



When faith becomes shelter: constructing a Spiritual Resilience in Islamic War Settings (SRIWS) Scale in war-torn Palestine after October 7, 2023

Munther Saeedi, Oqab Jabali, Fakher Khalili & Amjad Isa

To cite this article: Munther Saeedi, Oqab Jabali, Fakher Khalili & Amjad Isa (22 Oct 2026): When faith becomes shelter: constructing a Spiritual Resilience in Islamic War Settings (SRIWS) Scale in war-torn Palestine after October 7, 2023, *Mental Health, Religion & Culture*, DOI: [10.1080/13674676.2026.2729749](https://doi.org/10.1080/13674676.2026.2729749)

To link to this article: <https://doi.org/10.1080/13674676.2026.2729749>



View supplementary material 



Published online: 22 Oct 2026.



Submit your article to this journal 



Article views: 5



View related articles 



View Crossmark data 



When faith becomes shelter: constructing a Spiritual Resilience in Islamic War Settings (SRIWS) Scale in war-torn Palestine after October 7, 2023

Munther Saeedi^a, Oqab Jabali ^a, Fakher Khalili^b and Amjad Isa^a

^aLanguage Center, Faculty of Humanities and Education Sciences, An-Najah National University, Nablus, Palestine; ^bDepartment of Counselling and Psychology, Faculty of Humanities and Education Sciences, An-Najah National University, Nablus, Palestine

ABSTRACT

This study developed and validated the Spiritual Resilience in Islamic War Settings (SRIWS) Scale, a culturally grounded tool capturing the multidimensional spiritual experiences of Palestinian Muslims under sustained occupation. Grounded in Attachment to God Theory, Meaning-Making Theory, Religious Coping Theory, and the Theory of Religious and Spiritual Struggles, the scale was refined through qualitative consultation and tested with 582 university students from the West Bank, Jerusalem, and the 1948 territories. Exploratory and confirmatory factor analyses confirmed a stable four-factor structure: Spiritual Engagement and Growth During Adversity, Trust in Allah's Divine Will, Religious Practices in War, and Spiritual and Faith Struggles. Results indicated high spiritual resilience (mean = 4.13), strong engagement (4.17), and trust in divine decree (4.47), alongside low spiritual struggles (2.30). Gender significantly affected all dimensions with large effect sizes, while place of residence influenced spiritual struggles, higher in refugee camps. Religious commitment enhanced resilience and reduced distress.

ARTICLE HISTORY

Received 10 July 2025
Accepted 13 August 2026

KEYWORDS

Islamic faith; October 7; 2023; religious coping; Spiritual and Religious Impact of War Settings (SRIWS) Scale; spiritual resilience; war trauma

Introduction

Since 2014, the world has witnessed over 50 armed conflicts annually, marking the highest frequency of military confrontations since 1946 (Pettersson et al., 2019). Such violent events profoundly affect the religiosity of affected populations. Individuals exposed to conflict often alter their religious behaviours, either increasing religious participation – such as prayer frequency, attendance at services, and ritual engagement – or, conversely, experiencing a crisis of faith when divine intervention appears absent (Henrich et al., 2019; Ross, 2016; Sosis & Handwerker, 2011). For example, Henrich et al. (2019) demonstrated in post-war Uganda, Sierra Leone, and Tajikistan that individuals with greater war exposure showed heightened participation in religious groups and rituals.

CONTACT Oqab Jabali  oqab.jabali@najah.edu

 Supplemental data for this article can be accessed online at <https://doi.org/10.1080/13674676.2026.2729749>.

© 2026 Informa UK Limited, trading as Taylor & Francis Group

The 2023 war on Gaza has profoundly reshaped religious identity among Palestinians, triggering a complex interplay between trauma, theological reflection, and political mobilisation. In the face of widespread destruction, civilian suffering, and geopolitical polarisation, faith has emerged as both a source of resilience and a framework for resistance. Religious sentiment has intensified across communities, prompting shifts in Islamic thought, the revitalisation of Christian Liberation Theology, and a re-evaluation of the role religion plays in national identity and political struggle (Henrich, 2016; Sosis & Handwerker, 2011).

As Ori Shai (2022) demonstrates in the context of the 2006 Israel–Hezbollah war, exposure to armed conflict increases individuals' religiosity – particularly among those previously non-religious or with lower education levels – as a psychological coping response. These findings reinforce the notion that religiosity often intensifies in the wake of violence, particularly in regions marked by prolonged instability. These dynamics are observable in Gaza as well, where Islam in the region has undergone ideological negotiation. Islamic reformists, such as Seyran Ateş in Europe, face challenges in articulating responses to contemporary conflicts, reflecting broader struggles within Islam (Михалева, 2024). Hamas, for example, appears to have moderated its religious-political rhetoric, a phenomenon consistent with cultural evolutionary models predicting shifts in group identity and norm adherence under external threats (Roos et al., 2015; Whitehouse et al., 2014).

Among Palestinian Christians, the conflict has catalyzed the emergence of Palestinian Liberation Theology, intertwining faith with political activism and creative resistance against occupation. Religious beliefs and rituals in such contexts serve as coping mechanisms and social bonding agents, fostering collective identity and resilience (Purzycki et al., 2016). However, the war has also exposed tensions in interfaith relations, particularly between Catholic and Jewish communities, highlighting the complex interplay of theology and politics in the Holy Land (Dziaczkowska, 2024).

While war can intensify religiosity, it may also lead some individuals to disengage from religion, interpreting their trauma as evidence of divine absence or failure (Ross, 2016). Terror management theory and related research elucidate how existential threats can both bolster and undermine faith depending on individual psychological responses (Vail et al., 2010).

Study aim and contribution

This study aims to develop and validate the Spiritual Resilience in Islamic War Settings (SRIWS) Scale – an original, context-sensitive instrument designed to measure the multi-dimensional spiritual experiences of Palestinian Muslims living under conditions of prolonged armed conflict. Existing religiosity measures often fail to capture the complex interplay between Islamic faith, psychological trauma, and resistance in occupied societies. Therefore, the SRIWS Scale fills a critical gap in both the psychology of religion and trauma research by operationalising spiritual constructs – such as *tawakkul* (trust in Allah), religious coping, faith struggles, and devotional practices – through culturally grounded and theologically appropriate items. Drawing on established theories (e.g., Attachment to God Theory, Meaning Making Theory, Rational Choice Theory, and Terror Management Theory), and developed through iterative consultation with religious scholars and mental health professionals, the scale is rooted in Islamic epistemology and Palestinian lived realities.

Methodologically, the study employs a rigorous two-phase cross-sectional design, combining exploratory and confirmatory factor analyses (EFA and CFA) to establish the factorial validity, dimensional structure, and psychometric robustness of the SRIWS Scale among 582 Palestinian university students from the West Bank, Jerusalem, and the 1948 territories. The development and validation of this scale offer significant contributions to the study of religious resilience under occupation and provide researchers and practitioners with a theoretically informed tool to assess how spiritual engagement functions as a means of coping, healing, and resistance in the context of settler-colonial violence.

Theoretical foundation of Spiritual Resilience in Islamic War Settings (SRIWS) Scale

The spiritual and religious impact of war on Palestinians can be understood through a comprehensive theoretical framework that integrates Attachment to God Theory (ATGT), Meaning-Making Theory (MMT), Religious Coping Theory (RCT), and the Theory of Religious and Spiritual Struggles (TRSS). These perspectives collectively illuminate how individuals respond spiritually and psychologically to trauma and adversity, particularly in the context of war.

ATGT, grounded in Bowlby's (1969) Attachment Theory and its extension into religious psychology (Cherniak et al., 2021; Kirkpatrick, 1992; Kirkpatrick & Shaver, 1992), posits that humans possess an innate attachment system that motivates the formation of emotional bonds with significant figures during times of threat or distress. This attachment system is not limited to interpersonal relationships but extends to spiritual relationships, especially during extreme adversity such as war. In this model, God is perceived as a reliable, loving, protective, and ever-present being who provides safety, comfort, and guidance. When Palestinians in the West Bank, Jerusalem, and the occupied Palestinian territories of 1948 witness the devastation occurring in Gaza, marked by mass killings, displacement, and collective suffering, this spiritual attachment often intensifies, manifesting in heightened feelings of closeness to and reliance on God (August & Esperandio, 2019; Ghobary Bonab et al., 2013; Granqvist et al., 2020; Zamora, 2021).

This closeness is expressed in profound spiritual experiences including peace during the five daily prayers (ṣalāh), comfort through supplication (du'ā'), remembrance of Allah (dhikr), and engagement with the Qur'an through regular recitation and additional voluntary prayers (nawāfil) (AbuRuz et al., 2023; Çınaroğlu, 2024; Koenig, 2012). ATGT also recognises individual differences in attachment styles that influence the nature of one's relationship with the divine. While securely attached individuals tend to perceive God as trustworthy and loving, those with anxious or avoidant styles may experience doubt or theological confusion, although even insecurely attached individuals may develop a more secure attachment through spiritual compensation over time (Dorsey, 2017; Granqvist & Kirkpatrick, 2008; Homan, 2019; Miner, 2009; Zamora, 2021).

Parallel to this, MMT and the positive psychology of religion underpin the domain of Trust in God's Decree and Will (Emmons, 2008; Emmons & Shelton, 2002; Gilbert et al., 2025; Saritoprak & Abu-Raiya, 2023). This theory suggests that individuals confronted with traumatic events actively reinterpret or reconstruct the meaning of these experiences to maintain consistency with their core beliefs and values. Within Islamic theology,

belief in Qadar (Divine Decree) and Qada' (Predestination) is central to this meaning-making process, promoting acceptance of hardship as part of a divine plan and encouraging patience (*sabr*) (Douglas, 2014; Florez, 2017). Empirical research indicates that trust in God's will significantly reduces psychological distress and promotes emotional regulation during crises (Abu-Raiya & Pargament, 2015; Pargament et al., 2000). Religious practices such as prayer, supplication, and patience exemplify this trust and serve as pathways to resilience and psychological stability (Çınaroğlu, 2024; Rochman et al., 2024).

RCT (Pargament, 2001) further explicates how religious beliefs and practices function as coping mechanisms during wartime (Pargament et al., 2005). Religious engagement can be categorised as positive or negative coping, with positive religious coping involving seeking comfort through prayer, reframing suffering as spiritually meaningful, and increasing religious devotion. These strategies have been shown to enhance psychological well-being, hope, emotional balance, and posttraumatic growth (Gerber et al., 2011; Ghorbani et al., 2017; Pargament et al., 1998). For Palestinians enduring war, rituals such as the five daily prayers, voluntary prayers, *dhikr*, and Qur'anic recitation provide spiritual coherence and a buffer against trauma, displacement, and threat (Abu-Raiya & Pargament, 2015). Conversely, spiritual disengagement is linked to higher levels of depression, despair, and spiritual disorientation (Abu-Raiya & Pargament, 2015; Al-Hadethe et al., 2016; Khan & Watson, 2006).

Lastly, the TRSS (Exline, 2013) addresses the internal conflicts that arise related to sacred beliefs during or after traumatic events. Faith struggles may include divine struggles, intrapersonal spiritual conflicts, and interpersonal tensions with religious communities (Exline et al., 2014; Lee et al., 2025). In the context of war, Palestinians may experience theological confusion such as questioning divine justice or doubting prayer's effectiveness (Ano & Pargament, 2013; Bockrath et al., 2022). Although these struggles can initially cause psychological distress, constructive engagement through spiritual reflection, community support, and religious coping can foster spiritual transformation and posttraumatic growth (Pargament et al., 1998; Tedeschi & Calhoun, 2004).

Despite the existence of numerous validated scales assessing religious coping, spirituality, and the psychology of religion, such as the Brief RCOPE (Pargament et al., 2001), the Spiritual Well-Being Scale (Paloutzian & Ellison, 1991), the Faith Maturity Scale (Benson et al., 1993), and the Religious and Spiritual Struggles Scale (Exline et al., 2014); these tools fall short in addressing the unique spiritual experiences and existential challenges of Palestinians living under sustained occupation, military aggression, collective punishment, and acts of extermination. These generic instruments often fail to capture the culturally embedded expressions of faith, the role of Islam in resistance, and the theological responses to witnessing genocide, starvation, and the targeted killing of civilians, including women and children (Nijim, 2023; Reingewertz, 2025; Shaw, 2025; Verdeja, 2025).

Therefore, there is a pressing need for the development of a new, theoretically grounded scale that is sensitive to the Palestinian sociopolitical and spiritual context. The SRIWS Scale is designed to fill this critical gap by operationalising the multidimensional spiritual experiences of Palestinians who endure the psychological toll of war while drawing on Islamic faith as a source of resilience, protest, and healing.

Materials and methods

Design

This study employed a two-phase, cross-sectional design to validate the factorial structure of the SRIWS Scale among Palestinian university students enrolled at An-Najah National University (ANNU) in the West Bank. ANNU hosts a diverse student body, including individuals from the West Bank, Jerusalem, and the occupied Palestinian territories of 1948, making it a suitable context for examining the scale's relevance across varied segments of the Palestinian population. The design integrates both EFA and CFA to comprehensively examine the construct validity, dimensionality, and structural stability of the SRIWS Scale.

Phase one involved conducting an EFA using a sample of ($n_1 = 205$) participants. This phase aimed to identify the underlying latent structure of the scale, assess item performance, and determine the preliminary factor solution based on empirical patterns within the data. Phase two was designed to cross-validate the factor structure identified in phase one. A separate and independent sample of ($n_2 = 377$) participants was recruited for this purpose. CFA was performed to test the adequacy of the proposed measurement model, utilising an uncorrelated bifactor structure. This approach allowed for the simultaneous evaluation of both general and domain-specific factors, thereby enabling the examination of the scale's multidimensionality and the distinctiveness of its subscales.

Model fit was assessed using multiple indices, including χ^2/df ratio (<3), CFI, TLI, GFI, AGFI, NFI, and IFI (all $>.90$), as well as RMSEA and SRMR (both $<.08$). The bifactor model was particularly chosen to account for potential shared variance across items while preserving the integrity of individual dimensions, such as spiritual closeness to God, trust in divine will, religious practice, and faith struggles.

Together, these two sequential phases were essential in establishing the factorial validity, replicability, and psychometric soundness of the SRIWS Scale. within a war-affected, highly religious, and socio-politically unique population.

Procedures

The development of the SRIWS Scale. followed a theory-driven and context-sensitive approach to ensure content validity, cultural relevance, and Islamically grounded approach. Item construction was guided by an integration of established psychological theories including ATGT, MMT, RCT, and the TRSS, as well as empirical findings from prior studies in psychology of religion and trauma among Muslim and war-affected populations. The initial item pool consisted of 40 statements, developed to represent four dimensions derived from both theoretical frameworks and Islamic spirituality: Spiritual Closeness to Allah (SCTA), Trust in Allah's Qadar and Qada' (TIAQQ), Religious Practices during Times of War (RPDTW), and Spiritual and Faith Struggles (SFS).

Each dimension was carefully operationalised through items that reflect central Islamic beliefs and practices. These included emotional reliance upon Allah (tawakkul), acceptance of divine wisdom (ḥikmah), engagement in devotional acts ('ibādāt) such as prayer (ṣalāh), remembrance of Allah (dhikr), supplication (du'ā'), and internal reflections related to struggles in faith (īmān) and understanding of divine justice ('adl Allāh) in the face of suffering.

To further enhance the cultural and contextual relevance of the scale, three online focus group discussions were conducted via Zoom. Each group consisted of six participants, including two from Jerusalem, three from the occupied Palestinian territories of 1948, and seven from cities and/or villages across the West Bank. Participants were specialists in psychology, counselling, social work, and Islamic jurisprudence (Fiqh Al-Shari'a), working as academic staff at Palestinian universities and as practitioners in psychological and counselling service centers. The aim of these discussions was to explore and validate the conceptual foundation of the SRIWS Scale within the Palestinian context.

Participants offered deep insights into how war-related trauma shapes Palestinians' spiritual beliefs and practices, highlighting the relevance of spiritual closeness to Allah, trust in divine will, and religious resilience. Their contributions were instrumental in refining item content to reflect both faith-based integrity rooted in Islamic tradition and the lived experiences of Palestinians under occupation, ensuring that the scale remains both spiritually authentic and contextually grounded in the collective identity, religious worldview, and psychological realities of Palestinian Muslims.

Out of the original 40 items, 33 were retained following expert validation, cultural adaptation, and pre-analysis screening for clarity, relevance, and alignment with the core constructs.

Next, cognitive interviews were conducted with 10 Palestinian university students at ANNU to evaluate the clarity and linguistic appropriateness of the scale items. Based on participants' feedback, minor revisions were implemented, and three items were removed due to ambiguity or lack of cultural relevance. As a result, 30 items remained in the scale at this stage.

All items were formatted using a five-point Likert scale ranging from 1 = "Strongly Disagree" to 5 = "Strongly Agree". The final pool of 30 items was subjected to empirical testing through a two-phase process involving EFA and CFA, aimed at establishing the factorial structure, validity, and reliability of the SRIWS Scale.

Participants

The study involved 582 participants who completed the survey (See English version in the Supplementary file), comprising 205 respondents in the first phase and 377 in the second phase. A stratified random sampling method was employed to ensure balanced gender representation across both phases. All participants are students at An- ANNU and resided in the West Bank, Jerusalem, or the territories occupied since 1948, with a mean age of 21.3 years ($SD = 2.7$; age range = 18–28). Sociodemographic details of the sample are summarised in [Table 1](#).

Data collection

The SRIWS Scale consists of 30 self-report items developed to collect data in the two phases. Data were collected via an online questionnaire, which began with an informed consent form outlining the study's purpose, confidentiality assurances, and the voluntary nature of participation. Given the complex socio-political conditions in Palestine including Israeli-imposed movement restrictions, military checkpoints, and periodic blockades; traditional face-to-face data collection was not feasible (B'Tselem, 2022). The use of online

Table 1. Sociodemographic characteristics of the participants in the two phases.

Variable	Category	EFA ($n_1 = 205$)	CFA ($n_2 = 377$)	Total ($N = 582$)
Gender	Male	88 (42.9%)	147 (39.0%)	235 (40.4%)
	Female	117 (57.1%)	230 (61.0%)	347 (59.6%)
Faculty	Humanities	75 (36.6%)	157 (41.6%)	232 (39.9%)
	Natural Sciences	130 (63.4%)	220 (58.4%)	350 (60.1%)
Academic Year	First	53 (25.9%)	116 (30.8%)	169 (29.0%)
	Second	68 (33.2%)	125 (33.2%)	193 (33.2%)
	Third	49 (23.9%)	85 (22.5%)	134 (23.0%)
	Fourth	25 (12.2%)	37 (9.8%)	62 (10.7%)
	Fifth and more	10 (4.9%)	14 (3.7%)	24 (4.1%)
Place of Residence	1948 Territories and Jerusalem	14 (6.8%)	32 (8.5%)	46 (7.9%)
	WB's Village	100 (48.8%)	170 (45.1%)	270 (46.4%)
	WB's City	84 (41.0%)	159 (42.2%)	243 (41.8%)
	WB's Camp	7 (3.4%)	16 (4.2%)	23 (4.0%)
Direct War Exposure	Loss of a close friend/family member	25 (12.2%)	47 (12.5%)	72 (12.4%)
	Arrest of a close friend/family member	57 (27.8%)	91 (24.1%)	148 (25.4%)
	Displacement from residence	3 (1.5%)	5 (1.3%)	8 (1.4%)
	Property confiscation/destruction	41 (20.0%)	68 (18.0%)	109 (18.7%)
	Not affected at all	79 (38.5%)	166 (44.0%)	245 (42.1%)
Religious Commitment	Moderately religious	72 (35.1%)	131 (34.7%)	203 (34.9%)
	Very religious	133 (64.9%)	246 (65.3%)	379 (65.1%)

surveys offered a safer, more accessible, and cost-effective alternative, allowing participants to complete the survey without exposure to physical risk and despite infrastructural and mobility barriers. This approach is consistent with ethical research guidelines for data collection in high-risk and conflict-affected settings.

Data analysis

The data analysis involved both EFA and CFA to account for cultural and contextual factors. During data preparation, it was confirmed that there were no missing values, as the Google Forms survey required responses for all questions, resulting in a complete dataset of 582 participants. Univariate normality was checked by assessing skewness and kurtosis for each item. Most items fell within the acceptable normality ranges (skewness between ± 2 and kurtosis between ± 7), though three items showed deviations beyond these limits, suggesting possible non-normality. Multivariate outliers were identified using Mahalanobis distance; despite some cases exceeding the critical χ^2 threshold at $p < .001$, they were retained to maintain sample representativeness and ecological validity in the Palestinian context. Consequently, maximum likelihood estimation (ML) was employed for parameter estimation. To address the detected normality issues, the Bollen–Stine bootstrap method was applied to adjust the χ^2 statistic and enhance the robustness of model fit assessment.

In EFA, principal components analysis was performed with promax rotation. This analysis was carried out using SPSS (Version 27). Items were retained if their primary factor loadings were .40 or higher and their cross-loadings were below .30, ensuring clear and interpretable factors. In CFA, an uncorrelated bifactor measurement model was tested

on the validation sample using AMOS 26. Model fit was assessed through multiple fit indices. The internal consistency of the identified factors was evaluated using Cronbach's alpha, with values above .70 considered acceptable. Participants' scores on the total and subscales of the SRIWS Scale were analyzed using one-sample t-tests. Additionally, a MANOVA was conducted to examine differences in SRIWS Scale scores based on gender, faculty, academic year, place of residence, direct war exposure, and level of religious commitment.

Results

Exploratory factor analysis results

The Principal Component Analysis (PCA) conducted on the SRIWS Scale demonstrated strong psychometric properties. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy was excellent at .929, indicating the data were suitable for factor analysis. In addition, Bartlett's Test of Sphericity was statistically significant, $\chi^2(190) = 3449.63$, $p < .001$, confirming the factorability of the correlation matrix. The analysis identified a three-factor structure, with components retained based on eigenvalues greater than 1 (see Table S1). The Promax-rotated solution yielded three components with eigenvalues ranging from 1.215 to 9.618, accounting for a total of 71.34% of the variance (Component 1 = 48.09%, Component 2 = 17.18%, Component 3 = 6.07%). These findings support the construct validity of the SRIWS Scale in this context. Of the 30 items, 20 were retained, each demonstrating significant loadings on one of the three components (loadings = .465 to .928). Communalities ranged from .539 to .851, suggesting that a significant portion of the variance in each item was explained by the extracted components. The three components were (Cronbach's α for total scale = .921):

- Component 1 (10 items: d1-q1, d1-q2, d1-q3, d1-q4, d1-q5, d3-q1, d3-q2, d3-q3, d3-q4, and d3-q5) represents a combination of the two original dimensions: SCTA and RPDTW. Together, these form a unified construct termed Spiritual Engagement and Growth During Adversity (SEGDA). This construct reflects the intensification of spiritual connection, emotional closeness to Allah, and increased religious practices in response to the experience of war. It encompasses both internal spiritual transformation (e.g., feeling closer to Allah, deeper love, inner peace) and external religious behaviours (e.g., prayer, supplication, Qur'an recitation, and additional acts of worship) ($\alpha = .941$).
- Component 2 (5 items: d2-q1, d2-q2, d2-q3, d2-q4, and d2-q5) represents TIAQQ which reflects the individual's spiritual resilience through belief in Allah's wisdom and the acceptance of hardship as part of His divine decree (Qadar and Qada'). It emphasises a faith-based interpretation of suffering as purposeful, meaningful, and spiritually rewarding ($\alpha = .933$).
- Component 3 (5 items: d4-q1, d4-d2, d4-q3, d4-q4, and d4-q5) represents SFS which reflects the internal conflict and emotional turmoil individuals may experience in their relationship with God during times of intense suffering, such as war. It reflects feelings of spiritual disconnection, questioning of divine justice, doubt in God's responsiveness, and difficulty maintaining faith in the face of widespread loss and destruction ($\alpha = .894$).

Confirmatory factor analysis results

To examine the latent structure of the SRIWS Scale among Palestinians, an uncorrelated bifactor confirmatory measurement model was specified and tested (see Figure 1). The fit indices for the initial model, prior to any post-hoc adjustments, are presented in Table S2. The model demonstrated poor fit across several indices ($\chi^2/df = 3.89$, GFI = .839, AGFI = .775, RMSEA = .088), and the significant Bollen–Stine bootstrap p -value ($p < .001$) further confirmed the model’s inadequacy. Following post-hoc modifications (see Figure 2), the model showed notable improvement, although it still did not reach optimal levels of fit. The updated indices were: $\chi^2/df = 3.89$, GFI = .911, NFI = .939, RFI = .921, IFI = .963, TLI = .952, CFI = .963, RMR = .043, and RMSEA = .062. However, AGFI remained suboptimal at .873, and the Bollen–Stine bootstrap p -value remained significant ($p < .001$), indicating that the model fit was improved but still not ideal (see Table S3).

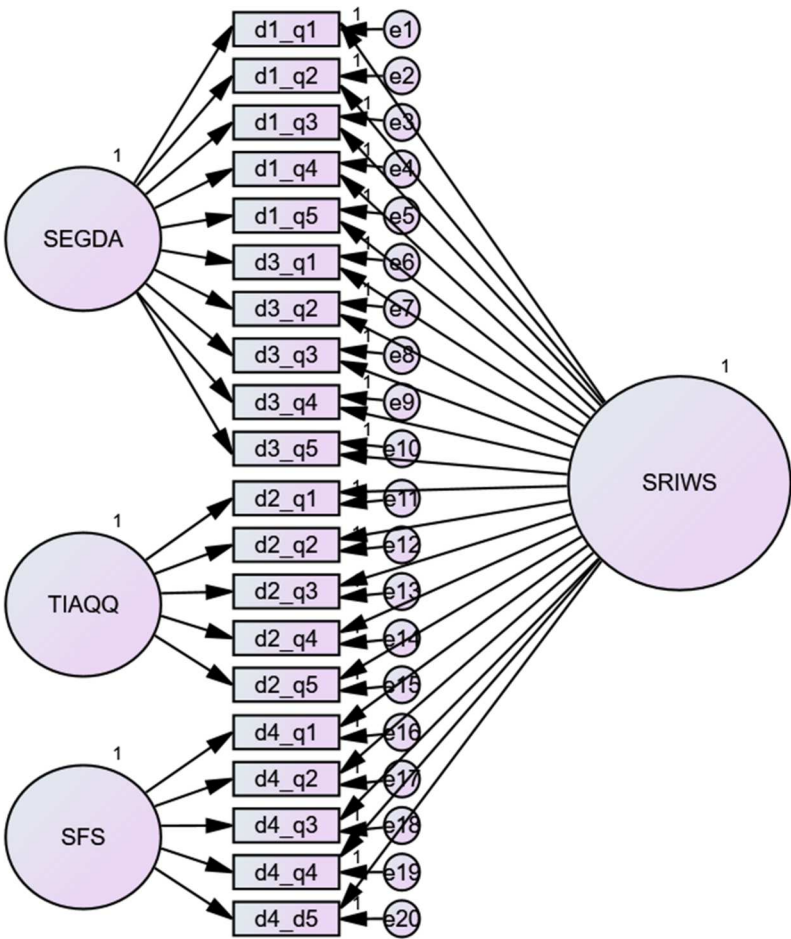


Figure 1. The uncorrelated bifactor confirmatory factor model of SRIWS.

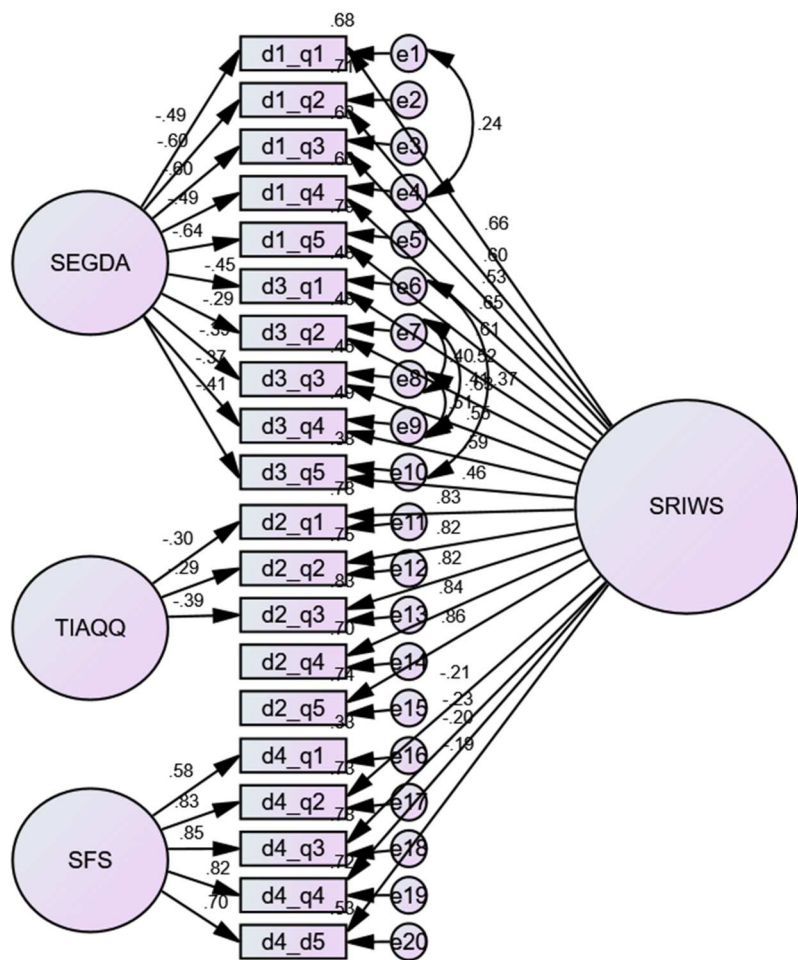


Figure 2. The uncorrelated bifactor modified confirmatory factor model of SRIWS.

Based on the standardised regression weights and path diagram, the bifactor confirmatory model of the SRIWS Scale provides meaningful insight into both the general factor and the three dimensions: SEGDA, TIAQQ, and SFS. The model enables an evaluation of how individual items relate to the overarching spiritual construct as well as to specific religious and spiritual responses to war-related trauma. The items comprising the SEGDA dimension show moderate to strong loadings on the general factor, with standardised coefficients ranging from .459 to .665. This indicates that items reflecting spiritual closeness to Allah and increased engagement in religious practices (e.g., prayer, Qur'an recitation, supplication) are well aligned with the overall spiritual and religious impact of war construct. At the same time, these items also show moderately strong loadings (in negative direction due to the bifactor model's parameterisation) on the SEGDA dimension itself, suggesting they capture a distinct facet of spiritual growth that goes beyond the general factor. These results confirm that the SEGDA items reflect both a generalised spiritual meaning as well as a specific manifestation of enhanced religious connection and behaviour during adversity.

For the TIAQQ dimension, which reflects Trust in Allah's Qadar and Qada, the standardised loadings on the general factor are particularly strong (ranging from .819 to .859). In contrast, the dimension-specific loadings on TIAQQ are more modest, ranging from $-.291$ to $-.389$. This pattern suggests that beliefs about divine decree (Qadar and Qada') and viewing suffering as meaningful are central to the general spiritual interpretation of war among respondents. Although TIAQQ items do retain some dimension-specific variance, their high loadings on the general factor imply substantial overlap with the broader construct of spiritual meaning-making.

The SFS dimension, however, demonstrates a markedly different pattern. Items associated with spiritual struggle (e.g., feelings of distance from God, questioning divine justice, and experiencing doubt) show high loadings on the SFS factor (ranging from .576 to .853), but weak and negative loadings on the general factor (ranging from $-.194$ to $-.234$). This suggests that the SFS items do not align with the general construct of positive spiritual interpretation. Instead, they represent a distinct and contrasting experience marked by spiritual disconnection, inner conflict, and distress during war. The divergence between the SFS dimension and the general factor underscores the unique psychological and religious space occupied by spiritual struggle which a negative dimension of spirituality that reflects doubt, questioning, and perceived distance from God. This negative spiritual trajectory cannot be adequately captured by general measures of religious coping or meaning-making, highlighting the importance of addressing both positive and negative aspects of spiritual and religious experience in times of war.

The findings support a bifactor structure where the general factor (SRIWS Scale) captures spiritual and religious impact of war, while the three domain-specific factors provide valuable distinctions. SEGDA and TIAQQ align closely with the general factor, representing spiritually constructive responses to trauma. In contrast, the SFS domain captures an independent and contrasting dimension of spiritual distress. These results affirm the multidimensional nature of the SRIWS Scale and its utility in distinguishing between different spiritual trajectories in the aftermath of war-related adversity.

The participants' scores on the SRIWS Scale results

To assess the levels of SRIWS Scale and its dimensions; SEGDA, TIAQQ, and SFS among Palestinian university students, both total and subscale scores were compared to a pre-defined cutoff value. This cutoff was calculated as the midpoint of the possible score range. Given that the constructs were measured using a five-point Likert scale (ranging from 1 to 5), the theoretical midpoint was 3, representing the population hypothetical mean. A one-sample t-test was employed to determine whether the observed mean scores for SRIWS Scale and its dimensions significantly differed from this midpoint. Table 2 presents a summary of the t-test results.

The findings revealed that the overall mean score for the SRIWS Scale was 4.13 (SD = .58), significantly higher than the midpoint ($t = 37.67, p < .001$). This indicates that, students reported strong positive spiritual and religious engagement in response to war. It suggests that the conflict served as a catalyst for increased spiritual awareness, reflection, or transformation.

Table 2. Results of the one-sample T-Test for differences between the means of study constructs and the hypothetical mean Of 3 ($N_2 = 377$).

Constructs	Means	Standard Deviations	t-value	P-value
SRIWS	4.13	.58	37.67	< .001**
SEGDA	4.17	.69	32.99	< .001**
TIAQQ	4.47	.67	42.50	< .001**
SFS	2.30	1.03	-13.18	< .001**

** $p < .001$.

Similarly, the subscale SEGDA had a mean score of 4.17 ($SD = .69$) ($t = 32.99$, $p < .001$), further emphasising that students not only turned to spirituality but also experienced personal growth and deeper religious commitment during adversity. This growth likely manifested through increased practices such as prayer, Qur'an recitation, and a heightened sense of emotional closeness to Allah. The dimension TIAQQ recorded the highest mean score at 4.47 ($SD = .67$) ($t = 42.50$, $p < .001$). This demonstrates a profound level of faith among participants in the divine decree, where suffering is seen as part of a purposeful and meaningful divine plan. It suggests that such trust played a central role in students' resilience and coping mechanisms amid hardship.

In contrast, the mean score for SFS was 2.30 ($SD = 1.03$), significantly below the midpoint ($t = -13.18$, $p < .001$). This indicates that experiences of spiritual disconnection, doubt, or emotional turmoil related to faith were relatively uncommon among the sample. While such struggles did exist, they were not the prevailing experience.

Overall, these results suggest that Palestinian university students largely responded to war with reinforced spiritual engagement and religious trust. They exhibited strong belief in divine wisdom and actively turned to faith-based practices, with relatively few reporting significant spiritual distress or doubt. This pattern highlights the role of religion as a powerful source of resilience and psychological support during times of extreme adversity.

Effects of the categorical variables on SRIWS Scale

To examine differences in the means of SRIWS Scale and its dimensions across categorical variables (gender, faculty, academic year, place of residence, direct war exposure, and level of religious commitment), a six-way MANOVA with effect size was conducted, as presented in Table 3. Additionally, multiple comparisons were performed using the Least Significant Difference (LSD) test for further analysis.

The results revealed several significant differences in students' spiritual and religious responses to war based on demographic variables. Gender emerged as the most influential factor across all dependent variables. Female students scored significantly higher than males on the overall SRIWS Scale, as well as on all three subscales: SEGDA, TIAQQ, and SFS. These differences were statistically significant at $p < .001$ and were accompanied by very large effect sizes (η^2 ranging from .846 to .982), indicating that gender plays a central role in shaping students' spiritual responses to war.

No significant differences were found in SRIWS, SEGDA, TIAQQ, or SFS based on students' faculty. This suggests that academic discipline does not meaningfully influence

Table 3. Results of a six-way MANOVA test for study variables ($N_2 = 377$).

Source	Dependent variable	SS	DF	MS	F	P	η^2
Gender	SRIWS	6428.54	2	3214.27	10037.57	<.001**	.982
	SEGD	6564.86	2	3282.43	7205.61	<.001**	.975
	TIAQQ	7539.14	2	3769.57	8719.39	<.001**	.980
	SFS	1998.09	2	999.09	997.31	<.001**	.846
Faculty	SRIWS	.034	1	.034	.11	.745	.000
	SEGD	.049	1	.049	.11	.742	.000
	TIAQQ	.591	1	.591	1.37	.243	.004
	SFS	.171	1	.171	.170	.680	.000
Academic Year	SRIWS	2.379	4	.595	1.86	.117	.020
	SEGD	3.957	4	.989	2.17	.072	.023
	TIAQQ	3.516	4	.879	2.03	.089	.022
	SFS	4.763	4	1.191	1.19	.315	.013
Place of Residence	SRIWS	2.153	3	.718	2.24	.083	.018
	SEGD	1.649	3	.550	1.201	.307	.010
	TIAQQ	.473	3	.158	.37	.778	.003
	SFS	8.494	3	2.831	2.83	.039*	.023
Direct War Exposure	SRIWS	.994	4	.248	.78	.541	.009
	SEGD	2.108	4	.527	1.16	.330	.013
	TIAQQ	3.126	4	.781	1.81	.127	.020
	SFS	3.266	4	.816	.82	.516	.009
Religious Commitment	SRIWS	5.691	1	5.691	17.77	<.001**	.047
	SEGD	2.869	1	2.869	6.30	.013*	.017
	TIAQQ	4.851	1	4.851	11.22	<.001**	.030
	SFS	15.620	1	15.620	15.59	<.001**	.041

* $p < .05$, ** $p < .001$.

how students interpret and internalise spiritual impacts of war. Similarly, the main effect of academic year was not significant across the dependent variables. Place of residence produced a significant effect on spiritual and faith struggles (SFS), with a small effect size ($\eta^2 = .023$). Post-hoc LSD tests showed that students living in refugee camps reported significantly higher levels of spiritual and faith struggles than those living in cities and villages.

The overall MANOVA indicated no statistically significant differences in any of the dependent variables based on the form of direct war exposure. On the other hand, religious commitment significantly influenced all four spiritual constructs. Students with high religious commitment reported significantly greater overall spiritual engagement (SRIWS), higher engagement during adversity (SEGD), and stronger trust in divine will (TIAQQ). They also experienced fewer spiritual and faith struggles (SFS), suggesting that strong religious commitment may serve as a protective factor in times of crisis by promoting spiritual resilience and reducing inner conflict. These findings were all statistically significant ($p < .05$ or $p < .001$) and reflect small to moderate effect sizes (η^2 ranging from .017 to .047), emphasising the meaningful role of religious commitment in shaping spiritual experiences and coping mechanisms during adversity.

Discussion

The findings of this study offer compelling evidence that Palestinian university students exhibit a profound intensification of religiosity in response to war, aligning with global patterns observed in other conflict-affected societies. The significantly high overall mean on the SRIWS Scale as well as on subscales measuring SEGD and TIAQQ, reinforces

what previous cross-cultural studies have found: that war exposure often catalyzes increased religious practice, deeper theological reflection, and heightened emotional reliance on the divine (Henrich et al., 2019; Shai, 2022; Sosis & Handwerker, 2011).

This pattern strongly supports ATGT, which suggests that individuals in extreme adversity turn to God as a secure base and protective figure (Granqvist et al., 2020; Kirkpatrick & Shaver, 1992). In the Palestinian context – marked by settler-colonial violence, displacement, and collective trauma – God is frequently conceptualised as an ever-present source of *rahma* (mercy), *hikma* (wisdom), and *'adl* (justice). Participants' elevated spiritual scores suggest not merely ritual observance but an emotionally intimate relationship with God, reflected in their increased use of *ṣalāh*, *du'ā'*, and *dhikr* as acts of both devotion and existential anchoring. These results affirm the theoretical claim that faith among Palestinians functions as both a coping resource and a form of protest and resistance, echoing the politicised religiosity noted by scholars of Palestinian Islamic identity and liberation theology (Henrich, 2016; Purzycki et al., 2016).

Notably, the highest mean scores were found in the TIAQQ dimension, indicating deep trust in divine decree and predestination. This aligns with Meaning-Making Theory (MMT), which posits that people confronted with traumatic events actively reconstruct the meaning of suffering to fit their belief systems (Emmons, 2008; Saritoprak & Abu-Raiya, 2023). Within Islamic epistemology, the principle of *Qadar wa Qada'* promotes acceptance of hardship as part of God's plan (*hikma ilāhiyya*), thereby encouraging *ṣabr* (patience), hope, and moral clarity. These results support earlier findings by Pargament et al. (2000) and Abu-Raiya and Pargament (2015), who demonstrated that religious trust significantly reduces distress and fosters psychological resilience.

Conversely, the relatively low mean score on the SFS subscale may appear to contrast with predictions made by TMT and the TRSS, both of which suggest that existential threat can elicit doubt, spiritual confusion, or perceived divine abandonment (Exline et al., 2014; Ross, 2016; Vail et al., 2010). However, in this context, such struggles were the exception rather than the norm. This finding is likely attributable to the embeddedness of Islam within Palestinian social, political, and cultural identity. Rather than undermining belief, war appears to solidify spiritual convictions and communal religious practices, providing collective coherence amid chaos. It may also reflect a communal form of religiosity, in which theological doubt is less likely to be publicly admitted or psychologically experienced in isolation due to strong social and familial religious networks.

Importantly, gender differences in SRIWS Scale scores – with women reporting significantly higher levels of spiritual engagement, trust in divine will, and even spiritual struggle – warrant deeper interpretation. These findings are consistent with literature suggesting that women, particularly in patriarchal or conflict-ridden societies, tend to express religiosity more intensively both as a coping mechanism and a means of meaning-making (Granqvist & Kirkpatrick, 2008; Homan, 2019). In the Palestinian context, religious practices often provide women with culturally sanctioned avenues for expressing grief, seeking protection, and cultivating resilience amid political exclusion and material loss.

Students from refugee camps also reported higher levels of faith-related struggles, consistent with the idea that the intensity of structural deprivation can destabilise certain aspects of belief or generate theological dilemmas, especially in the absence of safety or hope. Yet even here, such struggles did not override the dominant trend of increased religiosity. This aligns with Shai's (2022) findings that those with lower

socioeconomic status or education levels – common characteristics in refugee camps – are more likely to experience heightened religiosity following conflict, though the psychological quality of that religiosity may include greater ambivalence.

Finally, students with strong preexisting religious commitment reported the most pronounced spiritual resilience and the fewest faith struggles, suggesting that prior religiosity acts as a buffer against trauma-induced doubt. This supports the distinction in RCT between positive and negative religious coping strategies (Pargament et al., 1998), and echoes findings from Abu-Raiya and Pargament (2015) and Ghorbani et al. (2017) that religious devotion enhances psychological well-being in high-stress environments.

Conclusion

This study aimed to develop and validate the SRIWS Scale, a culturally grounded instrument designed to assess the multifaceted spiritual responses of Palestinian Muslims living under conditions of prolonged armed conflict. Drawing on theories such as ATGT, MMT, RCT, and the TRSS, the SRIWS was constructed through an iterative, context-sensitive process. Psychometric validation was conducted using a two-phase cross-sectional design with a sample of 582 university students from the West Bank, Jerusalem, and the 1948 territories.

The findings demonstrated that participants reported high levels of spiritual engagement and trust in divine decree, particularly during adversity, suggesting that religiosity serves as both a source of resilience and a means of meaning-making in the face of existential threat. Notably, spiritual and faith struggles were present but relatively uncommon. Significant gender differences emerged, with female students exhibiting higher spiritual scores across all subscales, while students from refugee camps reported elevated levels of faith-related struggle. Strong religious commitment consistently predicted greater spiritual resilience and fewer internal spiritual conflicts.

These results have important implications for mental health practitioners, religious scholars, and humanitarian agencies working in conflict zones. They underscore the need for faith-integrated psychosocial interventions that respect and harness religious frameworks as sources of strength, rather than viewing them solely as passive coping mechanisms. Moreover, the study contributes to a decolonised understanding of trauma by highlighting how Islamic belief and ritual function not just as spiritual responses to war, but as acts of cultural survival and political resistance.

Nevertheless, the study has several limitations. The sample was restricted to university students, limiting the generalizability of findings to older adults, adolescents, or non-student populations. Additionally, the cross-sectional design prevents causal inferences about the relationship between religiosity and resilience. Self-report bias may have also influenced participants' willingness to disclose faith struggles, especially in a collectivist society where religious doubt is often stigmatised.

Future research should expand the demographic scope of the sample to include diverse age groups, educational backgrounds, and geographic areas, including Gaza. Longitudinal designs could explore how spiritual responses evolve over time, particularly in the aftermath of acute or recurring trauma. Further adaptation and translation of the SRIWS for use in other Islamic or conflict-affected contexts – such as Syria, Yemen, or Rohingya refugee communities – could also enhance its cross-cultural applicability and relevance.

Disclosure statement

No potential conflict of interest was reported by the author(s).

ORCID

Oqab Jabali  <http://orcid.org/0000-0003-1156-6205>

References

- Abu-Raiya, H., & Pargament, K. I. (2015). Religious coping among diverse religions: Commonalities and divergences. *Psychology of Religion and Spirituality*, 7(1), 24–33. <https://doi.org/10.1037/a0037652>
- AbuRuz, M. E., Othman, E. H., Al-Dweik, G., Momani, A., & Ahmed, F. R. (2023). The effect of holy Quran audio therapy on depression and anxiety among Jordanian patients following CABG: A randomized control trial. *The Open Nursing Journal*, 17(1), Article e187443462308290. <https://doi.org/10.2174/0118744346262682230921094004>
- Al-Hadethe, A., Hunt, N., Thomas, S., & Al-Qaysi, A. (2016). Cross-cultural validation and psychometric properties of the Arabic Brief Religious Coping Scale (A-BRCS). *Journal of Religion and Health*, 55(1), 16–25. <https://doi.org/10.1007/s10943-014-9963-7>
- Ano, G. G., & Pargament, K. I. (2013). Predictors of spiritual struggles: An exploratory study. *Mental Health, Religion & Culture*, 16(4), 419–434. <https://doi.org/10.1080/13674676.2012.680434>
- August, H., & Esperandio, M. R. G. (2019). Apego a Deus: revisão integrativa de literatura empírica [Attachment to God: An integrative review of empirical literature]. *HORIZONTE - Revista de Estudos de Teologia e Ciências da Religião*, 17(53), 1039–1072. <https://doi.org/10.5752/P.2175-5841.2019v17n53p1039>
- Benson, P. L., Donahue, M. J., & Erickson, J. A. (1993). The Faith Maturity Scale: Conceptualization, measurement, and empirical validation. *Research in the Social Scientific Study of Religion*, 5, 1–26.
- Bockrath, M. F., Pargament, K. I., Wong, S., Harriott, V. A., Pomerleau, J. M., Homolka, S. J., Chaudhary, Z. B., & Exline, J. J. (2022). Religious and spiritual struggles and their links to psychological adjustment: A meta-analysis of longitudinal studies. *Psychology of Religion and Spirituality*, 14(3), 283–299. <https://doi.org/10.1037/rel0000400>
- Bowlby, J. (1969). *Attachment and loss* (No. 79). Random House.
- B'Tselem. (2022). *Restrictions on movement: Checkpoints, physical obstructions, and bureaucratic constraints*. Retrieved April 10, 2025, from <https://www.btselem.org/>
- Cherniak, A. D., Mikulincer, M., Shaver, P. R., & Granqvist, P. (2021). Attachment theory and religion. *Current Opinion in Psychology*, 40, 126–130. <https://doi.org/10.1016/j.copsyc.2020.08.020>
- Çınaroğlu, M. (2024). A tale of resilience and faith: Understanding grief through Islamic coping mechanisms. *Spiritual Psychology and Counseling*, 9(2), 169–186. <https://doi.org/10.37898/spiritualpc.1403670>
- Dorsey, L. A. (2017). *God concept/god image and attachment: A qualitative study*. Northcentral University.
- Douglas, H. A. (2014). Promoting meaning-making to help our patients grieve: An exemplar for genetic counselors and other health care professionals. *Journal of Genetic Counseling*, 23(5), 695–700. <https://doi.org/10.1007/s10897-014-9731-6>
- Dziackowska, M. (2024). Impact of October 7 attack and 2024 war in Gaza on Catholic–Jewish relations. *Religions*, 15(10), 1180. <https://doi.org/10.3390/rel15101180>
- Emmons, R. A. (2008). Gods and goals: Spiritual striving as purposeful action. *Journal für Psychologie*, 16(3), 1–12.
- Emmons, R. A., & Shelton, C. M. (2002). Gratitude and the science of positive psychology. In C. R. Snyder, & S. J. Lopez (Eds.), *Handbook of positive psychology* (pp. 459–471). Oxford Academic.
- Exline, J. J. (2013). Religious and spiritual struggles. In K. I. Pargament, J. J. Exline, & J. W. Jones (Eds.), *APA handbook of psychology, religion, and spirituality (Vol. 1): Context, theory, and research* (pp. 459–475). American Psychological Association.

- Exline, J. J., Pargament, K. I., Grubbs, J. B., & Yali, A. M. (2014). The religious and spiritual struggles scale: Development and initial validation. *Psychology of Religion and Spirituality*, 6(3), 208–222. <https://doi.org/10.1037/a0036465>
- Florez, I. A. (2017). On the relationship between meaning and prejudice: examining self-transcendence and value-behavior consistency in a sample of college students.
- Gerber, M. M., Boals, A., & Schuettler, D. (2011). The unique contributions of positive and negative religious coping to posttraumatic growth and PTSD. *Psychology of Religion and Spirituality*, 3(4), 298–307. <https://doi.org/10.1037/a0023016>
- Ghobary Bonab, B., Miner, M., & Proctor, M. T. (2013). Attachment to god in Islamic spirituality. *Journal of Muslim Mental Health*, 7(2), 77–104. <https://doi.org/10.3998/jmmh.10381607.0007.205>
- Ghorbani, N., Watson, P. J., Tahbaz, S., & Chen, Z. J. (2017). Religious and psychological implications of positive and negative religious coping in Iran. *Journal of Religion and Health*, 56(2), 477–492. <https://doi.org/10.1007/s10943-016-0228-5>
- Gilbert, C., Hausdorf, P. A., & Gill, H. (2025). An interpretive phenomenological analysis of traumatic experiences: Clarifying meaning-making theory. *American Journal of Qualitative Research*, 9(2), 97–117. <https://doi.org/10.29333/ajqr/16244>
- Granqvist, P., & Kirkpatrick, L. A. (2008). Attachment and religious representations and behavior.
- Granqvist, P., Mikulincer, M., & Shaver, P. R. (2020). An attachment theory perspective on religion and spirituality. In K. E. Vail III & C. Routledge (Eds.), *The science of religion, spirituality, and existentialism* (pp. 175–186). Academic Press. <https://doi.org/10.1016/B978-0-12-817204-9.00014-7>
- Henrich, J. (2016). *The secret of our success: How culture is driving human evolution, domesticating our species, and making us smart*. Princeton University Press.
- Henrich, J., Bauer, M., Cassar, A., Chytilová, J., & Purzycki, B. G. (2019). War increases religiosity. *Nature Human Behaviour*, 3(2), 129–135. <https://doi.org/10.1038/s41562-018-0512-3>
- Homan, C. P. (2019). Attachment to parents and to god: A panel-data approach. *Journal of Contemporary Religion*, 34(3), 551–569. <https://doi.org/10.1080/13537903.2019.1658941>
- Khan, Z. H., & Watson, P. J. (2006). RESEARCH: "Construction of the Pakistani religious Coping practices scale: Correlations with religious coping, religious orientation, and reactions to stress among Muslim University students". *The International Journal for the Psychology of Religion*, 16(2), 101–112. https://doi.org/10.1207/s15327582ijpr1602_2
- Kirkpatrick, L. A. (1992). An attachment-theory approach psychology of religion. *International Journal for the Psychology of Religion*, 2(1), 3–28. https://doi.org/10.1207/s15327582ijpr0201_2
- Kirkpatrick, L. A., & Shaver, P. R. (1992). An attachment-theoretical approach to romantic love and religious belief. *Personality and Social Psychology Bulletin*, 18(3), 266–275. <https://doi.org/10.1177/0146167292183002>
- Koenig, H. G. (2012). Religion, spirituality, and health: The research and clinical implications. *International Scholarly Research Notices*, 2012(1), 1–33. <https://doi.org/10.5402/2012/278730>
- Lee, Y., McLaughlin, A. T., Rice, K. G., Van Tongeren, D. R., & Davis, D. E. (2025). Religious/spiritual struggles and well-being: Examining latent profiles of existential humility across two studies. *Psychology of Religion and Spirituality*, 17(3), 228–240. <https://doi.org/10.1037/rel0000559>
- Miner, M. (2009). The impact of child-parent attachment, attachment to god and religious orientation on psychological adjustment. *Journal of Psychology and Theology*, 37(2), 114–124. <https://doi.org/10.1177/009164710903700203>
- Михалева, А.В. (2024). Euro-Islam on the Gaza war (2023–2024): The case of Seyran Ateş. *Islamovedenie*, 15(3), 31–47. <https://doi.org/10.21779/2077-8155-2024-15-3-31-47>
- Nijim, M. (2023). Genocide in Palestine: Gaza as a case study. *The International Journal of Human Rights*, 27(1), 165–200. <https://doi.org/10.1080/13642987.2022.2065261>
- Paloutzian, R. F., & Ellison, C. W. (1991). *Manual for the Spiritual Well-being Scale*. Life Advance.
- Pargament, K. I. (2001). *The psychology of religion and coping: Theory, research, practice*. Guilford press.
- Pargament, K. I., Ano, G. G., & Wachholtz, A. B. (2005). The religious dimension of coping: Advances in theory, research, and practice. In R. F. Paloutzian & C. L. Park (Eds.), *Handbook of the psychology of religion and spirituality* (pp. 479–495). The Guilford Press.

- Pargament, K. I., Koenig, H. G., & Perez, L. M. (2000). The many methods of religious coping: Development and initial validation of the RCOPE. *Journal of Clinical Psychology*, 56(4), 519–543. [https://doi.org/10.1002/\(SICI\)1097-4679\(200004\)56:4](https://doi.org/10.1002/(SICI)1097-4679(200004)56:4)
- Pargament, K. I., Koenig, H. G., Tarakeshwar, N., & Hahn, J. (2001). Religious struggle as a predictor of mortality among medically ill elderly patients: A 2-year longitudinal study. *Archives of Internal Medicine*, 161(15), 1881–1885. <https://doi.org/10.1001/archinte.161.15.1881>
- Pargament, K. I., Smith, B. W., Koenig, H. G., & Perez, L. (1998). Patterns of positive and negative religious coping with major life stressors. *Journal for the Scientific Study of Religion*, 37(4), 710–724. <https://doi.org/10.2307/1388152>
- Pettersson, T., Öberg, M., & Wallensteen, P. (2019). Organized violence, 1989–2018 and peace agreements. *Journal of Peace Research*, 56(4), 589–603. <https://doi.org/10.1177/0022343319856046>
- Purzycki, B. G., Apicella, C., Atkinson, Q. D., Cohen, E., McNamara, R. A., Willard, A. K., Xygalatas, D., Norenzayan, A., & Henrich, J. (2016). Moralistic gods, supernatural punishment, and the expansion of human sociality. *Nature*, 530(7590), 327–330. <https://doi.org/10.1038/nature16980>
- Reingewertz, Y. (2025). Beyond apartheid and genocide: A broader framework for understanding the Israeli-Palestinian conflict. *Political Geography*, 103306. <https://doi.org/10.1016/j.polgeo.2025.103306>
- Rochman, F., Nugroho, W. B., Albany, S. S., Ikhsani, H., Sukiman, S., Hakim, I., & Rachman, S. Y. (2024). Concept of resilience in Islamic perspective. *Jurnal Studi Islam dan Kemuhmadiyahahan (JASIKA)*, 4(1), 95–109. <https://doi.org/10.18196/jasika.v4i1.86>
- Roos, P., Gelfand, M., Nau, D., & Lun, J. (2015). Societal threat and cultural variation in the strength of social norms: An evolutionary basis. *Organizational Behavior and Human Decision Processes*, 129, 14–23. <https://doi.org/10.1016/j.obhdp.2015.01.003>
- Ross, T. (2016). Modern orthodoxy and the challenge of feminism. In H. Tirosh-Samuelson & A. W. Hughes (Eds.), *Tamar Ross: Constructing faith* (pp. 185–231). Brill.
- Saritoprak, S.N., & Abu-Raiya, H. (2023). Living the good life: An Islamic perspective on positive psychology. In E. B. Davis, E. L. Worthington Jr., & S. A. Schnitker (Eds.), *Handbook of positive psychology, religion, and spirituality* (pp. 179–193). Springer.
- Shai, O. (2022). Does armed conflict increase individuals' religiosity as a means for coping with the adverse psychological effects of wars? *Social Science & Medicine*, 296, 114769. <https://doi.org/10.1016/j.socscimed.2022.114769>
- Shaw, M. (2025). Gaza and the structure of genocide in Palestine. *The Journal of Imperial and Commonwealth History*, 53(2), 416–422. <https://doi.org/10.1080/03086534.2025.2493304>
- Sosis, R., & Handwerker, W. P. (2011). Psalms and coping with uncertainty: Religious Israeli women's responses to the 2006 Lebanon war. *American Anthropologist*, 113(1), 40–55. <https://doi.org/10.1111/j.1548-1433.2010.01305.x>
- Tedeschi, R. G., & Calhoun, L. G. (2004). TARGET ARTICLE: "Posttraumatic growth: Conceptual foundations and empirical evidence". *Psychological Inquiry*, 15(1), 1–18. https://doi.org/10.1207/s15327965pli1501_01
- Vail, K. E., Rothschild, Z. K., Weise, D. R., Solomon, S., Pyszczynski, T., & Greenberg, J. (2010). A terror management analysis of the psychological functions of religion. *Personality and Social Psychology Review*, 14(1), 84–94. <https://doi.org/10.1177/1088868309351165>
- Verdeja, E. (2025). The Gaza genocide in five crises. *Journal of Genocide Research*, 201–223. <https://doi.org/10.1080/14623528.2025.2452707>
- Whitehouse, H., McQuinn, B., Buhrmester, M., & Swann, W. B. (2014). Brothers in arms: Libyan revolutionaries bond like family. *Proceedings of the National Academy of Sciences*, 111(50), 17783–17785. <https://doi.org/10.1073/pnas.1416284111>
- Zamora, J. P. (2021). *Psychometric investigation of the attachment to God Inventory and its implications for the psychology of religion and spirituality* [Doctoral dissertation, Brigham Young University]. Brigham Young University Scholars Archive. <http://hdl.lib.byu.edu/1877/etd11783>