



Building students' mental resilience in the digital era: A thematic analysis of coping strategies and the integration of Hindu teachings in dealing with academic pressure



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Abstract

Academic pressure is a common challenge experienced by university students and can affect their emotional state, behavior, and psychological well-being. This study aims to understand students' experiences of academic pressure, identify their coping strategies, and interpret these experiences through the lens of Hindu teachings. This study employed a qualitative phenomenological approach involving 24 students from the State Hindu University Gde Pudja Mataram. Data were collected through open-ended questionnaires and analyzed using thematic analysis. The findings show that academic pressure is primarily triggered by academic workload, limited time, and demands for academic achievement, which may lead to anxiety, fatigue, and sleep disturbances. The dominant coping strategies were oriented toward emotion management, while problem-focused coping remained suboptimal. Participants used digital technology both adaptively and less adaptively. From a Hindu perspective, these findings are consistent with the concepts of *Karma Yoga*, *Tri Hita Karana*, *Dhyana*, *Vairagya*, and *Satsang*. Integrating psychological coping strategies with Hindu spiritual values can support students' mental resilience holistically by strengthening emotional regulation, social support, and spiritual practices in everyday academic life.

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1 Introduction

Higher education is the educational level that shapes the intellectual, emotional, spiritual, and social maturity of every student. In higher education, students are not only required to understand all academic disciplines corresponding to their chosen fields of expertise, but they must also be able to think critically, solve life problems independently, and adapt to all environmental changes within both academic and social spheres. All of these demands make college life a challenging transitional phase, especially for students preparing to enter the professional world and society ([Steare et al., 2023](#)).

Students frequently encounter various pressures that can potentially disrupt their psychological well-being due to an intensive learning process. This situation can generate academic pressure, which has the potential to impact student well-being across cognitive, emotional, and social dimensions. Numerous studies reveal that academic pressure that is not managed effectively and adaptively can become one of the primary factors triggering academic stress among students ([Zahra Mufatihah et al., 2025](#)). Academic stress is a phenomenon that arises when students feel that the academic demands they experience far exceed their coping capacity ([Artanti et al., 2026](#)).

[Lazarus & Folkman \(1984\)](#), stated that stress is a response that occurs when an individual assesses that demands far exceed the limits of their resources. In the academic environment, this is triggered by various factors, including heavy workloads, time constraints in completing academic tasks, the demand to achieve optimal performance, peer competition, and minimal social support ([Selye, 1976](#)). If these conditions are not managed through effective coping strategies, students are at risk of experiencing various mental health disorders, such as anxiety, depression, and academic burnout ([Dyrbye et al., 2006](#)).

Academic pressure is a phenomenon experienced by students from diverse social, cultural, and religious backgrounds. One approach that can be utilized to enhance students' ability to cope with such pressure is through the strengthening of spiritual values in accordance with their respective beliefs. Within the context of Hinduism, there are various teachings containing philosophical and spiritual values that have the potential to serve as a source of psychological strength in facing life's challenges, including academic demands. Teachings such as Karma Yoga, which emphasizes the importance of working with sincere dedication without attachment to results; Tri Hita Karana, which teaches harmonious relationships between humans and God, fellow human beings, and nature; Vairagya, which represents an attitude of non-excessive attachment to results or worldly pleasures; and Dhyana, which emphasizes the practice of meditation, can serve as a foundation for students in cultivating inner peace, enhancing resilience, and managing academic stress more adaptively, while offering both a philosophical framework and spiritual practices to help individuals develop mental resilience when facing various life challenges ([Klostermaier, 2007](#)).

Through the application of these values, individuals are expected to be able to manage pressure more wisely, maintain emotional balance, and build adaptability in demanding situations. Nevertheless, studies connecting students' real-life experiences in dealing with academic pressure to the implementation of Hindu teachings remain relatively limited. Most research regarding student coping mechanisms predominantly employs conventional psychological approaches, whereas the spiritual dimension of Hinduism has not yet been widely utilized as a comprehensive analytical perspective. This condition indicates a research gap that warrants further attention. Therefore, this study is conducted to address this gap by examining the coping strategies applied by students and interpreting them based on Hindu values and teachings as a conceptual framework ([Herrero et al., 2019](#)).

2 Materials and Methods

This study employs a qualitative method with a phenomenological approach to understand the lived experiences of students in coping with academic pressure, including the meanings attributed to pressure, influencing factors, and the mental strategies used to survive and adapt. According to [Creswell \(2013\)](#), phenomenology focuses on understanding the essence of individuals' experiences regarding a phenomenon directly encountered, making this approach suitable for uncovering students' subjective experiences during their college studies.

Data were collected through open-ended questionnaires completed by 24 students of the State Hindu Institute (IAHN) Gde Pudja Mataram. The questionnaire allowed respondents to freely express their experiences and perspectives. The questions covered five aspects: profiles and academic activities, understanding of academic pressure, mental strategies or coping mechanisms, internal and external factors influencing psychological conditions, and recommendations for coping with academic pressure.

Data were analyzed using thematic analysis through the stages of data familiarization, initial coding, code grouping into themes, review, and theme definition and naming. Subsequently, the empirical findings were interpreted theologically by connecting them to Hindu concepts, such as *Dharma*, *Karma Yoga*, *Tri Hita Karana*, and other relevant spiritual values associated with student mental resilience ([Hu et al., 2015](#)).

Data validity was maintained through Lincoln and Guba's four criteria of trustworthiness: credibility, transferability, dependability, and confirmability. Credibility was achieved through in-depth and iterative analysis, transferability through a detailed description of the research context, dependability through the documentation of the research process, and confirmability by ensuring that findings were based on empirical data rather than researcher assumptions or biases. Consequently, this study is expected to provide a credible depiction of students' experiences in confronting academic pressure ([Husnullail et al., 2024](#)).

3 Results and Discussions

3.1 Results

Based on the analysis of answers from 24 respondents, it was found that the respondents came from various study programs and semester levels. Besides attending classes, they are also active in various activities outside campus, such as joining student organizations, working part-time, engaging in arts, playing sports, and participating in social activities. Most respondents admitted that they have quite a busy schedule, so they need to be good at balancing their time between classes and other activities. In fact, some of them mentioned that they often reduce sleep time to be able to complete their assignments on time. Despite facing many busy schedules and academic demands, the majority of respondents still see college life as an experience that provides a lot of lessons. They describe their college years as something enjoyable yet challenging. Some respondents mentioned that college feels "fun but exhausting," "full of challenges," or "stressful, but still gives valuable experiences and learning" for their personal growth.

1) Understanding Academic Pressure

a) Definition of Academic Pressure

According to college students, academic pressure is understood as a condition that arises when the demands during lectures feel increasingly heavy and difficult to cope with ([Febziantini et al., 2025](#)). Although each respondent holds a different perspective, their understanding can generally be grouped into several categories. First, academic pressure is viewed as an impact of heavy workloads and closely scheduled deadlines. Most students express that assignments piling up simultaneously make them feel burdened, unable to rest properly, and constantly preoccupied with obligations that must be completed immediately. This condition often triggers anxiety and leads to a restless state of mind.

Second, academic pressure also emerges due to the demand to achieve favorable academic results. As respondents, students feel compelled to maintain high grades, meet lecturers' expectations, and avoid disappointing their parents and families. These expectations drive them to keep trying, but at the same time, they become a source of psychological pressure when desired targets are difficult to reach. Third, several respondents interpret academic pressure as a feeling of being overwhelmed due to the difficulty of managing various academic responsibilities. The abundance of assignments, exams, and lecture activities arriving all at once makes them feel a loss of control over their time and personal capacity to fulfill all existing obligations.

From the perspective of Hindu teachings, this condition can be understood as a consequence of *avidya*, which is ignorance of the true nature of the self (*Atman*) and its relationship with the highest reality (*Brahman*). When a person focuses too heavily solely on academic results or achievements, an excessive attachment (*raga*) arises toward grades, accomplishments, and recognition. This attachment is one of the causes behind the emergence of anxiety, fear, and inner suffering. This aligns with the teachings of the Bhagavad Gita, Chapter II, Verses 62–63, which explains that attachment to the objects of desire gives rise to lust, anger, delusion, and ultimately the loss of wisdom. Therefore, students need to cultivate a more balanced attitude by striving to carry out their duties earnestly without becoming excessively attached to the results they will obtain.

b) Situations and Events That Trigger Pressure

Table 1
The sources of pressure most frequently mentioned by students as respondents

Source of Pressure	Frequency	Example Response
Accumulating assignments	Very high	"When assignments from several courses arrive all at once, their deadlines are all tight."
Tight deadlines	Very high	"Exam week is the most terrifying period; all assignments must be submitted at the same time."
Exams (Midterm/Final)	High	"Short and intensive exam preparation causes me severe stress."
Presentations/seminars	Moderate	"Presenting in front of the class makes me very anxious."
Group assignments	Moderate	"Unfair group assignments, where some members do not cooperate."
Thesis/research	High	"Writing a thesis is the greatest pressure during college."

Academic pressure, from a Hindu perspective, can be understood as part of life experiences influenced by the law of karma. Every individual undergoes *prārabdha karma*, which is the fruit of karma currently being experienced in this present life. However, what determines the quality of that experience is not the pressure itself, but how the individual responds to it. The teachings of Karma Yoga emphasize the importance of fulfilling one's *swadharma* (duty) with full responsibility without attachment to the results (*niskama karma*), enabling a person to reduce anxiety and maintain inner stability. This principle is aligned with the Bhagavad Gita II.47 and has been studied as a relevant approach in modern psychotherapy and stress management (Reddy, 2012).

c) Physical and Psychological Manifestations

The research results indicate that academic pressure not only affects students' psychological conditions but also impacts their physical health. Physically, most students report experiencing sleep disturbances or insomnia, which is the most frequent complaint. In addition, many respondents feel easily fatigued, lack energy, experience headaches, undergo changes in appetite, and suffer from aches or pain in various parts of the body. These symptoms demonstrate that academic pressure persisting over a certain period can disrupt the balance of students' physical health.

From a psychological perspective, the majority of respondents reveal that they frequently experience anxiety when facing academic demands. This feeling of anxiety is usually accompanied by a habit of overthinking—or what Generation Z calls "overthinking"—difficulty concentrating, loss of motivation to learn,

irritability, mood swings, and even the urge to cry as a form of emotional release. These findings indicate that academic pressure has a considerable impact on students' mental health, especially when lecture demands are not balanced with the ability to manage stress effectively.

From the perspective of Hindu teachings, this condition can be understood as an imbalance among the body, mind, and life energy. The Yoga tradition explains that physical disturbances can arise when the flow of *prāṇa* (vital energy) does not function harmoniously, thereby affecting bodily balance. On the other hand, anxiety and overthinking are reflections of *citta vṛtti*, which are the fluctuations or disturbances of the mind that have not yet been controlled. Therefore, the primary goal of yoga practice is to calm and control these mental fluctuations so that individuals can attain inner tranquility. This principle is affirmed in Patanjali's Yoga Sutra I.2, namely "*Yogaś citta-vṛtti-nirodhaḥ*," which means "Yoga is the cessation of the modifications (or fluctuations) of the mind" (Patanjali, Yoga Sutra, I.2). Consequently, the practice of yoga, meditation (*dhyāna*), and breath regulation exercises (*prāṇāyāma*) can serve as relevant approaches to help students reduce anxiety and improve psychological well-being.

2) Coping Mechanism Strategies

a) Self-Soothing Strategy

When under high pressure, respondents undertake a series of efforts to manage internal and external demands that are deemed to exceed their abilities or resources. The effectiveness of these strategies is influenced by various factors, including psychological resilience, social support, experience, knowledge, and an individual's ability to make decisions and solve problems when facing stressful situations.

In general, the coping strategies most frequently used by students to deal with academic pressure are listening to music and sleeping/resting with a very high frequency, which can be understood from a Hindu perspective through the concepts of *Nada Brahma* (sound as the manifestation of Brahman) and *Nidra Yoga* (conscious rest). In addition, eating or snacking and talking with friends are also utilized with high frequency. Eating can be linked to the concept of *Anna Prasada*—food as divine grace—while talking with friends reflects *Satsang*, which is gathering and interacting with good people as a form of social support within the life of *pawongan*.

b) Mindset Regulation in Facing Academic Pressure

The research results indicate that in addition to engaging in various activities to reduce stress, respondents also strive to build a more positive mindset to endure academic pressure. One of the most frequently employed strategies is breaking down large tasks into smaller parts. According to respondents, this method lightens the perceived burden and helps them complete their work gradually without feeling overwhelmed. One respondent mentioned applying *positive self-talk*, which involves giving oneself positive affirmations as a form of encouragement when facing difficulties. Phrases like "I can definitely do this" or "This is only temporary" help foster self-confidence and reduce anxiety throughout the college process.

Respondents also expressed the importance of focusing on the learning process rather than fixating solely on the outcome. They believe that earnest effort is more important than the fear of grades or uncertain results beyond their control. Furthermore, recalling the primary purpose of pursuing education—such as building a better future, making family happy, or developing personal potential—serves as a source of motivation that helps them persevere through various academic challenges.

From the perspective of Hindu teachings, these strategies are closely intertwined with spiritual values. The habit of breaking tasks down into small steps reflects the application of *Karma Yoga*, which is carrying out every duty with full sincerity without feeling burdened by the magnitude of the work. Kumar & Kumar (2013) state that the practice of *Karma Yoga* can be integrated into practical aspects of positive psychology to improve lifestyle and assist in the treatment of stress disorders.

The practice of giving oneself positive affirmations aligns with the concept of *Svādhyāya*, the process of self-reflection and self-awareness, as well as *Sankalpa*, a noble resolve to continuously grow into a better person. Meanwhile, the attitude of prioritizing the process over the outcome is the core teaching of *Karma*

Yoga, as stated in the Bhagavad Gita, Chapter II, Verse 47: humans have the right to act, but never to the fruits of their actions (*Karmany evādhikāras te mā phaleṣu kadācana*).

Additionally, the habit of remembering life's purpose and the reasons for pursuing education reflects the implementation of the *Puruṣārtha* concept, which consists of the four goals of life in Hindu teachings: *Dharma* (righteousness/truth), *Artha* (prosperity), *Kāma* (the rightful fulfillment of desires), and *Mokṣa* (liberation) (Putra et al., 2026). Thus, the mindset regulation practiced by students not only plays a role in enhancing psychological resilience but also aligns with spiritual values that emphasize the importance of fulfilling duties consciously, responsibly, and meaningfully.

c) Supportive Rituals and Habits in Maintaining Mental Health

The research results indicate that, in addition to applying various coping strategies, some respondents also have certain habits or rituals that they perform regularly to maintain mental health amidst academic pressure. The most frequently performed activities include meditation or mindfulness, praying, journaling, exercising regularly, and taking time for oneself (*me time*). According to respondents, these habits help them feel calmer, better able to control their emotions, and regain their enthusiasm for pursuing academic activities.

From the perspective of Hindu teachings, the practice of meditation corresponds to the concept of *Dhyāna*, which is the seventh stage in *Aṣṭāṅga Yoga* taught by Patanjali. *Dhyāna* aims to train concentration and mental tranquility so that individuals can achieve a more stable inner state. In *dhyāna*, the mind is focused toward its resting place, which is its source, and this is referred to as "the center of the being" (Srinivasan, 2013).

Meanwhile, the habit of praying can be understood as a form of *Pūjā* and *Upāsana*, which is the practice of drawing closer to *Ida Sang Hyang Widhi Wasa* through prayer and worship as a means to attain peace and spiritual strength. Writing activities also share a meaning aligned with the concept of *Svādhyāya*, the process of self-reflection and self-awareness through the evaluation of experienced events, thoughts, and feelings. Through this reflection, individuals can understand themselves better and discover wiser ways to face various life challenges.

On the other hand, the habit of exercising regularly reflects the values of *Haṭha Yoga*, which emphasizes the importance of maintaining a balance between physical health and mental calmness as an interdependent unity. Opposing energy currents are harmonized and united (Kaushik & Hemrajani, 2025).

Furthermore, several respondents choose to take time for themselves (*me time*) as a way to step away momentarily from various academic demands. In the Hindu perspective, this practice can be linked to the concept of *Mauna*, which is conscious silence to provide space for self-reflection, calming the mind, and strengthening spiritual awareness. Thus, the various rituals and habits practiced by respondents not only function as strategies for maintaining mental health but also align with the values in Hindu teachings that emphasize the importance of balance among physical, mental, and spiritual aspects in daily life.

d) The Bounce-Back Process from Academic Pressure

Research shows that students use various ways to bounce back from academic pressure, which also align with Hindu spiritual values:

- (a) Taking a Momentary Break: Pausing to restore energy so that the mind becomes calm again.

Hindu Perspective: Reflects the principles of *Abhyāsa* (perseverance in effort) and *Vairāgya* (the attitude of detaching from temporary pressures to keep the mind clear).

- (b) Parental Motivation: Remembering the struggles of the family as a strong driving force not to give up and to complete their education.

Hindu Perspective: Aligned with the concept of *Pitṛa Ṛṇa* (a child's moral obligation to honor and repay the sacrifices of parents through a responsible life).

- (c) Social Support: Sharing stories with trusted friends to lighten the mental burden.

Hindu Perspective: Reflects the value of *Satsang* (building relationships in a positive and supportive environment), where individuals are invited to focus on spiritual values and togetherness. This helps divert students' minds from the pressure of grades, GPA targets, or academic competition that frequently triggers chronic stress (Wilson, 2019).

(d) Prayer Practice: Praying for inner peace and faith in God when facing difficulties.

Hindu Perspective: Represents the implementation of *Bhakti Yoga* grounded in *śraddhā* (faith), where individuals surrender their anxieties to God to gain strength.

3) Influential Factors

a) Internal Factors

Based on field research findings, students' ability to endure various pressures is influenced by several internal factors. Self-motivation or strong resolve is the most dominant factor, which in the Hindu concept can be linked to *Sankalpa Shakti*, the power of sacred resolve. In addition, belief or faith—which also shows a high frequency—can be understood through the concept of *Shraddha*, unwavering trust. Optimism, ranging from moderate to high levels, is reflected in *Ashaya*, directed positive expectation. Meanwhile, targets or aspirations and discipline at moderate levels can be linked to *Purushartha*, as an effort to achieve the life goals of *artha* and *kama*, and *Tapas*, spiritual discipline to purify inner impurities.

b) External Factors

Based on field research findings, external factors that help students endure various pressures include support from parents or family, friends, best friends, or romantic partners, as well as lecturers or academic advisors. Family support shows a very high frequency and can be linked to the concepts of *Pitra Rna* (obligation or debt to ancestors) and *Grihastha* (the householder stage of life). Support from friends, best friends, or partners is also at a very high frequency and reflects *Pawongan*, the harmonious relationship among human beings.

Meanwhile, support from lecturers or advisors is at a moderate level and can be linked to *Guru-Shishya Parampara*, the sacred relationship between teacher and student. These three factors align with the concept of *Tri Hita Karana*, namely *Parahyangan* as the relationship with God through prayer and faith, *Pawongan* as harmonious relationships with others, and *Palemahan* as the relationship with nature through rest, exercise, and a healthy diet. The balance of these three aspects is believed to support the achievement of *shanti* (peace) and *sukha* (happiness).

3.2 Discussion

1) Academic Pressure as a Universal Phenomenon

The results of this study clearly demonstrate that academic pressure is a highly universal phenomenon. Almost all students experience academic pressure, with the primary sources being accumulating assignments accompanied by simultaneous—or what can be called tight—deadlines. Consequently, it is not uncommon for students to resort to studying overnight or cramming (*sistem kebut semalam* / SKS). These research findings are certainly consistent with previous studies (Artanti et al., 2026). However, what makes this interesting is the response from participants who gave meaning to this pressure by viewing it as a challenge to be overcome, rather than perceiving it as a burden or a destroyer, as most people do. In the Hindu perspective, the varying responses of students toward academic pressure can be understood through the concept of *Tri Guna*, which represents the three tendencies of attributes within human nature.

(a) Tamas is reflected in passive attitudes, confusion, and a tendency to give up when facing pressure.

(b) Rajas is manifested through the drive to keep trying, but accompanied by restlessness and anxiety. Meanwhile,

(c) Sattva is demonstrated through the ability to maintain balance, calmness, and clarity when facing academic pressure.

Thus, the concept of *gunas* helps explain the variation in student responses when encountering academic pressure. The cultivation of *Tri Guna* is a part of Hindu spiritual development that can provide significant benefits toward the formation of inner peace as well as an individual's ability to cope with pressure in a more adaptive manner (Putera et al., 2025).

2) *The Dominance of Emotion-Focused Coping*

The results of this study indicate that respondents predominantly employ emotion-focused coping strategies—namely, strategies used with the aim of reducing emotional distress rather than altering the stressful situation itself (Lazarus & Folkman, 1984). Several examples of this strategy include listening to music, eating, sleeping, and chatting with friends or close individuals. In the Hindu perspective, emotion-focused coping is not wrong; on the contrary, Hindu teachings possess a considerable number of practices that can be classified under emotion-focused coping. Examples include *bhakti* (devotion/worship), *dhyāna* (meditation), *satsang* (gathering with good people), and *prāṇāyāma* (breath regulation). Hinduism also teaches the importance of problem-focused coping through the path of *karma yoga*, which involves confronting problems directly with appropriate actions without attachment to the results. The integration of these two types of coping serves as the key to holistic mental resilience.

3) *Spirituality as a Protective Factor*

The research findings reveal that the spiritual dimension undoubtedly plays an important role in helping students cope with academic pressure. Although not all respondents explicitly expressed Hindu spiritual practices, the findings regarding faith, prayer, and meditation that emerged throughout their life journeys indicate that spirituality can function as a protective factor. This aligns with Pargament (1997), who explains that spirituality can be a source of strength in dealing with stress. In the Hindu perspective, spirituality is not limited to the performance of religious rituals, but is also reflected in a life aligned with *dharma*. For students, practicing *dharma* through sincerity in studying and applying the principle of *nishkama karma*—performing duties without attachment to the results—can support the attainment of inner peace (*shanti*).

4) *Tri Hita Karana as a Holistic Model*

The concept of *Tri Hita Karana* from the Balinese tradition offers a holistic model for understanding student mental resilience. The integration of *Tri Hita Karana* values into education can serve as a foundation for developing holistic education that prioritizes balance among human relationships with God, fellow human beings, and the environment. *Tri Hita Karana* acts as a developmental strategy to foster harmony within the learning environment (Sugiantara et al., 2024).

- (a) *Parahayangan* (human relationship with God): manifested through prayer, meditation, and spiritual faith. This helps students discover a greater meaning behind academic pressure.
- (b) *Pawongan* (human relationship with fellow humans): manifested through support from family, friends, and even lecturers. Gathering with good people is a Hindu practice that directly supports this aspect.
- (c) *Palemahan* (human relationship with nature): manifested through adequate rest, exercise, healthy eating, and respecting one's own bodily rhythms. Yoga can serve as a specific pathway aligned with this aspect.

If these three relational aspects operate in balance, students will achieve a state of wisdom, strength, and steadfastness in facing pressure.

5) *Vairāgya: The Key to Detaching from Attachment*

One of the relevant Hindu concepts in dealing with academic pressure is *Vairāgya*, which is the attitude of detaching from the desire for results. The research findings indicate that some respondents experience pressure due to a strong attachment to academic achievements, such as earning high grades, gaining recognition, or fulfilling parental expectations. In this context, *Vairāgya* is not interpreted as a passive attitude or indifference toward obligations, but rather as the ability to perform optimal efforts without excessive attachment to the outcomes obtained.

By applying *Vairāgya* to academic pressure, students can liberate themselves from the heavy burden of excessive external expectations, maintain mental calmness, and think objectively when facing problems or study demands without easily falling into despair. This principle aligns with the teachings of *Karma Yoga* in the Bhagavad Gita, which emphasizes inner equilibrium in the face of success and failure. As stated in the

Bhagavad Gita 2.48, equanimity toward the results of action is an essential part of yoga practice. Thus, the application of the *Vairāgya* principle can serve as a spiritual approach supporting students in managing anxiety and pressure arising from attachment to academic achievement (Siswadi, 2021).

6) Gadgets and Digital Media: A Double-Edged Sword in Academic Coping

a) Empirical Findings: The Use of Gadgets as a Coping Mechanism

The use of gadgets and digital media may not have been a specific question in the questionnaire, but thematic analysis of student responses indicates that digital technology plays a role in the coping strategies they employ. Many respondents revealed activities indirectly related to the utilization of digital devices, which include:

Table 2
Activities indirectly related to the utilization of digital devices

Digital Activity	Frequency	Function as Coping
Listening to music via streaming (Spotify, YouTube Music)	Very High	Relaxation, distraction, emotional regulation
Watching movies/videos (Netflix, YouTube, TikTok)	High	Entertainment, escapism, temporary stress reduction
Playing games (mobile gaming)	Moderate	Flow state, shifting focus away from pressure
Chatting via messaging apps (WhatsApp, Instagram DM)	High	Social support, emotional ventilation
Scrolling social media (Instagram, TikTok, Twitter/X)	Moderate-High	Distraction, but frequently triggers social comparison
Searching for motivational/inspirational content	Moderate	Inspirational content, positive affirmations

Most respondents feel that gadget usage can be categorized as **Emotion-Focused Digital Coping**: the use of technology to reduce emotional distress without altering the existing source of stress.

b) The Gadget Paradox: Solution or New Source of Stress

The utilization of digital technology in student coping strategies reveals two contrasting sides. Under certain conditions, gadgets can serve as adaptive means to obtain entertainment, social support, relaxation, and learning resources. However, uncontrolled usage can develop into a less adaptive coping strategy that actually reinforces academic pressure. These findings can be summarized as follows:

Table 3

Aspect	Adaptive Digital Coping	Less Adaptive Digital Coping
Main function	Helps alleviate stress and gain support	Distracts attention without resolving the source of stress
Form of usage	Relaxation music, meditation, communication with friends	Excessive scrolling and social media usage
Social support	Group chats and virtual communities as a form of modern <i>satsang</i>	Social comparison with the achievements of others
Academic	Accessing materials, tutorials, and learning resources	Procrastination and task delays
Psychological impact	Relaxation, a sense of connection, and reduced anxiety	FOMO, attachment to notifications, and increased cognitive load

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Aspect	Adaptive Digital Coping	Less Adaptive Digital Coping
Physical impact	—	Excessive gadget usage, especially before bedtime, can cause sleep disturbances.

Digital technology does not automatically yield positive or negative impacts. Its effect depends on the purpose, intensity, and students' ability to control its usage as a coping strategy.

c) *Tri Hita Karana in a Digital Context*

Table 4

The concept of *Tri Hita Karana* can be expanded to understand human relationships with digital technology

Tri Hita Karana Dimension	Digital Interpretation	Practice for Students
Parahyangan (Relationship with God)	Using meditation apps, digital mantra chanting, access to online scriptures	Use gadgets for <i>dhyāna</i> and <i>svādhyāya</i> , not just entertainment
Pawongan (Relationship with Humans)	Digital communication with family and friends, online study groups, virtual spiritual communities	Prioritize meaningful interactions over shallow likes and comments
Palemahan (Relationship with Nature/Body)	Reduce screen time to maintain physical and mental health, respecting sleep rhythms	Implement a digital sunset by turning off gadgets 1 hour before sleep

d) *Recommendation: Sattvic Digital Lifestyle*

Based on field research findings, the concept of a **Sattvic Digital Lifestyle** can be offered as an approach to building a technology usage pattern aligned with *Sattva Guna*, which embodies the values of peace, wisdom, and balance. Its implementation can take the following forms:

Table 5
Sattvic Digital Lifestyle

Principle	Form of Implementation
Digital Sadhana	Utilizing technology for meditation, listening to <i>bhajans</i> , <i>kirtans</i> , or mantras, and accessing Hindu scriptures as a means of <i>svādhyāya</i> .
Digital Ahimsa	Avoiding content that triggers anxiety, jealousy, and social comparison, as well as limiting gadget usage via screen time features.
Digital Karma Yoga	Using technology for productive and meaningful activities without depending on digital validation such as likes and followers.
Digital Satsang	Utilizing digital spaces to build positive relationships through spiritual communities, communication with family, and interaction with spiritual guides.
Digital Vairāgya	Practicing the ability to detach from gadget attachment through usage restriction or digital detox, ensuring that technology remains a tool rather than a source of dependency.

Thus, a Sattvic Digital Lifestyle positions technology as a tool that supports self-balance, spiritual development, and academic pressure management. This approach does not emphasize the rejection of technology, but rather its conscious, directed usage in accordance with the values of *Sattva Guna*.

Humanistic Psychology Approach: Discovering Atman Within the Human Self

There is a profound convergence between humanistic psychology—pioneered by Carl Rogers and Abraham Maslow—and Hindu teachings. Humanistic psychology, which views humans as inherently good beings with growth potential and a need for self-actualization (Rogers, 1961; Maslow, 1968), shares numerous conceptual

similarities with Hinduism, such as *self-actualization* with *moksha*, *self-concept* with *ahamkara*, and *peak experience* with *samadhi*. Maslow himself acknowledged that his concept of self-actualization was heavily inspired by Eastern mysticism, including Hinduism (Maslow, 1968).

In the academic context, Maslow's (1943) hierarchy of needs indicates that student pressure most severely disrupts Level 1 (physiological) and Level 4 (esteem), where students who successfully overcome pressure have generally fulfilled Level 3 (social support) and are moving toward Level 5 (finding meaning in learning). Psychological distress or *incongruence*—the discrepancy between self-image, ideal self, and experience according to Rogers (1961)—is viewed in Hinduism as a manifestation of *Avidya* (ignorance) resulting from a failure to understand the *atman* (true self) and identifying oneself with the fragile *ahamkara* (ego). The solution is *Svadyaya* (self-study) to distinguish between *atman* and *ahamkara*. Furthermore, Rogers' three growth conditions (unconditional positive regard, empathy, and congruence) parallel *prema* (unconditional divine love), *daya* (compassion of the teacher), and *satya* (truth).

The *peak experience* described by Maslow (1968) as a temporary and sporadic transcendent experience has a parallel concept in *Samadhi* as the peak of Ashtanga Yoga, which can be stabilized (*sahaja samadhi*) through *sadhana* (consistent practice). The highest vision of human growth is depicted through Rogers' concept of the *Fully Functioning Person*, which parallels the *Jivanmukta* in Hinduism, where an individual lives in bliss (*ananda*), acts from non-dualistic awareness, releases the ego and attachments, and contributes to world welfare (*loka sangraha*). Based on this integration, a "Humanistic-Hindu Integrated Counseling" model is proposed, resting on 6 core principles: Unconditional Positive Regard as *Prema*, Empathy as *Daya*, Congruence as *Satya*, Self-Actualization as *Moksha Sadhana*, Peak Experience as *Samadhi Sadhana*, and Free Will as *Karma Yoga*. Nevertheless, this integration has limitations, including the possibility that Hindu concepts may resonate less with non-Hindu students, the individualistic nature of humanism contrasted with Hinduism's emphasis on *loka sangraha*, the need for further empirical validation for certain Hindu concepts, and the risk of *spiritual bypassing*—using spirituality to avoid deep psychological problems.

4 Conclusion

Based on a thematic analysis of questionnaire data from 24 students, it can be concluded that academic pressure is primarily triggered by accumulating assignments and limited deadlines, resulting in anxiety, fatigue, and sleep disturbances. The dominant coping strategy is emotion-focused coping through listening to music, sleeping, eating, and communicating with friends, whereas problem-focused coping remains suboptimal. Student resilience is primarily supported by self-motivation, spiritual faith, and family and friend support. From a Hindu perspective, the concepts of *Karma Yoga*, *Tri Hita Karana*, *Dhyāna*, *Vairāgya*, and *Satsang* can strengthen coping strategies through action without attachment, relational balance, meditation, detachment, and community support. Thus, the integration of psychological coping strategies and Hindu spiritual practices can serve as a holistic approach to building student mental resilience in facing academic pressure.

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