

Sakinah Circle: An Asset-Based Community Engagement Model for Strengthening Muslim Women's Spiritual Resilience

Duwi Habsari¹, Muhamad Arif², Moh Rifqi Rahman³

¹ Sekolah Tinggi Agama Islam Nahdlatul Ulama Pacitan, Indonesia

^{2,3} Universitas Islam Al Azhar Gresik, Indonesia

ARTICLE INFO

Keywords:

Social Comparison; Qana'ah; Rida; Spiritual Resilience; Abcd; Digital Well-Being; Muslim Women

Article history:

Received 2026-05-14

Revised 2026-06-12

Accepted 2026-08-13

ABSTRACT

Digital social media increasingly exposes women to selective representations of other people's achievements, lifestyles, appearance, and family conditions, potentially intensifying social comparison and weakening self-evaluation. This community engagement program aimed to strengthen spiritual resilience among women in a Qur'anic study community at Masjid Pusaka, Siman, Ponorogo, Indonesia, by integrating Islamic values with digital self-awareness practices. The program employed an Asset-Based Community Development (ABCD) approach through Discovery, Dream, Design, Delivery, and Sustainability stages. The Sakinah Circle integrated five reflective practices addressing comparison triggers, gratitude, qana'ah, rida, inner dialogue, peer listening, and digital self-regulation. Data were obtained through participant reflections, observations, group discussions, facilitator notes, and pre-post evaluation instruments. The findings indicated increased awareness of social-comparison triggers, more practical understanding of qana'ah and rida, stronger peer listening practices, and greater awareness of digital boundaries. The program demonstrates that existing religious and social assets can be transformed into a sustainable community-based model of reflective spiritual resilience.

This is an open-access article under the [CC BY SA](#) license.



Corresponding Author:

Muhamad Arif

Universitas Islam Al Azhar Gresik, Indonesia; muhamadarif070593@gmail.com

INTRODUCTION

Digital transformation has reshaped not only patterns of communication but also the ways individuals evaluate themselves and interpret their own life circumstances. Social media platforms expose users to a continuous stream of selectively presented information about appearance, achievements, lifestyles, relationships, consumption, careers, and personal milestones. Such environments can intensify opportunities for upward social comparison because users repeatedly encounter representations of others that may appear more successful, attractive, prosperous, or fulfilled

than themselves. Recent empirical research demonstrates that upward social comparison on social media is associated with appearance anxiety, while self-compassion can weaken some of the negative psychological consequences of comparison (Tian et al., 2024; Shang & Bao, 2025).

The issue is particularly relevant when social comparison becomes embedded in everyday interpretations of personal worth. Women may compare their physical appearance, children's achievements, family relationships, household conditions, economic progress, or lifestyle with what they observe online. However, such comparisons should not be understood as producing identical effects for all users. Recent evidence suggests that the relationship between social media use, upward comparison, self-esteem, and appearance anxiety is influenced by individual and gender-related factors (Shang & Bao, 2025). In a study involving 487 college students, social media use and upward social comparison partly explained the relationship between self-esteem and appearance anxiety, with gender differences observed in the strength of these relationships. Thus, the central concern is not simply the amount of social-media use, but how individuals interpret and internalize what they encounter in digital environments.

Importantly, social comparison is not necessarily an inherently harmful process. Its psychological consequences depend on how comparisons are interpreted and managed. This distinction creates an opportunity for community-based interventions that do not simply encourage women to withdraw from social media but instead help them recognize comparison triggers, reinterpret what they see, and develop healthier responses. Andrade et al. (2023), for example, found preliminary evidence that an intervention designed to reduce the harmful consequences of social comparison on social media could improve aspects of self-esteem and connectedness. Participants exposed to the intervention also demonstrated reductions in social comparison over the study period. These findings suggest that comparison awareness and reflective practices can become meaningful components of psychosocial interventions.

Within Muslim communities, Islamic spirituality offers culturally meaningful resources for responding to these challenges. Two concepts are particularly relevant: *qana'ah* and *rida*. *Qana'ah* can be understood as contentment with what one has while continuing to pursue legitimate improvement, whereas *rida* concerns acceptance of realities that cannot be completely controlled. These concepts should not be interpreted as passive resignation or as an instruction to suppress negative emotions. Rather, they can function as frameworks through which individuals distinguish between what can be changed, what requires effort, and what ultimately needs to be accepted.

Recent Indonesian evidence provides empirical support for examining these concepts in relation to anxiety. Saifuddin and Nisa (2025), in a study of 201 mahasantri at UIN Raden Mas Said Surakarta, found that *qana'ah* and gratitude were negatively associated with future anxiety, both simultaneously and individually. The study therefore provides a particularly relevant empirical foundation for examining *qana'ah* as a practical psychological and spiritual resource rather than treating it solely as a normative religious virtue. Gratitude is similarly relevant because Islamic approaches to well-being connect gratitude with one's relationship with God, interpretation of life circumstances, and moral-spiritual orientation. A systematic review by Chalmiers et al. (2023), which examined 125 scholarly works on religious gratitude, emphasizes that gratitude to God in Islamic contexts possesses distinctive theological and psychological meanings and should not simply be treated as a direct equivalent of gratitude concepts developed primarily in other religious traditions. This culturally grounded perspective is important when designing community interventions for Muslim women because religious practices need to be connected with participants' lived experiences rather than presented only as abstract prescriptions.

Recent research further supports the importance of culturally responsive positive psychology within Muslim communities. Anlı (2025), through a systematic review of positive psychology practices involving Muslim populations, found that Islamic-informed practices, prayer, and community-based

social support can contribute to psychological well-being. The review also highlights the importance of integrating cultural and religious characteristics when adapting positive psychology approaches for Muslim communities. Similarly, research among Muslim university students in Indonesia has demonstrated the relevance of religiosity, social support, self-efficacy, and resilience for subjective well-being, with resilience playing an important mediating role (Bukhori et al., 2022).

Nevertheless, a gap remains between religious knowledge and the practical processes through which individuals apply religious values to contemporary psychosocial challenges. Women may frequently hear messages encouraging gratitude, patience, qana'ah, and acceptance, yet such messages can become overly normative when they are delivered without sufficient space for participants to articulate the emotional experiences that make these values difficult to practice. A woman experiencing financial pressure, parenting concerns, dissatisfaction with appearance, family expectations, or disappointment may already understand that gratitude is religiously important. What may be needed is not additional instruction alone, but a safe and participatory environment in which personal experiences can be expressed, reflected upon, and reinterpreted through meaningful spiritual frameworks.

This insight provides the human-centered foundation for the present community engagement program. Rather than positioning participants as recipients of psychological or religious advice, the program views them as holders of knowledge, experience, relationships, and spiritual resources. This orientation is consistent with Asset-Based Community Development (ABCD), which emphasizes the identification and mobilization of existing community strengths rather than beginning from perceived deficits. Contemporary ABCD research emphasizes collaborative evaluation, experiential knowledge, community participation, and the importance of linking asset-based theory with actual community practice (South et al., 2024). For women's Qur'anic study communities, these assets may include regular religious gatherings, Qur'anic literacy, peer relationships, informal leadership, religious knowledge, family experience, mutual assistance, and established communication networks. Instead of creating an entirely new support structure, ABCD enables the program to mobilize these existing resources and transform them into a community-based mechanism for strengthening spiritual resilience. In this context, the Qur'anic study group becomes not merely a place for religious instruction but also a potential social space for reflection, mutual listening, emotional support, and collective learning.

The novelty of the present program therefore does not lie in presenting qana'ah, rida, or gratitude as new Islamic concepts. Its contribution lies in translating these established spiritual values into a structured and replicable community practice addressing the contemporary challenge of digital social comparison. The proposed Sakinah Circle integrates four dimensions that are often addressed separately: Islamic spirituality, awareness of digital social comparison, women's lived experiences, and peer-based community support. These dimensions are operationalized through practical activities including comparison-trigger mapping, gratitude journaling, the Control–Effort–Rida Map, peer listening, reflective discussion, and digital boundary-setting. The approach is also consistent with emerging evidence that social-comparison interventions can benefit from practical strategies that help individuals recognize and regulate comparison processes (Andrade et al., 2023).

Accordingly, the program aims to: (1) increase participants' awareness of unhealthy social comparison and its emotional consequences; (2) strengthen participants' practical understanding of qana'ah and rida; (3) develop spiritual resilience through reflective and participatory practices; (4) strengthen peer-based emotional and spiritual support within the women's Qur'anic study community; and (5) establish a sustainable Sakinah Circle supported by simple community-owned tools that can continue after the formal community engagement program has ended.

METHODS

This community engagement program was conducted with members of the women's Qur'anic study group at Masjid Pusaka, Siman, Ponorogo, East Java, Indonesia. The program involved women who regularly participated in the Qur'anic study activities and was implemented using an Asset-Based Community Development (ABCD) approach. Participants were not positioned as individuals with psychological deficits; rather, the program recognized their religious knowledge, lived experience, family wisdom, friendship networks, religious routines, coping strategies, informal leadership, and community solidarity as existing assets that could be mobilized to strengthen spiritual resilience. Participation was voluntary, and participants were given the freedom to determine the extent to which they wished to share their personal experiences during reflection activities.

The ABCD process was organized through five interconnected stages: Discovery, Dream, Design, Delivery, and Sustainability. During the Discovery stage, facilitators used informal conversations, participatory observation, and reflection activities to identify participants' experiences of social comparison, common digital comparison triggers, existing coping strategies, and community assets. The Dream stage encouraged participants to describe their aspirations for a more peaceful, grateful, and spiritually grounded everyday life, particularly in responding to social-media exposure and comparisons with other people's achievements, appearance, family conditions, and lifestyles. During the Design stage, these aspirations were translated into the Sakinah Circle, a community-based reflective program consisting of five core practices: My Comparison Trigger, What I Have–What I Hope For, the Control-Effort-Rida Map, Rewriting My Inner Conversation, and Seven Days of Sakinah. The activities were designed to connect participants' everyday experiences with the Islamic values of qana'ah, rida, gratitude, and spiritual resilience.

The Delivery stage emphasized dialogue, reflection, and peer interaction rather than conventional lectures. Each session followed a structured sequence of Opening Reflection, Personal Story, Islamic Value Exploration, Practical Exercise, and Small Commitment. A Listening Circle was introduced to encourage participants to listen empathetically before offering advice. Facilitators established basic agreements concerning confidentiality, respectful communication, voluntary disclosure, and non-judgmental interaction. Participants were never required to disclose personal, family, financial, or emotional experiences. The program also clearly distinguished community-based spiritual accompaniment from professional psychological or psychiatric treatment. Facilitators did not conduct psychological diagnoses or provide clinical treatment; instead, participants with concerns requiring specialist assistance were encouraged to seek appropriate professional support.

Sustainability was incorporated into the program from the beginning by strengthening the community's capacity to continue the activities independently. Participants who demonstrated commitment and communication skills were encouraged to become Sakinah Companions, whose role was to facilitate reflection, encourage peer listening, and support the continuation of Sakinah Circle activities without assuming the role of professional counselors or psychologists. The program also developed a simple Sakinah Reflection Toolkit comprising Comparison Trigger Cards, a Qana'ah Reflection Sheet, the Control–Effort–Rida Map, a Seven Days of Sakinah Journal, a Digital Social Comparison Checklist, and Peer Listening Guidelines. These materials were designed to be used during subsequent Qur'anic study meetings so that the reflective practices could continue after the formal community engagement program ended.

Program evaluation employed a mixed-method approach combining quantitative and qualitative data. Quantitative data were collected through pre- and post-program questionnaires assessing four main areas: awareness of social comparison, practical understanding of qana'ah and rida, perceived spiritual resilience, and digital self-regulation. Qualitative data were obtained from participant reflection journals, facilitator field notes, participatory observations, focus group discussions, and open-ended feedback. Quantitative data were analyzed descriptively by examining frequencies, percentages, mean scores, and changes between pre- and post-program measurements. Where

appropriate, percentage change and normalized gain were used to describe changes in participants' scores. Because the program did not employ a randomized control group, the quantitative results were interpreted as evidence of within-group change rather than as definitive evidence of causal effects. Qualitative data were analyzed thematically through familiarization, initial coding, theme development, theme review, and interpretation following Braun and Clarke (2021). Findings from the questionnaires, participant narratives, observations, and facilitator notes were compared through triangulation to strengthen the interpretation of program outcomes and to identify changes in participants' understanding of social comparison, qana'ah, rida, gratitude, peer support, and digital self-regulation.

FINDINGS AND DISCUSSION

From Digital Comparison to Self-Awareness

The first transformation observed during the community engagement process concerned participants' increasing awareness of social comparison in everyday digital life. During the initial Discovery sessions, participants described comparison as something that often occurred spontaneously while using WhatsApp, Instagram, Facebook, TikTok, and other social-media platforms. Comparison was not limited to physical appearance but extended to children's educational achievements, home ownership, family holidays, household economic conditions, professional achievements, marital relationships, and visible religious activities. These experiences are consistent with recent evidence showing that upward social comparison on social media can contribute to negative self-evaluation and appearance-related anxiety (Tian et al., 2024; Bonfanti et al., 2025).

The participatory exercises showed that participants gradually shifted from viewing comparison as an unavoidable personal weakness to recognizing it as a process that could be observed and managed. Through the My Comparison Trigger exercise, participants identified the types of posts, situations, and emotional conditions that made them more likely to compare themselves with others. Participants particularly reflected on moments of fatigue, loneliness, financial pressure, parenting concerns, and dissatisfaction with their own circumstances. The Sakinah Circle therefore did not encourage participants to reject social media completely. Instead, it encouraged them to distinguish between admiration, inspiration, information, and self-rejection. This approach is consistent with Andrade et al. (2023), who demonstrated the potential of intervention strategies that directly target social-comparison processes rather than treating social-media use itself as the primary problem.

A significant reflective shift emerged when participants recognized that they were often comparing the complexity of their own lives with selected fragments of other people's lives presented online. The program helped participants identify the point at which admiration could become self-rejection. Consequently, the first stage of transformation was not the elimination of social comparison but the development of social-comparison awareness, enabling participants to recognize comparison triggers before they influenced their self-evaluation.

Rediscovering Qana'ah: Contentment Without Giving Up

The second transformation concerned participants' understanding of qana'ah. During the initial discussions, contentment was sometimes associated with simply accepting one's existing circumstances. Through the What I Have-What I Hope For exercise, participants were encouraged to reinterpret qana'ah as an inner orientation of sufficiency and gratitude that does not eliminate responsible effort. Participants identified existing blessings, relationships, capacities, and achievements while simultaneously identifying realistic aspirations that still required action. This distinction was important because it prevented qana'ah from being interpreted as passivity. Participants learned that gratitude for present circumstances and aspirations for improvement can coexist. This interpretation is

supported by recent Indonesian research by Saifuddin and Nisa (2025), who found that qana'ah and gratitude were negatively associated with future anxiety among 201 mahasantri. The finding supports the relevance of qana'ah as a psychological-spiritual resource rather than merely a normative religious concept. The reflective exercise helped participants move from the question, "Why does my life not look like theirs?" toward more constructive questions such as, "What do I already have?" and "What can I reasonably work toward?" This shift transformed comparison into an opportunity for self-reflection without allowing other people's achievements to become the primary standard for personal worth.

Learning Rida Without Silencing Pain

The third transformation involved participants' understanding of rida. Through the Control-Effort-Rida Map, participants classified everyday concerns into three categories: situations that could be changed directly, situations that could be influenced but not completely controlled, and circumstances that ultimately required acceptance. This activity transformed rida from an abstract religious concept into a practical framework for determining where to act, where to seek support, and where to release excessive attempts to control uncontrollable circumstances. Importantly, rida was not presented as a requirement to suppress sadness, disappointment, fatigue, fear, or frustration. Participants were encouraged to acknowledge difficult emotions before considering their spiritual meaning. In this context, acceptance meant recognizing reality while maintaining faith, effort, and meaningful action. This interpretation is consistent with recent scholarship emphasizing that positive psychology practices in Muslim communities need to be adapted to Islamic values, cultural contexts, and spiritually meaningful forms of coping (Anlı, 2025). The Control-Effort-Rida Map therefore provided participants with a simple reflective mechanism: What can I change? What can I influence? What must I learn to accept? This distinction helped participants understand rida as an active spiritual orientation rather than passive resignation. It also strengthened the connection between Islamic spirituality and everyday resilience.

From Advice-Giving to Compassionate Listening

Another important outcome concerned the relational dimension of the program. The women's Qur'anic study community already possessed strong social relationships, yet participants recognized that conversations about personal difficulties could quickly move toward advice. Expressions such as "be patient" or "be grateful" were usually intended positively, but participants discovered through the Listening Circle that immediate advice could sometimes prevent a person from fully expressing her experience. The Listening Circle therefore introduced a simple principle: listen before interpreting, understand before advising, and accompany before solving. Participants practiced listening without interrupting, acknowledging the speaker's experience, and asking reflective questions before providing suggestions. This process transformed existing friendship networks into a more intentional community asset. The finding supports the central logic of ABCD, which emphasizes the identification and mobilization of existing relationships, skills, and community capacities. South et al. (2024) argue that asset-based evaluation should recognize community knowledge and participation as important sources of evidence. In the Sakinah Circle, peer listening became one such asset because participants did not need to become professional counselors to provide empathy, presence, and non-judgmental companionship.

Digital Awareness Without Digital Rejection

The intervention adopted a balanced approach to digital technology. Participants were not instructed to delete social-media accounts or withdraw completely from digital communication. Instead, they examined which types of content generated inspiration, which repeatedly triggered feelings of inadequacy, when comparison was most likely to occur, and whether social-media use increased during periods of tiredness, loneliness, boredom, or emotional pressure. Through the Digital Social Comparison Checklist, participants developed practical boundaries such as reducing exposure to comparison-heavy accounts, limiting social-media use at particular times, pausing before interpreting another person's post as a standard for personal success, and replacing automatic scrolling with intentional activities. This approach is consistent with contemporary digital-well-being research, which increasingly emphasizes self-regulation rather than complete technological avoidance. Carras et al. (2024) found that digital-well-being interventions commonly incorporate educational and self-regulation components, while Ansari et al. (2024) reported that digital-detoxification interventions may influence psychological and subjective well-being. The Sakinah Circle consequently positioned digital self-regulation as part of spiritual self-care rather than technological rejection.

Transformation into a Community-Owned Sakinah Circle

The most important community-engagement outcome was the transformation of existing community assets into a structured and sustainable support practice. The women already possessed religious knowledge, Qur'anic study routines, friendship networks, family experience, personal stories of overcoming difficulties, informal leadership, and mutual assistance. The intervention did not create these assets; instead, it connected and reorganized them into a reflective support system. This process reflects the central principle of ABCD: sustainable change begins by recognizing and mobilizing resources already available within the community. The resulting transformation pathway can be represented as: Existing Community Assets, Safe Listening and Reflection, Recognition of Digital Comparison Triggers, Qana'ah–Rida Reframing, Spiritual Micro-Practices, Peer Support, Spiritual Resilience, Sustainable Sakinah Circle. The pathway demonstrates that the program's primary contribution was not the introduction of a completely new religious teaching. Rather, it transformed existing religious and social resources into a practical response to a contemporary digital challenge.

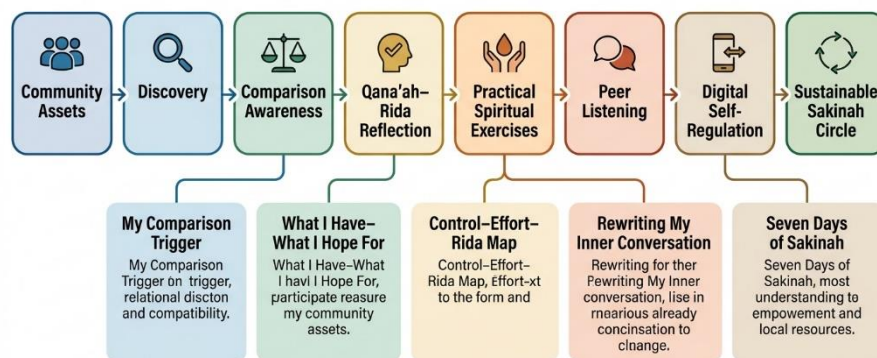


Figure 1. The ABCD-Based Transformation Pathway of the Sakinah Circle Program.

This horizontal flow diagram illustrates the transformative journey of participants through eight interconnected main stages starting from Community Assets, moving through Discovery, Comparison Awareness, Qana'ah–Rida Reflection, Practical Spiritual Exercises, Peer Listening, and Digital Self-Regulation, ultimately culminating in a Sustainable Sakinah Circle. To reinforce the effectiveness of each phase, five practical instruments are integrated underneath as a supporting operational layer: My Comparison Trigger, What I Have What I Hope For, Control–Effort–Rida Map, Rewriting My Inner Conversation, and Seven Days of Sakinah. Through this two-layered visual structure, the diagram not

only systematically maps out the participants' reflective process, but also emphasizes the application of Asset-Based Community Development (ABCD) logic, which focuses on mobilizing existing social capital and local resources rather than treating participants as deficient recipients.

Evaluation of Program Outcomes

The program evaluation focused on five dimensions: social-comparison awareness, practical understanding of qana'ah, practical understanding of rida, perceived spiritual resilience, and digital self-regulation. Because the program was implemented as a community engagement intervention without a randomized control group, the findings were interpreted primarily through convergence among participant reflections, facilitator observations, reflection sheets, group discussions, and participant feedback. The qualitative evidence indicated several interconnected changes. Participants moved from unrecognized comparison toward conscious recognition, from passive interpretations of qana'ah toward contentment combined with responsible effort, from abstract acceptance toward practical differentiation between control and non-control, from rapid advice-giving toward empathetic listening, and from uncritical scrolling toward intentional digital boundaries. These changes demonstrate the value of integrating Islamic spiritual concepts with participatory community practices. Rather than claiming that the program clinically reduced anxiety or psychological distress, the findings indicate that participants developed greater awareness and practical strategies for responding to comparison-related experiences. This distinction is methodologically important because the Sakinah Circle was designed as a community-based spiritual resilience program rather than a psychological treatment.

Implications and Sustainability

The findings have several implications for contemporary Islamic community education. First, women's Qur'anic study groups can function not only as spaces for religious knowledge transmission but also as communities of spiritual care when learning is organized through dialogue, reflection, and mutual listening. Second, Islamic concepts such as qana'ah, rida, and gratitude become more practically meaningful when participants connect them with concrete experiences involving parenting pressure, economic comparison, body image, family expectations, and digital exposure. Third, digital well-being should receive greater attention in Islamic community education because digital environments increasingly influence how individuals evaluate their lives and interpret personal success. Sustainability depends on community ownership rather than continued dependence on external facilitators. The Sakinah Companions, reflection toolkit, regular Qur'anic study meetings, and existing peer networks provide low-cost mechanisms for continuing the activities. Sakinah Companions are not positioned as therapists or professional counselors; their role is limited to facilitating reflection, encouraging peer listening, and supporting the continuation of community activities. The broader lesson is that empowerment does not always require sophisticated external resources. It can begin by helping community members recognize, connect, and mobilize strengths that already exist among them. The Sakinah Circle therefore demonstrates how an ABCD approach can integrate Islamic spirituality, digital-awareness practices, women's lived experiences, and peer support into a community-owned model of reflective spiritual resilience.

CONCLUSION

The community engagement program at the women's Qur'anic study group of Masjid Pusaka, Siman, Ponorogo, demonstrates that Asset-Based Community Development (ABCD) can provide a relevant framework for addressing the contemporary challenge of social comparison in digital environments through culturally grounded Islamic practices. The Sakinah Circle transformed existing community assets, including religious knowledge, Qur'anic study routines, friendship networks, lived

experience, and mutual support, into practical resources for strengthening spiritual resilience. The program generated several interconnected changes. Participants developed greater awareness of social-comparison triggers, particularly those associated with social-media exposure, and learned to distinguish inspiration from self-rejection. The concepts of qana'ah and rida were translated from abstract religious values into practical reflective strategies that encouraged gratitude while maintaining responsible effort and acceptance without suppressing emotional difficulties. The Listening Circle further strengthened peer support by shifting interaction from immediate advice-giving toward empathetic listening. Meanwhile, digital self-regulation encouraged participants to establish healthier boundaries without requiring complete rejection of social media. The main contribution of the program lies in integrating Islamic spirituality, digital awareness, women's lived experiences, and community-based peer support within a simple and sustainable model. The Sakinah Circle demonstrates that community empowerment can begin by mobilizing assets that already exist within religious communities rather than introducing externally dependent solutions. Its sustainability is supported through Sakinah Companions, reflective tools, and integration with existing Qur'anic study activities. Although the program does not constitute psychological treatment and cannot establish causal clinical effects, it provides a promising community-based model for cultivating reflective spiritual resilience among Muslim women navigating increasingly comparison-oriented digital environments.

REFERENCES

- Anli, G. (2025). Positive psychology practices in Muslim communities: A systematic review. *Journal of Religion and Health*, 64(5), 3448–3470. <https://doi.org/10.1007/s10943-025-02357-9>
- Andrade, F. C., Erwin, S., Burnell, K., Jackson, J., Storch, M., Nicholas, J., & Zucker, N. L. (2023). Intervening on social comparisons on social media: Electronic daily diary pilot study. *JMIR Mental Health*, 10, e42024. <https://doi.org/10.2196/42024>
- Ansari, S., Iqbal, N., Azeem, A., & Danyal, K. (2024). Improving well-being through digital detoxification among social media users: A systematic review and meta-analysis. *Cyberpsychology, Behavior, and Social Networking*, 27(11), 753–770.
- Bonfanti, R. C., Melchiori, F., Teti, A., Albano, G., Raffard, S., Rodgers, R., & Lo Coco, G. (2025). The association between social comparison in social media, body image concerns and eating disorder symptoms: A systematic review and meta-analysis. *Body Image*, 52, 101841. <https://doi.org/10.1016/j.bodyim.2024.101841>
- Bukhori, B., Said, H., Wijaya, M., & others. (2022). Subjective well-being among Muslim students: The role of religiosity, social support, self-efficacy, and resilience. *Indonesian Journal of Guidance and Counseling*.
- Carras, M. C., Aljuboori, D., Shi, J., Date, M., Karkoub, F., García Ortiz, K., Abreha, F. M., & Thrul, J. (2024). Prevention and health promotion interventions for young people in the context of digital well-being: Rapid systematic review. *Journal of Medical Internet Research*, 26, e59968. <https://doi.org/10.2196/59968>
- Chalmiers, M. A., Istemi, F., & Simsek, S. (2023). Gratitude to God and its psychological benefits in Islamic contexts: A systematic review of the literature. *Mental Health, Religion & Culture*, 26(5), 405–417. <https://doi.org/10.1080/13674676.2022.2046714>
- Fatimah, M., & Junanah. (2023). Religious coping among working Muslim women in Yogyakarta, Indonesia. *Millah: Journal of Religious Studies*, 22(2). <https://doi.org/10.20885/millah.vol22.iss2.art8>
- Saifuddin, A., & Nisa, L. F. (2025). The influence of qana'ah (contentment) and gratitude towards future anxiety in mahasantri (university students who attend pesantren/Islamic boarding institution). *Gadjah Mada Journal of Psychology*, 11(1). <https://doi.org/10.22146/gamajop.102312>

- South, J., Coan, S., Woodward, J., Bagnall, A.-M., & Rippon, S. (2024). Asset based community development: Co-designing an asset-based evaluation study for community research. *SAGE Open*, 14(2), 1–12. <https://doi.org/10.1177/21582440241240836>
- Tian, J., Li, B., & Zhang, R. (2025). The impact of upward social comparison on social media on appearance anxiety: A moderated mediation model. *Behavioral Sciences*, 15(1), 8. <https://doi.org/10.3390/bs15010008>
- Watkins, P. C., Emmons, R. A., Davis, D., & Frederick, M. (2024). Thanks be to God: Divine gratitude and its relationship to well-being. *Religions*, 15(10), 1246. <https://doi.org/10.3390/rel15101246>
- Yunian, F. A., Maharani, G. F., Mustika, R., Sujianto, I. W., & Naimah, T. (2024). A systematic review of the literature on factors affecting digital well-being in adolescents who use social media in Southeast Asia. *Social Science and Humanities Journal*, 8(11), 5773–5792. <https://doi.org/10.18535/sshj.v8i11.1438>