

MENTAL HEALTH OF THE ELDERLY IN THE DIGITAL AGE: THE CONTRIBUTION OF QUR'ANIC SPIRITUALITY TO IMPROVING PSYCHOLOGICAL WELL-BEING

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Abstrak: *The development of digital technology has brought numerous conveniences to people's lives, including those of the elderly. However, on the other hand, the digital transformation has also given rise to new challenges in the form of social isolation, anxiety, stress, and a decline in psychological well-being among the elderly. This study aims to analyze the contribution of Qur'anic spirituality in enhancing the psychological well-being of the elderly in the digital age. The study employs a qualitative approach using library research, analyzed through the thematic exegesis (maudhu'i) method. The primary data sources consist of Qur'anic verses related to inner peace, hope, patience, and mental health, supported by scientific literature on geriatric psychology and psychological well-being. The results indicate that the spiritual values in the Qur'an hold strong relevance in supporting the mental health of the elderly. The concept of tuma'ninah (inner peace), as stated in QS. Ar-Ra'd [13]: 28, "Know that it is through the remembrance of Allah that hearts find peace," serves as a psychological foundation for reducing anxiety and emotional stress. Furthermore, the values of patience, gratitude, tawakal (trust in Allah), and optimism contained in various verses of the Qur'an have been proven to strengthen psychological resilience and help the elderly adapt to social and technological changes. These findings also indicate that Qur'anic spirituality plays a role in fostering a sense of life's meaning, self-acceptance, and more positive social relationships. This study concludes that Qur'anic spirituality can serve as a model for a holistic approach to enhancing the psychological well-being of the elderly in the digital age by integrating spiritual, emotional, and social dimensions. This study offers a new conceptual framework for the development of more humanistic and Qur'anic-value-based mental health programs for the elderly*

Key Words: Older adults, mental health, psychological well-being, Qur'anic spirituality, digital age.

INTRODUCTION

The massive development of digital technology over the past few decades has transformed nearly every aspect of human life, including the ways in which individuals interact, obtain information, access health care, and build social relationships. At the same time, the world is also facing the phenomenon of an aging population, which has become one of the most significant demographic issues of the 21st century. The growth in the number of older adults is occurring not only in developed countries but also in various developing countries, including

Indonesia. This situation calls for a multidisciplinary approach that focuses not only on physical health but also takes into account the psychological, social, and spiritual dimensions of older adults as they navigate these changing times.(Safitri et al., 2025)

The phenomenon of population aging is a consequence of rising life expectancy, advances in healthcare, and improvements in people's quality of life. Although increased life expectancy is an indicator of successful human development, this trend also presents various new challenges, particularly regarding the well-being of older adults. In the context of a digital society, older adults often face difficulties adapting to rapidly evolving technology. The digital divide has the potential to lead to social isolation, limited access to information, and reduced participation by older adults in an increasingly digitized social life.(Jones-Jang, 2019)

From an Islamic perspective, the aging process is part of the human life cycle as described in the Qur'an. Allah the Almighty states in Surah Ar-Rūm [30]: 54 that humans are created in a state of weakness, then become strong, and finally return to weakness in old age. This verse indicates that old age is a natural phase for which one must prepare physically, mentally, and spiritually. Therefore, discussions regarding the elderly are not solely related to biological aspects but also concern efforts to preserve their dignity and quality of life so that their lives remain meaningful amid social and technological changes.

Behind the various benefits of digital technology, a number of psychological issues have also emerged that affect the elderly. The shift in communication patterns from face-to-face interactions to technology-based interactions has the potential to increase feelings of loneliness, social isolation, anxiety, and helplessness among some older adults who are unable to keep up with digital developments. Various studies show that social loneliness is closely linked to a decline in mental health and psychological well-being among older adults. (Deirdre Bardolf, 2026)

In addition, older adults often face various complex life changes, such as retirement, a reduced social role, the loss of a spouse, declining physical health, and increased dependence on others. The accumulation of these changes can affect an individual's psychological well-being and increase the risk of depression, stress, and anxiety disorders. In this context, mental health is one of the key indicators that determine the success of a healthy and dignified aging process (dignified aging). (Achwandi & Program, 1858)

Developments in modern psychological research indicate a paradigm shift from an illness-oriented approach toward a well-being-oriented approach. One concept widely used in gerontology is "psychological well-being," developed by Carol D. Ryff. This concept views mental health not merely as the absence of psychological disorders, but as an individual's ability to lead a meaningful life, maintain positive social relationships, accept oneself, grow personally, and effectively manage one's environment. (Carol D. Ryff, 1995)

The psychological well-being model consists of six main dimensions: self-acceptance, positive relationships with others, autonomy, environmental mastery, purpose in life, and personal growth. Various studies indicate that these dimensions have a significant impact on older adults' quality of life, their ability to adapt to change, and their resilience in facing life's challenges in later years. Nevertheless, most research on older adults' mental health remains dominated by medical, psychological, and social approaches. The spiritual dimension is often treated as a supporting factor, even though for religious communities, spirituality is a vital source of meaning in life. In the context of Muslim communities, the Qur'an serves not only as a guide to religious practice but also contains values that contribute to the development of an individual's mental health and psychological well-being.(Masruhin et al., 2023)

The Qur'an introduces various concepts related to inner peace, such as *ṭuma'nīnah*, *sakinah*, patience, gratitude, *tawakal*, and hope (*rajā'*). One of the most relevant verses is QS. Ar-Ra'd [13]: 28, which states that "only through remembrance of Allah do hearts find peace." This verse demonstrates that spirituality plays a vital role in fostering emotional stability and psychological resilience. For older adults facing various life changes, these spiritual values can

serve as a source of strength to manage stress, accept personal limitations, and view the aging process in a more positive light.

A number of contemporary studies also indicate that Islamic spirituality contributes to improved mental health, life satisfaction, reduced anxiety, and enhanced psychological resilience across various age groups, including the elderly. Spirituality provides a framework of meaning that helps individuals make sense of life experiences, accept change, and maintain hope amid the various challenges they face. (Anggraini, 2024)

In the context of the digital age, the integration of mental health, psychological well-being, and Qur'anic spirituality has become increasingly important. Older adults not only need access to technology and health services but also require a spiritual foundation capable of maintaining emotional balance and a sense of life's meaning. Therefore, this study aims to analyze the contribution of Qur'anic spirituality to improving the psychological well-being of older adults in the digital age and to formulate a conceptual framework that can support healthy, dignified, and sustainable aging.

RESEARCH METHODS

This study employs a qualitative approach in the form of library research. This approach was chosen because the focus of the study lies in a conceptual exploration of the contribution of Qur'anic spirituality to improving the psychological well-being of older adults in the digital age. Library research allows the researcher to conduct an in-depth analysis of various written sources, including the Qur'an, exegetical literature, and contemporary research findings related to mental health, gerontology, and Islamic spirituality. This approach is relevant for uncovering the relationship between Qur'anic values and mental health phenomena emerging in modern society. (Copyright & Revised, 2024)

In analyzing the data, this study employs a thematic (maudhu'i) interpretive approach. This approach involves compiling Qur'anic verses related to the concepts of inner peace, patience, gratitude, hope, tawakal, and respect for the elderly. After these verses were identified, a comprehensive interpretation was conducted, taking into account the linguistic context, the contextual relationships between verses (munāsabah), and the perspectives of both classical and contemporary exegetes. The thematic approach is considered effective because it yields a holistic understanding of a specific theme that is scattered throughout various surahs of the Qur'an. (Lubis & Milhan, 2024)

In addition to a thematic interpretive approach, this study also employs an interdisciplinary approach by integrating the study of the Qur'an, positive psychology, gerontology, and mental health studies. This approach is used to foster an academic dialogue between the concept of psychological well-being in modern psychology and the spiritual values contained in the Qur'an. Through this integration, the study aims to produce a more comprehensive perspective on the psychological well-being of older adults in the digital age.

Data analysis was conducted in several stages. The first stage involved collecting data from various sources relevant to the research topic. The second stage consisted of data reduction by selecting information directly related to the themes of older adults' mental health and Qur'anic spirituality. The third stage is the categorization of data based on main themes, such as peace of mind, psychological resilience, the meaning of life, and psychological well-being. The final stage is the interpretation of data to identify conceptual relationships between the teachings of the Qur'an and the dimensions of psychological well-being among the elderly.

The data sources in this study consist of primary and secondary data. The use of these two types of sources is intended to provide a comprehensive understanding and enhance the validity of the analysis. The data obtained are not only derived from religious texts but are also supported by relevant scientific research findings, thereby facilitating a dialogue between normative and empirical perspectives.

The primary data for this study consists of verses from the Qur'an related to mental health, peace of mind, optimism, patience, and the human aging process. Some of the verses that are the focus of this study include QS. Ar-Ra'd [13]: 28 on peace of mind through remembrance of God (dhikr), QS. Az-Zumar [39]: 53 on hope and optimism; QS. Al-Baqarah [2]: 155–157 on patience in facing trials; QS. Ath-Thalaq [65]: 3 on tawakal; and QS. Ar-Rum [30]: 54, which explains the phases of human life leading up to old age. These verses were selected because they have direct relevance to the psychological well-being of older adults. Meanwhile, secondary data was obtained from various academic sources, including books, articles in reputable journals, conference proceedings, reports from international organizations, and research findings addressing the aging population, the mental health of the elderly, psychological well-being, and Islamic spirituality. This literature was used to strengthen the analysis, compare findings, and contextualize the research within the broader scientific discourse.

To ensure the validity and credibility of the research, source triangulation was conducted by comparing various references relevant to the topic of study. Furthermore, the interpretation of Qur'anic verses was based on authoritative exegetical literature, ensuring that the research findings not only have a strong academic foundation but also remain consistent with scholarly principles in Qur'anic studies and exegesis. Through this method, this study is expected to produce a conceptual framework regarding the role of Qur'anic spirituality in supporting the mental health and psychological well-being of older adults in the digital age.

RESULTS AND DISCUSSION

1. Older Adults in the Digital Age: Between Opportunities and Psychological Challenges

Digital transformation has become one of the defining characteristics of 21st-century society. The development of the internet, smartphones, social media, artificial intelligence, and various digital services has transformed patterns of social interaction, access to information, and health and economic services. This phenomenon affects not only the working-age population but also older adults. Digital technology offers older adults a range of opportunities to stay connected with family, access health information, participate in religious activities online, and access public services more easily. In this context, technology can serve as a tool to support healthy and dignified aging.(Andrews et al., n.d.)

For some older adults, digital technology opens up new opportunities to maintain social engagement that was previously hindered by physical and mobility limitations. Various communication platforms allow them to interact with their children, grandchildren, relatives, and social communities without having to meet in person.(Bakti et al., 2025) This trend has become increasingly evident since the COVID-19 pandemic, which has driven the use of digital technology in daily life. Older adults who are able to use technology effectively tend to have a greater chance of maintaining social connections and reducing the risk of social isolation.

In addition to its social functions, digital technology also offers benefits in the field of health. Various health apps allow older adults to monitor their physical condition, manage their medication schedules, conduct remote medical consultations, and quickly access health education. The use of digital health technology is even viewed as a key strategy for addressing the growing elderly population in many countries.(Pradeep Kumar, 2017) In this way, digitalization essentially presents a significant opportunity to improve the quality of life for older adults.

However, technological advancements do not always provide equal benefits to all older adults. One issue frequently discussed in gerontological studies is the emergence of the digital divide. This divide refers to disparities in access to, proficiency with, and utilization of technology among specific segments of the population. In many cases, older adults are among the groups most vulnerable to barriers in using technology due to factors such as age, educational level, economic constraints, and limited digital experience.(Ulya et al., 2025)

The digital divide is not only related to the ownership of technological devices, but also encompasses the ability to understand and use technology effectively. Many older adults struggle to operate digital applications, understand cybersecurity systems, or discern information circulating on social media. As a result, some of them feel left behind compared to younger generations. This situation can lead to a lack of self-confidence, dependence on others, and reduced participation in an increasingly digitized social life.

Another issue that arises is the phenomenon of digital loneliness. Paradoxically, technological advancements—which are meant to strengthen social connectivity—can actually foster feelings of loneliness if not balanced by meaningful interactions. Older adults with limited access to technology or who are unable to keep up with digital developments are at risk of social isolation. They may feel disconnected from their social circles when family and community communication increasingly takes place through digital platforms that are difficult for them to access.(Ulya, 2025)

Digital loneliness is an issue that deserves serious attention because it is closely linked to mental health. Various studies show that prolonged feelings of loneliness can increase the risk of depression, anxiety, sleep disorders, and cognitive decline, and can even accelerate the decline in quality of life among older adults. In this context, technology is understood not only as a technical tool but also as a social factor that can influence a person's psychological well-being.(David Schlosberg, 2008)

On the other hand, the ability to adapt to technology is a key factor determining older adults' success in navigating the digital age. Adapting to technology is not merely about the technical ability to use digital devices but also involves the psychological readiness to embrace change. Older adults who have a motivation to learn, family support, and access to digital training tend to adapt more easily than those who face change on their own without guidance.

From a developmental psychology perspective, the process of adapting to change is part of the effort to maintain psychological well-being in old age. The ability to learn new technologies can enhance a sense of competence, independence, and self-confidence. Conversely, a failure to adapt often leads to feelings of helplessness, which can negatively impact older adults' mental health. Therefore, digital literacy for older adults is not only of practical value but also holds significant psychological value.

From an Islamic perspective, the human ability to continuously learn and adapt is part of the potential bestowed by Allah SWT. The Qur'an encourages people to always use their reason, seek knowledge, and draw wisdom from the various developments of the times. This principle indicates that the learning process does not stop at a certain age. Older adults still have the opportunity to develop their capabilities, including in understanding and utilizing digital technology, as long as it brings benefit to their lives.

Furthermore, the mental health of older adults in the digital age is not determined solely by technological factors but is also influenced by the quality of their social relationships, family support, and their individual spiritual strength. Technology can serve as a tool to enhance psychological well-being when used wisely and accompanied by a supportive environment. Conversely, without such support, technology can actually increase the risk of loneliness, anxiety, and social isolation..(Ulya & Yasir, 2024)

Therefore, the main challenge of a digital society is not only to provide older adults with access to technology but also to ensure that this technology can holistically improve their quality of life. An approach that positions older adults as active participants in digital transformation must be prioritized so that they do not become a group marginalized by technological advancements. Within this framework, mental health, digital literacy, social support, and spiritual values must be understood as an interconnected whole in fostering healthy and dignified aging.(Arif, 2020)

These findings indicate that digital transformation presents two interrelated aspects for older adults. On the one hand, technology offers opportunities to improve social connectivity,

access to information, and the quality of healthcare services. On the other hand, the digital divide, digital loneliness, and difficulties in adapting can be sources of psychological stress that affect mental well-being. Therefore, strategies are needed that are not only focused on technological proficiency but also address psychological, social, and spiritual aspects as the primary foundation of older adults' well-being in the digital age.

2. The Concept of Psychological Well-Being from the Perspective of Modern Psychology

Developments in modern psychology indicate a paradigm shift from an approach focused on psychological disorders (psychopathology) toward one that emphasizes the positive aspects of human life. Within this framework, mental health is no longer understood merely as the absence of illness or psychological disorders, but also encompasses an individual's ability to lead a meaningful, productive, and fulfilling life. One of the most influential theories in the study of psychological well-being is the concept of Psychological Well-Being (PWB) developed by Carol D. Ryff. This theory views well-being as the result of the optimal actualization of human potential across various aspects of life.(Ryff, 2015)

In contrast to the hedonistic approach, which emphasizes happiness as the attainment of pleasure and satisfaction, Ryff developed a eudaimonic approach that focuses on the meaning of life, personal growth, and the realization of one's potential. According to this theory, a person can be said to have good psychological well-being if they are able to accept themselves, build positive relationships with others, have a clear life purpose, make decisions independently, manage their environment effectively, and continue to experience personal growth throughout their life. This framework has become one of the most widely used models in research on mental health in older adults.(Yupi & Lestari, 2025)

The first dimension is self-acceptance. Ryff views self-acceptance as an individual's ability to understand and accept various aspects of their life, including both their strengths and limitations. Individuals with a high level of self-acceptance do not get caught up in regrets about the past or dissatisfaction with their current circumstances. For older adults, this dimension is particularly important because they often face physical changes, declining physical function, a reduced social role, and various experiences of loss. The ability to accept the aging process positively will help older adults maintain emotional stability and reduce the risk of stress and depression.

The second dimension is positive relations with others. This aspect emphasizes the importance of warm, trusting, and empathetic interpersonal relationships. Various studies show that the quality of social relationships is one of the main predictors of psychological well-being in older age. Older adults who have good relationships with family, friends, religious communities, and their social environment tend to have higher levels of happiness and life satisfaction compared to those who experience social isolation. In the digital age, this dimension is increasingly relevant because changes in communication patterns can affect the quality of older adults' social interactions.

The third dimension is purpose in life. According to Ryff, individuals need a clear direction and meaning in life in order to live life to the fullest. A sense of purpose gives a person a reason to remain active, productive, and enthusiastic in the face of various challenges. In old age, having a life purpose becomes a crucial factor that helps individuals cope with changes in social roles following retirement, the loss of a spouse, or physical limitations that arise with advancing age. Older adults who still have a life purpose generally demonstrate higher levels of psychological well-being compared to those who have lost their sense of purpose.

The fourth dimension is autonomy. This concept refers to an individual's ability to make decisions based on their own values and beliefs without relying too heavily on social pressure from their environment. Psychological autonomy allows a person to maintain their sense of self and exercise control over their life. For older adults, autonomy is a critical need because the aging process is often accompanied by an increasing dependence on others.(Bakti et al., 2025)

When older adults are still given the opportunity to make their own choices and manage their own lives, they tend to have higher self-esteem and better mental health.

The fifth dimension is environmental mastery. This dimension describes an individual's ability to effectively manage their living environment, take advantage of available opportunities, and adapt to various changes. In the context of a digital society, the ability to master one's environment includes skills in using technology, accessing information, and utilizing digital services to support daily life. Older adults who are able to adapt to the digital environment are generally more confident and have a higher level of psychological well-being compared to those who struggle to cope with technological changes.

The sixth dimension is personal growth. Ryff emphasizes that personal development does not stop when a person enters old age. Individuals continue to have opportunities to learn, gain new experiences, and develop their potential throughout their lives. Older adults who view life as a continuous learning process tend to have a more optimistic attitude and are more open to change. In the digital age, opportunities for personal growth can be realized through online learning, participation in virtual communities, and engagement in technology-based social activities. (Abraham, 2023)

These six dimensions form an interrelated construct that explains an individual's psychological well-being. Among older adults, psychological well-being is influenced not only by physical condition but also by their ability to maintain a sense of life's meaning, social relationships, and a sense of self-competence. Therefore, Ryff's theory provides a comprehensive framework for understanding the psychological needs of older adults as they face the various changes that occur in later life.

In the context of the digital age, the relevance of Ryff's theory becomes increasingly apparent. Digital transformation presents various opportunities as well as challenges that can affect all dimensions of psychological well-being. The ability to use technology, maintain social relationships through digital media, and find new meaning in life after retirement are factors that determine the quality of life for older adults. Conversely, difficulty adapting to technological changes can reduce self-confidence, hinder social participation, and increase the risk of psychological disorders.

Furthermore, Ryff's theory provides a strong foundation for explaining why some older adults are able to cope with the aging process positively, while others experience various psychological difficulties. Older adults with high levels of self-acceptance, purpose in life, and personal growth tend to be more resilient in facing physical limitations and social changes. They are able to view aging as part of life's journey that retains value and meaning.

Although psychological well-being theory provides a comprehensive explanation of human psychological well-being, most of its early formulations are rooted in the Western psychological tradition, which tends to emphasize individual aspects. In religious societies, including Muslim communities, psychological well-being is built not only through personal and social factors but also through spiritual dimensions. Therefore, to understand the needs of older adults more holistically, it is necessary to integrate the concept of psychological well-being with spiritual values that provide a transcendental meaning to life. (SaThierbach et al., 2015)

In this way, Carol Ryff's theory serves as an important foundation for understanding the psychological needs of older adults in the digital age. However, to develop a more holistic model of well-being, this concept needs to be enriched with a spiritual perspective. It is at this point that Qur'anic values such as *ṭuma'nīnah*, patience, gratitude, *tawakal*, and hope can serve as psychological resources that strengthen every dimension of psychological well-being, enabling older adults not only to cope with the changing times but also to live out their later years in a meaningful and dignified manner.

3. The Spirituality of the Qur'an as the Foundation of Mental Health in Older Adults

Amid the accelerating pace of digital transformation, older adults face challenges that are not only physical and social but also psychological and spiritual. The various changes that accompany the aging process—such as declining physical capacity, reduced social roles, the loss of a life partner, and the demands of adapting to new technologies—can affect an individual's mental well-being. In this context, spirituality serves as an internal resource that plays a crucial role in maintaining psychological balance. For the Muslim community, the Qur'an functions not only as a normative guide but also as a source of values that provides peace, hope, and inner strength in navigating life's various phases. Therefore, Qur'anic spiritual values hold strong relevance in supporting the psychological well-being of older adults in the digital age.. (Tavares et al., 2022)

One of the key characteristics of Qur'anic spirituality is its ability to provide meaning and a sense of purpose in life that transcends material aspects. When some older adults experience social isolation or anxiety due to changing times, the teachings of the Qur'an offer a framework of meaning that helps them understand life as part of a journey toward Allah SWT. This perspective is important because psychological research shows that individuals with a spiritual orientation tend to be better able to manage life's stresses and maintain psychological well-being compared to those who rely solely on external resources. (Koenig, 2012)

a. Remembrance of God and Peace of Mind (Surah Ar-Ra'd: 28)

Allah the Almighty says in Surah Ar-Ra'd [13]: 28: “Ala bi dzikrillāhi tathma'innul qulūb” (Know that it is through the remembrance of Allah that hearts find peace). This verse affirms that peace of mind is one of the spiritual benefits of a person's closeness to Allah. In a contemporary exegesis, M. Quraish Shihab explains that dhikr does not merely mean reciting specific phrases, but encompasses a constant awareness of Allah's presence in one's life. This awareness fosters a sense of security, tranquility, and the conviction that life is under the watchful care of the All-Wise God. For older adults, dhikr can serve as a spiritual mechanism that helps alleviate anxiety stemming from the physical and social changes they experience.

From a mental health perspective, dhikr serves a function aligned with the concept of emotional regulation in modern psychology. Consistently practicing this spiritual activity can lower stress levels, enhance inner peace, and help individuals manage negative thoughts. For older adults facing loneliness or anxiety due to social isolation in the digital age, dhikr can serve as a means to build psychological resilience while strengthening their sense of connection with Allah SWT.(Yupi & Lestari, 2025)

b. Trust in God and Reducing Anxiety (Surah Ath-Thalaq: 3)

Another spiritual value relevant to the mental health of the elderly is tawakal. Allah the Almighty states in Surah Ath-Thalaq [65]: 3: “And whoever places their trust in Allah—He will suffice their needs.” In Wahbah al-Zuhayli's exegesis, *Tafsīr al-Munīr*, tawakal is understood as surrendering oneself to Allah after having made every possible effort. Tawakal is not a form of passive resignation, but rather a mental attitude born of the conviction that Allah has power over everything beyond human control.

For the elderly, the attitude of tawakal serves a significant psychological function. In old age, people are often faced with various uncertainties, such as declining health, financial constraints, and changes in social relationships. Tawakal helps individuals accept reality without losing hope. From a psychological perspective, this attitude contributes to reduced anxiety because individuals no longer burden themselves with matters beyond their control.(Rahma, 2025)

c. Gratitude and Life Satisfaction (Surah Ibrahim: 7)

Another spiritual aspect that contributes to the psychological well-being of the elderly is gratitude. In Surah Ibrahim [14]: 7, Allah says: “If you are grateful, I will surely increase (My blessings) for you.” According to M. Quraish Shihab's exegesis, gratitude is not merely expressed through words but also through the awareness to appreciate the blessings Allah has

bestowed and to use them responsibly. Gratitude encourages individuals to focus on the positive things they still possess, rather than on the various limitations they face.

In old age, gratitude is closely linked to life satisfaction. Older adults who are able to be grateful for their life experiences, family, remaining health, and opportunities for worship tend to have higher levels of psychological well-being. Conversely, an excessive focus on loss and limitations can increase the risk of life dissatisfaction and depression. Therefore, gratitude functions as a spiritual mechanism that strengthens the dimensions of self-acceptance and positive affect in the theory of psychological well-being (Norhidayah & Rahmasari, 2026)

d. Patience and Psychological Resilience (QS. Al-Baqarah: 155–157)

The concept of patience is one of the fundamental teachings of the Qur'an that is highly relevant to the mental health of older adults. In QS. Al-Baqarah [2]: 155–157, it is explained that humans will be tested with various forms of hardship, and Allah gives good news to those who are patient. In a contemporary exegesis, Muhammad Sayyid Tantawi explains that patience is not merely enduring suffering, but the ability to maintain steadfastness, manage emotions, and remain focused on goodness amidst life's various trials.

For older adults, patience serves as a crucial foundation for building psychological resilience. The aging process is often accompanied by experiences of loss, physical limitations, and changes in social roles. A patient attitude enables individuals to face these various conditions without losing their emotional stability. In modern psychological terminology, resilience refers to the ability to bounce back and adapt after experiencing difficulties. Thus, the concept of patience in the Qur'an aligns strongly with the theory of resilience that has emerged in contemporary mental health studies.

e. Hope and Optimism (QS. Az-Zumar: 53)

The final spiritual dimension that makes a significant contribution to the mental health of the elderly is hope and optimism. Allah the Almighty states in QS. Az-Zumar [39]: 53: "Do not despair of Allah's mercy." This verse contains a very powerful theological message that humans must not lose hope, no matter what circumstances they are facing. In the Al-Mishbah commentary, Quraish Shihab explains that the prohibition against despair is a form of spiritual guidance intended to ensure that people always view the future with optimism and faith in Allah's mercy.

For older adults, hope plays a vital role in maintaining quality of life. Individuals who possess hope tend to be more motivated to engage in daily activities, maintain social relationships, and take care of their physical health. Conversely, the loss of hope often serves as a factor that accelerates the onset of depression, anxiety, and feelings of meaninglessness. Therefore, optimism rooted in religious faith can serve as a psychological resource that helps older adults navigate life's various challenges in the digital age. (Warner et al., 2021)

Overall, dhikr, tawakal, gratitude, patience, and hope are the five pillars of Qur'anic spirituality that make a significant contribution to the mental health of older adults. These five values not only have theological dimensions but also serve psychological functions that align with the concept of psychological well-being in modern psychology. Through the internalization of these values, older adults can cultivate inner peace, reduce anxiety, enhance life satisfaction, strengthen resilience, and maintain optimism. Thus, Qur'anic spirituality can be positioned as a crucial foundation for building a holistic model of psychological well-being for older adults that is relevant to the challenges of the digital age.

4. Reconstructing Psychological Well-Being Based on Qur'anic Values

Discussions on *psychological well-being* from the perspective of modern psychology indicate that psychological well-being is not only related to positive emotional states but also encompasses an individual's ability to find meaning in life, build healthy social relationships, develop one's potential, and adapt effectively to environmental . Although the model developed by Carol Ryff has made a significant contribution to our understanding of human mental health, this approach essentially stems from the Western psychological tradition, which places greater

emphasis on the individual dimension. In the context of religious societies, particularly Muslim communities, psychological well-being cannot be separated from the relationship between human beings and Allah SWT. Therefore, a conceptual reconstruction is needed that integrates psychological and spiritual dimensions in order to explain the experience of well-being in a more holistic and comprehensive manner.(Carol D. Ryff, 1995)

This reconstruction is based on the assumption that Qur'anic values not only serve normative and theological functions but also act as psychological resources that support an individual's mental health. The Qur'an offers a set of values capable of shaping a person's perspective on themselves, others, life, and the environment. Thus, every dimension of *psychological well-being* can be enriched through spiritual values derived from divine revelation. This integration yields a model known as *Qur'anic Psychological Well-Being*—a framework for psychological well-being rooted in the teachings of the Qur'an and relevant to the needs of modern humans, including the elderly in the digital age.(Ebrahimi & Yusoff, 2017)

The first dimension is *self-acceptance*, which in the Qur'anic reconstruction is associated with the concept of **ridha**. In modern psychology, *self-acceptance* refers to an individual's ability to accept themselves fully, including both their strengths and limitations. From the Qur'anic perspective, this attitude can be strengthened through the value of *ridha*—that is, sincere acceptance of Allah's decree after having made every possible effort. *Ridha* does not mean resigning oneself to circumstances, but rather viewing every life experience as part of Divine wisdom. For older adults, the value of *ridha* helps them accept the aging process, physical changes, and various limitations that arise without losing their self-worth or sense of life's meaning.

The second dimension is "*positive relations with others*," which corresponds to the concept of **silaturahmi**. In Ryff's theory, healthy social relationships are a key indicator of psychological well-being. The Qur'an and hadith place great emphasis on the importance of maintaining interpersonal relationships through compassion, care, and brotherhood. "*Silaturahmi*" not only serves as a means of strengthening social bonds but also acts as a vital source of emotional support for older adults. Amid the rising risks of loneliness and social isolation in the digital age, fostering a culture of "*silaturahmi*" can help maintain psychological well-being while enhancing the quality of life for older adults.(Thasuwain et al., 2026)

The third dimension is "*purpose in life*," reconstructed through the concept of **khalifah**. Modern psychology emphasizes that individuals with a sense of purpose tend to be more resilient and better equipped to face life's challenges. From the Qur'anic perspective, the purpose of human life is not merely personal but also transcendental. Humans were created as servants of Allah and as *khalifah* on Earth, tasked with spreading benefit. Understanding this role as a *khalifah* provides a broader and more meaningful life orientation. For older adults, the awareness of being a *khalifah* allows them to continue feeling useful, productive, and able to contribute to their families and communities even as they enter old age.(Tewachew & Esmael, 2026)

The fourth dimension is *autonomy*, which in the Qur'anic model is associated with the value of **responsibility** (*mas'uliyah*). In Ryff's theory, autonomy refers to an individual's ability to make decisions independently and not be easily influenced by external pressures. The Qur'an teaches that every human being is responsible for their choices and actions. This principle of responsibility fosters an independent, mature personality that maintains control over one's life. Among older adults, the value of responsibility can strengthen self-confidence and prevent feelings of helplessness that often accompany the aging process.(A et al., 2023)

The next dimension is *personal growth*, which is reconstructed through the concept of **tazkiyatun nafs**. In psychology, personal growth is understood as a lifelong process of developing one's potential. Meanwhile, the Qur'an teaches the importance of purifying the soul as a path toward moral and spiritual perfection. The concept of *tazkiyatun nafs* indicates that humans have a responsibility to continually improve themselves, enhance their moral character,

and draw closer to Allah. Thus, personal growth is measured not only by worldly achievements but also by the spiritual development a person attains.(Miftah Ulya, Masyhuri, 2025)

For the elderly, the concept of *tazkiyatun nafs* holds great significance because old age is often a phase of reflection and evaluation of one's life. The opportunity to deepen one's worship, improve the quality of social relationships, and engage in self-improvement is part of a growth process that continues even as one ages. This perspective differs from the view that regards the elderly as a group whose development is complete. On the contrary, the Qur'an emphasizes that self-development is a lifelong process.(Handini & Puspitasari, 2021)

The final dimension is *environmental mastery*, which, from a Qur'anic perspective, is linked to the concept of **amanah**. In Ryff's theory, *environmental mastery* refers to an individual's ability to manage their environment and effectively utilize available opportunities. The Qur'an views humans as stewards (*amanah*) who are responsible for themselves, society, and their surrounding environment. The concept of *amanah* encourages individuals to use various resources wisely and adapt to change without compromising their moral integrity. In the digital age, *amanah* also encompasses the ability to use technology responsibly and productively.(Carol D. Ryff, 1995)

For older adults, the ability to manage their environment is a key factor in maintaining quality of life. Older adults who are able to use digital technology to access information, communicate with family, or participate in religious activities online tend to have higher levels of psychological well-being. Therefore, the concept of *amanah* relates not only to moral responsibility but also to adaptive capacity in the face of ever-evolving social and technological changes.(Andrews et al., n.d.)

Based on this discussion, the *Qur'anic Psychological Well-Being* model offers a more holistic approach compared to psychological well-being models that focus solely on individual aspects. The integration of *self-acceptance* and *ridha*, *positive relationships* and *silaturahmi*, *purpose in life* and *khalifah*, *autonomy* and responsibility, *personal growth* and *tazkiyatun nafs*, as well as *environmental mastery* and *amanah* demonstrates that mental health cannot be separated from the spiritual dimension.(Sukiya, Miftah Ulya, Nurlaina, Edi Hermanto, 2022) This model also serves as a conceptual contribution that enriches the dialogue between modern psychology and Qur'anic studies in the effort to foster healthy, dignified, and sustainable psychological well-being for the elderly in the digital age..

5. Implications of “ ” and Qur'anic Spirituality for Smart and Dignified Aging

Demographic shifts marked by a growing elderly population worldwide call for a new paradigm in understanding the aging process. Historically, successful aging has often been measured by physical health indicators, such as life expectancy, functional ability, and independence in performing daily activities. Although these aspects are important, an approach that focuses solely on biological dimensions is insufficient to fully address the needs of older adults. Older adults are individuals with interrelated physical, psychological, social, and spiritual needs. Therefore, the concept of *smart and dignified aging* must be developed through a more holistic approach to effectively address the challenges faced by older adults in the digital age. (Liu & Wang, 2025)

From the perspective of the Qur'an, human beings are not viewed merely as biological beings, but as spiritual beings who possess both physical and spiritual dimensions simultaneously. This perspective provides a conceptual foundation that older adults not only require physical health care but also need to strengthen their spiritual aspects as a source of peace and meaning in life. When the aging process is accompanied by a decline in physical condition, spiritual values can serve as an adaptive mechanism that helps individuals accept these changes more positively.(Nurliana et al., 2023) Therefore, efforts to improve the quality of life for the elderly must prioritize a balance between physical and spiritual needs

Previous studies have shown that psychological well-being is a key indicator in determining the quality of life for older adults. However, psychological well-being cannot stand

alone without being supported by spiritual well-being. In the context of Muslim society, Qur'anic spirituality provides a foundation of values that helps individuals understand the meaning of life, accept their own limitations, and build hope for the future. Values such as dhikr, tawakal, gratitude, patience, and acceptance contribute to creating an emotional balance that supports mental health. Thus, psychological well-being and spiritual well-being must be understood as two complementary dimensions in achieving healthy and dignified aging. (Anggraini, 2024)

For older adults, spiritual well-being plays a crucial role in helping them cope with life's various challenges. As people enter old age, inevitable changes—such as reduced mobility, the loss of loved ones, or a diminished social role—often raise existential questions about the purpose and meaning of life. In such situations, Qur'anic spirituality serves as a source of meaning that helps individuals view life as part of a journey toward Allah SWT. This perspective not only strengthens psychological resilience but also helps older adults maintain optimism and life satisfaction despite facing various limitations. (Cucchi, 2022)

The practical implication of these findings is the need to develop support programs for the elderly that are not only oriented toward physical health care but also address their spiritual needs. To date, most programs for the elderly have focused on health checkups, physical activities, and social assistance. While important, these programs need to be supplemented with activities that support spiritual well-being, such as Quranic study, worship guidance, spiritual counseling, therapeutic dhikr training, and religious community development. Such an approach enables older adults to receive more comprehensive support in coping with the various changes that accompany the aging process. (Majid & Ulya, 2025)

Spiritual guidance also has the potential to strengthen social bonds among older adults. Religious activities conducted collectively can serve as a means to foster social interaction, expand social networks, and reduce feelings of loneliness. Various studies indicate that involvement in religious communities is positively correlated with increased psychological well-being and a reduced risk of depression among older adults. Thus, spirituality-based programs not only contribute to spiritual health but also support the social and emotional well-being of older adults. (Goals, 2026).

CONCLUSION

This study demonstrates that the mental health of older adults in the digital age cannot be understood solely from a physical or medical perspective but must be viewed holistically, taking into account psychological, social, and spiritual dimensions. Digital transformation does indeed present opportunities for older adults to gain access to information, health services, and social connectivity, but it also poses challenges in the form of the digital divide, social isolation, anxiety, and a decline in psychological well-being. In this context, Qur'anic spirituality has been shown to play a significant role as a source of psychological resilience that helps older adults cope with the changes and limitations of old age.

Five Qur'anic Values as the Foundation of Psychological Well-Being for the Elderly

1. Dhikr: brings peace of mind, as Allah states in Surah Ar-Ra'd [13]: 28,
2. Tawakal: strengthens a sense of security and reduces psychological burdens when facing life's uncertainties, as Surah Ath-Thalaq [65]: 3 affirms that Allah provides for the needs of those who place their trust in Him.
3. Gratitude: enhances life satisfaction and helps the elderly focus on the blessings they still possess, in line with Surah Ibrahim [14]: 7 regarding Allah's promise to those who are grateful.
4. Patience: builds psychological resilience in facing life's trials, as explained in Surah Al-Baqarah [2]: 155–157.
5. Hope and optimism: preserving the meaning of life and preventing despair, in accordance with Surah Az-Zumar [39]: 53, which forbids people from despairing of Allah's mercy.

These findings lead to the reconstruction of the Qur'anic Psychological Well-Being model, which integrates dimensions of psychological well-being with Qur'anic values: self-acceptance—*ridha*; positive relationships—*silaturahmi*; purpose in life—*khalifah*; autonomy—*tanggung jawab*; personal growth—*tazkiyatun nafs*; and environmental mastery—*amanah*. This model offers a more holistic approach by positioning spirituality as the foundation that strengthens the mental health of older adults amid the dynamics of the digital age. Thus, aging with wisdom and dignity depends not only on technological advancements but also on the reinforcement of spiritual values that provide meaning, peace, and direction in life.

This study recommends that policies and service programs for the elderly be developed through the integration of mental health, spiritual guidance, and digital literacy. Religious institutions, the government, healthcare professionals, and families need to collaborate to provide development programs that combine digital technology with religious activities, such as online Qur'an study sessions, spiritual counseling, technology training for the elderly, and the strengthening of social bonds within the community. This approach is expected to create a more humane, inclusive, and dignified model of elder care, enabling older adults to enjoy their later years with better mental health, strong spiritual well-being, and a more meaningful quality of life.

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