

The Influence of Campus Religious Culture and Legal Policies on Student Resilience: The Role of Cultural Empathy and Emotional Intelligence Mediation

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ABSTRACT

The research aims to analyze the influence of Campus Legal Policy and Campus Religious Culture on Student Resilience, with mediation by using a quantitative approach with Partial Least Squares Structural Equation Modeling (PLS-SEM) via the SmartPLS 4 application. The researchers collected data from 542 students enrolled in various academic programs and utilized validated instruments to measure campus legal policy, campus religious culture, cultural empathy, emotional intelligence, and student resilience. The key findings are as follows: (1) Campus Religious Culture significantly influences Cultural Empathy, Emotional Intelligence, and Student Resilience; (2) Cultural Empathy significantly influences Emotional Intelligence and Student Resilience; (3) Emotional Intelligence positively influences Student Resilience; and (4) Campus Legal Policy significantly impacts Student Resilience, indirectly affecting it through the mediation of Emotional Intelligence and Cultural Empathy. This research highlights the importance of strengthening campus religious culture and promoting students' affective development through empathy and emotional intelligence, thereby enhancing their academic resilience. These findings have practical implications for campus policies that aim to foster character development and psychological well-being.

Keywords: Campus Religious Culture, Campus Legal Policy, Cultural Empathy, Emotional Intelligence, Student Resilience.

INTRODUCTION

Student resilience—the ability to endure, adapt, and achieve academic success in the face of challenges (Bayati et al., 2025a; Duanaeva et al., 2023a), becoming increasingly crucial in the global higher education landscape, which is becoming more multicultural. Students are now more frequently confronted with culturally diverse learning environments, which can lead to psychosocial stress, value conflicts, and difficulties in cultural and language adjustment (Bayati et al., 2025b; Duanaeva et al., 2023b). This phenomenon emphasizes the importance of resilience not only as an individual attribute but also as a product of complex interactions among individuals and their social, cultural, and institutional contexts (Willems, 2010). International and non-traditional students, including those from minority groups, often face additional barriers that require more complex coping strategies (Chung et al., 2017; Morgan & Zetzer, 2023). Therefore, a deep understanding of the factors influencing student resilience in the context of cultural diversity becomes essential for designing effective interventions and policies.

The primary issues faced by students in a culturally diverse campus environment include the potential emergence of acculturative stress, difficulties with adaptation, and challenges in maintaining both psychological well-being and academic performance (Philip et al., 2019). Culture, including religious culture, plays a significant role in shaping how students understand and respond to these pressures (Özcan & Bulus, 2022a). Religious culture, as a system of values and practices adhered to, can be a source of strength and coping mechanisms (Barrett, 2010; Merrill et al., 2009); however, it can also cause conflicts or discrepancies if not well accommodated by the campus environment.

The growing religious and cultural diversity necessitates the development of

campus legal policies that are not only neutral but also responsive and inclusive (Dinham & Jones, 2012a). Campus legal policies that regulate various aspects of student life, from freedom of expression to accommodation of religious practices, can significantly moderate the influence of religious culture on student resiliency (Lie, 2024). The misalignment between campus policies and students' cultural and religious needs can hinder the development of resilience, whereas supportive policies can strengthen it (Özcan & Bulus, 2022b). Religious participation has been shown to positively contribute to educational achievement and resilience, especially for marginalized groups (Barrett, 2010), and religious values can influence students' social awareness (Uyun et al., 2024).

Literature Review

Emotional intelligence is the ability to recognize, manage, and evaluate emotions consistently, and it has been shown to correlate positively with resilience (Abdelrahman et al., 2025; Cuartero & Tur, 2021; Sarrionandia et al., 2018). Emotional intelligence helps students overcome adversity and maintain psychological well-being (Mohamed et al., 2025; Thomas & Zolkoski, 2020). In line with that, cultural empathy enables individuals to understand and respond sensitively to the emotional experiences of those from different cultural backgrounds, playing a crucial role in adaptation in multicultural environments (Lin & Chung, 2024; Ponterotto et al., 2011). Cultural empathy facilitates navigating cross-cultural conflicts and enhances openness to diversity (Abdul Halim et al., 2025). Some studies also indicate that EI can mediate the relationship between empathy and campus policies (Wu et al., 2022; Xing et al., 2023). Campus policies have also been identified as factors influencing student experiences, including the management of religious diversity and support for resilience (Ungar et al., 2019; Wu et al.,

2022). Studies show that policies accommodating religious diversity can enhance student participation (Sanusi et al., 2023).

Although research has examined the influence of religious culture on resilience (Barrett, 2010), the role of emotional intelligence (Abdelrahman et al., 2025) and cultural empathy (Lin & Chung, 2024) on resilience, as well as the impact of campus policies on students (Dinham & Jones, 2012b), there are still several significant gaps in the literature. Firstly, studies specifically investigating the moderating role of campus legal policies in the relationship between religious culture and student resilience remain limited. Most studies examine the direct impact of policies or religious culture separately, without exploring the dynamic interaction. Second, although the single mediation role of emotional intelligence or cultural empathy has been studied, models that integrate the chain mediation from cultural empathy to emotional intelligence in the pathway of religious culture's influences student resilience have not been extensively explored. Understanding how religious culture first influences cultural empathy, which then shapes emotional intelligence, and ultimately impacts resilience, remains a topic in need of further exploration. Third, there has been no comprehensive research that combines the variables of religious culture, moderation of campus legal policies, and the mediating role of cultural empathy and emotional intelligence into a single integrated model to explain student resilience. A holistic approach that takes into account the interaction between individual factors (cultural empathy, emotional intelligence), contextual-cultural factors (religious culture), and institutional factors (campus legal policies) is still lacking.

This research offers several significant novelties. First, this research will be among the first to empirically investigate the moderating role of campus

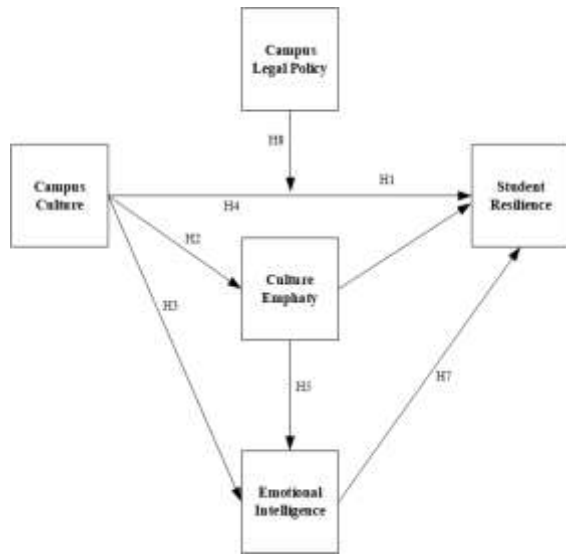
legal policy in the relationship between religious culture and student resilience. This will provide new insights into how institutional structures can strengthen or weaken the positive impact of religious culture on students' ability to endure and adapt. Second, the main novelty lies in testing the serial mediation model, in which the influence of religious culture on student resilience is sequentially mediated by cultural empathy and then by emotional intelligence. This model will elaborate on the more complex, and gradual psychological mechanisms by which religious culture can foster resilience by developing socio-emotional competencies. Third, by integrating these variables into a single conceptual framework, this research aims to contribute to a more holistic and comprehensive understanding of the factors shaping student resilience in higher education environments characterized by cultural and religious diversity. The results of this research are expected to provide an empirical basis for the development of more inclusive campus policies and more effective intervention programs to enhance student resilience.

The research questions are as follows: RQ (1) How do campus legal policies moderate the influence of religious culture on student resilience? RQ (2) How does cultural empathy influence the formation of the emotional intelligence and resilience students? RQ (3) What is the mediating role of cultural empathy and emotional intelligence in the influence of religious culture on student resilience? RQ (4) How do campus legal policies moderate the influence of religious culture on student resilience, and what is the mediating role of emotional intelligence and cultural empathy in this relationship?

Conceptual Framework

An overview of the conceptual framework of this research, which was created in accordance with the hypotheses formulated in the research.

Figure 1. Conceptual framework



Source: Data Analysis, 2025

Hypothesis

- H1:** Campus Legal Policies have a positive and significant impact on Student Resilience.
- H2:** Campus Religious Culture has a positive and significant impact on Cultural Empathy.
- H3:** Campus Religious Culture has a positive and significant impact on Emotional Intelligence.
- H4:** Campus Religious Culture has a positive and significant impact on Student Resilience.
- H5:** Cultural Empathy has a positive and significant impact on Emotional Intelligence.
- H6:** Cultural Empathy has a positive and significant effect on Student Resilience.
- H7:** Emotional Intelligence has a positive and significant impact on Student Resilience.
- H8:** Campus Legal Policies moderate the influence of Campus Religious Culture on Student Resilience.

RESEARCH METHOD

Research Design

This research sampled registered and active students at STKIP Andi Matappa Pangkep, located in South Sulawesi, using a convenience sampling technique. Convenience sampling was selected as it enables efficient and accessible data collection was chosen because it allows for more efficient and practical data collection (Golzar & Tajik, 2022; Simkus, 2023), Especially in the context of limited time and the availability of respondents willing to participate in the online survey (Anas & Ishaq, 2022; Gravetter, J & Forzano, B., 2018). Convenience sampling allows surveys to be distributed to students who are most easily reached and willing to participate, aligning with the research objective of involving students from various study programs.

The convenience sampling method has several limitations, including the potential for selection bias (Obilor, 2023; Simkus, 2023), students with more understanding of technological access and more proactive attitudes are more likely to respond the survey, which may affect the representativeness of the sample (Golzar & Tajik, 2022). This can reduce the representativeness of the sample, especially for students who may have limited digital access or are less motivated to participate. To minimize this bias, several steps have been taken, including the distribution of the survey online via Google Forms, which can be accessed by all registered students (Isaac, 2023), thereby ensuring it is accessible to the entire student population. Follow-up reminders were sent to students via class WhatsApp groups, emails, and campus communication platforms such as the website and Instagram throughout the data collection period to ensure broader participation. These reminders aim to increase the response rate and reduce the potential for non-response bias.

The importance of ethics in research is emphasized due to the online distribution of the survey All respondents received clear information regarding the

purpose of research, participation procedures, and the confidentiality of their data (Lestari & Innaka T, 2021; Rezki Pebrina et al., 2022). Before completing the survey, respondents are asked to voluntarily provide informed consent by checking a consent box on the first page, which states that they understand the purpose of the research and agree to participate. The researcher also ensure that the data collected will be used anonymously and solely for the purpose of this research. Furthermore, we ensure that the entire research process adheres to the applicable ethical guidelines and does not violate the privacy or confidentiality rights of the respondents.

The sampling method used an online survey via Google Forms, distributed over two months from March to April 2025. This method encourages students to complete the questionnaire based on their availability and willingness to respond (Anas & Ishaq, 2022; Gravetter, J., & Forzano, B., 2018). The sampling used a practical sampling technique because it is greater accessibility, more efficient, and faster to distribute the survey compared to other methods (Al-Adwan et al., 2021). Therefore, the sample for this research

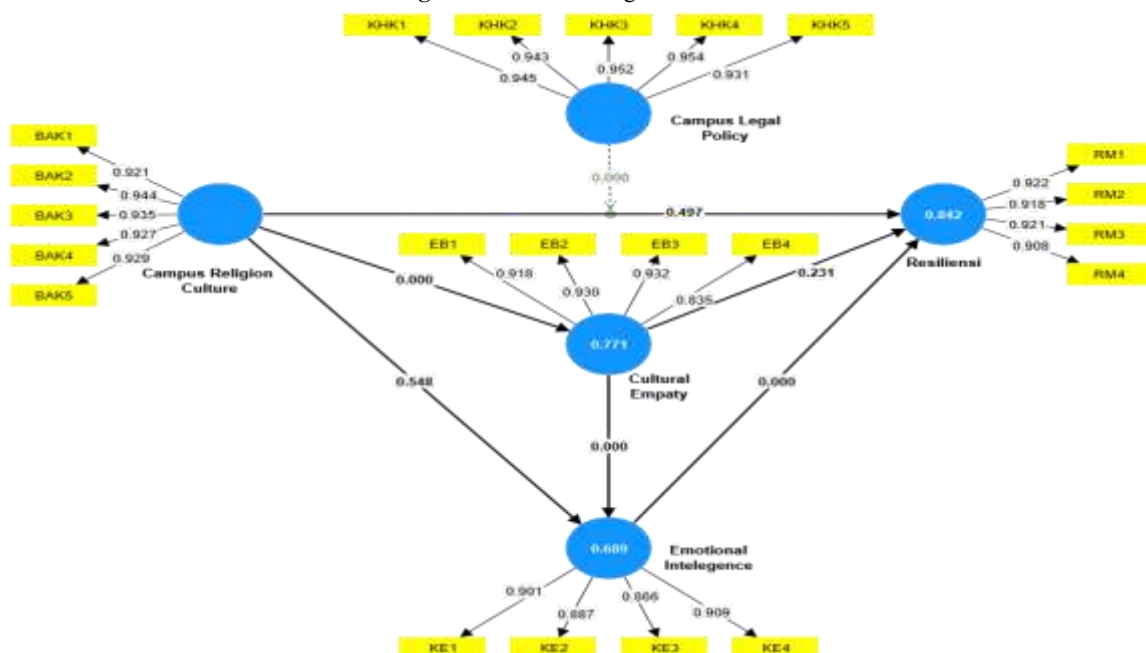
consisted of 542 students. The total sample size fulfills the requirement of being at least ten times the number of indicators employed in the research (Hair et al., 2021). With 22 indicators in the article, the minimum required sample is 220, so the total sample meets this requirement.

Data Analysis

In this research, the model linking the influence of religious culture to student resilience is tested through the mediation of cultural empathy and emotional intelligence, with campus legal policies moderating the relationship, and analyzed using PLS-SEM. The choice of PLS-SEM is justified due to its effectiveness in handling models with complex relationships between multidimensional latent constructs with interdependencies among them (Hair et al., 2021). Considering the aim of this research is to be framed in a deep predictive understanding of the sociocultural and institutional context, PLS-SEM is deemed most appropriate. Therefore, the data were analyzed using SmartPLS version 4 software, (Hair et al., 2021; Ringle et al., 2015), to test the model's validity and confirm the research hypotheses.

DISCUSSION

Figure. 2 PLS-SEM Algorithm Results



Demographics of the respondents

Table. 1: The Demographic Profile of Respondents (n=542)

Profile of Respondents	Response	Amount	%
Age	17-19 years old	164	30,26
	20-22 years old	334	61.62
	23-25 years old	40	7,38
	> 26 years old	4	0,74
Gender	Male	81	14.94
	Female	461	85.06
Study Program	Guidance & Counseling	98	18.08
	Mathematics Education	44	8.12
	Elementary School Teacher Education	399	73.62
Semester	II	149	27.49
	IV	173	31.92
	VI	122	22.51
	VIII	98	18.08
	X	4	0.74

Source: Author own conception, based on SPSS Versi 22 Software

Table. 2: Construct validity and reliability

Variable	Indicator	Item	Item Reliability	Convergent Validity		
			Loading	CR	AVE	Alpha
Construct validity and reliability Campus Religion Culture	Religious atmosphere of the campus	BAK1	0,921	0,970	0,894	0,970
	Support for religious activities	BAK2	0,944			
	Religious exemplarity of lecturers	BAK3	0,935			
	Inclusive culture	BAK4	0,927			
	Participation in activities	BAK5	0,929			
Cultural Empathy	Friend's cultural perspective	EB1	0,918	0,962	0,867	0,962
	Appreciating different cultures	EB2	0,930			
	Adjusting attitudes	EB3	0,932			
	Intercultural empathy	EB4	0,835			
Emotional Intelligence	Self-emotional awareness	KE1	0,901	0,962	0,819	0,926
	Stress management	KE2	0,887			
	Understanding feelings	KE3	0,866			
	Controlling emotions	KE4	0,909			
Campus Legal Policy	Justice of the rules	KHK1	0,945	0,913	0,793	0,913
	Protection of rights	KHK2	0,943			
	Inclusive policy	KHK3	0,952			
	Legal security	KHK4	0,954			
	Compliance with legal activities	KHK5	0,931			
Student Resilience	The spirit of cross-cultural learning	RM1	0,922	0,937	0,841	0,937
	Social resilience	RM2	0,918			
	Adaptation to cultural changes	RM3	0,921			
	Perseverance in academic goals	RM4	0,908			

Source: Results of data processing with PLS.

Based on the SmartPLS analysis results in Table 2, it shows that all constructs in the model have excellent validity and reliability, and completing the criteria recommended by the literature; the loading factor values for each indicator are above

0.70 (Hair et al., 2021), indicating that the indicators significantly measure their latent constructs; the Cronbach's Alpha and Composite Reliability values for all constructs are above 0.70 (Hair et al., 2021), confirming high internal

consistency, the Average Variance Extracted (AVE) values for all constructs exceed 0.50 (Fornell & Larcker, 1981; Hair et al., 2017), supporting strong convergent validity by showing that the

construct variance is explained more by its indicators than by error variance, thus this research instrument is valid and can be used for further hypothesis testing.

Table 3: Discriminant Validity of Constructs

	Campus Legal Policy	Campus Religion Culture	Culture Empathy	Emotiona l Intelegence	Resilienc e
Fornell-Larcker Criterion					
Campus Legal_Policy	0.945				
Campus Religion Culture	0.900	0.931			
Cultural Empaty	0.880	0.878	0.905		
Emotional Intelegen	0.793	0.775	0.823	0.891	
Resilience	0.859	0.844	0.870	0.859	0.917
Heterotrait-monotrait ratio (HTMT)					
Campus Legal_Policy					
Campus Religion Culture	0.932				
Cultural Empaty	0.926	0.929			
Emotional Intelegen	0.841	0.825	0.892		
Resilience	0.899	0.888	0.931	0.927	
Campus Legal Policy x Campus Religion Culture	0.744	0.732	0.738	0.687	0.716

Source: Results of data processing with PLS

Based on Table 3, the results of the discriminant validity test indicate that all constructs in the model acceptable discriminant validity, both according to the Fornell-Larcker criterion and the Heterotrait-Monotrait (HTMT) ratio. For the Fornell-Larcker criterion, the square root of the AVE value on the diagonal (bolded) is higher than the correlation between that construct and other constructs (Fornell & Larcker, 1981; Hair et al., 2021), indicating that each construct uniquely measures different phenomena. Furthermore, the HTMT ratio for all construct pairs are below the threshold of 0.90 (Hair et al., 2021; Henseler et al., 2015), confirming the strong discriminant validity among the constructs. Thus, it can be concluded that the constructs used in this research are conceptually and empirically distinct from one another, thereby reducing the potential for measurement overlap issues.

Based on the data processing results using SmartPLS as outlined in Table 4, it shows that all direct effect paths between variables in the research model demonstrate statistical significance at a 95% confidence level ($p < 0.05$). The highest path coefficient (β) is shown by the influence of Campus Religion Culture on Cultural Empathy ($\beta = 0.878$; $t = 68.133$), followed by the influence on Emotional Intelligence ($\beta = 0.775$; $t = 32.332$), and directly on Resilience ($\beta = 0.636$; $t = 12.245$). These results indicate that campus religious culture plays a dominant role in shaping students' psychological and social dimensions, particularly in developing cultural empathy and emotional intelligence, which subsequently enhance students' resilience in facing academic and social challenges. These findings reinforce previous studies that emphasize the importance of a religious environment in supporting character development and psychological (Dolcos et al., 2021; Elahian

et al., 2024) as well as fostering religiosity among students, regulating their emotions and resilience in facing daily life stress (Zulfiqar et al., 2024).

Table. 4. Path Coefficients for Direct Effects

	Hypothesis				Beta (β)	STDEV	T statistics	97.5%	P values	Decision
H1	Campus Resiliensi	Legal Policy	->		0,210	0,054	3,861	0,319	0,000	Sig.
H2	Campus Cultural_Empaty	Religion Culture	->		0,878	0,013	68,133	0,901	0,000	Sig.
H3	Campus Emotional_Intelegence	Religion Culture	->		0,775	0,024	32,332	0,818	0,000	Sig.
H4	Campus Resiliensi	Religion Culture	->		0,636	0,052	12,245	0,735	0,000	Sig.
H5	Cultural Empaty	-> Emotional Intelegence			0,624	0,053	11,723	0,728	0,000	Sig.
H6	Cultural Empaty	-> Resiliensi			0,471	0,051	9,179	0,572	0,000	Sig.
H7	Emotional Resilience	Intelegence	->		0,371	0,044	8,461	0,456	0,000	Sig.
H8	Campus Legal_Policy x Campus Religion_Culture	-> Resilience			0.114	0.114	1.027		0.014	Sig.

Source: Results of data processing with PLS

Furthermore, Cultural Empathy also has a significant influence on Emotional Intelligence ($\beta = 0.624$; $t = 11.723$) and Resilience ($\beta = 0.471$; $t = 9.179$), indicating that the ability to understand and appreciate cultural differences is an important foundation in building students' personality resilience. This is in line with previous research that emphasizes that cross-cultural empathy strengthens emotion regulation (Scoda & Park, 2025) and enhances individual resilience capacity in a multicultural context (Levitt et al., 2022; Zhao et al., 2024). Emotional Intelligence itself has been proven to have a direct and significant impact on students' Resilience ($\beta = 0.371$; $t = 8.461$). The better the ability to manage emotions, the more prepared they will be to handle various academic tasks. This aligns with previous research, which reinforces the idea that the ability to recognize, understand, and manage emotions is key in facing academic and

social pressures (Shanshan & Loang, 2024). Then, Campus Legal Policy has a weak but significant influence ($\beta = 0.210$; $t = 3.861$), indicating its contribution in strengthening the structural framework that supports student resilience in the campus environment. These results still indicate that campus legal policies play a strategic role as a structural framework that can create a safe, orderly, and conducive academic climate. New findings in this research illustrate that although the campus is not religiously affiliated, religious culture can influence empathy and resilience through policies made by the leadership. This finding aligns with research indicating that transparent and fair campus policies clarify roles, behavioral boundaries, and measurable sanctions (Santana-Prado, 2024; Schrage & Giacomini, 2023), which, in turn, can enhance students' sense of safety and confidence in facing academic challenges.

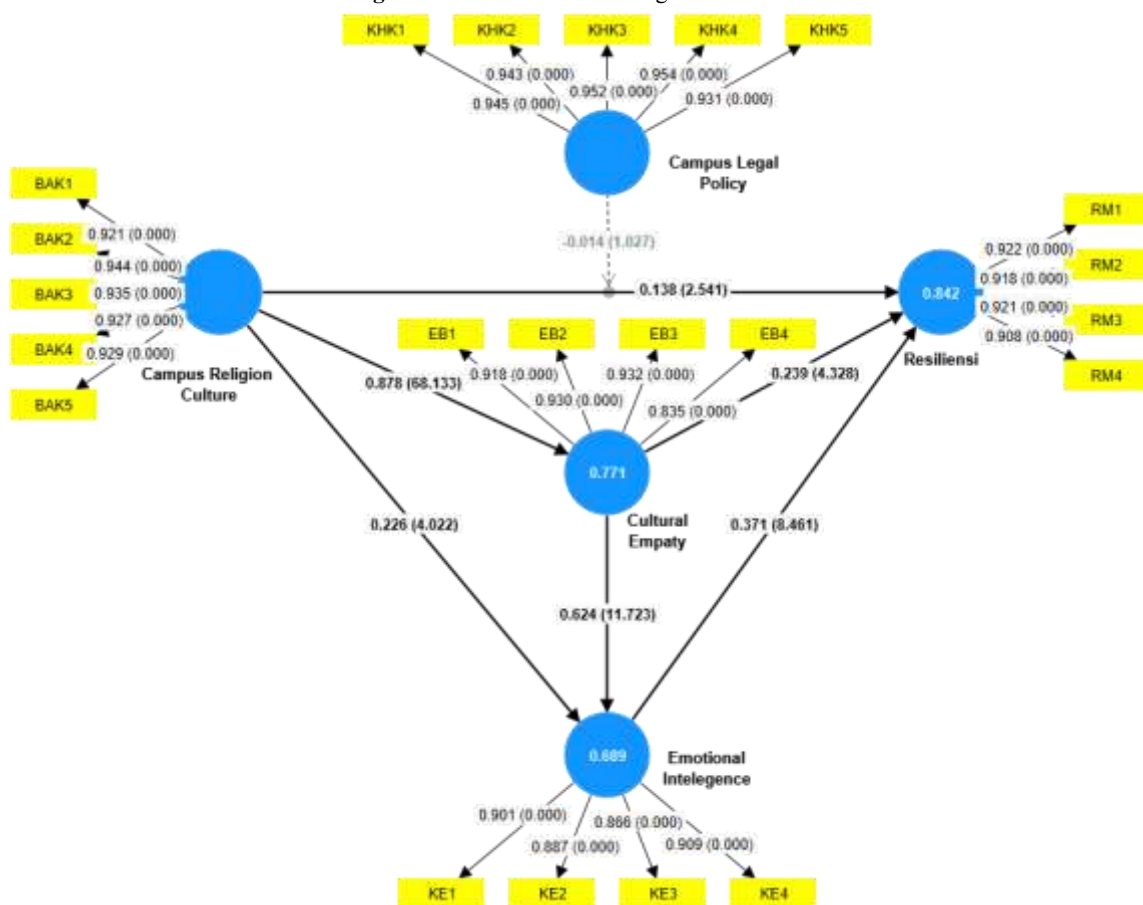
Table. 5. Path Coefficient for Indirect Effects

	Hypothesis				Beta (β)	STDEV	T statistics	97.5 %	P values	Decision
H8	Campus Emotional_Intelligence	Religious Culture	->		0.548	0.048	11.466	0.000	sig	H8
H10	Campus Student_Resilience	Religious Culture	->		0.497	0.048	10.453	0.000	Sig	H10
H11	Cultural Empathy	-> Student Resilience			0.231	0.031	7.371	0.000	sig	H11

The path coefficient results for the indirect effects are presented in Table 5, indicating strong significance for all tested mediation paths. The indirect effect of Campus Religious Culture on Emotional Intelligence, mediated by the variable, is significant $\beta=0.548$, $p=0.000$), indicating full or partial mediation. Similarly, the indirect effect of Campus Religious Culture on Student Resilience has a value of $\beta=0.497$ with a p-value of 0.000, indicating a substantial mediation effect.

Finally, the indirect effect of Cultural Empathy on Student Resilience is also highly significant with a value of $\beta=0.231$ and a p-value of 0.000. The significance of these indirect effects indicates that the proposed mediating variables play an important role in explaining the relationship between independent and dependent variables (Mazyed et al., 2025; Preacher & Hayes, 2008; Sathyanarayana & Mohanasundaram, 2025).

Figure 3. Result of Boostroming SmartPLS 4



Source: Data Analysis, 2025

This research demonstrates that Campus Religion Culture (CRC) exerts a dominant influence on the development of Cultural Empathy (CE), Emotional Intelligence (EI), and student resilience. These findings highlight the importance of educational policies that foster a supportive religious environment and

strong governance within universities. A religiously oriented environment can cultivate empathy by enhancing awareness of responsibility, strengthening relationships with peers, lecturers, and campus community members, and improving students' self-control, emotional regulation, and adaptability to

academic and social pressures. All these elements are crucial in supporting the creation of a healthy learning environment, an inclusive campus social atmosphere, and a campus culture that enhances students' well-being and psychological resilience.

The research reveals that Campus Religion Culture (CRC) plays a dominant role in shaping Cultural Empathy (CE), Emotional Intelligence (EI), and student resilience. These results underscore the need for educational policies that promote a supportive religious environment and effective campus governance. Such an environment fosters empathy through greater awareness responsibility, strengthens social bonds within the academic community, and enhances students' self-regulation, emotional management, and adaptability to academic and social demands. Collectively, these elements contribute to a healthier learning atmosphere, an inclusive campus climate, and a cultural framework that advances student well-being and psychological resilience.

The findings also reinforce previous studies indicating that a religiously oriented campus environment can foster character development and enhance students' psychological resilience (Elahian et al., 2024; Hapsari et al., 2021; Shamo-Nir, 2014). Even in non-faith-based academic settings, the internalization of religious culture significantly strengthens students' affective and social dimensions, while promoting greater sensitivity to diversity and improved emotional regulation. Moreover, a campus culture that emphasizes religious values plays a crucial role in cultivating intercultural empathy and emotional intelligence, which serve as critical foundations for students' personal resilience in navigating academic and social dynamics.

The highest path coefficients from Campus Religion Culture to Cultural Empathy (CE) and Emotional Intelligence (EI) highlight the central role of a value-

based campus culture in shaping students' intercultural empathy and emotional intelligence. In this model, Cultural Empathy emerges as a strong predictor of both Emotional Intelligence and student resilience. These findings align with prior studies showing that intercultural empathy enhances emotional regulation (Scoda & Park, 2025) and facilitates social adaptation in multicultural contexts (Levitt et al., 2022; Zhao et al., 2024). Similarly, Emotional Intelligence demonstrates a significant effect on resilience, suggesting that students with more advanced capacity to recognize and regulate emotions are better equipped to cope with academic and social pressures (Shanshan & Loang, 2024). Collectively, the results substantiate the argument that the development of Cultural Empathy and Emotional Intelligence constitutes a critical internal mechanism mediating the influence of campus environment on students' psychological resilience. Although the influence of Campus Legal Policy on student resilience is moderate, the finding remains statistically significant, providing evidence that fair and inclusive legal policies contribute to the creation of a safe, orderly, and mentally supportive campus climate. This extends previous perspectives by emphasizing that governance grounded in clear and just legal principles can establish supportive structures that enhance students' confidence and resilience (Santana-Prado, 2024; Schrage & Giacomini, 2023).

Practical Implications of Campus Policy

The findings indicate that campus policies reinforcing Campus Religion Culture can strengthen students' affective dimensions, particularly Cultural Empathy and Emotional Intelligence. Such policies are commonly implemented in practice through the provision of formal training programs for faculty and students that emphasize the role of religious values in fostering healthier interpersonal relationships and enhancing emotional

regulation. For example, universities can organize workshops on character development grounded in religious values and introduce interfaith or community-based activities that promote intercultural empathy. These policies should also be aligned with initiatives that support students' mental well-being, such as counseling services that integrate moral and religious values.

The findings are consistent with Social Learning Theory and its integration with the concept of Cultural Intelligence. Social Learning Theory emphasizes that individuals acquire social behaviors through observation, imitation, and modeling within specific environments (Bandura, 1977; McLeod, 2016). In a campus with a strong religious culture, students are consistently exposed to values, norms, and religious social practices that serve as behavioral models, thereby contributing to the development of cultural empathy and emotional regulation. This aligns with the notion of Cultural Intelligence proposed (Earley & Mosakowski, 2005), which asserts that a deeper understanding of culture enables individuals to adapt to diverse social environments and to promote more empathetic and emotionally attuned interactions. Accordingly, Campus Religion Culture functions not only as a social learning arena but also as a framework for cultivating cultural intelligence that synergistically enhances both cultural empathy and emotional intelligence.

The Relationship Between Culture and Policy

The significant relationship between culture and policy can be explained through the Theory of Organizational Culture, which posits that policies implemented within an organization, including universities, are profoundly shaped by the prevailing cultural context (Allaire & Firsirotu, 1984; Ketprapakorn & Kantabutra, 2022). As a cultural

element, Campus Religion Culture influences campus policies that more effectively support character development and student resilience. Moreover, policies grounded in clear and equitable legal values foster the creation of a more inclusive and supportive social structure, which in turn enhances students' psychological resilience. Overall, these findings provide a strong foundation for an integrative conceptual model in which structural, cultural, and psychological dimensions mutually reinforce one another in shaping a resilient and inclusive higher education environment.

CLOSING

The research results are: (1) Campus Religious Culture has a direct and significant influence on Cultural Empathy, Emotional Intelligence, and Student Resilience. This indicates that the religious values applied by higher education institutions serve as an important foundation in shaping both academic and non-academic resilience, including students' psychological resilience; (2) Cultural Empathy and Emotional Intelligence have proven to be substantial mediators, reinforcing the influence of Campus Religious Culture on Student Resilience. This shows that the process of internalizing the values of empathy and emotional intelligence is an important pathway in building students' resilience; (3) Campus Legal Policy has a positive and significant but still weak influence on Student Resilience. This indicates that legal policies are more effective when implemented structurally, independently, and consistently, as well as through monitoring and evaluation within the campus environment; (4) The indirect influence shows that Campus Religious Culture significantly enhances Student Resilience through the improvement of Emotional Intelligence and Cultural Empathy, strengthening the argument for the importance of affective aspects in the

context of character education in higher education. Thus, it can be concluded that Campus Religious Culture, Cultural Empathy, and Emotional Intelligence are key factors that can strengthen students' resilience in facing academic and social pressures during their study period.

The recommendations in the research are (1) for Higher Education to actively integrate religious values into campus culture and academic programs, not only as written policies but as part of the character formation of resilient students; (2) Student Development Programs need to include cross-cultural empathy training and emotional intelligence as part of the curriculum or extracurricular activities to strengthen students' social and psychological capital; (3) Campus Legal Policies should be enforced fairly and consistently, but should also be accompanied by a humanistic approach so that they do not only function as control tools but also as efforts to build a supportive learning environment; (4) Future research can explore other variables such as social support, personal spirituality, or academic stress as external and internal factors affecting student resilience, and use longitudinal methods to measure long-term changes.

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