

Relationship between Spirituality and Subjective Well-being among College Students

Ekampreet Kaur^{1*}

ABSTRACT

This paper explores the relationship between spirituality and subjective well-being among college students. A sample of 110 participants, 54 males, and 56 females, was examined using the Spirituality Measurement Scale (SMS) and the Subjective Well-Being Inventory (SUBI). It is intended to show the impact of spiritual intelligence on life satisfaction and mental health. Results show the existence of a strong positive correlation between spirituality and well-being, where gender difference is insignificant. The findings help us understand how spirituality can facilitate students' emotional and psychological well-being.

Keywords: Spirituality, Subjective Well-Being, College Students

In the world that we live in, spirituality and religion are often used coterminously, overshadowing the differences in their meaning. Spirituality is a universal concept involving various perspectives, each largely boiling down to believing in the existence of some higher power. It is the belief in the supremacy of the universe, its powers, and its forces. Whereas, religion is a normative practice of set terms/conditions decided and put into action by some people influential in their times.

This paper aims to bring out a close relationship between spirituality and well-being among college students by presenting research-based evidence authenticating that spiritual conduct has a considerable impact on well-being and highlighting gender differences present, if any. Subsequent proceedings will begin with defining some basic concepts.

SPIRITUALITY

By Latin etymology, the word spirituality refers to the Latin term spiritus, defined as "breath." Spirit forms the essence of human entity, and it is a widely accepted belief that all humans have a spiritual nature. Everyone has a spiritual aspect that shapes, energizes, and impacts every aspect of their life. Spirituality can also be considered as the core human characteristic that remains constant amidst the many diversities. Concurrently, spirituality comprises a multitude of intangible components and is profoundly individualized.

Due to the highly subjective, individualistic, and personal nature of spirituality, researchers face extreme difficulties in coming out with an agreed-upon workable definition.

¹DAV College, Sector 10, Chandigarh, India.

*Corresponding Author

Relationship between Spirituality and Subjective Well-being among College Students

Spiritualism has historically been tied to religion, as could be traced back to ancient civilizations, thus putting spirituality under external normative rules. However, scholars in modern studies uncover its more intrinsic functioning. Spirituality essentially involves the realization of one's soul. The soul consciousness can be sensed through one's self-created subjective experiences, as suggested by Makkar & Saini (2021).

Krippner and Welch (1992) describe spirituality as an aspect of human behavior and experiences that reflect a transcendent intelligence or process, associated with various identifiable values. According to them, a spiritual individual relates to values like:

- A transcendent dimension may be understood as an ultimate entity, a "greater self," or merely as "something more," which imparts an individual sense of empowerment.
- The meaning of life: A real meaning and purpose that encompasses an "existential void."
- Mission in life: a purposeful vocation, often felt as a "call" or "destiny" to be fulfilled.
- Sacrament of life: The conviction that every experience is sanctified, bathed in wonder and awe, is not divided into sacred and secular.
- Ultimate fulfillment: While material goods may give enjoyment, true happiness and satisfaction must be fundamentally based on spiritual precepts.
- Altruism: The altruistic response to the needs of others, rooted in a sense of relatedness to all people.
- Idealism: The dedication to better the world by meditation as well as by concrete action.
- Realism is a deep appreciation of life, which gets enriched through experiences of tragedy, suffering, pain, or death that reconfirm the commitment to creating change.
- Fruits of spirituality: The positive influence of compassion, courage, joy, and devotion that benefits both the individual and the world.
- Therapeutic effects: The ability to attract people towards the spiritualistic person, who is now considered as a source of strength in interpersonal relationships.

Moreover, Krippner and Welch distinguish spirituality from religiosity by noting that individuals who identify as spiritual may not participate in structured religious activities, whereas those who are religious may not necessarily reflect spiritual principles. They challenge the conventional perspective that confines spirituality exclusively to the domain of religion, arguing that the mere act of performing certain rituals does not automatically qualify an individual as spiritual.

The definition of spirituality has evolved from exclusively describing deeply religious individuals to encompassing superficially religious individuals, religious seekers, those seeking well-being and happiness, and even secular individuals (Koeing & Harold, 2008).

Makkar and Saini (2016) articulate that spirituality constitutes an intrinsic and metaphysical bond with a superior entity or transcendent force, which imparts motivation, purpose, and an awareness of interconnectedness with other individuals. According to Plotnikoff (2005), spirituality embodies a path or experience that cultivates a link with the ultimate source of significance, encompassing one's self, interpersonal relationships, the natural environment, and a higher power.

Relationship between Spirituality and Subjective Well-being among College Students

After reviewing 166 articles, Sena et al. (2021) defined spirituality as a fundamentally human and individual feature that is often closely related to concepts of connectedness and the meaning of life.

To conclude so far, from the above discussions Spirituality may be defined as an individualistic approach seeking the highest reaches of transcendence, consciousness, and wisdom moving the person beyond limits, surpassing spheres of conceptuality, and discovering the unknown, undefined elixirs of life.

WELL-BEING

Well-being can be defined in its simplest words as a state of ease with one's own life. The concept underlines a number of intrinsic values that subjects consider important to vindicate their feelings about a decent and satisfying life. Psychological studies have paid much attention to the ways in which people evaluate their own well-being using subjective criteria on quality-of-life assessment. The SWB framework insists that the above objective measures of income, age, marital status, and social relationships can alone not be used to define satisfaction or happiness because they do not encapsulate individuals' genuine feelings about their lives Diener & Suh (1997). While these are tangible aspects of a person's life, they do not show the subjective views of the individual himself and his "affective responses" to the life circumstances.

Subjective well-being (SWB) includes people's overall levels of positive affect, lack of negative affect, and life satisfaction. According to Stone, Mackie, the Panel on Measuring Subjective Well-Being in a Policy-Relevant Framework, the Committee on National Statistics, the Division of Behavioral and Social Sciences and Education, and the National Research Council (2013), SWB shows consistency across different situations and over time. It pertains to individuals' perceptions and evaluations of their lives and specific life domains. Researchers have leveraged this information to gain insights into the emotional states and experiences of various groups across different activities, life stages, and family and community structures.

SWB, according to Das et al. (2020), is an individual's overall evaluation of his or her feelings of happiness and life satisfaction, including both the hedonic responses and cognitive processes. SWB is evaluated by using self-report measures that represent an individual's thoughts concerning his life experiences and emotional states. It recognizes the contribution of positive feelings, a lack of negative feelings, and high life satisfaction in general well-being.

Based on the above information, subjective well-being can be defined as an individual's point of view about the quality of life, where any external objective factors are not the determinants but part of the person's holistic well-being.

SPIRITUALITY AND WELL-BEING

The soul is the spiritual part of being human, and since humans are spirited beings, it is impossible to imagine a person's well-being outside the spiritual context. Spirituality is a part of well-being and therefore has a possible influence on it.

The relationship between spirituality and subjective well-being has been a topic of interest for researchers in various fields, including psychology, sociology, medicine, religious studies, and social work. Spirituality can be defined in many ways, but it generally refers to

Relationship between Spirituality and Subjective Well-being among College Students

a sense of connection to something larger than oneself, such as a higher power, the universe, or nature. Subjective well-being, on the other hand, refers to a person's overall sense of happiness and satisfaction with life.

The extant research suggests that spirituality can be a potential resource for promoting well-being and supporting the notion of a positive correlation between the two. For instance, Ryff (2021) while examining the theoretical works, and empirical studies from the MIDUS National Longitudinal study provides sufficient proof linking religion and spirituality to well-being and health. Fabricatore et al. (2000) examined whether personal spirituality moderates the relationship between stressors and subjective well-being among college students. The findings revealed that though stress has a negative effect on well-being, personal spirituality is positively correlated with life satisfaction and prevents the influence of stress. This points to the possibility that spirituality may be used as one type of coping strategy for maintaining well-being during stressful life events.

A study by Bekelman et al. (2007) shows that spiritual well-being significantly decreases depression in patients with heart failure, indicating that spirituality plays a protective role in mental health. Spiritual care integration may therefore lead to an improvement in general well-being among such populations. Singh and Sinha (2013) explore the influence of spiritual intelligence on the quality of life of government executives. The authors argue that spiritual intelligence is indispensable in the enhancement of life satisfaction since it integrates rational with emotional intelligence. In this study, 303 executives were used as a sample size, and from the results obtained, it can be deduced that high level of SQ was followed by an enhanced QoL, particularly with respect to emotional and spiritual health. The study cites development of SQ through meditation and spiritual values as a promoter of an overall qualitative life.

Emerging adulthood, spanning ages 18–25, represents a distinct developmental phase marked by extended identity exploration and autonomy (Arnett, 2000). It contrasts with adolescence and young adulthood by emphasizing prolonged self-discovery and role experimentation, particularly in cultures that facilitate extended independent role exploration. Lawrence et al. (2009) argue that adolescence is a period of both risk and opportunity. These formative years of life can lay the foundation for healthy lifestyles and behaviours over the lifespan. Academic anxiety is considered one of the major issues faced by higher education students throughout India, induced because of financial turbulent situations and uncertainty over the future. Studies have identified both non-clinical and clinical approaches to lessening this anxiety, stating the increasing awareness and early professional intervention this prevalent problem needs (Rehman, 2016).

The research undertaken involving 300 postgraduate-level college students in Haridwar demonstrates a noteworthy association between spiritual intelligence and mental health within both the arts and science fields. The results indicate that although no significant disparities in spiritual intelligence and mental health exist concerning gender or academic background, there is a positive correlation between spiritual intelligence and mental health, underscoring its prospective contribution to improving well-being among students (Pant & Srivastava, 2019). Panday (2015) examined the ART-Excel program-developed by the Art of Living Foundation-and its effects on adolescent wellbeing in Vancouver, London, Johannesburg, and Mumbai. Results from this study showed that this spiritual training increases mental health, social participation, and overall wellbeing, with specific positive effects for girls, adolescents from a higher economic status family background, and for those

Relationship between Spirituality and Subjective Well-being among College Students

in better health. These findings provide some evidence to support the idea of incorporating spiritual practices into psychological treatments with adolescents.

Further, Deb and Strodl (2019) examined the relationship between spirituality and quality of life (QoL) in postgraduate university students in India. The findings revealed that higher levels of spirituality were associated with higher QOL, particularly regarding physical health, psychological items, and environmental aspects. In this study, religiosity was not associated with QOL, however, existential well-being and a feeling of hope or control both positively related to several dimensions of QOL. Of all QoL measures, negative religious coping was most strongly inversely related. These findings suggest possible benefits for QoL by promoting spirituality in Indian University Students.

Though spirituality and well-being have been one of the vast areas of research among different groups of society, the influence of spiritual intelligence on subjective well-being is less documented, especially among Indian youth. Yet, it is to be considered that spirituality, as against religion, happens to be a much more personalized and internalized perception. Subjective well-being is considered as a personal view and as a multifaceted concept entailing positive affect, negative affect, and global judgments of satisfaction with one's life (Diener et al., 1999). Therefore, there should be an interlink between the two, independent of any objective standard.

The present study examines the relationship between spirituality and subjective well-being among Indian college students.

Objectives

- To study the relationship between spirituality and subjective well-being among college students.
- To examine gender differences in spirituality and well-being among college students.

Hypotheses

- There is a significant positive correlation between spirituality and subjective well-being among college students.
- There exist gender differences in the level of spirituality.
- There exist gender differences in the level of subjective well-being.

METHODOLOGY

Sample

A sample of 110 participants consisting of 54 male and 56 female participants, aged 18-24, currently pursuing college/university education was chosen for the present study.

Tools Used

- **Spirituality Measurement Scale:** The spirituality measurement scale (SMS) was developed by Makkar and Singh (2018). It consists of 44 items covered in five dimensions: transcendence, self-engagement, self-efficacy, self-awareness, and service towards others. Transcendence and self-engagement constitute the core dimensions of spirituality which is referred to as part of something central to its existence or character. Self-efficacy, self-awareness, and service towards others are grouped under correlated dimensions, which are independent of the core dimensions of spirituality. The scale is found to be reliable with Cronbach's alpha score of 0.94.

Relationship between Spirituality and Subjective Well-being among College Students

- Subjective Well-Being Inventory:** The subjective well-being inventory (SUBI) was developed by Sell and Nagpal (1985). It comprises a total of 40 items, where the first 19 are positive and the rest 21 are negative items. Positive factors remain more stable over time and resemble personality traits, whereas, the negative factors seem to be influenced by circumstances throughout life.

Procedure

The research procedure began with recruiting a diverse sample consisting of 110 college/university students, evenly distributed between genders (56 girls and 54 boys). Participants, ranging in age from 18 to 25, were investigated to explore the relationship between spirituality and subjective well-being. The data collection instrument was a structured questionnaire administered via Google Forms. Demographic information, including age, gender, and educational status, was also collected to ensure a representative sample of college students within the specified age group.

RESULTS

Table 1.1 - Inter Correlation Matrix for Females

S N	VARIABLES	1	2	3	4	5	6	7	8	9
1	Transcendence	1								
2	Self-Engagement	.065	1							
3	Self-Awareness	.359**	.346**	1						
4	Self-Efficacy	.068	.759**	.187	1					
5	Service to Others	.202	.727**	.368**	.763**	1				
6	Core Dimensions	.152	.630**	.181	.693**	.632**	1			
7	Correlated Dimensions	.123	.986**	.496**	.735**	.738**	.615**	1		
8	Total Spirituality Score	.151	.498**	.283*	.938**	.918**	.805**	.788**	1	
9	Subjective Well-Being Score	.142	.960**	.432**	.863**	.856**	.731**	.965**	.923**	1

Table 1.2 - Inter Correlation Matrix for Males

Sr.No	VARIABLES	1	2	3	4	5	6	7	8	9
1	Transcendence	1								
2	Self-Engagement	.099	1							
3	Self-Awareness	.178	.621**	1						
4	Self-Efficacy	.177	.814**	.608**	1					
5	Service To Others	.185	.900**	.662**	.854**	1				
6	Core Dimensions	.016	.816**	.567**	.772**	.798**	1			
7	Correlated Dimensions	.120	.989**	.729**	.825**	.910**	.818**	1		
8	Total Spirituality Score	.155	.901**	.659**	.955**	.954**	.884**	.910**	1	
9	Subjective Well-Being Score	.136	.976**	.718**	.894**	.947**	.862**	.986**	.966**	1

Relationship between Spirituality and Subjective Well-being among College Students

Table 1.3 Showing Mean, Standard Deviation and T-Ratio between Males and Females on All Variables

VARIABLES	GROUP 1 (N = 54)		GROUP 2 (N = 56)		T -ratio (df = 108)
	Mean	Standard Deviation	Mean	Standard Deviation	
Transcendence	79.37	6.69	78.66	6.61	.559
Self-Engagement	72.53	18.09	67.25	17.28	1.567
Self-Awareness	12.44	3.88	11.67	3.27	1.120
Self-Efficacy	22.70	5.81	22.89	5.88	.170
Service to Others	21.72	5.20	20.78	5.50	.916
Core Dimensions	11.25	2.97	10.51	2.73	1.360
Correlated Dimensions	84.98	20.73	78.92	18.66	1.610
Total Spirituality Score	55.68	13.14	54.19	12.77	.602
Subjective Well-Being Score	140.66	33.15	133.12	29.79	1.256

DISCUSSION

The present study sought to investigate the relationship between spirituality and subjective well-being among college students, using the Spirituality Measurement Scale (SMS) by Makkar & Saini (2018) and Subjective Well-being Inventory (SUBI) by Sell & Nagpal (1985). A multi-dimensional approach to spirituality was utilised which encompassed factors like transcendence, self-engagement, self-efficacy, self-awareness, and service towards others. The data was collected from a sample of 110 students, and further statistically analysed with the help of Pearson r test and t-test.

The findings of this study provide valuable insights into the relationship between spirituality and subjective well-being. The overall result supports the hypothesis that there is a positive correlation between spirituality and subjective well-being among college students, thereby accepting the first hypothesis. The correlation was significant at the 0.01 level for both males and females. In females, the total spirituality was highly correlated with subjective well-being ($r=0.923$, $p<0.01$), while in males, the correlation was slightly higher ($r=0.966$, $p<0.01$). The current findings are consistent with other studies reporting higher spirituality levels associated with better well-being and life satisfaction among undergraduate students in the UK (Anand et al., 2013). Leung and Pong (2021), in a cross-sectional study found that spiritual well-being, especially concerning personal and communal dimensions, is negatively related to the prevalence of depression, anxiety, and stress in university students. This finding underlines the connection of high levels of spirituality with better emotional health, therefore underpinning the relationship existing between spirituality and subjective well-being. Similarly, in the study by Marlin (2009), a significant positive relationship was found between spirituality and subjective well-being among students at Southern Adventist University. Although the study found no differences in spirituality or wellbeing based on gender, ethnicity, and family structure, it did find that students who had high levels of spirituality displayed high levels of wellbeing. Such findings suggest that spirituality indeed plays an important role in enhancing student's mental and emotional health.

Relationship between Spirituality and Subjective Well-being among College Students

King and Boyatzis (2015) discuss in-depth the relevance of religious and spiritual development during childhood and adolescence in relation to emotional and social development. They review recent research, demographic trends, and key theoretical concepts showing how religion and spirituality are uniquely contextualizing influences on youth development. Examining the relationship between spirituality, religiosity, and subjective well-being, Villani et al. (2019) found that spirituality positively influenced well-being across all religious statuses. However, religiosity's impact varied, with religious identity commitment predicting life satisfaction among religious individuals but not those uncertain of their beliefs.

Yoo et al. (2022) investigated the interconnection between neuroticism, spiritual well-being, and subjective well-being in a cohort of university students from Korea. Their findings indicated a robust correlation between vulnerability and spiritual well-being, whereas depression exhibited a strong association with subjective well-being. Furthermore, spiritual well-being had a significant impact on subjective well-being, independent of the influence of personality traits. Tyagi and Sharma (2018) investigated spiritual intelligence and quality of life in Indian youth. A significant positive association between the variables was reported. No significant differences were reported based on gender, but male and female subjects had different means for the spiritual intelligence and quality of life variables, indicating some gender-related differences.

Despite the initial hypothesis suggesting potential gender differences, the t-test revealed no significant differences in the levels of spirituality in males and females. The mean spirituality score of females ($M=54.19$, $SD=12.77$) and the spirituality mean spirituality score of males ($M=55.68$, $SD=13.14$) were not significantly different [t ($df=108$) = .602, $p>0.05$] rejecting the second hypothesis. Tyagi and Sharma (2018) investigated spiritual intelligence and quality of life in Indian youth. A significant positive association between the variables was reported. No significant differences were reported based on gender, but male and female subjects had different means for the spiritual intelligence and quality of life variables, indicating some gender-related differences. Pant and Srivastava (2019) investigated the impact of spiritual intelligence, gender, and educational background on the mental health of college students. Despite a significant correlation between spiritual intelligence and mental health for students in both the arts and the sciences, they found no significant differences based on gender or educational background for either variable.

Additionally, the mean scores of subjective well-being were also calculated to analyse the gender differences. The findings indicate no substantial evidence to support gender differences in males and females. The mean scores of females ($M=133.12$, $SD=29.79$) and for males ($M=140.66$, $SD= 33.15$), [t ($df=108$) = 1.25, $p>0.05$], resulting in no significant difference between the levels of subjective well-being in females and males. This result rejects our third hypothesis as well. In their extensive work, Batz-Barbarich and Tay (2017) reviewed the literature on gender differences in subjective well-being-the variation in life satisfaction, positive affect, and negative affect. They summarized large-scale studies and meta-analyses of findings; discussed possible explanations for both observed gender differences and the lack of gender differences. In a sample of 700 university students, Dost (2006) conducted an investigation into subjective well-being, finding no significant difference in gender but there were significant variations based on perceived economic status, parental attitudes, physical appearance satisfaction, religious belief, and locus of control. Moreover, a study by Chattu et al. (2020) searched for subjective well-being among students of health professions, which demonstrated no significant gender differences in

Relationship between Spirituality and Subjective Well-being among College Students

subjective well-being. The results indicated that subjective well-being varied significantly with academic merit and the type of educational institution, where higher scores of well-being were associated with better academic merit. Lastly, Hyde (2005) challenges the idea of significant gender differences in psychology, supporting the gender similarities hypothesis. This review of 46 meta-analyses shows that males and females are generally more similar than different, with variations depending on age and context. Overemphasizing gender differences can negatively impact areas like the workplace and relationships.

Future Implications of the Study

The results of this study provide potential implications for future research and practical applications. First and foremost, it denotes the importance of spirituality as a vital component in nurturing well-being within college students. However, again, it is remarkable to observe how general spirituality still manages to have a positive influence on well-being, given that transcendence, as one core dimension, remains unassociated with subjective well-being. Spirituality is a multidimensional construct, and therefore interventions should be developed that address its various dimensions. Further research could investigate specific dimensions of spirituality for their potential activating mechanisms for promoting students' overall well-being. Academic institutions are in a position to embed spiritual practices into their curriculum and thus promote students' all-round well-being, which can result in better academic performance and more career opportunities.

Limitations

The research presents multiple limitations that warrant careful consideration. The sample size and representativeness are comparatively limited, limiting the generalizability of findings to a large population. Exploring more extensive and varied samples may hence enhance the validity of the study. Moreover, findings are contingent upon self-reported questionnaires, making the results susceptible to biases such as social desirability or response distortion. The research is focused on university students in India. Subsequent investigations could include other demographic groups within various cultural contexts.

CONCLUSION

The present study investigates the correlation between spirituality and subjective well-being among college students, aiming to explain how spirituality influences overall well-being and points out any possible gender-related differences. Initially, an overview is given of the concept of spirituality and well-being, both being subjective interdependent concepts. The research design adopts a multidimensional concept of spirituality, made up of basic elements such as transcendence and self-engagement, and concepts related to the elements, such as self-efficacy, self-awareness, and altruism. Subjective well-being is measured in terms of positive affect, negative affect, and general life satisfaction. The results of this investigation show a significant positive relationship between general spirituality and subjective well-being for the college students. Additionally, each dimension of spirituality, except transcendence, has been found to be significantly related to the subjective well-being of the students. Further, there has not been any significant difference in the scores of either spirituality or subjective well-being between the male and female participants. This finding contradicts the traditional views held about gender and its influence. It is indicated that spirituality contributes a lot to the good mental health of a person, life satisfaction, and general well-being of a person, regardless of gender.

REFERENCES

- Anand, V., Jones, J., & Gill, P. S. (2015). The relationship between spirituality, health, and life satisfaction of undergraduate students in the UK: An online questionnaire study. *Journal of Religion and Health, 54*(1), 160–172. <https://doi.org/10.1007/s10943-013-9792-0>
- Arnett, J. J. (2000). Emerging adulthood: A theory of development from the late teens through the twenties. *American Psychologist, 55*(5), 469–480. <https://doi.org/10.1037/0003-066X.55.5.469>
- Barnes, L., Plotnikoff, G., Fox, K., & Pendleton, S. (2000). Spirituality, religion, and pediatrics: Intersecting worlds of healing. *Pediatrics, 106*(Supplement 3), 899–908. <https://doi.org/10.1542/peds.106.S3.899>
- Batz-Barbarich, C., & Tay, L. (2017). Gender differences in subjective well-being. *Journal of Happiness Studies, 18*(2), 765–798. <https://doi.org/10.1007/s10902-016-9734-5>
- Bekelman, D. B., Dy, S. M., Becker, D. M., et al. (2007). Spiritual well-being and depression in patients with heart failure. *Journal of General Internal Medicine, 22*(4), 470–477. <https://doi.org/10.1007/s11606-006-0044-9>
- Chakraborty, B., Maji, S., Sen, A., Mallik, I., Baidya, S., & Dwibedi, E. (2019). A study on happiness and related factors among Indian college students. *Journal of Quantitative Economics, 17*, 215–236.
- Chattu, V. K., Sahu, P. K., Seedial, N., Seecharan, G., Seepersad, A., Seunarine, M., & Singh, A. (2020). Subjective well-being and its relation to academic performance among students in medicine, dentistry, and other health professions. *Education Sciences, 10*(9), 1–13. <https://doi.org/10.3390/educsci10090224>
- Das, K. V., Jones-Harrell, C., Fan, Y., Ramaswami, A., Orlove, B., & Botchwey, N. (2020). Understanding subjective well-being: Perspectives from psychology and public health. *Public Health Reviews, 41*, 25. <https://doi.org/10.1186/s40985-020-00142-5>
- Deb, S., & Strodl, E. (2019). Quality of life and spirituality in Indian university students. *Applied Research in Quality of Life, 14*(2), 393–408. <https://doi.org/10.1007/s11482-018-9602-7>
- Diener, E., & Suh, E. (1997). Measuring quality of life: Economic, social, and subjective indicators. *Social Indicators Research, 40*(1), 189–216. <https://doi.org/10.1023/A:1006859511756>
- Diener, E., Suh, E., Lucas, R. E., & Smith, H. (1999). Subjective well-being: Three decades of progress. *Psychological Bulletin, 125*(2), 276–302. <https://doi.org/10.1037/0033-2909.125.2.276>
- Dost, M. (2006). Subjective well-being among university students. *Hacettepe University Journal of Education, 31*, 56–67.
- Fabricatore, A. N., Handal, P. J., & Fenzel, L. M. (2000). Personal spirituality as a moderator of the relationship between stressors and subjective well-being. *Journal of Psychology and Theology, 28*(3), 221–228. <https://doi.org/10.1177/009164710002800305>
- Hyde, J. S. (2005). The gender similarities hypothesis. *American Psychologist, 60*(6), 581–592. <https://doi.org/10.1037/0003-066X.60.6.581>
- King, P. E., & Boyatzis, C. J. (2015). Religious and spiritual development. In M. E. Lamb & R. M. Lerner (Eds.), *Handbook of child psychology and developmental science: Socioemotional processes* (7th ed., pp. 975–1021). John Wiley & Sons. <https://doi.org/10.1002/9781118963418.childpsy323>
- Koenig, H. G. (2008). Concerns about measuring "spirituality" in research. *The Journal of Nervous and Mental Disease, 196*(5), 349–355. <https://doi.org/10.1097/NMD.0b013e31816ff796>

Relationship between Spirituality and Subjective Well-being among College Students

- Krippner, S., & Welch, P. (1992). *Spiritual dimensions of healing: From native shamanism to contemporary health care*. Irvington Publishers.
- Leung, C. H., & Pong, H. K. (2021). Cross-sectional study of the relationship between the spiritual wellbeing and psychological health among university students. *PloS ONE*, *16*(4), e0249702. <https://doi.org/10.1371/journal.pone.0249702>
- Makkar, S., & Saini, M. (2016). Spirituality, ethical behaviour and corporate social responsibility: The influence of affinity. *Journal of Religion and Health*.
- Makkar, S., & Singh, A. (2021). Development of a spirituality measurement scale. *Current Psychology*, *40*(4), 1490–1497. <https://doi.org/10.1007/s12144-018-0081-7>
- Marlin, M. (2009). Spirituality and subjective well-being among Southern Adventist University students. *Journal of Interdisciplinary Undergraduate Research*, *1*(3). <https://knowledge.e.southern.edu/jiur/vol1/iss1/3>
- National Research Council (US) and Institute of Medicine (US) Committee on Adolescent Health Care Services and Models of Care for Treatment, Prevention, and Healthy Development, Lawrence, R. S., Appleton Gootman, J., & Sim, L. J. (Eds.). (2009). *Adolescent health services: Missing opportunities*. National Academies Press.
- Pandya, S. (2015). Adolescents, well-being, and spirituality: Insights from a spiritual program. *International Journal of Children's Spirituality*, *20*(1), 1-21. <https://doi.org/10.1080/1364436X.2014.999230>
- Pant, N., & Srivastava, S. K. (2019). The impact of spiritual intelligence, gender, and educational background on mental health among college students. *Journal of Religion and Health*, *58*(1), 87–108. <https://doi.org/10.1007/s10943-017-0529-3>
- Pant, N., & Srivastava, S. K. (2019). The impact of spiritual intelligence, gender, and educational background on mental health among college students. *Journal of Religion and Health*, *58*(1), 87–108. <https://doi.org/10.1007/s10943-017-0529-3>
- Rehman, A. (2016). Academic anxiety among higher education students of India, causes and preventive measures: An exploratory study. *International Journal of Education and Social Science*, *5*, 102-116.
- Ryff, C. D. (2021). Spirituality and well-being: Theory, science, and the nature connection. *Religions*, *12*(11), 914. <https://doi.org/10.3390/rel12110914>
- Sena, M. A. d. B., Damiano, R. F., Lucchetti, G., & Peres, M. F. P. (2021). Defining spirituality in healthcare: A systematic review and conceptual framework. *Frontiers in Psychology*, *12*, 756080. <https://doi.org/10.3389/fpsyg.2021.756080>
- Singh, M. P., & Sinha, J. (2018). Impact of spiritual intelligence on quality of life. *International Journal of Scientific Research Publications*, *3*(5). <http://www.ijsrp.org/research-paper-0513.php?rp=P171123>
- Stone, A. A., Mackie, C., Panel on Measuring Subjective Well-Being in a Policy-Relevant Framework, Committee on National Statistics, Division on Behavioral and Social Sciences and Education, & National Research Council. (2013). *Subjective well-being: Measuring happiness, suffering, and other dimensions of experience*. National Academies Press. <https://doi.org/10.17226/18548>
- Tyagi, K., & Sharma, G. (2018). Relationship between spiritual intelligence and quality of life among youth: A correlational and gender comparative study. *International Journal of Research in Social Sciences*, *6*, 836-839.
- Villani, D., Sorgente, A., Iannello, P., & Antonietti, A. (2019). The role of spirituality and religiosity in subjective well-being of individuals with different religious status. *Frontiers in Psychology*, *10*, 1525. <https://doi.org/10.3389/fpsyg.2019.01525>
- World Health Organization. (1992). *Assessment of subjective well-being: The subjective well-being inventory (SUBI)*. World Health Organization. <https://iris.who.int/handle/10665/204813>

Relationship between Spirituality and Subjective Well-being among College Students

Yoo, J., You, S., & Lee, J. (2022). Relationship between neuroticism, spiritual well-being, and subjective well-being in Korean university students. *Religions*, 13(6), 505. <https://doi.org/10.3390/rel13060505>

Acknowledgment

To the completion of the study, I would like to express my sincere gratitude to Dr. Shruti Shourie, whose expertise, encouragement, and insightful feedback were invaluable throughout this research. To the teachers who have provided their wisdom and support throughout my academic journey. I am grateful to my family for their unwavering love and encouragement and, to my friends whose constant support and companionship helped me stay focused and motivated. Lastly, I would like to thank the participants of the study who were willing to devote their time and contribution. Without their contributions, this work would not have been possible.

Conflict of Interest

The author(s) declared no conflict of interest.

How to cite this article: Kaur, E. (2024). Relationship between Spirituality and Subjective Well-being among College Students. *International Journal of Indian Psychology*, 12(4), 150-161. DIP:18.01.016.20241204, DOI:10.25215/1204.016