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Research Article

Spiritual Well-Being: Scale Development and Validation *

Halil Ekşi¹
Marmara University

Selami Kardeş²
Marmara University

Abstract

The spiritual well-being scale was developed as a way of assessing how well adults' lives align with their values and their understanding of ultimate meaning in personal, social, environmental, and transcendental terms. The items on the scale were selected based on existing literature and essays addressing spirituality. The scale was then shown to 17 specialists in spirituality and edited in response to their comments to produce the last version of each item. The scale, composed of 49 items, was then administered to 865 adults (498 women, 57.6%; 367 men, 42.4%). Based on the results, the item set was then resolved to a 29-item scale, and Exploratory Factor Analysis revealed three significant dimensions of spirituality, which are transcendence, harmony with nature, and anomie. Construct validity and reliability were empirically ascertained and the goodness of fit was determined for the proposed model of spiritual well-being. (KMO: 951, when eigenvalue is 2; total item explanation variance: 58.337 %). The ensemble of the model's coefficients are $\chi^2/sd = 4.11$, RMESEA = .06, SRMR = .50, NFI = .90, CFI = .92. The results show that the Spiritual Well-Being Scale has the ability to measure adults' spiritual well-being in a valid and reliable manner.

Keywords

Spirituality • Spiritual well-being • Scale • Scale development • Reliability • Validity

Spiritüel İyi Oluş: Ölçek Geliştirme ve Geçerliği

Öz

İnsanın değer ve nihai anlamları doğrultusunda kişisel, toplumsal, çevresel ve trasandantal (aşkın) yönleriyle hayatlarını anlama ve yaşama sürecini belirlemek amacıyla yetişkinlere yönelik geliştirilmiş bir ölçektir. Ölçeğin maddeleri ilgili literatür ile diğer ölçeklerden yararlanılarak ve konuyla ilgili olan kişilere yazdırılmış kompozisyonlardan elde edilmiştir. Konuyla ilgili çalışmaları olan 17 uzmanın görüşleri alınmış bunlar dikkate alınarak maddelere son hali verilmiştir. Son aşamada toplam 49 maddeden oluşan çalışma 865 yetişkine (498 kadın, %57,6; 367 erkek, %42,4) uygulanmıştır. Yapılan doğrulayıcı faktör analizi sonucunda 29 maddelik; aşkınlık, doğayla uyum ve anomie adlı 3 faktörlü bir yapı ortaya çıkmıştır. Yapılan analizle birlikte ölçeğin yapı geçerliği ve güvenilirliği bilimsel olarak ortaya çıkarılmış ve amaçlanan spiritüel iyi oluş modeline uygun bir yapı ortaya çıkmıştır. (KMO: 951, Eigen değeri 2 olarak alındığında toplam madde açıklama varyansı % 58,337). Modelin uyum indeksleri ($\chi^2/sd = 4.11$, RMESEA = .06, SRMR = .50, NFI = .90, CFI = .92) şeklindedir. Spiritüel İyi Oluş Ölçeği'nin geçerlik ve güvenilirlik çalışmaları, ölçeğin yetişkinlerin spiritüel iyi olma hallerini geçerli ve güvenilir olarak ölçme yeteneğine sahip olduğunu göstermektedir.

Anahtar Kelimeler

Spiritüellik • Spiritüel iyi oluş • Ölçek • Ölçek geliştirme • Geçerlik • Güvenirlilik

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1 Department of Educational Sciences, Marmara University, Istanbul, Turkey. Email: halileksi@marmara.edu.tr

2 Correspondence to: Selami Kardeş, Department of Educational Sciences, Marmara University, Goztepe Campus, Kadikoy 34722, Istanbul, Turkey. Email: selamikardas@gmail.com

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Morrison-Orton (2004) stated that, historically, there is no distinction between religion and spirituality, and that, as a result, the growth of western secularism and disillusionment with religiosity has led to the perception that science is the only source of information for the psychological, social and physical diseases of society. Hill and Pargament (2003) argued that developments in the fields of religiosity and spirituality have demonstrated that these two concepts have a functional relation with physical and mental health. Scheck-Varner (2009) asserted that spirituality, in the widest sense, comprises numerous structures such as religiosity, participation in religious communities, religious and spiritual practices, religious coping, and spiritual well-being.

Spirituality and religiosity occupy an important place in human life as motivating and harmonizing forces. Religion and spirituality are not concepts that enter one's life only under certain conditions or at certain times; rather, they are ways of life that challenge us to consistently seek, experience, strengthen, and preserve (Hill & Pargament, 2003). Patneade (2006) noted that spirituality is a multidimensional structure and has been utilized in various contexts such as spirituality, spiritual goodness and spiritual well-being. She summarizes the definitions of spirituality by stating that there is a widespread conviction that spirituality is a universal experience, that it consists of meaning, purpose, values and beliefs, that it has a relational nature in which oneself, others and a higher being are involved, and that it contains a transcendental element. According to the results of a study conducted by Zinnbauer et al. (1997), spirituality and religiosity are concepts with different definitions. While religiosity is associated with higher-level authoritarianism, religious orthodoxy, inner religiosity, religious participation of one's parents, self-righteousness, and church participation, spirituality is associated with mystic experiences, New Age beliefs and practices, higher income and the experience of frustration with traditional religious structures.

The status of spiritual health as an important part of general health was acknowledged officially by the World Health Organization in 1998 (Robert, 2003). Paloutzian and Ellison (1982) had already developed a scale to measure spiritual well-being that included two subscales: religious and existential well-being. Unruh (1997) observed that spirituality is defined in the health literature in one of seven ways: (1) a relationship to God, spiritual well-being or a higher power, and a belief in a reality greater than the self; (2) an understanding or sensation that spirituality comes not from within the self but from outside of the self; (3) a state of transcendence or connectedness that is indispensably related to belief in a higher being or power; (4) an existential qualification of life that is not from the material world; (5) a sense of meaning and purpose in life; (6) life power or integrating power of the person; and (7) the sum of the above.

According to [Chandler, Holden, and Kolander \(1992\)](#), spirituality is related to the innate capacity or tendency to seek and move beyond the individual's current location of centeredness, reaching for a transcendence that involves increased knowledge and love. Every experience that moves beyond an individual's old reference frame and results in greater knowledge and love is a spiritual experience. A state of spiritual wellness consists of the active pursuit of spiritual development or a balanced openness to spiritual development. By adopting a holistic and theoretical approach to personality, therapists are able to help and guide the whole person rather than simply addressing one aspect of the person's life. Furthermore, spiritual wellness involves psychological wellness and requires the adoption of a transcendental rather than humanistic view. Spiritual psychotherapy seeks answers from a transcendent God. Spiritual wellness integrates all dimension of life, including spirituality, with each other ([Baldwin, 2003](#)).

As noted by [Moberg and Brusek \(1978\)](#), spiritual well-being is comprised of two dimensions, the first involving the relationship of a person with a higher power within a certain system of religious beliefs, and the second involving the sense of meaning and purpose in life. According to this definition, meaning and purpose in life can be independent from a certain religious structure.

The [National Interfaith Coalition on Aging \(NICA, 1975\)](#) defined spiritual well-being as the affirmation of wholeness which is blessed and fostered in relationship of life with God, self, society, and environment. [Ellison \(1983\)](#) stated that researchers had emphasized the significance of the need to discover the qualities of well-being. The above definition by [NICA \(1975\)](#) treats spiritual well-being as a two-dimensional concept, i.e., religious and psychosocial. [Ellison \(1983\)](#) regards these dimensions as horizontal and vertical dimensions of spiritual well-being. While the vertical dimension expresses God or a higher power, the horizontal dimension expresses purpose in and satisfaction with life.

[Opatz \(1986\)](#) defined spiritual well-being as willingness to seek the meaning and purpose of human existence, a habit of questioning everything, and the comprehension of abstract things that cannot be explained or understood easily. A spiritually good person seeks harmony between the forces inside and outside himself. [Paloutzian and Ellison \(1982\)](#) drew attention to public (religion) and private (existential harmony) interpretations of spiritual practices and suggest that spiritual well-being can be better understood if it is examined through these two dimensions. [Kamya \(2000\)](#) stated that spiritual well-being is a powerful predictor of self-esteem and ability to cope effectively with challenges and distresses, and examines spiritual well-being in two dimensions, demonstrating a positive relationship between belief in a higher being and feelings of meaning and purpose in life. [Chapman \(1987\)](#) points out that spiritual well-being is linked to the ability to reach one's full potential, to explore purpose



in life, to express oneself, and to take action. He also states that spiritual wellness fosters growth in love, fun, and peace through the pursuit of a satisfactory life and contribution to others to aid them improve their own spiritual health.

According to [Seaward \(1991\)](#), spiritual well-being incorporated concepts from many disciplines such as psychology, sociology, philosophy, and theology which collaboratively create an integrated characteristic network and are expressed as emotions and behaviors within the spiritual paradigm. Spiritual well-being is a complicated concept influenced by a wide range of factors. As [Emmons \(1999\)](#) stated, spiritual efforts bring about better health and well-being. Perseverance in the pursuit of transcendental purposes provides a sense of empowerment, stability, support and direction in critical times. It also acts as a unifying force on the personality even under social and cultural conditions that would otherwise force the personality to splinter, and offers not only goals in life but also methods of reaching them.

No previous studies on spiritual well-being have been conducted in Turkey, and most studies on spirituality have been based on studies developed in other cultures. It is certain, however, that literature on spirituality cannot be disengaged from the cultural milieu in which it was produced. Therefore it is essential to be able to measure spiritual well-being with a scale developed for the culture under study. We have developed the Spiritual Well-Being Scale (SWBS) with the aim of measuring the spiritual well-being of adults in Turkey.

Methods

Study Group

All data used in developing the SWBS was collected from adults. As the scale is intended to measure the spiritual well-being of adults of all kinds, adulthood was the only criterion required for participation. The ages of participants ranged from 16 to 54. The scale was administered to 498 females (57.6% of participants) and 367 males (42.4% of participants). The participants took preliminary versions of the SWBS through a website called Survey Monkey that collects data via the Internet.

Analysis Method

As the first step in our Scale Development Study, we reviewed the literature about spiritual well-being and analyzed other scales developed previously to assess spiritual well-being or similar qualities. We then asked 57 adults interested in spiritual well-being to write compositions about the subject including clear and instructive definitions of it. Working within the framework of the data thus collected, we generated 170 items. We attempted to include sensual, cognitive, and behavioral items as [Katz and Stotland \(1959\)](#) recommended. Next, they were evaluated by three

experts in the field and the number of items was decreased to 74 through the removal of some items and the addition of others in response to their suggestions. The resulting 74-item draft of our scale was then shown to 15 other experts. In this process, each expert response was coded as one of three Likert types (1 = Item is suitable, 2 = Item should be revised, 3 = Item should be removed) on a questionnaire form that we provided to them. Experts were invited to make corrections if necessary, and blanks were left opposite the items for this purpose. Subsequently, the number of items was decreased to 51 through the removal of some items according to content validity rate as proposed by [Veneziano and Hooper \(1997\)](#). In addition, 18 items were edited again according to the experts' suggestions. Finally, in response to the feedback received in a pilot study, two more items were removed from the draft so that the draft finally consisted of 49 items. Answers to the items are to be given in a five-point rating scale (1 = Not applicable to me at all, 2 = Not applicable to me, 3 = Somewhat applicable to me, 4 = Quite applicable to me, 5 = Completely applicable to me).

After the pilot study, the instructions accompanying the scale were also edited. The scale in its final form was then administered to actual subjects: 897 adults in total. When all results were examined, 32 response forms were found to have been filled out incorrectly or were incomplete and were accordingly removed from the evaluation. Thus useable data were acquired from 865 subjects in total and scale development analyses were begun.

Statistical Analysis

Two statistics programs were used for data analysis. Exploratory factor analysis was performed on the data in order to assess the SWBS's validity. The suitability of the data for factor analysis was examined by means of the Kaiser-Meyer-Olkin (KMO) parameter and the Bartlett sphericity test. In exploratory factor analysis, the Principal Component Technique ([Kleinbaum, Kupper & Muller, 1987](#); [Zeller & Karmines, 1978](#)) was used. After exploratory factor analysis, confirmatory factor analysis was performed on the same data set to analyze the relations between factors. In order to assess the scale's reliability, Cronbach's alpha coefficient was calculated.

Findings

Reliability Analyses

Reliability that indicates the consistency of a range of measurements according to [Cronbach \(1990\)](#), is related to how correctly a test or measurement tool measures as well as to the consistency of the results obtained in different measurements ([Thompson, 2003](#)). There are certain statistical methods for measuring the reliability of Likert-type scales and for assessing the internal consistency of scales and their subdimensions ([Tavakol & Dennick, 2011](#)).



Validity Analyses

Item analyses are conducted to determine whether the items of a measurement scale result in generating meaningful data, both together and within sub dimensions of the scale. As part of our scale's validity study, we performed factor analysis, a structural validity study that is used to determine how accurately the structure of the target characteristic is measured using this scale that aims to determine the scale's structure with regard to this feature (Tabachnick & Fidell, 2007). Factor analysis has been used frequently in the fields of education, psychology, and health sciences in recent years. One of its benefits is that when complex statistical procedures are incorporated, the process enables us to compare similar data across many studies and experiments (Williams, Onsman, & Brown, 2010).

Two types of factor analyses exist. The first is the examination type, in which the researcher seeks information about the nature of the factors measured with the measurement tool rather than simply testing a certain hypothesis while remaining uninformed about the number of factors that the measurement tool measures. Exploratory factor analysis is another name for this type. The second type, which is used in experiments testing a hypothesis developed by a researcher in accordance with a theory, is confirmatory factor analysis (DeCoster, 1998). Both types of factor analyses were used in this scale's development. For validity procedures, factor analysis was performed first to determine groupings (factor) between items. Later on, KMO and Bartlett's Test Values were determined, analysis of basic components was conducted and, finally, varimax rotation procedures were carried out.

The suitability of our data for factor analysis was analyzed by means of the Kaiser-Mayer-Olkin (KMO) coefficient and Bartlett's Sphericity test. The KMO coefficient indicates whether a data matrix is suitable for factor analysis and whether the data structure is suitable for factor extraction. For factorability, KMO should be higher than 0.60. Bartlett's test examines whether there is a relation between variables within the context of partial correlations. We also evaluated whether our research data were suitable for factor analysis by examining the KMO and Bartlett's Test results and analyzing them as shown in Table 1 below in sequence.

Table 1
KMO vs Bartlett's Test Value

		.950
	Chi Square Value	15443.420
Bartlett's Test of Sphericity	Degree of freedom	406
	P	.000

The KMO test is important for testing both whether the range is sufficient and whether partial correlations are small or large. A good KMO score is close to 1 and an unacceptable score is lower than .50. In the present study, the KMO value for the

SWBS was found to be excellent (.95). The Barlett's test result was 15443.420 ($< .00$), indicating that the values are meaningful and that the data used has a multivariate normal distribution.

The first factor analysis was performed on our 49 items. In the first analysis, when there is no rotation and the eigenvalue is set to 1, an eight-factor structure occurs. The eight factors that emerge explain 59.26% of the total variance. Our analyzes show that the factors with eigenvalues of 2 and over explain 47.15% of the total variance. In the social sciences, explanation of between 40 and 60% of variance is considered adequate. Thus the eigenvalue for our analyzes was set to 2, and the remaining analyzes were continued in this way. When the eigenvalue was set to 2, a three-factor structure emerged.

After this procedure, the analysis was continued using the Varimax rotation technique to determine whether the factors were independent of one another. This revealed that some items did not have the desired load values while others received a common load from multiple factors. Items scoring below ($< .60$) were thus eliminated. The analysis was continuously repeated as items 8, 41, 10, 29, 31, 2, 7, 49, 35, 29, 15, 19, 1, 42, 22, 46, 36, 16, 37, and 6 were removed from the scale one by one; thus the scale took on its final form. The resulting 29-item scale assesses three sub dimensions of spiritual well-being in its final form. When the items in each sub dimension are examined, the sub dimensions correlate reasonably.

Scree Plot

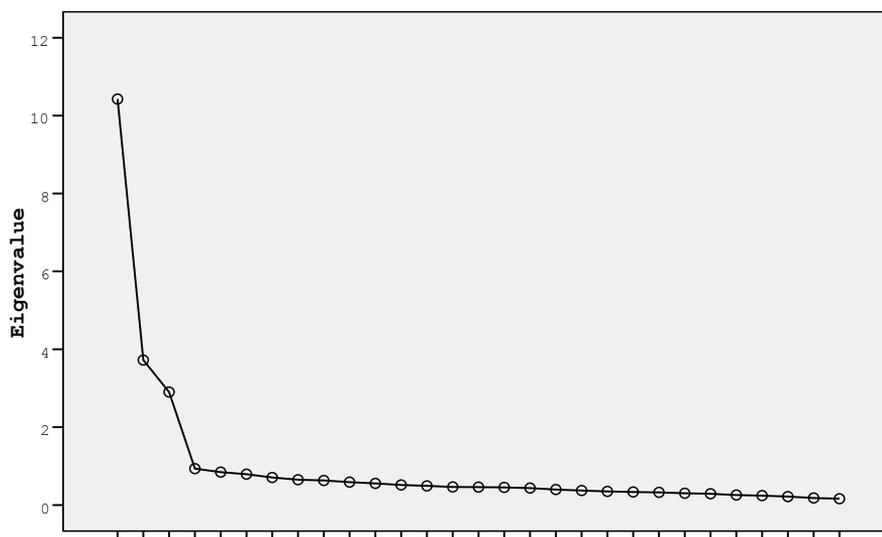


Figure 1. Scree plot.



As shown in Figure 1, the point where the graphical curve shows a rapid decline is after the third factor. Subsequently, the curve moves in the same direction. Given this, it is thought that the number of factors examined by the scale should be no more than three. Eigenvalues and cumulative variance percentages for the three factors found are shown in Table 2.

As can be seen from Figure 1 and Table 2, three factors emerge when the eigenvalue is set at 2 and continuous analysis is applied. The total variance of these three factors is 58.79%. The first factor was observed to explain 31.38% of variance, the second factor to explain 14.17%, and the third factor to explain 13.23%.

Table 2
Total Variance

Factors	Initial Eigenvalue Totals			Total Factor Loads			Rotated Totals of Factor Loads		
	Total	Variance %	Cumulative %	Total	Variance %	Cumulative %	Total	Variance %	Cumulative %
1	10.425	35.947	35.947	10.425	35.947	35.947	9.101	31.383	31.383
2	3.723	12.837	48.785	3.723	12.837	48.785	4.110	14.173	45.556
3	2.901	10.004	58.789	2.901	10.004	58.789	3.838	13.233	58.789
4	.936	3.226	62.015						
5	.845	2.913	64.928						
6	.791	2.728	67.657						
7	.707	2.438	70.094						
8	.650	2.240	72.334						
9	.631	2.176	74.510						
10	.588	2.027	76.537						
11	.555	1.914	78.451						
12	.515	1.777	80.228						
13	.492	1.695	81.923						
14	.464	1.600	83.524						
15	.460	1.586	85.110						
16	.452	1.559	86.669						
17	.436	1.503	88.172						
18	.397	1.370	89.542						
19	.373	1.285	90.827						
20	.350	1.205	92.033						

The final states of item status and loads are presented in Table 3:

Table 3
SWBS's Item-Factor Structure

Items	Factors		
	Transcendence	Harmony with Nature	Anomie
Item 27	.881		
Item 48	.873		
Item 44	.862		
Item 11	.852		
Item 45	.824		
Item 21	.818		
Item 47	.797		
Item 39	.758		
Item 3	.727		
Item 14	.695		
Item 5	.693		
Item 25	.693		
Item 10	.669		
Item 33	.644		
Item 13	.638		
Item 26		.785	
Item 20		.761	
Item 12		.736	
Item 43		.725	
Item 4		.702	
Item 38		.699	
Item 32		.643	
Item 23			.819
Item 30			.778
Item 9			.744
Item 24			.705
Item 34			.701
Item 28			.665
Item 17			.643

When the eigenvalue is set to 2 and processed, it is seen that the scale consists of three factors and that the items in each factor have high values (the lowest item load value was .638 and the highest item load value was .881). There are no high-value common loads affecting all three of the factors.

As a next step, reliability analysis of each sub-factor is performed. The Cronbach Alpha values calculated on the basis of each factor are given in Table 4:

Table 4
Cronbach's Alpha Value

Factors	Cronbach's Alpha Value
1 (Transcendence)	.953
2 (Harmony with Nature)	.864
3 (Anomie)	.853
Total	.886

As shown in Table 4, our statistical analysis of the reliability of the scale found that the the total reliability coefficients were sufficiently high to be acceptable in the social sciences. As for the reliability coefficients of the sub-dimensions, the Cronbach's Alpha value of the transcendence sub-factor is $\alpha = .953$, while that of the harmony with nature sub-factor is .864 and that of the anomie sub-factor is .853. The total Cronbach's Alpha value was calculated as $\alpha = .886$. These results suggest that the scale has high values at the point of internal consistency.

Table 5
Correlative Relations Between Sub-Factors

Factors	Transcendence	Harmony with Nature	Anomie
Total	.885**	.585**	.230**
Transcendence	1	.425**	-.162**
Harmony with Nature		1	-.159**
Anomie			1

** $p < .001$

As shown in Table 5, the sub-factors have a meaningful relationship with each other and with the total score in the positive direction as Pearson Correlation Analyses were conducted to determine whether there was a significant relationship between the factors determined on the scale. The correlation of the Transcendence sub-factor to the total score is ($r = .885$; $p < .001$), the correlation of the Harmony with Nature sub-factor to the total score is ($r = .585$; $p < .001$) and the correlation of the Anomie sub-factor to the total score is ($r = .230$; $p < .001$). This indicates that the sub-factors are strongly correlated to the scale. These results are important to show that all factors are within the same structure.

Criterion Validity

In order to determine the criterion validity for the SWBS, we tested it against the Spiritual Orientation Scale developed by Kasapoğlu (2015) for the *Transcendence* sub-factor, against the *Self-denial* sub-factor of the Nature Loyalty Scale adapted to Turkish by Çakır, Karaarslan, Şahin, and Ertepinar (2015) for the *Harmony with Nature* sub-factor and against the Social Wellness Scale adapted to Turkish by Akin, Demirci, Çitemel, Sariçam, and Ocağcı (2013) for the *Anomie* sub-factor. Each sub-factor of the SWBS and the corresponding other scale or sub dimension were administered to 72 students. Pearson Correlation Analysis was performed to test the

criterion validity by determining correlative relationships between scales or sub-factors.

There is a significant positive relationship between the *Transcendence* Sub-factor of the SWBS and the Spiritual Orientation Scale ($r = .94; p < .001$), between the *Harmony with Nature* Sub-factor of the SWBS and the *Self-denial* sub-factor of the Nature Loyalty Scale ($r = .74; p < .001$) and between the *Anomie* Sub-factor of the SWBS and the Social Wellness Scale ($r = .34; p < .003$). Thus statistically significant correlations were found between all subscales of the SWBS and other measurement instruments assessing the same values according to our criterion validity analysis, and the criterion validity of the SWBS is confirmed.

Confirmatory Factor Analysis

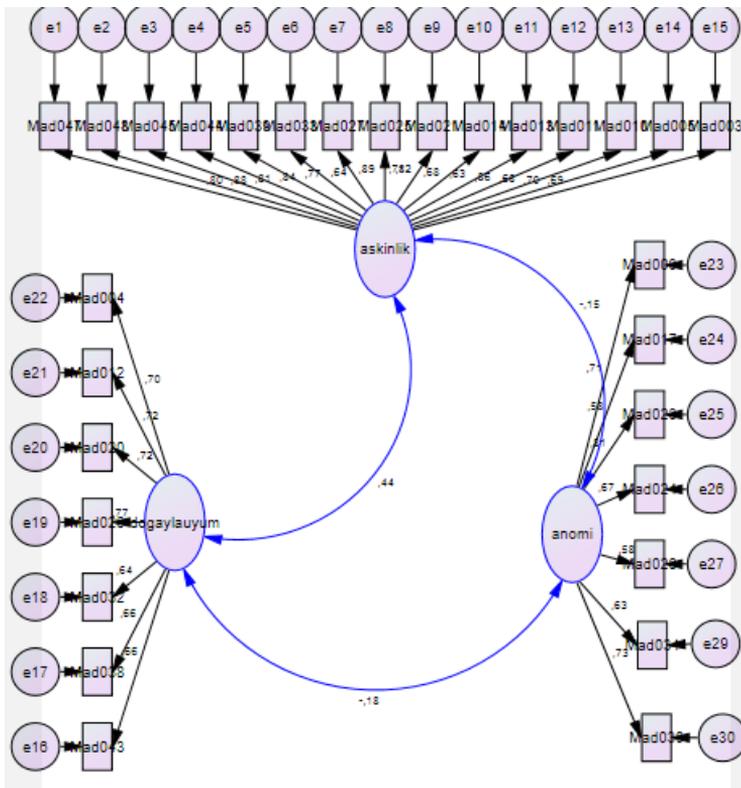


Figure 2. Confirmatory factor analysis.

The confirmatory factor analysis of SWBS and the values between factors are shown in Figure 2. The goodness-of-fit indices of the scale are given in Table 6. Confirmatory factor analysis was performed on the same study group.



Table 6
Fit Indices

Scale	χ^2/sd	RMSA	S-RMR	NFI	CFI
	4.11	.060	.050	.90	.92

Note: RMSEA: Root-Mean-Square Error Approximation; S-RMR: Standardized Root Mean Square Residual; NFI: Normed Fit Index; CFI: Comparative Fit Index

Fit indices define how compatible the analysis is with the trial data (McDonald & Ho, 2002). Our analysis showed that the data were in compliance with the model.

Conclusion and Discussion

Descriptive factor analysis revealed the existence of three factors in the context of continuous analysis with an eigenvalue of 2. The total variance explained by these three factors is 58.79%. The scale items related to each factor were examined and the sub-factors were named. The first factor was called the “Transcendence” sub-factor, the second was called the “Harmony with Nature” sub-factor and the third was called the “Anomie” sub-factor.

Confirmatory factor analysis was performed in the last step, but first, the ratio of the chi-square value to the degree of freedom was checked. The chi-square value is the traditional measure used to assess a model’s overall fit; it evaluates the magnitude of the discrepancy between data and covariance matrices (Hu & Bentler, 1999). There are certain limitations of the chi-square value when it is used as a fit index in analysis. The most important of these is its sensitivity to sample size. Chi-square value is sensitive to sample size because it is essentially a statistical significance test, and it almost always rejects the model when large samples are used (Bentler & Bonnet, 1980; Jöreskog & Sörbom, 1993). Given this, in this study which has a large sample size (865 individuals), it is acceptable that the ratio of chi-square to degrees of freedom is somewhat high ($\chi^2 /sd = 4.11$) relative to the range of acceptable values (2–5) (Tabachnick & Fidel, 2007). For this reason, other adjustment indices should be taken into consideration. The next index, RMSA (Root Mean-Square Error Approximation), indicates how well the unknown but optimally chosen coefficient estimates fit the model’s data covariance matrix (Byrne, 1998). Though there are various opinions on the value of RMSA, a score between .08 and .10 is generally believed to indicate a moderate fit and a score below .08 to indicate a good fit (MacCallum, Browne, & Sugawara, 1996). In our working model, as seen in Table 6, the RMSA value is .060 and corresponds to a good fit. In another index, SRMR (Standardized Root Mean Square Residual), a score below .08 corresponds to a good fit and a score below .10 corresponds to a moderate fit (Brown, 2006; Hu & Bentler, 1999). For the NFI (Normed Fit Index), Bentler and Bonnet (1980) and Byrne (1994) had stated that a score of .90 or above corresponds to a good fit; the .90 NFI value

in our model thus indicates a good fit. The next index, the CFI (Comparative Fit Index), is included in all Structural Equation Model programs and is one of the most commonly used fit indices since it is one of the measures least affected by sample size (Fan, Thompson, & Wang, 1999). CFI values exceeding .95 indicate a perfect fit (Hu & Bentler, 1999), while values over .85 indicate an acceptable fit (Bollen, 1989). The CFI value in the working model (.92) indicates a good fit.

As a result of this validity and reliability analysis, the SWBS is shown to measure the spiritual well-being of adults in a reliable and valid manner. It should be noted that this scale has not been tested for validity and reliability in children.

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Appendix

Spiritual Well-Being Scale

	Lütfen aşağıdaki ifadeleri okuduktan sonra kendinizi değerlendirip sizin için en uygun seçeneğin numarasını işaretleyiniz. Numaraların anlamları: (1) Bana Hiç Uygun Değil (2) Bana Uygun Değil (3) Bana Biraz Uygun (4) Bana Oldukça Uygun (5) Bana Tamamen Uygun Lütfen her ifadeye mutlaka TEK yanıt veriniz ve kesinlikle BOŞ bırakmayınız. En uygun yanıtları vereceğinizi ümit eder katkılarımız için teşekkür ederiz.					Bana hiç uygun değil	Bana uygun değil	Bana biraz uygun	Bana oldukça uygun	Bana tamamen uygun
1.	İlahi bir güce bağlı olmak bana güven verir.	(1)	(2)	(3)	(4)	(5)				
2.	Doğaya saygı duyulması gerektiğini düşünürüm.	(1)	(2)	(3)	(4)	(5)				
3.	Hayata dair bir hoşnutsuzluk duygusu hissederim.	(1)	(2)	(3)	(4)	(5)				
4.	Bir problemle karşılaştığımda Allah'ın yardımını hissederim.	(1)	(2)	(3)	(4)	(5)				
5.	Allah'ın gizli ve açık tüm duygu ve düşüncelerimi bildiğine inanırım.	(1)	(2)	(3)	(4)	(5)				
6.	Bütün canlıların saygıyı hak ettiğini düşünürüm.	(1)	(2)	(3)	(4)	(5)				
7.	Hayatımda büyük bir boşluk var.	(1)	(2)	(3)	(4)	(5)				
8.	Günlük hayatta Allah'ın kudretine şahit olurum.	(1)	(2)	(3)	(4)	(5)				
9.	Allah'ın beni sevdiğine ve önemseydiğine inanırım.	(1)	(2)	(3)	(4)	(5)				
10.	Yeryüzündeki tüm canlılara iyi davranırım.	(1)	(2)	(3)	(4)	(5)				
11.	Hayattan zevk almam.	(1)	(2)	(3)	(4)	(5)				
12.	Hayatımın her anında Allah'ın varlığını hissederim.	(1)	(2)	(3)	(4)	(5)				
13.	Daha güçlü bir varlığa sığınma duygusu beni rahatlatır.	(1)	(2)	(3)	(4)	(5)				
14.	Kendimi doğanın bir parçası olarak görürüm.	(1)	(2)	(3)	(4)	(5)				
15.	Hayatımın amacını halen bulabilmiş değilim.	(1)	(2)	(3)	(4)	(5)				
16.	Yaşadığım her olayda bir hayır olduğuna inanırım.	(1)	(2)	(3)	(4)	(5)				
17.	İnancım, nasıl bir hayat süreceğime dair bana yol gösterir.	(1)	(2)	(3)	(4)	(5)				
18.	Yeryüzündeki bütün canlıların hakları benim için önemlidir.	(1)	(2)	(3)	(4)	(5)				
19.	Sorunlarımı çözmeye nereden başlayacağımı bilemem.	(1)	(2)	(3)	(4)	(5)				
20.	Yalnız kaldığımda Allah'ı ve yarattıklarını düşünürüm (tefekkür ederim).	(1)	(2)	(3)	(4)	(5)				
21.	İnanç ve değerlerim, zorluklar karşısında dayanabilme gücümü artırır.	(1)	(2)	(3)	(4)	(5)				
22.	Doğayla uyum içinde yaşarım.	(1)	(2)	(3)	(4)	(5)				
23.	Zorluklar yaşadığımda bunalmış hissederim.	(1)	(2)	(3)	(4)	(5)				
24.	İnancım, yaşadığım sıkıntılarda dahi olumlu tarafların olabileceğini görmemi sağlar.	(1)	(2)	(3)	(4)	(5)				
25.	Hayatta hiçbir şey sebepsiz değildir.	(1)	(2)	(3)	(4)	(5)				
26.	Hayatın beni mutsuz eden olaylardan ibaret olduğunu düşünürüm.	(1)	(2)	(3)	(4)	(5)				
27.	Her şeyin elimde olmadığını bilmek üzüldüğüm olaylar karşısında bir teselli kaynağıdır.	(1)	(2)	(3)	(4)	(5)				
28.	Yeryüzündeki her doğal varlığı eşsiz olduğuna inanırım.	(1)	(2)	(3)	(4)	(5)				
29.	Dünya hayatının geçici olduğuna inanmak beni hırslarımdan arındırır.	(1)	(2)	(3)	(4)	(5)				