



Islamic Religiosity as a Moderator of Academic Burnout and Resilient Coping in Muslim Students

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Abstract: Academic burnout is a pervasive threat to university students' wellbeing, and identifying protective resources that sustain resilient coping remains a priority for student mental health research. While Islamic religiosity is widely assumed to buffer psychological distress among Muslim populations, empirical tests of this buffering assumption for the burnout-resilient coping relationship remain scarce. This study examined academic burnout, resilient coping, and Islamic religiosity among 159 Muslim undergraduate students at a public university in Medan, Indonesia, using a cross-sectional survey design. Academic burnout was measured with the Burnout Assessment Tool – Student Version (BAT-S), resilient coping with the Brief Resilient Coping Scale (BRCS), and Islamic religiosity with a composite of the IPIP Spirituality/Religiousness scale and self-reported Islamic devotional practice; all three instruments had been validated psychometrically in this population in a companion study. A moderated regression analysis modeled on Hayes' PROCESS Model 1 tested whether religiosity moderates the burnout-resilient coping association. Religiosity significantly and positively predicted resilient coping, while burnout was negatively correlated with resilient coping at the bivariate level, though this effect was no longer statistically significant once religiosity was controlled. The hypothesized burnout × religiosity interaction was not statistically significant, indicating that religiosity did not moderate the burnout-resilience relationship in this sample. These findings are more consistent with an additive association between religiosity and resilient coping than with a buffering effect against burnout, with implications for how faith-integrated campus mental health programming is designed and evaluated.

Keywords: academic burnout; resilient coping; Islamic religiosity; moderation analysis; Muslim university students

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INTRODUCTION

Academic Burnout in Higher Education. University life in the twenty-first century has become an increasingly demanding environment for young people's

mental health. Academic burnout – a syndrome of chronic exhaustion, cynical disengagement, and reduced sense of efficacy originally conceptualized within

occupational psychology (Maslach & Leiter, 2016) – has increasingly been recognized as a distinct, measurable phenomenon among university students rather than merely a scaled-down version of workplace burnout. The Burnout Assessment Tool (BAT; Schaufeli et al., 2020) operationalizes this syndrome around four core dimensions – exhaustion, mental distance, cognitive impairment, and emotional impairment – and its student adaptation, the BAT-S, has demonstrated adequate factorial validity and convergent relationships with wellbeing, resilience, and anxiety indicators in university and secondary-school samples. Indonesian higher education is not exempt from this trend: a cross-sectional study among Indonesian medical students recorded high rates of emotional exhaustion and depersonalization during a period of intense academic and social stress, with roughly one in five students meeting criteria for clinically significant burnout (Daryanto et al., 2023), a pattern broadly consistent with global reports of rising student burnout following the COVID-19 pandemic and the intensifying pressures of contemporary higher education. Conservation of Resources theory (Hobfoll, 1989; Hobfoll et al., 2018) provides the dominant explanatory account of why burnout develops: when the demands of academic life – workload, evaluation pressure, competing responsibilities – chronically exceed the resources available to a student, a spiral of resource loss ensues, manifesting as the exhaustion and cognitive and emotional impairment captured by the BAT-S.

Resilient Coping as a Protective Resource. From this Conservation of Resources perspective, resilient coping – the tendency to cope with stress in a highly adaptive, flexible, and resourceful manner, actively seeking creative solutions, maintaining a sense of control over one’s reactions, and finding opportunities for positive growth within adversity (Sinclair & Wallston, 2004) – functions as a resource

that can itself be depleted by chronic burnout, but that can equally be replenished or protected by other resource reservoirs, including social support, meaning-making frameworks, and religious or spiritual resources (Hobfoll, 1989; Hobfoll et al., 2018). This construct is deliberately narrower than trait resilience, which in the broader literature is typically defined as the general capacity to maintain or regain psychological wellbeing in the face of adversity, encompassing traits such as personal competence and positive acceptance of change (Connor & Davidson, 2003; Sisto et al., 2019); the Brief Resilient Coping Scale (BRCS) used in the present study instead targets the coping process itself rather than a stable personality disposition, making it conceptually well suited to studying how a situational stressor such as academic burnout might erode – or how a psychosocial resource such as religiosity might sustain – a student’s capacity to cope well under pressure. Throughout this article, “resilient coping” is used specifically to refer to this coping-process construct, as distinct from the broader trait of resilience. A recent psychometric evaluation of the Indonesian-translated BRCS in a Muslim student sample confirmed a single-factor structure with excellent model fit (Nazriani & Riszki, 2026). Identifying which resources sustain resilient coping in the face of burnout is therefore a central question for student mental health research, with direct implications for how universities design support services and calibrate counseling intervention.

Islamic Religiosity as a Psychological Resource. Religiosity is one of the most widely invoked, yet empirically underexamined, candidate resources for sustaining resilient coping, particularly within Muslim populations. Islamic Psychology has emerged as a distinct discipline that grounds its account of human psychological functioning in Quranic and prophetic sources together with the classical Islamic intellectual tradition, including the

work of scholars such as al-Ghazali on the cultivation of the soul (*tazkiyat al-nafs*) and the attainment of inner tranquility (Al-Ghazali, 2010; Al-Karam, 2018; Haque, 2004; Skinner, 2019; Tanhan & Young, 2022). Contemporary theoretical models – most notably Rothman and Coyle’s (2018) Islamic model of the soul and Keshavarzi and Haque’s (2013) integrative psychotherapy framework, since elaborated into a full clinical model of Traditional Islamically Integrated Psychotherapy (Keshavarzi et al., 2021) – describe psychological functioning as an ongoing struggle between the *nafs* (lower self) and higher spiritual faculties, mediated by practices such as *salat* (ritual prayer), *dhikr* (remembrance of God), *sabr* (patient perseverance), and *tawakkul* (trusting reliance on God after having exerted effort). These constructs are theorized as active, adaptive orientations toward hardship rather than passive resignation, and as active mechanisms of self-regulation that reorganize a believer’s appraisal of, and response to, stress (Keshavarzi & Haque, 2013; Keshavarzi et al., 2021; Rothman & Coyle, 2018). It is important to clarify that *sabr*, *tawakkul*, and *tazkiyat al-nafs* serve in this article as theoretical grounding for why Islamic religiosity should plausibly be psychologically protective; they are not themselves measured constructs in the present study, which instead operationalizes Islamic religiosity as a composite of general spiritual belief and observable devotional practice (described in the Method).

Pargament’s theory of religious coping (Pargament et al., 1998) offers a complementary, more general psychological account of how religiosity might translate into protective effects, subsequently corroborated by meta-analytic evidence linking religious coping dimensions to psychological symptoms across many samples worldwide (Cheng & Ying, 2023). Religious coping in this framework is theorized to serve at least two distinct functions: it can act as a coping resource in its own right – an additive

pathway to better psychological adjustment – or it can alter the strength of the relationship between a stressor and a psychological outcome, a moderating, buffering pathway. As with the Islamic-specific constructs above, religious coping in Pargament’s sense is invoked here as an explanatory framework rather than as a variable measured directly; the present design instead measures Islamic religiosity (belief and devotional practice) and tests, rather than assumes, whether it operates additively or as a moderator of the burnout–resilient coping relationship. Applied to the Islamic context specifically, recent quantitative evidence indicates that *tawakkul* mediates the relationship between religious orientation and depression among Muslim adults, consistent with the idea that trusting reliance on God after exerting effort functions as an active coping mechanism rather than passive resignation (Adil et al., 2021), while survey-based research has linked positive religious coping to indicators of flourishing among Indonesian undergraduates more broadly (Qonita & Saleh, 2025).

These theoretical accounts converge on the hypothesis that Islamic religiosity should not only correlate positively with resilient coping as an independent resource, but should also weaken the negative association between burnout and resilient coping – that is, function as a moderator in Pargament’s sense. This distinction matters theoretically as well as practically. A genuine moderation effect would imply that religiosity actively buffers the corrosive effect of burnout on students’ capacity to cope, such that highly religious students are specifically protected from burnout’s consequences; a purely additive, non-interactive relationship would instead imply that religiosity operates as a general resource that benefits resilient coping regardless of how burnt out a student is, without specifically neutralizing burnout’s effects. These two patterns point to different practical strategies for campus mental health programming – targeted faith-based

intervention for burnt-out students in the first case, versus general faith-integrated wellbeing support in the second – which is why the distinction cannot be resolved by correlational evidence alone and requires a formal interaction test. Despite Islamic Psychology’s rapid maturation as a distinct academic discipline addressing the mental health needs of Muslim communities, this buffering hypothesis has rarely been tested using formal interaction-based moderation analysis in Muslim student populations; most existing evidence documents additive correlations between religiosity and wellbeing outcomes without directly modeling religiosity’s moderating role in the burnout process specifically. The present study addresses this gap directly.

This study tests three hypotheses among Muslim undergraduate students at a

public university in Medan, Indonesia: (H1) academic burnout negatively predicts resilient coping; (H2) Islamic religiosity positively predicts resilient coping; and (H3) Islamic religiosity moderates the relationship between academic burnout and resilient coping, such that the negative effect of burnout on resilient coping is weaker among students with higher religiosity (see Figure 1 for the conceptual model). Using validated psychometric instruments and a moderation framework modeled on Hayes’ (2018) PROCESS Model 1, this study aims to provide an empirically grounded test of the buffering assumption that underlies much faith-based counseling and campus mental health discourse, while also contributing new psychometric evidence on these instruments within an Indonesian Muslim student sample.

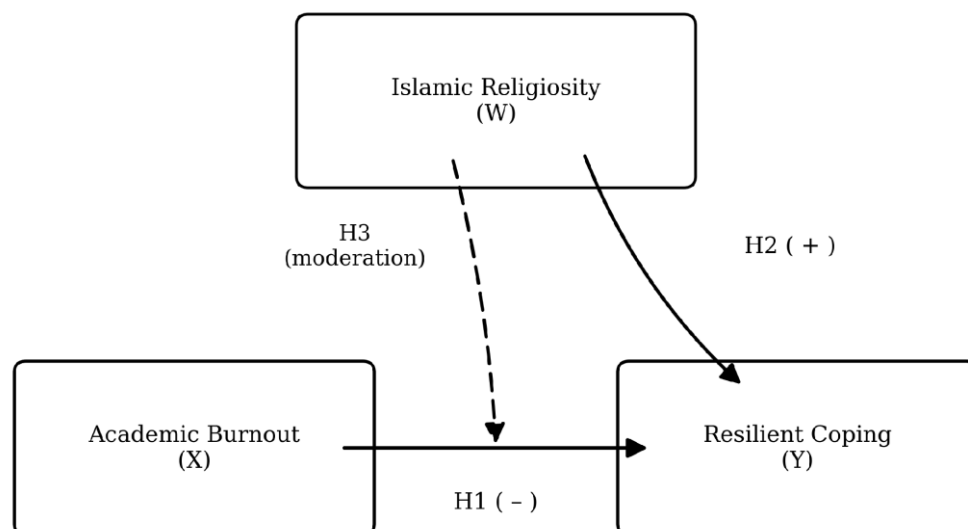


Figure 1. Conceptual model of the hypothesized relationships among academic burnout (X), Islamic religiosity (W), and resilient coping (Y), following Hayes’ (2018) PROCESS Model 1. The dashed arrow denotes the hypothesized moderation path (H3).

METHOD

This study employed a cross-sectional, correlational survey design to examine the associations among academic burnout, resilient coping, and Islamic religiosity, and to test whether religiosity

moderates the burnout-resilient coping relationship.

Participants. Participants were recruited using purposive/convenience sampling, primarily through the Faculty of

Psychology student network at the participating university (course groups, student-organization channels, and social media), with respondents voluntarily self-selecting to complete an online survey; recruitment began within the Faculty of Psychology but spread beyond it, so the final sample was drawn from a wide range of faculties across the university (see below). The target sample size was informed by an a priori power analysis (G*Power) for a three-predictor moderated regression assuming a medium effect size ($f^2 = .15$, $\alpha = .05$, power = .80), which indicated a minimum required sample of $N = 77$; a target of $N = 120$ was set to allow for an attrition and incomplete-response buffer, and the achieved sample of $N = 159$ exceeded this target. Data collection followed an informed-consent procedure consistent with the confidentiality principle of the Indonesian Psychological Association's Code of Ethics (Kode Etik HIMPSI, Article 24): participants first read a written research information sheet describing the study's purpose, procedures, voluntary nature, right to withdraw at any time without consequence, and data-confidentiality safeguards, and provided consent before proceeding; no directly identifying information (name, student identification number, or contact details) was collected, and all data are reported only in aggregate form. Eligible participants were self-identified Muslim undergraduate students actively enrolled at the university. Participants ranged in age from 17 to 39 years ($M = 20.33$, $SD = 2.01$). Among the 130 respondents who reported their gender, the large majority were female ($n = 120$, 92.3%) and 10 were male, broadly reflecting the gender composition of the participating faculties. Respondents were drawn from a wide range of faculties across the university, with the largest contingents from the Faculty of Cultural Sciences, the Faculty of Psychology, and the Faculty of Public Health; reported semester of study ranged from 2 to 12 ($M = 5.11$).

Instruments. Academic burnout was measured with the Burnout Assessment Tool – Student Version (BAT-S; Schaufeli et al., 2020), a 33-item self-report measure comprising a 23-item core burnout score (exhaustion, mental distance, cognitive impairment, and emotional impairment subscales) and a 10-item secondary-symptoms score (psychological distress and psychosomatic complaints). All items were rated on a 5-point scale and averaged to form subscale and total scores, with higher scores indicating greater burnout. The 23-item core score served as the primary burnout indicator in the main analyses, with the 33-item total score used in a sensitivity analysis. The Indonesian translation of the BAT-S used in the present study was evaluated for item-level and factor-structure adequacy in a companion psychometric study drawing on an overlapping student sample from the same university, which reported good internal consistency ($\alpha = .82-.91$ across core subscales) and an acceptable four-factor confirmatory model (Nazriani & Riszki, 2026).

Resilient coping was measured with the 4-item Brief Resilient Coping Scale (BRCS; Sinclair & Wallston, 2004), rated on the same 5-point scale and averaged, with higher scores indicating more resilient coping. The same companion psychometric study confirmed a single-factor structure for the Indonesian BRCS with excellent fit and good reliability ($\alpha = .78$; Nazriani & Riszki, 2026).

Islamic religiosity was operationalized as a composite of two components, consistent with multidimensional conceptualizations of religiosity that encompass both belief and behavioral practice rather than treating it as a single unidimensional trait. The first component was the 9-item IPIP Spirituality/Religiousness scale, drawn from the International Personality Item Pool's character-strengths inventory (Goldberg et al., 2006; Peterson &

Seligman, 2004; Niemiec & McGrath, 2019), which assesses general spiritual belief, meaning-making, and faith-based identity; two negatively worded items were reverse-scored prior to analysis. The second component was a 4-item self-report measure of the frequency of core Islamic devotional practices: performing the five daily obligatory prayers (salat), reciting the Qur'an, fasting during Ramadan, and attending religious activities at the mosque or prayer hall. All 13 items were averaged into a single composite Islamic religiosity score, with higher scores indicating greater religiosity. A companion psychometric study of this same item set reported adequate reliability for both facets ($\alpha = .78$ and $.71$, respectively) but a poorly fitting single-factor confirmatory model, driven largely by ceiling effects on core belief and ritual items (Nazriani & Riszki, 2026). Because that finding raises a legitimate concern about treating the composite as a strictly unidimensional latent construct, it is used here – and should be interpreted – as a pragmatic content index spanning belief and practice rather than as a validated single factor. To evaluate whether this operationalization choice affects the substantive conclusions, the IPIP belief subcomponent and the devotional-practice subcomponent were also entered separately, in place of the composite, as robustness checks on the main moderation analysis (reported in the Results).

Procedure. All instruments were translated from their original English-language versions into Indonesian using a forward-translation approach and adapted for linguistic and cultural fit with an Indonesian Muslim student population (e.g., framing devotional-practice items around the five daily obligatory prayers, Qur'an recitation, and Ramadan fasting); item-level and factor-structure adequacy of the translated instruments were subsequently evaluated in a companion psychometric study drawing on an overlapping sample from the same university (Nazriani & Riszki, 2026). A

formal back-translation was not conducted for this study, which is acknowledged as a limitation below. The translated instruments were administered online via Google Forms. Participants first read the research information sheet and provided consent, then provided demographic information (age, gender, region of origin, faculty, program of study, semester, GPA, and course load) before completing the burnout, resilient coping, and religiosity measures in a fixed order. All 159 respondents completed every scale item in full; 29 respondents (18.2%) did not complete the demographic items on gender, region, faculty, and program of study. Because these 29 respondents completed all substantive scale items, they were retained in the correlational and regression analyses reported below; they were excluded only from the demographic subgroup description, so any subgroup breakdown by gender or faculty reported in this article is based on the effective $n = 130$ who reported that information.

Data analysis. All analyses were conducted in Python using pandas, pingouin, and NumPy/SciPy-based ordinary least squares routines. Internal consistency for each scale and subscale was assessed using Cronbach's alpha. Descriptive statistics and zero-order Pearson correlations were computed among the three main study variables. The moderation hypothesis (H3) was tested following the logic of Hayes' (2018) PROCESS Model 1: burnout (X) and religiosity (W) were mean-centered, an interaction term ($X \times W$) was computed as the product of the centered variables, and ordinary least squares regression was used to predict resilient coping (Y) from X, W, and $X \times W$. A statistically significant $X \times W$ coefficient would indicate moderation; in that case, the conditional effect of burnout on resilient coping was probed at three representative levels of religiosity (-1 SD, mean, $+1$ SD), following standard simple-slope procedures. Variance inflation factors (VIF) were inspected to rule out

problematic multicollinearity among the centered predictors and their product term. Ordinary least squares assumptions were also checked for the full model: residual normality with the Shapiro-Wilk test, homoscedasticity with the Breusch-Pagan test, and linearity/functional-form misspecification with a Ramsey RESET-

style test; results are reported alongside the main regression findings. As a robustness check on the operationalization of Islamic religiosity, the moderated regression was re-run substituting the IPIP belief subcomponent and, separately, the devotional-practice subcomponent for the composite score.

RESULT(S) AND DISCUSSION(S)

Descriptive Statistics and Reliability. Table 1 presents descriptive statistics and internal consistency (Cronbach's alpha) for all measures. All scales and subscales demonstrated adequate to excellent internal consistency ($\alpha = .71-.95$), supporting their use in the subsequent analyses and corroborating the reliability estimates reported for the same translated instruments in the companion psychometric study (Nazriani & Riszki, 2026). Mean academic burnout (core, 23-item score) was 3.00 (SD = 0.73) on the 1–5 scale, indicating that, on average, students

endorsed burnout symptoms at a moderate level, with considerable variability (range 1.35–5.00) suggesting meaningful individual differences in burnout severity. Mean resilient coping was 3.67 (SD = 0.70), and mean Islamic religiosity (composite) was 4.01 (SD = 0.54), the latter reflecting a generally high, and comparatively less variable, level of religiosity across the sample – a pattern consistent with the religiously homogeneous, Muslim-majority context of the study and discussed further below.

Table 1. Descriptive Statistics and Internal Consistency of Study Measures

Variable / Scale	Items	M	SD	α
BAT-S Exhaustion	8	–	–	0.881
BAT-S Mental Distance	5	–	–	0.819
BAT-S Cognitive Impairment	5	–	–	0.907
BAT-S Emotional Impairment	5	–	–	0.853
Academic Burnout – Core (X)	23	3.00	0.73	0.941
Academic Burnout – Total (sensitivity)	33	3.01	0.71	0.951
Resilient Coping – BRCS (Y)	4	3.67	0.70	0.781

IPIP Spirituality/Religiousness	9	4.21	0.56	0.782
Islamic Devotional Practice	4	3.57	0.76	0.708
Islamic Religiosity – Composite (W)	13	4.01	0.54	0.817

Note. Scale range 1–5 for all items. $N = 159$.

Bivariate Relationships Among Study Variables. Table 2 presents zero-order Pearson correlations. Consistent with H1, academic burnout was significantly negatively correlated with resilient coping, $r = -.22$, $p = .005$. Consistent with H2, Islamic religiosity was significantly positively correlated with resilient coping, $r = .38$, $p < .001$. In addition, academic

burnout and Islamic religiosity were significantly negatively correlated with one another, $r = -.24$, $p = .002$ – a finding not explicitly hypothesized but directly relevant to interpreting the moderation analysis that follows, since shared variance between a predictor and a moderator can attenuate the unique, model-adjusted effect of either variable.

Table 2. Pearson Correlations Among Main Study Variables

Variable Pair	r	p
Academic Burnout (X) – Resilient Coping (Y)	–0.224	0.005
Islamic Religiosity (W) – Resilient Coping (Y)	0.382	< 0.001
Academic Burnout (X) – Islamic Religiosity (W)	–0.244	0.002

Testing the Moderation Hypothesis (H1–H3). Ordinary least squares assumption checks supported the use of this model: residuals did not depart significantly from normality (Shapiro-Wilk $W = 0.986$, $p = .114$), there was no evidence of heteroscedasticity (Breusch-Pagan LM = 2.09, $df = 3$, $p = .554$), and a Ramsey RESET-style test found no evidence of linearity/functional-form misspecification, $F(2, 153) = 0.44$, $p = .644$. Table 3 presents results of the moderated regression analysis, with burnout (X) and religiosity (W) mean-centered. The main-effects model (Step 1) was significant overall, $R^2 = .164$, $F(2, 156) = 15.33$, $p < .001$. Within this model, burnout negatively predicted resilient coping, $b = -0.13$, $SE = 0.07$, $t = -1.83$, $p = .069$, 95% CI $[-0.28, 0.01]$ – a

unique effect that did not reach the conventional threshold for statistical significance once religiosity was statistically controlled; religiosity positively predicted resilient coping, $b = 0.45$, $SE = 0.10$, $t = 4.62$, $p < .001$, 95% CI $[0.26, 0.65]$, providing clear support for H2 above and beyond burnout.

Adding the burnout $\times$ religiosity interaction term (Step 2) did not significantly improve model fit, $\Delta R^2 = .009$, $F(1, 155) = 1.71$, $p = .194$, and the interaction coefficient itself was not statistically significant, $b = -0.18$, $SE = 0.14$, $t = -1.31$, $p = .194$, 95% CI $[-0.45, 0.09]$. This indicates that H3 was not supported: Islamic religiosity did not significantly moderate the relationship between academic burnout and resilient

coping in this sample. Regarding H1, the association between burnout and resilient coping was statistically significant at the bivariate level ($r = -.22$, $p = .005$, reported above) but did not reach significance as a unique effect once religiosity was included in the regression model ($p = .069$ in the main-effects model, $p = .133$ in the full model); H1 is therefore supported at the bivariate level but not as an independent effect once religiosity is statistically controlled, a discrepancy addressed further below. H2 was supported; H3 was not supported. Variance inflation factors for all predictors in the full model were below 1.12 ($X = 1.12$, $W = 1.12$, $X \times W = 1.08$), indicating that multicollinearity did not distort these estimates.

As a robustness check on how Islamic religiosity was operationalized, the moderated regression was re-run

substituting, in place of the composite score, first the IPIP Spirituality/Religiousness subcomponent alone and then the Islamic devotional-practice subcomponent alone. Both disaggregated models reproduced the same substantive pattern: the religiosity subcomponent significantly and positively predicted resilient coping in both cases (IPIP: $b = 0.47$, $p < .001$; devotional practice: $b = 0.20$, $p = .008$), while the corresponding burnout $\times$ religiosity interaction remained non-significant in both cases (IPIP: $b = -0.15$, $p = .270$; devotional practice: $b = -0.07$, $p = .417$). The conclusion that religiosity predicts resilient coping but does not significantly moderate the burnout–resilient coping relationship therefore does not depend on the specific composite operationalization of religiosity used in the primary analysis.

Table 3. Moderated Regression Predicting Resilient Coping

Predictor	b	SE	β	t	p	95% CI
Constant	3.648	0.053	–	69.21	< .001	[3.544, 3.752]
X – Academic Burnout	–0.112	0.074	–0.116	–1.510	.133	[–0.258, 0.034]
W – Islamic Religiosity	0.481	0.100	0.371	4.802	< .001	[0.283, 0.679]
X $\times$ W (interaction)	–0.178	0.136	–0.099	–1.306	.194	[–0.447, 0.091]

Note. Full model $R^2 = .173$, $F(3, 155) = 10.83$, $p < .001$. Step 1 (main effects only) $R^2 = .164$, $F(2, 156) = 15.32$, $p < .001$. ΔR^2 for the interaction term = .009, $F(1, 155) = 1.71$, $p = .194$. All VIF < 1.12.

Because the omnibus burnout $\times$ religiosity interaction was not statistically significant, the conditional (simple-slope) effects of burnout on resilient coping reported in Table 4 should be treated as descriptive only, not as confirmatory evidence of moderation, and are interpreted with corresponding caution below. For descriptive completeness, Table 4 shows that the conditional effect of burnout was

non-significant among students one standard deviation below the religiosity mean ($b = -0.02$, $p = .893$) and at the sample mean ($b = -0.11$, $p = .133$), and nominally significant one standard deviation above the mean ($b = -0.21$, $p = .026$) – a pattern opposite in direction to the hypothesized buffering effect, but one that should not be over-interpreted given the non-significant interaction from which it derives.

Table 4. Conditional Effect of Academic Burnout on Resilient Coping at Values of Islamic Religiosity

Religiosity Level	W (raw)	Effect (b)	SE	t	p	95% CI
Low (−1 SD)	3.47	−0.016	0.115	−0.135	.893	[−0.243, 0.212]
Mean (M)	4.01	−0.112	0.074	−1.510	.133	[−0.258, 0.034]
High (+1 SD)	4.56	−0.208	0.092	−2.250	.026	[−0.390, −0.025]

A sensitivity analysis using the full 33-item BAT-S score (core burnout plus secondary psychological and psychosomatic symptoms) as the burnout indicator produced a materially identical pattern of results: a non-significant unique burnout effect ($b = -0.12$, $p = .124$), a significant religiosity main effect ($b = 0.47$, $p < .001$), and a non-significant interaction ($b = -0.13$, $p = .399$), $R^2 = .169$. The substantive conclusions of this study therefore do not depend on which BAT-S scoring convention is used.

Why Did Religiosity Not Moderate the Burnout–Resilient Coping Link? At least three explanations, not mutually exclusive, can be considered for the non-significant moderation finding.

First, restricted range and skew in the religiosity measure likely reduced statistical power to detect an interaction. Because the sample was drawn exclusively from self-identified Muslim students at a public university in a Muslim-majority society, religiosity scores clustered at the higher end of the scale ($M = 4.01$ of a possible 5, $SD = 0.54$), with relatively few students reporting low religiosity. This ceiling pattern is not unique to the present dataset: an independent psychometric evaluation of the same translated religiosity items in a related student sample from the same university similarly found a poorly fitting single-factor model, attributable mainly to ceiling effects on core belief and ritual items (Nazriani & Riszki, 2026), reinforcing rather than merely echoing the present interpretation. Interaction effects

are notoriously difficult to detect in field data even under favorable conditions, and this difficulty is compounded when one of the two interacting variables shows limited variance. A sample with wider variation in religiosity – for example, one deliberately including students with weaker religious identification, or students from religiously mixed institutions – may be better positioned to detect a genuine buffering effect, if one exists.

Second, this pattern of results is consistent with – though it does not by itself prove – Pargament’s distinction between religious coping as an independent resource and religious coping as a stress-specific moderator (Pargament et al., 1998; Cheng & Ying, 2023). The present findings support the former pathway empirically: religiosity was robustly and independently associated with resilient coping (H2), a pattern broadly compatible with theoretical accounts describing tawakkul as an active, adaptive orientation that benefits Muslim individuals generally (Adil et al., 2021; Qonita & Saleh, 2025), though the present cross-sectional design cannot establish that tawakkul or any other specific Islamic construct is the mechanism responsible. The data provide little support for the more specific claim that religiosity changes how burnout translates into diminished coping capacity. As an interpretation rather than a directly demonstrated mechanism, this distinction may have practical significance: religiosity may function in this sample more as a general asset that supports resilient coping broadly than as a targeted buffer

against the specific corrosive effects of academic burnout, a pattern broadly consistent with recent evidence from medical student samples elsewhere, where religiosity has not always emerged as a significant protective factor against burnout once other variables are taken into account (Dias et al., 2022).

Third, the negative bivariate correlation between burnout and religiosity itself ($r = -.24$) suggests a more complex relationship than a simple independent moderator would imply. Within a Conservation of Resources framework (Hobfoll, 1989; Hobfoll et al., 2018), sustained academic burnout may erode not only cognitive and emotional resources but also the time, energy, and motivation available for devotional practice and spiritual engagement – a resource-loss spiral that could extend across domains rather than remaining confined to academic functioning. Equally plausible is a common-cause explanation, in which some third variable – for example, general life stress, family circumstances, or personality dispositions such as neuroticism – elevates burnout while simultaneously suppressing religious engagement. The cross-sectional design of this study cannot adjudicate between these possibilities, and longitudinal or experience-sampling designs would be needed to establish the direction and mechanism of this association.

Finally, the fact that burnout's unique effect on resilient coping was not statistically significant once religiosity was included in the model ($p = .069$ in the main-effects model; $p = .133$ in the full model), compared with a statistically significant bivariate association ($p = .005$), is itself informative: it indicates that a meaningful portion of the burnout-coping association is

statistically shared with religiosity, again consistent with religiosity operating as a general resource that happens to correlate with lower burnout, rather than as a moderator of the burnout-coping pathway specifically.

Implications for Faith-Integrated Campus Mental Health Practice. These findings have tentative practical implications for how universities and religious institutions design student wellbeing programming. Because religiosity was independently associated with resilient coping, supporting Islamic devotional practice and faith-based community engagement appears to be a reasonable strategy for supporting students' general coping capacity, although the present cross-sectional data cannot show that increasing devotional practice would itself improve coping. Underutilization of religiously congruent mental health support also remains a documented barrier for Muslim populations more broadly (Tanhan & Young, 2022). However, because religiosity did not significantly moderate the association between academic burnout and resilient coping, campus mental health practitioners should avoid assuming that devout students are thereby protected from burnout's consequences, or that religious programming alone is a sufficient response once burnout has developed. Faith-integrated counseling frameworks such as Traditional Islamically Integrated Psychotherapy (Keshavarzi & Haque, 2013; Keshavarzi et al., 2021; Rothman & Coyle, 2018) are best positioned as one component within a broader response that also includes structural measures, such as manageable workload design, accessible academic advising, and conventional psychological support, that directly target the sources and symptoms of burnout.

CONCLUSION(S) AND RECOMMENDATION(S)

This study examined whether Islamic religiosity moderates the relationship between academic burnout and resilient coping among 159 Muslim

undergraduate students at a public university in Medan, Indonesia. Three conclusions follow from the findings. First, Islamic religiosity was independently and

positively associated with resilient coping (H2 supported). Second, academic burnout was negatively associated with resilient coping at the bivariate level, but this association was no longer statistically significant once religiosity was statistically controlled (H1 supported only at the bivariate level). Third, Islamic religiosity did not significantly moderate the burnout-resilient coping relationship (H3 not supported), whether burnout was scored using the 23-item core BAT-S or the 33-item total score, and whether religiosity was scored as a composite or as its separate belief and practice components. These findings temper a common assumption in faith-based counseling and campus mental health discourse – namely, that religiosity automatically buffers Muslim students against the corrosive psychological effects of academic burnout. Rather than confirming this buffering account, the findings are more consistent with an additive association than with the hypothesized buffering effect: religiosity and resilient coping are positively related regardless of a student's burnout level, but religiosity did not statistically alter the strength of the burnout-resilient coping relationship itself. Practically, this implies that Islamic Psychology-informed counseling and religious programming are best positioned as one component of a broader student wellbeing strategy, complementing rather than substituting for interventions that directly address the sources of academic burnout.

This study has several limitations that qualify these conclusions. First, the cross-sectional design precludes causal inference regarding the direction of the burnout-religiosity association, and all findings should be read as associational rather than causal. Second, recruitment relied on purposive/convenience sampling and voluntary self-selection through the Faculty of Psychology's student network; this sampling approach, together with the pronounced gender imbalance in the achieved sample (92.3% of respondents

who reported gender were female), limits the generalizability of the findings and may not represent the broader population of Muslim undergraduate students at the university. Third, the Islamic religiosity composite combines general spiritual belief and devotional-practice items that a companion psychometric study found did not fit a single-factor model well; although the robustness checks reported above suggest the substantive conclusions do not depend on this composite specifically, the psychometric validity of treating religiosity as a single score remains a genuine concern, and future work should consider validating a dedicated multidimensional measure of Islamic religiosity. Fourth, the translated instruments were adapted using forward translation only, without a formal back-translation step, which may have introduced translation-related measurement error. Fifth, the sample showed restricted variance in religiosity, which may have limited statistical power to detect a genuine, but small, moderation effect; studies with larger and more religiously heterogeneous samples, or with formal Johnson-Neyman probing of the region of significance, would provide a more definitive test. Sixth, twenty-nine respondents did not complete demographic items and were therefore excluded from demographic subgroup description (effective $n = 130$ for such analyses), precluding some subgroup analyses (for example, by gender or faculty) that future research could usefully pursue. Finally, all measures were self-reported, raising the possibility of common-method variance and socially desirable responding on religiosity items in particular – a concern reinforced by the ceiling effects documented for these same items in the companion psychometric evaluation. Future research should test this moderation hypothesis longitudinally with larger and more religiously heterogeneous samples, examine positive versus negative religious coping as potentially distinct moderators, use a validated multidimensional measure of Islamic religiosity, and explore whether

specific devotional practices such as salat and dhikr show different buffering properties than general spiritual belief.

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