

The Role of Spiritual Well-Being in Stress Among People Experiencing Job Loss During Covid-19 Pandemic

Prajna Paramitha¹ Raja Oloan Tumanggor¹ Willy Tasdin¹

¹Faculty of Psychology, Universitas Tarumanagara, Jakarta
Email: prajna.705170014@stu.untar.ac.id

ABSTRACT

COVID-19 Pandemic impacts all aspects of human's life, especially economic and employment. Many people loss their job during this pandemic. Jobloss causes many mental health problems, one of them is stress. To prevent the negative effects of stress, the stress level must be reduced. It is necessary to look at the spiritual aspects of well being to reduce stress. This study aims to determine the role of spiritual well being in stress among people experiencing jobloss during COVID-19 pandemic. The subjects were 251 participants aged above 18 experiencing jobloss during COVID-19 Pandemic and have not returned to work yet. Data were collected using *Spiritual Health and Life-Orientation Measure (SHALOM)* to measure spiritual well being and *Perceived Stress Scale (PSS)* to measure stress. Data were analyzed using simple linear regression model, descriptive statistic, one-way ANOVA and independent t-test. The result show that spiritual well being effects significantly on stress among people experincing joblos during COVID-19 pandemic ($R^2 = 0.119$, $t = -5.803$, $p = 0.000 < 0.05$). It means that one's level of spiritual well being predicts their stress level. The lower the level of one's spiritual well being, the higher the level of stress experienced. and vice versa.

Keywords: *Spiritual well-being, stress, Covid-19, Pandemic, Jobloss*

1. INTRODUCTION

World Health Organization [1] declared *Severe Acute Respiratory Syndrome Corona Virus Disease-19 (COVID-19)* as an international problem of emergency health in January 2020 and they declared it as a pandemic in March 2020. As of December 15th 2020, WHO [2] recorded that there have been more than 71.000.000 confirmed cases and more than 1.000.000 deaths causes by this virus. One of the most effective ways to reduce the spreading of this virus is to do the physical distancing [3]. This intervention considered effective but has many negative effects, especially on social and economy aspects because this intervention disrupt social and economic activities [4,5]. Kementrian Ketenagakerjaan (Kemnaker) recored as of July 31st, 2020 there have been more than 3.500.000 workers lose their job causes by COVID-19 pandemic [6]. According to Kamus Besar Bahasa Indonesia [7], loss means disappear or no more; and job is something that one's do to earn a living. So, we can conclude that jobloss is a situation that one's experienced where there are no more activites to earn a living. Jobloss also means the loss of social role and social contact [8]. Jobloss causes many problems, especially economic and psychological problems. Jobloss causes the loss of income, health assurance, relationship, status, and

identity [9]. Jobloss is a significant stressor in life that takes a long time to recover from the psychological effects. [10]. People experiencing jobloss will also experiencing stress [11,12,13]. Jobloss causes psychological shock which leads to stress and development of depression symptoms, mental health problems, and at the end it can encourage someone to commit suicide [14]. Jobloss during COVID-19 pandemic have a different level of stress than in previous times. Besides the stress caused by jobloss, the pandemic situation has also caused stress [15]. Besides that, the difference in the impact of losing a job during pandemic with the previous period is that losing a job in the previous period allowed individuals to explore or get new oppurtunities, but during this pandemic, the positive impact was very unlikely to occur [16]. In addition, no one knows when this pandemic and all the economic and employment problems will end Research shows that the impact of this pandemic will lasts even after this pandemic ends. The SMERU Research institute states that there are two implications of the economic crisis experienced by Indonesia in the post-pandemic labor sector, namely the increase in the number of unemployed and the post-pandemic workforce absorption rate will not be as large as workers who loss their job [17]. This resulted in not knowing when this labor issue would be resolved.

According to Ockenfels et al. [13], the stress caused by jobloss and longtime unemployment will be chronic. Stress is a process when environmental demands result in physical and psychological changes that put an individual at risk of exposure to disease [18]. Factors that caused stress are called stressors [19]. According to Goldberg [20], stress for a short period of time can cause headaches, dizziness, difficulty in sleeping and concentrating, and stress over a long period of time can cause depression, heart disease, asthma, etc. Stress causes many physical disease, behavioral impairment, and mental health issues such as PTSD and suicidal thoughts [21,22]. Stress can causes many problems, so it needs to be reduced. One of many ways to reduce stress is using spiritual [23]. The relationship and basic mechanism for stress coping using spiritual resources have been investigated in the context of the process of forming meaning. It will enables people to cognitively reinterpret one's experience, evaluate situations and make sense of them [24]. Several studies also stated that individuals will reconnect with God or Higher Power when faced with stressful event [25,26,27]. The personal relationship between one self and God or Higher Power is better known as spirituality [28]. Spirituality can strenghten humans when facing problems, stress, illness, and los of loved ones [29,30,31]. The mechanisms underlying the influence of spiritual on well being also influences the stress [26]. One of the well being constructs that involves the spiritual aspects is spiritual well being. National Interfaith Coalition on Aging (NICA) describes *spiritual well being* as the affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness [32]. Fisher [2] stated that spiritual well being has 4 dimensions, named personal domain, wherein one intra relates with oneself with regards of meaning, purpose, and values in life; communal domain as shown in the quality and depth of interpersonal relationship, between self others; environmental domain is beyond care and nurture and to a sense of awe and wonder with the environment; and transcendental domain is the relationship of self with the some-thing or some-One beyond the human level. Spiritual well being is not only limited to worship activities, but spiritual well-being includes vision, values, beliefs and behavior [33]. Several studies have been analyze the relationship between spiritual well being and stress, but those are studied in patients with disease, and the result shows that there are a significant relationship between spiritual well being and stress among patients with disease [34,35,36]. However, there have been no study examined the relationship between these two variables in people who have lost their job. In this study, researchers were interested to examine the role of spiritual well being on stress in individuals who lost their job during the COVID-19 pandemic, because the stress experienced was not only caused by jobloss, but also caused by a pandemic situation which is also a significant stressor. In previous studies, there were an

inconsistencies in the result of which dimensions of spiritual well being that can predict stress [35,36]. This study also uses different measuring instruments from previous studies. Previous research used traditional two-dimensional measuring instruments. In this study, researchers used measuring instruments that measure the four dimensions of spiritual well-being and have two analysis techniques in order to obtain more specific results regarding the role of spiritual well-being and its four dimensions as predictors of stress.

2. METHODS

Participants in this study is 251 subjects aged over 18 years who experiencin jobloss during COVID-19 pandemic and haven't returned to work until the day they participated. Sampling technique used in this study was purposive sampling. In this study, participant's spiritual well being was measured using indonesian version of Spiritual Health and Life-Orientation Measure (SHALOM) and participant's level of stress was measured using Perceived Stress Scale (PSS) adapted by Lim (2015). SHALOM is an instrument consist 20 items which are divided into 4 dimensions, namely personal, communal, environmental and transcendental. SHALOM measure quality of respondent with self, others, environment, and transcendent. Traditionally, spiritual well-being has been measured by measuring people's lived experiences in various domains. When assesing SHALOM, participants were asked to give 2 responses for each of the 20 items, the first response is the ideals self and the second response is the lived experience. In SHALOM, each person is compared with themselves as their standard [32]. Additionally, studies with SHALOM have shown that spiritual dissonance, assessed as the difference between ideals and lived experience in the four domains, have reported greater sensitivity, as predictors of personality variables, such as happiness, rather than merely using the traditional single response method [37]. Therefore, a second level of analysis will investigate the predictive ability of 'dissonance' compared with just 'lived experience' of spiritual well being to account for variations in stress. After analyzing the reability and validity of SHALOM, we can conclude that all items are valid and no items must be omitted. The cronbach alpha obtained is $0.840 < \alpha < 0.930$ for 20 items of lived experience response $0.790 < \alpha < 0.940$ for 20 items of ideals self response. To measure stress, this study used Perceived Stress Scale which have been widely used instrument to measure stress using psychological approach, which is stress based on individual's perception and subjective evaluation. PSS consists 10 items consisting 4 positive items and 6 negative items. Measuring stress using psychological approach is an effective way to analyze the implication of stress on health and well being [18]. In this study, reability analysis of PSS show that this measurement have a good reability score with cronbach alpha value

0.813, however 1 items should be omitted because the value of corrected item-total correlation for that item is below 0.2. After the item had been omitted, the cronbach alpha value of this instrument was increased to 0.831.

3. RESULT AND DISCUSSION

The subjects in this study aged 18-51 years, 42.6% were man and 57.4% were woman. 0.8% of participants have the latest education at the junior secondary level, 57.4% participants have the latest education at the senior secondary level, 41% participant have the latest education at the bachelor degree, and 0.8% participants have the latest education at master degree. In this study, 80.5% participants were single, 17.5% participants were married dan 2% were divorced. 65.3% participants were Muslim, 19.1% participants were Christian, 9.6% were Catholic, 5.6% participants were Budhist, and 0.4% participants have another belief. In this study, 42.6% participants were the main breadwinner, and 57.4% weren't the breadwinner in the family. 7.2% participants have lost their job less than a month, 27.9% participants lost their job in the range of 1-3 months, 31.5% participants have lost their job in the range of 3-6 months, and 33.5% participants have lost their job for more than 6 months. Independent sample t-test and one way anova shows there are significant differences in stress levels when viewed from gender, participant age, marital status and role in the family. Participants who had higher stress levels were female, younger, unmarried, and not the main breadwinner. Chi-square analysis shows that individuals who are not the main breadwinners experience higher levels of stress because these individuals are not married. This is in line with the results of previous studies which state that unmarried individuals have higher stress levels [38,39].

The mean value of participants' spiritual well being in this study was 4.246 and the mean value of participants' stress level in this study was 2.247. It means that the participants in this study have very high level of spiritual well being and moderate stress level.

Table 1 Descriptive Statistic of Spiritual Well Being

	Mean	SD
Spiritual well being	4.246	0.640
Personal	4.085	0.856
Communal	4.310	0.658
Environmental	4,157	0.753
Transcendental	4.433	0.744

Regression linear analysis was performed to see the role of spiritual well being in predicting stress. The result shows that $R^2 = 0.119$, $p = 0.000$ (< 0.05), which means that spiritual well being plays a significant role in predicting stress. The role of spiritual well being in predicting stress is 11.9%, while the rest is influenced by other factors outside this research. In the coefficient table, the t value of spiritual well being was -5.803 , $p =$

$0.000 < 0.05$. It means that spiritual well being have a negative and significant role in predicting stress. So, we can conclude that the higher the spiritual well being, the lower the stress experienced, and vice versa. This study shows that all domains of spiritual well being had a significant role in predicting stress. The personal domain is the domain that had the highest R^2 score, which means the this domain contributes the most, $R^2 = 0.165$, $t = -7.003$, $p = 0.000$. It means that personal domain contibutes 16.5% in predicting stress.

Table 2 The Role of The Domains of Spiritual Well Being in Predicting Stress

Dimension	R ²	Sig
Personal	0.165	0.000
Communal	0.098	0.000
Environmental	0.044	0.001
Transcendental	0.054	0.000

Spiritual dissonance is the difference between the ideal and lived experiences in any of the four domains of spiritual well-being indicated by a difference in mean values of more than 1.0 on a scale from 1 to 5. Participants who have spiritual dissonance are called spiritual dissonant. In this study, there were a dissonant ($n = 22$) and non-dissonant ($n = 229$). Independent sample t-test was performed to see if there is a significant difference of stress level between dissonants and non-dissonants. Results show that there is a significant difference of stress level between dissonants and non-dissonants; $t = 3.046$, $p = 0.003$ (< 0.05). Dissonants ($M = 2.647$, $SD = 0.651$) have significant higher stress level than non-dissonants ($M = 2.208$, $SD = 0.644$)

The results in this study regarding spiritual well-being that play a significant role as a predictor of stress are also supported by the results of previous studies [34,35,36,40]. Spiritual well-being and stress are usually studied in individuals who have illness. Based on the results in this study, the researchers found that the role of spiritual well-being on stress was not only found in individuals with illness, but also in individuals who lost their jobs, although the percentage of roles they had was lower when compared to the percentage of roles in studies examining individuals with illness. Based on the results of the analysis in this study, the researcher also found that all dimensions of spiritual well-being play a significant role in predicting stress. This is supported by the result of previous research [34,35,40,41,42]. We also found that the personal domain have highest role in predicting stress, this result was supported by the previous research done by Rowold [43] who found that the personal domain is the domain with highest role in predicting stress stress compared to the other three domains.

This study shows that there was a significant difference of stress level between dissonants and non-dissonants. Dissonants are individuals who have high ideals that they didn't live up to [32]. This study shows that

dissonants have a significant higher level of stress compared to non dissonants. There has been no previous research examining differences in stress levels in terms of spiritual dissonance, however Fisher [44] states that spiritual dissonance is the advantage of this measurement and very effective way to measure spiritual well being and the relations with other psychological construct. The previous research done by Fisher [37] states that dissonants have a significant lower level of happiness, higher level of psychotic, and higher level of depression. This statement support the result of current study that found the dissonants have significant higher lever of stress compared to non-dissonants. The limitations of this study is the subjects are less numerous. It's recommended for the next study to do the research on more subjects. It is also recommended for the next study to explore if there is any other psychological construct that can mediate or moderate the relations between spiritual well being and stress.

4. CONCLUSION

Based on the results obtained in this study, it can be concluded that spiritual well-being has a significant role in predicting stress among individuals who have lost their jobs during the COVID-19 pandemic. Spiritual well being have a 11.9% role to predict stress, while the rest is the role of other variables that were not tested in this study. From the results obtained in this study, it can be concluded that the higher a person's spiritual well-being, the lower the stress he experiences, and vice versa. The dimension of spiritual well-being that contributes most to stress is the personal dimension. The results of this study can prove the importance of spiritual well-being in dealing with stress.

REFERENCES

- [1] World Health Organization. (2020a). Physical health and psychosocial considerations during the COVID-19 outbreak. In *Psychosomatics* (Issue January). <https://doi.org/10.1016/j.psym.2020.07.005>
- [2] World Health Organization. (2020b). *WHO Coronavirus Disease (COVID-19) Dashboard*. https://covid19.who.int/?gclid=EAIAIQobChMIgPHS5ZzW6wIVFiUrCh2zFwuyEAAYASAAEgKMGvD_BwE
- [3] Flaxman, S., Mishra, S., Gandy, A., Unwin, H. J. T., Coupland, H., Mellan, T. A., Zhu, H., Berah, T., Eaton, J. W., Guzman, P. N. P., Schmit, N., Callizo, L., Team, I. C. C.-19 R., Whittaker, C., Winskill, P., Xi, X., Ghani, A., Donnelly, C. A., Riley, S., ... Bhatt, S. (2020). Estimating the number of infections and the impact of non-pharmaceutical interventions on COVID-19 in European countries: technical description update. *Imperial College COVID-19 Response Team, March*, 1–35. <http://arxiv.org/abs/2004.11342>
- [4] Burhanuddin, C. I., Makassar, U. M., Abdi, M. N., & Makassar, U. M. (2020). Ancaman krisis ekonomi global dari dampak penyebaran virus corona (COVID-19). *AkMen*, *17*(1), 90–98. <https://doi.org/https://doi.org/10.37476/akmen.v17i1.866>
- [5] Thunström, L., Newbold, S. C., Finnoff, D., Ashworth, M., & Shogren, J. F. (2020). The benefits and costs of using social distancing to flatten the curve for COVID-19. *Journal of Benefit-Cost Analysis*, *11*(2), 179–195. <https://doi.org/10.1017/bca.2020.12>
- [6] Karunia, A. M. (2020, August 4). Imbas Corona, Lebih dari 3,5 Juta Pekerja Kena PHK dan Dirumahkan. *KOMPAS*. <https://money.kompas.com/read/2020/08/04/163900726/imbasa-corona-lebih-dari-3-5-juta-pekerja-kena-phk-dan-dirumahkan>
- [7] Departemen Pendidikan Nasional. (2008). *Kamus Besar Bahasa Indonesia*. Pusat Bahasa. https://www.academia.edu/28944801/Kamus_Besar_Bahasa_Indonesia_pdf
- [8] Burgard, S. A., Brand, J. E., & House, J. S. (2007). Toward a better estimation of the effect of job loss on health. *Journal of Health and Social Behavior*, *48*(4), 369–384. <https://doi.org/10.1177/002214650704800403>
- [9] Salm, M. (2009). Does job loss cause ill health? *Health Economics*, *18*(2007), 1075–1089. <https://doi.org/10.1002/hec>
- [10] Infurna, F. J., & Luthar, S. S. (2016). Resilience has been and will always be, but rates declared are inevitably suspect: Reply to galatzer-levy and bonanno (2016). *Perspectives on Psychological Science*, *11*(2), 199–201. <https://doi.org/10.1177/1745691615621281>
- [11] Aziz, M. R., & Noviekayati, I. (2016). Dukungan sosial, efikasi diri dan resiliensi pada karyawan yang terkena pemutusan hubungan kerja. *Persona: Jurnal Psikologi Indonesia*, *5*(1), 62–70. <https://doi.org/10.30996/persona.v5i01.742>
- [12] Baum, A., Fleming, R., & Reddy, D. M. (1986). Unemployment stress: Loss of control, reactance and learned helplessness. *Social Science and Medicine*, *22*(5), 509–516. [https://doi.org/10.1016/0277-9536\(86\)90016-X](https://doi.org/10.1016/0277-9536(86)90016-X)

- [13] Ockenfels, M. C., Porter, L., Smyth, J., Kirschbaum, C., Hellhammer, D. H., & Stone, A. A. (1995). Effect of chronic stress associated with unemployment on salivary cortisol: Overall cortisol levels, diurnal rhythm, and acute stress reactivity. *Psychosomatic Medicine*, 57(5), 460–467. <https://doi.org/10.1097/00006842-199509000-00008>
- [14] Classen, T. J., & Richard, A. D. (2011). The effect of job loss and unemployment duration on suicide risk in the United States: A new look using mass-layoffs and unemployment duration. *Health Economics*, 21(3), 338–350. <https://doi.org/10.1002/heh>
- [15] Fahriza, I., Rayaginansih, S. F., & Agustina, E. R. (2020). Coping strategies to increase adolescent emotional intelligence in the pandemic covid-19. *Terapeutik: Jurnal Bimbingan Dan Konseling*, 4(1), 1–6. <https://doi.org/10.26539/terapeutik.41280>
- [16] Lawson, M., Piel, M. H., & Simon, M. (2020). Child maltreatment during the COVID-19 pandemic: Consequences of parental job loss on psychological and physical abuse towards children. *Child Abuse & Neglect*, July, 1–11. <https://doi.org/10.1016/j.chiabu.2020.104709>
- [17] Rahman, M. A., Kusuma, A. Z. D., Fatah, A. R., & Arfyanto, H. (2020). Mengantisipasi potensi dampak krisis akibat pandemi COVID-19. *Smeru Research Institute*, 4. <http://smeru.or.id/id/content/mengantisipasi-potensi-dampak-krisis-akibat-pandemi-covid-19-terhadap-sektor-kenagakerjaan>
- [18] Cohen, S., Kessler, R. C., & Gordon, L. U. (1997). *Measuring stress: A guide for health and social scientist*. Oxford University Press.
- [19] Greenberg, J. S. . (2006). *Management, Comprehensive Stress* (10th ed.). McGraw-Hill.
- [20] Goldberg, J. (2016, March 13). *Causes of stress*. <https://www.webmd.com/balance/guide/causes-of-stress#2>
- [21] Eskin, M., Harlak, H., Demirkıran, F., & Dereboy, Ç. (2013). *Algılanan stres ölçeğinin türkçeye uyarlanması : güvenilirlik ve geçerlik analizi. December 2015*. https://www.researchgate.net/profile/Mehmet_Eskin/publication/286066756_The_adaptation_of_the_perceived_stress_scale_into_Turkish_A_reliability_and_validity_analysis/links/566e9bca08ae62b05f0b5703/The-adaptation-of-the-perceived-stress-scale-into-Turkish-
- [22] Larzelere, M. M., & Jones, G. N. (2008). Stress and health. *Primary Care - Clinics in Office Practice*, 35(4), 839–856. <https://doi.org/10.1016/j.pop.2008.07.011>
- [23] Baldacchino, D., & Draper, P. (2001). Spiritual coping strategies: A review of the nursing research literature. *Journal of Advanced Nursing*, 34(6), 833–841. <https://doi.org/10.1046/j.1365-2648.2001.01814.x>
- [24] Park, C. L., & George, L. S. (2013). Assessing meaning and meaning making in the context of stressful life events: Measurement tools and approaches. *Journal of Positive Psychology*, 8(6), 483–504. <https://doi.org/10.1080/17439760.2013.830762>
- [25] Carmil, D., & Breznitz, S. (1991). Personal trauma and world view-are extremely stressful experiences related to political attitudes, religious beliefs, and future orientation? *Journal of Traumatic Stress*, 4(3), 393–405. <https://doi.org/10.1007/BF00974557>
- [26] Chen, Y. Y., & Koenig, H. G. (2006). Do people turn to religion in times of stress? An examination of change in religiousness among elderly, medically III patients. *Journal of Nervous and Mental Disease*, 194(2), 114–120. <https://doi.org/10.1097/01.nmd.0000198143.63662.fb>
- [27] Shand, J. (2000). The effect of life experience over a 50 year period on the certainty of belief and disbelief in God. *Journal for the Psychology of Religion*, 10(2), 85–100. <https://doi.org/10.1207/S15327582IJPR1002>
- [28] Schlehofer, M. M., Omoto, A. M., & Adelman, J. R. (2008). How do “religion” and “spirituality” differ? Lay definitions among older adults. *Journal for the Scientific Study of Religion*, 47(3), 411–425. <https://doi.org/10.1111/j.1468-5906.2008.00418.x>
- [29] Shirkavand, L., Abbaszadeh, A., Borhani, F., & Momenyan, S. (2018). Correlation between spiritual well-being with satisfaction with life and death anxiety among elderlies suffering from cancer. *Electronic Journal of General Medicine*, 15(3), 4–10. <https://doi.org/10.29333/ejgm/85501>
- [30] Shirkavand, L., Abbaszadeh, A., Borhani, F., & Momenyan, S. (2018). Correlation between spiritual well-being with satisfaction with life and death anxiety among elderlies suffering from cancer. *Electronic Journal of General Medicine*, 15(3), 4–10. <https://doi.org/10.29333/ejgm/85501>

- [31] Saleem, R., & Khan, S. A. (2015). Impact of spirituality of well-being among old age people. *The International Journal of Indian Psychology*, 2(3), 172-181
- [32] Fisher, J. (2010). Development and application of a spiritual well-being questionnaire called SHALOM. *Religions*, 1(1), 105–121. <https://doi.org/10.3390/re11010105>
- [33] Yaghoobzadeh, A., Soleimani, M. A., Allen, K. A., Chan, Y. H., & Herth, K. A. (2018). Relationship between spiritual well-being and hope in patients with cardiovascular disease. *Journal of Religion and Health*, 57(3), 938–950. <https://doi.org/10.1007/s10943-017-0467-0>
- [34] Senmar, M., Hasannia1, E., Aliakbari, M., Alamoti, F. S., Gholamhoseini, M., Razaghpoor, A., Noorian, S., & Rafiei, H. (2020). Spiritual wellbeing and its relationship with perceived stress, anxiety and depression in Iranian cardiac patients. *British Journal of Cardiac Nursing*, 15(7), 1–8. <https://doi.org/10.12968/bjca.2020.0028>
- [35] Ahmadinezhad, F., & Akbarzadeh, M. (2019). Investigating the relationship of spiritual wellbeing with perceived stress and perceived social support among women with preeclampsia. *Health, Spirituality and Medical Ethics*, 6(4), 2–9. <https://doi.org/10.29252/jhsme.6.4.2>
- [36] Musa, A. S., Pevalin, D. J., & Al Khalaileh, M. A. A. (2018). Spiritual well-being, depression, and stress among hemodialysis patients in Jordan. *Journal of Holistic Nursing*, 36(4), 354–365. <https://doi.org/10.1177/0898010117736686>
- [37] Fisher, J. (2008). Impacting teachers' and students' spiritual well-being. *Journal of Beliefs and Values*, 29(3), 253–261. <https://doi.org/10.1080/13617670802465789>
- [38] Olatunji, S., & Mokuolu, B. (2014). The Influence of Sex, Marital Status, and Tenure of Service on Job Stress, and Job Satisfaction of Health Workers in a Nigerian Federal Health Institution. *African Research Review*, 8(1), 126. <https://doi.org/10.4314/afrev.v8i1.10>
- [39] Ta, V. P., Gesselman, A. N., Perry, B. L., Fisher, H. E., & Garcia, J. R. (2017). Stress of singlehood: Marital status, domain-specific stress, and anxiety in a National U.S. Sample. *Journal of Social and Clinical Psychology*, 36(6), 461–485. <https://doi.org/10.1521/jscp.2017.36.6.461>
- [40] Kharameh, Z. T., Abdi, M., Koopaei, R. O., Alizadeh, M., Vahidabi, V. & Mirhoseini, H. (2016). The relationship between religious-spiritual well-being and stress, anxiety, and depression in university students received. *Health, Spirituality & Medical Ethic*, 3(1), 30–35. <https://doi.org/10.5144/0256-4947.2015.282>
- [41] Rafiei, H., Hosseinzadeh, K., Hoseinabadi-Farahani, M. J., Naseh, L., Razaghpoor, A., Aghaei, S., & Mazroei, A. (2019). The relationship between psychological health and spiritual wellbeing in Iranian stoma patients. *Gastrointestinal Nursing*, 17, S18–S22. <https://doi.org/10.12968/gasn.2019.17.Sup5.S18>
- [42] Ekşi, H., Kermen, U., Dinçer, F., & Musa, H. (2020). Investigating teachers' happiness in the contexts of spiritual well-being and stress in Turkey. *Mental Health, Religion and Culture*, 23(1), 10–23. <https://doi.org/10.1080/13674676.2019.1710828>
- [43] Rowold, J. (2011). Effects of spiritual well-being on subsequent happiness, psychological well-being, and stress. *Journal of Religion and Health*, 50(4), 950–963. <https://doi.org/10.1007/s10943-009-9316-0>
- [44] Fisher, J. W. (2012). The importance of relating with God for spiritual well being. *Spirituality: New Reflections on Theory, Praxies, Pedagogy*, 147–161.