

# The Dynamics of Spiritual Well-Being for Prospective Mentors in the Haramain Student Mobility Program

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## Abstract:

This study explores the dynamics of spiritual well-being of prospective Hajj and Umrah guides participating in the Haramain Student Mobility Program. The role of a muthawwif demands strong spiritual preparedness, given the complexity of tasks such as assisting elderly pilgrims (47,384 people this year), regulatory changes, and the risk of fatigue and burnout. Previous research confirms that spirituality plays a crucial role in preventing fatigue and strengthening emotional resilience. The subjects were two Hajj and Umrah Management students from Walisongo State Islamic University (UIN) Semarang who participated in the Haramain Community Service Program (KKN) and aspired to become professional Hajj and Umrah guides. This study uses a descriptive qualitative approach, collecting data through in-depth interviews and analyzing them based on conceptual adaptations of the dimensions and indicators of the Spiritual Health And Life-Orientation Measure (SHALOM) developed by John W. Fisher. Consist of four domains of spiritual well-being: personal (self), communal, environmental, and transcendental (God). The results indicate a positive dynamic of spiritual well-being during the intense experience of the Haramain program. The personal domain reflects good self-knowledge, awareness of strengths and weaknesses, and positive thinking patterns. The communal domain demonstrated harmonious relationships, compassion, and a sense of family, despite minor friction. The environmental domain emphasized harmony with nature, concern for cleanliness, and awe of God's creation. Meanwhile, the transcendental domain was the strongest, strengthening personal relationships with God. Participants' spiritual well-being is achieved through the program experience, which simultaneously strengthens them to face challenges and prevents burnout. Participants' spiritual well-being was achieved through the program experience, strengthening them to face challenges and prevent burnout. It also served as a crucial foundation for developing the competencies of future Hajj and Umrah guides. These findings underscore the vital role of spiritual development in the professional education of *mutawwif* (traditional guides).

**Keywords:** Hajj and Umrah Guides; Spiritual Wellbeing; work fatigue.

## INTRODUCTION

The Hajj and Umrah pilgrimages require more than just physical readiness for extreme challenges such as high temperatures and long distances, but also strong spiritual preparedness to ensure smooth and solemn worship. This journey is a profound religious experience often referred to as a spiritual journey, a process of inner transformation that impacts an individual's relationship with God, themselves, their environment, and fellow human beings. In this context, pilgrims face not only physical pressure but also mental and emotional challenges, making guidance from a competent guide crucial. The need for a companion capable of holistic guidance, both technically and spiritually, is increasingly relevant as the number of pilgrims grows, complex in terms of age, health conditions, and cultural backgrounds. The role of a guide (*muthawwif*) is thus not merely administrative or logistical, but also serves as a spiritual companion who can guide pilgrims in strengthening their inner selves during the Hajj and Umrah rituals (Al-Shreifeen & Marlinda, 2025).

In carrying out the Hajj and Umrah pilgrimages, the role of the guide (*muthawwif*) encompasses complex and multidimensional responsibilities. They are not only tasked with providing detailed explanations of the procedures for worship, but also managing activity schedules, maintaining group harmony, and adjusting service priorities for pilgrims experiencing physical challenges or emotional distress. Guides serve as guides, keeping pilgrims on the right path of worship and preventing them from losing spiritual focus amidst the large crowds in the Holy Land. The complexity of this task increases when dealing with elderly pilgrims who require more intensive attention, as well as social situations that require guides to manage tension and maintain mental resilience. This function aligns with research findings that emphasize the importance of spiritual and social support during the Hajj pilgrimage to enhance the spiritual experience and reduce the risk of stress for pilgrims and their companions (Mahrusillah, 2025).

The institutional transformation of the Hajj and Umrah pilgrimage administration in Indonesia through the establishment of the Ministry of Hajj and Umrah of the Republic of Indonesia (Kemenhaj RI) demonstrates formal recognition of the complexity of these pilgrimages. Kemenhaj RI was established as a ministry directly under and responsible to the President, with the primary mandate of implementing the Hajj and Umrah pilgrimages in accordance with statutory provisions. The formation of this ministry represents a strategic transformation from the previous structure, namely the Hajj Organizing Agency, and the merger of the Directorate General of Hajj and Umrah Organization within the Ministry of Religious Affairs, demonstrating the state's priority in improving the quality of Hajj and Umrah services. This institutional change marks an expansion of the state's functions and responsibilities in ensuring that the Hajj and Umrah pilgrimages not only run smoothly administratively but also address the spiritual well-being of pilgrims and accompanying staff.

The Indonesian Ministry of Hajj's primary focus is currently the implementation of the 1447 H/2026 Hajj pilgrimage, which presents significant challenges given the characteristics and diversity of the pilgrims. Data shows that this year there are 47,384 elderly pilgrims, aged 65 to 100 years and above, with a service ratio of approximately 1:259. Elderly pilgrims often require specialized services, such as wheelchair use, intensive assistance, and more frequent rest periods. In extreme temperatures that can reach 48°C, Hajj officials are willing to work day and night to provide the best possible service, including pushing wheelchairs, caring for exhausted pilgrims, and treating them like family members. This inclusive approach demonstrates the high dedication of the guides and officials, but also poses a significant risk of burnout, or physical and emotional exhaustion.

The phenomenon of burnout is not only an individual problem, but also impacts the overall quality of service. Burnout can reduce task effectiveness, decrease the quality of interpersonal interactions, and affect the general well-being of staff. In the context of another profession experiencing similar pressures, namely ICU nurses, research shows a strong link between spiritual well-being and burnout: *Spiritual Well-being and Burnout among Saudi Nurses in Intensive Care Units* conducted by Dalyal Nader Al-Osaimi and colleagues concluded that increased spiritual well-being was significantly negatively correlated with burnout levels among ICU nurses, and that improving spiritual health could be used as a preventive intervention to reduce levels of work burnout (Al-Osaimi et al., 2023). These findings are consistent with various other studies showing a negative correlation between spirituality and burnout in the context of intensive care professions. For example, a quantitative study of ICU nurses in Saudi Arabia showed that good levels of spiritual well-being were associated with lower burnout scores, suggesting that spiritual development may serve as a protective measure against high levels of work stress (Al-Osaimi et al.,

2023). Furthermore, other research in Indonesia shows that the relationship between spiritual well-being and burnout is also significantly related in the context of healthcare, so improving spiritual well-being can be an effective strategy in preventing burnout.

In the context of the Hajj and Umrah pilgrimages, spiritual well-being is a significant focus in both religious literature and academic studies. Systematic research reveals that the experience of performing the Hajj has a significant influence on spiritual well-being. The pilgrims not only strengthen their relationship with God but also enhance self-awareness, the quality of social interactions, and their connectedness to their surroundings. This impact reflects a holistic spiritual transformation process, where the Hajj and Umrah ritual experiences foster emotional and mental balance, deepen self-understanding, and foster reflective skills that support long-term spiritual growth (Himawanti et al., 2021). This spiritual approach aligns with the Islamic educational philosophy, which emphasizes self-control, sincerity, patience, and piety as the core of the transformational Hajj journey (Hasanah, 2023).

Given the importance of this spiritual aspect, this study focuses on the dynamics of the spiritual well-being of prospective Hajj and Umrah guides participating in the Haramain Student Mobility Program. The Haramain Student Mobility Program is an intensive learning program that provides students with hands-on experience in the context of Hajj and Umrah services in the Holy Land. The program is designed to equip students, particularly those from the Hajj and Umrah Management Study Program, with practical experience as part of their professional preparation as pilgrim guides. This experience includes accompanying pilgrims, coordinating logistics, and familiarizing themselves with the complex social and spiritual situations in the Holy Land. However, so far, there has been little research that has explored in depth how such intense experiences impact participants' spiritual well-being. While research in other fields, such as in the context of ICU nursing, has emphasized the importance of spiritual well-being as a protective factor against burnout and work stress, few studies have applied this framework to the practical context of Hajj and Umrah guidance. This gap is crucial to fill because prospective guides require not only strong technical knowledge but also a strong spiritual readiness to carry out tasks that demand inner resilience amidst social, physical, and emotional pressures. Thus, this research is expected to provide a significant contribution in developing a holistic model for coaching prospective Hajj and Umrah guides, not only emphasizing technical and procedural mastery, but also strengthening the spiritual dimension, thus producing guides who are mentally, emotionally, and spiritually ready to face the challenges of worship services in the Holy Land.

## LITERATURE REVIEW

Research on the dynamics of spiritual well-being of prospective Hajj and Umrah guides in the Haramain Student Mobility Program. This study outlines the concept of spiritual well-being from a theoretical perspective, previous research in the context of Hajj and Umrah pilgrimages, and studies related to burnout and spiritual well-being in high-stress professions, such as healthcare workers. This chapter aims to place current research within a clear scientific framework, identify research gaps, and demonstrate the study's relevance to the development of spiritual and professional competencies of prospective Hajj and Umrah guides. Thus, this literature review provides a foundation for understanding how spiritual experiences can form and act as a protective factor against stress and burnout in the context of pilgrimage guidance practices.

Spiritual well-being is a multidimensional concept that reflects an individual's relationship with God, self, others, and the environment, as well as reflecting a deep sense of meaning and inner satisfaction in living life. Spiritual well-being can be understood as the harmony of four relationship domains: personal (self), communal (others), environment (nature), and transcendental (God) (J. Fisher, 2011). This concept encompasses the quality of an individual's relationship with themselves, others, the world around them, and their relationship with God or a higher power. Fisher's theory provides a strong conceptual foundation for research on spiritual well-being, including in the context of religious practices such as the Hajj and Umrah. The Spiritual Health and Life-Orientation Measure (SHALOM) is a popular instrument developed by John W. Fisher, so that each question is directed at a comprehensive understanding of the participant's spiritual experience. The interview guide consists of 20 questions divided into four domains (J. Fisher, 2011). Each domain will represent a specific state and also describe a specific state. The description of spiritual health and well-being per spiritual domain includes Personal domain: sense of identity (Awareness of who I am), inner peace (Peace within myself), meaning of life (Meaning and significance of life), joy of life (Happiness in life), self-awareness (Awareness of who I am), Communal domain: respect for others (Respect for fellow human

beings), kindness to others (Kindness to others), forgiveness to others (Feelings of forgiveness and forgiveness for other people's mistakes), love for others (Feelings love and affection for others), trust between individuals (Trust in my relationships with other people), Environmental domain: awe at the amazing view (Feeling of awe at the beautiful natural scenery, the creation of the Almighty), sense of magic in the environment (Feeling of awe that arises because of the environment and the universe), harmony with the environment (Harmony with the environment), connection with nature (Deep connection with the universe, unity with nature), and domain transcendence: worship of the Creator (Respect and worship of the Creator), personal relationship with the One Divine/God (Personal and deep relationship with God Almighty), peace with God (Peace with and in God), unity with God (Unity with God Almighty), prayer life (Harmony in prayer life) (J. Fisher, 2010).

Ellison adds a dimension to spiritual well-being by distinguishing it into religious well-being, which encompasses a positive relationship with God, including religious experiences and religious values, and existential well-being, which encompasses the meaning of life and one's life satisfaction. This grouping demonstrates that spiritual well-being depends not only on religious practices but also on subjective experiences and overall life assessments (Ellison, 1983).

Several empirical studies confirm that the Hajj and Umrah pilgrimages have a significant impact on an individual's spiritual well-being. Research by Izza Himawanti and colleagues shows that the spiritual experiences of Indonesian Hajj pilgrims reflect a strong connection with God, self, society, and the environment, and can enhance self-transcendence, a spiritual experience that connects individuals with something greater than themselves. In this phenomenological study and systematic review, they found that spiritual well-being is an inherent aspect of the Hajj experience that continues to impact the meaning of each pilgrim's life (Himawanti et al., 2021). The article explains that the spiritual well-being of Hajj pilgrims is not merely a ritual experience, but is part of an inner transformation that brings appreciation for life, gratitude, and the attainment of deeper spiritual meaning. Furthermore, other studies conclude that performing the Hajj and Umrah pilgrimages plays a significant role in the pilgrims' spiritual transformation. Phenomenological research on pilgrims in Hajj and Umrah guidance groups shows that the process of carrying out this worship triggers spiritual growth which is seen through changes in the pilgrims' perspectives on life, social relationships, and their religious experiences (Said et al., 2025).

Spiritual well-being is also closely related to the psychological and mental health of prospective pilgrims and program participants. For example, a study of the mental health of elderly Hajj pilgrims in Boyolali found that mental health, often influenced by spiritual factors such as a sense of meaning and inner peace, was positively correlated with their ability to meet the criteria for *istita'ah*, or readiness, for Hajj (Nurhidayati et al., 2025). Other research in the context of Umrah found that pilgrims' psychological and physical balance was influenced by their spiritual experiences during the pilgrimage, including stress reduction, a sense of peace, and inner satisfaction despite facing physical and emotional challenges during the pilgrimage (Al-Shreifeen & Marlinda, 2025). A broader review of burnout in professionals confirms that emotional factors and the work environment contribute to a high risk of burnout. Research in the context of nurses in Saudi Arabia demonstrated a significant prevalence of burnout in intensive care units (ICUs), where intense working conditions, the incidence of patient death, and high emotional demands exacerbate job stress (Alzahrani et al., 2024). Although the context of this study differs from the direct duties of Hajj guides, similar burnout phenomena can be projected onto Hajj/Umrah guides who are in high-pressure situations, having to address the physical and emotional needs of pilgrims, as well as maintaining the quality of service in a demanding social and environmental climate.

Although numerous studies have emphasized the importance of spiritual well-being in the experiences of Hajj/Umrah pilgrims and in other professional contexts such as ICU nurses, relatively few studies have specifically explored how the dynamics of spiritual well-being are experienced by prospective Hajj and Umrah guides involved in the Haramain Student Mobility Program. This program places Hajj and Umrah students in the role of direct Umrah pilgrimage guides, thus they experience a different experience than ordinary pilgrims. These activities include not only worship, but also mentoring, community service, academic assignments, and tours, combining physical, emotional, and spiritual challenges simultaneously. This difference in context creates a significant gap in the literature, as the spiritual experiences of prospective Hajj/Umrah guides reflect not only the experience of worship rituals, but also socio-administrative responsibilities, interpersonal interactions with pilgrims, and potential stress due to high performance demands. Therefore, a study that comprehensively explores the dynamics of spiritual well-

being is needed to understand how aspects of relationships with God, oneself, others, and the environment develop during the program experience. A deeper understanding of the spiritual well-being of prospective Hajj and Umrah guides has important theoretical and practical implications. Theoretically, this will broaden the study of spiritual well-being in the Hajj/Umrah literature by incorporating the role of guides as contributors to inner experiences. Practically, this knowledge can help program organizers and educational institutions design training strategies that focus not only on technical competency but also on effectively strengthening spiritual well-being, which in turn can prevent burnout and improve the quality of future Hajj/Umrah services.

## METHOD

This study uses a qualitative approach to explore the dynamics of spiritual well-being of prospective Hajj and Umrah guides in the Haramain Student Mobility Community Service Program (KKN Haramain). Qualitative research was chosen because it emphasizes in-depth understanding of the subjects' experiences, interactions, and the meanings they attribute to specific situations, rather than producing numerical or statistical data (Creswell, 2018; Fiantika & Maharani, 2022). This approach allows researchers to holistically interpret how prospective guides manage their relationships with themselves, others, the environment, and God during the program experience. This research approach is descriptive qualitative, differing in its approach to theory, with a more deductive approach to approach meaning and analytical-logical clarity (Bungin, 2011; Saleh, 2023).

The research subjects consisted of two Hajj and Umrah Management students at Walisongo State Islamic University, Semarang, who participated in the Student Mobility Community Service Program (KKN) Haramain. These two participants were selected because they had a strong motivation to become Hajj and Umrah guides and had direct experience guiding pilgrims during the program. Subject selection used a purposive sampling technique, where participants were selected based on their ability to provide rich and relevant information to the research focus (Palm et al., 2016).

Data collection in this study was conducted through in-depth interviews and documentation. The interview was guided by a conceptual adaptation of the dimensions and indicators of the Spiritual Health and Life-Orientation Measure (SHALOM). This is a popular instrument developed by John W. Fisher. He has created various instruments to assess spiritual well-being, the most popular of which is SHALOM, which is considered a worthy 'spiritual thermometer'. With only five items per domain, this instrument cannot be considered a complete measure of spiritual well-being, but it is a comprehensive measure (J. W. Fisher, 2016). In addition to interviews, documentation in the form of activity notes, photos of KKN activities, and video recordings of mentoring were used to triangulate data, increase the validity of the findings, and ensure that the researcher's interpretations accurately reflected the participants' realities (Creswell, 2018). Data analysis was conducted using thematic analysis, emphasizing the identification of patterns, themes, and meanings of participants' spiritual experiences, then linking them to the theory of spiritual well-being. With this research design, it is hoped that a comprehensive picture of how prospective Hajj and Umrah guides build and maintain their spiritual well-being during the program can be obtained, which can then form the basis for recommendations for education, coaching, and interventions to increase the spiritual capacity of prospective guides.

## RESEARCH RESULTS

The research findings demonstrate the dynamics of spiritual well-being among prospective Hajj and Umrah guides during their participation in the Haramain Student Mobility Community Service Program (KKN Haramain). Based on in-depth interviews, the subjects demonstrated a strong belief in God, which served as a foundation for navigating the intense experience in Haramain. This belief was not only reflected in their religious practices but also influenced their mental attitudes, decision-making, and ability to manage physical and emotional challenges during the program. Furthermore, the subjects demonstrated a growing self-awareness through experience, strengthening their personal connection to themselves and the meaning of their lives. Social relationships with others were also harmonious, although minor frictions occasionally arose, but were successfully managed through empathy and communication. Interaction with the natural environment and a sense of awe for God's creation further strengthened their transcendental dimension. These findings

confirm that spiritual well-being is dynamic, growing through direct experience and serving as a source of mental resilience and a foundation for optimally guiding pilgrims.

	NF Subject	NI Subject
Age	21 years	21 years
Gender	Woman	Woman
Work	MHU Student	MHU Student
Appointments	Hajj and Umrah Guide	Hajj and Umrah Guide

### Personal Dimension

Based on the results of time triangulation, NF and NI's answers showed a relatively consistent pattern of meaning so that the data was interpreted as a single experience, not as a developmental process. Both had a good sense of identity, NF had life values that uphold honesty, responsibility, hard work, and religiosity, and had a life goal to become a better person and become an umrah guide. NI interpreted her identity through strong religiosity with a life goal of becoming a guide for women and living a life oriented towards the afterlife. The similarity of meaning across time indicates that the self-identities of both subjects had been formed and were relatively stable throughout the program.

Both subjects had good self-awareness. NF recognized her strengths and weaknesses, particularly in emotional management, which she addressed through introspection. NI recognized her tendency to overthink and challenges in time management, as well as her strengths in emotional control and leadership. Both shared the same meaning of happiness in their Umrah experiences and cross-border interactions, but NI added the exploration of new things, such as walking around the program location. NF defined inner peace as the result of patience and surrender to Allah, while NI defined peace through the effort to resolve challenges promptly to maintain emotional stability. NF defined life as devotion to Allah in gratitude for blessings, while for NI, the meaning of life is achieving all her goals.

### Communal Dimension

Both participants interpreted love for others through helping others by providing food or anything needed and being a good listener to friends or congregants. Subject NF was able to forgive others to maintain inner peace when miscommunication occurred during the work program, while NI interpreted forgiveness as part of the values of faith and brotherhood. NF and NI both interpreted trust as important in teamwork, which is based on empathy and the character of colleagues. NF and NI showed respect for others through accepting opinions and differences. Meanwhile, both subjects' acts of kindness took the form of concrete actions such as helping congregants, sharing, and accompanying friends. All of these indicators are understood as a depiction of relatively stable communal relations throughout the program.

### Environmental Dimension

In the environmental dimension, NF and NI's experiences with nature are interpreted religiously and contextually, not as a deep ecological relationship. NF interprets the connection with nature through a sense of awe for the natural atmosphere as a sign of God's greatness, with experiences while at the Red Sea and Jabal Nur where he could see the view of the city of Mecca from a height. However, NF does not interpret this experience as a feeling of oneness with nature. NI interprets the connection with nature primarily in the context of the worship environment, with a sense of awe at seeing the Kaaba and the physical nature of Jabal Nur as a mountain with Islamic history, as well as a feeling of oneness in the calming atmosphere of the worship environment. In harmony with nature, NF and NI both interpret environmental care through behavior in maintaining cleanliness at Jabal Khandamah and also doing it in the surrounding environment. The feeling of awe that arises because of the environment and the universe, NF and NI interpret the inner experience as a sense of calm and spiritual privilege during their time in Haramain. All meanings about this environment are understood as a spiritual experience that is symbolic and religious.

### Transcendent Dimension

In the transcendent dimension, NF and NI's relationship with God is interpreted strongly and consistently, so that it is understood as a unified spiritual experience. NF interprets a personal relationship with God through God's involvement in every activity, always remembering the blessings given when the spirit is futur (low

spirits) because they have been given the opportunity to perform Umrah and participate in the program. Increasing sunnah worship is an example of an act of respect and worship to the Creator. Oneness with God Almighty is seen when performing the tawaf prayer, he felt God was truly watching him, and was so connected to God that I poured out my heart at that time. Meanwhile, NI interprets a personal relationship with God through awareness of death and every time he delays prayer, always remembering the opportunity to live that God has given. Acts of respect and worship to the Creator are also carried out in praying on time. Oneness with God is felt every time something is done, as if monitored to continue doing good.

Peace with and in God, NF Iya feels calm and closeness to God is found in connection with worship. while NI feels it in God's presence. Harmony of life in prayer, NF interprets prayer as a means of communication and asking for good things, while NI interprets prayer to climb the feeling of gratitude and prayer becomes important as when in the holy land his prayers are often answered, small things like I want something, the next day it is immediately granted. All indicators in this dimension are understood as a complete picture of transcendent spiritual well-being during KKN Haramain. There is a dynamic of spiritual well-being in prospective Hajj and Umrah guides in the KKN Haramain Student Mobility Program, where the intense experience in Haramain strengthens the purpose of life, harmonious relationships with others and nature, and a deep closeness to God.

The findings of this study emphasize spiritual well-being by using conceptual adaptation of the dimensions and indicators of the Spiritual Health and Life-Oriented Measure (SHALOM)). Each domain or dimensions will represent a certain state and describe a certain state as well. The description of spiritual health and well-being per spiritual domain includes the Personal domain: sense of identity (Awareness of who I am), inner peace (Peace within myself), meaning in life (Meaning and significance of life), joy in life (Happiness in life), self-awareness (Awareness of who I am), Communal domain: respect for others (Respect for fellow human beings), kindness towards other people (Kindness for others), forgiveness toward others (Feeling of forgiveness and forgiveness of others' mistakes), a love of other people (Feeling of love and compassion for others), trust between individuals (Trust in my relationship with others), Environment domain: awe at a breath-taking view (Feeling of awe at the beautiful natural scenery, the Almighty's creation), a sense of magic in the environment (A feeling of awe that arises because of the environment and the universe), harmony with the environment (Harmony with the environment), connection with nature (A deep connection with the universe, oneness with nature), and domain transcendence: worship of the Creator (Respect and adoration to the Creator), personal relationship with the Divine/God (Personal and deep relationship with God Almighty), peace with God (Peace with and in God), oneness with God (Oneness with God Almighty). prayer life (Harmony in prayer life) (J. Fisher, 2010). He has created various instruments to assess spiritual well-being, the most popular of which is SHALOM, which is considered a worthy 'spiritual thermometer'. With only five items per domain, this instrument cannot be considered a complete measure of spiritual well-being, but it is a comprehensive measure (J. W. Fisher, 2016).

The findings of this study emphasize spiritual well-being by adapting the concept of dimensions and indicators of the Spiritual Health And Life-Oriented Measure (SHALOM) developed by John W. Fisher. In the personal domain, subjects demonstrated self-awareness, meaning in life, and clarity of spiritual identity. The experience of being in the Haramain encouraged subjects to reflect on who they were, their values, and the life goals they wished to achieve. Spirituality in this domain was evident through the subjects' ability to interpret life experiences more deeply and personally. This finding aligns with research by Himawanti et al. (2021) who examined the spiritual well-being of Indonesian Hajj pilgrims and found that the personal dimension of spiritual well-being, or in their research, existentialism, was reflected in the meaning of life, self-reflection, and changes in perspectives on life after the pilgrimage (Himawanti et al., 2021). This research demonstrated that intense religious experiences can strengthen an individual's self-awareness and orientation toward the meaning of life. Indicators of joy in life stemmed from gratitude for performing Umrah and the simple pleasure of interacting with the global community, especially since both individuals could speak Arabic.

In the communal domain, the subject's spiritual well-being is reflected through interpersonal relationships characterized by a sense of togetherness, mutual respect, concern for others, and forgiveness. Interactions during the program are not only functional but also form meaningful emotional and spiritual relationships. An individual is expected to instill values such as respect, kindness, and forgiveness. Furthermore, if the individual desires to establish a deeper familial relationship, the individual can continue by adding values such as trust

and then love. Respect itself is the foundation (fundamental) of relationships between individuals (Dias, 2020). NF has emphasized trust between individuals (trust in my relationships with others) since the beginning before departure because they already know each other. Their second act of kindness was to accompany a friend when they wanted to go to the area around the Haramain. This was especially meaningful because the distance between the hotel and the mosque was quite far, while each participant also had personal agendas outside the program itinerary. Furthermore, women are not permitted to travel alone in the Holy Land. Acts of kindness toward others are interpreted by both parties through helping by providing food or whatever is needed and within their means. Besides being done independently, this program also includes sharing free food every Friday as part of a collaborative effort.

Although there are occasional conflicts or friction, efforts are being made to improve relationships. The role of guides goes beyond simply managing the pilgrimage; they also serve as motivators and unifiers. They must be able to create a family atmosphere within the group so that pilgrims feel comfortable, greet each other, and help each other throughout the journey. The fostered Islamic brotherhood will create a more touching pilgrimage experience. Indicators in the communal domain are expected to be implemented to guide pilgrims with empathy and responsibility. Hajj officials were found to prioritize personal worship over their obligation to serve God's guests. The recruitment of officers for the 2026 Hajj pilgrimage must be thoroughly evaluated, especially from regional Hajj officials.

The environmental domain, namely harmony with the environment, in this study is unique because it includes the community service activity of cleaning Jabal Khandamah twice for those who are not on duty handling the congregation. The beauty of the hill offers a panoramic view of the Grand Mosque and the Abraj Al-Bait Tower from a height, but it is polluted by the behavior of irresponsible individuals who litter. They hope that the activity of cleaning Jabal Khandamah can increase visitor awareness. In respecting subjectivity, NF and NI's experiences with the environment and nature are interpreted religiously and contextually, not as a deep ecological relationship. Awe at a breath-taking view (A feeling of awe at a beautiful natural view, the creation of the Almighty) was obtained by NF through experiences while at the Red Sea and Jabal Nur where he could see the view of the city of Mecca from a height, NI was also amazed by the physical nature of Jabal Nur as a mountain that has an Islamic history. Both interpret indicators of a sense of magic" in the environment (A feeling of amazement that arises because of the environment and the universe), connection with nature (A deep connection with the universe, oneness with nature) is felt when in a solemn worship environment such as the Grand Mosque and the Prophet's Mosque. A feeling that cannot be found anywhere else, Previous research by Himawanti et al. (2021) which examined the spiritual well-being of Indonesian Hajj pilgrims, the connection with nature is not found in different climates than Indonesia, but these differences are interpreted as the greatness of God actually making the pilgrimage experience a driving force for awe of God's creation and leaving a sense of satisfaction.

The transcendental domain emerged as the most dominant dimension in this study. Subjects felt a personal closeness to God, increased intensity of worship, and religious experiences interpreted as a form of divine love and will. This relationship provided a sense of peace and profound meaning in carrying out daily activities during the program, especially during their one-month stay at holy sites. Subjects performed Umrah more than once and performed Umrah replacements. This illustrates the worship of the Creator (respect and praise to the Creator) carried out during worship activities. Indicators of good spiritual well-being are characterized by a dynamic and harmonious spiritual life within an individual. They can experience the appreciation of spiritual values acquired through a sound understanding of divine power. They believe that God is sovereign over the lives of all humanity and the universe (Tumanggor & Dariyo, 2021).

Previous research concluded that spiritual well-being can be used as a preventative intervention to reduce burnout among ICU nurses in Saudi Arabia. This study confirmed that subjects' positive relationships across these four domains helped them resist burnout and struggle with program implementation. NF subjects' spiritual well-being begins with a relationship with God, as Allah SWT is seen as the One Who Turns Hearts (Al-Osaimi et al., 2023). Therefore, subjects prayed for strength from Allah SWT as the primary source of inner peace. Furthermore, spiritual well-being was strengthened through a relationship with oneself. External factors, such as nature and friends, served as external reinforcements. NI also ranked this way.

## DISCUSSION/ANALYSIS

### Spiritual Well-Being in the Context of Prospective Hajj and Umrah Guides

The research revealed a dynamic spiritual well-being among prospective Hajj and Umrah guides during their participation in the Haramain Student Mobility Community Service (KKN) program. Participants demonstrated intense spiritual experiences that influenced their self-understanding, interaction with others, and connection with their environment, strengthening their transcendental relationship with God. These findings align with Fisher's framework, which defines spiritual well-being as a harmonious quality of an individual's relationships with oneself (personal), others (communal), the environment (environmental), and God (transcendental) (J. Fisher, 2011). Spiritual well-being is understood as a dynamic state reflecting a person's internal balance through the interconnectedness of these four domains. Each domain is interconnected and contributes to overall spiritual health. For example, a positive relationship with oneself strengthens a sense of identity and meaning in life, while harmonious interactions with others and the environment provide a sense of security, social support, and awe of God's creation, which in turn deepens religious experience and closeness to God. This intense experience is not only internal, but also contextual and social, considering that prospective guides are actively involved in accompanying pilgrims, managing groups, and facing physical and emotional challenges in the Haramain.

Spiritual well-being in the context of prospective guides is highly relevant because they not only serve as technical implementers of worship but also as spiritual companions who guide the congregation. A mature spiritual well-being serves as protection against burnout, increases mental resilience, and provides a foundation for optimal service quality to the congregation, especially when dealing with elderly congregants or extreme weather conditions (Al-Osaimi et al., 2023). Furthermore, the intense experience of the Hajj and Umrah rituals also encourages deeper self-reflection. Participants are able to interpret life values, manage emotions, and cultivate existential awareness that strengthens their purpose as prospective guides. The pilgrims' spiritual experiences enhance their sense of meaning in life, their interpersonal relationships, and their appreciation of the physical environment, which in turn strengthens their overall spiritual well-being (Himawanti et al., 2021). Spiritual well-being in prospective Hajj and Umrah guides is a multidimensional construct that develops through lived experience. Spiritual strengthening through interactions with oneself, others, the environment, and God is a crucial foundation for prospective guides to carry out their roles with mental resilience, emotional depth, and high professionalism. These findings confirm that developing spiritual well-being is not merely an additional aspect but an essential component in preparing holistic and highly competitive Hajj and Umrah guides (J. Fisher, 2011).

### Personal Dimension: Identity, Self-Awareness, and Meaning of Life

On the personal dimension, in-depth interviews revealed that both participants, NF and NI, possessed a high level of self-awareness and a mature understanding of the meaning of their lives. Each subject's self-identity was consistent and stable throughout the Haramain Student Mobility KKN program, demonstrating the depth of spiritual experiences that shaped their perceptions of themselves and their purpose in life as prospective worship guides. NF emphasized the values of honesty, responsibility, hard work, and religiosity as the foundation of her personal identity. Meanwhile, NI placed religiosity and an orientation toward the afterlife as central to the meaning of her life, guiding her daily actions and attitudes. The similarities in meaning that emerged between the two subjects suggest that direct involvement in intense experiences in the Haramain strengthened their purpose in life and enhanced their self-awareness. Spiritual experiences during the Hajj and Umrah pilgrimages not only provided religious insight but also fostered deep existential reflection, helping subjects understand who they are, what they value, and how they interpret life (Himawanti et al., 2021). This self-awareness encompassed an understanding of one's strengths and weaknesses, the ability to manage emotions, and reflection on daily experiences during the program.

In Fisher's framework, the personal or existential dimension of well-being contributes to inner peace, a clearer sense of identity, and a clearer sense of meaning in life (J. Fisher, 2010). Participants demonstrated the ability to internalize experiences they had, such as cross-cultural interactions, facing physical and mental challenges, and engaging in intense religious practices. The self-awareness developed through these experiences encouraged participants to be wiser in decision-making, more patient in the face of difficulties, and more determined in pursuing their life goals as prospective Hajj and Umrah guides.

Furthermore, spiritual experiences gained through religious practices, self-reflection, and interactions with the surrounding environment strengthened existential well-being, namely, an awareness of the purpose and values of life inherent in an individual. This dimension relates not only to the internal life but also influences the quality of relationships with others, the environment, and God, thus serving as a foundation for developing the professional and spiritual competencies of prospective guides. Mature self-awareness enabled participants to navigate program challenges more effectively, maintain emotional balance, and maintain internal motivation to provide optimal service to pilgrims. The personal dimension in this study confirms that self-identity, self-awareness, and meaning in life are core aspects of spiritual well-being. The intense experience in the Haramain enriches existential awareness, forms inner depth, and prepares prospective guides to face physical, emotional, and social pressures with composure, wisdom, and a clear sense of purpose (J. Fisher, 2010). These findings suggest that deliberate personal development can be an important strategy in developing prospective Hajj and Umrah guides to become not only technically competent but also spiritually mature.

### **Communal Dimension: Relationships with Others and Social Concern**

In the communal dimension, this study found that the subjects' interpersonal relationships with others were relatively harmonious and meaningful. Both participants, NF and NI, demonstrated the ability to build interactions characterized by respect for differences, empathy, and concrete acts of solidarity, such as helping friends or accompanying congregants when needed. Mutual care and affection were reflected in acts of giving food, sharing experiences, and supporting colleagues when facing difficulties, indicating a deepening quality of social relationships. These behaviors align with indicators of spiritual well-being (J. Fisher, 2010), which emphasizes five important aspects of the communal domain: kindness, respect, forgiveness, trust, and love. Both subjects demonstrated the ability to forgive and repair relationships when minor friction or miscommunication occurred during the program, reflecting spiritual maturity and interpersonal openness. This is important because spiritual well-being is not only related to personal or transcendental relationships, but also strengthens social support as a means of emotional stabilization and stress management (J. Fisher, 2011).

The interaction experience during the Student Mobility KKN Haramain program is not merely functional. Collaboration in daily tasks, such as guiding pilgrims and working in cross-cultural groups, also fosters emotional and spiritual closeness. In other words, communal relationships serve as a medium for participants to internalize social values that support their spiritual well-being. Mutual trust, empathy, and compassion enable participants to cultivate inner resilience and strengthen their readiness to face the physical, social, and emotional challenges of performing the Hajj and Umrah. Emphasizing the importance of social support and meaningful interactions in reducing the risk of burnout and increasing mental resilience in professionals in intensive work environments (Al-Osaimi et al., 2023). In the context of prospective Hajj and Umrah guides, the ability to build positive communal relationships is an integral part of professional competence, while strengthening the spiritual dimension as a foundation for serving pilgrims with empathy, patience, and responsibility. The communal dimension in this study emphasizes that spiritual well-being is not only internal but also reflected in harmonious social relations. Relationships built with fellow participants, pilgrims, and the social environment serve as a means of emotional, spiritual, and practical learning that supports prospective guides' readiness to face real challenges in the field. These meaningful social interactions strengthen overall spiritual well-being, making prospective guides not only technically competent but also emotionally and spiritually mature.

### **Environmental Dimension: The Religious Meaning of Nature**

In the context of the environmental dimension, the research subjects, NF and NI, interpreted their experience of connectedness with nature religiously and contextually. Both participants not only admired the physical beauty of the location, such as the views of Jabal Nur and the Red Sea, but also interpreted them as manifestations of God's greatness and signs of His presence. This experience demonstrates that appreciation for nature is not merely aesthetic, but an integral part of the spiritual journey (spiritual journey) which strengthens an individual's closeness to God (Himawanti et al., 2021). The subjects also demonstrated environmental awareness and responsibility through their behavior in maintaining the cleanliness of places of worship and tourist attractions. Activities such as cleaning the Jabal Khandamah area are not merely physical activities, but rather a reflection of their spiritual values, in the form of caring for the environment as a form of

devotion to the Creator. Although the meaning of connectedness with nature is more religious than ecological, this action reflects the integration of spiritual awareness and concrete behavior that has a positive impact on the surrounding environment. The experience of seeing beautiful natural panoramas gives rise to feelings of awe and deep admiration (awe) for God's creation. This sense of awe not only provides aesthetic satisfaction but also fosters inner peace and strengthens the subjects' spiritual dimension. This phenomenon aligns with Fisher's (2011) theory, which states that the relationship with the environment (environmental domain) in spiritual well-being includes an individual's ability to appreciate, nurture, and harmonize with nature as part of transcendental consciousness (J. Fisher, 2011)

The environmental dimension in both subjects emphasizes that connectedness with nature is not only a physical experience, but also a religious experience that enriches spiritual well-being. Awareness of maintaining cleanliness, admiration for nature, and inner reflection that arise from interactions with the environment are part of the process of internalizing spiritual values that support serenity, satisfaction, and peace within oneself. This indicates that spiritual experiences in the Haramain shape environmental perceptions that are rich in religious meaning, so this dimension plays an important role in building holistic spiritual well-being, which supports the readiness of prospective Hajj and Umrah guides to face physical, social, and emotional challenges during the program and in future professional duties (Al-Osaimi et al., 2023). Interaction with nature and the environment for NF and NI significantly contributes to strengthening spiritual well-being, confirming that religious experience is multidimensional, involving harmonious personal, social, transcendental, and environmental relationships as the foundation of spiritual well-being.

### **Transcendental Dimension: Personal Relationship with God**

In the study of spiritual well-being, the transcendental dimension occupies a prominent position in the experiences of research subjects. Both participants, NF and NI, demonstrated a consistent and profound understanding of their personal relationship with God, which served as a source of inner peace and internal strength during their participation in the Haramain Student Mobility KKN program. NF viewed the increase in voluntary worship, such as additional prayers and performing Umrah more than once, as well as the awareness of gratitude for blessings received during the program as concrete manifestations of closeness to God. These activities were not merely formal rituals, but rather a means of strengthening spiritual connections, reflecting on life's values, and fostering a sense of moral and religious responsibility. Meanwhile, NI interpreted the transcendental relationship through an awareness of the transience of life and the importance of every opportunity God gives. This awareness encouraged NI to increase the discipline of worship, maintain the punctuality of prayer times, and interpret every action as a form of worship and respect for the Creator. This closeness became the foundation for developing meaning in life, namely the ability to give meaning to life experiences, which further strengthens peace with God and oneness with God, the main indicators of mature spiritual well-being.

This transcendental experience also served as a coping mechanism to address the physical, emotional, and social challenges during the program. For example, in the face of busy activities, cross-cultural interactions, and extreme weather in the Holy Land, both participants were able to maintain composure, focus, and empathy for the congregation. Thus, the transcendental dimension not only strengthens religious aspects but also supports psychological resilience and adaptive capacity in demanding work contexts or responsibilities. Spiritual well-being plays a crucial role in reducing burnout in professionals working in intensive care settings, including ICU nurses. Closeness to God, as the core of the transcendental dimension, helps individuals maintain emotional balance, find meaning in daily activities, and build inner resilience (Al-Osaimi et al., 2023). In other words, a strong transcendental relationship contributes to mental stability, emotional health, and the quality of spiritual life. Subjects NF and NI utilize this closeness to manage stress, improve concentration in performing worship, and strengthen harmonious interactions with the environment and fellow participants. These findings confirm that developing the transcendental dimension in the context of prospective Hajj and Umrah guides is not merely a formal religious practice, but rather an important foundation for building spiritual resilience, maintaining the quality of service to pilgrims, and interpreting every life experience more meaningfully. The transcendental dimension proves that strong spiritual well-being stems from a deep relationship with God, which is the center of self-strengthening, mental resilience, and motivation in facing various challenges, both in personal and professional life (J. Fisher, 2011).

### **Spiritual Well-Being as Protection against Burnout**

Research findings indicate that spiritual well-being, including faith in and closeness to God, serves as a protective mechanism against burnout and work exhaustion. The study, "Spiritual Well-being and Burnout among Saudi Nurses in Intensive Care Units," confirmed that improving spiritual well-being can reduce burnout levels in ICU nurses. This occurs because the spiritual dimension helps maintain emotional balance and provides individuals with a strong framework for meaning in life, enabling them to cope with intense work pressure (Al-Osaimi et al., 2023). These findings are relevant to the situation of prospective Hajj and Umrah guides participating in the Haramain Student Mobility Community Service (KKN) program. Guides face significant physical and emotional stress, ranging from the responsibility of assisting pilgrims, especially the elderly, to extreme weather conditions in the Holy Land and changing regulations regarding worship services. In this context, strong spiritual well-being not only enhances the mental resilience of prospective guides but also strengthens their ability to face daily challenges during the program.

Good spiritual well-being plays a role in maintaining focus, patience, and empathy for pilgrims. By being able to interpret experiences spiritually, guides can reduce stress, balance emotional burdens, and minimize the risk of psychological exhaustion. This, in turn, positively impacts the quality of service provided, as guides are able to carry out their duties with professionalism, composure, and an attitude that supports the comfort of pilgrims. Thus, this study confirms that developing spiritual well-being is an important strategy for prospective Hajj and Umrah guides. A strong spiritual dimension is not only a source of personal mental resilience but also a determining factor in effectively guiding pilgrims and maintaining a quality worship experience for all participants.

### **CONCLUSION**

Based on the results of a qualitative study conducted on prospective Hajj and Umrah guides participating in the Haramain Community Service Program (KKN Haramain), a comprehensive picture of the dynamics of their spiritual well-being was obtained. From the perspective of their relationship with themselves (self), the research subjects demonstrated an increasing level of self-awareness as they gained experience during the program. They were able to recognize their strengths and weaknesses, understand their emotions, and develop a positive mindset. This awareness not only plays a role in self-management but also serves as an important foundation for mental and emotional readiness in facing the challenges of their duties as prospective Hajj and Umrah guides. Relationships with others (others), or the communal domain, also showed positive development. Interpersonal relationships with colleagues and pilgrims were harmonious, reflecting good communication skills, empathy, and cooperation. Although in some situations conflict or friction arose, the research participants demonstrated a commitment to improving interactions, maintaining relationships, and building a sense of family and solidarity. This indicates their ability to manage social dynamics constructively, which is essential for fostering effective relationships with pilgrims from various backgrounds. The environmental domain (nature) also played a part in the participants' spiritual well-being. Maintaining environmental cleanliness, appreciating natural beauty, and respecting existing facilities demonstrate an awareness of harmony with nature. Admiration for tourist attractions and the surrounding environment not only strengthens gratitude but also enhances participants' spiritual experiences within a broader environmental context. The most prominent domain is the relationship with the transcendent (God). Participants demonstrated a strong personal closeness to God, which served as a source of strength and serenity in the face of hardship, stress, and the risk of burnout. This transcendental dimension strengthened their motivation, emotional resilience, and dedication in carrying out their duties as prospective Hajj and Umrah guides. The spiritual well-being of Haramain KKN participants developed multidimensionally, encompassing relationships with themselves, others, the environment, and God. This well-being not only strengthens them in facing program challenges but also serves as a crucial foundation for competent, professional guides capable of providing optimal spiritual and social services to future Hajj and Umrah pilgrims.

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