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Spiritual group training for adolescences; investigating the effect of group training on spiritual well-being

Abstract

Purpose

This research aimed to investigate the effects of spiritual group training on improving the spiritual well-being among adolescences. The spiritual well-being is one of the factors that determine adolescences' positive behavior. A number of previous studies have supported that spirituality and juvenile delinquency were negatively correlated. The level of spiritual well-being is mostly influenced by the peers' group interaction and the role of others in the environment.

Method/ Design

The authors developed a Spiritual Group Training by utilizing a number of relevant literature. The authors constructed the training using the meaning of life, values of life, life goals, life connections, and relation to God. In order to yield empirical evidence, the authors performed a pre- and post-test experimental design. The study recruited 26 randomly selected students from five high schools. The authors adapted a 13-item Spiritual Well-Being scale to measure the participants' Spiritual Well-Being.

Finding

The results showed that Spiritual Group Training significantly improved participants' spiritual well-being ($t= 9.71, p< .001$). The results confirmed the study hypothesis that spiritual group training enhanced adolescences' spiritual well-being.

Limitation

Designing a proper intervention and evaluation was a challenging task for the authors. In this study, the authors evaluated the training by utilizing a simple pre- and post-test design. Future investigations should employ different evaluation design.

Originality

Most studies support the notion that spirituality is negatively correlated with adolescence's negative behavior. However, only a few, if any investigations have focused on developing certain training focusing on spiritual well-being. This study contributed an important idea on the use of spiritual well-being to develop adolescence spiritual well-being.

Keywords: Spiritual Well-Being, Training, Experiment, and Adolescence, Students

Introduction

Spirituality has attracted many scholars across disciplines, such as in the field of religious studies, psychology, and philosophy. There were some new upcoming findings about the impact of spirituality on human life and human developmental stages (Starnino, 2016; Striepe, Clarke, & O'Donoghue, 2014; Wright & Stern, 2016). The study of spirituality becomes more relevant to the religious studies (Barnett & Barnett, 2016; Sperry, 2016). However, these two topics are distinct, but they still have a significant relation. The spirituality and religious factors can be considered as important variables to human life span. In addition, the religious term is more likely to be practical as religion involves some forms of practice. The level of religiosity can be measured by observing human performance and behavior related to certain rituals. The interrelation between spirituality and religiosity emerged as several researchers measured the quality of one spirituality by utilizing some religious facets.

Spirituality and adolescence's positive (or negative) behavior are related. World Youth Report (2003) documented that the juvenile delinquency arose when adolescents were unable to control and regulate their behavior. Garbarino (1999) suggested that spirituality is an important factor in continuing positive behavior reducing numbers of negative behavior as well as helping people to regulate their behavior. In addition, spirituality is one of feasible methods for therapy (Barnett & Barnett, 2016). In line with the above findings, a number of spiritual trainings can be designed to systematically lead adolescents to engage in positive behavior.

Mapp (2009) postulated that spirituality and negative behavior were negatively correlated among adolescents. Meaning, higher spirituality may lead to lower frequency of negative behaviors and as a result it enhances adolescence's ability to recover from illness or disorders (Blakey, 2016; Medlock, 2015; Rauer & Volling, 2015). Hence, Thurber and others

(2006) found that value of life along with spiritual values were two important factors in forming adolescence's self-identity.

One of the most important questions is how the spirituality develops among adolescence? Social setting and people around adolescences bring tremendous impact to the development of life values as well as spirituality. . Thus, the existence of peers influences adolescences' spirituality (Hindman, 2002; Brynt, 2007). Thananart and others (2000) also supported the notion that adolescences perceived values and foster their spirituality under the influence of their peer group.

Spiritual Well-Being

Scholars in this field have developed different approaches to study spirituality. For instance, Holt (1997) approached spirituality with Christian spirituality while Makley and Draycott (2004) introduced learning strategies to support spiritual and moral development. However, this study employed the concept of Spiritual Well-Being as the way to approach degree of spirituality. In order to understand the Spiritual Well-Being (SWB), the definition must be clearly explained. Many scholars proposed the definition of spirituality to the more measurable construct to develop a definite variable in measurement (Barnett & Barnett, 2016; Best, Butow, & Olver, 2016; Medlock, 2015).

The majority constrasting perspectives in defining spirituality is to separate between spirituality and religious term or practices. Some argue that these two terms are distinct while others still consider the interconnection between religion and spirituality (Barnett & Barnett, 2016). The reason to perceive spirituality through religious practice or concepts is that the spirituality is an internal state but behavior may not reflect the internal state, only religious practices accommodate the expression of one's spirituality. In brief, the degree of spirituality is derived by the quality and quantity of religious practice, thus both must be considered

during intervention (Best et al., 2016). However, this argument is limited only for those who commit to certain religion or religious practices.

Some definitions of spirituality are more broadly used than others. To illustrate, Hasan (2006) proposed some aspects of spiritual thinking. In addition, according to Martsof and Mickley (Hasan, 2006) the aspects of spirituality consist of searching for meaning, values, transcendence, connecting, and becoming. These aspects are well-developed in numerous scientific studies.

The term 'searching for meaning' has become a familiar topic in the study of spirituality (Medlock, 2015). Mostly, some researchers posited that the core of spirituality is to find one meaning in life. The meaning of one life can determine the spiritual quality. Some previous studies suggested that continuously engage in religious practice is a certain way to form a meaning of life while the others believe that religious practice is not the only indication of meaning fulfillment.

Spirituality has also been used to predict ones' positive behavior (Li & Chow, 2015). As spirituality becomes more popular, the growing topics related to spirituality attracts researchers in the area of psychology and religious studies. A robust and valid procedure to measure spirituality require a clear definition..

The Spiritual Well-Being (SWB) is an alternative construct to approach spirituality and it is an appropriate concept to derive an essential meaning of spirituality and in fact, it consistently used by a number of scientists (Finocchiaro, Roth, & Connelly, 2014; Ghodsbin, Safaei, Jahanbin, Ostovan, & Keshvarzi, 2015; Hasanshahi & Mazaheri, 2016; Haugan, Rannestad, Hammervold, Garåsen, & Espnes, 2014; Rabow & Knish, 2015). Likewise, it is also considered a right concept to measuring spirituality. In terms of connecting religion and spirituality, the SWB also incorporates religious values in one's spirituality.

Spiritual Well-Being is a psychological state when all positive aspects of spirituality are experienced, involved in life, and eventually affects social-environment (Hasanshahi & Mazaheri, 2016). Moreover, Imam and others (2009) defined SWB as relation-awareness or connection to other people, fulfilling meaning and objective in life, developing well-being, and believing into the higher power beyond human power. In addition, Imam and his colleagues (2009) also note that SWB is a form of one spiritual satisfaction in life.

According to Ridnour (2008) and Imam and others (2009) the SWB consists of two broad dimensions; the first dimension is Religious Well-Being and the second dimension is Existential Well-Being. The Religious Well-Being is a dimension for identifying the satisfaction of one individual in obeying the order of religion. The satisfaction in committing religious practice indicates the level of Religious Well-Being. In gauging spirituality, the religious aspect is to understand human spiritual satisfaction and must be considered (Hasanshahi & Mazaheri, 2016).

In brief, human spiritual satisfaction indicates the degree of Spiritual Well-Being. The Existential Well-Being contributes significantly to individual Spiritual Well-Being. The Existential Well-Being includes nearly all popular aspects of spirituality in many studies such as life satisfaction, meaning, and values of life. The Existential Well-Being becomes an important dimension to determine the degree of spirituality; this dimension is also underpinning human spirituality. The Religious Well-Being and Existential Well-Being are two paramount dimensions in predicting one's SWB while still incorporating religious aspects of human being (Imam et al, 2009).

In order to employ a valid measure of spirituality, scientists developed SWB scale (Gomez and Fisher, 2005); Finocchiaro et al., 2014; Ghodsbin et al., 2015). For instance, Gomez and Fisher (2005) developed SWB as one self condition in reflecting feeling, behavior, and positive mindset. This condition is associated with individual internal relation,

relation to other people, relation to the nature and universe, and relation to God or any transcendental subjects. These relationships are the process of building awareness in regard with oneself identity, satisfaction, happiness, beauty, love, respect, positive attitude, peacefulness, harmony, goal, and objective of life.

Moodley (2008) suggested that SWB scale which was constructed by previous researchers consisted of two main dimensions; Religious Well-Being and Existential Well-Being. These two dimensions share unique yet conneted construct to determine the quality of Spiritual Well-Being. Furthermore, the SWB scale is best used for general spiritual quality. However, researchers still investigate the best way to capture individual spirituality without significant contaminations from other variables. According to Ho and Ho (2007), the measurement of spirituality as spirituality becomes an internal state of human psychology. It is important to address more concern on the type of religion, ideology, culture, and social-environment in discussing spirituality (Barnett & Barnett, 2016; Li & Chow, 2015; Shafranske, 2016). For instance, Imam et al (2009) explained the role of certain religious values (i.e., Islam) on Spiritual Well-Being.

Considering the above issues, Imam and others (2009) constructed a SWB scale based on the values of Islamic religion and it served as a new evidence of spiritual measurement. Furhtermore, Imam and others (2009) and Ho and Ho (2007) noted that spiritual measurement must be established based on the spirit of religious thought and teaching while still maintaining robust scale construction procedures. In other words, measuring one's spirituality demands some inclusion of religiousity or spirituality is measured by considering one's religiousity, value, norms, believe, or faith.

Spirituality and Religion

Spirituality and religiousity are two different variables, but both have a significant correlation (Tisdell, 2003; Barnett & Barnett, 2016; Best et al., 2016; Li & Chow, 2015).

Both variables may share common aspects and religion is one of important prerequisites to measuring spirituality. In terms of connecting human development and spirituality, adolescences have developed an ability to think abstract whereas this level of thinking foster the quality of spirituality (Ghodsbin et al., 2015). This ability also leads individual to think about meaning in life, values, and objective of life. As the cognitive ability develops, so does the spirituality.

Although religiousity and spirituality share some common characteristics, Good and Willoughby (2005) suggested that the difference between spirituality and religious belief as follows; the religious belief consists of aspects of cognitive, behavior, ritual, and public. In addition, those religious aspects are likely to be external aspects. Incontrast, the aspects of spirituality are more likely to be universal, internalized, affected, spontaneous, and personal. Again, this theory leads some researchers to understand spirituality and religious belief as two different concepts yet still share similar aspects.

Spirituality among Adolescents

Hasan (2006) suggested six steps of human spiritual development. This spiritual development is a new upcoming theory in human psychological development (Haugan et al., 2014). In recent theory of human development, the theory of spiritual development still needs much more extensive study compared to other psychological development theories, such as emotion or cognitive development. Hasan (2006) argued that human developmental stages also involve some forms of spiritual development as individual learns about values and purpose of life. According to Hasan (2006), the first step of spiritual development is intuitive-projective and this stage starts from 0 to 7 years old. In the second step, human spiritual stage remaining stable in stage of mythical-lateral belief and this stage starts from the age of 8 to 11 years. In the age of 12 to 20 years old, the spiritual development is remaining in the stage of syntactic-conventional. In the age of 21 to 40 years old, the spiritual development is

consistent in the stage of individual-reflective. The spiritual development is more likely to be a conjunctive stage in the age of 41 to 60 years old. At the last stage, human spiritual seems to be universal after the age of 60.

Adolescence spiritual development develops from the age of 12 to 20 (Hasan, 2006). During this stage (synthetic-conventional), adolescence has the ability to think about abstract concept and they are able to manipulate a conceptual thinking. The ability to think in abstract concept supports the development of spirituality. The development of spirituality during adolescence stage is also supported by cognitive development. Together with all aspects during spiritual development in adolescences age, the spiritual development is also formed by social environment. There are many values and meanings of lives that are observed by adolescence while the values and meaning of life become significant aspects in forming spirituality.

The meaning of life is an important point as human starts to understand and comprehend the importance of life existence based on his/ her own perspective (Frankl, 2006). Hanik (2004) stated that there were two aspects of understanding meaning –in-life. The first one was the meaning of life based on human experience. The experience of certain life condition may lead to comprehending the life meaning. The second was the meaning of life based on life objectives and motives of life. Human has motives in his/ her own life and the motives drive particular types of life objectives. These two terms are the most contributed factors in forming one's meaning of life (Finocchiaro et al., 2014; Medlock, 2015). The more one understands the certain experience and objectives of life, a better understanding of life meaning more likely appears. Understanding the meaning of life leads to spiritual transformation and it might occur in puberty to adolescence stage (Frankl, 2006). This spiritual developmental develops simultaneously during human life-span development.

Bastaman (1996) also added some characteristics to the meaning of life such as personal meaning, uniqueness of the meaning, and individualized meaning. The meaning of life according to these characteristics should be treated as personal, unique, and more individualized for each person. It emphasizes that every person exhibits unique and different meaning. The unique experience and the objective of life might elicit different meanings of life and it drives spiritual concept. These characteristics are subject to change based on circumstances and throughout life-span. This indicates that the meaning is specific and unique for every person (Bastaman, 1996).

On the other hand, the SWB has a significant contribution to human self-image and behavior (Finocchiaro et al., 2014; Ghodsbin et al., 2015). The SWB becomes an important aspect to adolescences as it may shape human behavior. In line with this idea, Garbarino (1999) found that spirituality has tremendous contributions to adolescences' life. The adolescence spirituality increases ability to cope with suicide ideation, decrease depression, control sexual behavior, manage trauma, and decrease intension to substance abuse (Finocchiaro et al., 2014; Hasanshahi & Mazaheri, 2016; Rabow & Knish, 2015). In addition, Donahue and Benson (1995) also found that spirituality significantly impacted adolescences' behaviors.

Adolescence and the Spiritual Group Training

Simply, a group is a collection of persons in the same time and space within relation and awareness of being a part of the group where they work together to accomplish a task (DeChurch, Mesmer-Magnus, & Doty, 2013; Forsyth, 2014; Kouchaki, Okhuysen, Waller, & Tajeddin, 2012). Walgito (2007) postulated that the point is that the group members realize and posses similar perception of the relationship. However, a "group" needs more than being in the same time and at same place, it further requires some relationship and awareness among the group members. To be specific, a group must have a clear goal, motivation, and

reciprocal interaction among the members and engage in interaction, structure, goals, groupings, and unity (Hill, 1990).

During the developmental stage from childhood to the early adulthood, adolescences are attached to the one or more groups. This group helps adolescences to shape their personal identity, thought, values, meaning, and objective (Finocchiaro et al., 2014; Marquardt, Choon Seng, & Goodson, 2010; Medlock, 2015). Groups have power to influence adolescences as group provide pleasure for each group member. It is also important to note that relationship is likely to occur during the reciprocal interactions among adolescences.

Santosa (2006) suggests that a peer group is a group which is formed by the attendance of similarity among group members. The similarity might be varied, and usually it appears as similarity in ages, needs, goals, and motivation in group (Santosa, 2006). Besides, the social roles help the adolescences to learn about accepted and denied behavior in society. Thus, a peer group contributes significant effect on the development of self-identity and spirituality among adolescences.

A group as well as the dynamics increase chances to share values and meaning of life. This cannot be denied that adolescences use such as way to share their meaning of life, space of expression, explaining their vision and values. This theory supports that adolescences enhance their own spirituality by utilizing the effects of peer group (Bryant, 2007).

This concept of peer group leads study to manipulate a group condition for the purpose of spiritual training. A group training is a condition in which materials of training are delivered by using the effect of group. As mentioned earlier that spirituality is developed during the adolescence stage and it has to do with the effect of group. In addition, Jalaluddin (2007) noted that in the adolescence stage, the emptiness of feeling or soul is likely to occur. Emotionally, the adolescence in this stage needs a figure and close friends to share with.

The group training for adolescence must be constructed using a valid training procedure (Ghodsbin et al., 2015). Sukmadinata (2003) argued that a number of aspects should be attained along with the training process, namely environment, trainee characteristics, trainer or facilitator competence, and specific method in the training. The spiritual group training focuses on interaction among individuals within the group. This interaction is an important process in which the sharing takes a part and the exchange of values and meaning occur among the group members.

In a group training, each individual is given an opportunity to share their idea related to their very own subjective life experience. The interaction during each training section is a potential way to internalize spirituality. The training materials are based on the aspects of spirituality which has been constructed by Hasan (2006). The aspects of spiritual training are as follows; understanding the meaning of life, understanding the values, building connection, understanding becoming, and transcendence (Hasan, 2006).

The previous scientific evidence has made researcher believes that the spiritual group training is an effective way to enhance SWB. Bryant (2007) notes that the group condition is a possible way to adolescence for sharing and internalizing the meaning of life, expanding room of expression, rethinking of vision, and internalize the values of life. By giving a space for each individual to share the values and meaning, the opportunity to increase the level of spirituality becomes more possible. Through the training, adolescence is able to improve self-potency, realize the condition, and respect the others.

Based on the previous review, we hypothesized that the group training contributes a significant effect on improving the Spiritual Well-Being among adolescences.

METHOD

Participants

Participants were high school students in South Sulawesi, Indonesia. We advertised the training across five different high schools. The schools notified the parents about the program before we started recruiting the participants. In the first few weeks, 234 students registered for the training. However, only 26 students (Female= 20, Male= 6) who complied all requirements such as signing informed consent (parent informed consent), attending the pre-training meeting, and completing all training sessions. Participants received certificate of attendance for attending the training.

Procedures

We were not able to perform a more complex experimental design due to a small number of participants. For that reason, this study employed a pre- and posttest or also known as within-subject design (Myers, 2005).. This design measures the level of certain variable before applying particular treatment to the participants. In this study, we used the Spiritual Well-Being (SWB) scale to measure the levels of SWB and used the same scale to measure the impact of the training. The study design can be seen as follows:

<<table 1 around here>>

The independent variable was a Spiritual Group Training which also served as our intervention. The group training was conducted using the theory of spirituality (Hasan, 2006) and the theory of adolescence group (Santosa, 2006 and Hill, 1990). The components of the training materials consisted of meaning of life, values in life, becoming, objectives of life, and transcendence. The facilitator of training was selected based on inclusion criteriasuch as knowledge about spirituality, experience in conducting similar training, had a good understanding about adolescence developmental stage, and understand a training design. The main facilitator was also assisted by two additional co-experimenters to help the facilitator managing the training.

During the training, participants were divided into five different groups. Each group consisted of five to six participants. The training procedure did not consider gender differences in dividing the participants. The training was scheduled into three different sessions; the first session was transferring knowledge of spiritual thinking. This session focused on lecturing the participants about spiritual thinking. The second session was the group sharing, this part allowed the participants to express their thoughts and ideas in the previous session. The facilitator supervised the sharing session in each group. The third session was conclusion; this part involved all participants from each group and facilitator together to share and discuss their values, understanding and spirituality. During this last session, the facilitator internalized the SWB based on participants' ideas in the previous sessions. The group influences were the main factor in determining training strategy and it was necessary for the facilitator to discover the group dynamic in each session.

Measure

The SWB scale was administered to the participants before and after the training. The SWB scale was constructed based on scale construction and adaptation procedure. We used the SWB scale that was initially developed in previous study (Imam, et. al, 2009). However, in this study we performed a set of translation and back-translation in order to adapt the scale to fit the participants. The original scale was developed in Malay while in this study we adapted the scale into Bahasa Indonesia. The reliability and validity of the scale were also assessed.

The blue print of SWB scale before testing the validity and reliability can be seen as follows:

<<table 2 around here>>

Table 2 shows the final Bahasa Indonesia version of the SWB scale where the total number of items were 20, with equal number of items in each sub-dimension. This study tested the reliability of the scale by administering the scale to 120 participants. There were only 83 out of 120 respondents completed the scale. The scale cronbach's alpha was .75. As can be seen in the table 3, we dropped some items that had coefficient of inter-item correlation lower than the standard ($r < .27$). The results showed that the SWB scale was deemed reliable measure for adolescence's SWB. The final scale contained seven Religious Well Being items and six Existential Well Being items (e.g., I have positive life experience). Table 3 below provides a brief description of the SWB scale after dropping the seven items.

<<table 3 around here>>

RESULTS AND DISCUSSION

Results

Firstly, the test of assumptions was computed before administering the parametric test. The assumptions (i.e., normality and homogeneity) must be satisfied in order to perform the paired sample t -test (Field, 2000). The test of normality yielded Z score of $K-S = 0.96$, $p > 0.05$ for the pre-test data and $K-S = 0.65$, $p > 0.05$ for the posttest data. Based on the requirement of normality test, the both data set from the pre-test and the post-test satisfied the requirement ($p > 0.05$). This assumption test was the evidence that both data were normally distributed. In addition, the results of homogeneity test from all data (pre-test and post-test) also indicated $p > 0.05$. Thus, the tests indicated that the data were normal and homogen.

The data were compared by interpreting the maximum, minimum, mean, and standard deviation scores. In brief, we compared the difference between posttest and pretest data. The following table 4 describes the descriptive statistics for the both data sets:

<<table 4 around here>>

As seen above, table 4 above shows that the posttest maximum, minimum, and the mean score were greater than in the pretest. The results showed the increase of SWB scores after the training. In addition to the descriptive analysis, the data were also categorized into three different levels of score; high, middle, and low. Please see the table 5 below:

<<table 5 around here>>

After the training, the participants' SWB score increased from mostly scored in the middle to the high level (76.92%). In the pretest condition, all the scores ranged in in the middle category and none of them scored in the high and low category. However, after the training, most participants (76.92%) showed high level of SWB and only few of them (23.08%) were in the middle category.

Furthermore, this study also computed the data with the paired sample t test to examine the significant difference between pre- and posttest data. By doing so, were able to identify the significant effect of the group training on adolescence's SWB. The results of the paired sample of t -test are shown in the table 6 below:

<<table 6 around here>>

The result from the table 6 above indicated that the t test was significant. Therefore, we rejected the H_0 and concluded that the group training had significant effect on improving the SWB among the participants. The results confirmed our hypothesis that the spiritual group training effectively improved adolescences' SWB. This finding suggests that systematic intervention such as training can facilitate the adolescence's spiritual development.

Discussion

This research aims to investigate the effects of Spiritual Group Training on adolescences' Spiritual Well Being (SWB). The data showed that the mean score in the post-test (59.69) was higher than in the pre-test (48.42). It indicated that the participants' SWB

scores increased after the training. In addition, the differences between the pre- and posttest were found to be significant. Having considered the results, this study hypothesis was confirmed.

After the training, 76.92% participants showed high SWB scores. Meaning, in the post-test, 20 participants were in the high level score while six participants were remaining average.. It seems clear that, most participants increased their SWB after the training, and this is to note that the Spiritual Group Training enhanced the level of SWB among adolescences.

The findings supported several studies about the role and influences of group activities and spiritual intervention on the improvement of spirituality among adolescences (Ghodsbin et al., 2015; Hasanshahi & Mazaheri, 2016; Rabow & Knish, 2015). Likewise, the existence of other people around adolescences also determines their belief system as the meaning and values largely develop during an in-group interaction (Hasan, 2006). The group training allowed the participants to share their meaning and values which later lead to the improvement of their SWB.

This study also supported previous findings where the peer group significantly contributes to the formation of adolescences spiritual concept (Hindman, 2002). In addition the results were also in line with Bryant (2007) where he found that the existence of other group members influenced adolescences' spirituality. This training shows that the implementation of spiritual aspects in systematic training and evaluation is possible (Hasan, 2006), however the results and interpretations must be conducted with cautions.

The peer group is a pathway to recognize one belief system, meaning, and values of life and eventually it will guide each individual to the formation certain spiritual concept. Unfortunately, the effect of group may bring negative contributions on adolescence's behavior. Therefore, adolescences should engage in a positive group, or attempts to create a better group with positive meaning and values.

The process of internalizing the spirituality and designing systematic instruction for the training enriched the researchers understanding. The study as well as the training led the researchers to evaluate their own spirituality. This study further encouraged the researchers and the team to learn more about their spiritual development. They all realized that the role of other people and groups in our life. The life values and meanings can only be transferred through interactions with others.

Limitations and Future Directions

Although the results confirmed the hypothesis, this study also had some limitations. First, we were not able to conduct a more complex and robust experimental design (e.g., unequivocal dependent variable measure and control conditions). The schools required the researchers to perform the same treatment to all participants in order to make sure no discriminations. Moreover, only 26 participants passed the minimum requirements which limited our options to perform comparison groups. Therefore, the next study should examine this finding using more robust evaluation designs.

Second, we used the theory of spirituality and group development in constructing the spiritual group training. However, we need more evidence to transfer the training to different conditions, context, or different geographical area. Therefore, future study should continue evaluating this training and similar spiritual training for adolescences.

Lastly, one of the most important tools in this study was our SWB scale. Although we strove to develop a valid and reliable SWB scale, the psychometric property of the scale still needs improvement. For that reason, future study needs to bring more evidence regarding the validity and reliability of the SWB scale in different population.

CONCLUSION

This study concluded that the Spiritual Group Training significantly improve adolescents' Spiritual Well-Being. This research strengthens a number of previous findings that the social factor, peer, grouping, and training have tremendous effect on the formation of adolescence's spirituality. The study of spirituality becomes more important as spirituality has major contribution to the adolescence behavior. However, future studies should examine the training with more robust evaluation design, different training method, and different population.

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Graphic 1. Pretest and Posttest Line Graph

Table 1. Experimental design

<i>Pretest</i>	<i>Intervention</i>	<i>Posttest</i>
0 ₁	X	0 ₂

Table 2. The original SWB scale (Indonesia version)

Variable	Sub-Dimension	Items		Sub Total
		Favorable	Unfavorable	
<i>SWB</i>	<i>Religious Well-Being</i>	3, 7, 11, 17, 19	1, 5, 9, 13, 15,	10
	<i>Existential Well-Being</i>	4, 8, 10, 14, 20	6, 2, 12, 16, 18,	10
Total of items				20

Table 3. The SWB scale blue print after dropping seven items

Variable	Sub-Scale	Items		Sub-Total
		Favourable	Unfavourable	
<i>Spiritual Well-Being</i>	<i>Religious Well-Being</i>	7, 11, 17, 19	9, 13, 15	7
(SWB)	<i>Existensial Well-Being</i>	8, 10	6, 2, 12, 18	6
Total				13

Table 4. Descriptive statistic

Variables	Description			
	Max	Min	Mean	SD
<i>SWB - Pretest</i>	54	40	48.42	40.71
<i>SWB - Posttest</i>	70	51	59.69	5.490

Table 5. Level of SWB in the pretest and the posttest

Interval	Frequency		Percentage		Level
	<i>Pre-test</i>	<i>Post-test</i>	<i>Pre-test</i>	<i>Post-test</i>	
$X \geq 56$	0	20	0%	76,92%	High
$35 \leq X < 56$	26	6	100%	23,08%	Middle
$X < 35$	0	0	0%	0%	Low
Total	26	26	100%	100%	

Table 6. Paired sample *t* test

Variables	Description		<i>t</i>	<i>Mean Differences</i>
	Mean	SD		
<i>SWB - Pretest</i>	48.42	40.71	9.701**	11.27
<i>SWB - Posttest</i>	59.69	5.490		

Note: ** $p < .001$