayer or the Tahajjud prayer. Although chosen by 21 students, it presents its own challenges. For instance, if this worship is performed during the time when this practice is being challenged, it will feel difficult to achieve success and consistency. However, if students are already accustomed to performing this worship before being assigned this course task, it will feel easy. This is based on the principle that consistent and continuous behavior will result in good attitudes and habits [27]. Meanwhile, the third form of worship is performing charity and donations of any amount, and the fourth is honoring parents through actions like massaging their feet/hands, helping with household chores, or praying for both parents. Although these have high value, they require external support, such as having someone to give charity/donations to or meeting with parents every day.

Based on the daily reflections written by the students, it was found that the practice of worship consistently performed for 40 days not only formed good habits but also had implications for psychological, emotional, spiritual, and social aspects [18]. Some students wrote that they felt calmer, more patient, and more comfortable in their daily lives during this 40-day practice, and were better able to control their emotions when facing pressure. "I can control my anger better and am not easily restless, especially after doing dhikr or after tahajjud." The students' reflective notes also reveal that during the practice of worship, their affairs and needs felt easier to achieve and their prayers were answered. The motivation to worship among the students also increased during the 40 days of worship. "I felt something was missing if I didn't perform that worship, and suddenly it was as if someone was reminding me." Although some students initially stated that they did it out of obligation, over time they began to enjoy the process. Students who choose to perform the duha prayer, recite Surah Al-Waqi'ah, or give charity, write about similar experiences, namely feeling financial tranquility and not worrying too much about money. They feel assured that their sustenance will always be sufficient, which becomes a strong motivation for the students to do this [23]. In some student notes, they also wrote about unexpected experiences when they didn't have money or wanted to buy something but didn't have enough money.

The effect of performing the 40-day practice is also reflected in the inner peace obtained, thinking more clearly when making decisions, or not being hasty in choosing, which are things gained during and after the students undertake the 40-day practice. Another effect is the emergence of new habits and critical and positive thinking. Reflective notes show that students who diligently practice the 40-day ritual leave behind bad habits and develop new ones. Disciplined behavior and increased care for others also follow as a result. Events beyond the logic and reasoning of students have also been noted by several people [20], "I only had 10,000 rupiah, and even if I bought gasoline with it, it wouldn't be enough for a round trip. At that moment, I happened to pass by a gas station and recklessly used my 10,000 rupiah to buy gasoline." An unexpected event occurred when a red-plate motorcycle filled up with gas before me, and it turned out that after just a few thousand, the motorcycle was already full. In the end, the remaining gas from that motorcycle was filled into my motorcycle for free. Experiencing unexpected ease also happened to a student, like when "my friend transferred money to me, saying he was giving me money because he didn't give me a bonus during Eid. I was very happy because I was about to pay my tuition right at the deadline, but I was short on money, and

suddenly someone gave me money." The religious practices carried out by students have a positive impact on personal transformation towards a more positive direction, increased calmness in thinking and acting, emotional control, and psychological well-being [17]. If successful in practicing worship for 40 consecutive days, students will also experience an increase in their psychological well-being [22], the integration of worship practices into daily life is also one of the applications of positive psychology [19]. Another benefit is that religious practices can prevent various mental disorders and depression [18].

The reflective analysis of students' journals revealed that their spiritual experiences during the practices centered around three interrelated aspects: religiosity, spirituality, and meaningfulness of life. Religiosity was expressed through students' consistency in engaging in worship activities aligned with their individual faiths—ranging from dhikr, prayer, and Qur'an recitation to non-ritual devotional acts ('ibadah ghairu mahdhah') such as helping others or caring for the environment. These practices not only deepened their vertical connection with God but also nurtured a sustained sense of religious awareness in daily life. Spirituality, in turn, emerged through inner experiences characterized by serenity, sincerity, and a profound sense of closeness to the Divine. The reflective process allowed students to become more attuned to their emotions, acknowledge their limitations, and perceive divine presence and meaning even in ordinary moments. Finally, meaningfulness of life surfaced as a transformative outcome of this contemplative journey. Many students described a renewed sense of purpose, heightened gratitude, and an orientation toward goodness and inner harmony. Collectively, these insights suggest that spiritual practice serves as a vital medium for self-growth, emotional balance, and the attainment of inner peace.

6 Conclusion

The 40-day worship practice has a profound and comprehensive impact on personal transformation for students, both spiritually and psychologically. In addition to forming new habits, this 40-day worship practice also brings about a sense of inner peace, emotional stability, ease in life, ease in affairs, prayers and hopes that seem easily granted, calmer decision-making, other positive behaviors that follow, and the emergence of miracles beyond reason. Some limitations and forms of exploration for future research include the use of more structured methods, pure quantitative approaches to measure relationships, or experimental quantitative methods to determine cause and effect, which can be linked to psychological variables such as subjective well-being or emotional intelligence. Limitations section stating that the findings of this study are not intended to be generalized to the entire millennial population. Future researchers could also consider the influence of social and environmental support as additional variables.

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