



Article

Psychological Aspects of Religious Faith Among Participants of Combat Operations in Crisis Situations

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Abstract

The purpose of the study was to examine the influence of the psychological dimensions of religious faith on the sense of coherence among military personnel, serving as an indicator of heightened stress tolerance. The study employed empirical methods, including questionnaires as well as both qualitative and quantitative analyses. The Duke Religiosity Index was utilized to assess the level of religiosity among military personnel, encompassing three dimensions: organizational religious activity, non-organizational religious activity, and intrinsic religiosity. To evaluate the level of coherence in military personnel under stress and combat conditions, the Antonovsky SOC-13 scale was employed, utilizing a 7-point rating system. The sense of coherence was examined through three components: comprehensibility, manageability, and awareness. The findings of the survey revealed that the sense of coherence among religious servicemen was 23.3 points higher than that of their non-religious counterparts, indicating a superior level of stress resilience. The perception of comprehensibility regarding the surrounding situation was 1.05 points higher among believing military personnel compared to non-believers. The study revealed the impact of the stressful situations experience encountered by combatants on their attitudes toward faith. Religious servicemen confirmed that their faith was strengthened by the adverse military environment (87%). However, 96% of non-believers reported that the military context had no impact on changes in their religious status. The analysis showed that the positive influence of religious faith was not manifested in non-believing servicemen. The insights obtained from this study may prove invaluable to military psychologists, chaplains, and researchers.

Keywords: religiosity/spirituality, traumatic situations, stress disorders, military personnel, stress tolerance.

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Introduction

The destructive nature of the military context inevitably exerts a negative impact on the psycho-emotional state of the soldier. Both direct and indirect encounters with traumatic events, characterized by an imminent threat to life, precipitate stress, often accompanied by emotional and personal exhaustion. A quintessential response of the body to such stressors is the emergence of anxiety. Traumatic life events profoundly impact the psychological well-being of military personnel by altering semantic frameworks and perceptions of the world. According to the theory of shattered assumptions, individuals maintain specific beliefs regarding the world's fairness and predictability. These perspectives facilitate effective functioning, fostering a sense of significance and competence. The experience of distressing events can disrupt these foundational beliefs, thereby impeding normal functioning and contributing to psychological disorders. The manifestations of psychological disorders and diseases are a natural consequence of traumatic experiences. The principal psychological manifestations in combatants are depression, episodes of anger, anxiety, and intrusive recollections. Additional symptoms include intrusive memories, social withdrawal, concentration difficulties, and pervasive feelings of guilt. This symptomatology adversely affects the quality of life for military personnel and poses challenges for their families, necessitating external assistance and intervention.

Cultural narratives within society shape behavioral paradigms for experiencing, interpreting, and navigating crises through spiritual and religious practices. According to researchers Cucchi and Qoronfleh, sociocultural factors profoundly influence the interplay of religion, spirituality, and mental health. Through faith, individuals derive meaning in life, stability, social support, and comfort when confronting formidable life challenges. The authors of this study assert that religion's sociocultural dimensions can bolster military personnel's emotional and social resilience during crises. It is accomplished by fostering a sense of unity and connectivity with peers and the broader society and engendering an awareness of the significance and importance of one's actions in defending the country.

Religious and spiritual convictions can significantly shape how an individual navigates stressful circumstances and copes with emotional adversities. According to Hinterberger and Walter, specific spiritual guidelines can positively impact an individual's psychological resilience. While religiosity is not invariably correlated with adverse effects of psychological trauma, it harbors the potential for beneficial influence. Religiosity may foster the development of constructive introspection

concerning lived experiences and contribute to the achievement of psychological well-being.

The novelty of the study lies in the identification of positive aspects of religious faith and the formulation of recommendations for their integration into the psychological support framework for combatants experiencing traumatic stress. The following hypotheses were posited:

1. Higher levels of religiosity correlate with an enhanced sense of comprehensibility in extreme circumstances, thereby mitigating anxiety related to military chaos, uncertainty, and the unknown.
2. Higher levels of religiosity are associated with a heightened resilience to the stressors inherent in the military environment.
3. Higher levels of religiosity foster a greater awareness, bolstering moral resilience in the face of tragic occurrences.

The purpose of the study was to examine the influence of religiosity on the sense of coherence among military personnel, serving as an indicator of robust stress resistance in conditions characterized by extreme traumatic events linked to combat operations. To achieve the aim, the following tasks were delineated:

1. Conduct a comprehensive survey of Ukrainian military personnel participating in hostilities to determine their level of religiosity utilizing the DUREL scale.
2. Form an experimental group (N=47/believers) and a control group (N=47/non-believers) based on the survey results.
3. Evaluate the sense of coherence of service members under military service conditions employing the Antonovsky SOC-13 scale.
4. Analyze the survey results to elucidate the specific impact of religious faith on the sense of coherence among both believing and non-believing military personnel.

Literature Review

Psychological resilience constitutes the paramount factor in ensuring social and military stability in the face of terrorist attacks and military conflicts. The role of religion as a protective mechanism that fosters health and resilience to stress has been extensively examined in the research conducted by Aghuei et al. and Akeman et al. According to Aghuei et al., spirituality is a vital coping strategy that enhances an individual's self-efficacy and adaptability in confronting crises and difficulties. Spiritual beliefs cultivate a profound sense of coherence and control over one's circumstances, enrich interpersonal relationships, and elevate overall life satisfaction.

In their investigations, Akeman et al. (2020) discerned significant characteristics of the protective influence of religion. Specifically, the social dimensions of religion fortify interpersonal bonds, engendering a sense of belonging and support. The integration and robust social cohesion within religious communities create a sense of meaning in life, instilling confidence and purpose. Moreover, the impact of religion on the establishment of stable moral frameworks, along with a profound sense of social and existential support, has been duly acknowledged. According to this paper's authors, religion's protective elements play a crucial role in fostering psychological security and well-being among military personnel. These factors are accompanied by enhanced self-esteem and self-belief, a profound awareness of life's purpose, and emotional resilience in adversity.

In moments of stress, faith emerges as a wellspring of support and fortitude, preserving an individual's essential functionality and facilitating psychological adaptation to challenging conditions. The factors influencing the interplay between faith and the psychological well-being of individuals who have endured traumatic experiences were scrutinized in studies by Papaleontiou-Louca. The researchers posit that a constructive perspective on faith, particularly in daunting life circumstances, positively correlates with improved psychosocial adaptation. A positive disposition fueled by faith aids in mitigating anxiety, depression, and issues related to self-esteem. This investigation elucidates that religious gratitude fosters the cultivation of a soldier's positive outlook and the establishment of an optimistic cognitive framework, which is particularly vital in navigating crises during wartime. Faith strengthens an individual's confidence in their capacity to overcome life's challenges, emerging as a predictor of stable psychological states and a source of support for military personnel engaged in operational conditions.

Analysis of the impact of faith on the outcomes of post-traumatic stress disorder therapy, depression, suicide, and drug addiction prevention was elucidated in the studies conducted by Repetto et al., Hervey, VanderWeele, and Ouyang. The above-mentioned scholarly works underscore the significance of religiosity in enhancing psychological well-being and mitigating the risks associated with the adverse consequences of traumatic experiences. Niewiadomska et al. found a correlation between post-traumatic stress disorder and the recourse to religion as a coping mechanism among combatants in Ukraine. Researchers have established that an increase in the subjective significance attributed to experienced hardships and recognizing their personal value leads to a more frequent selection of religious coping strategies. It fosters spiritual transformations. However, a higher degree of post-traumatic stress determines a lower tendency to turn to religion as a coping strategy.

However, a heightened degree of post-traumatic stress is inversely related to the inclination to utilize religion as a coping strategy.

The pursuit of spirituality as a means of coping with stress is more pronounced in military personnel exhibiting low levels of post-traumatic stress disorder symptoms. Repetto et al.'s findings corroborated that incorporating spiritual support, aligned with the patient's faith, constitutes a vital element of a comprehensive care plan during an intensive care unit stay. This approach may represent an effective strategy for diminishing the risk of psychological consequences in survivors of severe illness. The results of the Hervey study demonstrated the efficacy of spiritually oriented interventions in alleviating symptoms of post-traumatic stress disorder and enhancing spiritual well-being. Moreover, VanderWeele and Ouyang confirmed that religious participation can serve as a potent countermeasure against depression, suicide, and substance addiction. Consequently, in contexts characterized by acute stress, existential crises, and the multifaceted physical and psychological consequences of illness stemming from combat involvement, spiritually oriented psychological support assumes particular significance. It functions as a robust therapeutic strategy to navigate these adversities.

While certain facets of religiosity may improve psychological well-being, others may exacerbate detrimental mental health outcomes and engender maladaptive coping strategies. According to Kanu and Nosike, stringent religious doctrines, fear-based teachings, and religious guilt contribute to heightened feelings of anxiety, depression, and emotional turmoil. An individual's perception of a challenging crisis as a divine punishment can amplify stress and anxiety. A belief in conditionality may diminish motivation to overcome hardships proactively. Internal uncertainties and a crisis of faith that emerge from profound life challenges can intensify distress. Indeed, an excessive reliance on faith and hope for external intervention may impede the search for rational solutions and pathways out of the crisis.

A considerable amount of research has been dedicated to examining the influence of religious and spiritual dimensions on an individual's capacity to cope with traumatic situations. Nevertheless, substantial gaps persist in comprehending the impact of the psychological facets of faith on an individual's emotional resilience under stressful conditions, particularly among combatants. It is imperative to broaden research efforts towards identifying the nuances of employing religious faith as a mechanism for psychological support for military personnel during the crisis moments of their military service.

Methods and Materials

Research Procedure

This study was conducted in four stages. At the first stage, the DUREL and SOC-13 questionnaires were tailored to address the unique characteristics of military personnel. A pilot survey was then executed with a small cohort of military personnel to assess the comprehensibility of the questions and refine the phrasing. During the second stage, the collection of data and the formation of the study sample were executed. A comprehensive questionnaire was administered, accompanied by quantitative and qualitative analyses of the research findings. The final stage entailed the interpretation of the data obtained.

Formation of the research sample

The study sample was formed in two stages. The first involved a survey of 312 male military personnel, and their level of religiosity was determined using the DUREL scale. The second stage involved the analysis and structuring of survey data, as well as the formation of research groups – control (CG) and experimental (EG), with an equal number of participants (N=47). The criteria for inclusion in the control group are a religiosity index of 5 to 9, and in the experimental group, from 17 to 25. Thus, the control group consisted of participants with a low level of religiosity, and the experimental group consisted of participants with a high level of religiosity. The structure of religious involvement of participants in the control and experimental groups is presented in Table 1 as follows.

Table 1. Structure of religious involvement of participants in control and experimental groups

Measuring religiosity	Religious involvement	CG	EG
Organizational Religious Activity (ORA)	Participation in religious gatherings, joint prayers, meetings, and spiritual conversations.	1,3	3,7
Non-Organized Religious Activity (NORA)	Personal religious practice, prayer, and reading sacred texts.	1,9	4,9
Intrinsic religiosity (IR)	Sincere faith is the presence of religious beliefs and principles, and awareness of the importance of religious faith for life.	4,1	14,9
Total score		7,3	23,5

Source: consolidated by the author

Before conducting the study, official authorization was procured from the command of the military units, and informed consent was obtained from the servicemen themselves to participate in the research. Coordination was also

undertaken with the ethics committee under the Ministry of Defense of Ukraine. All participants were duly informed about the purpose, objectives, and conditions of the study, including adherence to voluntary participation principles, anonymity, and confidentiality. The research complied with the ethical standards stipulated by current legislation and international norms in the field of psychological research.

Research methods and materials

The questionnaire method was used for data collection. The Duke Religiosity Index (DUREL) was utilized to assess the level of religiosity among military personnel. This index encompasses three dimensions of religiosity: organizational religious activity (ORA), non-organizational religious activity (NORA), and intrinsic religiosity (IR). To evaluate the level of coherence in military personnel under stress and combat conditions, the Antonovsky SOC-13 scale was administered using a 7-point rating system. The sense of coherence was examined through comprehensibility, manageability, and awareness. Furthermore, the impact of combatants' experiences of stressful situations on their attitudes towards faith was investigated. Participants were presented with a questionnaire comprising 11 statements for agreement or disagreement.

Quantitative and qualitative analysis methods were employed. Statistical analysis aimed to identify correlations among levels of religiosity, encompassing organizational, non-organizational activity, and intrinsic religiosity. Emphasis was placed on the connection between these indicators and the fundamental components of the sense of coherence of military personnel, such as comprehensibility, manageability, and awareness. An independent samples t-test was conducted to assess statistical differences between groups. The respondents' questionnaires were sorted by relevance, and an independent sample t-test was performed, revealing no significant difference (>0.034). The Harman single-factor method was applied to evaluate the systematic error of the general method. The variance of the first factor was determined to be 34.73% (less than 50%), thereby confirming the absence of substantial systematic error in this study's overarching methodology. Qualitative analysis was employed to elucidate the hypotheses posited, aiming to gain a deeper understanding of the mechanisms through which religious and spiritual factors influence the psychological resilience of military personnel under stress and combat conditions.

Tools

The questionnaires were developed utilizing the Google Form service. The "Army+" mobile application was employed to facilitate the survey of the study

participants. Microsoft Excel software was utilized to conduct statistical analysis of the study data.

Results

A sense of coherence is pivotal in sustaining the psychological resilience of military personnel in crises. This study scrutinized three components of a sense of coherence: comprehensibility (the logic and clarity of events), manageability (the availability of internal and external resources to navigate challenging situations), and meaningfulness (the recognition of the personal and social significance of one's actions). The questionnaire survey results among participants from both the experimental group (EG) and control group (CG) are presented in Table 2 as follows.

Table 2. The level of service members' sense of coherence within military service conditions

Elements of a sense of coherence	CG	EG	Deviation +/- (EG/CG)
Level of comprehensibility of the surrounding situation	4,2	5,2	1,05
Level of manageability over surrounding circumstances	3,7	6,0	2,3
Level of meaningfulness of one's professional participation	4,5	6,5	1,98
Overall level of sense of coherence	54,1	77,4	23,3

Source: consolidated by the author

The survey results showed that higher levels of religiosity were associated with higher levels of feelings of understanding in extreme situations. The average result of the EG participants was 1.05 points higher than that of the CG participants. It can be argued that military personnel with a higher level of religiosity are more resistant to anxiety in conditions of chaos, uncertainty, and ambiguity (Fig. 1).

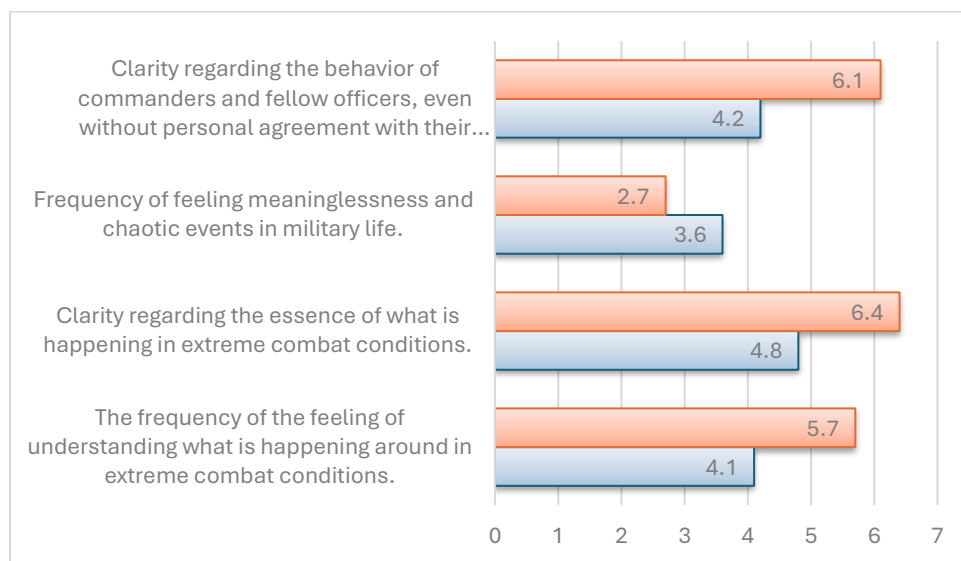


Figure 1. Level of comprehensibility regarding the surrounding situation

Source: consolidated by the author

Higher levels of religiosity among military personnel were associated with higher levels of resilience to the stressors of the military environment. The level of control over surrounding circumstances in crises was 2.3 points higher among EG participants than among CG participants. It indicates that military personnel with a high level of religiosity are more confident in their own abilities and the support of their environment, and have the inner strength to overcome stress and danger (Fig. 2).



Figure 2. Level of manageability regarding the surrounding circumstances

Source: consolidated by the author

Military personnel exhibiting elevated levels of religiosity demonstrated a pronounced degree of self-awareness. Specifically, participants in the experimental group (EG) achieved a score of 1.98 points higher in evaluating their awareness regarding their professional participation compared to participants in the control group (CG). It can be argued that a heightened sense of religiosity among military personnel positively influences their moral stability in the face of tragic and stressful circumstances (Fig. 3).

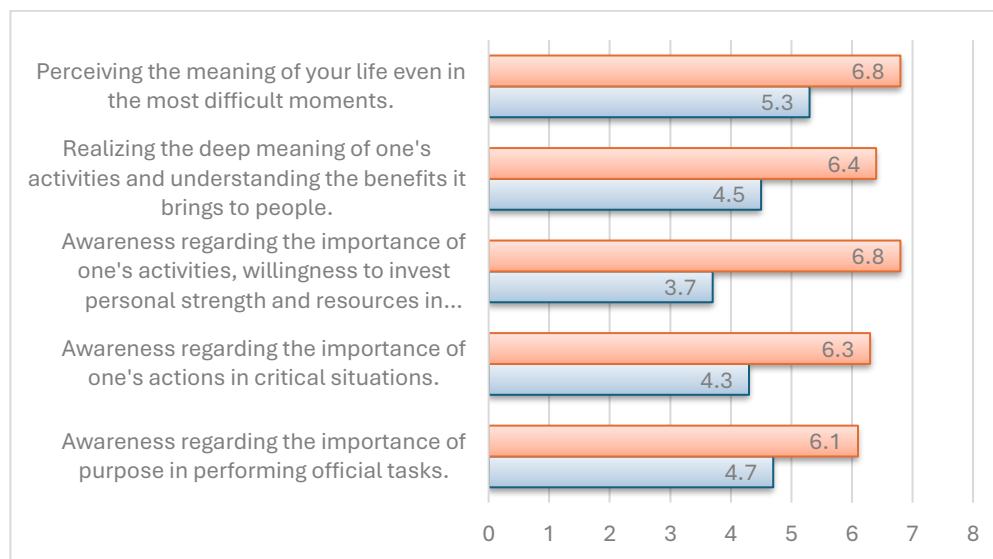


Figure 3. Level of meaningfulness regarding one's professional participation

Source: consolidated by the author

Overall, the sense of coherence among CG participants was 54.1 points, while among EG participants it was 77.4 points, which is 23.3 points higher. To assess the effect of religiosity on the components of coherence, t-tests for the independent samples were conducted. The results are presented in Table 3.

Table 3. Results of statistical analysis of hypotheses

Hypothesis	t(92)	p-value	Statistical significance	Conclusion
Hypothesis 1	2.43	0.019	$p < 0.05$	Hypothesis confirmed
Hypothesis 2	3.19	0.009	$p < 0.01$	Hypothesis confirmed
Hypothesis 3	2.20	0.034	$p < 0.05$	Hypothesis confirmed

Source: consolidated by the author

The statistical analysis findings substantiate the correlation between the religiosity of military personnel and their elevated sense of coherence. It implies that religious faith may be a vital psychological resource in high-stress scenarios. The subsequent stage of the study illuminated the impact of combatants' experiences with stressful situations on their perceptions of faith. The results of the survey are presented in Table 4.

Table 4. The influence of the experience of stressful situations by combatants on attitudes towards faith

Assertion	Control group	Experimental group
Changes in self-perception - from non-believer to believer since the beginning of hostilities.	7%	9%
Strengthening faith under the influence of a destructive war situation.	4%	87%
Strengthening faith-based orientation as a tool for psychological support and reassurance.	7%	79%
Finding support in faith when overcoming fears and despair while performing risky combat missions.	9%	91%
Finding help in faith for comfort and emotional balance in moments of crisis.	6%	85%
Increasing the incidence of turning to God through prayer or reading sacred texts during dangerous and extreme situations.	8%	93%
Finding in faith a source of strength in difficult times.	5%	97%
Adherence to faith to maintain moral guidelines in ethically complex and ambiguous wartime situations.	11%	88%
Finding help in faith to overcome the guilt associated with military service.	5%	91%
Increasing doubts about the truth of faith and religion since the beginning of hostilities.	58%	31%
Lack of influence of the military situation on changes in religious status.	96%	91%

Source: consolidated by the author

The findings of the survey conducted among military personnel of the EG substantiated the impact of stressful situations on their attitudes towards faith, particularly highlighting the reinforcement of faith under the influence of a destructive military environment (87%). They increasingly sought solace in faith as a mechanism for psychological support and reassurance, as evidenced by 79% of respondents. An impressive 91% of participants used their faith to navigate fears and despair while undertaking risky combat missions. Furthermore, 85% acknowledged that invoking faith helped them calm down and emotionally balance themselves in moments of crisis. Servicemen confirmed a notable rise in the frequency of turning to faith during

hazardous and extreme circumstances (93%), perceiving it as a source of strength in challenging times (97%). Respondents increasingly relied on faith to uphold moral principles in ethically complex and ambiguous wartime scenarios (88%). Further, 91% of service members reported finding solace in faith to mitigate feelings of guilt associated with their military activity (91%).

However, the findings of a survey conducted among military personnel of the CG corroborated the insignificant impact of stressful circumstances on their attitudes towards faith. Specifically, 4.96% of respondents indicated that the military context did not influence alterations in their religious status. Only 7% of service members acknowledged a transition from non-believers to believers since the commencement of hostilities. Furthermore, a modest segment of respondents, averaging 8%, affirmed that faith served as a source of solace in navigating the stressful experiences of wartime. Notably, a substantial majority (91%) of the military personnel in the experimental group reported that the military situation entailed no impact on modifications in their religious status. It suggests that religiosity was intrinsic to them even before the onset of military engagement. Only 9% of respondents acknowledged a transformation in self-perception, from non-believer to believer, since the initiation of hostilities.

The analysis results enable us to conclude that the beneficial influence of faith during crises among combatants was evident solely among those military personnel who were adherents of a religious belief before the onset of hostilities. Conversely, those servicemen who had not previously exhibited religiosity maintained their non-believing status. Stressful circumstances exerted no discernible effect on their disposition towards faith. Moreover, the positive impact of religious belief was not manifested in non-believing service members. This observation signifies that faith can enhance psychological well-being or exert a favorable influence upon it in the face of stressful and traumatic situations, exclusively if the individual is already religious and exhibits a moral and spiritual receptiveness to religious influence.

Discussion

Given their duties' intense and stressful nature, military personnel frequently encounter harrowing events and disasters that necessitate exceptional physical and psychological resilience. In a study conducted by Iranian researchers Shiri Malekabad et al., the factors that influence the psychological resilience of military personnel were examined. Considering the above, the researchers underscored the significance of elements such as self-efficacy and stress management in bolstering the resilience of military personnel during emergencies. Additional critical factors encompass

resilience infrastructure, deliberate and purposeful engagement, adaptive mechanisms, and socio-spiritual support. Within the framework of the current study, three components of the sense of coherence among combatants in crises were examined: comprehensibility (the internal logic and comprehensibility of events), manageability (the availability of both internal and external resources to surmount challenging circumstances), and meaningfulness (the awareness of the personal and social significance of one's actions). A heightened sense of coherence correlates with an enhanced understanding, control, and interpretation of one's reality, which is associated with greater stress resistance.

In the study conducted by Abu-Raiya et al., the phenomenon of religious stress coping and mental well-being among Jews and Muslims in Israel was examined. The findings revealed a moderate correlation between the positive and negative dimensions of stress coping, with this relationship being contingent upon religious affiliation (Jewish or Muslim) and the individual's degree of religiosity. Accordingly, negative coping strategies were linked to diminished life satisfaction among respondents and heightened depressive symptoms. Conversely, positive religious coping mechanisms were associated with enhancements in these psychological measures. In a subsequent investigation by Grimell and Atuel, the experiences of veterans grappling with acquired post-traumatic stress disorder, alongside moral and spiritual trauma, were scrutinized. The researchers concluded that the presence of a psychological disorder exacerbates an individual's quest for identity, morality, and spirituality. Wakelin and El-Leithy posited that traumatic events can precipitate the fortification and weakening of spiritual experiences. Notably, spiritual transformations in the wake of traumatic circumstances catalyze an awareness of spiritual dilemmas and intensify an individual's spiritual journey. Contextual traumatic elements contribute to a heightened pursuit of greater existential meaning. Such experiences may compel individuals to engage more actively in religious practices, such as prayer or participation in a religious community.

Furthermore, a study by Karakai and Moskotina assessed the impact of the war in Ukraine on the religiosity of its populace. The researchers discovered that the war's influence on shifts in religiosity was particularly pronounced among individuals who possessed a pre-existing elevated level of faith. This finding corroborates the results of our own study, which indicated that religiosity positively influences a military serviceman's adaptability to the stressors of warfare. However, the beneficial effects of religious faith were observed exclusively among the believing military personnel; atheistic perspectives did not facilitate the achievement of emotional benefits from religious engagement under stress.

The findings of a study conducted by Zoellner et al., which encompassed 101 Somali refugees diagnosed with post-traumatic stress disorder, unveiled significant insights. Notably, the incorporation of Islamic practices, such as individual prayer, exploration of the lives of the prophets, and cognitive processing of trauma, can markedly alleviate symptoms of psychological disorders among military personnel. According to Ukrainian scholars Predko et al., the existential-soteriological and dialogical manifestations of faith within individuals engender a psychotherapeutic effect. In extreme circumstances, faith galvanizes a person's spiritual and physical fortitude, transforming into a means of experiential accumulation and a mechanism for cultivating resilience. It aligns with the outcomes of our study, wherein military personnel affirmed that faith is a vital resource for providing support, reassurance, and emotional balance amid the formidable challenges of military service.

Religious faith, possessing a psychotherapeutic effect, emerges as an important tool for navigating traumatic situations. A study by Schuhmann et al. presented 13 descriptions of spiritual care provision by military chaplains in the Netherlands. The findings revealed that military personnel grappled with moral distress when the fundamental values of their military identity clashed with the spiritual tenet of "being a kind, loving, and lovable person". In our investigation, respondents confirmed that they increasingly resort to faith to uphold moral principles in ethically complex and ambiguous wartime scenarios. They also derive solace from their faith to overcome guilt from their military service.

The impact of religious faith on the psychological support of Ukrainian military personnel of diverse faiths under combat conditions was explored in the work of Bilosevych. Researchers scrutinized religion's psychological, social, and cognitive dimensions that facilitate adaptation to distressing circumstances, mitigate anxiety levels, resolve moral dilemmas, and sustain emotional equilibrium. The results of the study indicated that religious faith markedly diminishes the intensity of psychological symptoms such as anxiety, depression, and emotional exhaustion. Soldiers who exhibit active religious commitment demonstrated enhanced adaptability to the stressful conditions of combat. The researchers concluded that religious faith constitutes a practical therapeutic resource for stress management, adaptability, and the prevention of moral trauma. According to the authors of this study, by drawing upon spiritual resources and semantic frameworks, a service member who has endured a traumatic event can transcend psychological challenges and recover spiritually and morally.

Limitation

The main limitation of this study is the homogeneity of the sample, which is related to gender composition, particularly the participation of male military personnel. Another limitation is the geographical limitation of the sample, as the study was conducted only within Ukraine. The participants were in similar social, cultural, and religious settings, which reduces the possibility of extrapolating the study results to military personnel from other regions.

Recommendations

Based on the research findings, the following recommendations can be offered:

1. Integrate a systematic evaluation of the level of the sense of coherence within the psychological diagnostic framework for military personnel participating in combat operations.
2. Formulate a comprehensive suite of organizational, preventive, and corrective measures tailored for military personnel with religious and spiritual inclinations.
3. Facilitate an environment favorable to organized and informal religious activities among military personnel within their respective units.
4. Diversify psychological methodologies and ensure an individualized approach to psychological interaction with combatants, aligning with their religious affiliations.

Conclusions

The logic and comprehensibility of events, alongside the accessibility of internal and external resources to navigate challenging circumstances, are paramount in sustaining the psychological stability of military personnel in crisis conditions. Recognizing the personal and societal significance of one's actions is equally vital. This study elucidated the impact of religiosity on the sense of coherence, which indicates the stress resilience of military personnel confronted with crisis situations arising from combat operations. The findings indicated that by fostering a heightened sense of comprehensibility, religiosity mitigates anxiety in conditions characterized by chaos, uncertainty, and ambiguity. 79% of military personnel reported turning to faith for psychological support and reassurance.

Furthermore, 91% of respondents utilize their faith to surmount fears and despair while undertaking perilous combat missions. Additionally, 85% said that invoking their faith assists them in achieving emotional balance during moments of crisis. Service members acknowledged increased cases of turning to faith during dangerous and extreme situations (93%), identifying it as a source of strength in

difficult moments (97%). Respondents increasingly relied on faith to uphold moral compasses in ethically complex and ambiguous wartime scenarios (88%). Moreover, 91% of service members sought solace in their faith to navigate guilt associated with military activity. It was established that faith enhances psychological well-being only when the individual is both religious and open to spiritual influences. The insights obtained can be instrumental in developing and refining psychological support and rehabilitation programs for military personnel, incorporating the religious dimension as a resource for psychological coherence and stress resilience. Prospects for future research include expanding the geographical scope of the study, as well as considering the rich diversity of cultural and religious contexts of the participants.

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