



Exploring The Relationship Between Spirituality And Psychological Wellbeing

¹Simrah Gull, ²Yukti Sharma, ³Himanshu Kumar Srivastava, ⁴Riya Chauhan

¹Student, ²Assistant Professor, ³Assistant Professor, ⁴Assistant Professor

¹M.A. Clinical Psychology

¹Amity University, Greater Noida, India

Abstract

This study investigates the relationship between spiritual intelligence and psychological well-being in a sample of 83 participants. Using the Spiritual Intelligence Self-Report Inventory and the Ryff Scales of Psychological Well-being, the research explores the correlation between these two constructs. The findings suggest a significant positive correlation between spiritual intelligence and psychological well-being, indicating that individuals with higher levels of spiritual intelligence tend to report greater psychological well-being. These results highlight the potential role of spirituality in promoting mental health and overall life satisfaction.

Keywords: Spiritual Intelligence, Psychological Well-being, Mental Health, Spirituality, Self-Report Inventory, Ryff Scale.

Introduction

Spirituality is often described as a deeply personal journey toward discovering meaning, purpose, and a connection with the transcendent (Pargament, 1997). It transcends traditional religious frameworks, embracing a wide range of beliefs, practices, and existential perspectives (Emmons & Paloutzian, 2003). At its core, spirituality involves seeking transcendence, nurturing personal growth, and recognizing interconnectedness with oneself, others, and the universe (Hill & Pargament, 2003). This holistic view of human existence addresses profound existential questions and fosters a significant sense of purpose and fulfillment (Koenig et al., 2012).

Extensive research indicates that spirituality has a positive impact on mental health and overall psychological well-being. Spiritual beliefs and practices can serve as valuable coping mechanisms during difficult times, promoting emotional stability and fostering a sense of hope and meaning in life (Koenig, 2012; Seybold & Hill, 2001). Numerous studies have shown that spirituality correlates with lower levels of anxiety, depression, and psychological distress, thus enhancing psychological resilience and overall quality of life (Ano & Vasconcellos, 2005; Hackney & Sanders, 2003).

The relationship between spirituality and psychological well-being is complex and multifaceted. Spirituality contributes to well-being by providing individuals with a sense of belonging, purpose, and inner peace (Harris et al., 2016). Those with a strong spiritual foundation often experience enhanced emotional well-being, as they develop coping skills that help them navigate life's challenges (Ellison, 1991; Krause, 2003). Practices such as meditation, prayer, and mindfulness have been shown to cultivate self-awareness, reduce stress, and improve emotional regulation, further enhancing overall psychological wellness (Maltby et al., 2002; Wachholtz & Pargament, 2005).

Research exploring the relationship between spirituality and psychological well-being provides compelling evidence of their interconnection. Multiple studies across diverse populations demonstrate positive associations between spiritual beliefs, practices, and indicators of psychological wellness (Harris et al., 2016; Maltby et al., 2002). For instance, individuals who engage in regular spiritual activities or report strong spiritual beliefs tend to exhibit greater life satisfaction and emotional well-being (Ellison, 1991; Wachholtz & Pargament, 2005).

Longitudinal studies further emphasize the enduring influence of spirituality on sustained psychological wellness and personal growth (Krause, 2003).

Cultural and contextual factors significantly shape how individuals perceive and engage with spirituality, which in turn influences their psychological well-being (Koenig, 2012; Pargament, 1997). Cultural norms, religious traditions, and societal values intersect with spiritual practices, enriching individuals' sense of identity and purpose (Seybold & Hill, 2001). Understanding these influences is essential for developing interventions that resonate with diverse cultural backgrounds and promoting culturally sensitive approaches to spiritual and psychological well-being.

Integrating spirituality into psychological practice has profound implications for promoting holistic well-being. Mental health professionals can incorporate spiritual assessments and interventions to support clients' psychological wellness and resilience (Hackney & Sanders, 2003; Ano & Vasconcellos, 2005). By acknowledging the spiritual dimensions in therapy, clinicians can foster meaningful connections, address existential concerns, and empower individuals to utilize spiritual resources in their healing journey (Pargament et al., 2013). Incorporating spirituality into therapeutic modalities enriches the therapeutic process and promotes comprehensive mental health care.

Future research should continue to explore the nuanced dynamics between spirituality and psychological well-being, utilizing longitudinal, cross-cultural, and intervention-based approaches. Long-term studies can illuminate the developmental trajectories of psychological wellness within spiritual contexts, examining how spiritual experiences influence emotional health and adaptive functioning over time (Hill & Pargament, 2003; Harris et al., 2016). Cross-cultural investigations can shed light on the universality and cultural specificity of spiritual influences on psychological well-being across diverse populations (Krause, 2003; Pargament, 1997). Intervention studies can evaluate the efficacy of spiritual practices in enhancing psychological wellness, resilience, and overall mental health (Wachholtz & Pargament, 2005; Koenig, 2012).

Spirituality

Spirituality is a multifaceted concept that has been examined and defined by scholars from various disciplines, including psychology, sociology, philosophy, and theology. Despite its diverse interpretations, spirituality generally encompasses a sense of connection to something greater than oneself, providing meaning, purpose, and transcendence in life experiences.

Spirituality encompasses a wide spectrum of experiences and beliefs, ranging from traditional religious practices to personal quests for the sacred outside established cultural norms. This includes personal feelings of devotion, memories of profound mystical encounters, communal gatherings with fellow seekers, acts of defiance against societal opposition to spiritual exploration, and a deep sense of interconnectedness with all living beings. Changes in life circumstances can profoundly impact one's spiritual journey. For instance, a serious illness might shift feelings of devotion towards confusion or frustration, make attending gatherings challenging, and lead to a sense of psychological isolation from spiritual connections with others.

Contrasting with religion, spirituality is often perceived as more challenging to define. In modern discourse, spirituality has gained popularity while religion is sometimes viewed negatively due to its association with division, conflict, and extremism. Many consider spirituality to be a personal pursuit, defined independently of organized religious frameworks and without the constraints of religious rules and obligations. This has led to the emergence of a significant demographic known as "spiritual-but-not-religious," who reject religious affiliation and interpret spirituality through individualistic and secular lenses. However, it's important to note that this contemporary understanding of spirituality diverges from its traditional connotations.

Theories of Spirituality:

- i. **Fowler's Stages of Faith Development (Fowler, 1981):** James W. Fowler proposed a developmental model of faith that outlines distinct stages individuals progress through in their spiritual journey.

These stages include:

- Stage 0: Primal or Undifferentiated Faith
- Stage 1: Intuitive Projective Faith
- Stage 2: Mythic-Literal Faith
- Stage 3: Synthetic-

Conventional Faith Stage

4: Individuates-Reflective

Faith Stage 5: Conjunctive

Faith

Stage 6: Universalizing Faith

This theory emphasizes the evolving complexity of spiritual beliefs and practices over the lifespan.

- ii. **Maslow's Hierarchy of Needs (Maslow, 1943):** Abraham Maslow's hierarchy posits that human needs are arranged in a hierarchy, with basic physiological needs at the base and self-actualization at the pinnacle. Self-actualization includes the fulfilment of one's potential, which encompasses spiritual growth and transcendence.
- iii. **Wilber's Integral Theory of Spirituality (Wilber, 2000):** Ken Wilber's integral theory provides a comprehensive framework for understanding spirituality, integrating multiple dimensions of human experience (individual, collective, 17 subjective, objective) into a cohesive model. This theory emphasizes the importance of integrating spiritual insights across diverse perspectives.
- iv. **Pargament's Theory of Religious Coping (Pargament, 1997):** Kenneth Pargament proposed a theory of religious coping, which explores how individuals utilize religious or spiritual resources to manage stress and adversity. This theory emphasizes the adaptive functions of spirituality in promoting resilience and well-being.
- v. **Paloutzian and Park's Meaning-Making Model of Religiousness and Spirituality (Paloutzian & Park, 2005):** Raymond Paloutzian and Crystal Park developed a comprehensive model of religiousness and spirituality that emphasizes the role of meaning-making processes in spiritual experiences. This model integrates cognitive, emotional, and existential dimensions of spirituality.

Components of Spirituality:

Spirituality encompasses various interconnected components that contribute to a holistic sense of well-being, existential fulfilment, and connection with the sacred or transcendent. Scholars have identified and delineated these components to elucidate the multifaceted nature of spirituality. Here are key components:

- i. **Meaning and Purpose:** Central to spirituality is the quest for meaning and purpose in life. Individuals seek to understand their existence and the significance of their experiences within a broader framework. Frankl (1984) emphasized the importance of finding meaning even in 18 challenging circumstances, suggesting that spiritual fulfilment arises from a deep sense of purpose.
- ii. **Connectedness:** Spirituality involves a profound sense of interconnectedness with oneself, others, nature, and the divine. This interconnectedness fosters a sense of belonging and unity within the broader cosmos. Hood et al. (2009) highlighted the relational aspect of spirituality, suggesting that connectedness enhances well-being and provides a framework for ethical living.
- iii. **Transcendence:** Spiritual experiences often involve transcending ordinary states of consciousness and accessing higher realms of awareness. Maslow (1971) described transcendence as a peak experience where individuals feel connected to something greater than themselves, leading to profound insights and transformation.
- iv. **Wholeness and Integration:** Spirituality promotes inner harmony and integration of diverse aspects of the self, including physical, emotional, cognitive, and spiritual dimensions. Wilber (1996) emphasized the importance of achieving wholeness through the integration of body, mind, and spirit, leading to a holistic sense of well-being.
- v. **Spiritual Practices:** Engaging in spiritual practices such as meditation, prayer, rituals, or contemplative activities is integral to spiritual growth. Kabat-Zinn (2005) highlighted the transformative power of mindfulness practices in cultivating spiritual awareness and fostering emotional resilience.
- vi. **Mystery and Awe:** Spirituality involves embracing the ineffable and mysterious aspects of existence beyond rational understanding. Tacey (2000) explored the role of mystery in spirituality, suggesting that encounters with the mysterious evoke feelings of awe and wonder, prompting deeper existential inquiries.
- vii. **Altruism and Compassion:** Spiritual experiences often cultivate values of altruism, empathy, and compassion towards others. Post (2002) discussed the connection between spirituality and altruism, proposing that spiritual growth involves expanding one's capacity for empathy and

selflessness.

Literature Review

Baetz and Toews (2009) examine the complex interplay between religion, spirituality (RS), and mental health, suggesting that RS influences psychological well-being through biological, psychological, and social mechanisms. Their literature review indicates that RS can be both a beneficial and detrimental coping mechanism during mental health crises. They call for more research on psychospiritual interventions for those with mental illnesses and highlight the need for culturally sensitive assessments of RS's impact on mental health.

Larkin Elderton Kao et al. (2019) analyze data from 8,318 individuals across seven countries, revealing that spiritual individuals are almost three times more likely to face depression than their religious or secular counterparts. The study stresses the need for rigorous methodologies to distinguish causation from correlation in the RS-mental health relationship and encourages translating findings into better clinical practices to combat religious stigma.

Milner et al. (2019) synthesize 38 qualitative studies to explore spirituality's role in mental health. They identify key themes, including the process of meaning-making and the evolution of spiritual beliefs, which significantly influence identity and coping strategies. The review emphasizes the importance of accommodating spiritual beliefs in mental health services and advocates for holistic approaches to care that consider spirituality as essential.

Dr. Harold G. Koenig's review focuses on the relationship between RS and various mental health disorders, noting that religious practices can protect against issues like depression and anxiety by providing coping mechanisms and social support. The study calls for further exploration of RS interventions in mental health care to improve outcomes despite some methodological limitations.

Lucchetti et al. (2020) investigate RS's role during social isolation in Brazil amid the pandemic, finding that maintaining RS practices is crucial for mental health. Despite sample limitations, the research highlights the need for integrating RS into public health strategies and suggests future studies should assess RS's impact in diverse contexts.

Kang et al. (2020) explore RS and mental health in youth during COVID-19. Their study finds that non-religious youth experienced worse mental health outcomes, indicating that spiritual beliefs may provide protective benefits. The authors stress the importance of incorporating RS considerations into mental health strategies, calling for more comprehensive research into cultural influences.

Amrollahi Buiki and Farokhzad (2020) assess the connections between spiritual intelligence (SI), religiosity, and life satisfaction through comprehensive questionnaires. They find that higher SI correlates with increased religiosity and life satisfaction, suggesting that SI may enhance individuals' sense of purpose and resilience. The study highlights the need for further research to validate these findings.

Papathanasiou et al. (2020) explore the link between spirituality and mental health in older adults with hypertension in Greece. Their findings reveal that higher spirituality correlates with better mental health outcomes, although rural participants showed lower spirituality levels than expected. The authors call for more research into spirituality's protective role in mental health for this demographic.

Dr. Sarah Williams's research in Poland examines the relationships between body image, mental resilience, spirituality, and mental health among young adults. The study finds that positive body image, resilience, and spirituality are linked to better mental health. Limitations in sample size and regional focus suggest a need for further research to generalize findings.

Manoiu et al. analyze RS and mental health in Canadian adults, noting its importance, especially among older individuals. They stress assessing positive mental health and psychological distress separately and suggest that supporting spiritual beliefs may enhance well-being. However, the study's cross-sectional design limits causal conclusions, necessitating longitudinal research.

Oxhandler et al. (2021) conduct a national survey in the U.S. to assess mental health clients' attitudes toward integrating RS into treatment. The majority favor this integration, with intrinsic religiosity being

a key factor. However, the study's sample composition may limit generalizability, and future research should include more diverse demographics.

Ibrahim Kira et al. (2021) examine spirituality's impact on mental health and coping strategies among believers and non-believers. They identify two pathways—interfaith spirituality and the "will-to-exist-live-and-survive" (WTELS)—that promote positive mental health. The study emphasizes the need for further research to understand these dynamics in diverse populations.

Coelho-Júnior et al. (2022) demonstrate that higher RS practices in older adults correlate with better mental health, including reduced anxiety and increased life satisfaction. They recommend further longitudinal studies to explore causal mechanisms and optimize mental health interventions for this demographic.

Radhakrishnan et al. (2022) investigate the role of spirituality as a protective factor against fear's negative impact on mental health during the COVID-19 pandemic in Malaysia. Their findings suggest that stronger spirituality enhances resilience and well-being, although limitations like small sample size warrant further research for validation.

Mancini et al. (2023) study the relationships among religiosity, spirituality, scrupulosity, and mental health in university students. They find that while positive religious coping does not mitigate scrupulosity's adverse effects, spirituality serves as a protective factor. The authors advocate for longitudinal research to deepen understanding of these complex relationships.

Holly K. Oxhandler et al. (2023) conducted a survey of mental health practitioners to explore their attitudes toward integrating religion and spirituality (R/S) into clinical practice. The study found a strong consensus on the importance of R/S competencies, such as respect, empathy, and routine assessment of clients' beliefs. Many respondents also supported advanced competencies like addressing spiritual struggles and helping clients explore their R/S strengths, although some expressed discomfort with these skills. The authors emphasized the need for R/S competencies in professional training to promote a holistic approach to mental health care.

Aqsa Rani and Maryam Hanif Ghazi (2023) investigated the impact of spirituality on anxiety and depression levels among undergraduate students using standardized instruments. Their findings revealed a negative correlation between spirituality and depression, indicating that higher spirituality was associated with lower depression levels in students.

Method

Aim:

To investigate the connection between spiritual intelligence and psychological well-being.

Objectives:

To examine the association between spirituality and psychological well-being.

To evaluate the levels of spiritual intelligence and psychological well-being among young adults.

Hypotheses:

There's a significant relationship between spiritual intelligence and psychological well-being.

Participants:

The study will include 83 participants, all proficient in English, aged between 18 and 25 years. Participation is voluntary, and informed consent will be acquired from each individual.

Test & Tools Used:

- i. **Spiritual Intelligence Self-Report Inventory (SISRI-24)** evaluates spiritual intelligence across four dimensions: critical existential thinking, personal meaning creation, transcendental awareness, and expansion of conscious states. This instrument has demonstrated high reliability and validity in various populations, making it an appropriate tool for assessing spiritual intelligence in young adults.
- ii. **Psychological Well-Being Scale (Ryff, 1989)** assesses six aspects of well-being: autonomy, environmental mastery, personal growth, positive relationships with others, purpose in life, and self-acceptance. The scale exhibits strong internal consistency (with Cronbach's alpha ranging from 0.70 to 0.90) and robust validity, rendering it a reliable measure of overall psychological well-being.

Procedure:

Questionnaires will be distributed online via Google Forms to facilitate efficient data collection and management. Participant confidentiality and anonymity will be upheld, with no personal identifying information collected to protect privacy. This online method encourages wider participation and aids in the effective analysis of the relationship between spiritual intelligence and psychological well-being among young adults.

Results**Table 1:** Descriptive Statistics and Correlation between Spirituality and Psychological Well being

Variable	Mean	Std. Deviation	Pearson Correlation		N
Spirituality	38.22	26.47	1	0.586**	83
Psychologic al Well- Being	53.66	23.08	0.586**	1	83

Note: Correlation is significant to 0.01 (2 tailed)

The correlation analysis indicates a significant positive relationship between spirituality and psychological well-being, with a correlation coefficient of 0.586. This suggests that individuals who report higher levels of spirituality tend to have better psychological well-being. The mean score for spirituality was 38.22, with a standard deviation of 26.47, indicating that participants generally experienced moderate levels of spirituality, although there was considerable variability in their responses. For psychological well-being, the mean score was 53.66, accompanied by a standard deviation of 23.08, suggesting that participants reported moderate to high levels of psychological well-being, with diverse experiences reflected in the notable standard deviation. The significant correlation between spirituality and psychological well-being emphasizes the potential importance of spiritual factors in enhancing mental health among young adults.

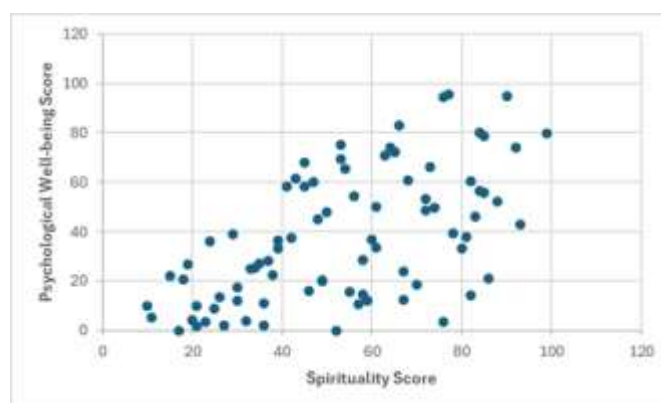
Graph**Figure 1**

Figure 1. The Scatter Plot shows the relationship between Spirituality and Psychological Well being

Discussion

The study found a positive correlation ($r = 0.586$) between spiritual intelligence and psychological well-being, indicating that individuals with higher levels of spiritual intelligence tend to report better psychological health. This finding aligns with previous research, such as that by King (2008), which suggested that spiritual intelligence fosters a greater sense of meaning and purpose in life, contributing to overall well-being. Individuals with developed spiritual intelligence often possess better coping mechanisms and resilience, enabling them to navigate life's challenges more effectively (Zohar & Marshall, 2000).

However, while the correlation is significant, it suggests that spiritual intelligence is one of several factors influencing psychological well-being. Other elements, such as social support, physical health, and environmental conditions, may also significantly affect an individual's overall psychological state. As noted by Ryff (1989), well-being is a multifaceted construct that encompasses various dimensions, highlighting the importance of considering multiple influences when assessing psychological health.

Furthermore, the mean score for psychological well-being was 53.66, with a standard deviation of 23.08, suggesting that while participants generally reported moderate to high levels of well-being, there was considerable variability in their experiences. This variability indicates that some participants may have benefited from a supportive environment that enhances both their spiritual intelligence and psychological well-being, while others may face challenges that hinder their well-being despite their spiritual insights.

Additionally, the results indicate that although spiritual intelligence positively impacts psychological well-being, it may not be the sole determinant. Factors such as lifestyle choices, mental health history, and individual circumstances can also play crucial roles in shaping psychological health. For example, the influence of community and culture, as discussed by Emmons (2000), may affect how spiritual intelligence is cultivated and expressed, thereby impacting overall well-being.

In terms of practical implications, the findings underscore the importance of fostering spiritual intelligence as a means of enhancing psychological well-being, especially among young adults. Integrating spiritual development into educational and community programs could provide individuals with tools to improve their coping strategies and overall mental health.

The study also highlights the complexity of the relationship between spiritual intelligence and psychological well-being, suggesting that while enhancing spiritual intelligence may contribute to better psychological health, it is crucial to address other contextual factors that influence well-being. Future research should consider exploring these additional variables to provide a more comprehensive understanding of how spiritual intelligence interrelates with psychological well-being.

Conclusion

This research emphasizes the vital influence of spiritual intelligence on the psychological well-being of young adults. The results indicate a positive correlation between spiritual intelligence and psychological well-being, suggesting that individuals with higher spiritual intelligence tend to have enhanced psychological well-being. This finding is consistent with earlier studies that stress the significance of spiritual aspects in improving mental health and overall life satisfaction.

Although the results highlight a meaningful relationship between these variables, they also imply that additional factors, such as social support and coping mechanisms, may influence psychological well-being. The absence of significant gender differences in spiritual intelligence and well-being suggests that these qualities are equally relevant for both males and females, underscoring the universal significance of spiritual intelligence in fostering mental health.

A limitation of this study is its dependence on self-reported measures, which can be biased by personal viewpoints. Furthermore, the smaller sample size may restrict the applicability of the findings to a wider population.

The findings of this research indicate that enhancing spiritual intelligence could be a valuable approach to improving psychological well-being among young adults. Future research should investigate how various external factors, including cultural influences and life experiences, interact with spiritual intelligence to deepen the understanding of its effect on psychological well-being.

References

1. Armitage, C. J., & Conner, M. (2001). Efficacy of the theory of planned behaviors: A meta-analytic review. *British Journal of Social Psychology*, 40(4), 471-499. <https://pubmed.ncbi.nlm.nih.gov/11795063/>
2. Baetz M, Toews J. Clinical Implications of Research on Religion, Spirituality, and Mental Health. *The Canadian Journal of Psychiatry*. 2009;54(5):292-301 <https://pubmed.ncbi.nlm.nih.gov/19497161/>
3. Bandura, A. (1977). Self-efficacy: Toward a unifying theory of behavioral change. *Psychological Review*, 84(2), 191-215. <https://psycnet.apa.org/record/1977-25733-001>
4. Bandura, A. (1977). Self-efficacy: Toward a unifying theory of behavioral change. *Psychological Review*, 84(2), 191-215. <https://psycnet.apa.org/record/1977-25733-001>
5. Bandura, A. (1994). Self-efficacy. In V. S. Ramachandran (Ed.), *Encyclopedia of Human Behavior* (Vol. 4, pp. 71-81). *Academic Press*. <https://www.scirp.org/reference/ReferencesPapers?ReferenceID=1539276>
6. Bandura, A. (1997). Self-efficacy: The exercise of control. *W.H. Freeman and Company*. <https://psycnet.apa.org/record/1997-08589-000>
7. Berkman, L. F., & Glass, T. (2000). Social integration, social networks, social support, and health. In L. F. Berkman & I. Kawachi (Eds.), *Social Epidemiology* (pp. 137-173). *Oxford University Press*. <https://pubmed.ncbi.nlm.nih.gov/10972429/>
8. Caprara, G. V., et al. (2003). The contribution of self-efficacy beliefs to psychosocial outcomes in adolescence: Predicting beyond global dispositional tendencies. *Personality and Individual Differences*, 35(1), 71-81. https://www.researchgate.net/publication/223215120_The_contribution_of_selfefficacy_beliefs_to_psychosocial_outcomes_in_adolescence_Predicting_beyond_global_dispositional_tendencies
9. Daaleman, T. P. & Frey, B. B. (2004). The Spirituality Index of Well-Being: A new instrument for health-related quality of life research. *Annals of Family Medicine*, 2, 499-50. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1466734/>
10. Ellison, C. W. (1991). Religious involvement and subjective well-being. *Journal of Health and Social Behavior*, 32(1), 80-99. <https://pubmed.ncbi.nlm.nih.gov/2007763/>
11. Ellison, C. W. (1991). Religious involvement and subjective well-being. *Journal of Health and Social Behavior*, 32(1), 80-99. <https://pubmed.ncbi.nlm.nih.gov/2007763/>
12. Exline, J. J., & Rose, E. (2013). Religious and spiritual struggles. In R. F. Paloutzian & C. Guilford Press. <https://psycnet.apa.org/record/2013-26878-019>

13. Hackney, C. H., & Sanders, G. S. (2003). Religiosity and mental health: A meta-analysis of recent studies. *Journal for the Scientific Study of Religion*, 42(1), 43-55. <https://onlinelibrary.wiley.com/doi/abs/10.1111/1468-5906.t01-1-00160>
14. Hill, P. C., & Pargament, K. I. (2003). Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research. *American Psychologist*, 58(1), 64–74. <https://pubmed.ncbi.nlm.nih.gov/12674819/>
15. Hodge, D. R., Zidan, T., & Husain, A. (2017). Culturally sensitive social work practice with Arab clients in mental health settings. *Social Work*, 62(2), 123-131. <https://pubmed.ncbi.nlm.nih.gov/10689599/>
16. J. E. Maddux (Ed.), Self-efficacy, adaptation, and adjustment: Theory, research, and application, pp. 281-303. *Plenum Press*. <https://link.springer.com/book/10.1007/978-1-4419-6868-5>
17. Jerusalem, M., & Mittag, W. (1995). Self-efficacy in stressful life transitions. In A. Bandura (Ed.), *Self-efficacy in changing societies* (pp. 177–201). *Cambridge University Press*. <https://psycnet.apa.org/record/1995-98092-006>
18. Koenig HG. Research on Religion, Spirituality, and Mental Health: A Review. *The Canadian Journal of Psychiatry*. 2009;54(5):283-291. <https://pubmed.ncbi.nlm.nih.gov/19497160/>
19. Koenig, H. G. (2012). Religion, spirituality, and health: The research and clinical implications. *ISRN Psychiatry*, 2012, Article ID 278730. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3671693/>
20. Koenig, H. G. (2012). Religion, spirituality, and health: The research and clinical implications. *ISRN Psychiatry*, 2012, Article ID 278730. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3671693/>
21. Koenig, H. G., King, D. E., & Carson, V. B. (2012). Handbook of religion and health. *Oxford University Press*. <https://psycnet.apa.org/record/2012-25761-000>
22. Koenig, H. G., King, D. E., & Carson, V. B. (2012). Handbook of religion and health. *Oxford University Press*. <https://psycnet.apa.org/record/2012-25761-000>
23. Koenig, H. G., King, D. E., & Carson, V. B. (2012). Handbook of Religion and Health (2nd ed.). *Oxford University Press*. <https://psycnet.apa.org/record/2012-25761-000>
24. Krause, N. (2008). Aging in the church: How social relationships affect health. *Temple University Press*. [https://scholar.google.co.in/scholar?q=Krause,+N.+\(2008\).+Aging+in+the+church:+How+social+relationships+affect+health.+Temple+University+Press.&hl=en&as_sdt=0&as_vis=1&oi=scholar](https://scholar.google.co.in/scholar?q=Krause,+N.+(2008).+Aging+in+the+church:+How+social+relationships+affect+health.+Temple+University+Press.&hl=en&as_sdt=0&as_vis=1&oi=scholar)
25. L. Park (Eds.), Handbook of the psychology of religion and spirituality (2nd ed., pp.380- 398). *Guilford Press* <https://psipp.itb-ad.ac.id/wp-content/uploads/2020/10/Raymond-F.-Paloutzian-PhD-Crystal-L.-Park-PhD-Handbook-of-the-Psychology-of-Religion-and-Spirituality-2005-The-Guilford-Press.pdf>
26. Locke, E. A., & Latham, G. P. (2002). Building a practically useful theory of goal setting and

- task motivation: A 35-year odyssey. *American Psychologist*, 57(9), 705–717.
<https://psycnet.apa.org/record/2002-15790-003>
27. Lopez (Eds.), Handbook of Positive Psychology (pp. 277–287). Oxford University Press.
[https://scholar.google.co.in/scholar?q=Lopez+\(Eds.\),+Handbook+of+Positive+Psychology+\(pp.+277%E2%80%93287\).+Oxford+University+Press&hl=en&as_sdt=0&as_vis=1&oi=scholar](https://scholar.google.co.in/scholar?q=Lopez+(Eds.),+Handbook+of+Positive+Psychology+(pp.+277%E2%80%93287).+Oxford+University+Press&hl=en&as_sdt=0&as_vis=1&oi=scholar)
28. Lopez, S. J., & Snyder, C. R. (2003). Positive psychological assessment: A handbook of models and measures. American Psychological Association.
<https://psycnet.apa.org/record/2003-02181-000>
29. Lucchetti G, Góes LG, Amaral SG, et al. Spirituality, religiosity and the mental health consequences of social isolation during Covid-19 pandemic. *International Journal of Social Psychiatry*. 2021;67(6):672-679.
<https://pubmed.ncbi.nlm.nih.gov/33135559/>
30. Luszczynska, A., & Schwarzer, R. (2005). Social cognitive theory. In M. Conner & P. Norman (Eds.), Predicting health behaviour: Research and practice with social cognition models (2nd ed., pp. 127–169). Open University Press. <https://www.scirp.org/reference/referencespapers?referenceid=2269529>
31. Luszczynska, A., et al. (2005). Self-efficacy as a moderator of the planning- behavior relationship: Disentangling between- and within-person effects. *Applied Psychology: An International Review*, 54(3), 393–407. <https://pubmed.ncbi.nlm.nih.gov/21318927/>
32. Maddux, J. E. (2002). Self-efficacy: The power of believing you can. In C. R. Snyder & S. Journal of Behavioral Medicine, 30(4), 319-328.
https://www.researchgate.net/publication/285193896_SelfEfficacy_The_Power_of_Believing_You_Can
33. Maltby, J., Lewis, C. A., & Day, L. (2002). Religious orientation and psychological well-being: The role of the frequency of personal prayer. *British Journal of Health Psychology*, 7(3), 363-378.
https://www.researchgate.net/publication/227636810_Religious_orientation_and_psychological_well-being_The_role_of_the_frequency_of_personal_prayer
34. Maltby, J., Lewis, C. A., & Day, L. (2002). Religious orientation and psychological well-being: The role of the frequency of personal prayer. *British Journal of Health Psychology*, 7(3), 363-378.
https://www.researchgate.net/publication/227636810_Religious_orientation_and_psychological_well-being_The_role_of_the_frequency_of_personal_prayer
35. Manoiu R, Hammond NG, Yamin S, Stinchcombe A. Religion/Spirituality, Mental Health, and the Lifespan: Findings from a Representative Sample of Canadian Adults. *Canadian Journal on Aging / La Revue canadienne du vieillissement*. 2023;42(1):115-125.
<https://pubmed.ncbi.nlm.nih.gov/35909323/>
36. McCombs, B. L. (1986). The role of the self-system in self-regulated learning. *Contemporary Educational Psychology*, 11(4), 314-332.
<https://psycnet.apa.org/record/1987-08707-001>

37. Milner K, Crawford P, Edgley A, Hare-Duke L, Slade M. The experiences of spirituality among adults with mental health difficulties: A qualitative systematic review. *Epidemiology and Psychiatric Sciences*. 2020;29: e34. <https://pubmed.ncbi.nlm.nih.gov/31046852/>
38. Multon, K. D., Brown, S. D., & Lent, R. W. (1991). Relation of self-efficacy beliefs to academic outcomes: A meta-analytic investigation. *Journal of Counseling Psychology*, 38(1), 30-38. https://www.researchgate.net/publication/232450715_Relation_of_selfefficacy_beliefs_to_academic_outcomes_A_metaanalytic_investigationJournal_of_Counseling_Psychology_38_30-38
39. Pajares, F., & Schunk, D. H. (2001). Self-beliefs and school success: Self-efficacy, self-concept, and school achievement. *Information Age Publishing*. <https://psycnet.apa.org/record/2001-05481-011>
40. Pargament, K. I. (1997). The psychology of religion and coping: Theory, research, practice. *Guilford Press*. <https://psycnet.apa.org/record/1997-08957-000>
41. Pargament, K. I. (1997). The psychology of religion and coping: Theory, research, practice. *Journal of Behavioral Medicine*, 36(1), 21-29. <https://psycnet.apa.org/record/1997-08957-000>
42. Pargament, K. I. (1997). The psychology of religion and coping: Theory, research, practice. *Guilford Press*. <https://psycnet.apa.org/record/1997-08957-000>
43. Pargament, K. I. (2002). The bitter and the sweet: An evaluation of the costs and benefits of religiousness. *Psychological Inquiry*, 13(3), 168-181. <https://psycnet.apa.org/record/2003-04271-002>
44. Park, C. L. (2007). Religiousness/spirituality and health: A meaning systems perspective. <https://pubmed.ncbi.nlm.nih.gov/17522971/>
45. Park, C. L. (2013). Religiousness/spirituality and health: A meaning systems perspective. <https://pubmed.ncbi.nlm.nih.gov/17522971/>
46. Rani, A., Ghazi, M.H. (2023). Relationship Between Spirituality and Mental Health Conditions Among Undergraduate Students. *Pakistan Journal of Psychological Research*, 38(4), 675-687. <https://pjpr.scione.com/cms/abstract.php?id=785>
47. Ryff, C. D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of Personality and Social Psychology*, 57(6), 1069-1081. <https://psycnet.apa.org/record/1990-12288-001>
48. Ryff, C. D., & Keyes, C. L. M. (1995). The structure of psychological well-being revisited. *Journal of Personality and Social Psychology*, 69(4), 719-727. https://www.researchgate.net/publication/15726128_The_Structure_of_Psychological_Well-Being_Revisited