

Investigating the Interplay of Spirituality, Resilience, and Moral Identity among University Students: A Correlational Study

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Abstract:

In an age of tremendous social change and intellectual difficulties, it is essential to comprehend the complex relationships between the development of moral identity based on spirituality, and resilience. This study examines the connection between spirituality, resilience and moral identity among university students. In order to determine the relationships between the three essential research components, this study employed a quantitative and correlational design. N=222 university students between 19–26 years were selected via convenient sampling. The research incorporates three scales: the Daily Spiritual Experience Scale (DSES), the Moral Identity Questionnaire (MIQ), and the Brief Resilience Scale (BRS). Descriptive and inferential techniques including mean, standard deviation, correlation and regression analysis were utilized to evaluate the data via SPSS v21. The study offers valuable insights for educational institutions and mental health professionals by highlighting how spirituality, resilience, and the development of moral identity interact in university students. The findings suggest the importance of integrating spiritual and resilience-building components into student support services and character education. The results also support a holistic educational framework that addresses both academic and personal development. Future research should explore these relationships over time and in varied cultural settings across Pakistan.

Key Words: *Spirituality, Resilience, Moral Identity, University Students, Quantitative Correlational Study*

Introduction

The world is changing constantly; this era has experienced a plethora of changes, whether they are economic, political, social, or psychological, that contribute to the

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phrase; the only constant thing in this world is "change." This change has made many alternations, particularly to the psyche of the human being; a massive shift can be seen in human preferences, choices, desires, visions, and goals; thus, change has made its way to every aspect of human life; not a single aspect remained unaffected. Today's population has become more materialistic than before and in this race of worldly gains majority of the population feel distant from their inner self to the extent that they don't have any time to ponder upon questions such as the meaning of life, the purpose of existence and submission to divine being by forming a sense of spirituality (Baumeister, & Vohs, 2007).

The youth are so busy in their affairs that they do not have time to ponder themselves and the universe; they do not have an interpersonal or intrapersonal connection with themselves; therefore, atheism can be seen growing gradually. Hence, the era has seen an enhanced level of deterioration in mental and psychological wellbeing things like stress; depression and anxiety are common among populace, especially the young generation (Exline, et. al., 2014). People who have resilience can eventually cope with psychological stressors, and this tendency to be resilient allows them to explore beyond mere limitations (Pargament, 2007). Resilience interacting with other vital elements can play a significant role in an individual's development and overall wellbeing and is portrayed through behaviors; these behaviors are outcomes of unseen intentions and hidden chemistries that are not observable otherwise (Koenig, 2012).

The trichotomy of spirituality, resilience, and moral identity interacts and influences each other, leaving a lasting impact on human beings. To investigate this trichotomic relationship, the present study explores the interplay between spirituality, resilience, and moral identity among university students. The experiences of university students offer a unique lens to explore these relationships. This study aims to shed light on factors that contribute to the students' overall well-being and ethical decision-making. The present study will help to not only understand these concepts academically but also to apply them in real life to improve spiritual connection, build resilience, and alter behaviors while considering ethics and morality.

Previous research has tried to explore relevant phenomena, which include understanding the relationship between emotional intelligence and spirituality, in addition, many studies addressed questions like the relationship between spiritual well-being and resilience, building recovery resilience through culture, community, and spirituality, However, the present study inquiries into the relationship between spirituality, resilience and moral identity among university students and why understanding these relationships is essential for the well-being and personal development of university students. A deeper understanding of these three variables will allow us to understand their relationship and influence on a broader level.

Research Question:

This study seeks to answer the following research question:

1. How spirituality and resilience interrelate among university students?

2. What is the impact of spirituality on moral identity among university students?
3. How moral identity and resilience interrelate among university students?

Objectives:

1. To examine the relationship between spirituality and resilience.
2. To investigate the impact of spirituality on moral identity.
3. To investigate the relationship between moral identity and resilience among university students.

Literature Review

Spirituality:

Spirituality is the process of developing a personal belief system that enables one to "make sense" of life by determining meaning and purpose in relation to what seems meaningful or sacred. Research frequently ties together the multifaceted, overlapping conceptions of spirituality and religiosity. (Gerson, 2018) Beyond the biopsychosocial framework, spirituality is a component of human existence that can improve resilience and provide insight into how individuals express themselves, change, and heal. It is necessary for social service providers, educators, and clients to broaden their framework to incorporate a religious or spiritual component. (Scoles, 2020) A close relationship with oneself, the Creator, society, and the environment, as well as stability in life, inner serenity, harmony, and solidarity, are all considered indicators of spiritual well-being (Scoles, 2020).

Spiritual resources are thought to act as shield against illness and stress. In many cultures, mental illness is thought to be the consequence of a detachment from God or even the possession of evil (Javed, 2007). Numerous studies have shown that strengthening one's spiritual life can reduce symptoms of illness, depression, and hopelessness. It can also enhance one's capacity for adaptation, mental health, social functioning, quality of life, meaning of life, and attitude towards life. It has also been established that resilience has a positive impact on reducing depression, enhancing quality of life, and facilitating adjustment to stressful situations, especially for patients with chronic illnesses. (Zahedi, 2021)

Resilience:

With Latin origins, the word resilience implies "to jump or leap back." The ability to recover from or endure one or more significant life challenges is known as resilience. The concept of resilience is multifaceted and intricate. Resilience, for example, has been linked to the presence of seven protectors and the time it takes to Returning to normal after a setback, responding to unfavorable events, handling risk factors (particularly an unfavorable environment) in life, assessing the impact of unfavorable

past experiences, defining "problems," having hope and faith in one's ability to handle the future, and being adaptable and open to new experiences. (Narayanan, 2020)

Moral identity:

Black (2016) defines moral identity as the social code of conduct or normative standard that individuals adopt and reflect in their apparent behavior and day to day practice. Person develops one's identity based on these moral values and traits. These moral standards are often aligned with their self-concept and the way they define themselves.

Spirituality, Resilience and Moral identity:

According to Pardini et al. (2000), religious faith and spirituality are linked to a positive outlook on life, a stronger sense of social support, increases resilience, and lessen anxiety. The results of McBride et al.'s (1998) investigation revealed a strong association between a patient's spirituality and general health as well as their experience of physical discomfort. Recovering people reported higher levels of religious faith and religious affiliation, as well as choosing to be spiritual, according to a study that used a large sample to examine the relationship between general religious faith, spirituality, and mental health outcomes from substance abuse (Pardini et al., 2000). Furthermore, it was discovered that higher degrees of spirituality and religious beliefs were linked to better social support, a positive outlook on life, increased stress tolerance, and less anxiety. (Narayanan, 2020)

People who are in good physical, mental, and spiritual health are those who support the idea of the physical, emotional, social, and spiritual integration of the entire individual and exhibit positive emotions, constructive thoughts, and responsible behaviors. The relationship between spirituality, resilience and healthy behavior and identity development has been clearly emphasized in literature at large (Pargament, et al., 2020). Udermann (2000) presented a thorough analysis of the research on the impact of spirituality on healing and health that has been published between 1976 and 1999. They proposed that regular attendance at spiritual worship services or associated events leads to better health and healing capacities; it helps people abstain from harmful habits like smoking and heavy drinking. (Sodhi, 2016). Spiritual practices such as meditation, prayers and related rituals augment adaptive behavior and prosocial behavior with internal buffers one's moral identity (Smith & Yarborough, 2021)

In reviewing previous research on the relationship between religion, spirituality and mental health, Koenig (2009) focused on depression, anxiety, suicide, psychosis, and substance abuse. He came to the conclusion that while religious and spiritual practices and beliefs can be significant sources of relaxation, meaning, and hope, they tend to be closely linked to psychological health (Sodhi, 2016). Individuals with strong resilience demonstrate the capacity to thrive in the face of adversity (Masten, 2001).

The capacity to "beat odd situations" and exhibit the inner qualities needed to deal with hardships or difficult circumstances is resilience. (Singh, 2022).

Resilience, according to Conner and Davidson, 2003 is the capacity of a person to achieve a state of mental and spiritual equilibrium in order to deal with potentially fatal circumstances. Spirituality and resilience have long been seen as defenses against disease-related psychological illnesses. Research suggests that people with chronic illnesses who exhibit greater resilience also have improved acceptance, adaptability, coping skills, and mental health (Zahedi, 2021). It is thought that resilience functions as a shielding mechanism when dealing with adverse stimuli (Masten, 2001, Singh, 2022) Martinez & Llamas (2022) highlighted significant association between resilience and high moral standards. Individuals when confronted with challenging situations demonstrate higher resilience attributable to higher moral standards. Their value system and identity development buffer their coping mechanisms leading to high perseverance and sustenance.

The influence of parental religiosity level and its impact on their children was investigated by Narayanan (2020). A sizable sample of Malay teenage students in Malaysia were used to study the influence of fathers' religious attitudes and self-religiosity on the moral development of young people from both religious and nonreligious schools. The study was not restricted to any one religion; rather, it concentrated on religiosity in general. The only factor that might predict young people's moral behavior was their level of self-religiosity, according to a multiple regression study comparing self-religiosity, father's religious attitude, and kind of school to moral behavior. (Narayanan, 2020). Additionally, strong relationships between self-religiosity and moral identity as well as between self-religiosity and father's religious views were discovered. When compared to youth from nonreligious schools, youth from religious schools had higher moral standards, and both the youth and their fathers were more religious. It has been discovered that religious education improves young people's moral behavior (Shah, 2004). (Narayanan, 2020)

This study employed a very large sample of randomly selected schools in Selangor, Malaysia. According to the findings, pro-social and ritualistic religious personality traits had a significant impact on interethnic tolerant behavior. Additionally, pro-social behavior was positively correlated with subjects' positive interethnic tolerant behavior (Idris et al., 2008). (Narayanan, 2020) A study that looked at 38 sub-Saharan African countries attempted to test the hypothesis that Muslims have lower HIV prevalence than non-Muslims, assuming that Islamic religious restrictions on sexuality may control the spread of sexually transmitted diseases. The study found that the percentage of Muslims within a country negatively predicted HIV prevalence. (Narayanan, 2020)

Six out of seven studies that included data on HIV prevalence and religious affiliation that were published in journals were shown to have a negative correlation with being Muslim. It appears likely that religiosity entails some fundamental elements of human behavior and action that are helpful in preserving harmony and peace among the

adherents. It plays a significant role in a person's lifestyle and identity development. It addresses characteristics of behavior that are both overt and covert (Narayanan, 2020). According to a study on Islam's influence on leisure behavior, Muslims' emphasis on family-oriented leisure and strong family ties, the necessity of raising children and passing down moral values to future generations, the requirement of modesty in speech, dress, and daily behavior, and the prohibitions on dating, eating, drinking, and mixing genders all have an impact on Muslims' leisure time activities (Monica & Jennifer, 2006).

The following Hypotheses were tested:

1. **(H1):** There will be a significant relationship between spirituality and resilience among university students.
2. **(H2):** Spirituality will have a significant impact on the moral identity among university students.
3. **(H3):** Moral identity will be significantly correlated with resilience among university students.

Research Methodology:

Research Design:

This research employs a quantitative, correlational survey based approach as a research design.

Statistical Analysis:

Descriptive and inferential analysis including mean, standard deviation, correlation and regression analysis was performed using statistical software SPSS v 21.

Participants:

For the current research, university students (N=222) both male and female from undergraduate or postgraduate program age between 19 to 26 years were selected.

Sampling:

Participants were recruited through convenience sampling from various departments across universities.

Inclusion criteria & Exclusion criteria:

- Participants who are between the ages of 19 and 26 were included.
- The participant who are currently enrolled in undergraduate or postgraduate program were a part of this research.
- Participants who did not meet the above mentioned inclusion criteria were excluded

Procedure:

The research initiated following necessary ethical considerations. For a smooth data collection, the universities were approached with a NOC. Valid and reliable measures i.e. Daily Spiritual Experience Scale (DSES) by Underwood, (2002), Moral Identity Questionnaire (MIQ) developed by Black, (2016) and Brief Resilience Scale (BRS) by Smith et al., (2008) along with a detailed demographic form were utilized for this purpose. The measures were administered in-person settings. Participants were assured of anonymity and confidentiality in return for their honest responses.

Following a rigorous process of data collection and participant response compilation, the data analysis was conducted via SPSS v21 for descriptive analysis, allowing the demographic details to be examined. The relationships between the three variables under investigation were also examined using correlation and regression analysis. Based on the results the findings were discussed.

Measures:

The present study revolves around three distinct variables, namely, spirituality, resilience, and moral identity, and their relationship with each other. To measure all three variables, standardized scales with well-established reliability and validity were administered. The scales included were:

Daily Spiritual Experience Scale (DSES) (Lynn G. Underwood, 2002)

The Daily Spiritual Experiences Scale (DSES) is a tool used to measure people's perceptions of transcendental experiences (God, the divine) in daily life, as well as their perceptions of their interactions or involvement with the transcendent.

This 16-item assessment has 6 response categories: many times a day, every day, most days, some days, once in a while, and never or nearly never. For example, many times a day = 1, never or almost never = 6. The first 15 items are evaluated using a modified Likert scale. For the 16-item version of the scale, the Cronbach's alpha estimates for internal consistency reliability were a very high .94 and .95.

Moral Identity Questionnaire (MIQ). (Jessica E. Black, 2016)

The Moral Identity Questionnaire (MIQ) was developed to assess the extent to which individuals value moral behavior and adherence to their moral principles. It conceptualizes moral identity through two dimensions: moral integrity and the moral self. Participants rated each item using a 6-point Likert-type scale, where higher scores reflected a stronger emphasis on moral values and integrity. Following factor analysis, the finalized MIQ included 20 items. 12 items measuring Moral Integrity and 8 items measuring the Moral Self. The total scale demonstrated strong internal consistency ($\alpha = .90$), and the test-retest reliability of the total MIQ score was high ($r = .87$). (APA, 2020).

Brief Resilience Scale (BRS). (Smith et al., 2008)

The Brief Resilience Scale (BRS) is a concise self-report tool developed to evaluate an individual's capacity to recover from stress. It centers on the fundamental idea of

resilience specifically, the ability to rebound from difficult experiences. The scale includes six items rated on a 5-point Likert scale, where 1 indicates strong disagreement and 5 indicates strong agreement. Higher scores reflect greater resilience, while lower scores suggest reduced resilience. The BRS has shown strong psychometric properties, with Cronbach's alpha values ranging between .80 and .91.

Data Analysis:

Techniques including descriptive and inferential statistics were conducted using SPSS 21. Descriptive analysis of important features of the study participants, i.e. age, gender, socioeconomic status, academic majors, and other demographic data whereas, relationship and impact among the variables were analyzed through inferential statistics i.e. correlation and regression.

Ethical Considerations:

Participants' rights and well-being are respected and protected and their identity was kept anonymous in this study so as to minimize chances of physical, psychological, or emotional harm inflicted upon them. To lessen impending challenges, an institutional review board or ethics committee's ethical approval in the form of a NOC was obtained first. Second, participants were asked to sign an informed consent form, which was attached to the demographic form and questionnaires. In this consent form, the study's aim was made plain in terms that the participants can comprehend.

Results:

In the present study, a sample of 222 university students was collected, where 142 participants (64.0%) were female and 80 (36.0%) were male as shown in Table 1. 145 participants (65.3%) were between the age range of 19-22, whereas 77 (34.7%) participants were between the age range of 23-26. There were five categories in socioeconomic class where (0.5%) participants belonged to the lower class, 6.8%, 62.6%, 26.6%, and 3.6% belonged to a lower middle class, middle class, upper middle class, and upper class respectively.

Most of the participants (91.0%) were single whereas only (9.05%) participants were married, given that four categories of academic year 28 (12.6%) participants were freshmen, 7.2% were sophomores, 15.8% were juniors, and the majority (64.4%) of the participants were seniors. A coherent representation of all the demographic variables along with frequency and percentage is demonstrated in Table 1.

Table 1: Frequency and Percentages of Demographic Variables (N=222)

Variables	<i>f</i>	%
Age		
19-22	145	65.3
23-26	77	34.7
Gender		
Male	80	36.0
Female	142	64.0
Socioeconomic class		
Lower Class	1	0.5
Lower Middle Class	15	6.8
Middle Class	139	62.6
Upper Middle Class	59	26.6
Upper Class	8	3.6
Marital status		
Single	202	91.0
Married	20	9.0
Academic year		
Freshman	28	12.6
Sophomore	16	7.2
Junior	35	15.8
Senior	143	64.4

Table 2 displays the descriptive statistics for the main variables in the current study. The participants' mean spirituality score was 4.75 (SD = 0.68), suggesting a comparatively high level of spirituality. A moderate level of resilience was indicated by the mean resilience score of 3.12 (SD = 0.61). Lastly, the average moral identity score was 3.50 (SD = 0.58), indicating that participants' level of moral identity was generally moderate.

Table 2: Descriptive Statistics for Spirituality, Resilience, and Moral identity Variables (N=222)

Variables	(M)	(SD)	N
Spirituality	4.74	0.68	222
Resilience	3.12	0.60	222
Moral identity	3.50	0.58	222

Table 3 displays the correlational analysis between moral identity, resilience, and spirituality.

Spirituality and Resilience:

A weak positive correlation ($r = 0.07$) is indicated by the correlation coefficient between the two factors. The correlation between spirituality and resilience appeared to be statistically insignificant ($p > 0.05$)

Spirituality and Moral Identity:

A weak positive correlation ($r = 0.04$) is indicated by the correlation coefficient between spirituality and moral identity. The correlation between the two factors appeared to be statistically insignificant ($p > 0.05$)

Moral identity and Resilience:

The correlation coefficient ($r = -0.150$) indicates that moral identity and resilience have a weak negative correlation. There is statistically significant relationship between resilience and moral identity ($p < 0.05$).

Table 3: Pearson Correlation Coefficients among Spirituality, Resilience, and Moral Identity (N=222)

Variables	1	2	3
Spirituality	-	0.07 (0.24)	0.04 (0.50)
Resilience		-	-0.150* (0.025)
Moral Identity			-

*Note: * $p < 0.05$.

Tables 4, 5, & 6 displays results of simple linear regression that was conducted to examine whether moral identity predicts resilience. Results depicts moral identity negatively predicted resilience ($B = -0.12$, $\beta = -0.150$, $t = -2.12$, $p = 0.035$), explaining 2.3% of the variance ($R^2 = 0.023$). the regression model further shows that moral identity explains a statistically meaningful amount of variance in resilience i.e the relationship is real, not a random observation $F(1, N-2) = 4.50$, $p = 0.035$. The model depicts statistically significant but weak relationship between moral identity and resilience

Table 4: Linear regression showing Moral Identity as a Predictor of Resilience (N=222)

Resilience				
	R	R ²	Adj R ²	Std. Err. of the Est.
Moral Identity	0.150	0.023	0.021	0.980

Table 5: ANOVA for regression Analysis Predicting Moral identity N=222

Model	Sum of Squares	df	Mean Square	F	p
Regression	0.22	1	0.22	4.50	0.035
Residual	9.48	220	0.04	–	–
Total	9.70	221	–	–	–

Table 6: Moral Identity predicting Resilience (N=222)

Predictor	B (Unstandardized)	Std. Error	β (Standardized)	t	p
Moral Identity	-0.12	0.056	-0.150	-2.12	0.035
Constant	3.25	0.15	–	21.67	0.000

The negative β value confirms inverse relationship between the variables moral identity and resilience. The relationship seems weak but statistically significant ($p < 0.05$), the results suggests that each 1 unit increase in moral identity predicts a 0.12-unit decrease in resilience.

Discussion:

Three hypotheses were developed for this study, which aims to investigate the relationship between spirituality and resilience and the moderating role of moral behavior among university students. One of the hypotheses is that there is a significant correlation between spirituality and resilience among university students. Second, moral behavior among university students is significantly correlated with resilience. Third, spirituality has a major influence on the moral behaviors of university students.

The present study's findings support the hypothesis one, which states that there is a significant relationship between spirituality and resilience among university students, to some extent or partially. This is because the correlation between spirituality and resilience is very weak. The association is not statistically significant, though. The

weak and insignificant positive correlation found between spirituality and resilience raises the possibility that resilience in this sample of university students is not significantly influenced by spirituality alone. This finding runs in opposition to earlier research that found a strong correlation between resilience and spirituality. (Zahedi, 2021; Pargament, 1998; Connor, 2003; Koenig, 2006; & Ano, 2005).

This could be the result of the concepts of resilience and spirituality taking on distinct forms in the local cultural context as opposed to other settings where a more solid relationship has been noted. The relationship between spirituality and resilience may have been influenced by individual differences in coping mechanisms, personality traits, and past life experiences. However, the true relationship between spirituality and resilience may have been hidden by neglecting to account for other factors that influence resilience, such as stressors in life and mental health (Zahedi, 2021; Pargament, 1998; Connor, 2003; Koenig, 2006; & Ano, 2005).

According to the third hypothesis, moral identity and resilience are significantly correlated among university students. The results, however, indicate a weak negative but significant correlation between moral identity and resilience, which rules out hypothesis three. It is surprising that moral identity and resilience are negatively correlated, and this relationship needs more research. Contrary to conventional theoretical viewpoints, it might imply that higher moral values, as operationalized in this study, is linked to lower self-reported resilience. (Walker, 2007; Wagnild, 1993; Hannah, 2011; Luthar, 2007; & Masten, 2011).

This could be due to self-reported bias, where participants may have answered in ways that they thought were more socially acceptable than in the truth. This could skew the true relationship between the factors moral identity and resilience. Moral identity may be linked in some cultural contexts to following social norms, which can be stressful and weaken resilience if people feel under pressure to act in particular ways. In addition to this individuals with high moral standards often self-evaluate, they seem to be highly sensitive to ethical values however, in challenging and morally ambiguous environment such as academics, these individual feels overwhelmed. They may experience guilt and distress when they act against their values leading to compromised adaptive coping and resilience (Aquino, & Reed, 2002).

Studies have also highlighted the association between high morality and inflexibility in young population. Individuals with high moral standards often have difficulty in adapting with competitive environments which limit their adaptive coping leading to lower level of resilience. This makes them vulnerable to emotional problems such as stress and burnout. (Hardy, & Carlo, 2011).

University students at this age seemed to be in the phase of exploring their identities. They appear to be vulnerable to stress and other psychological concerns when they feel challenged. At this stage, the development of rigid personality trait often limit

their psychological and cognitive potential to adjust in situations where they experience pressure, uncertainty and confusion (Park, & Peterson, 2006).

According to the second hypothesis, spirituality significantly influences the moral behavior of university students; however, the results show a very weak positive correlation between spirituality and moral behavior. Furthermore, the statistical insignificance of the relationship between spirituality and moral behavior suggests that spirituality has no apparent influence on university students' moral behavior. As spirituality is not a significant predictor of moral behavior and because high levels of moral behavior cannot be linked to lower levels of self-reported spirituality, the second hypothesis is also rejected based on the regression analysis. This result runs counter to earlier studies' findings that suggest moral behavior that constitute one's moral identity is influenced by spirituality. (Walker, 1998; King, 2004; Emmons, 2005; & Christopher, 2004)

This could be the case because, for some students, moral behavior may be more heavily influenced by elements other than spirituality, such as family upbringing, education, and personal values. Furthermore, the influence of spirituality on moral behavior may vary depending on whether the motivation is extrinsic (social pressure) or intrinsic (internalized beliefs). It is possible that intrinsic motivations have a greater influence on moral behavior than extrinsic ones. Moral behavior may be shaped by the university setting, which includes exposure to a range of opinions and ethical discussions, even if an individual's spirituality is not a factor.

The study's results both partially affirm with and deviate from previous research. Although certain research has indicated a firm correlation between spirituality and resilience, (Pargament, 1998; Connor, 2003; Koenig, 2006; & Ano, 2005) this was not supported by the findings. The literature as a whole, which generally indicates a positive relationship, contrasts with the negative relationship between moral identity and both spirituality and resilience. (Walker, 2007; Wagnild, 1993, Hannah, 2011, Luthar, 2007; Masten, 2011; & Walker, 1998; King, 2004; Emmons, 2005; & Christopher, 2004) as most of the research that has been done so far has been done in Western contexts, cultural differences may be the cause of these differences.

Conclusion:

The current study's findings expand knowledge of the intricate connections between moral behavior, resilience, and spirituality among university students. Although the study did not fully support the expected relationships between spirituality, resilience, and moral behavior, it does highlight the complexity of these concepts and how they interact within the local cultural context.

Although spirituality by itself might not be a strong indicator of moral behavior or resilience, more research is needed to understand how these two traits interact. The knowledge acquired emphasizes how crucial it is for future study and practice to take individual differences and cultural variations into account. By doing this, we can

enhance our comprehension of and assistance with the comprehensive growth of university students in a variety of environments. Educational institutions can better support the development and well-being of their students by addressing these relationships.

Implications:

The topic under investigations contributes significantly to educational and the field of psychology. The age of emerging adult to which the population of this study represents is full of challenges. The students come across multiple challenges in different domains of life, these include academic pressures work related concerns as well as others in the domain of relationships. The personality development in terms of personal/ social values and morals often come in conflict with the social or academic expectations which inhibit adaptive coping and resilience. However the findings of the research highlight the necessity to acknowledge other protective factors along with the ones under study. Investigating factors such as coping strategies, emotional regulation, and social support etc. combined moral identity would provide a much detailed view of the dynamics. The findings would be more fruitful and dynamic if these factor is investigated considering multidimensional perspective than analyzing the morality independently.

The current study aluminates spirituality, ethics and moral identity however, a comprehensive model of study is required to be investigated that incorporates the intricacies of cultural and social entities. A more holistic approach towards studying these factors and integrating them with student's academics, emotional, social and cognitive development would be beneficial.

Limitation:

The factors under investigation i.e. spirituality, resilience, and moral identity require a more in-depth analysis. A cross- sectional analysis of theses variable as conducted in this research restrict to develop a causal relationship among the variables. It cannot be identified whether the relationship among the variable is bidirectional or they influence each other.

The constructs such as spirituality and moral identity are deeply engrained in a society. This research focuses on a specific population which restricts the findings to be generalized to the broader cultural context. It is recommended to incorporate the cultural diversities to get a better view of the picture. Furthermore, the factors like spirituality and moral identity are multifaceted which require a qualitative approach of investigation to better understand the domains with respect to the cultural and social context. Survey method often limit in depth analysis and overlook individual uniqueness making the findings superficial and potentially weak.

Recommendations:

Future studies could use longitudinal designs, taking into account the limitations of current research, to learn more about the ways in which spirituality, resilience, and moral behavior are related to one another over time. Measurement instruments that are suitable from a cultural standpoint for the population under study must be created and validated. Future studies on students' lived experiences with resilience, moral behavior, and spirituality should apply qualitative research methods. Further research is necessary to rule out or reduce the influence of other variables, such as personality traits, social support, or particular cultural practices, on the relationships between these variables.

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