

Spirituality and its Contribution to Life Satisfaction among Young Adults

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ABSTRACT

The current research looks at the connection between spirituality and life satisfaction in young adults, i.e.- from 18 to 25 years of age. Using the Spiritual Experience Index-Revised (SEI-R) and the Satisfaction with Life Scale (SWLS), data were collected from a sample of 100 participants. IBM SPSS 26 was utilised for data analysis, including correlation analysis, regression analysis, and independent samples t-tests. Results revealed a significant positive correlation between spirituality, as measured by the SEI-R subscales, and life satisfaction ($r = .996$, $p < .01$). Regression analysis indicated that spirituality significantly predicted life satisfaction ($R^2 = .993$, $p < .01$). However, independent samples t-tests showed no significant differences in life satisfaction levels between young adults with high and low spirituality ($p > .05$). These findings suggest that while spirituality contributes to overall life satisfaction, other factors may also play a role in shaping SWB in young adults. This study provides insights into the intricate connection between spirituality and contentment of life, highlighting the prominence of considering multiple factors in interpreting life satisfaction among young adults.

Keywords: Spirituality, Life satisfaction, Young adults, Spiritual Experience Index-Revised (SEI-R), Satisfaction with Life Scale (SWLS)

Spiritual health is one of the essential components of mankind that provides consistency, connotation, living contentment, and self-belief (Rovers & Kocum, 2010). Moberg described spirituality- “a sensation of rising above own surroundings and more such elements, such as motive in life, dependency on one's inner fortitude, and unified conscious or connection inside oneself.”

Furthermore, there are two aspects to spiritual well-being: the horizontal and the vertical. The sense of serenity, contentment, and meaning in life are referred to as the horizontal (existential) dimension, while the feeling of health and happiness in connection to a higher force is referred to as the vertical (religious) dimension (Moberg, 2002). The impact of spiritual well-being on an individual's physical, social, and psychological elements of existence became the focus of explicit engrossment in literature in contemporary years. (Rovers & Kocum, 2010).

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Received: May 05, 2024; Revision Received: May 17, 2024; Accepted: May 20, 2024

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Spirituality has emerged as a significant construct in psychological research, particularly concerning its impact on individuals' well-being and life satisfaction. Defined as the quest for the holy and the experience of transcendence (Pargament, 1999), spirituality encompasses various dimensions including existential meaning, connection as well as a feeling of direction in life (Koenig, 2009). Growing interest in learning in recent years in how spirituality contributes to life satisfaction among young adults, a demographic facing numerous challenges in navigating their identities, relationships, and aspirations during a critical developmental period has been observed (Arnett, 2000).

Research suggests that spirituality is essential to promoting psychological resilience and coping strategies in the face of stressors (Smith et al., 2003). For instance, higher spirituality is frequently correlated with better emotional wellbeing in people and adaptive coping mechanisms, which in turn are associated with higher life satisfaction (Ellison & Fan, 2008). Moreover, spirituality offers a framework within which people might find purpose in life events, fostering a feeling of unity and intent that enhances overall life satisfaction (Park, 2005).

Despite the potential benefits of spirituality, the connection between spirituality and contentment in life remains complex and multifaceted. Some studies have discovered strong positive correlations between spirituality and life satisfaction (Krause, 2009), while others have reported mixed findings or non-significant relationships (Bai et al., 2015). Moreover, the role of spirituality in shaping life satisfaction may vary across different cultural and religious contexts, highlighting the need for further exploration in diverse populations (Zinnbauer et al., 1997).

Life satisfaction, a central construct in positive psychology, reflects individuals' subjective evaluations of their general standard of living and well-being (Diener, 1984). It encompasses cognitive judgements about one's life circumstances, including satisfaction with domains such as work, relationships, health, and personal achievements (Pavot & Diener, 2008). Promoting life pleasure requires an understanding of the elements that go into it. individuals' overall happiness and psychological flourishing.

Research indicates that a wide range of factors influence life pleasure, such as personal characteristics, social relationships, and environmental circumstances (Diener et al., 1999). For instance, characteristics of personality like optimism, resilience, and higher degrees of life satisfaction have always been connected with greater degrees of self-worth (Steel et al., 2008).

Additionally, supportive social networks and meaningful interpersonal relationships are essential for raising the common sense of people regarding pleasure with life and health contentment (Lyubomirsky et al., 2005).

Life satisfaction is also closely intertwined with individuals' sense of fulfilment and purpose in life. Individuals who believe that lives have significance and tenacity are more likely to report as having feeling of satisfaction in their lives overall even when faced with misfortune or challenges (Steger et al., 2006). Conversely, a lack of purpose or direction in life can lead to feelings of dissatisfaction and existential distress (Heintzelman & King, 2014).

Importantly, life satisfaction has significant implications for various aspects of individuals' lives, including physical health, mental health, and overall longevity (Boehm & Kubzansky, 2012). Research indicates that those who are happier with their lives are more inclined to have

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better physical health outcomes, reduced danger of mental illnesses, as well as increased longevity compared to those with lower levels of life satisfaction (Chida & Steptoe, 2008).

Numerous studies have explored the connection between spirituality and contentment in life, highlighting the profound impact of spiritual beliefs and practices on individuals' overall wellbeing (Ellison & Fan, 2008; Park, 2005). Spirituality, often referred to as the pursuit of significance, intention, and a link to something bigger than oneself, plays an essential role in shaping individuals' perceptions of their lives and experiences (Pargament, 1999). Individuals who report higher levels of spirituality often demonstrate greater emotional resilience, existential meaning, and a sense of coherence, which are key components of life satisfaction (Krause, 2009; Smith et al., 2003). Furthermore, spiritual beliefs and practices provide individuals with coping mechanisms to navigate life's challenges and adversities, fostering a sense of peace, acceptance, and gratitude that contribute to overall life satisfaction (Ellison & Fan, 2008). Therefore, understanding the connection connecting spirituality and fulfilment in life is crucial for fostering overall wellbeing and meeting the various needs of people in today's society.

REVIEW OF LITERATURE

Villani et al. in 2019 conducted a research to examine the connection between SBW, which is measured by life satisfaction and spirituality and religiosity. Additionally, the study aimed to determine whether differences in these relationships were related to the religious status of the participants. Data was gathered from adult Italians, ages 18 to 77. The research further concluded that mental health practitioners should acknowledge this issue and incorporate it into their job because spirituality and religiosity have a significant impact on people's subjective well-being. The study's findings highlight how crucial it is to help clients discover their life's purpose and objectives.

Alorani and Alradaydeh in 2017 explored the connection between university students SWB, perceptions of social assistance, as well as contentment with life. Using an analysis of a cross-sectional descriptive correlational method and a total of 919 students opted to perform in the study. The outcomes of the data demonstrated that university pupils possessed a slight sense of contentment in life along with moderate degrees of spiritual WB and support from the environment. There were noteworthy positive associations found connecting mystical well-being and satisfaction with life as well as among spiritual well-being as well as perceived social support. Furthermore, there was a favourable association found between life happiness and perceived social support. There were notable positive connections between the two spiritual health dimensions and every social support source. The study emphasises how crucial it is for university health programmes to take into account the connections regarding spiritual health and the impression of social support.

Kate et al. in 2017 examined the aspects of religion that influence the life satisfaction of people varied from religious groups. A total of 5,312 participants participated and the data was collected and it was observed that life satisfaction for Muslims was lower when compared to non-religious people. This difference seems to be more caused by Muslims' disadvantaged social status than by intra-religious beliefs and membership. The study also discovered that the single factor associated with this link is affiliation, with Catholics reporting significantly higher life satisfaction than nonreligious people. Being religiously affiliated appears to have a cultural component, in addition to the positive effects of the systematic component of having a connection, which is centred around societal connection. This implies that the capacity of religious communities to develop a feeling of dedication and solidarity via a common structure

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for interpretation constitutes a significant benefit of religious communities in terms of life happiness. A number of recommendations for more research are made by the study in light of these results.

Panzini et al. (2017) analysed the connection between spirituality and quality of life, in addition to the instruments used to measure these concepts. They conducted a comprehensive search across multiple databases by utilising the terms "spirituality" and "quality of life". Study's conclusions showed a consistent body of data, especially in research with a respectable level of scientific rigour, showing a link among spiritual beliefs and QOL. The study did, however, highlight the need for more investigation in order to furnish factual information for the creation of spiritualitybased health therapies meant to enhance satisfaction in life. Research on spirituality and quality of life has consistently increased over the last ten years in a number of different health-related countries.

Taghiabadi et al. (2017) sought to investigate the connection, at this point in life, among spiritual encounters and satisfaction with life with bereavement anxiety. The effects exhibited a substantial positive connection among transcendental encounters and life satisfaction, meaning that people with higher degrees of spiritual experiences also tended to have higher life satisfaction. Furthermore, a noteworthy inverse relationship was discovered among spiritual experiences and concern about dying, indicating that those who had more spiritual experiences generally had lower death fear. Additionally, a noteworthy inverse correlation was discovered among contentment with life and death anxiety. The result further suggested that reduced levels of death fear were linked to increased life happiness.

Bester et al. (2016) conducted a study which aimed to determine whether mindfulness may have a moderating effect on the association between older people's spiritual wellbeing and life satisfaction. In addition to three self-report surveys, the participants who participated in the study completed a brief biographical questionnaire. There was a positive link between mindfulness, suggesting that higher life satisfaction levels were linked to increased mindfulness. Furthermore, a strong positive correlation was discovered between spiritual wellness and mindfulness, indicating that higher levels of mindfulness are associated with better spiritual health. Additionally, among the senior participants in the conducted research, a noteworthy positive link was found linking a healthy spiritual lifestyle and contentment in life, suggesting that higher intensity of spiritual health were linked to higher life happiness.

Wu and Koo in 2015 examined how spiritual memory affected older Taiwanese patients suffering from mild to moderate dementia in terms of hope, contentment with life, and spiritual health. 103 people suffering from mild to moderate dementia were included in a randomised controlled experiment from a central medical centre. A 6-week spiritual memory exercise was offered to the patients at random. Regarding the three outcome measures, it was discovered that the group and time interaction terms were significant, suggesting that the treatment and comparison groups had distinct changes in these markers over time. According to the research findings, a 6-week spiritual remembrance intervention significantly increased the aspiration, contentment in life, and spiritual WB of older people with not severe dementia.

Ivtzan et al. (2013) conducted a research aimed at distinguishing between the two conceptions and grouping participants according to their measured levels of spirituality and religious commitment. A total of 205 individuals were selected from a variety of spiritual meetings and religious organisations reflecting a wide range of religious affiliations and religion communities. The four categories to which the participants were assigned were: low spiritual

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involvement and spirituality; high spiritual engagement with low faith; high spiritual involvement with low spirituality; and low spiritual involvement and spirituality. The result findings supported the notion that spirituality regardless of whether or not it is attained through religious practice is crucial for psychological health.

Koohbanani et al. (2013) conducted a study to investigate the correlation between life satisfaction (LS) and spiritual and emotional intelligence (SI and EI) within brilliant female senior secondary school pupils located in Birjand. 123 students were chosen for this task. The findings showed that while there is often no significant relationship between contentment of life and emotions intelligence, a considerable link between contentment of life and emotional intelligence was found.

Regression analysis indicated the important predictors of contentment of life include personal values taught morally and spiritual intelligence including expressing of emotions and emotional regulation for EI. Additionally, SI and EI have a significant association with LS.

Marques et al. (2013) looked into the link amongst students' hope, spirituality, practice of religion, and life happiness. A group of 227 teenagers between the ages of 15 and 19 finished the required questionnaires. The results of the longitudinal and cross-sectional studies showed that adolescents' life happiness was strongly correlated with hope and spirituality, but not with religious activity. All variables showed modest to significant consistency throughout a 6-month and 1-year period, with no discernible changes between administrations. These findings provide insights into potential tactics to improve teenagers' life satisfaction and are consistent with current studies on both adult and children's life satisfaction.

METHODOLOGY

Aim

To examine the influence of spirituality on young individuals' sense of fulfilment in life.

Objectives

- To examine the association connecting spirituality and life contentment among young adults.
- To investigate variations in life satisfaction levels across young adults with diverse degrees of spiritual engagement.

Hypothesis

- HO1: There is no significant relationship between spirituality and life satisfaction in adults who are young.
- HA1: There is a significant relationship between spirituality and life satisfaction in adults who are young.
- HO2: There is no difference in life satisfaction levels between young adults with high spirituality and those with low spirituality.
- HA2: Young adults with high spirituality exhibit influence of spirituality on young individuals' sense of fulfilment in life with low spirituality.

Variables

- **Independent Variable-** Spirituality
- **Dependent Variable-** Life Satisfaction

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Research Design

The present research employs a correlational research strategy to look into the young people's spiritual beliefs and level of life satisfaction.

Sample

Data was collected from 100 participants, who fall within the age range of 18 to 25 years. The sample was chosen through random sampling.

Description of the Tools

Tool 1- Spiritual Experience Index-Revised (SEI-R)

The Spiritual Experience Index, initially created by David and colleagues, has been updated and is now known as SEI-R. Through factor analysis, Genia condensed the original version, which was then divided into two sub-scales: Spiritual Support and Spiritual Openness. The purpose of the 23item SEI-R is to measure one's spiritual journey and faith without imposing any specific faith on the respondent. The respondents assign a 6-point Likert scale rating to every question, spanning from "Strongly Disagree" to "Strongly Agree."

Tool 2- Satisfaction with Life Scale (SWLS)

In 1985, Ed Diener and associates created the SWLS, a self-reporting psychometric tool. Participants score each of the five items in the tool using a 7-point Likert scale that runs from "Strongly Disagree" to "Strongly Agree." The instrument gauges a person's overall life satisfaction based on cognitive assessments rather than a binary assessment of positive or negative affect. The test-retest reliability varies from roughly 0.70 to 0.90 at intervals ranging from weeks to months, and the intrinsic consistency of the instruments varies from 0.80 to 0.90, indicating strong internal consistency. Significant relationships have been found between the SWLS and related domains like happiness, subjective well-being, and psychological functioning, demonstrating the SWLS's good construct validity. Significant correlations have been discovered between the SWLS scores and a number of measures of well-being, mental health, and life outcomes, indicating the SWLS has strong criterion validity.

Procedure

The goal of the study was identified, and a review of the existing literature from earlier research was gathered. The sample was collected through randomization, and the instruments used were- Satisfaction with Life Scale (SWLS) and Spiritual Experience Index-Revised (SEI-R). It was ensured that all ethical guidelines given by APA were being followed- participant consent was voluntary, and the confidentiality of responses was guaranteed. Clear instructions were provided to potential participants on how to complete each questionnaire. The collected replies were graded using the guidelines outlined in each manual. Finally, using IBM SPSS software and the t-test, Pearson correlation coefficients, and regression, the entire set of acquired data was subjected to statistical analysis.

Data Analysis

The collected data were analysed using correlation analysis to evaluate the connection between spirituality and life satisfaction. Pearson correlation coefficients were computed to determine associations. Independent sample t-tests compared mean life satisfaction levels between high and low spirituality groups, categorised based on SEI-R scores. Analysis of regression explored the predictive relationship amongst spirituality and contentment in life, controlling for demographic variables. Statistical analyses were performed using IBM SPSS.

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Assumptions were checked for validity, and results were interpreted in line with research hypotheses and literature.

RESULT

Figure 4.1 Distribution of participants based on age range

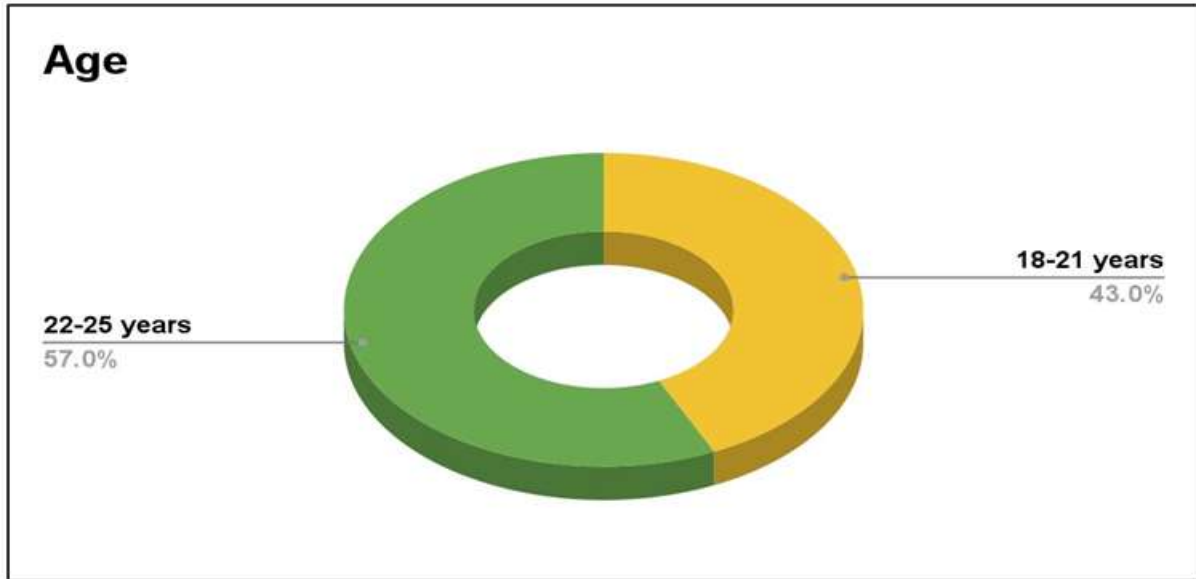


Figure 4.1 displays the division of participants who voluntarily participated in the study based on their age range. Out of total participants (N=100), 43 participants were in the range of 18 to 21 years of age and 57 participants were in the range of 22 to 25 years of age.

Figure 4.2 Distribution of participants based on gender

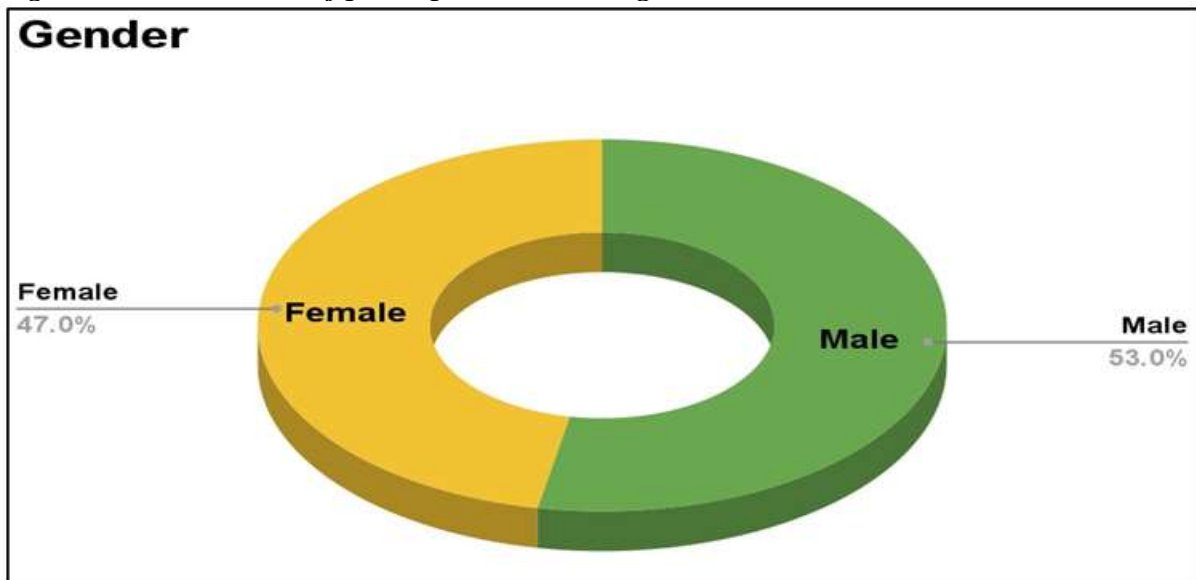


Figure 4.2 displays the division of participants who voluntarily participated in the study based on their gender. Out of total participants (N=100), 47 participants were female and 53 participants were male.

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Table 4.1 Descriptive Analysis of Suicidal Ideation, Attachment Styles and Time Perception

		Spiritual_Support	Spiritual_Openness	Life_Satisfaction
Spiritual_Support	Pearson Correlation	1	.957**	.965**
	Sig. (2-tailed)		.000	.000
	N	100	100	100
Spiritual_Openness	Pearson Correlation	.957**	1	.995**
	Sig. (2-tailed)	.000		.000
	N	100	100	100
Life_Satisfaction	Pearson Correlation	.965**	.995**	1
	Sig. (2-tailed)	.000	.000	
	N	100	100	100

**. Correlation is significant at the 0.01 level (2-tailed).

Table 4.1 shows that there were significant positive associations observed between the subscales of the Spiritual Experience (Spiritual Support & Spiritual Openness) and Life Satisfaction. Specifically, the Spiritual Support subscale showed a significantly supportive link with the life contentment, $r(100) = .957$, $p < .01$. Likewise, the Spiritual Openness subscale also demonstrated a positive correlation with the contentment of life, $r(100) = .995$, $p < .01$. The above findings indicate that higher scoring of the Spiritual Experience are associated with greater levels of life satisfaction as measured by the Satisfaction with Life Scale.

Table 4.2 Model Summary of Regression

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.996 ^a	.993	.992	.911

a. Predictors: (Constant), Spiritual_Openness, Spiritual_Support

Table 4.2 displays the model summary of regression analysis. The results indicate that the predictors, Spiritual Openness and Spiritual Support, significantly predict life satisfaction among young adults. The regression model accounts for a substantial amount of variance in life satisfaction, as evidenced by the high R-square value ($R^2 = .993$). Specifically, approximately 99.3% of the variance in life satisfaction can be explained by the predictors Spiritual Openness and Spiritual Support.

Table 4.3 Independent Sample Test of Spiritual Experience and Life Satisfaction

		Independent Samples Test			
		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
Spiritual_Support	Equal variances assumed	21.793	.000	-.591	98
	Equal variances not assumed			-.581	84.377
Spiritual_Openness	Equal variances assumed	.115	.735	-.489	98
	Equal variances not assumed			-.489	96.750
Life_Satisfaction	Equal variances assumed	.427	.515	-.170	98
	Equal variances not assumed			-.169	95.801

Note: Spiritual experience is denoted by subscales- Spiritual Support and Spiritual Openness

Table 4.3 displays the results of the independent samples t-tests, it was found that there were no statistically significant differences in life satisfaction levels between young adults with high spirituality and those with low spirituality. For both Spiritual Support and Spiritual Openness, the t-tests yielded non-significant results, indicating that the mean life satisfaction scores did not differ significantly between the two groups. These findings suggest that spirituality alone, as assessed by the SEI-R subscales, may not be a determining factor in the level of life satisfaction among young adults in this study. Further exploration of additional variables or factors may be warranted to better understand the predictors of life satisfaction in this population. In addition to this, the t-tests for Life Satisfaction showed non-significant results, indicating no significant contrast in life contentment levels between the groups based on spirituality. Therefore, based on the independent samples t-test data provided, there is no literature to recommend that young adults with high spirituality exhibit excessive levels of life contentment when differentiated with individuals with low spirituality.

DISCUSSION

The present study aimed to explore the relationship between spirituality and life satisfaction among young adults. The findings from the correlation analysis revealed a significant positive association between spirituality, as measured by SEI-R subscales, and life satisfaction, as assessed by the Satisfaction with Life Scale. This supports previous studies indicating the vital role spirituality plays in fostering a healthy content lifestyle and contentment in life among individuals (Ellison & Fan, 2008; Krause, 2009). Specifically, greater intensities of Spiritual Support and Spiritual Openness were allied with greater satisfaction in life among adults who were young, highlighting the prominence of spiritual beliefs and experiences in shaping subjective well-being.

Additionally, the regression analysis provided further insights into the predictive relationship between spirituality and life satisfaction. The regression model, including Spiritual Support

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and Spiritual Openness as predictors, explained a substantial amount of variance in life satisfaction, indicating that these dimensions of spirituality are significant predictors of overall well-being among young adults. This finding aligns with previous research demonstrating the robust association linking spiritual beliefs and various dimensions of psychological health (Park, 2005; Smith et al., 2003).

However, despite the significant positive associations observed between spirituality and life satisfaction, the independent samples t-tests did not reveal any statistically significant differences in life satisfaction levels between young adults with high spirituality and those with low spirituality. This suggests that while spirituality may contribute to overall life satisfaction, other factors may also participate in forming an individuals' subjective health. Future research could explore additional variables, such as social support, coping strategies, and personality traits, to gain a deeper comprehension of the intricate interplay between spirituality and satisfaction in life.

Moreover, the non-significant variations in the contentment with life levels between groups with high and low spirituality emphasise the necessity of a complex comprehension of the influence of spirituality on well-being. It is possible that individuals with high spirituality derive satisfaction from other sources, such as social relationships or personal achievements, leading to similar levels of overall life satisfaction regardless of their spiritual beliefs. Furthermore, cultural and religious differences may influence the way individuals perceive and derive meaning from spirituality, highlighting the importance of considering diverse perspectives in future research (Zinnbauer et al., 1997).

The present research provides evidence supporting Hypothesis 1, indicating a strong positive correlation between spirituality and life contentment among young adults. The data analysis highlights the important role of spirituality in fostering general health, as evidenced by the positive associations observed between spirituality and life satisfaction. However, the non-significant variations in the contentment with life levels between groups with high and low spirituality suggest that Hypothesis 2 was not supported. While spirituality may contribute to overall life satisfaction, other factors may also have an impact on how people perceive their subjective health.

In summary, spirituality holds significant potential as a predictor of life satisfaction among young adults. By exploring the intricate relationship between spirituality and life satisfaction, this study aims to shed light on the mechanisms through which spiritual beliefs and experiences contribute to overall well-being. Understanding the nuanced interplay between spirituality and life satisfaction is essential for developing interventions and programmes aimed at promoting holistic well-being among young adults. By recognising the importance of spirituality in shaping subjective well-being, researchers and practitioners can tailor interventions to address the spiritual needs of individuals, thereby fostering a deeper sense of purpose, meaning, and fulfilment in life. Through continued research and exploration, we can further elucidate the multifaceted nature of spirituality and its profound impact on the well-being of young adults in today's complex and dynamic world.

CONCLUSION

In conclusion, the present study enhances our comprehension of the connection between spirituality and contentment of life in young adults. The results demonstrate how important spirituality is for fostering general health, as evidenced by the positive associations observed between spirituality and life satisfaction. However, further exploration is required to discover

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the fundamental processes and circumstantial influences that impact this relationship, with implications for interventions aimed at enhancing individuals' subjective well-being across diverse populations.

Implications of the Study

- The study findings can inform the development of interventions aimed at promoting wellbeing among young adults by incorporating spiritual components.
- Future longitudinal studies could explore the long-term effects of spirituality on life satisfaction to provide insights into the developmental trajectory of well-being.
- Cross-Cultural Investigation: Investigating the role of spirituality in life satisfaction across diverse cultural and religious contexts can help identify universal and culturally specific factors influencing well-being.
- Inclusion of Additional Variables: Future research could explore the influence of additional variables such as social support, personality traits, and coping strategies.

Limitations of the Study

- The study sample comprised young adults from a specific demographic, limiting the generalizability of the conclusions to supplementary age individuals and populaces.
- Reliance on self-report measures for assessing spirituality and life satisfaction may introduce response bias and social desirability effects.
- The use of generic measures for spirituality and life satisfaction may overlook specific dimensions and nuances of these constructs, warranting the inclusion of more comprehensive assessments in future studies.

Further Recommendations

- Supplement quantitative research with qualitative approaches such as discussions or attention groups to increase a more nuanced consideration of individuals' spiritual capabilities and how they contribute to life satisfaction.
- Investigate potential mediating factors, such as coping strategies, social support, and personality traits, to elucidate the mechanisms through which spirituality influences life satisfaction.
- Utilisation of experimental designs to test the causal effects of interventions targeting spirituality on life satisfaction, providing valuable insights into the efficacy of such interventions in enhancing well-being.

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Acknowledgment

The author(s) appreciates all those who participated in the study and helped to facilitate the research process.

Conflict of Interest

The author(s) declared no conflict of interest.

How to cite this article: Anand, L. (2024). Spirituality and its Contribution to Life Satisfaction among Young Adults. *International Journal of Indian Psychology, 12*(2), 1914-1926. DIP:18.01.165.20241202, DOI:10.25215/1202.165