

Religious Coping among Working Muslim Women in Yogyakarta, Indonesia

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Abstract

Being a working woman is challenging, often entailing multiple conflicts. Despite these challenges, working women effectively navigate through a range of religious coping mechanisms. This study explored the application of religious coping by working Muslim women in Yogyakarta, Indonesia when confronted with stress-inducing situations. This study employed a quantitative approach using a survey method. The participant pool comprised of 54 working Muslim women from several locations in Yogyakarta, Indonesia. The research instrument included a religious coping scale featuring five coping types: Doubt about God's power and love, self-reflection and hopeful thinking, coping with pressure to achieve life changes, forgiveness based on religion, and rituals. The findings indicate that working women employ four coping strategies to address the pressures they encounter. Notably, none of the working women selected Doubt for God's power and love. This suggests that all participants in the study held the belief that God consistently supports them in overcoming challenges in life, especially those stemming from managing multiple roles.

Keywords: Coping Strategies; Multiple Roles; Religious Coping; Stress Management; Working Muslim Woman



INTRODUCTION

According to the data provided by Statistics Indonesia or *Badan Pusat Statistik*, 35.57% of formal workers in Indonesia are women ([Badan Pusat Statistik, 2023a](#)). This implies that women play an important role in the formal sector of the Indonesian economy. Other indicators, such as women's income contributions and women as professionals, also indicate the importance of women's contributions in Indonesia. Women's income contribution in 2022 was 37.17% ([Badan Pusat Statistik, 2023d](#)), and the percentage of women as professionals was 48.65 ([Badan Pusat Statistik, 2023c](#)). These indicators contribute to continuous improvement in the Gender Development Index or *Indeks Pembangunan Gender*, which for 2022, reached 91.63 ([Badan Pusat Statistik, 2023b](#)).

Many Islamic communities understand that women should not work outside the home and should take care of more domestic matters. However, many women leave the house to work ([Moghadam 1988](#)). There are various reasons for this, including age, education, marital status, and role at home ([Ericksen, 1977](#); [Naqvi et al., 2002](#)). The large number of women who work in the formal sector and contribute to income in Indonesia, the world's largest Muslim country, shows that women's participation in the Islamic world is increasing over time.

Yogyakarta is a province in Indonesia that has historically been the center of Islamic power. The percentage contribution to income of women and women as professionals in 2022 in this province reached 41.37 ([Badan Pusat Statistik, 2023d](#)) and 53.09 ([Badan Pusat Statistik, 2023c](#)) respectively. The gender development index in this province reached 94.99 in 2022 ([Badan Pusat Statistik, 2023b](#)). This indicates that the indicators relating to women in this province exceeded the national achievements. On one hand, the high scores on these indicators reflect a positive value for the role of Muslim women in this

province. But on the other hand, this certainly leaves several challenges for Muslim women to adjust their roles at home and outside the home.

Working women face a variety of problems depending on the type of work and the location in which they work. Working women often experience negative stereotypes and a lack of social support from the environment in which they live, especially married women (Abid et al., 2013; Ramay et al., 2013). In addition, working women sometimes face a lack of support in the workplace in the form of limited resources (Singh & Belwal, 2008) or a lack of opportunities for collaboration (Bavya & Raghunandan, 2018). The various problems faced by working women require them to cope. Coping for working women is necessary to maintain physical and mental health as important capital in working (Smyth & Williams, 1991; Banyard & Graham-Bermann, 1993; Theorell et al., 2000).

Given these circumstances, it is crucial to analyze the strategies employed by working women in navigating the difficulties they face in managing their multiple roles in the workforce and in the household. According to Folkman & Lazarus (1985), coping refers to the behavioral strategies utilized by individuals to effectively handle both external pressures and internal stressors (Lazarus, 1986). Religion is often mentioned as a way to deal with situations among certain groups, such as the elderly, minority communities, and people facing life-threatening circumstances (Pargament et al., 2000; Pargament & Raiya, 2007; Pargament et al., 2011).

Religious coping in the context of Muslims has been the main topic discussed in many studies involving different cultures and nationalities (Aflakseir & Coleman, 2011; Berzengi et al., 2017; Ghorbani et al., 2017, 2021; Haneef Khan et al., 2012; Khan et al., 2009, 2011, 2012). In the Indonesian context, five actions are commonly identified as religious coping in Islam: reading of the Qur'an, fasting,

night prayer, constant remembrance of Allah, and associating with those known for their righteousness (Haq, 2012; Juwita, 2023; Khafidoh, 2021). Previous studies on religious coping in Islam in the Indonesian context have focused on many aspects. Wardhani et al. (2018), in their review, explored Islamic counseling through the concept of religious coping. Their findings indicate that every step within the Islamic counseling process incorporates the application of positive religious coping across various religious functions. Additionally, the concepts of belief, faith, and fitrah emerge as a focal point in Islamic counseling, one that is not fully explicable solely through the lens of religious coping.

Dewi & Wijayanti (2018) conducted research that revealed the positive impact of Islamic psychoreligious therapy, specifically Qur'anic therapy, on enhancing the religious and coping skills of hemodialysis patients. Consequently, in situations involving chronic illnesses, such as chronic renal failure, healthcare institutions can adopt a holistic care approach, with a special focus on spirituality-based interventions, including Qur'anic therapy. Safaah & Saidah (2020) established a significant connection between stress-coping strategies and the stress levels experienced by women after divorce in the Tuban religious court. Choosing an appropriate stress-coping strategy plays a pivotal role in managing stress levels among women following divorce.

To gain a comprehensive understanding of the coping mechanisms employed by working women, this study delves into the intricacies of their coping practices. While previous research offers valuable insights into coping strategies among employed women, there is a vital need to explore the specific practices they adopt, offering a nuanced perspective on how they navigate the challenges posed by their multifaceted roles. Moreover, this investigation aimed to uncover the influence of socio-environmental factors that shape

coping practices. Carried out in Yogyakarta, Indonesia, this research recognizes the profound impact of the local socio-environmental context on coping mechanisms employed by Working Muslim women.

Yogyakarta, with its rich cultural diversity and distinct social dynamics, provides an ideal backdrop for this exploration, enabling a thorough analysis of how these unique contextual elements interact with employed women's coping practices. By shedding light on the interplay between individual coping strategies and the broader socio-environmental milieu in Yogyakarta, this study contributes valuable insights into the existing body of knowledge, ultimately facilitating the development of more targeted and culturally sensitive support systems for Working Muslim women in this region.

METHOD

This study employed a quantitative approach characterized by its systematic and scientific nature. The primary objective of this study is to develop and utilize systematic models, theories, and hypotheses related to the observed phenomena. The cornerstone of this study was the measurement process. Quantitative research, grounded in existing data and facts, is geared towards theory building. Consequently, they are typically more systematic, well-planned, structured, and less influenced by field conditions. Quantitative approaches often entail a meticulous process, forecasting from initiation to completion, and are inherently associated with numbers, data collection, interpretation, and presentation involving the extensive use of tables and graphics (Neumayer & Plümper, 2017; Pandey et al., 2022).

This study specifically focused on survey research, a methodology involving the collection of information from a sample via questionnaires or interviews. The objective of this study was to provide insights into the various facets of the target population. One

key aim of survey research is to understand the actions taken by individuals in problem solving, which informs future planning and decision-making (Brasel, 2020; Rule, 2014).

The study participants were 54 working Muslim women who completed the questionnaire. The study also unveiled several demographic details of the subjects, including age at marriage, number of children, and type of employment, among other factors. The respondents were selected through convenience sampling (Preedy & Watson, 2010; Stratton, 2021). An online questionnaire was distributed personally through text messages to friends, colleagues, and family members of researchers who met the study criteria.

This questionnaire was based on the religious coping scale designed to elucidate the predominant coping mechanisms employed by working women under pressure, particularly the pressures associated with multiple roles. The religious coping scale was adapted from Pargament's (2011) Brief Religious Coping (BRCOPE) Scale, which was subsequently modified for Malay by Abdullah et al. (2015). Researchers added two factors to the scale, drawing from Al-Jawziyyah's work (1992, 2012). The resulting religious coping scale comprises five distinct coping types: doubting God's power and love, self-reflection and hopeful thinking, coping with the pressure to affect life changes, forgiveness rooted in religion, and rituals (Appendix 1). The highest score indicated the dominant coping strategy used by working women when facing pressure.

To select items based on item correlation, a correlation coefficient (r) of 0.30 is conventionally utilized. Items with a correlation coefficient of at least 0.30 are considered acceptable, while those with coefficients below 0.30 indicate low differentiation power (Azwar, 2012). The validity test for this scale yielded scores ranging from 0.302 to 0.822. Reliability, on the other hand, indicates measurement consistency and is represented by a reliability coefficient (r_{xx}) within a

range of 0 to 1.00. A higher coefficient indicates greater reliability, whereas a lower coefficient indicates lower reliability. Reliability was assessed using the Alpha Reliability Coefficient (α) analysis technique (Azwar, 2012), yielding a score of 0.709.

The data analysis in this study was based on a straightforward approach, involving the summation of scores for each religious coping element and categorizing them by the highest total score. A higher score signifies more frequent use of the corresponding religious coping element by working women under pressure. Additionally, an independent ANOVA test based on differences in age at marriage was conducted using the IBM SPSS Statistics (IBM Corp., 2020).

RESULTS

Table 1 describes the respondents' demographic data obtained from the data collection process. The study mainly focused on participants aged between 31 and 40 years, accounting for 38.89% of the sample. The data showed that a large majority of the participants 88.89% indicated that they were married. Regarding their profession, approximately 38.90% identified themselves as lecturers or instructors. Furthermore, a significant portion of respondents (44.44%) reported being married for 0–5 years. Additionally, one-third (33.33%) of the participants did not have any children. Finally, most participants (68.53%) stated that they lived with their nuclear family members. Overall, these findings suggest that a considerable number of employed women in the study had recently entered marriage without children and sought autonomy by living with their immediate family.

Table 1.

Demographic data of respondents

No	Demographics	Frequency	Percentage	
1	Age	21-30	14	25.93%
		31-40	21	38.89%
		41-50	18	33.33%
		51-60	1	1.85%
2	Status	Not married yet	6	11.11%
		Married	48	88.89%
3	Work	Private sector employee	18	33.33%
		Lecturer/teacher	21	38.90%
		Military / state apparatus	6	11.11%
		Civil servant	6	11.11%
		Regulators	1	1.85%
		Honorary	1	1.85%
		Entrepreneur	1	1.85%
4	Age of Marriage	0-5 years	24	44.44%
		6-10 years	10	18.52%
		11-15 years	3	5.56%
		16-20 years	5	9.26%
		More than 20 years	12	22.22%
5	Number of children	0	18	33.33%
		1	12	22.22%
		2	16	29.63%
		3	5	9.26%
		More than 3	3	5.56%
6	Live with	Main family	37	68.53%
		Nuclear family and parents (or in-laws)	12	22.22%
		Nuclear family and housekeeper	2	3.70%
		Nuclear family and brother-in-law	1	1.85%
		Shared home/flat/long distance marriage	2	3.70%
		Total	54	100%

Source: Primary data.

This study mainly focused on the analysis of coping strategies used by Working Muslim women in Yogyakarta, Indonesia. The results are presented in [Table 2](#). The results showed that a

considerable number of participants tended to use the four coping strategies when dealing with stress. These strategies included self-reflection and positive thinking defying pressures to bring about growth-finding forgiveness through religious beliefs and actively engaging in religious rituals. This indicates that these women rely on coping strategies to handle challenging situations effectively in both their personal and work lives.

Table 2.

Distribution of respondent's religious coping style

Religious coping styles		Frequency	Percentage
Doubt in the power and love of God		0	0
Self-reflection and hopeful thinking		4	7.41%
Coping with pressure to achieve life changes		7	12.96%
Religious forgiveness		2	3.70%
Rituals		8	14.81%
Self-reflection and hopeful thinking	Rituals	4	7.41%
Self-reflection and hopeful thinking	Coping with pressure to achieve life changes	6	11.11%
Coping with pressure to achieve life changes	Rituals	4	7.41%
Coping with pressure to achieve life changes	Religious forgiveness	2	3.70%
Self-reflection and hopeful thinking	Coping with pressure to	3	5.56%
	Rituals		

Religious coping styles				Frequency	Percentage	
Self-reflection and hopeful thinking	achieve life changes	Religious forgiveness	Rituals	1	1.85%	
	Religious forgiveness					
Coping with pressure to achieve life changes	Religious forgiveness	Coping with pressure to achieve life changes	Rituals	2	3.70%	
	Religious forgiveness					
Self-reflection and hopeful thinking	Coping with pressure to achieve life changes	Coping with pressure to achieve life changes	Religious forgiveness	Rituals	11	20.37%
Total				54	100%	

Source: Primary data.

An additional analysis was carried out using a *t*-test to determine whether there were differences in religious coping between married and unmarried Working Muslim women. The test results are presented in [Table 3](#). The data show a significant difference between married and unmarried Working Muslim women. The score of significance obtained was 0.011, where $p < 0.05$, which means there was a difference in religious coping among Working Muslim women based on their marital status.

An additional analysis was then carried out using ANOVA to determine whether there were differences in religious coping between Working Muslim women based on the length of marriage. [Table 4](#) presents the test results. The results of the ANOVA showed a significance score of 0.735 ($p > 0.05$). This means that there was no difference in religious coping among Working Muslim women based on the length of their marriage.

Table 3.

Independent samples t-test results

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Total score	Equal variances assumed	4.166	.046	2.643	52	.011	6.458	2.444	1.555	11.362
	Equal variances not assumed			3.772	8.571	.005	6.458	1.712	2.555	10.362

Source: Primary data. Authors' estimation.

Table 4.

Analysis of variance test results

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	73.792	4	18.448	.501	.735
Within Groups	1804.745	49	36.832		
Total	1878.537	53			

Source: Primary data. Authors' estimation.

DISCUSSION

In dealing with stress, people often use a combination of problem-focused and emotion-focused coping strategies. One common approach is to seek support from others, whether it seeks guidance, assistance, financial help, emotional support, or finding ways to rationalize one's thoughts and actions. Similarly, coping individuals tend to focus on practices that address their emotions such as prayer and worship. Studies have shown that religious coping can be particularly effective when faced with stress. In this study, working women simultaneously utilized the aspects of coping.

The research findings revealed that 7.41% of participants independently chose self-reflection and hopeful thinking as components of their coping strategies. This suggests that individuals engage in introspection and believe in the power of a higher being. Undoubtedly, finding solace in one's heart is achieved through the memory of Allah or *dhikr*. *Dhikr* includes activities that help in remembering Allah, such as efforts to establish a connection with Him and engaging in continuous remembrance (Aflakseir & Coleman, 2011; Purwanto et al., 2022; Samsualam & Masriadi, 2022).

Numerous studies have explored the concept of coping in communities. Kesselring et al. (1986) conducted an analysis on the use of coping strategies in Switzerland. The findings revealed a difference between cancer patients regarding their reliance on divine interventions. Mehta (1997) conducted a study focusing on Malay Muslims. The author highlighted how participants believed that the process of aging and its associated decline were influenced by Allah's will. Additionally, some participants mentioned using the practice of reading passages from the Qur'an to alleviate their headache.

According to a study conducted by Hussain & Cochrane (2003) that focused on women experiencing depression, the primary technique used by the participants to cope with their condition was coping. These women engaged in supplication-seeking help and reciting prayers and verses from the Qur'an with the aim of protecting themselves from afflictions and related effects. Another study by Loewenthal et al. (2001), which examined individuals from different backgrounds, discovered that Muslims had a stronger belief compared to other religious groups in the effectiveness of religious practices for alleviating depressive symptoms. Therefore, it is common for individuals, including working women, to rely on self-reflection and faith in interventions as coping mechanisms when facing situations.

In addition, this study also identified overcoming pressure to achieve life changes as a component of the religious coping scale. Of the participants, 12.96% independently selected this factor, indicating that certain individuals prioritize finding ways to gradually reduce the pressures they face and potentially improve their life circumstances. This finding aligns with Islamic teaching based on the Qur'an, which advises seeking assistance through patience and prayer (Ahsan et al., 2012; Aini & Yuliyani, 2023; Brohi, 1987; Uyun & Witruk, 2017). Furthermore, unless one possesses a submissive nature towards Allah, overcoming pressure can be challenging. Islamic teaching highlights the importance of engaging in prayer and cultivating patience as a means for individuals to overcome various challenges they encounter.

The effectiveness of prayers in managing anxiety is widely recognized. Engaging in prayer has been found to have a positive effect on individuals. First, it purifies and calms the heart, instilling a sense of tranquility and serenity (Rusdi et al., 2022). Additionally, it promotes discipline, as individuals commit to a prayer routine and maintain focus throughout their prayers. Lastly, personal prayer has been linked to fostering patience, since individuals must wait for designated prayer times and demonstrate patience during the act of praying itself (Abdullah et al., 2015; Sipon et al., 2014, 2015). Prayer serves as an expression of an individual's faith in their ability to heal pain and establish a connection with the presence filled with love (Miklancie, 2007; Sulaiman & Gabadeen, 2013). Sipon et al. (2014) emphasized the significance of prayer in reducing anxiety by nurturing virtues such as patience, contentment, and resilience.

These qualities provide individuals with skills to effectively overcome the challenges that arise in life. Therefore, engaging in prayer can be viewed as a strategy for managing stress and striving to grow. Additionally, within the realm of discussion, religion has

traditionally been seen as a stabilizing force that helps individuals maintain a sense of purpose, authority, comfort, connections with others, and a deep spiritual bond. However, it is worth noting that religion can also contribute to transformations in one's life by allowing individuals to let go of their beliefs and discover alternative sources of meaning (Pargament et al. 2000).

The concept of forgiveness emerged as another factor accounting for 3.70% of the female participants surveyed. Islamic teaching also emphasizes the importance of forgiving others while seeking forgiveness and consulting with them on matters of significance (Hamidi et al., 2010; Nashori et al., 2020; Warsah, 2020). When a Muslim decides something, it is advisable to trust Allah. Undoubtedly, Allah shows affection towards those who trust and rely on Him. Islamic teaching highlights the significance of forgiveness in the context of Islam.

The idea of forgiveness goes beyond this aspect and has implications for health. Previous studies have shown that forgiveness and mental well-being lead to a decrease in emotions and an overall increase in life satisfaction (Davis et al., 2015; Ramírez et al., 2014; Thompson et al., 2005). Additionally, research suggests that forgiveness is linked to reduced ailments, less substance abuse, better sleep quality, and fewer physical complaints (Lawler et al., 2005; Lawler-Row et al., 2008; Worthington et al., 2007). Evidence points to the connection between forgiveness and the well-being of adolescents, resulting in levels of sadness, anxiety, and anger (Akhtar & Barlow, 2018; Barcaccia et al., 2018; Thompson et al., 2005). Overall, practicing forgiveness affects mental health. This finding emphasizes that forgiveness serves as a coping mechanism that effectively helps women in the workforce deal with stressors.

Regarding the last component, 14.81% of Working Muslim women in this study chose rituals. Religious beliefs and practices are

widely recognized as significant aspects of human existence across cultures. These requirements revolve around understanding the core of existence, meaning of life, and responsibilities of individuals. They also encompass how individuals are interconnected with the universe in the context of religious obligations. Throughout eras and cultural settings, there has been a consistent expression of religious expectations and aspirations. Historical recognition of the connection between religion and health is evident, as religion has been acknowledged as facilitating healing and alleviating suffering (Juniarly, 2012; Mohr, 2011; Saleem & Jan, 2022; Sipon et al., 2014, 2015; Steinhorn et al., 2017). Fasting can be seen as an example of a practice emphasized in Islam. Fasting serves two purposes: fulfilling duty and personal growth by cultivating self-discipline, adaptability, and patience in response to urges or desires (Hossain, 2012; Pakkir Maideen et al., 2017; Rahman, 2022). Fasting can impact an individual's self-control, especially when it comes to well-being (Hidayati, 2020; Rahmi, 2015).

An additional analysis revealed two outcomes in the t-test. Initially, there were differences in how unmarried and married women coped with religion. Additionally, the age at which they married did not show any variation in coping strategies. These findings support studies suggesting that women who play roles often experience high levels of stress. Radhitya (2019) discovered that a considerable number of employees experience exhaustion after working hours. These individuals also had responsibilities as mothers and wives, including household chores and childcare duties. Balancing work and family obligations can have implications for education, quality of relationships with children, and various aspects of family dynamics. It is crucial for working mothers to establish communication with their children to maintain relationships and to promote open dialogue. When there is no sense of trust between

children and their working mothers, it can be challenging for children to effectively express their concerns. Therefore, one could argue that mothers play a role in promoting communication and maintaining harmony within a family unit.

In summary, the use of coping techniques was associated with significant outcomes. These include a decrease in depression rates, improved health, enhanced well-being, better response to stress, spiritual growth, and reduced mortality rates (Pargament et al., 2000). Additionally Susilowati (2022) conducted a study to examine how religious coping mechanisms impact the wellbeing of individuals working remotely during the Covid-19. This study specifically focused on the effects of these coping methods on fatigue levels and work-related stress among employees. The findings revealed that utilizing coping mechanisms is linked to outcomes in terms of individual well-being. Similarly, Bhatt & Siraj (2022) conducted an investigation to explore how factors such as gender, marital status, religious affiliation, and family structure influence the development of coping mechanisms and intrinsic spirituality for managing mental illnesses, such as depression, during the Covid-19 crisis.

CONCLUSION

Based on the evidence presented in this study, it can be concluded that Working Muslim women in Yogyakarta, Indonesia, utilize coping mechanisms such as introspection, positive thinking, managing stress for personal growth, practicing forgiveness based on religious beliefs, and engaging in rituals. However, it is important to note that none of the Working Muslim women in this study chose to use coping strategies that involved questioning the power and love of God. This suggests that all participants in this research believe in the support of a higher power to overcome the challenges they face, especially when juggling multiple responsibilities. This conclusion

highlights the role of beliefs as valuable resources for working women as they navigate life challenges. Women in the workforce employ coping techniques, including introspection, hopefulness, stress reduction, and forgiveness, rooted in spirituality and participation. These findings shed light on how employed women rely on their faith to effectively manage the hurdles they encounter, while balancing their responsibilities.

This study offers insights into how coping positively affects women's psychological resilience in the workplace. The research findings highlight the importance of integrating religion into interventions aimed at helping working women effectively manage their stress and overcome challenges. Additionally, it is suggested that future research take an approach to explore how social and cultural factors impact religious coping mechanisms among women who work. This study should also examine the implications of these coping strategies on well-being. However, this study has some limitations, especially in its sample size. The sample size was relatively small compared to that of Working Muslim women in Yogyakarta, Indonesia. Thus, the generalisability of this study is limited to relevant sample in the context of this study.

Author Contributions

Conceptualization: M.F., J., & A.M.H.; Data curation: M.F., J., & A.M.H.; Formal analysis: M.F., J., & A.M.H.; Funding acquisition: M.F., J., & A.M.H.; Investigation: M.F., J., & A.M.H.; Methodology: M.F., J., & A.M.H.; Project administration: M.F., J., & A.M.H.; Resources: M.F., J., & A.M.H.; Software: M.F., J., & A.M.H.; Supervision: M.F., J., & A.M.H.; Validation: M.F., J., & A.M.H.; Visualization: M.F., J., & A.M.H.; Writing – original draft: M.F., J., & A.M.H.; Writing – review & editing: M.F., J., & A.M.H. All authors have read and agreed to the published version of the manuscript.

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Informed Consent Statement

Informed consent for this study was obtained through clicking agreement to participate in online survey.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author.

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Conflicts of Interest

The authors declare no conflicts of interest.

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Appendix 1

Questionnaire

Think about how it feels when you feel stressed or depressed. Below are statements on ways to deal with the stress that you might do. In this case, there were no judgments of good, bad, right, or wrong. Choose one of the statements that suit your situation by circling the answer box. The following answer choices were made:

1 : Strongly Disagree

2 : Disagree

3 : Agree

4 : Strongly Agree

Read each statement carefully before you answer; please do not miss a single number.

1. I doubt that God loves me
2. I ask God for help when I am frustrated
3. I am sure that Allah always answers the prayers of His servants
4. I pray that Allah will soften my heart
5. I prayed for help from Allah
6. I felt God had abandoned me
7. I felt like I was being punished by God
8. I try to get closer to Allah
9. I always depend on Allah
10. I wish well for the (former) partner
11. God is not there when I feel weak

12. I feel what happened was a punishment from God
13. I try to do what Allah approves
14. I pray that I will always see the good in others
15. I pray as a means of getting closer to Allah
16. I feel calm after reading the Koran with its meaning
17. I feel more empathetic when fasting
18. Allah does not test His servants beyond their abilities
19. I always pray to be forgiving
20. I fast as a means of restraining myself from lust
21. With many good friends, I feel loved by Allah
22. I am sure that Allah is with those who are patient
23. After I had done a lot of Sunnah prayers, I was able to relax
24. Surrender to Allah removes my hatred
25. I still have a grudge against my ex-partner so I pray for bad things
26. I believe that every difficulty has a solution
27. After I perform my prayers, I can forgive other people's mistakes
28. I feel close to Allah when praying at night
29. Once I was able to forgive, I felt calm
30. I feel close to Allah when I do a lot of dhikr