

The Effect Of Spiritual Well-Being On The Quality of Life Of Students In East Kalimantan

Pengaruh Spiritual Well-Being Terhadap Kualitas Hidup Pada Mahasiswa Di Kalimantan Timur

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Abstract :

Spiritual well-being is a crucial aspect for students in East Kalimantan, which can significantly impact their quality of life. This study examines the impact of spiritual well-being on the quality of life of students in East Kalimantan. This study uses quantitative research with simple random sampling techniques on students ($n=475$) in East Kalimantan. The data collection method for this study was conducted online using the spiritual well-being scale from Ellison and the WHOQOL-BREF Quality of Life scale, which were analyzed using linear regression analysis techniques, using SPSS software, version 23. Based on the hypothesis test, there is an influence of spiritual well-being on quality of life of $r=0.344$ with a significance of 0.00 ($p<0.05$), with a percentage of 34.4%, indicating that 65.6% is influenced by other factors. This shows that spirituality can be one of the factors in improving the quality of life of students. The implication of this study is that it can be utilized by academic counselors and educators to integrate value-based and spiritual approaches into student guidance and mentoring. Therefore, it is important for higher education institutions in East Kalimantan to develop programs that support student mental well-being.

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1. Introduction

A student was someone who attends lectures at a university, which was the highest level of education. Students were young people who were preparing themselves to become the next generation of leaders for the advancement of the nation (Gusty et al., 2023). During their development, students must go through a period of adjustment to the university environment, according to academic, social, and psychological aspects (Savitri & Swandi, 2023). In the academic aspect, students who were in the process of completing academic assignments generally face problems related to assignments such as practical reports, papers, theses, and related social aspects. Problems such as communication with group friends, lecturers, and the cultural environment of lectures can cause psychological problems during lectures, such as decreased motivation, laziness, feelings of worry, difficulty concentrating, and anxiety (Etika & Hasibuan, 2016). Factors such as academic pressure, mental health problems, and social dynamics can contribute to a decline in the quality of life of students (Kumari et al., 2017; Rajab, 2023).

The establishment of the Nusantara National Capital Region in East Kalimantan Province has brought about rapid and massive economic, social, and environmental transformation, leading to economic growth, infrastructure development, and significant demographic changes (Dzulfiqar et al., 2024). The was has created a unique ecosystem, which presents both opportunities and challenges, such as increased living costs, increasingly fierce competition in the job market after graduation, higher social expectations from the surrounding environment, and socio-cultural changes or climate disasters, which were factors that have the potential to reduce the quality of life of students (Rahman et al., 2022).

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Based on data from Christanti et al., (2024), there was a phenomenon of many students having a moderate to poor quality of life according to four dimensions, namely physical health, psychological well-being, social relationships, and environment. Most students view themselves both positively and negatively, have fairly good social relationships with friends or others, have an adequate environment for themselves, and were generally quite satisfied with themselves. Quality of life may be used as an evaluation of individual satisfaction related to their needs as students.

Researchers conducted a preliminary study on 32 students from various public and private universities in East Kalimantan. Overall, it was found that university students in East Kalimantan have a high quality of life. Data was collected using a scale filled out by students from public universities with 15 participants and private universities with 17 participants. The scale results showed that 53% of private university students had a high quality of life, 19% of public university students had a very high quality of life, and the rest were in the moderate and low categories, at 19% and 9% respectively. Based on the phenomenon of quality of life described by previous researchers, the phenomenon of quality of life among students still needs to be explored further because there were still students who view themselves negatively in terms of physical fitness, psychological well-being, interpersonal relationships, and their environment.

According to the World Health Organization (WHO), quality of life was an individual's view of their position in life, including their cultural context and value structure, as well as their direction, dreams, standards of living, and affections (Purba et al., 2018). Quality of life was an individual's view of their life in terms of cultural framework, behavior, and benchmarks of belief in that individual's life and was related to life standards, desires, pleasures, and the individual's assessment of their position in life (Papeo et al., 2021). According to Rosida & Pradana (2022), factors that influence quality of life include gender, age, education, occupation, marital status, finances, and reference standards. All of these factors contribute to improving quality of life, both physically and emotionally.

Ellison defines spiritual well-being as a state that arises from a positive spiritual condition and may be seen through positive expressions. Spiritual well-being was a process of explaining the nature of the continuous relationship between individuals and the creator, a relationship that was quite harmonious depending on planned self-development, which usually arises on the basis of similarities between meaningful life experiences, having goals, and general life values. Spiritual well-being was according to two dimensions, namely the vertical dimension and the horizontal dimension (Ellison, 1983). Then, according to Rahmat et al., (2022), there were 13 factors that influence spiritual well-being, namely mental health, spiritual coping, life satisfaction, hope, primary emotions, awareness or mindfulness, self-love, perceived social support, quality of life, adjustment to illness, psychological disorders, psychological well-being, and psychological resilience.

A good quality of life was achieved when influential factors were fulfilled. A stable quality of life cannot be achieved if psychological factors, such as spiritual well-being, were not fulfilled, where spiritual well-being was an important factor related to things that influence spiritual well-being. In line with the research by Heng et al., (2021), which explains that the higher the level of spiritual well-being among students, the higher their quality of life, and vice versa. In another study by Buulolo (2019), a significant positive correlation was found between quality of life and spiritual well-being. The higher the level of spiritual well-being among students, the higher their perceived quality of life.

Based on the results of a preliminary study conducted by three researchers from several universities in East Kalimantan, as explained by them, campus life, such as the environment, friendships, academic services, assignments, the was work, and guidance, can have an impact on their quality of life. If they do not have a good quality of life in terms of physical and emotional well-being, the was can lead to a decline in motivation and enthusiasm in carrying out tasks that should be completed properly. They mentioned that as students, they must have a good quality of life, which was certainly influenced by spiritual well-being, and the was one of the important things in improving the quality of life. By getting closer to God, they can prosper and feel at peace. If they have good spiritual well-being, then in their daily lives at university, they can easily achieve their goals as students and feel satisfied when they were able to complete their studies on campus.

Previous studies have considered the possibility of quality of life and spiritual well-being, but they were still limited and have received little attention regarding the influence of spiritual well-being,

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especially among students in East Kalimantan. Similar studies, such as those by Rifa & Gayatri (2023), discuss more about patients with health problems such as cancer, chronic kidney disease, stroke, coronary heart disease, and other health problems (Putri et al., 2024; Mailani et al., 2024). Furthermore, the development of the Nusantara Capital City in East Kalimantan was also a very significant environmental factor. The social, economic, and infrastructural changes resulting from the development can provide new opportunities and challenges for students, both in the form of increased living costs and new job opportunities. These rapidly changing environmental factors have a major impact on the decline in the quality of life of students (Rahman et al., 2022).

By understanding these dynamics, researchers feel it was important to study students in East Kalimantan because the phenomenon they face has unique characteristics that distinguish them from students in other regions. Further research was needed, with the title "The Effect of Spiritual Well-Being on The Quality of Life of Students in East Kalimantan."

Based on the above explanation, the purpose of the study was to determine the effect of spiritual well-being on the quality of life of students in East Kalimantan and to contribute to the development of science. It was hoped that the study can serve as an additional reference and increase academic insight in the field of psychology. It was also hoped that the study can determine the quality of life experienced by individuals and its relationship with spiritual well-being.

2. Methods

The study used a quantitative research design, in which data was collected and interpreted in numerical format. The theoretical and methodological approach was used to examine the relationship between variables. The study examines two variables, namely spiritual well-being and quality of life. The role of spiritual well-being broadly affects an individual's quality of life. There is an impact when individuals who are spiritually well-off have the skills to interpret the opportunities they encounter in life as a result of their communication with their environment and their belief in God's power to control all forms of life, enabling individuals to live more harmoniously, especially in an academic environment (Arfianto et al., 2023).

The study aims to test the hypothesis, namely the effect of spiritual well-being (X) on quality of life (Y) among students in East Kalimantan. The technique used was simple random sampling, whereby each individual has an equal chance of being selected as a sample. The researchers used the technique to determine the sample accurately and appropriately. According to Sugiyono (2017), simple random sampling was a method of sampling by selecting randomly from the population without regard to the hierarchy within the population itself, so that the probability of being part of the sample was equal. The researchers carried out several stages in the technique, namely defining the target population, determining the sample size, collecting sample data randomly, and analyzing the sample data. The study used a formula from Isaac and Michael to determine the required sample size according to a 10% margin of error. From the population size according to data from the East Kalimantan Provincial Statistics Agency (2022), it was found that there were 96,091 students in East Kalimantan, resulting in a research sample of 475 students (143 male and 332 female). The population in the study averaged 150 students aged 18-20 years and 306 students aged 21-25 years, with the remaining 19 students aged >26 years.

The research period ran from late 2023 to early 2024 and was conducted offline and online via the Google Form platform. Data collection was carried out using a prepared research instrument in the form of a Likert scale. Participants were then given an explanation of how to fill in the form and the ethics of confidentiality of participant data during completion. The quality of life behavior scale was developed by the researchers according to the dimensions of quality of life proposed by Purba et al., (2018), consisting of 26 questions used to measure the participants' overall quality of life and four dimensions, namely physical, psychological, social relationships, and social environment. The spiritual well-being scale was according to the aspects of spiritual well-being proposed by Ellison (1983), which consists of two dimensions of spiritual well-being, namely the vertical dimension and the horizontal dimension. The research participants consisted of 475 active students who were studying at universities in East Kalimantan. The researchers conducted a tryout (trial) of the measuring instruments with 40 participants for each research variable, namely the quality of life and spiritual well-being scales. The results of the reliability test on the quality of life scale found that

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among the 26 items, items 3, 4, and 10 were discarded because the item discrimination index value was <0.250 , leaving 23 items that were declared valid with a Cronbach's Alpha value of 0.898. The Ellison scale, consisting of 20 items, obtained a Cronbach's Alpha of 0.922, which was considered high, with a positive item discrimination index above 0.250.

The data analysis section used simple linear regression analysis techniques with the help of SPSS (Statistical Product of Service Solution) 23 for Windows to test the influence between spiritual well-being (independent) and quality of life (dependent) variables. The use of SPSS helps researchers manage and analyze data accurately and efficiently, and present several statistical data and results that will be used to answer questions from the hypothesis. SPSS also improves the ability to manage statistical data and simplifies the analysis process and relevant output results, and helps strengthen research findings (Wijaya, 2020).

3. Results

Based on the demographic data of the research sample, there were 475 students, consisting of 143 males and 332 females. The population in the study was on average in the age range of 18-20 years, namely 150 students, and 21-25 years, namely 306 students, while the rest were aged >26 years, namely 19 students. Next, in terms of domicile according to regency, the majority were from Samarinda City, totaling 355 people, followed by Kutai Kartanegara Regency with 74 people, Penajam Paser Utara Regency with 12 people, Balikpapan Regency with 11 people, the rest were from Berau Regency with 6 people, Bontang and East Kutai Regencies with 5 people each, Paser and West Kutai Regencies with 3 people each, and finally Mahakam Ulu Regency with 1 person. In the study, most students were in semesters 4-6, totaling 196 people, followed by students in semesters 1-3, totaling 172 people, and students in semesters 7-9, totaling 96 people. Finally, the remaining students were in semesters >10 , totaling 11 people. The parents' occupations were dominated by private employees (121 people), followed by entrepreneurs (106 people), civil servants (75 people), laborers (68 people), and the rest were entrepreneurs (14 people), retirees (16 people), and others such as teachers, lecturers, motorcycle taxi drivers, security guards, housewives, etc. In terms of university affiliation, the majority were from private universities (280 students), with the remainder from public universities (195 students). Next, in terms of marital status, the majority were unmarried (453 people), and the rest were married (22 people). Finally, in terms of religion, the majority were Muslim (433 people), followed by Christian (26 people), and the rest were Catholic (10 people) and Hindu (6 people).

Table 1. Demographic Characteristics of Research Subjects

Characteristics	Quantity(N=475)	Percentage
Gender		
Male	143	30,1%
Female	332	69,9%
Age		
18-20	150	31,6%
21-25	306	64,4%
>26	19	4,0%
County Domicile		
Berau	6	1,3%
West Kutai	3	0,6%
Kutai Kartanegara	74	15,6%
East Kutai	5	1,1%
Mahakam Ulu	1	0,2%
Paser	3	0,6%
Penajam Paser Utara	12	2,5%
Balikpapan	11	2,3%
Bontang	5	1,1%
Samarinda City	355	74,7%
Semesters		
1-3	172	36,2%
4-6	196	41,3%

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7-9	96	20,2%
>10	11	2,3%
Parents' Occupation		
PNS	75	15,8%
Private Employees	121	25,5%
Laborer	68	14,3%
Pensioner	16	3,4%
Self employed	106	22,3%
Entrepreneurial	14	2,9%
Others	75	15,8%
University		
Public	195	41,1%
Private	280	58,9%
Marital Status		
Married	22	4,6%
Unmarried	453	95,4%
Religion		
Muslim	433	91,2%
Hindu	6	1,3%
Catholic	10	2,1%
Christian	26	5,5%

The researchers conducted a normality test on both variables. The normality test ensures that the data and statistical model used were normally distributed. If the data was not normal, the results of the parametric analysis will be inaccurate and invalid, and the testing method may be statistically and graphically invalid (Sugiyono, 2017). The was study conducted a normality test using the Kolmogorov-Smirnov test, which showed that the data were normally distributed with a p-value of 0.116 ($p > 0.05$). Table 2 indicates a tolerance value of 1.000 ($p > 0.100$) and a VIF value of 1.000 (< 10.00), which means that there were no symptoms of multicollinearity in the spiritual well-being variable on the quality of life variable. The was has a positive impact on each variable because multicollinearity can have a negative impact on the quality of the regression model, including hindering future research processes. Multicollinearity was a condition that indicates a strong correlation or relationship between two variables.

Table 2. Multicollinearity Test

Model	Colinearity Statistic	
	Tolerance	VIF
1 (Constant)		
<i>Spiritual Well-Being - Quality of Life</i>	1,000	1,000

Table 3 indicates that was 0.344 or 34.4%, which was the contribution value given by the spiritual well-being variable to quality of life. The was means that around 65.6% was influenced by other factors affecting the quality of life variable. Linear regression analysis hypothesis testing was conducted in the was study because there was one X variable and one Y variable. The was hypothesis testing was used with SPSS 23. Output results with a significance value of $p < 5\%$ were assumed to accept the hypothesis; otherwise, the hypothesis was rejected. Judging from the significance of the F test, which has a value of 0.000 and may be interpreted as less than 0.05, variable X affects variable Y, or the Spiritual Well-Being variable affects the Quality of Life variable.

Table 3. Linear Regression Analysis Results

Variable	r	r ²	F	Sig.	B	t	Sig.
<i>Spiritual Well-Being and Quality of Life</i>	0,587	0,344	248,326	0,000*	0,587	15,758	0,000*

*($p < 0.05$)

**($p > 0.05$)

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In The was test, it was found that the significance of X was less than 0.05, so the hypothesis was accepted and the coefficient was positive, which means that there was an influence between spiritual well-being and the quality of life variable, where the higher the spiritual well-being, the higher the quality of life. Based on the above explanation, it may be concluded that the higher a student's spiritual well-being, the higher their quality of life. Of course, The was will have a positive impact on the student's academic performance and health. Figure 1 proves H1: There was an influence between spiritual well-being and quality of life, so H1 was accepted.

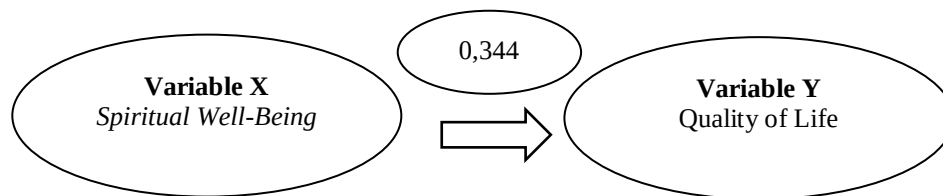


Figure 1. Inter-Variable Effect

4. Discussion

The was study aims to test the hypothesis, namely the effect of spiritual well-being (X) on quality of life (Y) among students in East Kalimantan. Based on the simple linear regression analysis conducted, there was an influence between spiritual well-being and quality of life among students in East Kalimantan with a significance value or p of 0.000 ($p < 0.05$), which indicates that the hypothesis was accepted or that spiritual well-being has an influence on quality of life. Spiritual well-being was a deep understanding of an individual's personal, social, environmental, and creator aspects. Therefore, spiritual well-being has a consistent effect on quality of life, where quality of life tends to be influenced by spiritual well-being, and there was a consistent effect between the two variables (Sari et al., 2025). Therefore, every individual needs to have good spiritual well-being.

The results of the regression test on the effect of spiritual well-being on quality of life show that spiritual well-being contributes effectively to 34.4% of quality of life. The was in line with the opinion expressed by Brubaker & Sweeney (2021) that spiritual well-being may be one of the indicators of a person's quality of life, because individuals who were spiritually well-off can live harmoniously as individuals and as part of their social environment. The remaining 65.6% consists of other factors that influence the quality of life variable, as explained in previous research by Rosida & Pradana (2022). Factors that influence quality of life include gender, age, education, occupation, marital status, finances, and reference standards. All of these factors contribute to improving the quality of life, both physically and emotionally.

The results of the study show that 401 participants had spiritual well-being in the very high category, with a percentage of 84%. Then, there were 59 students in the high category with a percentage of 12% and 9 other students were at a moderate level of spiritual well-being, which was 2%. The remaining 5 students were in the low category with a percentage of 1% and only 1 student was very low with a percentage of 0%. The results show that the level of spiritual well-being of students in East Kalimantan varies from low to high. However, the majority of students fall into the very high category. The was illustrates that most students can have meaning in life and a sense of happiness. These results were in line with the research by Apandi et al., (2023), which states that spiritual well-being in young people tends to be higher, while in the elderly, it tends to be more positive and assesses spiritual well-being in life. The was difference reflects that spiritual well-being develops with age and life experience. The participants in the was study consisted of three hundred and thirty-two women and one hundred and forty-three men. The was resulted in an imbalance between men and women, so that the findings in the was study were dominated by women who tended to have higher levels of happiness than men, even though women still often reported experiencing negative feelings (Pedhu, 2022).

The results of the study on quality of life showed that 165 students (35%) had a high quality of life, 143 students (30%) had a moderate quality of life, followed by 127 students (27%) with a very high quality of life, and the remaining 30 students (6%) and 10 students (2%) had a low and very low quality of life. The results showed that the quality of life of students in East Kalimantan still varied from low to high. Thus, the majority of students still had a very high and high quality of life. The was explains that most students can enjoy good physical health and feel comfortable in their environment despite academic pressures and environmental changes in East Kalimantan. These results were in line with the research by Azalia et al., (2024), which indicates that students who have a high quality of life can enjoy good physical health, feel comfortable in their environment, were able to control their emotions and adapt easily, have high self-confidence, have good social relationships, and have economic resources that can support their daily activities in life. Although the findings in the study were dominated by women, men tend to have unhealthy lifestyles, academic pressure, and engage in more strenuous activities, which can affect their quality of life, so that the quality of life of men tends to be lower than that of women (Indrayani et al., 2025). The was study also focused on the 18-25 age group because it falls within the emerging adulthood stage of development. The was has been explained in the study by Christanti et al., (2024) that at the was age, some individuals seek social support from friends, family, and significant others who can influence their quality of life.

Participants in the was study also represented all districts in East Kalimantan, but the distribution was still disproportionate and unbalanced. Samarinda City had the largest majority with 355 students, Kutai Kartanegara had 74 students, Penajam Paser Utara with twelve students, Balikpapan City with eleven students, Berau City with six students, and Bontang City with Kutai Timur with five students each, as well as Paser and Kutai Barat with three students each, and the remaining one student from Mahakam Ulu. The was in line with the results of the East Kalimantan Provincial BPS database, with the Human Development Index (HDI) in East Kalimantan reaching 78.79%. The was means that the quality of life in East Kalimantan was categorized as “High” (Mathias, 2024).

Based on the was, quality of life and spiritual well-being were reciprocal potentials that were important to improve because maintaining spiritual well-being may be done by controlling pain, physical symptoms, and effects that lower self-esteem and social relationships, in line with the research by Hasanah & Sari (2023), which found a significant influence between quality of life and spiritual well-being. The higher the level of spiritual well-being of students, the higher the quality of life they experience.

In an academic context, students who have spiritual well-being can have a positive impact on improving physical and psychological health, which will increase their adjustment to the lecture environment and enable them to complete their academic tasks effectively, thereby impacting their psychological well-being (Jaya et al., 2024). The was also related to peace of mind, stability in life, a good correlation with oneself, society, the environment, and God, as well as having a purpose in life. If spiritual well-being was not achieved, the vertical dimension related to an individual's sense of well-being in relation to God and the horizontal dimension related to a sense of life purpose and life satisfaction cannot function properly or achieve the desired results to the fullest extent (Heng et al., 2021).

Based on the tested and explained research results, the researchers linked the analyzed findings with previous studies to compare the relevance and novelty of the findings. The researchers then summarized several points related to the shortcomings of the study, namely: in terms of theoretical content, the theories used in the was study were mostly sourced from Western theories, particularly spiritual well-being, which has not been widely developed in other studies. Therefore, future researchers should use an indigenous psychology approach in Indonesia that discusses spiritual well-being and quality of life in order to gain a more comprehensive understanding of how spiritual well-being affects the quality of life of students over time. In addition, the implications of the was study can also be utilized by academic counselors and educators to integrate value-based and spiritual approaches into student guidance and mentoring. Furthermore, spiritual well-being also has an impact on increasing meaning in life and happiness. Therefore, it was important for higher education institutions in East Kalimantan to develop programs that support student mental well-being.

5. Conclusions

Spiritual well-being plays a major role in an individual's quality of life. This occurs when individuals who are spiritually well-off have the ability to interpret the opportunities they encounter in life as a result of their communication with their environment and their belief in God's power to control all forms of life, enabling them to live a more harmonious life. Based on the research findings, it may be concluded that there was an influence between spiritual well-being and quality of life among students in East Kalimantan. The higher the spiritual well-being of students, the higher their quality of life. This has been proven by data analysis that has been tested and was in line with several previous studies that also discuss the variables of spiritual well-being and quality of life. This research was useful considering the high level of quality of life and spiritual well-being, especially among students. Awareness of the importance of spiritual well-being in maintaining their quality of life was highly recommended for students in East Kalimantan.

The study has limitations, particularly in relation to its theoretical content. The theories used in the study were largely derived from Western theories, especially spiritual well-being, which has not been extensively developed in other studies. The researchers suggest that future researchers use an indigenous psychology approach in Indonesia that discusses spiritual well-being and quality of life in order to gain a more comprehensive understanding of how spiritual well-being affects the quality of life of students over time. The implication of the study was that the academic world needs to prioritize quality of life, especially for students. Awareness of the importance of spiritual well-being in maintaining their quality of life was highly recommended for students in East Kalimantan.

6. CRediT Authorship Contribution Statement

Aryadi: Conceptualization, Data Collection, Visualization, Discussion, Data Analysis, Writing – original draft, and Writing – review & editing. **Hamka & Aniq Hudiayah Bil Haq:** Conceptualization, Supervision, Validation, Data curation, Formal analysis, Funding acquisition, Investigation, Project administration, Resources, Visualization, and Discussion.

7. Declaration of Competing Interest

The authors declare that they have no financial conflicts of interest or personal relationships that could influence the work reported in this study.

8. Declaration of Generative AI and Assistive Technologies in the Writing Process

The supporting technology used in the journal writing process includes tools such as Grammarly to improve the language of manuscripts and translations, and SPSS for data analysis. After using these tools, the authors thoroughly review and edit the content as needed and are fully responsible for the final content of the published article.

9. Funding

This project was independently funded by the research team and supervising lecturers as part of their final assignment for a thesis course at the Department of Psychology, Muhammadiyah Kalimantan Timur University, Samarinda, Indonesian.

10. Ethical Approval

The author states that research involving human participants complies with the ethical principles of the Indonesian Psychological Association (HIMPSI) Code of Ethics, as well as Law No. 23 of 2022 concerning Psychological Education and Services, and has obtained approval from each of the universities mentioned.

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