

Development and Validation of Spiritual Well-Being Scale for Millennial Generation

Moordiningsih^{1*}, Angelina Dyah Arum Setyaningtyas¹, Sowanya Ardi Prahara², Eurica Stefany Wijaya²,

¹Faculty of Psychology, Universitas Mercu Buana Yogyakarta

²Magister of Psychology, Universitas Mercu Buana Yogyakarta

* *correspondence-mail:* moordiningsih@mercubuana-yogya.ac.id

ABSTRACT

This research aimed to explore the dimensions of spiritual well-being among the millennial generation in Indonesia, and to develop a measurement instrument that captures the understanding of spirituality within its context. The first phase of the study employed a qualitative approach, involving an open-ended questionnaire distributed online via a Google form to 814 respondents from various regions in Indonesia. The age range of the participants was between 18 and 25 years. Data analysis involved categorizing emerging themes to identify the dimensions and indicators of spiritual well-being according to the respondents' perspectives. The second phase of the research adopted a quantitative approach, focusing on the development of the spiritual well-being instrument. The instrument development process included construct and content validation by a panel of experts through expert judgment. The spiritual well-being scale was then distributed online via a Google form to 443 respondents. Subsequently, the scale was administered, and factor analysis was conducted using statistical tests. The results concluded seven dimensions that were developed as dimensions of spiritual well-being in the context of the millennial generation. These dimensions effectively supported the development of a spiritual well-being scale, meeting most of the goodness-of-fit criteria for the spiritual well-being variable. The dimension of psychological health made the most significant contribution to spiritual well-being, followed by the dimensions of social relationships and personal achievement. The developed instrument for measuring spiritual well-being is considered suitable for further research, purposely for testing spiritual well-being among the millennial generation

Keywords : *spiritual well-being, psychological instrument, development and validation*

Introduction

The millennial generation refers to individuals born between the years 1981 and the early 2000s. They are often referred to as Generation Y. As of the year 2020, millennials are between the ages of 20 and 30, growing up during the rise and development of digital information technology. This generation is characterized by their ability to adapt quickly to information technology, being generally optimistic, independent, and having a sense of personal freedom. Millennial generation in Indonesia also experiences these conditions and develops their own characteristics, such as being individualistic, having reduced real-world

relationships and social interactions, being more confident, open to international socialization, and more open in expressing their ideas and thoughts.

The demands of daily life and relationships with family and friends can often cause stress and pressure for these young individuals. Many cases of self-harm and suicide tendencies among the younger generation have emerged in both Indonesia and Malaysia. It is necessary to anticipate and understand the psychological issues experienced by millennials, as well as to provide appropriate psychological intervention and support.

The concept of well-being, specifically in the context of Indonesia and Malaysia, also takes into account the spiritual aspect of life. Spiritual well-being is an aspiration that individuals seek to achieve in order to give meaning to their lives and relate it to their spiritual experiences. Based on previous research studies, well-being is defined as a combination of positive feelings and optimal functioning of an individual (Ryan & Deci, 2001). Spiritual well-being (SiWB) is a state in which individuals can reflect positive feelings, actions, and thoughts related to themselves, others, the environment, and the transcendent (the divine).

According to Ellison (1983), spiritual well-being is a state that serves as the foundation for satisfaction in a person's life and the ability to express the relationship between the individual and the creator. Well-being is seen as a dynamic process of deciphering the nature of the dynamic bond between the individual and the creator, and the harmony of this relationship depends on intentional self-development, often achieved through practices such as meditation or contemplation, leading to a sense of internal happiness. The concept of spiritual well-being was further developed by Fisher (2003), who defined it as the ability to harmoniously experience and express the fullness of life through the relationships with oneself (personal), others (communal), the environment (environmental), and the transcendent (transcendental).

Spiritual well-being or Spiritual Well-Being (SiWB), according to Fisher (Moodley et al., 2012), is a state in which individuals can experience and express positive feelings, behaviors, and thoughts in their relationships with themselves, others, the environment, and the transcendent (God). Ultimately, individuals can attain identity, satisfaction, joy, love, respect, positive attitudes, inner peace, a sense of harmony, and a sense of purpose in life.

Fisher (in Tumanggor, 2019) defined spiritual well-being as the affirmation of one's life in relation to God, oneself, the community, and the overall environment. This relationship can be developed into four interconnected domains that concern the spiritual health of individuals. Barker (in Himawanti et al., 2021) defined spiritual well-being as the affirmation of one's life in relation to God, oneself, the community, and the environment, and the maintenance and fulfillment of the integrity among them. Spiritual well-being is a way of life, a lifestyle that can transform one's life experiences into happiness and purpose. Individuals seek choices to sustain and enrich their lives, deeply rooted in spiritual values or specific religious beliefs (Kozier, Erb, Berman, & Snyder in Mulyani et al., 2018). Spiritual well-being is also considered as an outcome of coping mechanisms, adaptive ways of dealing with anxiety and depression.

Ellison (1983) presents two dimensions, namely existential well-being (EWB) and religious well-being (RWB). Ellison's model adopts Moberg's concept of the horizontal and vertical components of spiritual well-being (Tumanggor, 2019). The vertical dimension refers to a person's sense of well-being in their relationship with God (Paloutzian & Ellison in Ellison, 1983). The horizontal dimension refers to a sense of well-being regarding life goals and life satisfaction, without specifically referring to anything religious. Fisher developed a

spiritual well-being model called The Spiritual Well-Being Questionnaire (SWBQ). Spiritual well-being is a dynamic state in which individuals can live in harmony in relation to the four dimensions of spiritual well-being: the relationship with oneself, the relationship with others, the relationship with the natural environment, and the sense of connection with God (Tumanggor, 2019).

Factors influencing spiritual well-being include mental health, spiritual coping, life satisfaction, hope, primary emotions, mindfulness, compassion, perceived social support, quality of life, adjustment to chronic illness, psychological disorders, psychological well-being, and psychological resilience (Rahmat et al., 2022).

A systematic literature review conducted by Na'm et al. (2022) found that in late adolescence, factors influencing spiritual well-being include economic status, living alone, proximity of places of worship to the residence, parental influence on adolescents, positive opinions of adolescents regarding spirituality and religiosity (Mirghafourvand et al., 2016). Factors influencing spiritual well-being in late adulthood to the elderly include the meaning of life, life goals, attention from relatives, attention from nurses and peers, and the role of spiritual guides/mentors (Christina & Jones, 2020; Safitri, Yuwono, Sugiharto & Sutoyo, 2020).

The spiritual factor is important in the daily lives of people in Asian cultures, but it is often underpaid in the millennial generation. According to (Sastra et al., 2021) the spiritual factor is still something crucial in Indonesia and countries in Asia. For this reason, this study seeks to conduct a study on the preparation of measuring tools about spiritual well-being. This measurement is important to find out the condition of spiritual well-being in the millennial generation. The research questions are: what are the dimensions of spiritual well-being among millennials in Indonesia? and how can we develop an effective measurement instrument for this population? This study aims to explore the dimensions of spiritual well-being, physical and mental health conditions among the millennial generation, and to develop an instrument for measuring spiritual well-being in the millennial generation through a positive psychology perspective.

Methods

This research aims to explore the dimensions of spiritual well-being constructs among the millennial generation in Indonesia, and to develop a measurement instrument for spiritual well-being by understanding individuals within their context. Informed consent from participants is completed to guaranteeing confidentiality and willingness to be involved as a research participant before the research begin.

In the first phase of the study, a qualitative approach is employed by administering an open-ended questionnaire through an online Google form to millennial participants, using purposive sampling technique. The questionnaire is distributed to 814 respondents from various regions in Indonesia, aged between 18-25 years. Data analysis involves categorizing emerging themes to identify the dimensions and indicators of spiritual well-being according to the respondents. According to Davison & Smith (2018), interpreting content analysis is an effort to present the central message of the document's text data briefly and concisely. Thematic analysis is also carried out by categorizing the themes found according to the purpose of the study.

After the qualitative data analysis process, the study proceeds to the second phase, which employs a quantitative approach for the development of a spiritual well-being instrument. The process involves the validation of constructs and content by a panel of expert evaluators. The spiritual well-being scale is then distributed online via a Google form to 443 respondents. Subsequently, factor analysis is conducted using confirmatory factor analysis (CFA) to analyze the data collected from the spiritual well-being scale.

Results

The results of the research will be presented for each stage of the study as follows:

1. First Stage: The first stage of the study involved 813 respondents with a mean age of 23.18 years. The gender distribution of the participants was 75% female and 25% male.

The categorization of data resulted in the identification of the following dimensions of spiritual well-being and their respective indicators:

- a. Physical Health Dimension: This dimension reflects the feeling of happiness or satisfaction with one's physical health condition.
- b. Psychological Health Dimension: This dimension reflects the feeling of happiness or satisfaction with one's current mental or psychological health condition.
- c. Personal Achievement Dimension: This dimension reflects the feeling of happiness in individual's self-development efforts towards self-actualization.
- d. Social Relationship Dimension: This dimension reflects the feeling of happiness or satisfaction with friendships and familial relationships in daily life.
- e. Financial Dimension: This dimension reflects the feeling of happiness, contentment, and gratitude with one's financial situation.
- f. Living Environment Dimension: This dimension reflects the feeling of happiness or satisfaction with one's living environment or activity spaces and engaging in daily activities.
- g. Spiritual Dimension: This dimension reflects the feeling of happiness and gratitude for experiencing a sense of closeness with the Almighty God, resulting in a sense of well-being.

The qualitative data analysis also identified indicators for each dimension, which are as follows:

Table 1 Indicators per *Spiritual Aspect of Well Being*

No	Aspects	Indicators
1	Aspects of physical health	Healthy body, fit, not easily tired, able to move, rarely sick Can exercise Can rest and eat regularly
2	Aspects of psychic health	Ideal body weight Can manage emotions Getting social support, appreciation Can be grateful Can think positively
3	Aspects of personal achievement	Can achieve targets/expectations Can complete tasks Successfully achieve the expected goals Can boast of the people around

4	Aspects of social relations	Can share stories Gaining affection from the social environment Can do activities together Can live in harmony and harmony
5.	Financial aspect	Enough for everyday life Can buy the desired thing Can save Can share
6	Environmental aspects of residence	Can live in a safe, harmonious and peaceful environment Can live in a beautiful and comfortable environment A neighborhood that helps each other Can socialize and interact
7	Spiritual aspect	Can worship quietly and peacefully Whenever there is a problem, I can lean on finding a way out by returning to God Can feel God's love Feel calm and peaceful because you are close to God

2. Second Phase: The second phase of the research involved 443 respondents with an average age of 21.5 years. The percentage of male respondents participating was 37.5% while female respondents accounted for 62.5%. The age range of the participants was between 18 and 25 years old.

The research findings, obtained through confirmatory factor analysis (CFA), revealed the following overview:

Table 2 Reliability of *Spiritual Aspects of Well Being*

No	Aspects	Reliability of each dimension (factor)
1	Aspects of physical health	0,64
2	Aspects of mental/psychological health	0,86
3	Aspects of personal achievement	0,79
4	Aspects of social relations	0,84
5.	Financial aspect	0,73
6	Environmental aspects of residence	0,74
7	Spiritual aspect	0,66

Table 3 *Goodness of fit Modification of Spiritual Variables of Well Being*

Goodness of fit Index	Cut off value	Model results	Information
c 2 - Chi square	-	677,822	expected small
Probability	≥ 0.05	0,000	Not good
RMSEA	≤ 0.08	0,059	Good
GFI	≥ 0.90	0,886	Good enough (marginal fit)

AGFI	≥ 0.80	0,862	Good
TLI	≥ 0.90	0,912	Good
CFI	≥ 0.90	0,922	Good

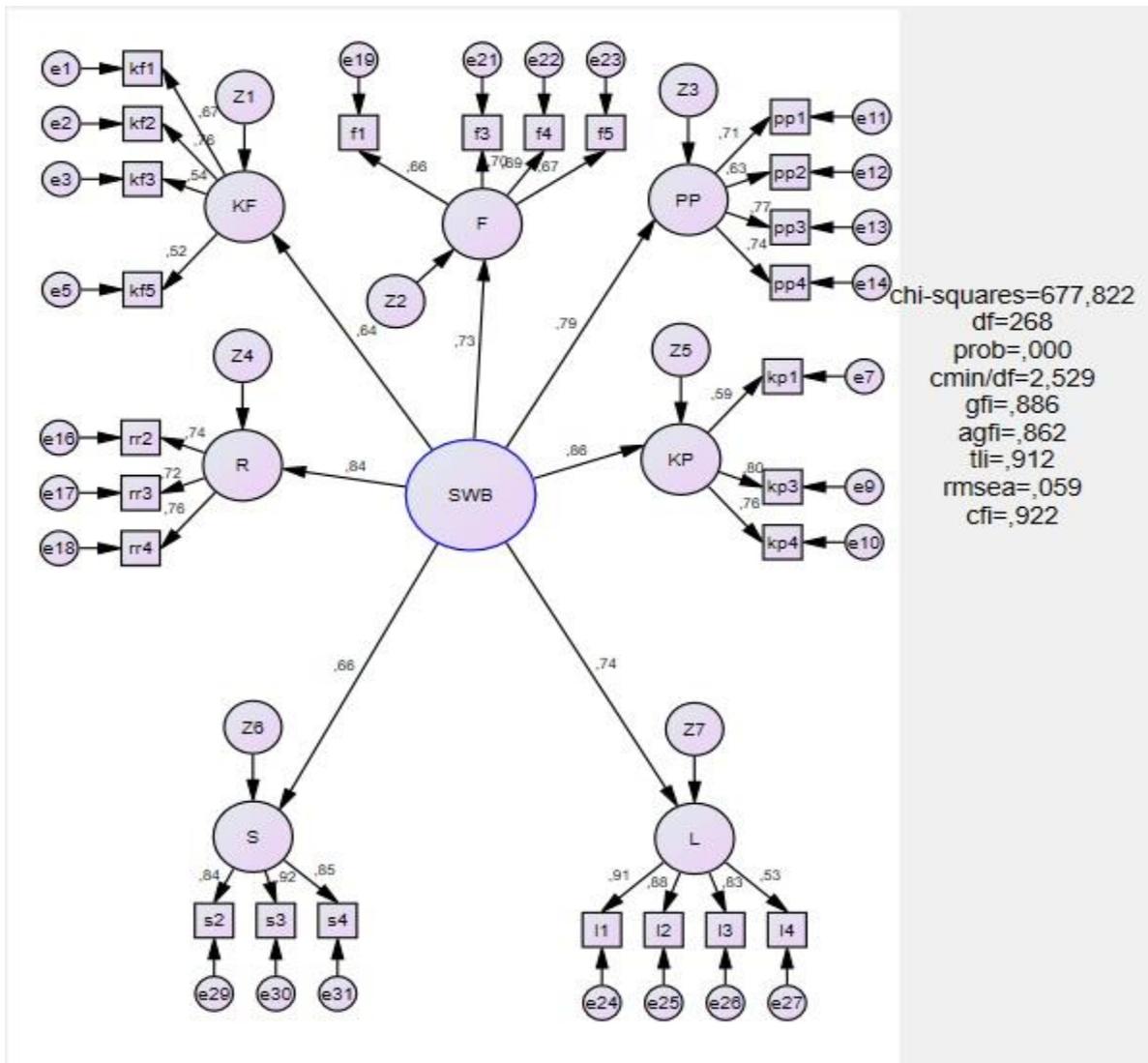


Table 4. Loading Factor and p Value of Spirituality Well-Being Indicators

Dimensions- SiWB indicator		Estimate	Estimation	P	R square
Financial	<---	SiWB	0,728	0.00	0,529984
Physical Health	<---	SiWB	0,635	0.00	0,403225
Social Relations	<---	SiWB	0,843	0.00	0,710649
Spiritual	<---	SiWB	0,657	0.00	0,431649
Neighbourhoods	<---	SiWB	0,743	0.00	0,552049
Psychic Health	<---	SiWB	0,857	0.00	0,734449
Personal Achievements	<---	SiWB	0,788	0.00	0,620944

Based on table 4. Loading Factors and p-Values of Spiritual Well-being Indicators, it can be concluded that the developed instrument for measuring spiritual well-being is deemed suitable for further research, specifically for testing the model of spiritual well-being among the millennial generation. An important finding is that psychological/ mental health contributes the most to spiritual well-being, followed by the dimensions of social relationships and personal achievement.

Discussions

The developed instrument for measuring spiritual well-being is deemed suitable for further research. The dimension of psychological/mental health contributes the most to spiritual well-being, followed by the dimensions of social relationships and personal achievement. Previous studies on spiritual well-being have typically involved 2 or 4 dimensions. Ellison (1983) proposed a model consisting of two dimensions: existential well-being (EWB) and religious well-being (RWB). Ellison's model adopted Moberg's concept of the horizontal and vertical components of spiritual well-being (Tumanggor, 2019). The vertical dimension refers to a person's sense of well-being in relation to God (Paloutzian & Ellison in Ellison, 1983). The horizontal dimension refers to a sense of life purpose and satisfaction without specifically referencing religious aspects (Ellison, 1983). Fisher (2003) viewed spiritual well-being as the ability to reflect on the breadth in which individuals live in harmony across four dimensions: self (personal), others (communal), nature/environment (environmental), and the Divine (transcendental) (Fisher, 2003).

In this study, spiritual well-being is developed into 7 dimensions, which include physical health, psychological health, financial well-being, social relationships, personal achievement, environmental well-being, and spiritual well-being. Based on the findings from both qualitative and quantitative approaches to develop the measurement instrument for spiritual well-being, it can be concluded that the developed instrument, in the form of a scale for measuring spiritual well-being among the millennial generation, is suitable for further research

Conclusion

The seven dimensions developed as aspects of spiritual well-being in the context of the millennial generation can effectively support the process of developing a measurement instrument, such as a spiritual well-being scale, by fulfilling most of the criteria for goodness of fit for spiritual well-being variables. The dimension of psychological/mental health contributes the most to spiritual well-being, followed by the dimensions of social relationships and personal achievement.

Acknowledgement

The authors would like to thank several parties who have facilitated this study: Our research participant from millennial generation in Indonesia, Faculty of Psychology and Magister of Psychology-Universitas Mercu Buana Yogyakarta, Indonesia. We are also grateful to two reviewers for providing constructive feedback for this article.

References

- Davison, R. C. R., & Smith, P. M. (2018). Quantitative data analyses. In *Research Methods in Physical Activity and Health*. <https://doi.org/10.4324/9781315158501-17>
- Ellison, C. W. (1983). Spiritual Well-Being: Conceptualization and Measurement. *Journal of Psychology and Theology*, 11(4), 330–338. <https://doi.org/10.1177/009164718301100406>
- Fisher, J. W. (2001). Comparing levels of spiritual well-being in state, catholic and independent schools in Victoria, Australia. *Journal of Beliefs and Values*, 22(1), 99–105. <https://doi.org/10.1080/1361760120039284>
- Fisher, J. (2011). The Four Domains Model: Connecting Spirituality, Health and Well-Being. *Religions*, 2(1), 17–28. <https://doi.org/10.3390/rel2010017>
- Himawanti, I., Aulia, H., & Hidayatullah, A. (2021). Spiritual Well-Being in the Experience of Indonesian Pilgrims (Systematic Review and Phenomenological Approach). *Munazzama*, 1(2), 47–61. <https://doi.org/doi.org/10.1234/mz.v1i2.9489>
- Jones, C. L. C. (2020). *Spiritual Well-Being in Older Adults*. *Journal of Christian Nursing*, 37(4), E31–E38. doi:10.1097/cnj.0000000000000770.
- Mirghafourvand, M., Charandabi, S. M.-A., Sharajabad, F. A., & Sanaati, F. (2017). *Religious Practice and Health-Related Quality of Life in Iranian Adolescent Girls*. *Journal of Religion and Health*, 57(3), 796–806. doi:10.1007/s10943-017-0380-6
- Moodley, T., Esterhuysen, K. G. F., & Beukes, R. B. I. (2012). Factor analysis of the spiritual well-being questionnaire using a sample of South African adolescents. *Religion and Theology*, 19(1–2), 122–151.
- Mulyani, T., Widiyanti, E., & Mirwanti, R. (2018). Spiritual Well-Being Of Post-Stroke Patients In Neurological Polyclinic of Al Ihsan Regional Public Hospital, West Java Province. *Jurnal Pendidikan Keperawatan Indonesia*, 4(1), 42. <https://doi.org/10.17509/jpki.v4i1.12341>

- Rahmat, H. K., Basri, A. S. H. ., Putra, R. M. ., Mulkiyan, M., Wahyuni, S. W., & Casmini, C. (2022). THE INFLUENCED FACTORS OF SPIRITUAL WELL-BEING: A SYSTEMATIC REVIEW. *Sociocouns: Journal of Islamic Guidance and Counseling*, 2(1), 43–58. <https://doi.org/10.35719/sjigc.v2i1.23>
- Ryan, R.M & Deci, E.L (2001). On happiness and human potentials: A review of research on hedonic and eudemonic well-being. In *Annual Review of Psychology* (Vol 52) <https://doi.org/10.1146/annurev.psych.52.1.141>
- Safitri, W., Sugiharto, D. Y. P., & Sutoyo, A. (2020). Spiritual Well Being in The Elderly. *Jurnal Bimbingan Konseling*, 9(1), 86–91. <https://doi.org/https://doi.org/10.15294/jubk.v9i1.29127>
- Sastra, L., Büssing, A., Chen, C. H., Yen, M., & Lin, E. C. L. (2021). Spiritual Needs and Influencing Factors of Indonesian Muslims With Cancer During Hospitalization. *Journal of Transcultural Nursing*, 32(3), 212–220. <https://doi.org/10.1177/1043659620908926>
- Tumanggor, R. O. (2019). Analisa Konseptual Model Spiritual Well-Being Menurut Ellison Dan Fisher. *Jurnal Muara Ilmu Sosial, Humaniora, dan Seni*, 3(1), 43. <https://doi.org/10.24912/jmishumsen.v3i1.3521>
- Tumanggor, R. O., & Mularsih, H. (2021). Developing a Spiritual Well-Being Training Module to Increase Tolerance. *International Conference on Economics, Business, Social, and Humanities (ICEBSH)*