



Tawhid Values and Vocational Student Resilience: A Conceptual Framework for Islamic Higher Education

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ABSTRACT

Vocational higher education students face various academic, social, and professional challenges that require the ability to adapt, persevere, and recover from various difficulties. This ability is known as resilience, which has predominantly been studied from psychological perspectives. However, for Muslim students, the values of tawhid have significant potential as a spiritual foundation for strengthening resilience. This article aims to analyze the role of tawhid values in strengthening the resilience of vocational students and to formulate a conceptual model of the relationship between the two. This study employs a qualitative approach using a library research method through an analysis of relevant literature on resilience, tawhid, Islamic education, and vocational education. The findings indicate that tawhid values, reflected in tawakkul, patience, gratitude, acceptance, ridha, and husnuzan billah, contribute to building students' psychological and spiritual strength in dealing with academic and non-academic pressures. The internalization of these values encourages the development of spiritual awareness that influences how students interpret challenges, manage emotions, maintain optimism, and develop adaptive abilities. Based on these conceptual findings, this article proposes a model for strengthening vocational students' resilience based on tawhid values, placing value internalization as the primary process toward developing students who are resilient, adaptive, and characterized by strong moral values. These findings contribute to the development of Islamic education in vocational higher education, particularly in efforts to integrate the spiritual dimension into student resilience development.

INTRODUCTION

Vocational higher education in the modern era plays a highly strategic role in supporting national economic growth by providing human resources who are prepared for employment. Fundamentally different from academic education, which places greater emphasis on theoretical knowledge and scholarly discourse, vocational education is primarily designed to develop practical and applied skills (Sudira, 2016). Its curriculum integrates current technological developments with actual needs in the industrial sector (Finch & Crunkilton, 1999). According to Badrudin (2024), vocational education is a form of education oriented toward developing occupational competencies through a combination of theoretical learning and practical training adapted to the needs of the business and industrial sectors, requiring students to possess professional competence, adaptability, and a strong work ethic. However, behind the practical advantages and high employability of its graduates, this educational model requires substantial commitment, energy, and adaptive capacity from its students. Vocational students are constantly confronted with a demanding and rigid academic rhythm, in which the boundaries between classroom theory and laboratory implementation are very narrow. This objective condition requires sustained physical and mental readiness so that students can complete their studies optimally.



The considerable professional demands within vocational education correspond linearly with the complexity and intensity of the psychological and physical pressures experienced by students. A primary characteristic of vocational curricula is the dominance of practical components, which range from 60% to 70%, requiring students to spend much of their time in laboratories, workshops, or studios (Sudira, 2016). Long practical sessions not only consume substantial physical energy but can also contribute to mental fatigue, particularly when students are confronted with accumulated weekly laboratory reports (Finch & Crunkilton, 1999). Academic stress is further intensified when students face rigid competency standards and industry certification tests, in which their graduation depends heavily on their performance during assessments (Pavlova, 2009). Pressure does not occur only within the campus environment but continues when students participate in fieldwork programs (PKL) or internships (Billett, 2011). During this stage, the accelerated professional work environment requires them to meet industrial productivity targets, which may trigger adjustment difficulties in response to demanding organizational work cultures. This phenomenon is further related to career transition anxiety among final-year students who are concerned about the relevance of their skills amid technological disruption (Savickas, 2012).

Considering the complexity and intensity of the pressures they face, merely surviving is not sufficient for vocational students. They require an active psychological competence known as resilience, namely the ability to adapt, persevere, remain strong, and recover from adversity or highly stressful situations (Connor & Davidson, 2003). In the context of vocational education, resilience functions as an important psychological resource. Students with high levels of resilience may perceive failure in a laboratory experiment as feedback for improvement rather than as a definitive setback. They may also manage internship-related stress constructively, transform pressure into achievement motivation, and maintain perseverance amid demanding academic schedules. Conversely, students with low resilience may be more vulnerable to academic frustration, declining achievement, and even the decision to drop out.

Research on student resilience has examined a range of psychological and environmental factors, including self-efficacy, emotional regulation, optimism, family support, and peer support (Reivich & Shatté, 2002). These perspectives provide important explanations of how students respond to academic and social challenges. Research in the psychology of religion has also highlighted the role of religious coping and spiritual resources in shaping responses to stressful experiences (Pargament, 2001). In the context of Islamic education, religious values may provide an additional framework through which Muslim students interpret difficulties, regulate their responses, and construct meaning from challenging experiences (Ancok & Suroso, 2011). Rather than positioning psychological and Islamic perspectives as opposing approaches, these perspectives can be understood as complementary ways of examining the resources that may contribute to resilience. For Muslim students, the values of tawhid provide a theological and spiritual framework that may enrich the understanding of resilience by connecting psychological adaptation with beliefs concerning human agency, dependence on Allah, and the meaning of life experiences.

Tawhid is not merely a theoretical theological doctrine concerning the oneness of Allah but rather a comprehensive belief system and active worldview that transforms how a servant perceives and responds to the realities of life (Al-Attas, 1995). When the values of tawhid have been deeply internalized within the heart, students' life orientations may become more closely connected to transcendent and hereafter-oriented meanings. Academic difficulties, failure in competency examinations, and pressure experienced during internships may therefore be interpreted not only as immediate obstacles but also within a broader framework of trial (*ibtila'*) and spiritual development (*tarbiyah*), understood in relation to Allah's decree of *qadha* and *qadar* (Hawari, 2002).

Research concerning academic resilience, Islamic coping, and the internalization of Islamic values has been conducted from different perspectives, but these strands of scholarship have largely developed separately. Limited scholarship has developed a vocationally contextualized conceptual model explaining how tawhid-based values may operate through specific psychological processes to support student resilience. In particular, the relationship between specific tawhid-based values and resilience has not been sufficiently formulated as an integrated process that connects theological meaning, emotional-spiritual regulation, and adaptive behavior within vocational higher education. This gap is important because vocational students encounter distinctive demands arising from practical learning, competency assessment, fieldwork, internships, and preparation for professional employment.

The novelty of this study lies in integrating five tawhid-based values—*tawakkul*, patience (*sabr*), gratitude (*shukr*), *ridha*, and *husnuzan billah*—with resilience processes through three interconnected mechanisms: the cognitive-theological dimension, which concerns meaning, worldview, and life orientation; the affective-spiritual dimension, which concerns emotional regulation and spiritual coping; and the conative-behavioral dimension, which concerns perseverance, adaptation, and recovery from adversity. Accordingly, this study aims to synthesize the relationship between tawhid values and the resilience of vocational students and to formulate a conceptual model for integrating these values into Islamic education in vocational higher education.

METHODS

This study employed an integrative literature review to synthesize conceptual and empirical literature concerning student resilience, Islamic coping, tawhid-related values, spiritual coping, and vocational higher education. An integrative literature review was selected because the purpose of the study was to bring together findings and conceptual perspectives from different strands of scholarship in order to formulate a conceptual framework linking tawhid-based values with vocational student resilience.

The literature search was conducted through Scopus, Google Scholar, and SINTA for publications issued between 2015 and 2026. The search strategy used combinations of keywords related to the main concepts of the study, including “student resilience,” “vocational student resilience,” “higher education resilience,” “Islamic coping,” “religious coping,” “spiritual coping,” “tawhid,” “tawhid values,” “Islamic spirituality,” and “vocational higher education.” Boolean operators such as AND and OR were used to broaden or narrow the search according to the relevance of the results. Reference lists of relevant studies were also examined to identify additional publications directly related to the conceptual focus of the review.

Studies were included when they addressed at least one of the following themes: student resilience, Islamic or religious coping, tawhid-related values, spiritual coping, or vocational higher education. Priority was given to scholarly publications that provided theoretical, conceptual, or empirical discussion relevant to the relationship between spirituality, religious values, and resilience in educational contexts. Studies were excluded when they were unrelated to higher education contexts, lacked conceptual relevance to resilience, or were non-scholarly publications. Publications that did not provide sufficient relevance to the development of the conceptual framework were also excluded from the final synthesis.

The literature selection process consisted of four stages: identification, screening, eligibility assessment, and synthesis. In the identification stage, records were collected from the three databases using the predetermined combinations of keywords. Duplicate records were then removed. In the screening stage, titles and abstracts were examined to determine their relevance to the research focus.

Potentially relevant studies were subsequently assessed through full-text examination. Studies that met the inclusion criteria were retained for the final synthesis.

At the time of drafting this manuscript, the authors had not yet completed a documented database-by-database record of the number of retrieved and screened publications. Therefore, the numerical results of the literature selection process are not reported here to avoid presenting undocumented figures. The final manuscript should report the actual number of records retrieved, duplicates removed, studies retained for full-text assessment, and studies included in the final synthesis after the authors complete and document the search process. These figures can subsequently be presented in a literature-selection flow diagram.

The selected literature was analyzed using thematic content analysis. Relevant information was extracted according to the central concepts of the study, including the conceptualization of resilience, forms of Islamic and spiritual coping, meanings associated with tawhid-based values, and factors relevant to vocational student development. The findings were then compared and synthesized to identify conceptual relationships across the literature. Particular attention was given to the potential role of five tawhid-based values—*tawakkul*, *sabr*, *shukr*, *ridha*, and *husnuzan billah*—within three proposed dimensions of resilience development: cognitive-theological, affective-spiritual, and conative-behavioral.

The final stage involved conceptual synthesis. The results of the literature analysis were organized to formulate a conceptual model explaining how tawhid-based values may be related to resilience among vocational students. Because this study employed an integrative literature review rather than an empirical intervention or experimental design, the proposed relationships are presented as conceptual pathways rather than causal effects. The resulting model is intended to provide a theoretical basis for further empirical research and for the development of Islamic education practices in vocational higher education

RESULTS AND DISCUSSION

The Pillars of Tawhid as Psychological Stimuli for Resilience

The strength of resilience from an Islamic psychological perspective cannot be separated from the extent to which tawhid values have been absorbed and internalized within a servant's heart (Ancok & Suroso, 2011). Strong tawhid is not merely a theological concept written on paper but functions as a psychological driving force that influences how individuals perceive pressure, manage emotions, and respond to failure. When students possess a comprehensive understanding of tawhid, a fundamental reconstruction takes place in their worldview concerning campus life and the dynamics of the working world. In the context of vocational students who are constantly confronted with the demanding academic environment, physical exhaustion from practical activities, and high competency requirements, these tawhid values manifest themselves through five operational spiritual pillars that directly stimulate resilience indicators.

The first pillar, which serves as the primary foundation of this psychological defense system, is *tawakkul*. According to Aan Hasanah, moral education is not merely the teaching of moral concepts or knowledge about ethics, but rather a process of internalizing and applying religious values into students' attitudes, patterns of thought, and behavior. Moral education is founded upon faith, developed through knowledge and righteous deeds, and perfected through sincerity. Through this process, individuals are expected to develop not only good spiritual qualities but also physical and psychological well-being (Hasanah, 2022). In the context of higher vocational education, the internalization of these faith-based values becomes an important foundation for developing students' character so that they can face various academic demands in a mature and balanced manner. Terminologically, *tawakkul* is defined as fully entrusting the final outcome to Allah after making

maximum effort and exerting one's best efforts (Al-Ghazali, 2004). For vocational students who frequently experience anxiety due to accumulated report deadlines or preparation for national competency examinations, *tawakkul* functions as a highly effective spiritual coping strategy (Pargament, 2001). Students who internalize *tawakkul* do not become trapped in the illusion of having absolute control over outcomes. Instead, they focus fully on the learning process, laboratory accuracy, and completion of assignments as manifestations of worship, while entrusting the final outcome to the decree of the Almighty. This transcendental entrustment reduces the excessive burden of expectations that often triggers anticipatory anxiety, thereby allowing inner tranquility (*thuma'ninah*) to remain stable amid academically stressful situations.

The second pillar is patience (*sabr*), which in Islamic psychology is understood as an active, adaptive, and dynamic form of self-control that restrains negative emotional impulses and destructive actions when facing difficulties (Subandi, 2011). For vocational students, patience is not passivity, weak resignation, or helplessness in the sense of learned helplessness, but rather a psychological capacity to continue striving consistently (persistence). When laboratory experiments repeatedly fail, practical equipment malfunctions, or students receive harsh criticism from internship supervisors in industry, patience serves as a protective factor against acute frustration. Stable emotional regulation allows their cognitive functions to continue operating optimally, enabling them to objectively evaluate practical errors and try again until the desired competency standards are achieved without quickly giving up.

The third pillar, gratitude (*shukr*), makes a significant contribution to students' ability to engage in cognitive reappraisal of every obstacle encountered in the academic environment. Gratitude directs individuals to continuously recognize, acknowledge, and appreciate even the smallest blessings granted by Allah (Shihab, 2007). When the rhythm of vocational education becomes exhausting, consumes physical energy, and reduces rest time, grateful students do not become trapped in a cycle of complaints that weakens their mental state. Instead, they focus their thoughts on valuable positive aspects, such as the opportunity to access modern workshop facilities, the opportunity to learn directly from experienced industry practitioners, and the physical health they still possess. The positive emotions generated by gratitude have been empirically shown to broaden individuals' mental capacity to think clearly, find solutions, act creatively, and remain resilient when facing pressure (Emmons & McCullough, 2003).

The fourth and fifth pillars, which are equally important in developing high levels of resilience among vocational students, are *ridha* and *husnuzan billah*. *Ridha* refers to sincere acceptance of all decrees of Allah concerning *qadha* and *qadar*, accompanied by an absolute conviction that whatever He chooses is best for His servant (Al-Ghazali, 2004). When vocational students experience actual failure, such as failing a major practical course or being rejected by their desired company when applying for an internship, *ridha* functions to interrupt the cycle of depression and the tendency toward self-blame. This acceptance works synergistically with *husnuzan billah*, namely maintaining a positive assumption regarding the life circumstances ordained by Allah. The transcendental conviction that "indeed, with hardship comes ease" (Qur'an, Al-Insyirah: 5–6) develops a strong form of optimism that is not easily shaken by external circumstances (Seligman, 2006). Students no longer perceive failure as an absolute reflection of their inability but rather as a transitional phase and stepping stone deliberately prepared by Allah to guide them toward greater and more blessed success in the future.

3.1 The Pillars of Tawhid as Psychological Stimuli for Resilience

Tawhid-Based Value	Conceptual Meaning	Resilience Process	Relevance to Vocational Students
Tawakkul	Reliance on Allah while maintaining effort and responsibility	Reduces excessive worry and supports emotional stability when facing uncertainty and failure	Helps students manage anxiety related to practical performance, competency examinations, and internship demands
Sabr	Persistence and emotional endurance in facing difficulty	Supports perseverance, self-control, and continued engagement with challenging tasks	Helps students remain engaged during demanding practical sessions and repeated learning difficulties
Shukr	Recognition and appreciation of blessings received from Allah	Encourages positive reappraisal and attention to available resources	Helps students recognize learning opportunities, facilities, health, and professional experiences despite academic pressure
Ridha	Acceptance of Allah's decree while maintaining constructive engagement with life circumstances	Supports acceptance and reduces excessive self-blame following undesirable outcomes	Helps students respond constructively to failed examinations, unsuccessful internship applications, or other setbacks
Husnuzan billah	Maintaining a positive expectation toward Allah and His decree	Supports optimism and constructive interpretation of adversity	Helps students interpret academic and professional difficulties without immediately viewing them as definitive failure

Formulation of an Integrative Spiritual-Psychological Conceptual Model

Through an interdisciplinary synthesis between the pillars of tawhid and resilience indicators, this study successfully formulates an integrative conceptual model illustrating the development of resilient vocational students. The conceptual model systematically positions tawhid values as the primary input introduced into students' spiritual awareness through education, theological reflection, and habituation. At the process stage, these values do not remain merely as doctrinal memorization or formal rituals but undergo deep internalization within the affective and cognitive dimensions. This internalization produces psychological effects in the form of transformed emotional stability, sustained inner tranquility, and the development of holistic self-acceptance in facing realities that do not correspond to expectations (Bastaman, 2007).

To map how these transcendental values influence actual behavior, the conceptual model divides the process into three continuous phases of interaction:

First, the Cognitive-Theological Phase (Meaning Structure). At this initial phase, the internalization of tawhid reconstructs how vocational students define their identities and purposes in life. They no longer view themselves merely as job seekers trapped in materialistic competition but as servants ('abd) whose essential purpose in learning is worship, while simultaneously serving as khalifah who carry professional responsibilities for the benefit of society (Al-Attas, 1995). When this worldview has been established, their orientation toward success also changes. Success is no longer measured solely by GPA or immediate industrial certification but by the extent to which they have sincerely exerted effort.

This cognitive shift provides substantial psychological relief, freeing students from existential stress and providing a strong anchor of meaning when they face difficult periods during their studies.

Second, the Affective-Spiritual Phase (Transcendental Emotional Regulation). Once the cognitive structure has been established, values such as patience, gratitude, and ridha begin to regulate students' affective or emotional systems. In Western psychological theory, emotional regulation often relies on cognitive-behavioral techniques centered on human ego strength (Reivich & Shatté, 2002). However, the tawhid-based conceptual model offers a form of transcendental emotional regulation. When students experience anxiety due to poor practical performance or interpersonal conflict at internship sites, mechanisms of tawakkul and husnuzan billah help calm emotional turmoil and

restore the soul to a state of tranquility (thuma'ninah). This emotional stability prevents academic burnout and maintains students' psychological functioning under high pressure.

Third, the Conative-Behavioral Phase (Manifestation of Resilience). The integration of cognitive maturity and affective stability eventually manifests itself in observable behavior through practical resilience indicators. Vocational students who have applicatively internalized tawhid will demonstrate highly adaptive characteristics in dealing with the demanding culture of the industrial world, high academic perseverance (grit), and a rapid capacity to recover (bounce back) from academic setbacks and failures (Luthans et al., 2007). They will not easily become demoralized when required to retake practical examinations but will quickly recover through clear evaluation and renewed, more mature effort.

The integration of this spiritual dimension also addresses limitations in Western resilience models that have traditionally placed excessive emphasis on human ego-based independence. By placing Allah as the center of life's orientation (theocentric), vocational students possess an absolute spiritual anchor that enables them to remain grounded and humble when achieving success, while remaining upright and optimistic when facing academic difficulties. Through this approach, the conceptual model demonstrates that integrating the spiritual dimension into student development systems in vocational higher education can produce graduates who are not only practically competent, technologically skilled, and professionally capable, but also emotionally mature, morally integrated, and spiritually grounded in facing contemporary challenges.

Dimension	Core Process	Tawhid-Based Values	Resilience Mechanism	Expected Manifestation
Cognitive-Theological	Reconstruction of meaning, identity, and life orientation	Tawhid, tawakkul, husnuzan billah	Provides a framework for interpreting academic and professional challenges within a broader religious meaning system	Meaning-oriented interpretation of difficulty, reduced existential uncertainty, and clearer life orientation
Affective-Spiritual	Emotional regulation and spiritual coping	Sabr, shukr, ridha, tawakkul, husnuzan billah	Supports emotional stability and constructive responses to stressful experiences	Greater emotional stability, inner tranquility, acceptance, and constructive emotional responses
Conative-Behavioral	Translation of internalized values into action	Sabr, tawakkul, ridha, and the integration of the five values	Supports perseverance, adaptation, and recovery following setbacks	Persistence in learning, adaptive behavior, renewed effort, and recovery from academic difficulties

DISCUSSION

The findings of this integrative literature review suggest that tawhid-based values can be conceptually understood as spiritual resources that complement psychological processes involved in student resilience. The five values identified in the literature—tawakkul, sabr, shukr, ridha, and husnuzan billah—do not operate as isolated religious attributes. Rather, they form an interconnected value system through which students may interpret difficulties, regulate emotional responses, and sustain adaptive behavior. This interpretation is consistent with the broader understanding of resilience as a capacity to adapt to adversity and recover from stressful experiences (Connor & Davidson, 2003). In the context of vocational higher education, where students encounter practical demands, competency assessments, internships, and preparation for professional employment, resilience is therefore relevant not only as an individual psychological capacity but also as a resource for sustaining engagement with demanding educational processes.

The conceptual role of tawakkul is particularly related to how students respond to uncertainty and outcomes that cannot be fully controlled. Tawakkul does not imply passive resignation but can be understood as reliance on Allah accompanied by continued human effort and responsibility. Within the resilience framework, this orientation may help students distinguish between aspects that remain within their control and circumstances that must be accepted as beyond their immediate control. Sabr similarly relates to the capacity to remain engaged with difficult processes without abandoning effort. In vocational education, where competency development often requires repetition, correction, and persistence, sabr can be conceptually associated with perseverance in the face of temporary failure. These relationships complement established resilience perspectives that emphasize persistence, adaptive coping, and the capacity to recover from adversity (Reivich & Shatté, 2002).

The values of shukr, ridha, and husnuzan billah contribute another dimension to this conceptual relationship by shaping how students interpret their circumstances. Shukr directs attention toward existing resources and positive aspects of experience, including opportunities for learning, available facilities, physical capability, and professional guidance. Ridha provides a framework for accepting outcomes that do not correspond to expectations, while husnuzan billah encourages a positive interpretation of circumstances in relation to Allah. These processes can be related to cognitive reappraisal and positive meaning-making, although their theological foundations differ from purely psychological formulations. Research on religious coping has similarly demonstrated that religious beliefs and practices can become resources through which individuals interpret and respond to stressful experiences (Pargament, 2001). In this sense, tawhid-based values may provide Muslim students with a religious framework through which stressful experiences acquire meaning beyond their immediate academic consequences.

The synthesis further indicates that the relationship between tawhid and resilience can be organized through three interconnected dimensions: cognitive-theological, affective-spiritual, and conative-behavioral. The cognitive-theological dimension concerns the interpretation of identity, purpose, success, and adversity. Internalization of tawhid may shift students' understanding of educational achievement from a narrowly performance-oriented objective toward a broader conception of effort, responsibility, worship, and service. The affective-spiritual dimension concerns the regulation of emotional responses through values such as tawakkul, sabr, shukr, ridha, and husnuzan billah. These values may provide spiritual coping resources when students experience anxiety, disappointment, fatigue, or uncertainty. The conative-behavioral dimension represents the translation of these internal orientations into perseverance, adaptation, renewed effort, and recovery following setbacks. The three dimensions therefore provide a conceptual pathway connecting religious meaning with observable resilience-related behavior.

This interpretation also clarifies the position of the present model in relation to existing resilience perspectives. The study does not propose that psychological approaches to resilience are inadequate or that Islamic and psychological perspectives should be treated as mutually exclusive. Rather, the findings suggest that tawhid-based values can provide an additional theological and spiritual layer through which established psychological processes may be understood in the experience of Muslim students. The contribution is therefore not simply the inclusion of religion as another variable in a resilience framework. It lies in organizing specific tawhid-based values according to the processes through which they may influence meaning-making, emotional-spiritual regulation, and adaptive behavior.

The vocational context is important to this conceptualization. Vocational students experience educational demands that are closely connected with practical performance and future occupational responsibilities. Difficulties in laboratory activities, competency examinations, internships, and professional adjustment may therefore have immediate implications for students' perceptions of competence and future employability. A tawhid-based resilience framework provides a way to interpret these experiences without reducing students' responses either to technical competence or to psychological adjustment alone. The proposed model instead places vocational development within a broader educational process in which professional competence, psychological resilience, moral orientation, and spiritual development can be considered interconnected dimensions of student development.

The academic contribution of this study lies in the formulation of an integrative conceptual framework that connects five tawhid-based values with three resilience-related mechanisms in the context of vocational higher education. Previous discussions of resilience, religious coping, and Islamic values provide important foundations, but the present synthesis brings these strands together into a vocationally contextualized model. The model proposes that tawhid-based values may function through cognitive-theological meaning-making, affective-spiritual regulation, and conative-behavioral adaptation. As a conceptual contribution, this framework provides a basis for subsequent empirical research examining whether and how these proposed relationships operate among vocational students. It also offers a theoretical foundation for considering the integration of Islamic values into student development without separating spiritual formation from the academic and professional realities of vocational higher education.

CONCLUSION

This study concludes that the resilience of vocational students can be strengthened not only through secular psychological approaches but also through the internalization of the pillars of tawhid, including tawakkul, patience, gratitude, ridha, and husnuzan billah. These five spiritual pillars theoretically and conceptually function as a form of transcendental emotional regulation and an effective spiritual coping mechanism. When vocational students face high academic pressure, physical exhaustion from practical activities, and demands from the industrial world, these tawhid values reconstruct their worldview, enabling them to interpret failure not as an end but as a phase of tarbiyah or a process of personal development toward blessed competence. The resulting integrative conceptual model demonstrates a systematic relationship from the cognitive-theological domain concerning meaning in life, through the affective-spiritual domain concerning inner tranquility, to the conative-behavioral domain, which manifests in practical resilience indicators such as grit or perseverance and a strong capacity to bounce back.

To ensure that the conceptual model does not remain merely theoretical, vocational higher education institutions are recommended to implement a holistic strategy through three primary approaches. The first approach involves reconstructing the curriculum into Contextual-Vocational Islamic Religious Education based on real cases from laboratories and workshops. The second focuses on strengthening spiritual capital in pre-internship mental preparation programs through the internalization of a strong Islamic work ethic. The final approach involves optimizing spiritual counseling systems by Academic Advisors and campus counselors to assist students in conducting cognitive reappraisal when facing failure. Through comprehensive integration without separation, vocational higher education institutions can not only produce technically and cognitively competent workers but also develop a generation of professionals characterized by mental resilience, emotional maturity, and spiritually grounded adaptability in responding to the dynamics of the contemporary era.

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