

# Technium.

41/2023

2023  
A new decade for social changes

**Technium**  
**Social Sciences**

Powered by

**PLUS**  
**COMMUNICATION**



International  
Communication & PR



## **Spiritual Well-Being and Resilience of Emerging Adults of a Catholic College in Central Negros**

**Patrick Calseña Calamba, Celo I. Magallanes**

University of Negros Occidental – Recoletos, Bacolod City, Negros Occidental, Philippines

[patrickcalamba29@gmail.com](mailto:patrickcalamba29@gmail.com), [celomagallanes@yahoo.com](mailto:celomagallanes@yahoo.com)

**Abstract.** Finding one's meaning and purpose in life depends on one's spiritual well-being. This is connected to resilience, which is a dynamic attribute of overcoming difficult conditions and a growth mindset. Thus, this descriptive, comparative, and correlational study wanted to know the degree of spiritual well-being and the level of resilience of emerging adults of a Catholic college in Central Negros. Spiritual Well-Being Scale and Resilience Scale standardized questionnaires were used among the 237 respondents. The results show that the emerging adults' degree of spiritual well-being is moderate, indicating that they have a fair sense of purpose in life. Likewise, the level of resilience yielded a moderate result. Further, results show a significant relationship between spiritual well-being and resilience. The findings typically indicate that emerging adults have a moderate sense of life's pleasure and purpose as well as the ability to bounce back from difficult situations. The results show that they have clung to God somewhat, but not entirely, and that their sense of purpose and direction in life are still unclear. They are still halfway to reaching their full potential and defining a clear life purpose. The study recommends the creation of a counseling program for the development of emerging adults.

**Keywords.** Social Science, spiritual well-being, resilience, emerging adults, Catholic college, Central Negros, Philippines

### **A. Introduction**

Spiritual well-being is the affirmation of one's existence in relation to the outside world, oneself, and a transcendental power like God (Paloutzian & Park, 2021). It represents optimistic emotions, viewpoints, and perceptions that contribute to a sense of self, wholeness, peace, harmony, and direction. It is a person's search for and connection to the divine, which is directly linked to one's thoughts, feelings, and actions (Steiner et al., 2017). Spiritual well-being is mainly about personal exploration and discovering more meaning and purpose in life (Lifshitz et al., 2019). Thus, a person's spiritual well-being influences his actions and acquaintances, which serve as protective elements in the development of resilience (Dewi et al., 2021).

On the other hand, resilience is a process of adapting well in the face of adversity. It is the person's ability to deal with problems, overcome obstacles, and tolerate pressure from unfavorable conditions without bursting. It means bouncing back from difficult experiences (Ruiz-Parraga et al., 2015). Resilience is the capacity to withstand and recover from life's

adversities, bolstered and savvy (Timmins et al., 2017). In addition, it is a technique for responding constructively to various unpleasant situations, such as illness, family and relationship troubles, mishaps, unplanned life events, and many others (Comas-Diaz et al., 2019). Furthermore, being resilient entails having a growth mindset, which means making progress despite difficulties (Miller, 2022).

Spiritual well-being is linked to increased resilience of emerging adults (Rego et al., 2020). Individuals with higher levels of religious, existential, and spiritual well-being tend to be more resilient (RahimZahedi et al., 2021). When emerging adults begin their college education and form new relationships, many unforeseen factors and diversity can lead to anxiety, despair, and stress (Pattee, 2017). That is why religious activities are prevalent among emerging adults in universities, and it has been discovered that such activities can help them improve their spiritual well-being (Hatun & Kurtca, 2022). Legada et al. (2020) revealed that spiritual well-being influences the resilience of emerging adults. Furthermore, Qi et al.'s (2021) research says that spiritual well-being is a potent coping mechanism for adverse life situations, encouraging resilience among emerging adults. With this, the emerging adults who could be struggling due to the demands of their academic and personal life will find the resilience to recover if they have a strong spiritual well-being (Tajonera & Madrigal, 2022).

The Catholic schools intend to promote the overall development among students. Along with pursuing excellence, it is evident that the schools want to evangelize their students in order to assist them in achieving a high level of spiritual well-being, which will also increase their capacity for resilience to lead their lives (Tajonera & Madrigal, 2022). The researcher, who is an instructor at a Catholic college, has noticed signs of modest spiritual well-being and resilience in the local school setting while in classes and other school activities. A number of problems surfaced among them including anxiety, boredom, depression, and lack of faith. During a casual conversation, the administrators, and other teachers also raised similar concerns. Thus, the researcher believes it is crucial to address these issues, especially in a setting where the majority of learners are scholars and working students.

This study aimed to assess whether spiritual well-being and resilience can help develop emerging adults to become steadfast in goodness, mature, and capable of overcoming fragmentation and rebuilding relationships (Pope Francis, 2021). Recognizing the important roles of spiritual well-being and resilience in the development of emerging adults, the results of this study served as a standard for developing a (psycho-spiritual) counseling program for emerging adults of a Catholic college.

## **B. Literature Review**

**Spiritual well-being.** Spiritual well-being (SWB) is a self-perceived state of the extent to which one feels a sense of fulfillment regarding God in the case of religious well-being (RWB). In the case of existential well-being (EWB), it is a sense of purpose and direction (Paloutzian & Park, 2021). Spiritual well-being can be thought of as a psychological reflection of how much spiritual well-being one perceives. It encompasses a person's true beliefs, interests, personality, purpose, abilities, and values. It encourages an inner existence that allows for sustenance and nourishment within the framework of a community (Oracion & Madrigal, 2019). Spiritual well-being has long been seen to be a reliable predictor of resilience (Romo, 2019).

Moreover, spiritual well-being stems from applying existential or religious ideas and practices, generally employed to assist people in solving difficulties or coping with difficult situations (Tajonera & Madrigal, 2022). Further, in the study by Legada et al. (2020), he signifies that having a high level of spiritual well-being allows someone to achieve his or her

goals in life. Similar to Paloutzian and Park (2021), the first to coin the phrase "spiritual well-being," felt it might be used to evaluate a person's perceived spiritual life quality.

**Resilience.** Individual adaptability is aided by resilience, which is regarded as a positive personality trait and a growth mindset (Miller, 2022). Resilience was described by Ruiz-Parraga et al. (2015) as a personality trait that mitigates the negative impacts of stress and facilitates adaptability. Further, they said that a resilient individual must have the capacity to deal with adversity. An individual's coping skills enable him or her to maintain a steady attitude and carry out his or her functions as a human (Hurley et al., 2020). A person's stable disposition encourages him or her to create healthy relationships, which helps him or her cope with and overcome life's stresses (Comas-Diaz et al., 2019).

Being resilient entails making positive developments in the face of adversity. It is the ability to resist and recover from life's ups and downs, reinforced and more astute (Hurley et al., 2020). It responds positively to unpleasant situations, such as injury, family and relationship troubles, disasters, unplanned life events, and many others (Comas-Diaz et al., 2019).

**Spiritual well-being and resilience of emerging adults.** Spiritual well-being and resilience are directly related. Spiritual well-being influences one's resilience. The increase in spiritual well-being nurtures a significant growth in resilience (Legada et al., 2020). However, for Searby (2015), spiritual dryness can lead to a lack of resilience or an inability to deal with life's difficulties.

Individuals between 18 and 25 make up emerging adulthood, a gray period between adolescence and adulthood (DiTunnariello, 2016). Attending college to achieve undergraduate and/or graduate degrees, entering the workforce, or returning home for financial assistance from parents are all examples of life events that can occur throughout emerging adulthood. Emerging adulthood is a moment of instability, uncertainty, and life transition because of the responsibilities and decisions that come with the aforementioned life events (Wood et al., 2018). The emerging adulthood idea helps explain this period of great unpredictability in a person's life.

For Legada et al. (2020), the more emerging adults grow in their spiritual well-being, the higher the possibility that they will find meaning in their experiences; they are more likely to develop resilience. As emerging adults who attended a Catholic college, they have a basic understanding of who God is and how they can relate to Him. However, there are some who generally feel content with the spiritual practices they have incorporated into their daily lives, such as giving to others (Tajonera & Madrigal, 2022). This notion might emerge from their consciously held perspective who are not wholly devoted to their religious commitment. This inclination may also be related to their developmental stage as emerging adults (Arnett, 2016), in which meaning-making is less important than perspectives on human potentials. This idea might also be the result of a pandemic, which has limited their ability to participate in church activities and hindered their spiritual development in other ways (Tajonera & Madrigal, 2022).

### **C. Method**

This study was conducted using descriptive, comparative, and correlational designs. Since this study aimed to describe the degree of spiritual well-being and the level of resilience of emerging adults of a Catholic college, the descriptive approach was the most appropriate method to use. The comparative design, which was deemed appropriate for this study, compares two groups to make a judgment about them (Esser, 2022). Further, the correlational design worked best for this study since it makes it easier to anticipate and explain how the variables relate to one another (Seeram et al., 2021).

Two standardized self-administered questionnaires were employed among the 237 emerging adults of a Catholic college. For the spiritual well-being, the Spiritual Well-Being Scale of Paloutzian and Ellison (1982) was utilized. The Spiritual Well-Being Scale is a 20-item questionnaire divided into two subscales: religious well-being and existential well-being. Religious well-being scale (RWBS) was used to measure one's relationship with God, while the existential well-being scale (EWBS) measured one's level of satisfaction and purpose in life. Legada et al. (2020) validated this instrument and found it to have good reliability. For the RWBS, test-retest reliability coefficients are 0.96, 0.99, 0.96, and 0.88. For the EWBS, the coefficients are 0.86, 0.98, 0.98, and 0.73. For total SWBS, the coefficients are 0.93, 0.99, 0.99, and 0.82.

On the other hand, the Resilience Scale (RS) of Wagnild (2009), which consists of 25 statements, was used to measure the degree of resilience. The said questionnaire has been proven to perform a reliable and valid measure when it comes to determining resilience. In the analysis led by Losoi et al. (2013), this instrument has been used widely in numerous researches about populations. It has been observed as a great assessment tool that measures and evaluates resilience, especially in the adolescent group or population. A reliability test was conducted locally by Legada et al. (2020) among 57 emerging adults; it yielded a reliability index of 0.82 as measured by Cronbach's Alpha, which means that the tool is reliable.

As to data gathering process, the researcher obtained permission from the school heads to conduct the survey. Upon receiving the approval, the researcher obtained the data on the total population, calculated the sample size, and then randomly chose the respondents of the study. Informed consent was secured from the respondents. The researcher did the actual data collection face-to-face while adhering to the minimum health protocols of wearing face masks, social distancing, and the use of alcohol in sanitation. To guarantee that the necessary data were acquired, the researcher personally distributed and gathered the survey questionnaires. The data were tabulated, analyzed, and treated for interpretation using the appropriate statistical tools for the descriptive, comparative, and correlational methods.

## **D. Results and Discussion**

### **Profile of the Respondents**

Table 1 presents the demographic profile of the emerging adults of a Catholic college in Central Negros as grouped according to birth order and family structure. In terms of birth order, a higher number of emerging adults belong to the middle category ( $f=91$ , 38.4%). On the other hand, the number of people who belong to an intact family ( $f=164$ , 69.2%) is higher than the number of people from a non-intact family or the ones living with a single parent or a guardian.

In general, the majority of the respondents are middle children and from intact family set up. This profile provides a good representation of emerging adults because it reveals that they are not experiencing this stage of life alone. As they grow closer to making lasting decisions, they are at the point where they need support from other people. As a result, emerging adults come to have a clearer sense of who they are, their strengths and weaknesses, their views and values, and how they fit into the society in which they live (Arnett, 2016).

**Table 1.**  
**Demographic Profile of the Respondents**

<b>Variable</b>	<b>f</b>	<b>%</b>
Birth Order		
Eldest	59	24.9
Middle	91	38.4
Youngest	35	14.8
Only Child	52	21.9
Family Structure		
Intact	164	69.2
Non-intact	73	30.8
<b>Total</b>	<b>237</b>	<b>100.0</b>

### **Degree of Spiritual Well-Being**

#### *General Spiritual Well-Being*

The overall findings in Table 2 showed that the emerging adults of a Catholic college in central Negros have a moderate degree ( $M=94.80$ ) of spiritual well-being. It indicates that they have found fair essence in their purpose, life satisfaction, and connection to God. With this moderate degree of spiritual well-being, it shows that despite still being in the process of reaching spiritual wholeness or fulfillment, they are conscious of their spirituality and religious expressions.

The moderate result of the spiritual well-being of the emerging adults does not go with the findings of Legada et al., (2020) as cited in Tajonera and Madrigal (2022) about the high and low degrees of spiritual well-being among the emerging adults. However, such findings are consistent with Madrigal and Erillo (2019) assertions that emerging adults have a moderate degree of spiritual well-being. Also, it demonstrates an emerging adult trait called identity exploration, which asserts that the emerging adult is looking for a response to the question "who am I?" (Arnett, 2016). Further, in their appraisal of spirituality in their multicultural world, Paloutzian and Park (2021) reaffirmed that emerging adults prioritize meeting their needs over surpassing them in their spiritual aspirations. Due to their moderate level of spiritual well-being, they typically exhibit a tendency to focus more on internal rather than external factors.

#### *Demographics and Spiritual Well-Being*

The results showed that across demographics, birth order and family structure, the emerging adults, whether first born or last born, from intact or non-intact families are at the moderate level in terms of their spiritual well-being. It indicates that they have sense of life's meaning but not yet fully realized. It discounts the findings of Legada et al. (2020) who noted different levels of spiritual well-being among emerging adults from intact and non-intact families and across birth order.

#### *Dimensions of Spiritual Well-Being*

Regarding the dimensions of spiritual well-being, the results revealed moderate degrees for both existential well-being ( $M=44.95$ ) and religious well-being ( $M=49.84$ ). The findings show that emerging adults exhibit a fair relationship with God and a modest sense of satisfaction and purpose in life.

When the religious well-being of the emerging adults and the demographics was assessed, the eldest ( $M=50.58$ ,  $SD=8.48$ ) and youngest ( $M=52.29$ ,  $SD=7.51$ ) family members,

as well as those from the intact family structure (M=50.00, SD=8.30), exhibit a high degree of spiritual well-being, while the rest are in a moderate degree. In terms of existential well-being, emerging adults have a moderate degree of birth order and family structure.

The high degrees of spiritual well-being in some categories in the demographics under religious well-being indicate that emerging adults can relate well with God, and that they find their relationship with God desirable exhibiting their faith successfully and deepening their connection with Him. As most of the emerging adults in a Catholic college are Catholics, there is always that point of spiritual discernment every time theology classes are conducted and spiritual engagement is practiced when religious activities are held (Tajonera & Madrigal, 2022).

On the other hand, the moderate degree of spiritual well-being particularly in terms of existential well-being revealed that the emerging adults modestly realize what they are and what they live for. Their fair perception of life satisfaction and purpose show that their sense of meaning may have only evolved on their transcendental concerns, which are focused on themselves and not attributed to the events happening in their lives and the environment (Paloutzian & Park, 2021).

The findings of the study regarding the religious and existential dimensions of spiritual well-being strengthened the conclusions of Oracion and Madrigal (2019) that the emerging adults are anticipated to meet the expectations to imbibe Catholic teachings in schools. However, their existential spiritual well-being presents how their moral reasoning is easily influenced by their will to conform with a group by not truly making conscious efforts to intensify their spiritual aspect (Tajonera & Madrigal, 2022). Moreover, the moderate degree of spiritual well-being supported the views of Agoncillo (2015) who said that emerging adults have moderate extent of views of religion and religious exercises. Their faith in action evident in their existential well-being supports the concepts of Gomez-Lopez et al. (2019) the emerging adults rely on contextual factors, such as socio-economic status, family, school, community, church, and organizations, in their practice of faith. They cannot do so much to prioritize their spiritual striving because they happen to address first their personal human striving.

**Table 2.**  
**Degree of Spiritual Well-Being of Emerging Adults in a Catholic College**

Variable	Religious Well-being			Existential Well-being			SPIRITUAL WELL-BEING		
	M	SD	Interpretation	M	SD	Interpretation	M	SD	Interpretation
Birth Order									
Eldest	50.5	8.4	High	46.4	6.9	Moderate	97.0	13.3	Moderate
Middle	49.6	7.4	Moderate	44.4	6.7	Moderate	94.1	13.3	Moderate
Youngest	52.2	7.5	High	45.6	5.9	Moderate	97.9	12.0	Moderate
Only Child	47.6	7.6	Moderate	43.6	6.3	Moderate	91.2	13.0	Moderate
Family Structure									

Intact	50.0	8.3	High	45.1	6.3	Moderate	95.1	13.3	Moderate
	0	0		2	7		2	3	
Non-intact	49.4	6.8	Moderate	44.5	7.2	Moderate	94.0	13.0	Moderate
	9	5		8	4		7	3	
<b>Whole</b>	<b>49.8</b>	<b>7.8</b>	<b>Moderate</b>	<b>44.9</b>	<b>6.6</b>	<b>Moderate</b>	<b>94.8</b>	<b>13.2</b>	<b>Moderate</b>
	<b>4</b>	<b>7</b>		<b>5</b>	<b>4</b>		<b>0</b>	<b>2</b>	

### Level of Resilience

Generally, the findings in Table 3 showed that the level of resilience of the emerging adults was moderate ( $M=130.28$ ), which means that, as a whole, they have enough strength to withstand adversity, bounce back, and grow despite life's downturns. Assessed according to the demographics, birth order, and family structure, the emerging adults showed a moderate level of resilience that is enough to help them successfully adapt to difficult or challenging life experiences. Further, they possess many characteristics of resilience and can build on those to keep strengthening their resilience.

Both intact ( $M=127.35$ ,  $SD=22.75$ ) and non-intact ( $M=136.86$ ,  $SD=17.56$ ) families tend to have moderate levels of resilience in terms of the family structure. They demonstrated resilient traits in their daily lives and noticed an improvement in their ability to deal with stress. However, despite having similar results, respondents from non-intact families evaluated their level of resilience as substantially higher than those from intact families. This result supports the study of Dufur et al. (2022), who observed that students from non-intact families studying in a university are more productive and perform well in the classroom. Similar students, among others, demonstrated greater resilience. It demonstrates how familial circumstances can encourage someone to be more goal-oriented and have a greater ability to blend in and manage even in trying circumstances. Although these students come from non-intact families, it has little bearing on how well they perform in class.

Further, in terms of birth order, all categories also got moderate levels of resilience. Among them, the eldest children ( $M=131.78$ ,  $SD=20.29$ ) got the highest result. It means that the family's eldest sibling is more optimistic and resilient than the other siblings. Even amid difficult circumstances, the eldest children could function and adapt, and their younger siblings looked up to and imitated them. This result supports the study of Legada et al. (2020), which perceived the elder siblings to have a more optimistic attitude toward life. The eldest sibling can easily build a stronger sense of identity and find purpose and support in their lives as they interact with others outside their family, especially those who have recently entered their lives.

The moderate level of Resilience of the emerging adults does not go with the study of Legada et al. (2020) who resulted to different levels of resilience among the emerging adults. However, the moderate level of resilience revealed in the result indicates a good sign that the emerging adults are work in progress and manifest some characteristics of an emerging adults such as identity exploration and feeling in between (Arnett, 2016). In the study of Ruiz-Parraga et al. (2015), he said that a resilient individual must have the capacity to deal with adversity. The emerging adult's coping skills enable him or her to maintain a steady attitude and carry out his or her functions as a human (Hurley et al., 2020). An emerging adult's stable disposition encourages him to create healthy relationships, which helps him cope with and overcome life's stresses (Comas-Diaz et al., 2019).

**Table 3.**  
**Level of Resilience of Emerging Adults in a Catholic College**

Variable	M	SD	Interpretation
Birth Order			
Eldest	131.78	20.29	Moderate Resilience
Middle	130.65	22.17	Moderate Resilience
Youngest	126.37	18.78	Moderate Resilience
Only Child	130.58	24.41	Moderate Resilience
Family Structure			
Intact	127.35	22.75	Moderate Resilience
Non-intact	136.86	17.56	Moderate Resilience
<b>Whole</b>	<b>130.28</b>	<b>21.70</b>	<b>Moderate Resilience</b>

**Difference in the degree of Spiritual Well-Being in terms of Religious Dimension and the Demographics**

As shown in Table 4, there was no significant difference in the degree of the spiritual well-being of emerging adults in terms of the religious dimension when they are grouped according to their family structure [ $U=5649.000$ ,  $p=0.488$ ]. However, there was a significant difference in the degree of spiritual well-being in terms of the religious dimension of emerging adults when they are grouped according to their birth order [ $\chi^2(3)=8.792$ ,  $p=0.032$ ].

The findings contradict Aitsi-Selmi et al.'s (2015) claim that intact families have a high religiosity rate. Thus, this supports the finding of Garssen et al. (2016) that the emerging adult's level of spiritual well-being mostly corresponds to their personal progress. Paloutzian and Park (2021) claimed that an individual's religious well-being or sense of relationship with God is based on internal and experiential dimensions. It can be understood through one's personal experiences.

On the other hand, it has been found that birth order significantly affects the level of spiritual well-being in terms of the religious dimension. Among the categories in birth order, the eldest children display a high degree of spiritual well-being while the rest have moderate. This supports the study by Firth et al. (2017), which found that older siblings are more religious than younger ones. Compared to the youngest and middle children, the eldest is more likely to attend religious services.

The study's results show the type of relationship that emerging adults have with God, supporting Agoncillo's (2015) assertion that Filipino emerging adults express their faith in a variety of ways and have a variety of beliefs about religion and religious practices. Furthermore, because they focus their own human striving first, emerging adults are unable to do much to prioritize their spiritual striving (Paloutzian & Park, 2021).

**Table 4.**  
**Difference in the Degree of Spiritual Well-Being in terms of Religious Dimension of Emerging Adults in a Catholic College**

Variable	U	z	p
Family Structure	5649.000	-0.694	0.488
Variable	$\chi^2$	df	p
Birth Order	8.792*	3	0.032

Note: \*the difference is significant when  $p \leq 0.05$

**Difference in the degree of Spiritual Well-Being in terms of Existential Dimension and the Demographics**

The findings in Table 5 showed that there was no significant difference in the degree of the spiritual well-being of emerging adults in terms of the existential dimension when they are grouped according to their family structure [U=5750.000, p=0.628] and birth order [ $\chi^2(3)=5.927$ , p=0.115].

The family structure was found to have no significant difference with spiritual well-being in terms of existential well-being. It contradicts the research by Yadav et al. (2016) that found that people are generally more content in a nuclear household. Legada et al. (2020) asserts that regardless of the family arrangement, adolescents might feel just as content as others. It demonstrates that people can develop and experience a sense of fulfillment in any setting.

Further, birth order, too, showed no significant difference in spiritual well-being in terms of existential well-being. These findings support the study of Oracion and Madrigal (2019), who said one could feel a sense of purpose and find fulfillment in life regardless of birth order. This implies that people from any family order can be happy and content with their lives without blaming their birth order for it.

All the variables showed no significant difference in the degree of spiritual well-being in terms of existential well-being. The study of Van Tongeren et al. (2016) states that a person's level of life satisfaction and feeling of purpose develop independently of any particular demography. It does not follow, though, that once a person achieves adulthood, he will also have an adult sense of contentment and have already discovered his purpose. This demonstrates that one's sense of well-being can occur at any age (Fukuya et al., 2021).

The findings refute the claim made by Gomez-Lopez et al. (2019) that emerging adults' practice of religion is influenced by contextual factors including socioeconomic position, family, school, community, church, and organizations. This idea might be caused by their surroundings, which lacks empathy, or by the epidemic, which has taken a toll on the feeling of purpose of the emerging adults. Further, it shows that emerging adults are more concerned with themselves than with the things happening in their lives and environments (Paloutzian & Park, 2021).

**Table 5.**  
**Difference in the Degree of Spiritual Well-Being in terms of Existential Dimension of Emerging Adults in a Catholic College**

Variable	U	z	p
Family Structure	5750.000	-0.485	0.628
Variable	$\chi^2$	df	p
Birth Order	5.927	3	0.115

*Note:* the difference is significant when  $p \leq 0.05$

**Difference in the Resilience and the Demographics**

The findings in Table 6 showed there was no significant difference in the level of resilience of emerging adults when they are grouped according to their birth order [ $\chi^2(3)=2.651$ , p=0.449]. However, there was a significant difference in the level of resilience of emerging adults when they are grouped according to their family structure [U=4293.500, p=0.001].

The results revealed no significant difference in the level of resilience when emerging adults were grouped according to birth order. Contrary to the study of Pilowsky et al. (2004) that birth order affects resilience, the older the sibling is, the more likely he or she will develop a positive attitude toward life. However, the findings support Kour's (2022) research, which found that a person's resilience in life is not determined by his birth order. Moreover, the present study refuted the majority of studies (Kelley & Liles, 2013; Dirks et al., 2015; Isik & Erguner-Tekinalp, 2017) that found a significant difference between resilience and birth order. The precise order of a person's birth may not always reflect how resilient they are.

Furthermore, this study revealed a significant difference in the level of resilience when emerging adults were grouped according to family structure. This indicates that the type of family a person comes from affects how they deal with adversity and develop resilience-related traits. Both intact and non-intact families displayed a modest level of resilience in the categories of family structure. However, those from the non-intact received higher results in the study. Family structure influences a person's susceptibility to stress and distress (Romo, 2019). Depending on their family structure, people who came from both intact and non-intact households can be resilient or not.

**Table 6.**  
**Difference in the Level of Resilience of Emerging Adults in a Catholic College**

<b>Variable</b>	<b>U</b>	<b>z</b>	<b>p</b>
Family Structure	4293.500*	-3.474	0.001
<b>Variable</b>	<b><math>\chi^2</math></b>	<b>df</b>	<b>p</b>
Birth Order	2.651	3	0.449

*Note:* \*the difference is significant when  $p \leq 0.05$

### **Relationship between Spiritual Well-Being and Resilience**

Spearman rank correlation was used to determine the significant relationship between spiritual well-being and resilience of emerging adults. As shown in Table 8, there was a significant relationship between spiritual well-being and resilience [ $r_s(235)=0.160, p=0.014$ ] of emerging adults.

This finding supports the research of Legada et al. (2020) that emphasized the importance of the connections between spiritual well-being and resilience. He stated that the emerging adult's level of resilience might be strongly influenced by his spiritual experience; hence, the more intense it is. This indicates that the spiritual development of emerging adults is anticipated to make them resilient and able to overcome some challenging experiences and problems in life. The present findings confirm that an emerging adult's propensity to be (realize his potential) and become (look beyond himself to others), where his or her essence encompasses both being and becoming (Tajonera & Madrigal, 2022).

As explained by the Theory of Quality of Life, an emerging adult who sets out on a path to self-awareness will eventually come to create a sense of purpose in life (Ventegodt et al., 2003). An emerging adult who wants to maximize his potential in order to satisfy his human aspirations will endeavor to attain his aspirations on a spiritual level (Paloutzian & Park, 2021). Furthermore, as he pursues self-actualization, the emerging adult learns to find significance in life that is substantial to him. In other words, the emerging adult gradually tends to transcend oneself and eventually express compassion for others. Maslow's theory of quality of life inspires and motivates a person to pursue happiness and health because it holds that he is capable of

achieving a higher quality of life that is more important to him. The considerable relationship between spiritual well-being and resilience is a perfect illustration of the idea of quality of life, which defines how one might improve their quality of life (Tajonera & Madrigal, 2022). A person's ability to bounce back from setbacks and live a life that is meaningful is shown by their spiritual well-being and resilience, which is made up of their relationships with people and God.

**Table 7.**  
**Relationship between Spiritual Well-being and Resilience of Emerging Adults in a Catholic College**

Variable	$r_s$	df	p
Spiritual x Resilience	0.160*	235	0.014

*Note:* \*the correlation is significant when  $p \leq 0.05$

Overall, the results established that spiritual well-being directly influences one's resilience. Although it appears from the findings of the study that the level of resilience as a whole is at a moderate level, it does not mean that they have low resilience at all. The outcome suggests that spiritual well-being needs to be enhanced and improved. This is done to help emerging adults better understand how to handle stress in life and turn bad experiences into good ones. Additionally, in relation to the Quality of Life, emerging adults have a tendency to find the achievement process enjoyable as they exercise their creativity, autonomy, spontaneity, and keen understanding of what they want and desire (Tripathi et al., 2018). As they work to identify what and who they are or their being, their sense of accomplishment defines their objective to maximize their potential. The emerging adults in the current study saw themselves as actively contributing to the realization of their potential for fulfilling positive functions. They appeared to cherish their relationship with God as well, but due to their status and stage of development as emerging adults, they were unable to articulate a strong sense of purpose. Even while they can inadvertently go toward spiritual development through various activities that help them find their life's purpose, they are still unable to find more meaning in their lives (Tajonera & Madrigal, 2022).

The findings of the study are consistent with the idea of spiritual well-being put forth by Paloutzian and Park (2021), according to which a person should cultivate his relationship with God while balancing it with his sense of fulfillment in life. The study's findings make it clear that the emerging adults have not yet made the transition to self-actualization. They are at a phase where they are working to improve their environmental mastery, strive for independence, discover greater purpose in life, and have a positive outlook on it all. In order to achieve their future objectives and aspirations, emerging adults must set off in the path of discovering their purpose. The theory of Quality of Life reminds the emerging adults the value of adding God and other people to enrich their lives. Living only for oneself does not make a person feel as though their life is more worthwhile than living for others. In other words, emerging adults who finally go forward in life and make greater use of their untapped potential will discover more purpose, clear direction, sense of fulfillment, and happiness in their lives.

### **E. Conclusion**

Spiritual well-being and resilience go hand in hand. Regardless of their demographic backgrounds, it was revealed that emerging adults could have a moderate level of spiritual well-being and resilience. This implies that improvements in spiritual well-being foster a significant

rise also in resilience. Thus, as the study's findings show, the need to further develop them necessitates efforts.

The study's results typically show that emerging adults have a moderate sense of life pleasure and purpose, as well as the capacity to recover from challenging circumstances. The findings indicate that they have clung to God sufficiently, but their sense of purpose and direction in life are still ambiguous. They are at the final stage of discovery and curiosity as emerging adults, where growth is connected, but they are yet halfway to realizing their full potential and articulating a distinct life purpose. For emerging adults to develop their spiritual well-being and resilience, their families, school, and their church communities are crucial components. They are the key elements that shape the personalities, identities, senses of purpose, and growth mindset of emerging adults.

## References

- [1] Agoncillo, R. (2015). Understanding Catholic youth religiosity in a developing country. *In the International Conference on Language, Education, Humanities, and Innovation* (pp. 127-134). <http://icsai.org/procarch/1iclehi/1iclehi-47.pdf>
- [2] Aitsi-Selmi, A., Egawa, S., Sasaki, H., Wannous, C., & Murray, V. (2015). The Sendai framework for disaster risk reduction: Renewing the global commitment to people's resilience, health, and well-being. *International Journal of Disaster Risk Science*, 6, 164-176. <https://doi.org/10.1007/s13753-015-0050-9>
- [3] Arnett, J. J. (2016). College students as emerging adults: The developmental implications of the college context. *Emerging Adulthood*, 4(3), 219-222. <https://doi.org/10.1177/21676968155874>
- [4] Chan, K., Verplanken, B., & Skevington, S. (2017). Cross-cultural application of the WHOQOL-SRPB in the Chinese community with diverse spiritual affiliations. *Social Indicators Research*, 132(1), 291-312. <https://doi.org/10.1007/s11205-016-1308-3>
- [5] Comas-Diaz, L., Hall, G. N., & Neville, H. A. (2019). Racial trauma: Theory, research, and healing: Introduction to the special issue. *American Psychologist*, 74(1), 1. <https://doi.org/10.1037/amp0000442>
- [6] Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- [7] Dewi, N. K., Ramli, M., & Radjah, C. L. (2021). Improving the academic resilience of Students through the Focus Brief Counseling (SFBC) solution approach. *Jurnal Ilmu Keperawatan Jiwa*, 4(2), 243-254. <https://doi.org/10.31234/osf.io/kq5xt>
- [8] Dirks, M. A., Persram, R., Recchia, H. E., & Howe, N. (2015). Sibling relationships as sources of risk and resilience in the development and maintenance of internalizing and externalizing problems during childhood and adolescence. *Clinical Psychology Review*, 42, 145-155.
- [9] DiTunnariello, N. (2016). "What do I do?": Exploring elements of solicited advice and relationship satisfaction between emerging adults and their parents.
- [10] Dufur, M. J., Pribesh, S. L., & Jarvis, J. A. (2022). Family structure and first-term college GPA: Do resources, selectivity, and resilience factors explain potential differences across family structures?. *Journal of Child and Family Studies*, 1-19. <https://doi.org/10.1177/0743558418788402>
- [11] Duran, S., Avci, D., & Esim, F. (2020). Association between spiritual well-being and resilience among Turkish hemodialysis patients. *Journal of Religion and Health*, 59(6), 3097-3109. <https://doi.org/10.1007/s10943-020-01000-z>

- [12] Esser, D. E. (2022). Urban governance in conflict zones: Contentious politics, not resilience. In *Urban Violence, Resilience and Security* (pp. 53–71). Edward Elgar Publishing. <https://doi.org/10.4337/9781800379732.00013>
- [13] Firth, J., Torous, J., Nicholas, J., Carney, R., Pratap, A., Rosenbaum, S., & Sarris, J. (2017). The efficacy of smartphone-based mental health interventions for depressive symptoms: a meta-analysis of randomized controlled trials. *World Psychiatry*, 16(3), 287-298.
- [14] Fukuya, Y., Fujiwara, T., Isumi, A., & Ochi, M. (2021). Association of birth order with mental health problems, self-esteem, resilience, and happiness among children: Results from a-CHILD study. *Frontiers in Psychiatry*, 472.
- [15] Garssen, B., Visser, A., & de Jager Meezenbroek, E. (2016). Examining whether spirituality predicts subjective well-being: How to avoid tautology. *Psychology of Religion and Spirituality*, 8(2), 141. <https://doi.org/10.1037/rel0000025>
- [16] Gomez-Lopez, M., Viejo, C., & Ortega-Ruiz, R. (2019). Psychological well-being during adolescence: Stability and association with romantic relationships. *Frontiers in Psychology*, 10, 1772. <https://doi.org/10.3389/fpsyg.2019.01772>
- [17] Hatun, O. & Kurtça, T. T. (2022). Self-compassion, resilience, fear of COVID-19, psychological distress, and psychological well-being among Turkish adults. *Current Psychology*, 1-11. <https://doi.org/10.1007/s12144-022-02824-6>
- [18] Hurley, J., Hutchinson, M., Kozlowski, D., Gadd, M., & van Vorst, S. (2020). Emotional intelligence as a mechanism to build resilience and non-technical skills in undergraduate nurses undertaking clinical placement. *International Journal of Mental Health Nursing*, 29(1), 47–55.
- [19] Kelley, T. & Liles, R. G. (2013). The Effects of birth order on psychological resilience among adolescents exposed to domestic violence. *American Counseling Association*, 77, 1-14.
- [20] Kour, J. (2022). Birth order and its relation to achievement motive and resilience. *Mind and Society*, 11(03), 91-96. <https://www.mindandsociety.in/index.php/MAS/article/view/477>
- [21] Legada, E. L., Madrigal, D. V., & Maravilla, M. W. M. (2020). Spiritual well-being and resiliency of the diocesan seminarians of Antique. *Philippine Social Science Journal*, 3(1), 53-69. <https://doi.org/10.52006/main.v3i1.124>
- [22] Lifshitz, R., Nimrod, G., & Bachner, Y. G. (2019). Spirituality and well-being in later life: A multidimensional approach. *Aging and Mental Health*, 23(8), 984-991.
- [23] Losoi, H., Turunen, S., Wäljas, M., Helminen, M., Öhman, J., Julkunen, J., & Rosti-Otajärvi, E. (2013). Psychometric properties of the Finnish version of the Resilience Scale and its short version. *Psychology, Community & Health*, 2, 1-10.
- [24] Madrigal, D. & Erillo, R. (2019). Religiosity and spirituality of Catholic senior high school students. 3th International Conference on Interdisciplinary Research in Higher Education (ICIRHE). Kula Lumpur, Malaysia. July 18-20, 2020. *International Association of Scholarly Publishers, Editors, and Reviewers (IASPER)*. <https://doi.org/10.32871/rmrj2008.01.06>
- [25] Miller, J. K. (2022). Risks to resilience in operational policing: From trauma to compassion fatigue. In *The Policing Mind* (pp. 20-48). Policy Press.
- [26] Oracion, E. G. & Madrigal, D. V. (2019). Catholic identity and spiritual well-being of students in a Philippine Catholic University. *Recoletos Multidisciplinary Research Journal*, 7(2), 47-60. <https://doi.org/10.32871/rmrj1907.02.04>
- [27] Paloutzian, R. F., & Park, C. L. (2021). The psychology of religion and spirituality: How big the tent?. *Psychology of Religion and Spirituality*, 13(1), 3.

- [28]Pattee, A. (2017). Between Youth and adulthood: Young adult and new adult literature. *Children's Literature Association Quarterly*, 42(2), 218–230.
- [29]Pilowsky, T., Yirmiya, N., Doppelt, O., Gross-Tsur, V., & Shalev, R. S. (2004). Social and emotional adjustment of siblings of children with autism. *Journal of Child Psychology and Psychiatry*, 45(4), 855-865.
- [30]Pope Francis. (2021). Youth4Climate: Education should foster care for environment. <https://www.vaticannews.va/en/pope/news/2021-09/pope-francis-video-message-youth4climate-cop26.html>
- [31]Qi, L. Y., Roslan, S., & Zaremohzzabieh, Z. (2021). Perceived social support and psychological well-being of international students: The mediating effects of resiliency and spirituality. *Asian Journal of University Education (AJUE)*, 17(3), 220-234.
- [32]RahimZahedi, M., Torabizadeh, C., Najafi Kalyani, M., & Moayed, S. A. (2021). The Relationship between spiritual well-being and resilience in patients with psoriasis. *Dermatology Research and Practice*, 2021.
- [33]Rego, F., Gonçalves, F., Moutinho, S., Castro, L., & Nunes, R. (2020). The influence of spirituality on decision-making in palliative care outpatients: A cross-sectional study. *BMC Palliative Care*, 19(1), 1-14. <https://doi.org/10.1186/s12904-020-0525-3>
- [34]Romo, L. (2019). Demographics as variables in assessing the resilience of working students. *Graduate Thesis, University of Negros Occidental-Recoletos*.
- [35]Ruiz-Parraga, G. T., López-Martínez, A. E., Esteve, R., Ramírez-Maestre, C., & Wagnild, G. (2015). A confirmatory factor analysis of the Resilience Scale adapted to chronic pain (RS-18): New empirical evidence of the protective role of resilience on pain adjustment. *Quality of Life Research*, 24, 1245-1253. <https://doi.org/10.1007/s11136-014-0852-z>
- [36]Searby, M. A. (2015). *The resilient pastor: Ten principles for developing pastoral resilience*. Wipf and Stock Publishers.
- [37]Seeram, M. H., Murugesan, S., & Devamaindhan, B. (2021). Strategies adopted in recent scenario to create young professionals-organization fit in hotel industry. *International Journal of Aquatic Science*, 12(1).
- [38]Steiner, L. M., Zaske, S., Durand, S., Molloy, M., & Arteta, R. (2017). Spiritual factors predict state and trait anxiety. *Journal of religion and health*, 56(6), 1937-1955.
- [39]Tajonera, C. F. J. P. & Madrigal, D. V. (2022). Correlating the psychological and spiritual well-being of junior high school students in selected Catholic schools in Central Philippines. *Recoletos Multidisciplinary Research Journal*, 10(1). <https://doi.org/10.32871/rmrj2210.01.05>
- [40]Timmins, F., Egan, R., Flanagan, B., Muldowney, Y., OBoyle, C., Brady, V., Whelan, J., Neenan, K., & McSherry, W. (2017). Nurturing the spirit”—Trinity College Dublin 2016. *Religions*, 8(10), 204. <https://doi.org/10.3390/rel8100204>
- [41]Tripathi, N. (2018). A valuation of Abraham Maslow's theory of self-actualization for the enhancement of quality of life. *Indian Journal of Health & Wellbeing*, 9(3).
- [42]Van Tongeren, D. R., Davis, D. E., Hook, J. N., & Johnson, K. A. (2016). Security versus growth: Existential tradeoffs of various religious perspectives. *Psychology of Religion and Spirituality*, 8(1), 77. <https://doi.org/10.1037/rel0000050>
- [43]Ventegodt, S., Merrick, J., & Andersen, N. J. (2003). Quality of life theory III. Maslow revisited.
- [44]Visser, A., Garssen, B., & Vingerhoets, A. J. (2017). Existential well-being: Spirituality or well-being?. *The Journal of Nervous and Mental Disease*, 205(3), 234-241.

- [45]Wagnild, G. (2009). A review of the Resilience Scale. *Journal of nursing measurement*, 17(2), 105–113. <http://dx.doi.org/10.1891/1061-3749.17.2.105>
- [46]Wood, D., Crapnell, T., Lau, L., Bennett, A., Lotstein, D., Ferris, M., & Kuo, A. (2018). Emerging adulthood as a critical stage in the life course. *Handbook of Life Course Health Development*, 123-143. [https://doi.org/10.1007/978-3-319-47143-3\\_7](https://doi.org/10.1007/978-3-319-47143-3_7)
- [47]Yadav, S., Kohli, N., & Kumar, V. (2016). Spiritual intelligence and ethics in negotiation. *Journal of Psychosocial Research*, 11(1), 43. <https://doi.org/10.1177/00221678177043>