

The Relationship Between Psychological Flourishing, Spiritual Quality of Life, and Life Satisfaction Among Muslim Women in Higher Education

الازدهار النفسي وعلاقته بجودة الحياة الروحية والرضا عن الحياة لدى النساء المسلمات في قطاع التعليم العالي

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Abstract:

This study investigated the associations among spiritual quality of life, life satisfaction, and psychological flourishing in a sample of 177 Muslim women in higher education from Algeria, Egypt, and Oman. Employing a longitudinal design and standardized assessment tools, the study found that both spiritual quality of life and life satisfaction significantly predicted psychological flourishing. Specifically, the spiritual quality of life was negatively associated with psychological flourishing, whereas life satisfaction showed a positive association. Life satisfaction demonstrated a stronger effect on psychological flourishing than the spiritual quality of life. No significant differences emerged across countries or occupational groups. These findings emphasize the need to foster both spiritual and emotional well-being to support psychological flourishing and demonstrate the broad applicability of these results across diverse Muslim cultural and professional settings.

Keywords: Spiritual quality of life; life satisfaction; psychological flourishing; Muslim women; higher education.

ملخص المقال :

هدفت هذه الدراسة إلى استكشاف العلاقة بين جودة الحياة الروحية والرضا عن الحياة والازدهار النفسي لدى النساء المسلمات في التعليم العالي، من خلال عينة مكونة من 177 امرأة من الجزائر ومصر وعمان. اعتمدت الدراسة تصميمًا طولياً واستخدمت مقاييس مقننة لقياس المتغيرات الثلاثة. أظهرت النتائج أن جودة الحياة الروحية والرضا عن الحياة كانا متنبئين دالّين بالازدهار النفسي، مع وجود علاقة سلبية بين جودة الحياة الروحية والازدهار النفسي، وعلاقة إيجابية بين الرضا عن الحياة والازدهار النفسي. أشارت المعاملات المعيارية إلى أن تأثير الرضا عن الحياة كان أقوى نسبياً من تأثير جودة الحياة الروحية. كما لم تُسجَل فروق دالة تبعاً للبلد أو المهنة في أي من المتغيرات. تؤكد النتائج أهمية تعزيز الرفاه الروحي والانفعالي لتحسين الازدهار النفسي. وتبرز كذلك الطابع الشمولي لهذه النتائج عبر السياقات الثقافية والمهنية المختلفة في العالم الإسلامي.

كلمات مفتاحية: جودة الحياة الروحية؛ الرضا عن الحياة؛ الازدهار النفسي؛ النساء المسلمات؛ التعليم العالي.



Introduction

The higher education context offers both opportunities and challenges for the psychological well-being of Muslim women, underscoring the importance of culturally responsive support systems and inclusive institutional policies (Davidson & Roberts, 2023; Zhang & Abdullah, 2024). Psychological flourishing serves as a key framework for understanding optimal functioning, encompassing enduring positive outcomes across emotional, relational, and achievement domains (Diener et al., 2023). Seligman's PERMA model (2021) identifies five essential elements—positive emotions, engagement, relationships, meaning, and accomplishment—demonstrating cross-cultural relevance (Wong & Zhang, 2024).

Within psychological research, spiritual quality of life has gained increasing attention, defined as the extent to which individuals attribute meaning, purpose, and transcendence to daily life (Peterson & Anderson, 2023). Evidence suggests it plays a protective role in mental health, stress regulation, and resilience, particularly during major life transitions (Hassan & Roberts, 2024; Thompson et al., 2023). Life satisfaction, a cognitive-judgmental dimension of subjective well-being, reflects individuals' evaluations of their life quality and is shaped by internal and external factors (Martinez & Chen, 2024). These three constructs—psychological flourishing, spiritual quality of life, and life satisfaction—are interrelated and collectively contribute to enhanced well-being (Davidson & Kumar, 2023).

The experiences of Muslim women in academia highlight the salience of these domains, as they navigate unique professional and personal challenges (Ahmad & Sarwat, 2023). Islamic principles often serve as a guiding framework for identity formation and decision-making, while religious practice and spiritual awareness foster resilience and emotional stability in academic settings (Al-Khalifa et al., 2022; Rahman et al., 2024). The present study explores the relationships among psychological flourishing, spiritual quality of life, and life satisfaction in Muslim women in higher education, focusing on how the latter two variables may predict flourishing and how these constructs differ by country, age, job position, and residential area.

1. Literature review:

Psychological flourishing marks a decisive departure from deficit-based mental health frameworks, promoting a holistic view of human thriving. Keyes and Simoes (2012) conceptualize flourishing as frequent experiences of positive emotion and optimal psychological and social functioning. Seligman's PERMA model (2021) expands this concept through five interrelated pillars—positive emotion, engagement, relationships, meaning, and accomplishment—each uniquely contributing to well-being. Butler and Kern (2016) confirmed its cross-cultural applicability, though cultural variation requires contextual interpretation. In academic environments, flourishing encompasses intellectual curiosity, productivity, and professional fulfillment. Fredrickson and Losada (2005) found that flourishing individuals show enhanced creativity, resilience, and performance, as positive emotions broaden cognition and foster enduring psychological resources.

Research on Muslim women in higher education reveals that flourishing is closely linked to positive religious coping, social support, and institutional inclusivity. Ahmed and Saeed (2020) demonstrated that positive religious coping reduces burnout and boosts job satisfaction among Malaysian Muslim faculty, especially in institutions that encourage religious expression. Mahmood et al. (2022) found that workplace discrimination undermines flourishing among Muslim women educators in the UK, though strong social

support buffers this effect. Similarly, Khan and Wilson (2021) identified mentorship, flexibility, and access to prayer spaces as predictors of well-being among U.S. Muslim administrators, highlighting the importance of institutional-faith congruence. Rahmani et al. (2023) observed that spiritual intelligence enhances resilience, teaching efficacy, and job satisfaction among Indonesian Muslim teachers, mediated by meaningful work, while Al-Jabri and Patel (2019) reported that mentorship, family support, and acknowledgment of religious practices promote career satisfaction and flourishing among Gulf academics.

Spiritual quality of life (SQoL) represents a vital dimension of well-being, reflecting harmony between individuals' core values and daily activities (Peterson & Anderson, 2023). Koenig (2012) established a strong empirical link between spiritual well-being and happiness, morale, and life satisfaction. For Muslim women, spirituality integrates faith, community, and ethical commitment, consistent with Islamic perspectives that unite spiritual growth and worldly achievement (Johanson, 2013; Abu-Raiya & Pargament, 2011). Studies consistently show that Islamic coping mechanisms—such as prayer, dhikr, and reliance on divine trust (tawakkul)—mitigate psychological distress under academic and sociocultural pressure. Rahman and Abdullah (2021) found that prayer and religious community engagement reduce occupational stress among Bangladeshi educators, while Al-Mutawa (2020) demonstrated that integrating Islamic ethics in professional practice strengthens vocational calling in Kuwait. Hashim et al. (2022) confirmed similar stress-buffering effects of Qur'anic recitation and supplication in Malaysia and Indonesia. Malik and Thompson (2019) associated spiritual well-being with higher teaching efficacy and lower turnover among British Muslim teachers. Institutional accommodations—such as prayer facilities, flexible Ramadan schedules, and respect for hijab—were also found to enhance both spiritual well-being and organizational commitment (Siddiqui & Ahmed, 2023).

Life satisfaction, the cognitive component of subjective well-being (Pavot & Diener, 2008), depends on interpersonal, professional, and cultural factors. Strong social ties are a universal predictor (Diener & Seligman, 2004), while professional success, work-life balance, and collegiality are particularly relevant for women in academia (Martinez & Chen, 2024). Cross-cultural research suggests that individualistic societies value autonomy and achievement, whereas collectivistic Muslim-majority contexts prioritize social harmony and family relationships (Oishi & Diener, 2001). Within Islamic contexts, religiosity and social support are positively correlated with life satisfaction, while academic stress diminishes it (Ahmad & Sultan, 2020). Studies from Pakistan show that self-efficacy and supportive learning environments enhance satisfaction among educators (Khan & Ali, 2019).

The interrelationship among flourishing, SQoL, and life satisfaction is reciprocal and reinforcing. Davidson and Kumar (2023) demonstrated via structural equation modeling that improvements in one domain positively influence the others, with SQoL predicting both flourishing and satisfaction. Wilson and Patel (2024) further confirmed through longitudinal analysis that spiritual well-being sustains long-term flourishing. For Muslim women in academia, alignment between faith and professional identity is essential for resilience. Al-Khalifa et al. (2022) reported that those who successfully integrate religious values with their professional roles experience greater engagement and reduced burnout.

Muslim women academics occupy a unique position as cultural mediators, navigating between traditional religious expectations and secular academic norms. Despite encountering discrimination and subtle marginalization (Seggie & Sanford, 2010), their religious identity serves as a psychological resource fostering resilience and meaning (Ahmad & Sarwat, 2023). Shah (2018) found that women adopt diverse strategies to manage visible markers of religiosity—from active expression to selective concealment—to

balance spiritual, professional, and social roles. Institutional factors remain crucial: Zhang and Abdullah (2024) identified leadership representation, policy inclusiveness, and religious accommodations as primary determinants of flourishing across Malaysia, the UK, and the U.S.

Cultural and geographical contexts significantly shape these dynamics. Patel and Ahmed (2024) observed that Muslim women in majority-Muslim societies report stronger psychosocial integration and lower religious discrimination but face greater gender-based barriers to advancement than those in Western settings. Career stage and age also moderate well-being outcomes: early-career academics tend to experience higher stress yet display adaptability and optimism (Thompson & Wilson, 2023), while older women exhibit greater integration of faith and professional identity (Kumar & Hassan, 2023). Job security further influences mental health; tenured faculty experience higher life satisfaction and lower anxiety than contingent staff (Davidson & Roberts, 2023). Leadership positions, though empowering, add visible pressure as Muslim women often represent both gender and religious diversity (Martinez & Chen, 2023). Additionally, faculty in teaching-intensive roles show stronger relational engagement but higher emotional exhaustion compared to research-focused peers (Jackson et al., 2023).

In conclusion, flourishing among Muslim women in higher education emerges as a dynamic interplay between spiritual, institutional, and personal factors. Supportive environments that validate religious identity foster resilience, satisfaction, and holistic well-being, whereas unsupportive or gender-biased contexts can undermine it. Thus, cultivating psychological flourishing requires culturally responsive institutional policies, equitable advancement structures, and acknowledgment of spirituality as a central element of human development rather than a private or peripheral concern.

These findings collectively point to the importance of examining how spiritual quality of life and life satisfaction predict psychological flourishing among Muslim women in higher education, and how these constructs vary across national contexts and job types. Accordingly, the study seeks to address the following research questions:

- To what extent do spiritual quality of life and life satisfaction predict psychological flourishing among Muslim women working in higher education?
- Do the degrees of psychological flourishing, life satisfaction and spiritual quality of life differ according to country among Muslim women working in higher education?
- Do the degrees of psychological flourishing, life satisfaction and spiritual quality of life differ according to job type among Muslim women working in higher education?

2. Materials and methods:

This study investigates the predictive roles of spiritual quality of life and life satisfaction in psychological flourishing among Muslim women working in higher education, while also examining whether these three constructs differ by country and job type. The research design combined extensive desk research—encompassing theoretical models, historical context, academic theses, and prior studies—with empirical fieldwork. Data were collected from 177 Muslim women employed in higher education across Algeria, Egypt, and Oman, as part of a project conducted by the Al-Mujadilah Center & Mosque for Women in Qatar.

Three validated instruments were used. The Spiritual Quality of Life Scale (SPQLS) (Daaleman & Frey, 2004), adapted to Arabic by Aiche et al. (2022), consists of 12 items across two dimensions (self-efficacy and life scheme) rated on a 5-point Likert scale. In the present study, the SPQLS demonstrated excellent internal consistency ($\alpha = 0.91$), with item-total correlations ranging from 0.53 to 0.80 ($p < .01$).

The Flourishing Scale (FS) (Diener et al., 2010), Arabic version validated by Sabah et al. (2025), includes eight items assessing positive relationships, competence, and meaning. It also showed strong psychometric properties ($\alpha = 0.904$), with significant item-total correlations ($r = 0.45-0.67$, $p < .01$). Finally, the Satisfaction with Life Scale (SWLS) (Diener et al., 1985), Arabic version by Sabah et al., comprises five items rated on a 7-point scale, with scores ranging from 5 to 35. It displayed excellent reliability in the current study ($\alpha = 0.90$), with item-total correlations between 0.77 and 0.84, confirming internal consistency. Collectively, the rigorous methodological approach and robust psychometric properties of the instruments support the reliability and validity of the findings regarding the interplay between spiritual quality of life, life satisfaction, and psychological flourishing among Muslim women in academic settings.

3. Study findings :

3.1 First question:

To what extent do spiritual quality of life and life satisfaction predict psychological flourishing among Muslim women working in higher education?

In order to answer this question, multiple regressions were used, employing the standard regression method Enter. Prior to this, the hypotheses of the multiple linear models were verified according to the following steps :

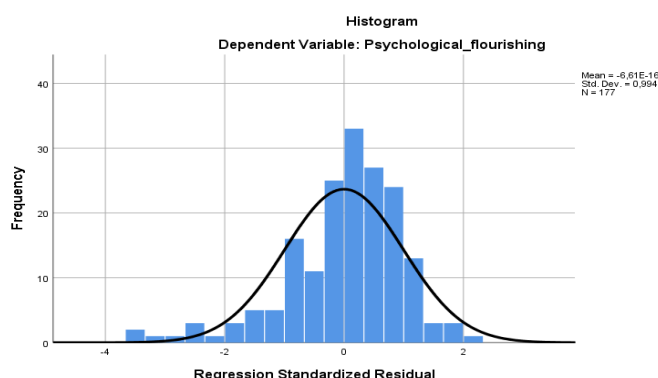
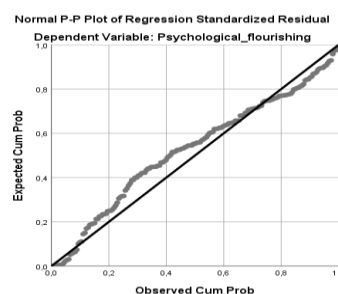


Figure 01: Normal distribution of data in a regression model

The histogram illustrates the distribution of standardized residuals from a regression analysis, where psychological flourishing is the dependent variable. The distribution closely resembles a normal curve, which is essential for ensuring valid regression analysis. The residuals are centred around zero (mean = $-6.01E-16$, effectively zero) with a standard deviation near 1 (0.994) and a sample size of 177 observations.

This favourable distribution pattern suggests that the error terms in the regression model are randomly distributed, thereby indicating that the assumptions of the linear model are largely satisfied. The slight positive skew observed in the histogram is negligible and is unlikely to compromise the validity of the



regression results previously analysed..

Figure 02: Normal distribution plot of random errors

The graph illustrates the relationship between the observed cumulative probability distribution of the standardized residuals and the ideal normal distribution, which is depicted by the diagonal line. It also indicates that the residuals align with the expected normal distribution, showing only minor deviations from the reference line. This enhances confidence in the reliability of the statistical conclusions derived from the regression model.

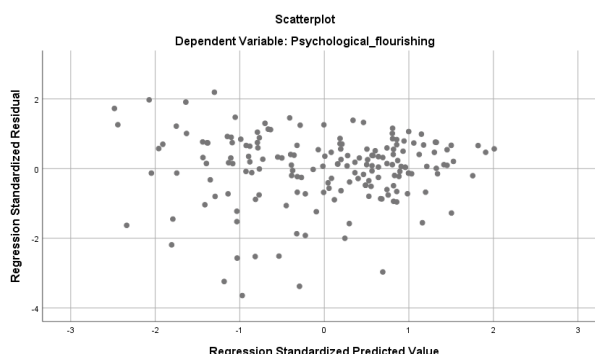


Figure 03: Scatterplot of residuals versus predicted values for a regression model

This graph demonstrates the relationship between the observed cumulative probability distribution of the standardized residuals and the ideal normal distribution, which is represented by the diagonal line. Additionally, it is evident that the residuals align relatively well with the anticipated normal distribution. Consequently, this augments our confidence in the reliability of the statistical conclusions derived from the regression model.

Table 1: Multiple Regression Analysis Predicting Psychological Flourishing from Spiritual Quality of Life and Life Satisfaction

Variable	B	β	t	p	VIF
Constant	43.07	—	14.67	< .001	—
Spiritual Quality of Life	-0.20	-.25	-3.58	< .001	1.23
Life Satisfaction	0.33	.28	3.97	< .001	1.23

Note. $R = .443$, $R^2 = .196$, Adjusted $R^2 = .187$, $F = 21.19$, $p < .001$.

(Source: Researchers, SPSS results)

The following table presents a multiple regression analysis employing the standard multiple regression technique (Enter regression). The unstandardized coefficients (column B) indicate the expected value of the dependent variable when all predictor variables are set to zero. This intercept serves as a baseline for the model.

The unstandardized coefficient for "spiritual quality of life" is -0.209, suggesting a negative relationship with the dependent variable (psychological flourishing). This means that for every one-unit increase in spiritual quality of life, we anticipate a decrease of 0.209 units in psychological flourishing, assuming that all other variables remain constant. Conversely, the coefficient for life satisfaction is 0.333, indicating that a one-unit increase in life satisfaction corresponds to an increase of 0.333 units in psychological flourishing. The standardized coefficients (beta column) offer a direct comparison between the predictor variables. The standardized coefficient for spiritual quality of life is -0.258, while the coefficient for life satisfaction is 0.285. The absolute values of these coefficients suggest that life satisfaction has a slightly stronger relative impact on psychological flourishing compared to spiritual quality of life. This regression model indicates that both independent variables, spiritual quality of life and life satisfaction, play a role in predicting the dependent variable (psychological flourishing).

The regression results show that life satisfaction positively predicts psychological flourishing, whereas spiritual quality of life has a negative association, suggesting that higher satisfaction enhances flourishing, while certain forms of spirituality may reduce it.

Notably, while life satisfaction exhibits a positive relationship with the dependent variable, spiritual quality of life reflects a negative relationship. Consequently, the regression equation can be expressed as follows:

Psychological Flourishing = $43.07 + 0.33(\text{Life Satisfaction}) - 0.20(\text{Spiritual Quality of Life})$.

3.2 Second question:

-Do the degrees of psychological flourishing, life satisfaction, and spiritual quality of life differ according to country among Muslim women working in higher education?

The investigation of this question will entail the utilization of the arithmetic means and standard deviations of the sample individuals' scores on the scales that were applied in the study. The following table illustrates these values:

Table 2: Descriptive Statistics for Spiritual Quality of Life, Life Satisfaction, and Psychological Flourishing Among Muslim Women Working in Higher Education Across Countries.

Country	Statistic	Spiritual Quality of Life	Life Satisfaction	Psychological Flourishing
Algeria	M	25.42	24.45	45.63
	SD	8.54	5.64	7.13
	n	110	110	110
	Sum	2,796.00	2,689.00	5,019.00
Egypt	M	27.27	24.12	46.10
	SD	10.90	6.57	7.22
	n	52	52	52
	Sum	1,418.00	1,254.00	2,397.00
Oman	M	27.07	20.33	43.60
	SD	6.56	9.48	10.13
	n	15	15	15
	Sum	406.00	305.00	654.00
Total	M	26.10	24.00	45.59
	SD	9.15	6.37	7.43
	n	177	177	177
	Sum	4,620.00	4,248.00	8,070.00

Note. M = Mean; SD = Standard Deviation; n = Sample Size.

(Source: Researchers, SPSS results)

The following descriptive statistics table offers important insights into the comparison of three key psychological constructs (spiritual quality of life, life satisfaction, and psychological flourishing) among Muslim women working in higher education across three countries: Algeria (n = 110), Egypt (n = 52), and Oman (n = 15).

In regard to spiritual quality of life, the highest mean scores were reported by Egyptian women (27.27), closely followed by women in Oman (27.07). Algerian women reported the lowest scores (25.42). The standard deviation was significantly higher for Egyptian women (10.90), indicating greater variability in their spiritual experiences compared to their counterparts in Algeria (8.54) and Oman (6.56).

In terms of life satisfaction, Algerian women reported the highest mean scores (24.45), slightly above those of Egyptian women (24.12), whereas Omani women reported a significantly lower level of satisfaction (20.33). It is noteworthy that Omani women exhibited the greatest variability in their responses (SD = 9.48), which may reflect a range of individual experiences within this smaller sample.

In the domain of psychological flourishing, Egyptian women demonstrated the highest mean scores (46.10), followed by Algerian women (45.63), with Omani women reporting the lowest levels (43.60). The standard deviation was observed to be the highest among Omani women (10.13), suggesting a wider range of

experiences within this group. These descriptive statistics reveal subtle yet potentially significant differences across the countries. However, it should be noted that these findings are preliminary, as the table does not include inferential statistics to assess the statistical significance of the observed differences. The notably smaller sample size for Oman ($n = 15$) in comparison to Algeria ($n = 110$) and Egypt ($n = 52$) also calls for caution in interpretation, as this imbalance impacts the reliability of the comparisons.

3.3 Third question:

-Do the degrees of psychological flourishing, life satisfaction, and spiritual quality of life differ The following investigation seeks to ascertain the relationship between job type and Muslim women working in higher education. To this end, the arithmetic means and standard deviations of the sample individuals' scores on the scales applied in the study are utilized. The results of this investigation are presented in the following table:

Table 3: Descriptive Statistics for Spiritual Quality of Life, Life Satisfaction, and Psychological Flourishing Among Muslim Women Working in Higher Education by Job Type

Job Type	Statistic	Spiritual Quality of Life	Life Satisfaction	Psychological Flourishing
Professor	<i>M</i>	24.77	24.59	46.06
	<i>SD</i>	8.83	6.24	6.35
	<i>N</i>	103	103	103
	<i>Sum</i>	2,551.00	2,533.00	4,744.00
Professor and Administrator	<i>M</i>	24.23	24.69	47.08
	<i>SD</i>	7.79	7.09	6.68
	<i>N</i>	13	13	13
	<i>Sum</i>	315.00	321.00	612.00
Student and Administrator	<i>M</i>	31.50	23.22	43.00
	<i>SD</i>	10.58	5.33	10.19
	<i>N</i>	18	18	18
	<i>Sum</i>	567.00	418.00	774.00
Administrator	<i>M</i>	27.60	22.70	45.12
	<i>SD</i>	8.89	6.83	8.62
	<i>N</i>	43	43	43
	<i>Sum</i>	1,187.00	976.00	1,940.00
Total	<i>M</i>	26.10	24.00	45.59
	<i>SD</i>	9.15	6.37	7.43
	<i>N</i>	177	177	177
	<i>Sum</i>	4,620.00	4,248.00	8,070.00

Note. *M* = Mean; *SD* = Standard Deviation; *n* = Sample Size.

(Source: Researchers, SPSS results)

The following descriptive statistics table provides a thorough comparison of psychological flourishing measures among various job types for Muslim women in higher education. The data highlights several significant trends across the four occupational categories. In terms of spiritual quality of life, those in dual roles as students and administrators reported the highest mean scores (31.50), which were notably higher than those of the other groups. Administrators had a mean score of 27.60, while professors (24.77) and professor-administrators (24.23) had lower and similar scores. The standard deviation was greatest among student-administrators (10.58), indicating more variability within this group. Life satisfaction was highest among professor-administrators (24.69), closely followed by professors (24.59). Administrators reported lower satisfaction (22.70), with student-administrators exhibiting intermediate levels (23.22). Intriguingly, although professor-administrators demonstrated the highest mean, they also exhibited the most variability ($SD = 7.09$), suggesting a range of individual experiences within this group. In terms of psychological flourishing, professor-administrators reported the highest levels (47.08), followed by professors (46.06),

administrators (45.12), and student-administrators, who had the lowest scores (43.00). The standard deviation was found to be significantly higher for student-administrators (10.19) and administrators (8.62), suggesting a wider range of flourishing experiences in these groups compared to the more consistent experiences among professors (SD = 6.35) and professor-administrators (SD = 6.68). These descriptive statistics indicate potential variations in psychological well-being based on occupational roles. The dual academic-administrative role appears to be particularly conducive to psychological flourishing, while the student-administrative combination demonstrates higher spiritual quality of life but lower psychological flourishing.

4. Discussion:

This study provides valuable insights into the connections between psychological flourishing, spiritual quality of life, and life satisfaction among Muslim women in higher education. The findings reveal that life satisfaction is a strong positive predictor of psychological flourishing, while spiritual quality of life appears to have a negative correlation with it. Additionally, the research found no significant differences in psychological flourishing, life satisfaction, or spiritual quality of life based on factors such as country or occupation. These results are essential for understanding the interplay of spirituality, well-being, and satisfaction in academic settings.

Regarding the predictive role of life satisfaction and spiritual quality of life in psychological flourishing, the regression analysis showed that life satisfaction is a significant predictor of psychological flourishing. This supports existing literature indicating that individuals with a positive outlook on their lives tend to experience greater well-being (Diener et al., 2023). This finding underscores the importance of subjective well-being in fostering psychological resilience and optimal functioning.

On the other hand, the unexpected negative relationship between spiritual quality of life and psychological flourishing challenges the notion that spirituality serves as a protective factor for mental health, as suggested by substantial research (Peterson & Anderson, 2023; Hassan & Roberts, 2024). One possible reason for this negative relationship is that some forms of spirituality might focus on self-reflection, moral duties, or existential issues, which can sometimes lead to psychological distress instead of promoting well-being (Thompson et al., 2023). The obligation to uphold religious commitments, especially in academic settings that may not always be supportive, could lead to internal conflicts or increased stress (Rahman et al., 2024). Future studies should explore the specific aspects of spiritual quality of life that might either foster or impede psychological flourishing.

A strong spiritual commitment can heighten sensitivity to role conflict or value incongruence, generating psychological pressure that outweighs the expected benefits of spirituality, and consequently, reduces indicators of psychological flourishing (Alsubaie et al., 2021). Moreover, immersion in spirituality and periods of doubt are sometimes associated with temporary declines in subjective well-being, as several cross-sectional studies have demonstrated transient reductions in psychological well-being during such phases (Exline et al., 2014; Park, 2017). Clinical research also indicates that religious extremity defined as excessive preoccupation with the correctness of religious performance—can serve as a pathway linking intense religiosity with anxiety, guilt, and diminished functioning, which may empirically appear as a negative predictor of flourishing (Lucchetti et al., 2021).

Accordingly, the cumulative evidence suggests that the negative association observed in the present regression analysis likely reflects a combination of several factors, such as the characteristics of the measurement scale used, the presence of negative religious coping or spiritual struggle among certain

participants, and contextual mediators such as limited institutional support or role conflict, which may transform spiritual resources into sources of psychological strain rather than tranquility. Therefore, this negative association should be interpreted as an indication that certain dimensions of spiritual quality of life may function as stress-laden rather than as inherently restorative factors. Future studies are thus encouraged to differentiate between meaning- and connection-oriented aspects of spirituality and those related to struggle or obligation, to incorporate validated measures of negative religious coping and spiritual struggle, and to investigate potential mediating variables—such as institutional support, perceived discrimination, and role conflict—that may either reverse or amplify the direction of the relationship between spiritual quality of life and psychological flourishing across diverse contexts.

The study examined cross-country and occupational differences in psychological flourishing, life satisfaction, and spiritual quality of life among Muslim women in higher education across Algeria, Egypt, and Oman. Descriptive statistics revealed only minor variations among the three countries, and no statistically significant differences were found, suggesting that these constructs operate similarly across diverse cultural contexts within the Muslim world. This consistency supports previous findings by Davidson and Kumar (2023), who argued that core elements of well-being remain stable when cultural and religious values are aligned. Slightly lower levels of life satisfaction and flourishing among Omani participants may reflect sample-size limitations or contextual academic differences, while greater variability in spiritual quality of life among Egyptian participants may indicate more diverse expressions of personal spirituality influenced by socio-political factors (Johanson, 2013).

Regarding occupational roles, professor-administrators exhibited the highest psychological flourishing, followed by professors, administrators, and student-administrators. This trend aligns with evidence suggesting that meaningful work and professional engagement enhance well-being (Rahmani et al., 2023). Conversely, student-administrators reported the highest levels of spiritual quality of life but the lowest flourishing, implying that while spirituality plays an important role in their lives, the challenges of balancing academic and administrative duties may diminish overall well-being. Prior research confirms that early-career academics and students often experience elevated stress related to workload, financial pressures, and career uncertainty (Thompson & Wilson, 2023).

The findings highlight the need for institutional policies that nurture both psychological flourishing and spiritual well-being among Muslim women in academia. Given that life satisfaction was a stronger predictor of flourishing than spiritual quality of life, universities should prioritize initiatives that enhance satisfaction—such as mentorship, flexibility, and community-building programs (Khan & Wilson, 2021). Moreover, since spirituality's impact can be complex, higher education institutions should promote inclusive environments that respect religious expression and reduce role conflict (Siddiqui & Ahmed, 2023). The cross-cultural consistency of the results underscores the universal importance of supporting Muslim women's well-being in academic contexts worldwide.

Conclusion:

The relationships between psychological flourishing, spiritual quality of life, and life satisfaction among Muslim women in higher education are intricate and deeply rooted in context, warranting further research. Gaining insights into how these elements interact within various cultural, institutional, and personal frameworks can enhance our understanding of holistic well-being for diverse academic professionals. Future studies should investigate long-term trends in these connections, consider other



contextual factors, and create culturally appropriate interventions to foster psychological flourishing among Muslim women in higher education environments. This study contributes to the extant research on psychological flourishing, spiritual quality of life, and life satisfaction among Muslim women in higher education. The findings suggest that life satisfaction is crucial for enhancing well-being, while the effects of spiritual quality of life may vary depending on the context.

The study underscores the necessity for academic environments that foster a balance between professional accomplishment, personal well-being, and religious identity. Future research should investigate the underlying factors contributing to the observed negative correlation between spiritual quality of life and psychological flourishing as well as the impact of institutional support systems on well-being outcomes. Addressing these issues is imperative for higher education institutions to more effectively cater to the diverse needs of Muslim women and to create environments that promote both academic achievement and overall well-being.

The findings of this study should be interpreted in light of certain considerations, such as the unequal distribution of the sample across countries—particularly the small Omani subsample, which limits the generalizability of the results. Moreover, constructs such as psychological flourishing and spiritual quality of life are culturally embedded; therefore, future research should incorporate qualitative approaches to explore context-specific meanings and employ measurement instruments developed within Islamic framework

Practical Implications:

An understanding of the complex relationships between psychological flourishing, spiritual quality of life, and life satisfaction among Muslim women in higher education has several practical implications, including:

1. Institutional Policy Development: Davidson and Roberts (2023, p. 318) emphasize the need for institutional policies that recognize and support religious practices. These policies might include allowing flexible scheduling for religious holidays and providing dedicated prayer spaces. Their findings indicate that these accommodations greatly improve Muslim faculty members' feelings of belonging and engagement at work.
 2. Mentoring Programs: Zhang and Abdullah (2024, p. 210) explored the effectiveness of mentoring programs tailored for Muslim women in academia, discovering that participants experienced enhanced professional growth and a stronger commitment to their institutions. These initiatives seem to work best when they incorporate discussions about navigating identity and balancing work-life responsibilities.
 3. Professional Development: Kumar and Hassan (2023, p. 192) posit that professional development programs should prioritize the unique intersection of gender, religion, and academic identity. Their research indicates that workshops on implicit bias, cultural competence, and inclusive teaching practices are advantageous for Muslim women faculty and their peers.
- Community Building: Patel and Ahmed (2024, p. 139) underscore the importance of cultivating supportive communities for Muslim women in academia. Their findings indicate that participants with access to both religious and professional support networks reported enhanced psychological well-being and resilience when confronted with challenges within their institutions.

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Ethical Considerations

All ethical standards of the research were followed without direct contact with humans or animals.

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Data Availability

The data supporting the findings of this study are available upon request from the corresponding author.

Disclaimer

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