

Mediating Role of Coping on the Relationship between Daily Spiritual Experience and Quality of Life among Generation Z

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Abstract. Coping is defined as an individual's effort in dealing with life challenges. This could vary among individuals, where cultural, social, spiritual, and other factors greatly influence how people cope and feel about life's quality. Daily spiritual experiences refer to an individual's connection to a higher being that influences their thoughts and actions and overall well-being in different aspects, including social, physical, and emotional. Research has been conducted to measure the relationship between spirituality and quality of life. However, there is a dearth of research on Generation Z within the local context that examines the mediating role of Coping in this association. This research was conducted among Generation Z (n=406) at a state university in Pampanga, Philippines. The Raosoft application was employed to compute the sample size, and the participants were recruited through a stratified proportionate sampling technique. JAMOVI version 2.4.14 was utilized for data analysis. Findings revealed that coping partially mediates the relationship between daily spiritual experience and quality of life ($B=0.08$, 95% CI [0.05, to 0.11]) among Generation Z. This demonstrated that daily spiritual experience influences the quality of life both directly ($B=0.25$, $p < 0.001$) and indirectly through coping among Gen Z. The researchers concluded that spiritual Gen Z is better equipped to cope with life problems which improve their quality of life. Therefore, school stakeholders should foster academic environments that promote coping mechanisms among Generation Z. Furthermore, school counselors should integrate these coping strategies into various counseling programs. Future researchers are encouraged to explore the mediating role of coping in the relationship between spirituality and quality of life across generations.

Keywords: Coping; Daily spiritual experience; Generation Z, Mediation, Quality of life.

1.0 Introduction

In recent years, it has become increasingly crucial to comprehend how young people deal with obstacles and preserve their well-being as the digital era continues to impact their lives. All ages should prioritize their mental health, but Generation Z has been observed to deal with special pressures from social media, academic requirements, and cultural expectations. Human services and counseling professions are vital in offering help and direction to overcome these problems. Generation Z has faced significant challenges in their quality of life, which can be attributed to several factors, such as immersion in digital technology, the pandemic, and life transitions. According to Pertiwi et al. (2022), social media dependency negatively impacts psychological well-being.

Additionally, the abrupt shift to virtual education during the pandemic has further stressed this generation, potentially affecting their learning styles and mental health (Nongbri, 2021). The common mental health issues among Gen Z include depression, anxiety, self-harm, and eating disorders (Khairiyah et al., 2024). It is even reported that Generation Z faces a much higher risk of mental health issues compared with older generations. Moreover, there is an increased maladaptive coping behavior, such as substance use during the COVID-19 pandemic, among Generation Z (Grelle et al., 2023).

Given the existence of these mental health problems among Generation Z, it is only vital to determine factors such as spirituality and coping that would alleviate the poor mental health outcomes among this population, especially in the local context. Filipino's strong faith is protective in mitigating life challenges and improving coping mechanisms. Filipino disaster survivors commonly reported spiritual coping as their strategy and source of strength (Hechanova et al., 2015). According to Jocson and Garcia (2021), Filipino spirituality is deeply rooted in religious practices and beliefs, influencing one's quality of life. Additionally, Arnado et al. (2022) mentioned that Filipinos accomplished spirituality through daily prayer, self-transformation, and good works and were even adapted into technological formats aligned with social distancing measures during the pandemic. The pandemic also sparked community pantries, exemplifying spirituality through offering oneself to others, demonstrating Filipinos' inherent altruism in times of crisis (Canete et al., 2021).

Furthermore, Manap et al. (2021) state that a substantial segment of Generation Z members participates in spiritual activities. However, the degree to which these activities support their general well-being and coping mechanisms is yet to be investigated. This research aims to clarify the connection between coping strategies and everyday spiritual experiences, providing insightful information to mental health practitioners, educators, and legislators. However, no research has explored how these students' religiosity and spiritual coping influenced their quality of life. Jaysawal (2022) stated that a more general definition of spirituality was pursuing a relationship with oneself, other people, the natural world, and a sacred or higher being. Park et al. (2024) illustrated that people might have defined themselves as spiritual, religious, or both. Although they practiced spirituality, Generation Z individuals may not have always identified with a particular religion or set of beliefs. Only half of those in Generation Z said they had resorted to faith for help during difficult times. They were also more inclined to follow spiritual than religious practices (Springtide Research Institute, 2022).

Mental health professionals embraced spiritual practices to meet the issues that Generation Z experiences. Spirituality has become increasingly recognized in treatments for this group of people. Pelechova et al. (2018) stressed the significance of spirituality even more for those working in the mental health field. They contended that practitioners could assist clients in building a foundation of inner peace and coping by including spiritual activities in therapeutic sessions. Delved individuals who participated in this study relied more on spirituality after the session. As serenity unearthed towards their perspective, reliability in beliefs or spirits tended to be disclosed in their mentality as one of the resiliency factors.

Scholars view spirituality as a multifaceted, subjective construct that might be wholly distinct from religion (Janse van Rensburg et al., 2015) or contain religiosity (Torskenaes et al., 2015). According to some research, the primary distinction between spirituality and religiosity was that the former was unaffected by societal influence and was not stigmatized (Baumsteiger et al., 2013). Yazon et al. (2017) discussed that these situations did not exclude students. Most students frequently had difficulty preparing for their academic work. Many students found their time stressed because they were adjusting to new social and educational settings. Nonetheless, it was thought that some elements, such as stress management techniques, might help the population achieve academic success. Most students found that college could have been a challenging time, but some students were more adept at handling stress than others.

Many students who could manage stress well possessed effective stress-coping skills. Generation Z students usually resort to various coping mechanisms when confronted with difficult situations. They employed multiple coping mechanisms concurrently, which were also likely to change over time, depending on the effectiveness of the applied strategy. Akbari and Hossaini (2018) examined the mediating role of emotion regulation in the relationship between spiritual health and mental health, job burnout, and quality of life, given the significance of emotion regulation and spiritual health as a related structure associated with psychological variables. The study

revealed that job burnout, mental health, and quality of life are strongly related to spiritual wellness. Although the relationship between spirituality and mental health had been studied before, this research added to the body of knowledge by analyzing this association in a modern setting and among a group frequently underrepresented in such studies. To assist Generation Z's mental health and well-being, this research could create more efficient interventions and support networks by comprehending the connection between everyday spiritual experiences and quality of life while considering the mediating role of coping. The findings of this study can influence community projects, educational plans, and counseling procedures that assist the overall growth of Generation Z. A study among Filipinos aged 13-28 demonstrated that spirituality mediates the relationship between gratitude and life satisfaction, with most participants identifying under Christian denominations (Perez et al., 2021). Spirituality continues to play a significant role in the lives of Gen Z, potentially contributing to their mental health and overall well-being. However, there is a lack of research that specifically measures the mediating role of coping in the relationship between Daily Spiritual Experience and Quality of Life among Generation Z. Moreover, there is a dearth of research exploring spiritual experience, quality of life, and coping with Generation Z in a post-pandemic period, which may have significantly changed. This study explores how daily spiritual encounters influence Gen Z's quality of life. This will involve understanding the relationship between the degree of spiritual activity, which includes meditating, praying, and engaging in religious activities, general well-being, psychological health, and levels of satisfaction with life. This underscores how spirituality and coping enhance the quality of life.

2.0 Methodology

2.1 Research Design

This study used a quantitative approach, specifically the mediation model, to determine the mediating role of coping between daily spiritual experience and quality of life among Generation Z. This study employed three standardized survey questionnaires administered online. Baron and Kenny's (1986) procedural approach is common for mediation testing, but recent methods such as bootstrapping are more popular due to high statistical power and least assumptions. According to Preacher and Hayes (2004), mediation analysis is a statistical procedure that can be applied to investigate whether the strength of a relationship between an independent variable or an independent variable set (X) and a dependent or dependent variable set (Y) depends on an intermediate or a mediator variable (M). This correlational research is concerned with how/why two variables are associated by considering the mediating role of a third variable. This method is useful in offering an understanding of one or several mechanisms or processes that may bring about the observed relationships. A mediation model typically consists of three paths. The first is the influence of IV on the mediator. Second is the effect of Mediator on DV, controlling for IV. Lastly, the third path is the direct effect of IV on DV after accounting for the mediator. The indirect effect is calculated as the product of paths $a \times b$, representing the extent to which the mediator explains the X-Y relationship.

2.2 Research Locale

The study was carried out in one of the colleges at a state university in Pampanga, Philippines. This locale was chosen due to its diverse student population representing Generation Z and accessibility for online data collection.

2.3 Research Participants

A power analysis using the Raosoft application was used to calculate the precision of the sample size. The researchers used the following parameters to set the minimum number of participants: 5% for the margin of error, 95% for confidence level, a population size 2991, and 50% for response distribution. A total of 406 students participated in the research. The researchers used a stratified proportionate sampling technique to ensure the representativeness of the sample. The strata are based on the program offered in one of the colleges in the chosen state university. The four strata are the following: Bachelor of Science in Psychology, Bachelor of Science in Social Work, Bachelor in Human Services, and Bachelor of Arts in Sociology.

2.4 Research Instrument

The researchers used three standardized and open-access survey questionnaires in this research. The researchers also requested permission from the developers to convert the scale into digital format. The first scale is the Daily Spiritual Experience Scale (DSES), which has 16 items with a 6-point Likert scale ranging from "1 - never or almost never" to "6 - many times a day (Underwood, 2011). The DSES measures the frequency of daily spiritual

experiences and has demonstrated excellent reliability ($\alpha > 0.90$) across populations. To score the scale, the test user must sum all the scores and divide it by 16; a higher mean score indicates more frequent spiritual experiences.

The second instrument is Flanagan's Quality of Life Scale (QOLS), which measures quality of life across diverse populations. It mainly assesses an individual's perceptions of the five aspects of life, namely, physical and material well-being; relations with other people; social, community, and civic activities; personal development and fulfillment; and recreation. The original scale was only a 15-item scale. However, it was later adapted into a 16-item version since research suggested the addition of a single item on life satisfaction for improved interpretability among the general population (Burckhardt et al., 2003). The scale is rated on a 7-point Likert Scale ranging from "7 - Delighted" to "1 - Terrible." The QOLS measures the response to quality of life and has established good reliability ($\alpha > 0.84$) throughout large and heterogeneous populations (Zucoloto & Martinez, 2019). To get the total score, the scale users must compute the sum of all the items.

The third questionnaire is the Coping Scale, which assesses cognitive, emotional, and behavioral methods of dealing with problems (Grych et al., 2015). This scale has 13 items and uses a 4-point Likert scale ranging from "1 - Not true about me" to "4 - Mostly true about me." The coping scale measures personal attitudes and has shown excellent reliability ($\alpha > 0.91$) across diverse populations. The scoring can be calculated either through a summation of scores or a mean of the scores. A higher score reflects a higher level of coping.

2.5 Data Gathering Procedure

The researchers initiated the study by writing a formal letter addressed to the college dean and noted by the specific program chairpersons to begin the study. Moreover, email notifications were sent to the developers of the Daily Spiritual Experience Scale, Coping Scale, and Quality of Life Scale to obtain permission to convert the scales for online use. The researchers then distributed an online survey via Google Forms to each selected program. Participants were provided with the survey link, which included the informed consent form, instructions for completing the survey, demographic profile, and the three standardized questionnaires. Respondents are invited to fill out the form at their convenience, with all responses kept private and confidential. After gathering the data, the researchers examined the responses and prepared the dataset for analysis following the research questions and objectives. JAMOV 2.4.14 was used for data cleaning, coding, and analysis. The researchers ensured that the dataset contained no missing data. Additionally, the demographic information remained unchanged, while the text responses to each statement were removed, leaving only the numerical codes for further analysis. The preliminary assumptions were checked, all the data were continuous, and the relationships between daily spiritual experience, coping, and quality of life were linear. Considerable multicollinearity statistics are observed, with all the variables reporting a variance inflation factor (VIF) equal to 1.10. Normality was inspected using the Shapiro-Wilk test, which shows that data are normally distributed ($p = 0.87$). Only four outliers are detected across variables. These outliers are insignificant and were not removed from the dataset. Descriptive analysis was used to examine the demographic profile of the respondents and their levels of daily spiritual experience, coping, and quality of life through means and standard deviations. Then, correlation analysis was utilized to establish the extent and direction of the relationship between the daily spiritual experience, coping, and quality of life among Gen Z using the probability criterion 0.05. Moreover, mediation analysis using Preacher and Hayes's (2004) approach was conducted to determine the direct and indirect of daily spiritual experience on Gen Z's quality of life.

2.6 Ethical Considerations

In conducting this study, the researchers prioritized the rights and well-being of the participants throughout the research process. The college dean and respective program chairpersons obtained a letter of permission to proceed with the study. The necessary data for sample size computation was acquired similarly. The researchers ensured that no harm came to the respondents and that the study's findings contributed positively to understanding daily spiritual experience, quality of life, and coping. The participants were told about voluntary participation. Participants signed an informed consent with a clear understanding of the study's goal and their right to withdraw participation without any repercussions. All personal data, including sensitive information such as sex, religion, and educational attainment, was treated with absolute confidentiality following Republic Act 10173, generally known as the Data Privacy Act. The data were securely stored and properly disposed of after the research undertaking. To maintain anonymity, the identifying information, such as name, was left optional. The researchers ensured the study's information was presented sensitively by acknowledging and respecting cultural and

religious differences. The study's integrity was preserved with honesty and transparency, guaranteeing no prejudice or misinterpretations.

3.0 Results and Discussion

3.1 Demographic Profile of the Respondents

This section presents student demographics across various programs. The Bachelor of Science in Psychology students led the survey with 51% of participants (207 students), followed by the Bachelor of Science in Social Work with 31.8% (129 students). The Bachelor of Human Services comes in third with 10.3% (42 students), while the Bachelor of Arts in Sociology has the smallest representation at 6.9% (28 students). This table provides a clear breakdown of the frequency distribution of students across these programs, along with a summary of their respective year levels. A total of 406 students from 1st to 4th year were included in the survey. The highest response rate comes from the 2nd-year students, who comprised 44.6% of the total with 181 respondents. The 3rd-year students followed closely with 36.7% (149 responses). The 1st-year students accounted for 16% of the responses, with 65 students participating, while the 4th-year students had the lowest response rate, contributing only 2.7% with 11 respondents.

Table 1. Demographic profile of students in terms of program and year level

Program	Frequency	Percentage (%)
Bachelor of Arts in Sociology	28	6.90
Bachelor in Human Services	42	10.3
Bachelor of Science in Psychology	207	51.0
Bachelor of Science in Social Work	129	31.8
Year Level		
1 st Year	65	16.0
2 nd Year	181	44.6
3 rd Year	149	36.7
4 th Year	11	2.70

This finding provides a detailed look at students' year-level distribution across various programs. Understanding student engagement in different fields, such as Psychology, Social Work, Human Services, and Sociology, can help the college make informed decisions about curriculum development, resource allocation, and support services. Additionally, knowing the year-level distribution of responses of students' demographics, including year-level distribution, assesses academic progression effectively. This could help tailor future surveys or interventions to address each year group's specific needs and experiences (Johnston, 2014).

3.2 Levels of the Daily Spiritual Experience among Generation Z

Table 2 showed that Question 12, "I am very thankful for my blessings," received the highest mean score of 5.21 with a standard deviation (SD) of=1.06 among all survey questions. This suggests that participants demonstrate strong gratitude and contentment with their lives. Next, Question 7, "I ask for God's help in the midst of daily activities," had a mean score of 4.73 with SD=1.46, indicating that many participants regularly seek divine intervention in their everyday lives. Question 9, "I feel God's love for me directly," followed closely with a mean score of 4.71 with SD=1.79, revealing that participants experience a deep personal connection to divine love. The fourth-highest score was for the statement, "I feel guided by God in the midst of daily activities," which had a mean score of 4.68 with SD=1.44.

This suggests that many participants perceived God's guidance in their daily lives, though to a slightly lesser degree than the other statements. These survey results offer valuable insights into the spiritual lives of students, highlighting key aspects of their personal growth, values, and spiritual practices. The findings suggest that Generation Z places significant importance on spiritual experiences in their daily routines, with many relying on gratitude, divine support, and guidance. This mirrors the findings of Manap et al. (2021), concluding that Malaysian Gen Z prioritizes spiritual practices like prayer, fasting, and gratitude. Spiritual experience also serves several purposes, such as acquiring peace of mind and fortitude, promoting self-transformation, and reducing feelings of anxiety and depression. Furthermore, although Gen Z exhibited lower levels of gratitude and spirituality than older generations, this population still demonstrated positive correlations between these attributes (Sana et al., 2024). Other studies suggested that young people such as Generation Y and Z can consider spirituality a health asset, encompassing connection to oneself, other people, and nature (Smith et al., 2022).

Table 2. *Levels of the daily spiritual experience among Generation Z*

Indicators	Mean	SD	Interpretation
1. I feel God's presence.	4.39	1.43	Most Days
2. I experience a connection to all life.	4.02	1.19	Most Days
3. During worship, or at other times when connecting with God, I feel joy, which lifts me out of my daily concerns.	4.45	1.47	Most Days
4. I find strength in my religion or spirituality.	4.30	1.47	Most Days
5. I find comfort in my religion or spirituality.	4.23	1.45	Most Days
6. I feel deep inner peace or harmony.	4.18	1.33	Most Days
7. I ask for God's help in the midst of daily activities.	4.73	1.46	Everyday
8. I feel guided by God in the midst of daily activities.	4.68	1.44	Everyday
9. I feel God's love for me, directly.	4.71	1.49	Everyday
10. I feel God's love for me, through others.	4.47	1.45	Most Days
11. I am spiritually touched by the beauty of creation.	4.63	1.32	Everyday
12. I feel thankful for my blessings.	5.21	1.06	Everyday
13. I feel a selfless caring for others.	4.33	1.16	Most Days
14. I accept others even when they do things I think are wrong.	3.87	1.33	Most Days
15. I desire to be closer to God or in union with Him.	4.44	1.48	Most Days
16. In general, how close do you feel to God?	4.36	1.53	Very Close
Overall Weighted Mean	4.44	1.11	Most Days and Very Close

3.3 Levels of Quality of Life among Generation Z

Table 3 presents the mean scores and standard deviations of various statements related to Gen Z's perspectives on overall quality of life. The analysis shows that Statement 14, "Reading, listening to music, or observing entertainment," achieved the highest mean score of 6.27 with a standard deviation of 1.00, indicating that participants derived a strong sense of fulfillment and enjoyment from these activities, enhancing their overall life satisfaction. Following closely, Statement 6, "Close Friends," had a mean score of 6.00 and an SD of 1.19, suggesting that participants place significant value on their relationships, indicating that close friendships contribute greatly to their sense of purpose and daily well-being. Similarly, Statement 7, "Helping and encouraging others: volunteering, giving, advice," received a mean score of 5.90 with a standard deviation of 1.12, reflecting that participants find meaning and personal growth through acts of kindness, which enhances their quality of life. Lastly, Statement 10, "Understanding yourself: knowing your assets and limitations, knowing what life is about," ranked fourth with a mean score of 5.86 and a standard deviation of 1.16, showing that self-awareness plays a crucial role in shaping participants' perspectives, providing clarity on their goals and life direction. These findings are consistent with Zilka (2023) wherein Generation Z's perspectives on quality of life reveal several key factors, including close friendships, self-awareness, and engaging in enjoyable activities like reading and music.

Table 3. *Levels of quality of life among Generation Z*

Indicators	Mean	SD	Interpretation
1. Material comforts : home, food, conveniences, financial security.	5.64	1.29	Pleased
2. Health: being physically fit and vigorous.	5.13	1.38	Mostly Satisfied
3. Relationship with parents, siblings, and other relatives: communicating, visiting, helping.	5.44	1.37	Mostly Satisfied
4. Having and rearing children.	4.17	1.53	Mixed
5. Close relationship with spouse or significant other.	4.88	1.65	Mostly Satisfied
6. Close friends.	6.00	1.19	Pleased
7. Helping and encouraging others: volunteering, giving, advice.	5.90	1.12	Pleased
8. Participating in organizations and public affairs.	5.00	1.46	Mostly Satisfied
9. Learning: attending school, improving understanding, getting additional knowledge.	5.79	1.16	Pleased
10. Understanding yourself: knowing your assets and limitations, knowing what life is about.	5.86	1.16	Pleased
11. Work: job or in home.	4.98	1.41	Mostly Satisfied
12. Expressing yourself creatively.	5.32	1.30	Mostly Satisfied
13. Socializing: meeting other people, doing things, parties, etc.	5.17	1.35	Mostly Satisfied
14. Reading, listening to music, or observing entertainment.	6.27	1.00	Pleased
15. Participating in active recreation.	5.19	1.27	Mostly Satisfied
16. Independence: doing for yourself.	6.02	1.07	Pleased
Overall Weighted Mean	5.42	0.81	Mostly Satisfied

The data suggest that most Generation Z members are content with their overall well-being. They are in the "Mostly Satisfied" category with an overall weighted mean score of 5.42 and a standard deviation of 0.81. One indicator that stands out is item 4 ($m=41.17$, $SD=1.53$), which has a "Mixed" interpretation regarding having and raising children. This serves as a signal of gradual alterations in the societal landscape's family planning—specifically, childbearing delays, family structures, and evolving views on masculinity and femininity. In the

Philippines, many Generation Z individuals opt to delay settling down and starting a family. This postponement is largely attributed to concerns surrounding mental health, financial stability, and societal expectations, particularly those related to traditional gender roles. These shifts may be seen as part of broader cultural transformations. Similarly, global trends reveal that young people increasingly prioritize career development over early child-rearing, citing the complexities and uncertainties of the modern world. This growing preference for having children at a later age has reshaped their perceptions of family dynamics and the role of family values in contemporary society (Tendido, 2021). Furthermore, Gen Z seems to value building relationships and mental well-being and balancing personal and professional life. As material possessions do matter, they are not as important as having intimate connections, and self-development and career prospects come out as even more important (Deloitte Insights, 2024).

3.4 Levels of Coping among Generation Z

Table 4 shows the levels of coping among Generation Z. It highlighted that participants generally experience few difficulties when coping with their daily lives. Minor differences in responses suggest that Generation Z effectively balances their coping strategies regularly. Specifically, "When dealing with a problem, I spend time trying to understand what happened" received a mean score of 3.52 with SD=0.64. This indicates that individuals in Generation Z tend to pause and reflect when committing mistakes. Another statement, "When dealing with a problem, I consider several alternatives for handling the problem," yielded a mean score of 3.24 with SD = 0.70. This suggests that individuals in this group are proactive in exploring multiple solutions to overcome challenges. Overall, this result highlights Generation Z's balanced approach when using coping mechanisms daily, as evidenced by the relatively small gaps between the scores. This supports that Gen Z demonstrates a balanced approach to coping, employing various strategies, including self-talk, pursuing education, and engaging in leisure activities (dela Cruz & Estrella, 2022). They also display higher openness to change and self-enhancement levels than Generation X (Harari & Bareket-Bojmel, 2023).

Table 4. *Levels of coping among Generation Z*

Indicators	Mean	SD	Interpretation
1. When dealing with a problem, I spend time trying to understand what happened.	3.52	0.64	Mostly True About Me
2. When dealing with a problem, I try to see the positive side of the situation.	3.22	0.75	Somewhat True About Me
3. When dealing with a problem, I try to step back from the problem and think about it from a different point of view.	3.24	0.70	Somewhat True About Me
4. When dealing with a problem, I consider several alternatives for handling the problem.	3.32	0.70	Somewhat True About Me
5. When dealing with a problem, I try to see the humor in it	3.05	0.79	Somewhat True About Me
6. When dealing with a problem, I think about what it might say about bigger lifestyle changes I need to make.	3.22	0.72	Somewhat True About Me
7. When dealing with a problem, I often wait it out and see if it doesn't take care of itself.	2.68	0.88	Somewhat True About Me
8. When dealing with a problem, I often try to remember that the problem is not as serious as it seems.	2.77	0.89	Somewhat True About Me
9. When dealing with a problem, I often use exercise, hobbies, or meditation to help me get through a tough time.	2.89	0.94	Somewhat True About Me
10. When dealing with a problem, I make jokes about it or try to make light of it.	3.04	0.92	Somewhat True About Me
11. When dealing with a problem, I make compromises.	2.97	0.76	Somewhat True About Me
12. When dealing with a problem, I take steps to take better care of myself and my family for the future.	3.23	0.73	Somewhat True About Me
13. When dealing with a problem, I work on making things better for the future by changing my habits, such as diet, exercise, budgeting, or staying in closer touch with people I care about.	3.07	0.81	Somewhat True About Me
Overall Weighted Mean	3.09	0.47	Somewhat True About Me

This finding provides valuable insights into how Generation Z manages stress and challenges. Understanding their coping strategies can help educators and mental health professionals address the generation's needs. By recognizing that Generation Z employs thoughtful, reflective, and multifaceted approaches to problem-solving, stakeholders can develop more effective interventions and support mechanisms to foster coping and well-being.

This knowledge can also inform strategies for promoting mental health, academic success, and emotional growth in young people. As stated by Takács et al. (2021), numerous factors influence how well students cope during academic studies; a few of these involve difficulty managing tension, stress, and emotions, lack of time, overloaded curriculum, and family problems. The lack of access to mental health care services and the insufficient enforcement of mental health services and awareness campaigns in the Philippines are part of the many problems that most Generation Z faces (Vejano et al., 2021). Hence, most Generation Z explores multiple coping methods to deal with life challenges.

3.5 Relationships of Daily Spiritual Experience, Coping, and Quality of Life Among Generation

Table 5 illustrates the overall results of the correctional analysis, assessing the relationship between Daily Spiritual Experience, Coping, and Quality of Life among Generation Z. It shows a weak and significant relationship ($p < 0.001$, $R = 0.45$) between Daily Spiritual Experience and Quality of Life. Therefore, the null hypothesis is rejected. The positive relationship indicates that as Daily Spiritual Experience increases, the Quality of Life increases as well. Conversely, when Daily Spiritual Experience decreases, the Quality of Life decreases, too. Furthermore, the table below shows a weak and significant relationship ($p < 0.001$, $R = 0.46$) between Coping and Quality of Life. The researchers rejected the null hypothesis. This association is positive, which means that as Coping increases, the Quality of Life also increases. In contrast, when Coping decreases, the Quality of Life decreases too.

Table 5. Relationships of daily spiritual experience, coping, and quality of life among Generation Z

Variables	R-value	p-value	Decision	Remarks
Daily Spiritual Experience	0.45	<0.001	Reject Ho	Significant
Coping	0.46	<0.001	Reject Ho	Significant

Note. DV = Quality of Life

This table has provided significant evidence that the relationship between daily spiritual practices and quality of life impacts an individual's emotions, helping them cope with challenges, build resilience, and find meaning in life. Spiritual practices can also help individuals develop self-awareness, empathy, and compassion, leading to more fulfilling and meaningful relationships. In line with the outcomes of Akbari and Hossaini (2018), religious and spiritual beliefs and practices can reduce stress and improve an individual's quality of life by making life meaningful and offering hope. The study's findings also illustrated how coping with spiritual health indirectly affects the quality of life. This substantiates the analysis of Szcześniak (2020) that the association between spiritual problems and life satisfaction was mediated by active coping and nearly less adaptive forms of coping mechanisms. The result of the study implies that people's perceptions of religious and spiritual experiences are shaped greatly by their secular strategies, where these strategies influence how religious and spiritual communities and their relationship with a higher being are included in the larger framework of self-examination.

3.6 Mediating Role of Coping

The mediation analysis was used to determine if coping mediates the association between daily spiritual experience and quality of life among Generation Z. The data shows that daily spiritual experience significantly directly affects quality of life ($B = 0.25$, $p < 0.001$). The results also revealed that coping partially mediates the relationship between daily spiritual experience and quality of life ($B = 0.08$, 95% CI [0.05 to 0.11]). This indicates that daily spiritual experience is directly and indirectly related to quality of life through coping. This suggests that Generation Z, who are spiritual, also tend to experience better coping, increasing the person's quality of life.

Table 6. The mediating role of coping

Mediation Estimate	95% Confidence Interval			p-value	Decision	Remarks
	Estimate	Upper	Lower			
Indirect	0.08	0.05	0.11	<0.001	Reject Ho	Significant
Direct	0.25	0.18	0.31	<0.001	Reject Ho	Significant
Total Effect	0.33	0.03	0.26	<0.001	Reject Ho	Significant

Note. IV = Daily Spiritual Experience, DV = Quality of Life, M = Coping

These findings supported previous studies that suggest that daily spiritual experiences and practices are positively associated with quality of life and well-being among Generation Z. Additionally, spirituality has been found to mediate the relationship between gratitude and life satisfaction among Filipino youth. The authors suggest that gratitude positively affects spirituality, enhancing life satisfaction (Perez et al., 2021). In the study of dela Cruz

and Estrella (2022) among Filipino Gen Z students facing early pregnancy, it was found that spiritual engagement was identified as a factor influencing prevalence, with some reporting strengthened spiritual beliefs as a coping mechanism. The research of Rp et al. (2021) shows that spirituality has been found to directly and indirectly influence the quality of life through resilience, particularly among entrepreneurs around 25-30 years old. Moreover, religious coping has been revealed to partially mediate the association of friendship patterns and quality of life among Muslim adolescents (Muarifah et al., 2024). Interestingly, this result is coherent among the elderly population, and it has been concluded that spiritual practices are linked to improved mental health and hopefulness in old age (Debnath et al., 2022). Among Generation Z, spiritual practices such as prayer, fasting, and gratitude are common and significantly related to lifestyle activities. These practices positively impact the population's lifestyle and well-being (Manap et al., 2021). These studies collectively indicate that spirituality is crucial in enhancing coping mechanisms, resilience, and overall quality of life across different age groups, including Generation Z, supporting the notion that spiritual individuals tend to experience better coping and increased life quality.

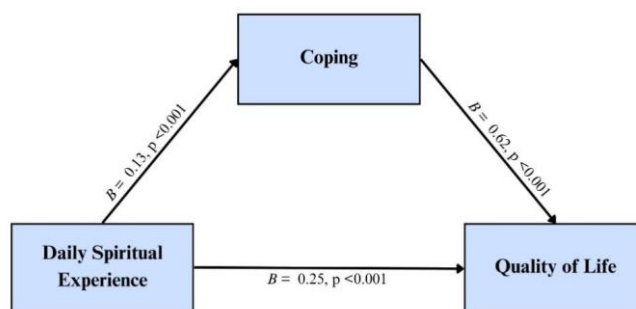


Figure 1. *The partial mediating role of coping*

4.0 Conclusion

This study concludes that coping significantly mediates the relationship between daily spiritual experiences and quality of life among Generation Z. Spiritual practices were shown to enhance coping abilities, which, in turn, contribute to improved quality of life. These findings align with research demonstrating the personalized nature of spirituality among Gen Z, who engage in diverse practices such as worship, creative endeavors, and volunteering to find meaning and purpose (Springtide Research Institute, 2022). Such practices promote emotional health and enhance academic performance (Shubrick et al., 2020). Existing literature supports the role of spirituality and coping in fostering quality of life. Daily spiritual experiences buffer the negative effects of stress on emotional states (Whitehead & Bergeman, 2012), while intrinsic spirituality promotes adaptive coping and reduces psychological distress across cultural contexts (Kuo et al., 2014). Among university students, positive coping is associated with better mental quality of life, whereas negative coping strategies correlate with lower physical well-being (Moussa et al., 2023). These findings underscore the importance of cultivating spiritual experiences and effective coping mechanisms to improve quality of life. Educational institutions play a pivotal role in fostering these capacities. As Takács et al. (2021) noted, reflective and anticipatory coping strategies, such as strategic thinking, are highly favored among Gen Z students. Therefore, it is recommended that educators and school administrators create supportive environments that integrate spirituality and coping strategies into academic and guidance programs. These initiatives can equip students with the tools to navigate challenges more effectively, enhancing personal and academic outcomes. Future research should explore the mediating role of coping across different generational cohorts to determine the generalizability of these findings. Investigating additional mediators, such as resilience, emotion regulation, and social support, may provide a more nuanced understanding of the relationship between spirituality and quality of life. Lastly, targeted interventions to strengthen coping strategies and spirituality should be developed to improve well-being among Gen Z students.

5.0 Contributions of Authors

All the authors declare equal contributions to each section. The authors reviewed and approved the final work.

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7.0 Conflict of Interests

The authors declare no conflicts of interest in the publication of this paper.

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