

Exploring Spiritual Well-being of University Students: A Framework for Spiritual Eco-map

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Abstract

The objective of this study is to explore the spiritual well-being of university students with a view to developing a framework for spiritual eco-map. Many university students fall into the age range of emerging adulthood, which is a new distinct and crucial stage of exploration, new experiences, and personal growth. However, it is also a stage of struggling with identity, future confusions, life meaning and purposes. In addition to the challenges that come with this developmental period, university students often face high academic expectations, which might be very stressful. Without adequate support, these challenges can significantly impact their overall well-being, in which spiritual well-being is fundamental. Despite the vital role of spiritual well-being, it has been underestimated. Based on an empirical literature review, this study proposes a framework for a spiritual eco-map as a promising tool to help university students identify their spiritual resources, enhance their spiritual well-being, and hopefully prevent them from the development of psychopathology or mental health problems. This spiritual eco-map framework can be utilized by educators and therapists working with university students and can also be integrated into the university curriculum. Future research should assess the effectiveness of the framework's implication based on empirical data.

Keywords: Spiritual well-being, Spiritual eco-map, University Students, Emerging Adult Students

1. The Significance of Exploring the Spiritual Well-being of University Students

According to the World Health Organization (WHO) (2022), more than 700,000 people die by suicide every year, which means every 40 seconds, there is one death. The number of people who attempt to end their lives can be up to twenty times the number of people who tragically die by suicide. Nearly one-third of those who take their own lives globally are young people, and suicide is the fourth leading cause of death for people in the age of 15-29. These statistics are a warning sign of public health issues, specifically the health and well-being of emerging adults.

Emerging adulthood is recently believed to be a new, distinct period of life. It is a significant stage, a highly self-reflective period, when people reflect on their lives and think about who they are and what they want to achieve. This is a time of excitement, new freedom, high hopes, and big dreams. However, emerging adulthood is also an anxious, uncertain, and confused period because emerging adults have no idea how their future is going to be. People in this stage have a feeling of "something in between." They are neither adolescents nor young adults (Arnett, 2023).

Emerging adults are a unique population requiring special care to support this special period, which may create significant stress and conflict among family members. In addition, the transition from high school to college is also a stressful time due to roles changing from the oldest and most powerful to the youngest and least powerful in college (Santrock, 2019). One of the necessary considerations for this issue is to educate and empower them so that they will be able to manage and take care of themselves. Although emerging adults have greater challenges and requirements, they receive less support from educational settings and societies (Wood et al., 2018). Also, psychologists pay little attention to research on this period of human development (Arnett, 2023).

There are many ways to support emerging adult students' well-being, one of them is promoting students' spirituality. Regarding this dimension of life, Fisher (2011) believed that human beings are fundamentally spiritual and spiritual well-

being can be understood as 'a' or even 'the' initial aspect of human health and well-being and is incorporated with other aspects of well-being (Fisher, 2021). Many studies showed a tendency for more and more emerging adults to identify themselves as being spiritual but not religious (Hope et al., 2024). Thus, spirituality is a significant protective factor for people in this important stage (Pavelea & Culic, 2023) and is crucial for contributing to overall well-being (Rego et al., 2020). Although spirituality truly matters in the lives of emerging adults (Barry & Abo-Zena, 2014), it has not been known much (Hall et al., 2016). In fact, there is just little research on spirituality for emerging adults, and spiritual well-being has been relatively neglected (Yonker et al., 2012).

Based on the recognition of the urgency and necessity of assisting university students during their critical stage of emerging adulthood, a framework for a spiritual eco-map aimed to explore the students' spiritual well-being which is a first step for developing a tool to support their well-being in general. Particularly, the framework is to help emerging adult students identify their spiritual resources and prevent them from developing psychopathology or mental health problems. Psychoeducation, self-exploration, group discussion, self-reflection, and group sharing are combined throughout the process of creating a framework for spiritual eco-map. Literature reviewing is the first crucial step before developing a framework for a spiritual eco-map for university students.

2. Conceptual Framework Based on Literature Review

2.1. University Students in Emerging Adulthood

Arnett (2023) can be seen as the pioneer in studying and developing the theory of emerging adulthood. He is the first person using the term "emerging adulthood." The theory of emerging adulthood was first presented in 2000 in an article in *American Psychologist*. After over two decades of studying this stage of life, he offered significant conclusions related to this special period of life.

Five characteristics of this age are identity explorations regarding love and work, instability, self-focus, feeling in-between, and possibilities when hope flourishes. People in this stage are neither adolescents nor young adults. Particularly, emerging adults are freer from parents' control to explore different things than they used to be when they were children (Arnett, 2023).

Emerging adulthood can be in the age range of 18 to 25 years old or from 18 to 29. According to Arnett (2023), the end of this period varies highly. For many people, a settlement of adult life occurs in their late twenties and for many others, a settled adult life won't occur until their early thirties, especially for the highly educated urban youth. So, the range from 18 to 25 is conservative when talking about emerging adulthood due to the fact that relatively few people can establish a stable adulthood during this time, but 18 to 29 of age is also legitimately used. Moreover, the range of 18 to 29 is internationally appropriate, especially in developed countries.

With unprecedented freedom, emerging adults nowadays have more opportunities to explore their possible future paths than people in this age range in the past (Arnett, 2023). People try to develop themselves to be self-sufficient and take on more responsibilities. A major characteristic of emerging adulthood is the significant change in contexts. During this time, there is a gradual change in roles from dependent as adolescents into independent as adults, from family to romantic relationships, and from school to work. Because the change plays a significant role in the future lives of emerging adults, a substantial network of support is necessary to make it smoothly and successfully. If this stage is successfully navigated, the developmental process will be enhanced. Otherwise, it will be impaired (Wood et al., 2018).

Research showed that college students nowadays are more stressed and depressed than college students in the past. The mortality rate among emerging adults is twice as high in comparison to adolescents. During this stage, many people develop bad health habits such as binge drinking, which might affect their health in the future. People in this period also start their careers. Many of them have not found their purpose in their career and do not know what they want to do in their lives. What they experience during this time plays an important role in determining what they will be in their future adulthood (Santrock, 2019).

Emerging adults, including university students, are often faced with many challenges. They do not have a clear sense of life purpose and direction (Calamba & Magallanes, 2023). They struggle with various psychological problems such as anxiety, elevated levels of stress, and uncertainty, which might lead to depression (Brito & Soares, 2023). This is also a stage when people are often struggling with many challenges, such as identity, future confusions, life meaning, and purposes. Without having appropriate support, these challenges might affect their overall life and well-being.

2.2. Conceptualizations of Spiritual Well-being

Fisher (2016) believed that there are some concepts that have been commonly used without being easy to define, such as “love” and “beauty.” It is also the case of spirituality. Many researchers have made efforts to conceptualize it; still, it is difficult to come to an agreement on what it truly is. Especially, with the emergence of positive psychology, when the concept of well-being is added to spiritual aspects, the confusion seems to be even greater.

The conceptualizations of spiritual well-being are various with different domains. According to Ellison (1983), spiritual well-being includes religious and existential well-being. Another author believed that spiritual well-being is expressed through one's meaning, peace, and faith (Bredle et al., 2011) or one's self-efficacy and life scheme dimensions (Daaleman & Frey, 2004). Among authors, the concept of spiritual well-being was first defined by the National Coalition on Aging (1975), in Washington DC. According to the National Coalition on Aging, spiritual well-being is understood as the relationship between one with God, self, community and environment to foster one's wholeness (as cited in Fisher, 2016). Among a variety of the concept's understandings, the definition of spiritual well-being from the National Interfaith Coalition on Aging has been supported by numerous researchers. With an agreement with the concept of spiritual well-being proposed by the National Coalition on Aging, Fisher (2021) believed that spiritual well-being reflects “how well humans are ‘being’ spiritually” (p. 3694). In other words, the author defined spiritual well-being as an expression of the quality of relationships that a person has across one or more of four domains, called self, others, environment and/or a Transcendent other. From the National Coalition on Aging's framework of conceptualization of spiritual well-being, Fisher developed a theoretical model called the Four Domains Model of Spiritual Well-being in 1998. The four domains of the spiritual well-being model have been tested in four studies, which all supported Fisher's model. Based on these four domains, a new spiritual well-being questionnaire was developed and found to have advantages over previous questionnaires of spiritual well-being due to its more comprehensive and more empirically based conceptualization. Moreover, this measurement was found to possess good psychometric properties (Gomez & Fisher, 2003).

The concept of spiritual well-being from the Four Domains Model shows the extent of harmony within relationships in the four domains, including personal, communal, environmental, and transcendental. In the personal domain, the relationship with oneself is shown in the aspects of meaning, purpose and values in life expressed through joy, peace, patience, identity, and self-esteem. In the communal domain, the relationship with others is expressed in love, forgiveness, trust, and hope in humanity. In the environmental domain, people express their relationship with the environment through a sense of awe and wonder. In the transcendental domain, there is a relationship with something or some-One beyond the human level such as cosmic force, transcendent reality, or a higher power. The relationship in this domain can be expressed through adoration and worship (Fisher, 2021).

2.3. Spiritual Well-being and Health

Spiritual well-being is fundamental in contributing to people's overall health. It is a source of strength to help patients cope with their illness (Liu et al., 2023). It reflects the quality of life expressed to which extent one harmoniously lives in the four relationships (Fisher, 2021).

Spiritual well-being is important because, according to the longest study for 75 years, the good quality of relationships makes people happier, healthier and live longer. The more satisfied in relationships, the healthier people will be when they get older. Moreover, the brain is healthier and sharper longer when people engage in good secure relationships (Waldinger, 2015).

Empirical evidence showed that excluding spiritual dimensions, health cannot be balanced. Also, the world's scientific community affirmed the significant role of spirituality for health, particularly spirituality has a positive role in cancer, hypertension, depression, and smoking treatments (Dhar et al., 2013). Research showed that there is a negative correlation between spiritual well-being and emerging adults' risk behaviors (Yonker et al., 2012). Also, there is a significant positive correlation between spiritual well-being and psychological well-being (Ibte & Kolekar, 2024; Yonker et al., 2012), quality of life (Rego et al., 2020), life satisfaction and resilience (Legada et al., 2020), especially, self-esteem (Yonker et al., 2012) and resilience among emerging adults (Calamba & Magallanes, 2023). Importantly, Scalora et al. (2022) found that among undergraduate students, the improvements in spiritual well-being could predict the improvements in depression, anxiety, and post-traumatic stress symptoms.

Realizing the essential of spiritual well-being in human life, the WHO acclaimed that spiritual well-being is the fourth dimension of health besides the three dimensions of the health triangle of physical, mental and social well-being. Due to the

positive correlation between a variety of diseases related to an unhealthy lifestyle, the WHO called for more intervention to enhance spiritual well-being to reduce the consequence of lifestyle diseases (Dhar et al., 2013).

WHO believed that spiritual well-being might not directly cure a disease. However, it definitely will help people to have a positive way to manage their lives and control their behaviors. This way of living plays a role similarly to an act of the immune system in the understanding of clinical science which is also a role of a preventive intervention. For those who work as health professionals, there is a profound need for more empirical examinations for spiritual well-being and to apply it in various settings to prevent, diagnose and rehabilitate for better health and quality of life (Dhar et al., 2013). A good life is a life with good relationships (Waldinger, 2015). Due to the significant role of spiritual well-being in health, it is essential for interventions to enhance spiritual well-being in order to protect people from developing preventable physical and psychological problems. Specifically, the increasing number and severity of undergraduate psychopathology with evidence of correlation between spiritual well-being and the prevention of psychopathology have called for interventions (Scalora et al., 2022).

2.4. Eco-maps and Spiritual Eco-maps

Eco-maps or ecological maps developed by Hartman in 1975. Eco-maps focus on one's relationship in space or environmental systems or domains. Eco-maps are easy to complete and help to develop self-awareness of one's strengths and resources. Utilizing ecomaps is highly congruent with a solution-focused approach due to putting its focus on one's strengths. People feel more comfortable, less defensive, and more engaging in creating their eco- maps (Hodge, 2003).

Ecomaps have been widely used and adapted in a variety of qualitative health research (Manja et al., 2021). Ecomaps have shown numerous benefits, and one of them is visually and engagingly highlighting different relationships which sometimes might be difficult to identify or disclose verbally (Doyle et al., 2017). Moreover, ecomaps provide a holistic perception of the social supports (Souza & Kantorski, 2009) with an integrative understanding and can be used across populations (Doyle et al., 2017; Summerville, 2017) with cultural sensitivity (Nguyen et al., 2016). In addition, ecomaps help to address the quality of relationships and externalize one's emotions to perceive hope and motivation for growth (Crawford et al., 2014).

Eco-maps are a pen and paper description of relationships with environmental systems. A person creating an eco-map presents themselves in a circle in the middle of a paper sheet. Surrounding that person would be different circles that indicate various entities that the person has relationships with. The type of lines connecting the person with different entities indicates the type of relationship. The thickness of the line reflects the strength of the relational connection. A dashed line indicates the most tenuous connection. A jagged line depicts a conflicted relationship. The direction of an arrow superimposed on the lines demonstrates the flow of resources, energy, or interest. A description of relationships can be briefly written along the lines or next to the circles of the environmental systems (Hodge, 2003).

Spiritual eco-maps are an adaptation of the traditional eco-maps. Spiritual eco-maps visualize the current spiritual relationships of people in space with different entities that are often their spiritual resources and strengths rather than the inner deficits (Hodge & Holtrop, 2002). Spiritual eco- maps are used in assessment, planning and intervention and are commonly used in family therapy. The benefits of using spiritual eco-maps can make an impact on the person and foster their understanding. Empirical evidence showed not only the positive advantage of spiritual eco-maps but also the appreciation of the awareness of how important spiritual resources are in one's life (Hodge, 2003).

2.5. Existing Interventions on Spiritual Well-being

After reviewing existing literature related to the significance of spiritual well-being in life and the challenges that university students in emerging adulthood are facing, the awareness of the necessity of developing a framework to explore and enhance university students' spiritual well-being became more obvious. However, continuing reviewing the findings of empirical research related to intervention on enhancing emerging adult students' well-being in order to have a clearer understanding of how far research on this topic has been done is essential. Google Scholar was mostly used as an academic database for searching. The key words for searching were "intervention, spiritual well-being, and emerging adult students." The time for publication was limited from 2014 to 2024. The search results showed that it was extremely difficult to find relevant research including these three keywords. Then, the inclusive criteria were modified. Studies on interventions for spiritual well-being were considered. The keywords now only contained "intervention and spiritual well-being."

Reviewing research on interventions for spiritual well-being brought some valuable insights. Due to the crucial role of spiritual well-being in life, many researchers have developed various interventions to enhance spiritual well-being. Interestingly, the results found from Google Scholar were prominent with the population of patients with cancer. The information was looked for including types of interventions, the population in which each intervention was aimed, and the effectiveness of those interventions. Some examples of interventions for patients with cancer are reviewed as follows:

2.5.1. For Patients with Cancer

Nasution et al. (2020) administered an intervention to enhance spiritual well-being for patients with gynecological cancer. The spiritual intervention in this study contains introduction and relaxation, control, identity and relationship, and prayer. The objectives of activities are to help the patients express their feelings of grief and their opinions about the key role of spirituality in their life, what they can control and what they cannot. In addition, the patients were facilitated to improve their relationships with others and with God. After the intervention, the results showed that there was a significant difference in the level of spiritual well-being between the treatment and the control group.

Another study incorporated Islam-based caring to promote spiritual well-being for Muslim women suffering from breast cancer and undergoing chemotherapy. The findings indicated the significant impact of the intervention based on Islam teaching on the patients' level of spiritual well-being. The effectiveness of the intervention was tested, and its findings showed the difference in the mean scores between the experimental and control groups over time. The level of spiritual well-being significantly increased among the experimental group. The patients also reported their improvement in finding meaning and peace in life. They felt closer to God and healthier (Komariah et al., 2020).

One other intervention for patients with terminal cancer is a three-continuous-day intervention including different activities based on basic Buddhist principles. The intervention showed its effectiveness in enhancing spiritual well-being among the patients suffering from terminal cancer (Chimluang et al., 2017).

Other interventions on spiritual well-being were conducted for other populations, such as an intervention to enhance spiritual well-being for meditation practitioners by Sollgruber et al. (2018). It is a headphone guided meditation. The intervention is a 20-minute single session for long-term meditation practitioners and novices. The results of the study showed that the group receiving meditation intervention had a higher level of spiritual well-being than the group receiving relaxation.

2.5.2. For University Students in Emerging Adulthood

Numerous interventions were implemented for the depression, anxiety, and psychological well-being of university students. However, group interventions to enhance spiritual well-being for emerging adult students in a university setting are limited. Among the few interventions on spiritual well-being for university students, there is one by Scalora et al. (2022). This intervention was administered for undergraduate students from 18 to 24 years old in nine weeks to support their spiritual-mind-body wellness. The data analysis showed that there is a significant improvement in the spiritual well-being level of the students after the intervention.

Research by Jaya et al. (2024) assessed the effectiveness of group counseling using the Acceptance and Commitment Therapy (ACT) technique on improving the spiritual well-being of students. The results indicated that the Acceptance and Commitment technique is effective due to the significant difference in the group that received group counseling services using the ACT technique in comparison to the group that did not receive group counseling services.

The last one that has been found so far is a study by Sahrah et al. (2023). The findings of the study showed that brief solution-focused therapy is effective in improving postgraduate students' spiritual well-being. These students are in the age range of 20 to 26 years old and are experiencing a quarter-life crisis. The brief solution-focused therapy includes some techniques such as exclusion questions, miracle questions, and scaled questions. This group therapy was conducted in one meeting with six participants, one therapist, and one observer.

3. Development of a Framework for Spiritual Eco-map Based on Literature Review

The results of researching and reviewing empirical literature showed that there is a lack of interventions on spiritual well-being for emerging adult students. Moreover, it was extremely difficult to find whether there are any group-based preventive interventions using spiritual eco- maps not as an assessment, rather as an activity for intervention to enhance spiritual well-being.

Due to the sensitivity of spiritual issues, after analyzing and synthesizing existing literature, the first small step of creating a framework for spiritual eco-map seems to be necessary to explore the spiritual well-being of university students. This framework for a spiritual eco-map to explore the spiritual well-being of university students is based on the theoretical model of spiritual well-being, including four domains of personal, communal, environmental, and Transcendental, proposed by Fisher (2011).

The conceptualization of spiritual well-being by Fisher (2011) is a comprehensive, inclusive and holistic approach. It thoroughly assesses various aspects of one's relationship with multi-dimensional understanding of spiritual well-being. Adapting spiritual eco-maps with the concept of spiritual well-being of Fisher (2011) will help to create a visual and holistic understanding of different relationships, even the complex ones, and their influences on one's life. By visualizing all the main relationships affecting one's spiritual life, people will easily see their spiritual strengths and resources. It is also the main focus on mapping out one's spiritual relationships by using a spiritual eco-map. It is a way of self-reflection and self-externalization to help students understand their spiritual journey.

Spiritual eco-maps can be understood as mapping out different levels of relationships "here and now" across space which can be imagined as different concentric circles. Similarly, the concept of spiritual well-being proposed by Fisher (2011) can also be thought of as relationships of one with something larger and larger in "space" level from oneself to others, to the community and to a Transcendent or universe. Therefore, a framework with a spiritual eco-map can be adapted to align with the comprehensive understanding of spiritual well-being in the four domains model.

The general purpose of this framework is to enhance the spiritual well-being of emerging adult students from 18 to 29 years old. Particularly, the framework aims to help emerging adult students identify their spiritual resources, increase their spiritual well-being, and protect them against the development of psychopathology or mental health problems. This framework can be used by educators in the field of mental health or spirituality, and therapists working with emerging adults. The framework can also be integrated as a part of the university's curriculum. The detail of the framework is presented in Table 1. The framework includes four parts: psychoeducation and self-exploration, creating a spiritual eco-map, reflection and sharing, setting goals, and a plan for maintaining.

3.1. Part 1

The students will be explained about the concepts of spirituality, spiritual well-being and why it is important. Different activities will be implemented to help the students explore their spiritual well-being by visualizing and externalizing the quality of their relationships in the four domains: personal, communal, environmental and Transcendental.

First of all, personal domain includes meaning, purpose and values in life expressed as joy, fulfillment, peace, patience, humility, integrity, self-esteem, freedom, identity, creativity and self-worth (Fisher, 2011). The students will be asked to think of anything that makes their life meaningful such as family, friends, knowledge, etc. After a few minutes, they will be asked to note down their answers on a sheet of paper. If any of them feel comfortable, they can share their thoughts with the group.

Then, the students will think about how much they are aware of themselves or how they understand themselves. For example, how they would introduce themselves to others or what brings them joy and peace or what beliefs and values might influence their decisions in life. Again, after that, they can write down their answers.

About communal domain, talking about communal domain is talking about morality, culture and religion expressed as love, forgiveness, trust, justice, service, hope and faith in humanity (Fisher, 2011). In this section, the students can think about the people who are important to them, whom they love and trust or who love them and support them.

For the environmental domain, this domain is about care, nurture and stewardship of the environment, valuing Nature/Creation. It is a sense of awe and wonder (Fisher, 2011). Now the students are invited to watch a short video reflecting on the beautiful verses that destroyed environments. They will imagine themselves being in nature where they are enjoying a sense of connectedness, awe and wonder. They will try to use all their senses to see, smell, hear, taste or touch what they see. Then, they will be asked to describe how they feel, what they see/smell/hear/taste/touch, and whether they feel connected to nature or experience a sense of being in harmony or connected with nature. Importantly, they will be asked whether they have any plans to do anything to protect the environment. They can draw symbols, or signs, or simple pictures to note their ideas down.

The transcendental level is about the Transcendent Other (God, Allah, Buddha,...) or cosmic force, the essence of the universe. It is about worshipping or being at one with the Creator, the Transcendent (Fisher, 2011). The students will watch a 10- minute video about the Big Bang Theory of the universe. After that, they will think about some questions, such as whether the universe brings them a sense of transcendence, whether they have experienced something larger than themselves, how these experiences affect their decision making, how they describe their relationship with the Higher Power if they have any spiritual/religious beliefs, and how they practice their beliefs. Then, the students will be explained what a spiritual eco-map is and the purpose of creating a spiritual eco-map.

3.2. Part 2

Step by step, the students will be instructed to create their own spiritual eco-map. Based on what they have explored about their spirituality in Part 1, in Part 2, the students can put all of their thoughts they have in part 1 into their spiritual eco-map. To be more thorough, some additional questions will be offered to assist the students to think further. Specifically, the following questions will be offered to the students:

3.2.1. Personal Domain

What makes your life meaningful?

How do you introduce yourself to other people? Or what are some of your characteristics?

What are your beliefs or values that might influence your decisions in life?

In your memory, what are the moments that bring you joy and peace?

Or was there any time that you experienced deep joy and peace? When and how was it?

How do your beliefs affect your relationship with yourself?

3.2.2. Communal Domain

Who is important to you? (Whom you love and trust, or who loves you and supports you.)

What have they done for you, or what have you done for them? In what ways/in which situations?

Do you remember any moment when you experienced forgiveness and kindness from others and/or for others?

How do you describe the relationships with your family members/friends/school/neighbors/religious community?

What are resources or support available in your community?

What are some values or beliefs that have been passed from your grandparents to your parents and to yourself?

How do your beliefs affect your relationships with family members, with others or with your community?

3.2.3. Environmental Domain

Is there any time you experience a sense of connectedness, awe and wonder with nature?

How was that experience?

Is there any time you experience connectedness and closeness to nature? Could you describe it?

Are you planning to do anything to protect our environment? If so, what is it?

How do your beliefs (any beliefs) affect your relationship with the environment?

3.2.4. Transcendental Domain

Have you experienced something transcendent, something larger than yourself?

Does the universe bring you a sense of transcendence? (Looking at the sky at night, being in a forest, on a mountain or under the water...)

How does that experience affect your life?

What specific spiritual/religious beliefs do you consider most important for you?

How do you describe your relationship with a Higher Power (God/Buddha/Allah, etc.)?

Have you had any spiritual/religious experiences in your life? Is there any time since childhood you feel close to a transcendent being or have a transcendental experience?

How do you feel and how does that experience affect your life?

Is there any moment that you feel spirituality/religion has been a source of strength and coping for you?

Think of at least one memorable spiritual experience in which someone or events influenced your spiritual journey. Are there any spiritually significant events (religion and non-religion) that have occurred? How did that event affect you?

3.3. Part 3

In this part, the students will take some time to look at their own spiritual eco-map and reflect on it. Then, they will share with others. By reflecting on their spiritual eco-map, the students will be able to see clearly their spiritual strengths and resources reflecting through their relationships in the four domains. Keeping a reflective distance to look at their spiritual relationships and sharing their experiences will bring them to a new perspective of understanding their spirituality. Moreover, listening to others' stories and participating in group sharing will be a way for students to offer and receive peer support, which will help them enhance their spiritual well-being.

3.4. Part 4

After sharing and receiving support from each other, the students can set small and specific goals for themselves to maintain and improve their spiritual well-being. The student will be encouraged to work consistently on small goals, which will help to make an impact on their spiritual well-being, such as 3-second goals for daily life.

Table 1: A Framework for Spiritual Eco-map

Part	Description	Objective
Part 1: Psychoeducation- Self-exploration	This part includes information related to the intervention as follows: <ol style="list-style-type: none"> 1. What is spirituality? 2. What is spiritual well-being and why is it important? 3. What is a spiritual eco-map and what is its purpose? 4. Procedures of creating a spiritual ecomap (circles, lines, arrows, colors etc.). Show an example 	<ul style="list-style-type: none"> ✓ To understand the operational definition of spirituality and spiritual well-being and its importance ✓ To reflect on personal experience of one's spirituality ✓ To know what spiritual eco-map is, its purpose and how to create it.
Part 2:	Drawing a spiritual eco-map	<ul style="list-style-type: none"> ✓ To help emerging adults understand their spirituality ecologically

Drawing spiritual eco-map		✓ To identify spiritual resources and strengths
Part 3: Reflection-Sharing	Processing questions	✓ To reflect on their spiritual resources and strengths through their own ecomap and others' reflection ✓ To get social support from peers who are in the same cohort
Part 4: Set goals and plan for maintaining	Goals and plan for maintaining	✓ To give the participants a chance to think about what they can do specifically to maintain and improve their spiritual well-being

4. Implications

The framework contributes to existing literature by offering a comprehensive assessment to help educators and therapists gain a holistic understanding of university students' spiritual well-being. Creating a spiritual eco-map can be a useful method to help university students identify their spiritual resources which can enhance their spiritual well-being and prevent them from having mental health problems. This spiritual eco-map framework can also be integrated into the university curriculum to support students' spiritual well-being.

5. Limitations

Although the framework for spiritual eco-maps appears to be a promising tool to explore emerging adult students' spiritual well-being, there is a lack of existing studies focusing on spiritual well-being of emerging adults and eco-maps. The current study results are limited to existing reviews and lack empirical evidence. Additionally, the framework includes self-reflection and sharing, which is time consuming and requires the ability to think, reflect and communicate with others. Moreover, the group setting might affect the honesty of the participants.

6. Suggestions for Further Research

The study has not assessed the framework's effectiveness. Future research should assess the effectiveness of the framework's application based on empirical data using a mixed method design. This approach will help to determine the benefits and any potential disadvantages of the framework for the spiritual eco-map.

7. Conclusion

Spiritual well-being is crucial for contributing to overall well-being. It especially matters in the lives of university students in the stage of emerging adulthood. However, the existing literature review showed the limitations of research to explore and support spiritual well-being for emerging adult students. The current

framework for the spiritual eco- map hopes to be a small and humble step to explore the spiritual well-being of university students, which might also help to enhance the well-being of the students in this stage in general.

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