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The Relationship between Spiritual Well-Being and Student Adjustment to College at a Faith-Based Institution in Thailand

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Abstract

This study investigates the relationship between Spiritual Well-Being (SWB) and four key domains of student adjustment: academic, social, emotional, and institutional, within a Christian faith-based university in Thailand. Using a cross-sectional correlational design, data were collected from 204 undergraduate students using the Spiritual Well-Being Scale (SWBS) and Student Adaptation to College Questionnaire (SACQ). The results showed a small but statistically significant positive relationship between SWB and academic adjustment ($r = .172, p = .014$), suggesting that students with higher spiritual well-being were modestly better equipped to cope with academic demands. However, no significant associations were found between SWB and the other three domains of social, emotional, and institutional adjustment, indicating that the influence of spirituality may be domain-specific rather than holistic. These findings challenge the prevailing assumption that spirituality uniformly supports student adaptation and highlight the complex and multidimensional nature of college adjustment. Moderate intercorrelations between academic and social adjustment, and between emotional adjustment and institutional attachment, further reinforce the importance of integrated support frameworks. This study fills a critical gap in Southeast Asian faith-based education research by examining domain-specific contributions of SWB to student adaptation. It underscores the need for educational institutions to design complex support systems that address students' cognitive, emotional, social, and spiritual needs. Practical strategies such as spiritual counselling, orientation programs, and faculty training in spiritual sensitivity are recommended. Future research should explore how SWB evolves across academic years using longitudinal or mixed-method designs and examine comparative outcomes in secular and non-Christian institutions to contextualize these findings across diverse educational landscapes.

Keywords: Spiritual Well-Being, Student Adjustment, Religious Well-Being, Existential Well-Being, College Adaptation, Thai Higher Education.

Introduction and Background

University students frequently encounter high levels of stress as they transition into higher education, particularly during their first year. These stressors, encompassing academic pressure, social integration, and emotional instability, can significantly influence a student's adjustment trajectory. Adryana et al. (2020) reported that 37.7% of first-year Indonesian university students experienced moderate stress, increasing to over 60% in the second year, indicating that coping challenges often intensify over time.

Amid these stressors, spiritual well-being (SWB) has emerged as a possible protective factor. Defined as the fulfilment derived from one's connection to self, others, and a transcendent power (Alorani & Alradaydeh, 2018), SWB encompasses both religious and existential dimensions. Research suggests it supports academic persistence, emotional regulation, and resilience (Lee, 2014; Pant & Srivastava, 2019). However, other studies have challenged its universal protective role, highlighting that spirituality may not buffer stress effectively across all contexts (Rauzana et al., 2021; Sugiarto et al., 2023).

While much literature affirms the positive effects of SWB on mental health, few empirical studies have examined how its dimensions uniquely affect specific domains of student adjustment—especially in Southeast Asian faith-based institutions. Most research treats SWB as a general construct, failing to differentiate its impact across academic, social, emotional, and institutional dimensions. Against this background, and to address the identified research gap, this study seeks to answer the following primary research questions:

- How strongly does SWB contribute to students' ability to adapt to academic demands in college?
- How does SWB facilitate or hinder students' social integration and relationship-building during college transition?
- To what degree does SWB serve as a protective factor against students' psychological well-being and emotional resilience?
- How does SWB influence students' sense of belonging and commitment to academic institutions?

By investigating these domain-specific questions within a Christian university in Thailand, this study offers insight into how spirituality intersects with the complex demands of college adaptation.

Literature Review

An expanding corpus of empirical literature confirms the association between SWB and reduced psychological distress, especially in times of crises or uncertainty. During the COVID-19 pandemic, Rahimian Boogar et al. (2021) found that spiritual well-being significantly predicted lower depressive symptoms among Iranian participants, attributing

this effect to spirituality's role in fostering intrinsic motivation and harmonious self-other relationships. Similarly, a Czech study by Kramná et al. (2024) documented an inverse correlation between spirituality and depressive symptomatology among young adults, suggesting that spiritual orientation offers cross-cultural mental health benefits.

Occupational health research also affirms the relevance of SWB in reducing emotional strain. For instance, Pong (2022) found that domains of spiritual well-being were negatively associated with emotional exhaustion and depersonalization in secondary teachers.

Similarly, Domènech-Betoret & Gómez-Artiga (2010) found that all domains of spiritual well-being were negatively associated with emotional exhaustion and disengagement among teachers. They highlight the integrative nature of SWB, which promotes psychological, physical, and social health. Moreover, Crescentini et al. (2021) showed that meaning-centred coping, closely tied to existential and spiritual themes mediates the relationship between emotional intelligence and psychological well-being, reinforcing the role of SWB as a dynamic resilience factor.

Several studies have further underscored SWB's potential role in enhancing resilience and mental health in university settings. Nadifa et al. (2024) reported that students with prominent levels of spirituality showed better stress management, life purposes, and overall mental well-being. Calamba & Magallanes (2023), studying Catholic college students in the Philippines, found a significant positive correlation between spiritual well-being and resilience, although many students lacked a fully formed sense of spiritual direction, indicating the need for deeper spiritual development initiatives. Similarly, Beggs & Martin (2021) identified strong links between students' spiritual engagement and psychological well-being, while also noting that disruptions in spiritual frameworks often lead to increased emotional distress. Their findings emphasised the importance of institutional support for students undergoing spiritual growth or crises.

Beyond general well-being, religious and existential dimensions of SWB have been shown to influence academic and psychological development.

Ratliff (2005) noted that both components contributed to students' overall adjustment and self-concept. In Christian educational contexts, where curricula often integrate biblical values, SWB can foster inter faith dialogue and intercultural competence (Barber et al., 2020). Supporting this view, Giang and Nebres (2021) explored the holistic experiences—physical, mental, spiritual, and social—of students studying in faith-based institutions and reported that participants generally described positive impacts across these domains.

However, student adjustment is a multifaceted process influenced by various institutional, cultural, and personal factors. Van der Zanden et al. (2018) and Richardson et al. (2012) emphasize the importance of institutional orientation, peer interaction, and individual traits in shaping student outcomes. Conversely, poor adjustment has been linked to heightened stress, lower academic performance, and increased dropout risk (Crédé & Niehorster, 2012 and Thuo & Edda, 2017).

The studies conducted by (Arfianto, Muhammad, et al. 2023) indicate that there is a significant relationship between spiritual well-being and stress levels in college students, with a weak correlation level and a negative correlation direction. This means that students who have high spiritual well-being have a lower probability of stress.

While Leung & Pong (2021) reported that students with higher SWB experienced lower levels of anxiety, depression, and stress. Kapri (2017) linked spiritual intelligence a concept overlapping with SWB to more effective student adjustment in demanding academic settings. However, this relationship is not positive universally. Hai et al. (2018) found that spiritual well-being can, in some contexts such as grief, intensify emotional distress. Likewise, Gilbertson et al. (2022) warned that unresolved spiritual struggles may undermine well-being and hinder adaptation.

Despite extensive research, conceptual and methodological gaps remain, particularly in relation to how SWB's dimensions uniquely affect specific aspects of student adjustment. Many studies have conceptualised spiritual well-being as a unidimensional construct without isolating its potential differential effects on academic, social,

emotional, or institutional domains of adjustment. Bozek et al. (2020) argue for a more complex exploration that considers the educational, cultural, and spiritual contexts in which students work.

In the Thai educational landscape, particularly within Christian institutions, spiritual development is not merely an auxiliary function but a core educational mission. Kitjaroonchai & Hungyo (2017) found that Thai students who participated in religious and moral activities demonstrated higher academic achievement and better adjustment outcomes. This aligns with the theoretical assertion that spiritual well-being can serve as a stabilising factor during transitional periods such as university entry. Complementing this, Deprey, (2019) documented how biblical world view integration in Thai classrooms contributes to students' emotional and cognitive alignment with institutional values, potentially enhancing their adjustment and sense of belonging. These studies underscore that in the Thai context, SWB is often institutionally cultivated and may exert unique influences across academic and personal development domains.

While Thai faith-based institutions prioritize both academic success and spiritual formation, few empirical studies have explored how spiritual well-being affects distinct sides of student adjustment in this context. Most existing research focuses on the general impact of spirituality on stress reduction or psychological health, overlooking the possibility that SWB may influence specific adjustment domains differently. This study seeks to fill this critical gap by examining the relationship between spiritual well-being and four domains of student adjustment—academic, emotional, social, and institutional—within a Thai Christian university setting.

Conceptual Framework for The Study

Figure 1 illustrates the conceptual framework guiding this study, which examined the relationship between spiritual well-being (SWB) and student adjustment (SACQ) among university students. The model conceptualises spiritual well-being (SWB) as an independent variable comprising two primary dimensions: religious well-being (RWB) and existential well-being (EWB). These components are derived from items on the Spiritual Well-Being Scale

(SWBS), with RWB measured by items 2, 3, 5, 6, and 9, and EWB assessed by items 1, 4, 7, 8, and 10.

The dependent variable, Student Adjustment, was operationalised using the Student Adaptation to College Questionnaire (SACQ), which includes four subscales:

- Academic Adjustment (items 1–8),
- Social Adjustment (items 9–12),
- Personal-Emotional Adjustment (items 13–20), and
- Institutional Attachment (items 21–23).

The arrows are hypothesised directional influences, where both religious and existential aspects of spiritual well-being are proposed to affect overall student adjustment outcomes. The framework reflects a holistic view of adjustment, suggesting that internal spiritual resources may play a role in how students cope with academic, social, emotional, and institutional challenges during their university experience.

This model underpins the quantitative analysis conducted in the study, where composite scores from the SWBS and SACQ were used to evaluate the hypothesized relationships.

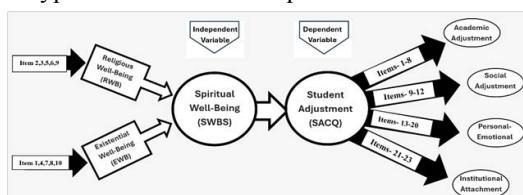


Figure 1 Diagram of Conceptual Framework

This figure presents a conceptual model illustrating the relationship between Spiritual Well-Being (SWBS) and Student Adjustment (SACQ), with SWBS acting as an independent variable and SACQ as a dependent variable.

Methodology

Research Design and Instrumentation

This study examined the relationship between spiritual well-being and college adjustment among students at a faith-based university in Thailand. Using a correlational design, spiritual well-being was assessed using the Spiritual Well-Being Scale (SWBS), which measures two dimensions: Religious Well-Being (RWB), one's perceived connection

with a higher power, and Existential Well-Being (EWB), one's sense of purpose, and satisfaction. College adjustment was evaluated using the Student Adjustment to College Questionnaire (SACQ), covering four domains: academic adaptation, social integration, emotional stability, and institutional attachment.

Pearson correlation analysis was used to examine how spiritual well-being (SWB) relates to college adjustment (SACQ scores). This aided in understanding whether students with stronger spiritual well-being tended to adjust to college life better. To compare the two aspects of spirituality, paired t-tests between Religious Well-Being (RWB) and Existential Well-Being (EWB) were conducted. The scores revealed that students experienced one dimension more strongly than others. Together, these analyses shed light on spirituality's role in helping students adapt to college.

Sample and Data Analysis

This study included 204 first-year students selected at random from a Christian institution in Thailand. Participants were selected to focus on first-year students since they often face the most severe adjustment issues when starting university, both academically and socially. By focusing on students at this critical stage, it was mainly to capture the stressors and coping mechanisms that were most relevant in the preliminary stages of higher education. The use of random samples was critical for reducing bias and boosting the trustworthiness of our results, allowing us to apply the findings to other students at similar faith-based schools in the region.

Table 1 Sociodemographic Characteristics of Participants

Items	Frequency (n)	(%)
Gender		
Male	71	34.8
Female	133	65.2
Marital Status		
Single	197	96.6
Married	7	3.4
Year of Study		
First-year student	101	49.5

Sophomore	61	24.9
Junior	36	17.6
Senior	6	2.9
Program of Study		
Thai Program	63	30.9
International Program	141	69.1
Faculty of Study		
Arts and Humanities	70	34.3
Business Administration	7	3.4
Education	95	46.6
Information Technology	4	2.0
Religious Studies	3	1.5
Science	22	10.8
Residence		
Dorm	177	86.8
On Campus	14	6.9
Off Campus	13	6.4

Table 1 Demographic Characteristics of Participants. The study sample included 204 participants, with a gender distribution of 34.8% male (n = 71) and 65.2% female (n = 133), showing a higher representation of female students. In terms of marital status, most participants were single (96.6%), and only a small proportion were married (3.4%).

In the year of study, nearly half of the participants were first-year students (49.5%), followed by sophomores (24.9%), juniors (17.6%), and seniors (2.9%), suggesting that the sample predominantly consisted of early-year students. The program of study was divided into the Thai program (30.9%) and the international program (69.1%), reflecting a sizable proportion of students enrolled in international curricula.

The faculty distribution showed that the largest group of students belonged to the Faculty of Education (46.6%), followed by Arts and Humanities (34.3%), Science (10.8%), Business Administration (3.4%), Information Technology (2.0%), and

Religious Studies (1.5%), indicating a concentration in education-related fields.

In terms of residence, most students lived in dormitories (86.8%), whereas a smaller percentage lived on campus (6.9%) or off campus (6.4%). These findings provide a comprehensive overview of participants' demographic composition, which is essential for contextualising the study's examination of spiritual well-being and student adjustment.

Table 2 Correlation Between Spiritual Well-Being and Student Adjustment

Variable	Mean	Std. Deviation	N
SWB Score	34.6373	8.64208	204
SACQ Academic Mean	6.4246	1.31946	204
SACQ Social Mean	5.7451	1.7448	204
SACQ Emotional Mean	4.9663	1.56455	204
SACQ Attachment Mean	5.134	1.63986	204

Table 2 The study analysed the relationship between Spiritual Well-Being (SWB) and Student Adjustment (SACQ), with descriptive statistics providing insights into the distribution of key variables. The mean SWB score was 34.64 with a standard deviation of 8.64 (N = 204), showing variability in participants' spiritual well-being levels. Among the SACQ subscales, the academic adjustment mean was 6.42 (SD = 1.32), suggesting a relatively high level of adaptation to academic demands. The social adjustment mean was 5.75 (SD = 1.74), reflecting moderate levels of social integration. Emotional adjustment showed a mean score of 4.97 (SD = 1.56), indicating some variability in students' emotional adaptation. Finally, the institutional attachment mean was 5.13 (SD = 1.64), suggesting moderate feelings of connection to the institution. These descriptive statistics provide a foundation for further analysis of the relationship between spiritual well-being and student adjustment.

Table 3 Correlation Matrix between SWB and SACQ Subscales

		SWB_SCORE	SACQ_Academic_Mean	SACQ_Social_Mean	SACQ_Emotion_Mean	SACQ_Attach_Mean
SWB_SCORE	Pearson Correlation	1	0.172*	-0.045	0.118	0.088
	Sig. (2-tailed)		0.014	0.519	0.092	0.211
	N	204	204	204	204	204
SACQ_Academic_Mean	Pearson Correlation	0.172*	1	0.478**	0.055	0.007
	Sig. (2-tailed)	0.014			0.436	0.922
	N	204	204	204	204	204
SACQ_Social_Mean	Pearson Correlation	-0.045	0.478**	1	0.013	-0.036
	Sig. (2-tailed)	0.519			0.851	0.606
	N	204	204	204	204	204
SACQ_Emotion_Mean	Pearson Correlation	0.118	0.055	0.013	1	0.269**
	Sig. (2-tailed)	0.092	0.436	0.851		
	N	204	204	204	204	204
SACQ_Attach_Mean	Pearson Correlation	0.088	0.007	-0.036	0.269**	1
	Sig. (2-tailed)	0.211	0.922	0.606		
	N	204	204	204	204	204

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

**. Correlation is significant at the 0.01 level (2-tailed).

Table 3 The correlation analysis examined the relationship between spiritual well-being (SWB) and various dimensions of student adjustment (SACQ). Results show that SWB has a weak but statistically significant positive correlation with academic adjustment ($r = .172, p = .014$), suggesting that higher levels of spiritual well-being may support students' ability to adapt to academic demands. However, no significant correlation was found between SWB and social adjustment ($r = -.045, p = .519$), emotional adjustment ($r = .118, p = .092$), or institutional attachment ($r = .088, p = .211$), implying that spiritual well-being does not strongly predict these aspects of student adaptation.

Among the SACQ subscales, a moderate and highly significant positive correlation was observed between academic and social adjustment ($r = .478, p < .001$), indicating that students who adjust well academically are more likely to integrate socially. Additionally, a weak but significant correlation was

found between emotional adjustment and institutional attachment ($r = .269, p < .001$), suggesting that students with greater emotional stability tend to feel more connected to their institution. However, no significant relationships were found between emotional adjustment and other SACQ subscales or between institutional attachment and academic or social adjustment.

Overall, these findings suggest that spiritual well-being plays a limited role in student adjustment, with only a small effect on academic adaptation. The strong relationship between academic and social adjustment underscores the interconnected nature of these dimensions, whereas emotional stability appears to contribute to a sense of institutional belonging. These insights highlight the complexity of student adjustment and suggest that other factors may be more influential in shaping social and emotional adaptations.

Table 4 Paired Sample Test on RWB and EWB

	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	df	Sig (2-tailed)
				Lower	Upper			
RWB_SCORE EWB_SCORE	-0.12745	4.27888	0.29958	-0.71814	0.46324	-0.425	203	0.671

Table 4 A paired samples t-test was conducted to examine the differences between Religious Well-Being (RWB) and Existential Well-Being (EWB) scores. The results showed that the mean difference between RWB and EWB scores was -0.127 ($SD = 4.28$), suggesting a negligible difference between the two measures. The 95% confidence interval for the mean difference ranged from -0.718 to 0.463, indicating that zero fell within the interval. The t-test results were $t (203) = -0.425$, $p = 0.671$, suggesting that the observed difference was not statistically significant.

Key Findings and Interpretations

The study examined the relationship between spiritual well-being (SWB) and various dimensions of student adjustment (SACQ). The findings showed that SWB had a weak but significant correlation with academic adjustment ($r = .172$, $p = .014$), suggesting that students with higher spiritual well-being may experience better adaptation to academic demands. However, no significant relationship was found between SWB and social adjustment ($r = -.045$, $p = .519$), showing that spirituality does not strongly influence students' social integration. Similarly, the relationship between SWB and emotional adjustment was weak and non-significant ($r = .118$, $p = .092$), implying some potential emotional benefits, although inconclusive. Additionally, no significant correlation was seen between SWB and institutional attachment ($r = .088$, $p = .211$), meaning spiritual well-being does not appear to predict students' sense of belonging to their institution.

In examining the interconnection among SACQ subscales, a moderate positive correlation was found between academic and social adjustment ($r = .478$, $p < .001$), suggesting that students who adjust well academically are more likely to integrate socially. Furthermore, a weak but significant correlation appeared between emotional adjustment and

institutional attachment ($r = .269$, $p < .001$), showing that students with greater emotional stability tended to feel more connected to their institution. These results prove the intricate and varied character of student adjustment, showing that while social and academic spheres are closely related, spiritual well-being may only have a minor impact on total adaptation.

Discussion

The findings of this study highlight the complex role of spiritual well-being (SWB) in shaping student adjustment within the context of a Thai faith-based university. Although the results revealed only a weak but statistically significant correlation between SWB and academic adjustment ($r = .172$, $p = .014$), this association aligns with prior research suggesting that spirituality may bolster academic coping mechanisms and goal orientation (Lee, 2014; Kapri, 2017). Students with higher SWB may have a more resilient mindset, enabling them to navigate academic challenges with greater composure and purpose.

However, the lack of significant connections between SWB and social, emotional, and institutional adjustments implies that the impact of spirituality is more specific than previously thought. This complexity mirrors findings by Muhammad et al. (2023) and Leung & Pong (2021), who noted that while SWB can reduce stress, its impact on broader psychosocial outcomes may be limited or context dependent. Notably, Beggs & Martin (2021) emphasised that spiritual experiences are dynamic and subject to shifts, which, when unacknowledged, can diminish their buffering effect on well-being. In such cases, disruptions in spiritual frameworks may even contribute to psychological distress.

The present study aligns with prior research showing that spiritual well-being (SWB) positively influences academic adjustment (Rahimian Boogar

et al., 2021; Kramná et al., 2024) but diverges in finding no significant association with emotional or social adjustment. This contrasts with studies showing SWB's broad protective effects on psychological health (Domènec-Betoret & Gómez-Artiga, 2022). The absence of such effects in this study may reflect unmeasured mediators, such as meaning-centred coping (Crescentini et al., 2021). These findings suggest that SWB's influence may be domain-specific and context-dependent, calling for further research in culturally embedded educational settings.

An increasing number of studies have affirmed the critical role of spiritual well-being in supporting mental health and adaptive functioning among university students. For example, Nadifa et al. (2024) reported that students with higher spirituality experienced stronger life purpose, better stress management, and more positive relationships—suggesting that spirituality can serve as a protective factor across multiple dimensions. In contrast, the present study found that SWB was significantly related only to academic adjustment, not to social, emotional, or institutional domains. This divergence may be attributed to contextual differences such as institutional structure, cultural environment, and the operationalisation of spirituality. While Nadifa et al.'s work emphasises broad mental well-being, this study focuses more narrowly on college-specific adaptation metrics, possibly explaining the selective influence observed.

Similarly, Fehring et al. (1987) found that spiritual and existential well-being were strongly inversely correlated with negative moods, further suggesting a psychological benefit of high SWB. However, our findings did not reveal a significant link between SWB and emotional adjustment. This contrast may stem from differences in measurement tools, sample demographics, or depth of internalised spirituality. Notably, our participants were first-year students in transition—a group whose spiritual identities may still be forming—thus possibly limiting the immediate emotion-buffering effects of SWB.

The findings from Calamba & Magallanes (2023) also offer a useful point of comparison. Their study of 237 emerging adults at a Catholic

college in Central Negros reported moderate levels of SWB and resilience, with a significant positive correlation between the two. While our study also found moderate SWB levels, the direct link to resilience was not measured. However, academic adjustment—as a functional outcome—may reflect similar constructs of resilience, such as perseverance and coping. Unlike Calamba and Magallanes, who observed only partial spiritual reliance among students, this study's participants proved a balanced experience of both Religious Well-Being (RWB) and Existential Well-Being (EWB), although neither dimension showed independent predictive strength. These differences point to the need for more context-sensitive, multidimensional approaches in future research on spirituality and adjustment.

Interestingly, the negligible difference between RWB and EWB ($t(203) = -0.425, p = .671$) suggests a unified spiritual orientation among participants, which may reflect the institution's integrated faith-based model (Kitjaroonchai & Hungyo, 2017; Deprey, 2019). However, the lack of differential outcomes on student adjustment suggests that such integration alone may not be sufficient to foster holistic resilience or belonging.

Furthermore, the strong correlation between academic and social adjustment ($r = .478, p < .001$) confirms that domains of adaptation are interdependent. Students who succeed academically may gain confidence and social acceptance, facilitating smoother integration. The significant relationship between emotional stability and institutional attachment ($r = .269, p < .001$) also highlights the importance of emotional health in fostering a sense of belonging, independent of spiritual variables.

The demographic profile of the participants—primarily first-year students—likely influenced these findings. As Adryana et al. (2020) and Musabiq & Karimah (2018) have shown, first-year students often face the greatest adjustment challenges, and their spiritual coping mechanisms may remain underdeveloped. Thus, the timing of the study may have captured a transitional spiritual phase with implications for how SWB manifests across different adjustment domains.

In summary, while the current study supports earlier literature regarding SWB's role in academic resilience, it challenges the notion of spirituality as a comprehensive buffer for all domains of college adjustment. These mixed findings reflect broader inconsistencies in the literature and call for more culturally grounded, longitudinal research designs (Bożek et al., 2020; Crédé & Niehorster, 2012). Faith-based institutions must consider not only fostering SWB through pastoral care and spiritual engagement but also attending to the diverse and evolving needs of students as they adjust to university life.

Conclusion and Recommendations

This study explored the relationship between spiritual well-being (SWB) and various domains of student adjustment—academic, social, emotional, and institutional—with the context of a Christian faith-based university in Thailand. Findings revealed that while SWB had a statistically significant influence on academic adjustment ($r = .172$, $p = .014$), it did not significantly affect students' social integration, emotional resilience, or institutional attachment.

These results suggest that SWB functions as a selective coping resource rather than a comprehensive buffer across all domains of adjustment. The moderate correlations observed between academic and social adjustment and between emotional and institutional domains highlight the interdependent nature of student development. This reinforces the need for institutions to adopt holistic support strategies that recognise the nuanced and context-sensitive ways in which spirituality shapes students' experiences.

Practical Recommendations Include

1. Integrate spiritual development into orientation programs—through reflective practices, interfaith dialogues, or mentorship initiatives.
2. Establish confidential and culturally competent spiritual counselling services, ensuring students from diverse backgrounds feel supported.
3. Train faculty in spiritual sensitivity to help identify students experiencing spiritual struggle and to encourage reflective learning environments.

Despite its contributions, this study has limitations. The cross-sectional design restricts

causal inference, and the findings are specific to one Christian university, limiting generalizability. Future studies should adopt longitudinal or mixed-method approaches and examine SWB in non-Christian and secular institutions. Inclusion of covariates such as socioeconomic status and academic background could also enhance understanding of the variables influencing adjustment.

In conclusion, while SWB contributes modestly to academic resilience, it does not operate as a standalone predictor of comprehensive college success. Institutions must develop inclusive, interdisciplinary frameworks that support the whole student—intellectually, emotionally, socially, and spiritually.

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