



RESEARCH ARTICLE

Daily Spiritual Experiences and Flourishing among Emerging Adults: The Mediating Role of Resilience

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Abstract. Flourishing reflects optimal psychological functioning and encompasses emotional, social, and psychological aspects of well-being. Maintaining flourishing may be challenging during emerging adulthood amid identity exploration, academic demands, and uncertainty about the future. This study examined the role of resilience as a mediator in the relationship between daily spiritual experiences and flourishing among Indonesian emerging adults. Using a quantitative survey design, data were collected from emerging adults aged 18–29 years through an online questionnaire. Daily spiritual experiences were positively associated with flourishing ($B = .385, p < .001$) and resilience ($B = .274, p < .001$), while resilience was positively associated with flourishing ($B = .595, p < .001$). The indirect effect of daily spiritual experiences on flourishing through resilience was significant ($B = .126, 95\% \text{ CI } [.086, .166]$), while the direct effect remained significant ($B = .259, p < .001$), indicating partial mediation. These findings suggest that resilience represents one psychological pathway linking daily spiritual experiences and flourishing, while other pathways may also be involved. Practically, resilience-building may serve as a useful resource in efforts to support flourishing among emerging adults.

Keywords: daily spiritual experiences; emerging adulthood; flourishing; resilience; positive psychology

INTRODUCTION

Flourishing refers to a state of optimal human functioning characterized by meaningful life goals, positive relationships, a sense of competence, optimism, and positive functioning across important life domains (Diener et al., 2010). In this study, flourishing is conceptualized primarily according to Diener et al. (2010), consistent with the use of the Flourishing Scale. This conceptualization emphasizes not only positive feelings but also purpose and meaning, social relationships, engagement, contribution to others, competence, self-acceptance, and optimism. Flourishing is particularly relevant during emerging adulthood, a developmental period generally spanning 18–29 years and characterized by identity exploration, instability, self-focus, and increasing possibilities regarding education, work, relationships, and future goals (Arnett, 2014; Arnett et al., 2014). Although this period provides opportunities for growth, its developmental transitions may also involve uncertainty and stress (Nelson & Padilla-Walker, 2013). The Global Flourishing Study further indicates that flourishing does not necessarily peak during young adulthood but may remain relatively stable during emerging adulthood before increasing later in life

(VanderWeele et al., 2025). Therefore, identifying psychological resources that support flourishing during this transitional period is important.

Spirituality is one potential resource for flourishing because it involves experiences related to meaning, purpose, and connection with the transcendent (Koenig, 2011; Pargament, 2007). Daily Spiritual Experiences (DSE) capture how such spirituality is experienced in everyday life, including gratitude, awe, compassion, inner peace, spiritual connection, and perceived guidance from a transcendent source (Underwood, 2006). Unlike measures focused primarily on formal religious practices, DSE emphasizes subjective spiritual experiences in daily life (Underwood, 2011; Underwood & Teresi, 2002). Empirical studies have linked DSE to psychological well-being (Ellison & Fan, 2008; Joseph, 2021) and, more specifically, to flourishing (Kent et al., 2021). These experiences may be particularly relevant during emerging adulthood, when individuals actively explore personal values, beliefs, relationships, and future directions (Arnett et al., 2014).

However, the mechanisms underlying the association between DSE and flourishing remain insufficiently understood. Previous research suggests that spiritual experiences are associated with positive affect, meaning-making, hope, emotional regulation, and coping (Ptasczynski et al., 2025; Whitehead & Bergeman, 2012; Wilson et al., 2026). Rather than operating only through a direct pathway, DSE may therefore contribute to flourishing by strengthening psychological resources that support adaptive functioning.

The Broaden-and-Build Theory of positive emotions provides a framework for explaining this process

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(Fredrickson, 2001). The theory proposes that positive emotions broaden individuals' momentary thought-action repertoires and, through repeated experiences, build relatively enduring psychological, social, cognitive, and coping resources. Psychological resilience is explicitly identified as one such enduring resource (Fredrickson, 2001). Several experiences captured by DSE, including gratitude, awe, compassion, and inner peace, may function as positive or resource-enhancing experiences that broaden perspectives and facilitate the development of adaptive resources (Underwood, 2006). From this perspective, repeated spiritual experiences may contribute to resilience, which can subsequently support positive functioning despite stress and developmental challenges.

Resilience refers to the capacity to adapt positively and maintain psychological functioning under adversity or stressful circumstances (Connor & Davidson, 2003; Pan & Chan, 2007). During emerging adulthood, resilience may help individuals manage academic, occupational, interpersonal, and identity-related challenges while maintaining positive functioning. Empirical evidence indicates that DSE and spirituality are positively associated with resilience (Savaryand & Savary, 2019; Schwalm et al., 2022; Underwood & Vagnini, 2022). Resilience is also positively associated with flourishing, as resilient individuals may be better able to maintain meaningful goals, relationships, competence, and optimism despite challenging circumstances (Yildirim & Belen, 2019; Rina et al., 2026). Thus, resilience represents a theoretically relevant psychological resource linking everyday spiritual experiences with broader positive functioning.

Resilience was selected as the mediator because it represents a relatively broad and enduring adaptive resource that is directly compatible with the "build" component of the Broaden-and-Build Theory (Fredrickson, 2001). Although meaning in life, hope, emotional regulation, and coping may also help explain the relationship between spirituality and well-being, these constructs capture more specific psychological processes. Resilience, in contrast, encompasses the capacity to persist, adapt, recover, and maintain functioning under stress (Connor & Davidson, 2003; Pan & Chan, 2007). Previous mediation studies further demonstrate that resilience can function as an intermediary between spirituality or religiosity and quality of life, subjective well-being, psychological well-being, and happiness (Dey et al., 2021; Ika et al., 2021; Reyes-Perez et al., 2025; Zakiyah & Karyani, 2023).

Despite these findings, several gaps remain. First, although spirituality has been associated with well-being and DSE has been linked specifically to flourishing, research examining the mechanism connecting DSE to flourishing remains limited (Ellison & Fan, 2008; Kent et al., 2021). Second, previous studies have demonstrated the mediating role of resilience between spirituality or religiosity and various well-being outcomes, but have generally examined broader spirituality or outcomes such as quality of life, subjective well-being, psychological well-being, or happiness (Dey et al., 2021; Ika et al., 2021; Reyes-Perez et al., 2025; Zakiyah & Karyani, 2023). Third, evidence integrating DSE, resilience, and flourishing within a single model among emerging adults in Indonesia remains limited. For example, Zakiyah and Karyani (2023) examined resilience as a mediator between religiosity and psychological well-being among young adults in Indonesia, whereas the present study focuses specifically on DSE and flourishing. Similarly, Kent et al. (2021) examined DSE and flourishing but did not test resilience as an intermediary mechanism. Therefore, the novelty of the present study lies

in integrating DSE, resilience, and flourishing within a single mediation model among Indonesian emerging adults.

Based on the Broaden-and-Build Theory and previous empirical findings, DSE may be associated with flourishing both directly and indirectly through resilience. Daily spiritual experiences may provide positive and meaningful experiences that broaden individuals' perspectives and contribute to the development of enduring psychological resources. Resilience, in turn, may support the maintenance of meaningful goals, positive relationships, competence, optimism, and other aspects of flourishing (Diener et al., 2010). Accordingly, this study aims to examine the mediating role of resilience in the relationship between DSE and flourishing among Indonesian emerging adults.

Based on the theoretical and empirical framework, this study proposes four hypotheses: (H1) DSE positively predicts flourishing; (H2) DSE positively predicts resilience; (H3) resilience positively predicts flourishing; and (H4) resilience mediates the relationship between DSE and flourishing.

METHODS

Participant and procedure

Participants were selected using incidental sampling based on characteristics relevant to the objectives of the study. The inclusion criteria were Indonesian individuals aged 18–29 years who resided in Indonesia and agreed to participate in the study. Participants who did not meet the age or domicile criteria, failed the attention-check item, or provided incomplete responses were excluded from the analysis.

Data collection was conducted from June 6, 2026 to June 15, 2026 using a self-report questionnaire distributed online through Google Forms. The questionnaire link was disseminated through various social media platforms, including WhatsApp, Threads, and Instagram, and shared directly with prospective participants. Before responding to the questionnaire scales, participants were first provided with information regarding the purpose of the study, research procedures, the voluntary nature of participation, and informed consent. Participants were informed that their participation was entirely voluntary and anonymous.

The minimum sample size was determined using Cochran's (1977) formula for large populations, with a 95% confidence level, a population proportion of .50, and a margin of error of .05, resulting in a minimum required sample size of 385 participants. This study initially obtained 400 responses. No incomplete or duplicate responses were identified. Fifteen responses were excluded because the participants failed the attention-check item. All responses were screened to ensure that participants met the inclusion criteria and completed the required questionnaire items. The final sample consisted of 385 participants. As an appreciation for their participation, 40 randomly selected participants received electronic money vouchers. Details regarding participant characteristics are presented in Table 1.

Measures

Daily Spiritual Experiences. Daily spiritual experiences were measured using the Daily Spiritual Experience Scale (DSES) developed by Underwood and Teresi (2002). The scale assesses individuals' perceptions of their everyday spiritual experiences. The Indonesian version used in this

study was adapted through a forward–backward translation procedure and expert judgment to ensure semantic suitability for Indonesian respondents. The scale consists of 16 items. Items 1–15 assess the frequency of daily spiritual experiences and are rated on a six-point response scale ranging from 1 (never) to 6 (many times a day). Item 16 assesses perceived closeness to God or a transcendent source and is rated using four response categories scored 1, 3, 5, and 6, ranging from 1 (not at all) to 6 (as close as possible), in accordance with the original scoring procedure. Higher total scores indicate more frequent and stronger daily spiritual experiences. Based on the scoring procedure, the theoretical total score ranges from 16 to 96. Content validity was assessed through expert judgment involving two experts, yielding a Gregory coefficient of 1.00. In the present study, the DSES demonstrated good internal consistency, with a Cronbach's alpha coefficient of .881.

Resilience. Resilience was measured using the Connor-Davidson Resilience Scale (CD-RISC-10), developed by Connor and Davidson (2003) and subsequently developed into a 10-item version by Campbell-Sills and Stein (2007). The scale assesses individuals' perceived capacity to cope with and adapt to challenging situations. The Indonesian version used in this study was adapted by Simamora (2024). The scale consists of 10 items rated on a five-point response scale ranging from 0 (not true at all) to 4 (true nearly all the time). Total scores range from 0 to 40, with higher scores indicating greater perceived resilience capacity. In the present study, the CD-RISC-10 demonstrated good internal consistency, with a Cronbach's alpha coefficient of .871.

Flourishing. Flourishing was measured using the Flourishing Scale developed by Diener et al. (2010). The scale assesses perceived psychological functioning across domains such as relationships, competence, purpose and meaning in life, optimism, and contribution to others. The Indonesian version used in this study was adapted by Nurcahyo and Valentina (2024). The scale consists of eight items rated on a seven-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). Total scores range from 8 to 56, with higher scores indicating higher levels of flourishing. In the present study, the Flourishing Scale demonstrated good internal consistency, with a Cronbach's alpha coefficient of .856.

Data analysis

Data were analyzed using regression-based mediation analysis to examine the mediating role of resilience in the relationship between daily spiritual experiences and flourishing. Prior to hypothesis testing, the assumptions of normality, homoscedasticity, and multicollinearity were assessed and found to be satisfactory. The mediation model was estimated using the Mediation and Moderation (MedMod) module in JAMOV (version 2.6.26). Indirect effects were evaluated using bias-corrected bootstrap confidence intervals based on 5,000 bootstrap resamples with a 95% confidence level. Unstandardized regression coefficients (B) are reported throughout the analyses.

Table 1. Demographic Characteristics of Participants (N=385)

Characteristic	Category	n	%
Gender	Female	307	79.7
	Male	78	20.3
Age	18–21 years	116	30.1
	22–25 years	191	49.6
	26–29 years	78	20.3
Religion	Muslim	371	96.4
	Other	14	3.6
Domicile	Yogyakarta	95	24.7
	Jambi	55	14.3
	West Sumatra	46	11.9
	Central Java	43	11.2
	Other provinces	146	37.9

RESULTS OF STUDY

Descriptive Statistics

Table 2 presents the descriptive statistics for daily spiritual experiences, flourishing, and resilience among the 385 participants. Daily spiritual experiences had a mean score of 71.38 (SD = 8.15), with observed scores ranging from 33 to 81. Flourishing had a mean score of 43.72 (SD = 6.49), with scores ranging from 25 to 56. Resilience had a mean score of 26.11 (SD = 5.93), with observed scores ranging from 7 to 40. These descriptive statistics indicate variability in participants' scores across all three study variables and provide the basis for the subsequent regression and mediation analyses.

Assumption Testing

Prior to hypothesis testing, the assumptions underlying the regression analyses were examined. The residuals did not significantly deviate from normality, as indicated by the Kolmogorov–Smirnov test ($D = 0.057$, $p = .160$). The nonsignificant Breusch–Pagan test ($p = .366$) indicated no evidence of heteroscedasticity, suggesting that the variance of the residuals was relatively constant across levels of the predictors. In addition, multicollinearity was not considered problematic, as indicated by a tolerance value of .858 and a variance inflation factor (VIF) of 1.17. Taken together, these findings indicated that the assessed regression assumptions were adequately satisfied and that the data were suitable for the subsequent regression-based mediation analysis.

Table 2. Descriptive Statistics of the Research Variables

Variable	Mean	SD	Min	Max
Daily spiritual experiences	71.38	8.15	33	81
Flourishing	43.72	6.49	25	56
Resilience	26.11	5.93	7	40

Hypothesis Testing

The regression results for the associations among daily spiritual experiences, resilience, and flourishing are presented in Table 3. Daily spiritual experiences were positively associated with flourishing, $B = .385$, $SE = .036$, $t = 10.87$, $p < .001$. The model accounted for 23.5% of the variance in flourishing ($R^2 = .235$). Thus, participants reporting higher levels of daily spiritual experiences also tended to report higher levels of flourishing, providing support for H1.

Daily spiritual experiences were also positively associated with resilience, $B = .274$, $SE = .034$, $t = 7.96$, $p < .001$. Daily spiritual experiences accounted for 14.2% of the variance in resilience ($R^2 = .142$). Accordingly, higher levels of daily spiritual experiences were associated with greater perceived resilience capacity, supporting H2.

In the simple regression model, resilience was positively associated with flourishing, $B = .595$, $SE = .047$, $t = 12.70$, $p < .001$. Resilience accounted for 29.6% of the variance in flourishing ($R^2 = .296$). This finding indicates that participants reporting greater resilience also tended to report higher flourishing. However, because this coefficient represents the unadjusted association between resilience and flourishing, the unique association between resilience and flourishing after controlling for daily spiritual experiences was subsequently examined within the full mediation model.

Mediation Analysis

A regression-based mediation analysis was conducted to examine whether resilience statistically mediated the association between daily spiritual experiences and flourishing. The indirect effect was evaluated using 5,000 bias-corrected bootstrap resamples with a 95% confidence interval. The overall mediation effects are presented in Table 4, whereas the individual paths are presented in Table 5. The total association between daily spiritual experiences and flourishing was positive and statistically significant, $B = .385$, $SE = .036$, $z = 10.87$, $p < .001$, 95% CI [.3159, .455]. This total effect represents the association between daily spiritual experiences and flourishing before resilience was included as a mediator.

After resilience was included in the mediation model, the direct association between daily spiritual experiences and flourishing remained statistically significant but decreased to $B = .259$, $SE = .034$, $z = 7.57$, $p < .001$, 95% CI [.192, .326]. The reduction from the total effect ($c = .385$) to

the direct effect ($c' = .259$) indicates that part of the association between daily spiritual experiences and flourishing was statistically accounted for by resilience.

Most importantly, the indirect effect of daily spiritual experiences on flourishing through resilience was positive and statistically significant, $B = .126$, $SE = .020$, $z = 6.18$, $p < .001$, 95% CI [.0862, .166]. Because the 95% bootstrap confidence interval did not include zero, the indirect effect was statistically significant, providing support for H4.

The indirect effect represented approximately 32.7% of the total association between daily spiritual experiences and flourishing (.126/.385). Thus, approximately one-third of the observed association between daily spiritual experiences and flourishing was statistically accounted for by resilience. Nevertheless, because the direct effect remained statistically significant after resilience was included in the model, resilience did not account for the entire association.

The individual paths underlying the mediation model are presented in Table 5. Path a showed that daily spiritual experiences were positively associated with resilience, $B = .274$, $SE = .0343$, $z = 7.98$, $p < .001$, 95% CI [.207, .341]. Thus, higher daily spiritual experience scores were associated with greater perceived resilience capacity. Path b showed that resilience remained positively associated with flourishing after daily spiritual experiences were statistically controlled, $B = .461$, $SE = .0471$, $z = 9.78$, $p < .001$, 95% CI [.368, .553]. Therefore, resilience contributed uniquely to flourishing beyond the association attributable to daily spiritual experiences. This adjusted path provides support for H3 within the full mediation model.

It is important to distinguish this path coefficient from the simple regression coefficient reported in Table 3. The coefficient of $B = .595$ in Table 3 represents the unadjusted association between resilience and flourishing when resilience is considered as the sole predictor. In contrast, the coefficient for path b ($B = .461$) represents the association between resilience and flourishing after accounting for daily spiritual experiences. The reduction in the coefficient is therefore expected because the mediation model estimates the unique contribution of resilience while simultaneously considering DSE. Path c' showed that daily spiritual experiences continued to be positively associated with flourishing after resilience was included in the model, $B = .259$, $SE = .0343$, $z = 7.57$, $p < .001$, 95% CI [.192, .326]. Accordingly, both the indirect pathway through resilience and the remaining direct pathway were statistically significant.

Tabel 3. Regression Analysis Results

Predictor	Outcome	B	SE	<i>t</i>	<i>p</i>	R^2
DSE	Flourishing	.385	.036	10.87	< .001	.235
DSE	Resilience	.274	.034	7.96	< .001	.142
Resilience	Flourishing	.595	.047	12.70	< .001	.296

Note. $N = 385$. DSE = Daily Spiritual Experiences. Values represent unstandardized coefficients (B).

Table 4. Mediation Analysis Results

Effect	Label	Estimate	SE	Z	<i>p</i>	95% CI
Indirect	$a \times b$	.126	.020	6.18	< .001	[.0862, .166]
Direct	c'	.259	.034	7.57	< .001	[.192, .326]
Total	c	.385	.036	10.87	< .001	[.3159, .455]

Table 5. Path Estimates

	Label	Estimate	SE	Z	p	95% CI
X → M	a	.274	.0343	7.98	< .001	[.207, .341]
M → Y	b	.461	.0471	9.78	< .001	[.368, .553]
X → Y	c'	.259	.0343	7.57	< .001	[.192, .326]

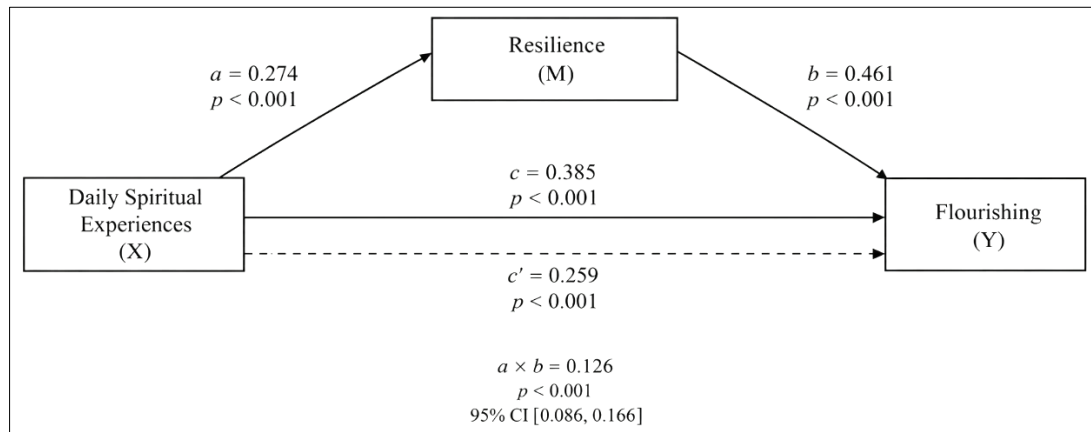
**Figure 1.** Mediation Model of Daily Spiritual Experiences, Resilience, and Flourishing

Figure 1 summarizes the mediation model. Daily spiritual experiences were positively associated with resilience (path $a = .274$, $p < .001$), and resilience was positively associated with flourishing after controlling for daily spiritual experiences (path $b = .461$, $p < .001$). The total association between daily spiritual experiences and flourishing was $c = .385$ ($p < .001$). After resilience was entered into the model, the direct association decreased to $c' = .259$ but remained statistically significant ($p < .001$).

The resulting indirect effect was $a \times b = .126$, $p < .001$, with a 95% bootstrap confidence interval of [.086, .166]. The significant indirect effect, together with the remaining significant direct effect, is consistent with partial statistical mediation. Thus, the findings indicate that daily spiritual experiences were associated with flourishing both directly and indirectly through resilience.

Overall, the findings supported all four proposed hypotheses. Daily spiritual experiences were positively associated with flourishing (H1) and resilience (H2), resilience was positively associated with flourishing after controlling for daily spiritual experiences (H3), and resilience significantly accounted for part of the association between daily spiritual experiences and flourishing through the indirect pathway (H4). Given the cross-sectional nature of the data, these mediation results should be understood as evidence of a statistical indirect association rather than a temporal or causal mechanism.

DISCUSSION

The present study found that daily spiritual experiences positively predicted flourishing and resilience, while resilience also positively predicted flourishing. Furthermore, resilience partially mediated the relationship between daily spiritual experiences and flourishing, as indicated by a significant indirect effect while the direct

effect remained significant. These findings suggest that resilience may represent one pathway linking daily spiritual experiences to flourishing. Daily spiritual experiences include gratitude, inner peace, compassion, connection, and perceived guidance or strength from a transcendent source, which may provide psychological resources relevant to well-being (Underwood & Vagnini, 2022). Consistent with this view, Kent et al. (2021) found a positive relationship between daily spiritual experiences and flourishing.

This relationship may be particularly relevant during emerging adulthood, a developmental period characterized by identity exploration, social and career transitions, and uncertainty about the future (Arnett, 2014). Daily spiritual experiences may provide experiences of meaning, connection, and inner peace that are relevant when individuals navigate these demands. Krok et al. (2024) similarly found that meaning-making processes were associated with social well-being among emerging adults. However, because meaning-making was not directly assessed in the present study, it should be considered a possible explanation rather than an established mechanism. Daily spiritual experiences were also positively related to resilience, consistent with evidence linking daily spiritual experiences to resilience-related outcomes and coping with stress and adversity (Underwood & Vagnini, 2022). Experiences such as inner peace, connection, guidance, and meaning may therefore be relevant to individuals' perceived capacity to respond to challenges.

Resilience, in turn, positively predicted flourishing, suggesting that individuals who perceive themselves as capable of adapting to difficulties may be better able to maintain psychological functioning and engage with positive aspects of life. This finding is consistent with Gilchrist et al. (2023), who found longitudinal associations between positive emotions, resilience, and flourishing. Resilience may therefore function as a psychological resource that supports individuals in maintaining well-being while responding to challenges. In this sense, the

relationship between resilience and flourishing provides an important link for understanding how daily spiritual experiences may be connected to broader well-being.

The central finding of this study was that resilience partially mediated the relationship between daily spiritual experiences and flourishing. This suggests that daily spiritual experiences may be related to flourishing partly through their relationship with individuals' capacity to adapt to challenges. This pathway can be understood through the Broaden-and-Build Theory (Fredrickson, 2001), which proposes that positive experiences can broaden individuals' thought-action repertoires and build enduring psychological resources. In the present context, daily spiritual experiences involving inner peace, gratitude, connection, and perceived guidance may be relevant to psychological resources such as resilience, which may subsequently support flourishing. This interpretation is consistent with Gilchrist et al. (2023), who found longitudinal associations between positive emotions, resilience, and flourishing.

The partial rather than full mediation is also important. Although the indirect effect through resilience was significant, the direct relationship between daily spiritual experiences and flourishing remained significant after resilience was included in the model. This indicates that resilience accounts for part, but not all, of the relationship between daily spiritual experiences and flourishing, suggesting that other pathways may also be involved. Previous research has suggested that spirituality may be related to flourishing through processes such as gratitude, prosociality, and meaning-related experiences. For example, Anand and Pradhan (2026) found that gratitude and prosociality mediated the relationship between spirituality and flourishing among emerging adults. These findings provide possible directions for understanding the remaining direct association observed in the present study. However, because these processes were not directly assessed, they cannot be considered mechanisms of the present relationship and should be examined in future research.

From a practical perspective, the findings suggest that resilience may be an important psychological resource in efforts to promote flourishing among emerging adults. Programs aimed at strengthening adaptive coping, emotional resources, and the capacity to respond constructively to challenges may help support positive functioning during this developmental period. At the same time, daily spiritual experiences may represent an additional resource for individuals for whom spirituality is personally meaningful. Psychological interventions should therefore avoid assuming that spirituality is universally relevant and should instead integrate spiritual elements in a person-centered manner that is consistent with individuals' values and beliefs.

Several limitations should be considered when interpreting the findings. The sample was predominantly female (79.7%) and Muslim (96.4%), which may limit the generalizability of the findings to emerging adults with more diverse gender and religious backgrounds. Future research could therefore involve more diverse samples to examine whether these findings are consistent across different gender and religious groups.

CONCLUSION

This study found that daily spiritual experiences were positively associated with flourishing and resilience, while

resilience was positively associated with flourishing. More importantly, resilience partially mediated the relationship between daily spiritual experiences and flourishing, suggesting that resilience represents one psychological pathway through which daily spiritual experiences may be related to broader positive functioning. Given the cross-sectional design, these findings should be interpreted as associations rather than causal relationships. Future research should examine additional psychological and contextual pathways to further clarify the relationship between daily spiritual experiences, resilience, and flourishing among emerging adults.

DECLARATION

Ethics approval and consent to participate

Participation was voluntary, and all participants provided electronic informed consent before completing the questionnaire.

Consent for publication

Not applicable.

Availability of data and materials

The datasets generated and analysed during the current study are available from the corresponding author upon reasonable request.

Conflicts of interest Statement

The authors declare no competing interests.

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Authors' contributions.

Zahra Wirani developed the research idea, designed the study, conducted data collection, performed statistical analyses, and prepared the article. Farida Agus Setiawati contributed to the development of the research concept, provided academic supervision, assisted in the interpretation of the findings, and critically reviewed the article.

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