



Spiritual Well-Being and Metacognitive Regulation in Relation to Academic Procrastination Among Young Adults in the Delhi NCR Region

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Abstract. The growing demands of academic performance for youth today has drawn renewed interest in the psychological variables associated with procrastination. This study examined the relationships between spiritual well-being, metacognitive regulation, and academic procrastination among young adults in the Delhi/NCR region. Spiritual well-being represents a source of inner strength for establishing purpose, developing self-discipline, and achieving harmony. Metacognitive regulation is considered the individual's capacity to plan, monitor, and control learning activities. A quantitative correlational research design was used to gather information from participants who are currently enrolled in higher education institutions from throughout Delhi/NCR. The purpose of this research was to better understand whether or not there is a negative association between spiritual well-being/metacognitive regulation and academic procrastination. The assumption is that spiritual well-being has protective qualities and will improve an individual's awareness and self-regulatory ability, which in turn will lead to a reduction in the tendency to procrastinate. This research adds to the existing literature about the non-cognitive/holistic influences that affect academic behavior and supports the need for including both spiritual and metacognitive considerations in educational and psychological intervention practices. Lastly, implications for student well-being, self-regulated learning, and values-oriented educational practices are addressed.

Keywords: Spiritual well-being; Metacognitive regulation; Academic procrastination; Young adults; Higher education.

1 Introduction

1.1 Background

Young adults have been experiencing increasing levels of psychological distress, disengagement, and maladaptive academic behaviour in academic contexts around the world over the past few decades. One pervasive issue is academic procrastination, defined as the intentional postponement of academic work that one has to do where

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there will be negative consequences for doing so, regardless of their abilities (Steel 2007). In competitive urban areas of the National Capital Region (NCR) of Delhi (i.e., those characterized by high levels of academic stress, a high reliance on technology, and performance-based educational systems) academic procrastination not only presents a problem with regard to time management, but rather it represents a multidimensional problem involving an individual's overall well-being, ability to self-regulate, and sense of purpose in life.

The Delhi National Capital Region (NCR) is one of the most highly competitive urban centres in the world, because there is a high level of academic pressure to succeed, the influence of technology on everyday life, and an education system that places a high value on performance. In this context, it is now understood that academic procrastination is no longer simply a time management issue; it has become a multifaceted construct, interrelated to global well-being, self-regulation, and the meaning of one's life.

From a contemporary psychological perspective, academic procrastination is closely linked to deficiencies in self-regulation and metacognitive regulation, including habiting to plan, monitor, and assess one's study habits (Rodríguez et al., 2022). However, there are some contexts that Western psychology cannot completely or accurately capture the integrated way humans' function; one of those contexts is culturally-based settings such as India. As a result, there is a need for an integrative model that combines contemporary psychological constructs with Indian Knowledge Systems (IKS) that value balance among the body, mind, intellect, and consciousness.

Indian Knowledge Systems and Holistic Well-Being.

The Indian Knowledge Systems provide an extensive and integrated body of knowledge and understanding that includes a wide range of epistemologies such as philosophy, psychology, health, education, and spirituality. Indian Knowledge Systems takes a holistic view of well-being as balance (*samatva*) rather than defining well-being only as the absence of disease (pathology). The Taittiriya Upanishad describes well-being from a multidimensional perspective with the Panchakosha model which defines human existence as composed of five interrelated elements: Annamaya (body, physical), Pranamaya (vitality, life force), Manomaya (mind, thoughts, feelings), Vijnanamaya (intellect, knowledge), and Anandamaya (spiritual bliss, connection to something greater) (Radhakrishnan, 1953).

The Panchakosha model integrates mental wellness and academic performance in a larger context of spirituality and ethics as well as underscores the importance of self-regulated behaviour and self-discipline. The Bhagavad Gita stresses the importance of putting effort into one's actions through regulation and discipline in the following verse: "Yogaḥ karmasu kauśalam" [Yoga (excellence in action)] (Bhagavad Gita, 2.50)

The concept of yoga is not only about physical postures, but more so about engaging with intent, putting forth the most effective effort, and applying self-discipline in our thinking; in this way, the Panchakosha model parallels modern conceptualisations of metacognitive regulation.

Spiritual Well-Being in Indian and Contemporary Perspectives. Spiritual health distinguishes itself from the psychological realm in that it integrates multiple points of development through living a balanced existence within culture. Spiritual health can be distinguished from physical or mental well-being by virtue of its focus on the attainment of equilibrium within oneself and between oneself and others. (Paloutzian & Ellison, 1982).

According to Indian philosophies of spirituality apart from everyday life there can be little to no difference; an individual's everyday life is dependent on their spiritual well-being because living in harmony is a state of being foundation for clarity of thought (buddhi), balance of emotion (sattva), and action according to ethical principles (dharma). Self-mastery is at the centre of one's ability as an individual to flourish in the world; Kathopanishad states: "Define the 'Self' as the driver and the body as a vehicle" (Kathopanishad 1.3.3).

The metaphor has tremendous insight into human psychology – without regulation of behaviours through higher states of awareness that includes but not limited to regulating thoughts, feelings and behaviours control over the senses and mind may lead individuals astray, which has been confirmed by current understanding of self-regulation theory. Studies conducted by Rezaei Rad & Tabaghdehi (2023) and Fan & Cui (2024) have provided empirical support to this research base on the connection between spirituality and psychological functioning – it is well established that when an individual increases their level of spirituality their ability to regulate emotions, flexibility in adjusting to stressors, and level of achieving their goals are positively influenced.

In academic settings, spirituality acts as a buffer by developing motivation to succeed through intrinsic value systems; developing perseverance through cultural values judgments and fostering responsible commitment to personal values while diminishing avoidance behaviours, such as procrastination (López-Madrigal & de la Fuente, 2021).

Metacognitive Regulation and Self-Discipline: Bridging IKS and Psychology. The effective learning process is grounded in metacognitive regulation – (planning, monitoring and evaluating one's cognitive activity) (Pintrich et al., 1993). Consequently, students with strong metacognitive skills will have superior capabilities for managing their cognitive workload, regulating their effort toward a task and avoiding procrastination when performing academic tasks.

Interestingly enough, the ancient Indian philosophical texts also stressed similar concepts as part of their framework for understanding self-regulated learning, particularly within the framework of svādhyāya (self-reflection) and niyama (self-discipline), as discussed within the context of the royal king's Yoga Sūtras (Patañjali). Patañjali define yoga in this way: "Yogaś citta-vṛtti-nirodhaḥ"

(*yoga is the cessation of fluctuations of the mind*) (Yoga Sūtras, 1.2). This statement illustrates cognitive regulation and attention control, both of which are integral to metacognitive management and executive functioning. This idea is further supported

through modern empirical research demonstrating that self-regulatory practices that are mindfulness-based or spiritually based enhance metacognitive awareness and decrease procrastination (Asani et al., 2023; Rodriguez et al., 2022).

Academic Procrastination: A Holistic Interpretation. The procrastination associated with scholarly work has been traditionally understood around poor time budgeting and/or lack of motivation to do the work. However, the IKS perspective and research from the last couple of decades indicate that procrastination is more about an internal struggle (e.g., conflict), a problem managing emotion (e.g., emotional dysregulation), or lack of a well-defined purpose (e.g., identity). The Bhagavad Gita captures this inner battle well: “Even though the mind is restless, calm, strong, and stubborn” (the Bhagavad Gita, 6.34).

This ancient observation aligns closely with modern findings indicating that procrastination arises from avoiding feelings (emotional avoidance) and from breakdown of self-regulation (e.g., self-control) rather than simply being lazy (Steel, 2007). In addition, research consistently demonstrates that lower levels of metacognitive (self) regulation result in greater amounts of procrastination, while higher levels of spiritual and psychological well-being act as a buffer against procrastination (Phadke, 2024; Rad et al., 2025).

1.2 Relevance to Young Adults in the Delhi NCR Region

The National Capital Region of Delhi provides a sociocultural environment where traditional values are still very much part of people's lives, while at the same time, there are also rapid changes occurring in terms of modernization. Therefore, it is a perfect location to explore the psychological constructs of Indian knowledge system (IKS).

As young adults continue to compete for academic success in the Delhi NCR, they also experience many challenges associated with technological distractions and changes in their own personal identities. These factors often lead to higher levels of stress and disengagement than young adults experience elsewhere.

Even though there is an abundance of spiritual practices throughout India, there have not been many empirical studies conducted that have examined spirituality, IKS and peoples' academic performance or behavior. The majority of studies in this area tend to look at this issue using western models that do not have any contextual relevance. This study will address these gaps by situating academic procrastination within a holistic IKS framework and exploring how metacognitive regulation and spiritual well-being may affect the academic performance of young adults.

In conclusion, to comprehend the phenomenon of academic procrastination among young adults, we must explore the more profound aspects of self-regulation, purpose, and spirituality. The Indian Knowledge Traditions afford a philosophically deep and psychologically integrated view that enhances our understanding of contemporary research on these concepts. Within Delhi NCR, exploration of the relationships between these three constructs will provide applicable insights for improving holistic education, promoting mental health, and enhancing sustainability within our lives and communities.

Research Problem: While India has a long tradition of Indian Knowledge Systems, which teach the importance of spiritual balance and discipline, very little research has examined the relationships between spiritual well-being, metacognitive regulation, and procrastination in Indian youth.

Aim: The present study aims to examine the relationship between spiritual well-being, metacognitive regulation, and academic procrastination among young adults in the Delhi NCR region, within the perspective of Indian Knowledge Systems and holistic well-being.

1.3 Objective

1. To examine the relationship between spiritual well-being and academic procrastination among young adults.
2. To study the association between spiritual well-being and metacognitive regulation.
3. To examine the relationship between metacognitive regulation and academic procrastination.
4. To determine whether spiritual well-being predict academic procrastination.

1.4 Hypotheses

- H_{01} There will be no significant relationship between spiritual well-being and academic procrastination among young adults.
- H_{02} There will be no significant relationship between spiritual well-being and metacognitive regulation.
- H_{03} There will be no significant relationship between metacognitive regulation and academic procrastination.
- H_{04} Spiritual well-being will not predict academic procrastination

2 Research Methodology

2.1 Research Design

The study will adopt a quantitative, correlational research design, Correlational research design is a non-experimental approach used to examine the relationship between two or more variables. It involves observing and measuring variables as they naturally occur, without any manipulation by the researcher. The goal is to determine if there's a statistical association between the variables, including the strength and direction of that relationship.

2.2 Sample

The sample will consist of 120 young adults aged 18 to 25 years, drawn from undergraduate and postgraduate institutions in the Delhi NCR region. A purposive sampling technique will be used to ensure inclusion of students actively engaged in academic tasks.

3 Participants

- 3.1 **Inclusion Criteria.** The students presently enrolled in UG and PG courses only. Students enrolled in regular study program. Students in the age range of 18-25
- 3.2 **Exclusion Criteria.** Students enrolled in any distance or home school study programs.

4 Variables

- 4.1 Independent Variable: Spiritual Well-Being.

Spiritual well-being was considered the independent variable in the present study. It refers to an individual's sense of purpose, inner harmony, and connection with self and others. The construct was assessed using the Spiritual Health Assessment Scale developed by Gaur and Sharma (2014).

- 4.2 Dependent Variables: Academic Procrastination, Metacognitive Regulation.

Academic procrastination and metacognitive regulation were treated as the dependent variables. Academic procrastination refers to the intentional delay in completing academic tasks, whereas metacognitive regulation represents the learner's ability to plan, monitor, and evaluate cognitive activities during learning.

5 Tools for Data Collection

- 5.1 **Socio-demographic Data Sheet.**

Information regarding sex, age, and ethnicity

A socio-demographic data sheet was developed by the researcher to collect background information from the participants. It included details such as age, gender, educational qualification, course enrolled, year of study, and place of residence. This information was used to describe the characteristics of the sample.

5.2 Spiritual Health:

The Spiritual Health Assessment Scale, designed to measure spiritual health through specific domains, was developed by Dr. Kusum Lata Gaur and Dr. Mahesh C. Sharma from the Department of Preventive and Social Medicine at S.M.S. Medical College, Jaipur, India, published in 2014. This scale contains three domains of spiritual health viz. Self-Development, Self-Actualization and Self-Realization. Each of the domains has seven items in itself related to domain. It is a tool used in health, social medicine, and research to evaluate spiritual well-being.

5.3 Academic Procrastination Scale (APS):

Academic Procrastination Scale (APS) was developed by S. Gupta and L. Bashir (2008). It is a 5-point Likert scale. It has 30 items with four dimensions - Time Management (8-items); Task Aversiveness (8-items); Sincerity (7-items); Personal Initiative (7-items). Out of these total 30 items, 22 items are positive and 8 items are negative. Internal consistency measured using the Cronbach's alpha coefficient was 0.763. Face validity and content validity of the APS was adequate.

5.4 Meta Cognition Inventory (MCI):

Meta Cognition Inventory (MCI) developed by Punita Govil (2003). The scale consists of 30 items. It is a 4-point Likert scale. MCI measures the cognitive processes and regulation of cognition. The Cronbach alpha reliability of the scale is 0.85, indicating satisfactory internal consistency.

6 Procedure.

All the participant were informed about the study and their consent was taken. The data was collected in offline mode. After the data was collected, the scoring was done using the manual of respective scales. After scoring, those scores were analyzed through using different statistical analysis tools.

7 Statistical Analysis

7.1 Descriptive Statistics

Descriptive statistics are brief descriptive coefficients that summarize a given data set, which can be either a representation of the entire population or a sample of a population.

7.2 Correlation Coefficient

The degree of association is measured by a correlation coefficient, denoted by r . The correlation coefficient is measured on a scale that varies from $+1$ through 0 to -1 .

Complete correlation between two variables is expressed by either + 1 or -1. When one variable increases as the other increases the correlation is positive; when one decreases as the other increases it is negative. Complete absence of correlation is represented by 0.

7.3 Regression

Regression analysis is a statistical method that helps us to analyze and understand the relationship between two or more variables of interest.

8 Result Table

Table 1. represents the descriptive statistics of the sample (N=120). For academic procrastination mean score is 89.28 (S.D. = 5.44), for metacognition mean score is 88.67 (S.D. = 13.06), for spiritual health mean score is 63.87 (S.D. = 63.87)

Variable	Mean	Std. Deviation	N
Academic procrastination	89.28	5.44	120
Metacognition	88.67	13.06	120
Spiritual health	63.87	5.52	120

Table 2. shows the distribution of spiritual health levels among young adults, (N=120). The results indicate that 43% of participants fell into the fair category of spiritual health, followed by 30% in the poor category and 27% in the good category. These findings suggest that the majority of young adults possess moderate to low levels of spiritual health, highlighting the need for greater emphasis on spiritual well-being and holistic development among this population.

Level of spiritual health	Frequency	Percentage (Stem)	N
Poor	36	30%	120
Fair	52	43%	
Good	32	27%	

Table 3. represents the levels of academic procrastination among young adults (N = 120). The findings indicate that the majority of participants, 56% fall in the moderate category of academic procrastination. This is followed by 26% who exhibit high levels of procrastination, while 18% show low levels. These results suggest that academic procrastination is a common concern among young adults, with a considerable proportion experiencing moderate to high levels, underscoring the need for interventions aimed at improving self-regulation and academic engagement

Table 3. Levels of Academic Procrastination

Category	Frequency	Percentage	N
Low	22	18%	120
Moderate	67	56%	
High	31	26%	

Table 4. represents the levels of metacognition among young adults (N = 120). The findings indicate that the majority of participants, 68% fall into the moderate category of metacognitive regulation. This is followed by 24% who exhibit low levels of metacognition, while only 8% demonstrate high metacognitive skills. These results suggest that most young adults possess an average level of metacognitive awareness, with relatively few displaying highly developed metacognitive abilities, highlighting the need for interventions to strengthen planning, monitoring, and self-evaluation skills.

Table 4. Levels of Metacognitive Regulation

Category	Frequency	Percentage	N
Low	29	24%	120
Moderate	82	68%	
High	9	8%	

Table 5. Correlation between task aversiveness, cognition and artificial intelligence is presented in Table. 4. A Pearson correlation coefficient(r) was computed to assess the relationship. Findings show a significant negative correlation between Academic Procrastination and Spiritual health ($r = -.819$). Which means that as Spiritual health increases, Procrastination tends to decrease. A significant positive correlation between Spiritual health and Metacognition ($r = 0.479$) meaning higher Spiritual engagement or exposure correlates with more cognitive awareness. A significant negative correlation between Metacognition and Academic Procrastination ($r = -.240$). Indicating that individuals with higher cognition are less likely to delay their tasks.

****Correlation is significant at 0.05 level (2-tailed).**

Table 5. Pearson Correlation among Spiritual Health, Metacognition and Academic Procrastination

	Academic Procrastination	Spiritual health	Metacognition
Academic Procrastination	1		
Spiritual health	-.819**	1	
Metacognition	-.240*	.479*	1

Table 6. shows the linear regression analysis used to determine whether spiritual well-being can predict procrastination among students in terms of academically productive behaviour. The results being reported in this table indicate that there is a strong association ($R = 0.819$) between spiritual wellness & academic procrastination. The adjusted R-square value (0.67) suggests that spiritual wellness accounts for an estimated 67% of the variability in academic procrastination. The unstandardized regression coefficient ($B = -0.836$) also indicates that a negative prediction exists between spiritual wellness & academic procrastination; hence, as one's level of spiritual wellness (independently) becomes higher, the amount of time spent procrastinating academically will decrease. The t-value (2.042) is statistically significant at the level ($p = .05$), indicating that there is a statistically significant predictive relationship between spiritual wellness & academic procrastination.

Table 6. Linear Regression Predicting Academic Procrastination from Spiritual Health

Model	R	Adjusted square	R ed Coefficients B	Unstandardiz ed T	Sig.
(Constant)	0.819	0.67	78.217	2.042	.05
Spiritual health			-.836		

9 DISCUSSION

The current research investigates how spiritual well-being and metacognitive regulation affect the propensity of young adults to engage in academic procrastination. This research illuminates the contribution of psychological and holistic factors to procrastination among young adults and in particular with respect to the Indian sociocultural context where there is a long history of emphasizing spirituality and discipline as means to achieve a fulfilling life.

The current study analysed data collected from a convenience sample of 120 undergraduate and post-graduate college students across different streams of education in Delhi-NCR region. The measure of Academic Procrastination was done using the Academic Procrastination Scale by Gupta and Bashir (2008). The scale to measure Spiritual well-being was Spiritual Health Assessment Scale, designed to measure spiritual health through specific domains, was developed by Dr. Kusum Lata Gaur and Dr. Mahesh C. Sharma (2014). Metacognitive awareness was measured using the Metacognition Inventory by Punita Govil (2003).

According to the results of the descriptive analysis, the mean score of academic procrastination ($M = 89.28$) indicates that young adults have a moderate level of tendency to procrastinate. This finding supports previous literature that indicates emergence into adulthood has many opportunities for increased autonomy and higher

academic expectations, which may cause challenges to emotional regulation, therefore leading to more frequent occurrences of procrastination (Steel, 2007). The average level of metacognition ($M = 88.67$) suggests that students have some understanding of how to use effective strategies for learning, but there is still much opportunity to develop their planning, monitoring, and self-evaluation skills more fully (Pintrich et al., 1993).

The average score for spiritual health ($M = 63.87$) is reflective of an average level of spiritual well-being, which is consistent with the literature from India indicating that urban youth are slowly losing their relevance for spiritual practices due to pressures of academia and distractions caused by digital technology (Phadke, 2024). The moderate score found for spiritual health supports the notion of a partial disconnection from the experience of *sattva*, balance between mind and body, and inner discipline found within an Indigenous Knowledge System (IKS) perspective.

According to the distribution of spiritual health, 43% of participants indicated that they had fair spiritual health. 30% of participants indicated that they had poor spiritual health, which indicates there are a large proportion of young adults who are living without a clear sense of meaning, inner harmony or a sense of spiritual grounding. Rezaei et al. (2023) reported similar findings, noting that university students who are experiencing academic stress have lower levels of spiritual engagement than their peers.

With regard to academic procrastination, 56% of students fell into the moderate procrastination category, while 26% fell into the high procrastination category. These findings are consistent with previous research that has found procrastination to be a normative but maladaptive behaviour for university students (Umerenkova & de la Fuente, 2022). From the IKS perspective, procrastination is considered a manifestation of *rajasic* tendencies (anxiety and avoidance), which stem from a lack of clarity (*buddhi*) and self-regulation.

The first hypotheses of the study is there will be no significant relationship between spiritual well-being and academic procrastination among young adults. One of the most significant findings of the study was the strong negative correlation between spiritual health and academic procrastination ($r = -.819$). This indicates that students with higher spiritual well-being tend to procrastinate significantly less. This finding strongly supports earlier research demonstrating that spirituality enhances meaning in life, emotional regulation, and resilience, which in turn reduce avoidance behaviors (Paloutzian & Ellison, 1982; Dehghan Marvasty, 2023). According to the Indian Knowledge Systems' viewpoints, this relationship fits in closely with the Bhagavad Gita's message regarding *karma yoga* or disciplined actions; when we engage meaningfully in our obligations it will produce less internal conflict and less procrastination. Furthermore, students who have high levels of spirituality may have more intrinsic motivation and purpose, and therefore be more committed to fulfilling academic responsibilities rather than avoiding them. Therefore, the first hypotheses H_{01} were rejected that There will be no significant relationship between spiritual well-being and academic procrastination among young adults.

The second hypotheses was there will be no significant relationship between spiritual well-being and metacognitive regulation; the researchers found a strong positive significant relationship between spiritual health and metacognitive ability ($r = .479$). This suggests that students with high levels of spirituality demonstrate good awareness

and control of their thinking processes. Therefore, the second hypotheses were rejected that there will be no significant relationship between spiritual health and metacognition. Heshmati and Maanifar (2018) and Jalili et al., (2020) have also indicated that spiritually healthy individuals produce greater reflective awareness, self-regulation, and cognitive flexibility.

According to videos produced by IKS, this connection is created through practices such as *svādhyāya* (self-reflection) and *dhyāna* (mindfulness), which promote attention control and insightfulness. Thus, spirituality can be used as the basis for strengthening metacognitive regulation through mindfulness and clarity of thought.

The third hypotheses was there will be no significant relationship between metacognitive regulation and academic procrastination; a significant negative correlation of ($r = -.240$) is found between metacognition and academic procrastination, which means students who have better metacognitive regulation tend to put off academic work less frequently than a student with lower metacognitive regulation, rejecting the third hypotheses that there will be no significant relationship between spiritual health and academic procrastination. The correlation is consistent with the considerable amount of literature showing that poor planning, monitoring, and self-evaluation are considered to be key factors of procrastination behavior (Rodríguez et al., 2022; Steel, 2007).

Even though there is only a moderate correlation between the two variables, it reinforces the importance of self-regulation of cognition as a means of controlling/managing academic demands. Research conducted in India (Mishra et al., 2025) found that students with maladaptive metacognitive beliefs tended to have greater amounts of procrastination than a student without maladaptive metacognitive beliefs.

The fourth hypotheses where Spiritual well-being will not predict academic procrastination; Linear regression analysis was used to determine whether or not spiritual wellness significantly predicted academic procrastination among young adults. Results showed that the model fit was strong ($R = .819$), while spiritual wellness accounted for nearly 67% of the variance in academic procrastination (Adjusted $R^2 = .67$). The unstandardized regression coefficient ($B = -.836$) indicates that spiritual wellness is a significant negative predictor of academic procrastination; thus, there is a large decrease in procrastination tendencies with each unit increase in spiritual wellness as indicated by the *t*-value (2.042), which shows that this predictive relationship is statistically significant ($p < .05$), rejecting the fourth hypotheses that spiritual health will not predict procrastination.

This finding suggests that spiritual wellness is not just related to procrastination but also has a causal-predictive relationship to reducing procrastination. This supports previous regression studies that have shown significant predictors of lower levels of academic procrastination include spiritual well-being, religious orientation and purpose-driven living (Hosseini et al., 2023; Dehghan Marvasty, 2023). Akbarnejhad and Ghahari (2017) also found that spirituality-based lifestyles were predictors of negative procrastination through enhancing self-awareness and responsibility.

As viewed through the lens of Indian Knowledge Systems, the above-mentioned predictive relationship can be viewed as being consistent with karma yoga, where

performing desired action with self-discipline through purposeful actions (as referenced by Bhagavad Gita 2.47) reduces avoidance and conflict within oneself. When spiritual health exists, this will result in clarity of purpose (buddhi), emotional balance (samatva), and intrinsic motivation; thus, these three qualities will enhance self-regulatory capacity. Therefore, when individuals perceive academic tasks as having personal value, they are less likely to exhibit procrastination behaviour.

As such, results from this study's regression analyses reveal that there is strong empirical evidence supporting the role of spiritual health as an important psychological and holistic construct of academic procrastination and thus, the necessity of incorporating spiritual well-being into student support services, where spirituality serves as a traditional foundation for dedicating oneself to discipline and living a holistic lifestyle.

10 CONCLUSION

The study looked at how spiritually well people are, how they self-regulate monetarily in their studies, and how well they put off their work (academic procrastination) as young adults (age 18-25). It found that procrastination, or putting off your work, is moderate in young adults and is a continuing issue that college students have. Spirituality and self-regulatory (metacognitive) skills are both related in a way that protects from procrastination (that is, those who have higher spiritual health and use metacognitive strategies to plan, monitor and manage their studies will procrastinate less on their academic work).

There is a strong negative correlation between spiritual health and procrastination, meaning that students who have a strong spiritual health will probably not put off their studies. Spirituality also correlates positively with metacognitive regulation (self-regulating your educational objectives), suggesting that caring about your spiritual self allows you to develop reflection and self-regulation. In addition, students who use metacognitive strategies to plan, monitor and manage their study practices have a negative correlation with procrastination, meaning that students who know how to self-regulate their educational practices will procrastinate less.

These findings support existing literature and reinforce the relevance of holistic approaches grounded in Indian Knowledge Systems, which emphasize balance, self-regulation, and purposeful action. The study underscores the importance of incorporating spiritual and metacognitive development into educational practices to promote student well-being and academic engagement.

Future research may explore longitudinal designs and intervention-based studies to examine causal relationships and develop culturally sensitive programs that integrate spirituality and self-regulation for reducing academic procrastination.

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