

Relationship Between Intellectual Humility and Spiritual Struggle among Undergraduate Students

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ARTICLE INFO

Keywords: Intellectual Humility, Spiritual Struggles, Religion, Doubt, Moral

Received : 15, July

Revised : 20, August

Accepted: 25, September

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ABSTRACT

This study examines the relationship between spiritual striving and intellectual humility among undergraduate students. The instruments administered include the Religious and Spiritual Struggle Scale (RSSS) and a general intellectual humility scale. Showed a significant, weak, and direct relationship between moral struggle and intellectual humility [$r(158) = 0.264, P < .05$]. Intrinsic meaning had a significant relationship with intellectual humility [$t(158) = 2.89; p < .05$]. Muslims record lower levels of divine, interpersonal, satanic, and moral conflict than Christians. This study had a cross-sectional correlation design and it is difficult to draw causation. The various components of intellectual humility were not examined. This study was limited to students at a tertiary university and therefore the findings may not be generalizable. The findings of this study provide information regarding the level of students' spiritual struggles as a basis for developing interventions to improve their spiritual well-being. This is the first study to examine intellectual humility and spiritual struggle in Nigeria and thereby reveal the dark side of intellectual humility in one's spiritual life.

INTRODUCTION

Evidence indicates that religion and spirituality serves the function of social integration, which protects against mental ill health. . Religion is one of such institutions we tend to turn to as a means to cope in moment of crises. Nigeria is not left out as she is one of the most religious countries in the world (Gallup 2017; Vanguard, 2023) and has been placed as the second most devout nation globally in terms of prayer. This means that religion plays a role in the lives of its citizen. There is a growing concern that religion, which was once a resource for support may become a source of tension, conflict, and struggle afterwards.. literature have attempted to describe this term using closely related concept such as dark night of the soul (Durá-Vilá, et al, 2010), negative religious coping (Paragment, 1997) , spiritual pain (Delgado-Guay et al., 2011) spiritual distress (Monod, et al, 2015) spiritual crises, spiritual suffering(Bahrain 2020) and spiritual dissonance (Daigle ,2019).

However, Paragment and Excline (2021) preferred the term “spiritual struggles” and described it as “An experience of worry, tension, conflict, or stress centered around something that people consider sacred. The term ‘spiritual struggle’ has been used in recent works and. Exline, Pargament, Grubbs, and Yali (2014) proposed six dimensions of spiritual struggle: divine struggles involving feelings of abandonment, anger, disappointment, punishment, or lack of love from a higher power; demonic struggles characterized by attributing problems to evil spirits, feeling attacked or tormented by the devil, or believing negative events are caused by supernatural entities; struggles with doubt encompassing uncertainty and questioning of religious beliefs; moral struggles marked by guilt and tension when failing to meet moral standards; struggles of ultimate meaning questioning the purpose and significance of one's life; and interpersonal spiritual struggles involving conflicts with others over religious or spiritual matters, such as anger towards organized religion or feeling mistreated due to religious differences. These dimensions encompass negative experiences and conflicts in the realm of spirituality.

Cases of spiritual struggles during trying moment exists in biblical times (Job 10:4 Matthew 27:46).Prevalence of spiritual struggle persist Today.. Survey research revealed 52% to 75% have experienced spiritual struggle (Kinnaman 2011; McConnell 2007, (Exline, Pargament, & Grubbs, 2014). In addition, Spiritual struggles can be brief or endure for a significant period of time (Paragment & Excline, 2021). As a result of the alleged stigma and perception that it is sinful to question their faith and fearing that their doubts may be equated with unbelief. Those who struggle with their faith show feelings of insecurity and fear, making it difficult for them to confide in religious community members (Kinnaman 2011; Krause, et al, 2009; Laurie 2016; Moreland & Issler 2008). Spiritual struggles (SS) have existed throughout history, as evidenced in biblical accounts (Job 9: 22-24), and they continue to be prevalent in present times. According to Wilt, Grubbs, Pargament, and Exline (2016), a third of the participants stated that they had encountered challenges related to their religious or spiritual beliefs in the recent months.

As a result of its prevalence, many studies have been conducted to determine its effect. Majority of the studies have implicated SS on negative outcomes. For instance, Spiritual struggle has shown to be positively related to anger at God, depression and anxiety (Harris, et al, 2007; McConnell, 2007), obsessive-compulsive traits (McConnell et al. 2006) as cited by Keith, 2019), and suicidality (Currier, et al.,2017). Recent studies, have suggested that spiritual struggle like other adversity, trauma, or highly challenging life circumstances could ultimately lead to growth and personal transformation (Araceli et al 2010).

One positive psychology construct that is beginning to gain the interest of researchers is humility. Broadly, humility is defined as a position toward others that is other-oriented rather than self-focused, marked by respect and an ability to restrain egoistic motives (Davis, et al, 2011). Humility could be domain specific. One domain specific humility of interest in this paper is intellectual humility Intellectual humility the ability to accept ones intellectual limitations and acknowledge one does not always get everything right.(Whitcomb, et al, 2015)

As a result, intellectually humble persons are willing and admit their own religious limitation and to borrow from the faith of others to give meaning to life stressors during traumatic times. This assertion could be justified by studies that has shown that intellectually humble persons are more accepting of other peoples different belief (Hook, et al, 2017), less likely to show less extreme reactions toward others' religious viewpoints (Hopkin, et al 2014), ,greater likelihood of deriving a sense of belonging and meaning from ideologically diverse religious groups (Zhang et al., 2016), and greater forgiveness of religious conflicts (Zhang, et al, 2015). Being humble is also linked to being religious, feeling close to God, and feeling less angry, scared, and guilty about important religious things. (Grubbs & Exline, 2014; Jankowski & Sandage, 2014; Rowatt et al., 2014)

On the other hand, Intellectually humble persons have been shown to rank high in learning (Krumrei-Mancuso, et al ,2019). This means intellectually meek persons are able too seek for information beyond their religious approved sacred books. Hence, Intellectual humility possess ability to see things from another person point of view- which has been implicared in religious doubt This information overload might make them begin to question the tenants of their own belief leading to religious doubt and ultimate meaning struggles.

LITERATURE REVIEW

Terror Management Theory

The theory is rooted in human need to preserve their lives. People are aware of their intellectual abilities which makes them aware that they will die one day. the death awareness creates terror and is capable of disrupting people lives. People must be able to manage his existential dread. Intellectual humility could serve as a buffer. One way to cope with spiritual crises is to suspend ones death and spiritual belief and get information about another belief system that could help one cope with the existential anxiety.

Threats to one's life, including the prospect of death, should thus be less alarming for humble people. Intellectual humility can help us approach spiritual struggle with an open mind allowing us to consider different perspectives and approaches to finding meaning and purpose in life. Intellectual humility may help the individual understand that one recognizes that their struggle could be as a result of one's limitation with one's worldview and seek guidance from others. Social curiosity has been used to gauge existential crises (Fitri, et al, .2020)

The Theory of Positive Disintegration

Dabrowski's theory of positive disintegration viewed "negative" emotions as a positive catalyst for personality development (Dabrowski's 1964). The concept of development is seen as a progression from primary integration to positive disintegration and then secondary integration. There are five fluid levels that an individual can move into, out of, or remain within. The first stage, primary integration, is focused on satisfying biological and social conformity needs. The second stage involves experiencing traumas or conflicts that challenge rigid religious teachings and values, leading to negative disintegration. This struggle can either revert back to the first stage or lead to a third stage called positive disintegration, where self-directed values replace societal conformity. At the fourth stage, structured multilevel disintegration takes place, during which the individual reviews and attempts to enhance their belief system. This results in more intentional action based on predetermined ideals. By deliberately assessing value conflicts and coming up with solutions based on the adaptable new value hierarchy created, one develops the ability to do self-therapy. At level V a person can act according to self-developed values all the time, and under all circumstances and those values are turned toward the greater good rather than self-serving goals. The TPD's strengths are that, instead of considering persons with mental issues as sick (neurosis, anxiety, etc.), the theory proposes that it is the very persons who show those symptoms who have the highest potential for growth and personality development. The limitations of this theory is the limited empirical evidence to support the theoretical framework outside the gifted education field, the field in which it has been traditionally used

Empirical review

The postulated connection between humility and spiritual challenges has received support from a number of correlational and experimental investigations (Hall, 2021). A research among hospital staff members discovered that intellectual meekness training can have a big impact on how much people struggle spiritually. The study looked at how forgivingness, gratitude, and humility relate to spiritual suffering in a variety of religious systems. 227 volunteers that were recruited online were included in the study. The findings demonstrated a negative correlation between intellectual humility and numerous types of spiritual conflict, such as divine conflict, demonic conflict, moral conflict, conflict over ultimate meaning, dispute over interpersonal conflict, and conflict over religion.

Intellectually meek persons are likely to be cautious in taking ethical decision. This was the deduction from a study that explored the relationship between intellectual humility and moral judgement (Woltering & Rowatt 2018). The authors included a sample of 206 undergraduate students. Result showed that intellectually humble persons are more likely to consider a range of moral values when making moral judgement rather than rely on a single value or principle. The study suggest that IH persons are less certain about their own ethical belief and are open to considering alternative perspective which may lead them to consider a broader range of moral values when making moral judgement.

Using a descriptive-quantitative research design, (Woltering and Rowatt, 2018) conducted a study which relationship between religious doubt and intellectual humility among 206 undergraduates. Results of the correlational study there was a positive relationship between religious doubt and intellectual humility such that individuals who reported higher level of intellectual humility are more likely to report that their doubt had a positive impact on their faith. The authors suggested that individuals who are open to questioning their own belief and ideas may be more likely to have religious doubt and the doubt can be a valuable part of developing and maintaining a strong faith.

One experiment was conducted to investigate whether humility priming could act as a buffer to existential struggles relative to both a baseline and a pride priming condition. (Kasebir 2015). 165 participants recruited were assigned to write about a humbling experience (humility), proud experience (pride), or nothing (baseline). Death anxiety was assessed with the Death Anxiety Scale (Templer, 1970). Findings show that participants who could recall a life-changing humiliation expressed less fear of dying than those in the Baseline and Pride groups. ($F(2, 148) = 4.05, p = .019$). The writers came to the conclusion that for humble people, dangers to oneself, including the possibility of death, should be less frightening.

This findings contradicted a similar finding (Tongeren, et al., 2022) conducted to examine the potential cost to humility. Recruiting 203 persons, the existential dimension of intellectual humility was associated with greater death related concerns. The authors conducted longitudinal studies over one year interval to examine the same objectives among evangelicals. The result showed that existential intellectual humility predicted religious disbelief.

Majority of empirical studies linking intellectual humility to substance use seems to find conflicting relationship. While some found negative relationship (Hall 2021). Others found positive relationship (Tongeren, et al., 2022). Bulk of the few studies are conducted in western countries. It could be seen that findngs remain unclear hence the need to dive into the topic.

Statement of the problem

The covid-19 pandemic has brought about rapid changes in peoples lifestyle. Many who have either lost their loved ones, their job or something of value. lot of people have become more dissatisfied with life while so many others have lost their self-worth and as have resorted to seeking for well-being from other institutions that could reduce their undesirable feelings of self and

uncontrollable worries. The mandatory sit at home policy by various government during the covid-19 pandemic reduced the use of religion as a means of social support to individual prayer and personal reflection. The rise in casualty may prompt one to question the efficacy of the prayers. In addition, the covid-19 pandemic can strain an individual belief about God as one finds it difficult to link an all-powerful and loving father to allow thousands to lose their life to the pandemic. The issue could prompt one to ask the question "Where is God during this pandemic", "Why does God permit these numerous deaths?" or "Is devil in control". A 2004 survey administered by UCLA's Higher Education Research Institute (Astin, et al., 2005) revealed that 80% of college students "have an interest in spirituality" (p. 5), and 74% are searching for meaning and purpose in their lives. This is because the university environment provides an opportunity to ask questions to staff and faculty, engage new perspectives, and challenge formerly held beliefs.

Spiritual struggles of emerging adults is arguably, one of the most challenging and serious problems in contemporary times and understanding its dynamics in early adolescents has become particularly important for early detection and intervention). Nevertheless, No study known by the author have been done on spiritual struggles among university students in Nigeria. The relationship between intellectual humility and spiritual struggles is yet to be fully explored in literature. There is therefore the need to further investigate the relationship between intellectual humility and spiritual struggles. It is against this background, the present study investigated the relationship between intellectual humility and spiritual struggles among undergraduate students of Nassarawa state university

METHODOLOGY

Research Design

In this study, the researcher examines the relationship between intellectual humility and spiritual struggle among undergraduate students. Therefore, the study is a quantitative cross-sectional research design. Independent variables used are already in existence and the researcher did not have control over the manipulation of the variables. For this purpose, data were collected using questionnaire from students at Nassarawa state University Keffi.

Population and Sampling technique

The target population of the research consists of over three thousand students of Nassarawa state university Keffi. All students who were randomly approached. The sample size of the study was determined using the following equation. Yemane's: $n = \frac{N}{1 + Ne^2}$ where n = Sample Size, N = Population Size; and E = level of significance which was chosen as 0.05. 200 questionnaires were distributed while 158 were deemed fit for analysis. In terms of demographic characteristics, 57 (36.1%) males and 93 (58.9%) females while eight did not indicate. Majority of the participants' age ranged between 19 and 24 years (129 persons, 81.6%), The religious affiliation of the participants ranged from 111 Christians (70.3%) while 45 (28.5%) were Muslims and two participants were neither.

Measures

Instruments used in this study are five sets of structured questionnaire which were used for data collection.

Section A of the questionnaire contains the socio-demographic information of the respondents, which include: age, gender, marital status, and religion.

Section B is As a gauge of spiritual difficulty, the 26-item Religious and Spiritual Struggles Scale (RSSS; Exline et al., 2014) was utilized. On a 5-point Likert scale, from 1 ("not at all") to 5 ("a great deal"), participants react to items (such as "Felt as though God had let me down," "Had conflicts with other people about religious/spiritual matters") by indicating the amount to which they have encountered the particular scenario. The RSSS generates an overall score as well as scores for six subscales, including doubt, moral struggles, interpersonal conflicts, heavenly struggles, and demonic struggles. Psychometric support for the RSSS includes excellent internal consistency ($\alpha = .91$), and convergent validity including correlations with anger toward God ($r = .49, p < .01$) and religious fear and guilt ($r = .55, p < .01$), in a sample of community adults from the U.S. (Exline et al., 2014). In this study, a cronbach alpha of .890 was found. Divine struggles, demonic struggles, interpersonal struggles, moral struggles, ultimate meaning, and doubt recorded a cronbach alpha of 572, 664, 633, 738, 635, 70 respectively A cronbach alpha of 0.5 has been accepted in most sub-scales (Ajah,2016)

Section C of the instrument is the The general IH scale includes one-dimensional 6 items (e.g., "I reconsider my opinions when presented with new evidence"), which is proven not to be contaminated by socially desirable responses (Leary et al., 2017). Participants rated each item on a 5-pt scale ranging 8 from 1 (*strongly disagree*) to 5 (*strongly agree*). Responses were averaged to obtain IH scores, and higher scores reflect greater IH. Leary and his colleagues recorded a reliability index of .84, .85, .87 among three different samples. Matthew L. Stanley, Alyssa H. Sinclair, and Paul Seli) administered a second scale, the *Comprehensive Intellectual Humility Scale* (CIHS), which includes 22-items and obtained converging results with both IH scales. The two IH scales were correlated ($r(441) = .69, p < .001$). In this study, the reliability index was .799. a reliability greater than .6 is acceptable (Hajjar. 2018.)

Procedure

The measuring scales, which ensure the respondents' privacy and anonymity, were administered by the researchers themselves with the help of three qualified research assistants. However, due to their geographical position, it took the researchers two weeks to distribute and retrieve the scattered measuring scales.

Analysis;

Hypothesis one was analysed using correlation while hypothesis two would use t-test. All analysis would be done using spss.

RESEARCH RESULT**Hypothesis One;**

Divine struggle will have significant positive relationship on intellectual humility among students of Nassarawa state university Keffi.

Table1: Pearson Product Moment correlation showing the relationship between intellectual humility and each dimensions of spiritual struggle

Variable	mean	S.D	N	Relationship with intellectual humility	p-value	remark
Spiritual	61.165	18.46	158	.119	.137	Not significant
Divine	10.4051	4.13627	158	-.055	.492	Not significant
Demonic	9.2911	3.85122	158	-.03	.711	Not significant
Interpersonal	10.2658	4.38210	158	-.045	.574	Not significant
Moral	11.3671	4.09809	158	.264	.001	Significant
Ultimate meaning	10.4304	3.81644	158	.289	.000	Significant
doubt	9.4051	3.91801	158	.140	.079	Not significant

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

Source: Authors field study and Data computation from SPSS (2023)

The Table 1 shows that there is a weak insignificant positive relationship between intellectual humility and spiritual struggle ($r=.119, p>.05$). This implies that higher scores of intellectual humility led to higher scores in spiritual though not significant. There was an insignificant relationship between divine struggle and intellectual humility. ($r=-.055, p>.05$). This suggests that increase in divine struggles have no noteworthy change in the level of intellectual humility. Similarly, there was insignificant relationship between demonic struggle and intellectual humility. ($r=-.03, p>.05$). This suggests that increase in demonic struggle did not have a significant association with intellectual humility. Likewise, there was no negative relationship between interpersonal struggle and intellectual humility ($r= -.045, df = 298, p>.05$). This indicates that increase in interpersonal struggles have no noteworthy change in the level of intellectual humility. The study found a significant positive relationship between moral struggle and intellectual humility. ($r= .264, df = 298, p<.05$). This suggests that students who scored higher in moral struggle, tend to have high scores in intellectual humility. Shows that there was significant positive relationship between ultimate meaning struggle and intellectual humility. ($r= .289, df = 298, p<.05$). This suggests that increase in ultimate meaning significantly relate to higher scores in intellectual humility among students in Nassarawa state university. There was insignificant weak positive relationship between religious doubt and intellectual humility. ($r= .140, df =$

298, $p > .05$). This suggests that higher scores in religious doubt insignificantly relate to increase in intellectual humility among students.

Hypothesis two

TABLE 2: Independent Sample T-test showing the Religion -Difference in the levels of each dimension of spiritual struggle

variable	religion	number	mean	S.D	df	t	p	remark
Spiritual	Christian	111	64.45	18.81	154	3.758	.000	Significant
	Muslim	45	52.62	15.00				
Divine	Christian	111	10.89	4.615	154	2.301	0.02	Significant
	Muslin	45	9.22	2.402				
Demonic	Christianity	111	10.54	3.67	154	7.39	0.00	Significant
	Muslim	45	6.18	2.32				
Interpersonal	Christian	111	10.98	4.62	154	3.27	0.001	Significant
	Muslim	45	8.51	3.26				
Moral	Christian	111	12.02	4.20	154	3.21	0.002	significant
	Muslim	45	9.76	3.48				
Meaning	Christian	111	10.49	3.69	154	0.57	.571	Insignificant
	Muslim	45	10.11	4.14				
Doubt	Christian	111	9.57	3.84	154	.978	.330	Insignificant
	Muslim	45	8.88	3.94				

From table 4.5 it is found that religion has significant influence on spiritual struggle. ($t(154) = 3.758, p < 0.05$). In this result Christian students manifested significant higher level of spiritual struggles. ($X = 64.45, SD = 18.81$), than Muslims ($X = 52.62, SD = 15.00$). Further observation other subcategories of spiritual struggles from the table suggests that Christian students manifested higher level of divine struggles ($X = 10.89, SD = 4.615$) than muslims ($X = 9.22, SD = 2.402$) students ($t(154) = 2.301, p < 0.05$). Thirdly, Christian students ($X = 10.54, SD = 3.67$) manifested higher level of demonic struggles their muslim counterparts ($X = 6.18, SD = 2.32$), ($t(154) = 7.39, p < 0.05$). Furthermore, it is found that religion has significant influence on interpersonal struggle. ($t(154) = 3.27, p < 0.05$). In this result Christian students manifested significant higher level of interpersonal struggles. ($X = 10.98, SD = 4.62$), than Muslims ($X = 8.51, SD = 3.26$). Result revealed that there is a significant difference between Christians and Muslims on moral struggles ($t(198) = 3.21; P < .05$).

Further, from the table, Christian students ($x = 12.02, SD = 4.20$) perceived a significantly higher moral struggles than muslim students. ($x = 9.76, SD = 3.48$). This implies that students that are Christians are more likely to experience moral struggles job than those that are muslims. However, there is no significant difference between muslims and Christians on other subcategories of spiritual struggles (Religious doubt and ultimate meaning.) Based on the findings, the hypothesis which states that there would be a significant difference in spiritual struggles between christians and muslims is accepted

DISCUSSION

The study seeks to determine relationship between intellectual humility and divine struggle components, Nigeria there was no significant relationship between divine struggles and intellectual humility, intellectually humble persons acknowledge the complexity of divine concepts and human limitation in comprehending them.

The study was in line with study done by Grubbs (2016) who found that personality trait of openness did not have significant relationship with divine struggles. And (Exline, Homolka, & Grubbs, 2013; Granqvist & Kirkpatrick, 2013)) that other factors such as attachment and perception of parents may be transferred into God.

There was no significant relationship between demonic struggles and intellectual humility. It is not necessary that IH would always lead to struggles about ones struggles on belief about demonic entities. Rather, it is likely that variety of personal, cultural and social factors contribute to ones belief about demonic struggle. The study was in line with study done by Grubbs (2016) who found that personality trait of openness did not have significant relationship with divine struggles. It agrees with Paragment (2021) that attribution of unpleasant event to the devil is responsible for demonic struggle. there was no significant relationship between interpersonal struggles and intellectual humility. Moral struggles significantly correlated with intellectual humility .intellectually humble are inclined to question their own moral belief as they may hesitate to take a firm stance on what is right or wrong. This agrees with similar finding that Personality predict higher levels of moral struggle, in a sample of military veterans (Wilt, Evans, et al., 2019)

The search for ultimate meaning is highly connected with intellectual humility; those who recognize the limits of their knowledge may feel less certain about these issues. This research supports that of Rani Agias Fitri a, b, Sali Rahadi Asih a, and Bagus Takwin a* who discovered a positive relationship between social curiosity and fear of dying. Individuals looking for solutions to the paradoxes of life may play about with existential questions without coming up with any solid solutions since intellectual humility promotes open-mindedness. This findings collaborated from earlier studies which showed that anxiety predict curiosity (Litman and Pezzo, 2007). Focusing on the potential meaning of life and death might enhance one's awareness that ones previous ultimate meaning assumption assumption 'might not be', and thus enhance one's willingness to accept ones ignorance and seek another possible life meaning. 'life and death reflection' produce salubrious results, such as increased intrinsic behavior and less greed (Cozzolino, 2006; Cozzolino et al., 2004). This finding is consistent with (Frias,Watkins ,Webbr & Froh ,2010) who found that death reflection significantly predicted positive psychology trait of gratitude. Trait gratitude is positively correlated with humility (e.g., Uhder, Watkins, & Hammamoto, 2010). Because an accurate recognitionof one's limitations is often cited as a core componentof humility, it would follow that the humbleperson would have a keen sense of their own mortality Supporting this findings are findings that show that those experience ing near death

experience. This differed from findings from (Kasebir,2022) that humility priming reduced death anxiety.

There was insignificant low positive relationship between religious doubt and intellectual humility. This findings contradicted a similar finding conducted by (Tongeren, Severino, Kojima & Miskowski ,2022) which showed that existential intellectual humility predicted religious disbelief.

In the second hypothesis, Muslims recorded lower level of divine, interpersonal, demonic and moral struggle. One reason for this could be that muslims peacefully internslise their religious belief. Which places them at lowerrisk of experiencing religious struggles. Moreover, disclosing ones religious struggles such as anger at God in a cohesive group liken islam might be viewed as morally wrong and blasphemous and might place the individual in disharmony with the community. This assertion is confirmed by Abu-Raiya et al, 2008; who found low spiritual struggle among muslims.

CONCLUSIONS AND RECOMMENDATIONS

The study has been able to add to paucity of literature on spiritual struggles. This adds to a growing literature showing that not all mortality thoughts result in undesirable consequences. We have suggested that amongst other things, Discussion that lead to a clear sense of one's mortality may be important in the development of humility. Death reflection appears to be one way that individuals can enhance intellectual humility. people could develop a more intellectual humility if they regularly engaged in questioning the meaning of life. One clear limitation of this study is that the age range of our participants was relatively small. Another limitation encountered by this study is the issue of social desirability effect; Many participants may have provided fake responses due to the sensitive nature of the topic. It is important to note that this is a common concern in studies involving college students, another limitation is the directionality problem. In facet of spiritual struggle that related with intellectual humility, it is not clear whether religious struggle causes *intellectutal humility or vice versal* or because Y causes X.

This study has implications for practicing psychologist as well as mental health professionals at all levels., they should help clients see their struggles as normal process of growth rather than symptoms of mental illhealth. Students struggling from ss especially ums and ms could explore their values, belief and goals by engaging in journaling, self reflection, and instrospection. It is recommended that those experiencing meaning and moral struggles seek guidance from trusted mentors and therapist who can guide them in exploring their values, belief and goals. Engaging in activities that promote self reflection and introspection like journaling or meditation may also be beneficial.

ADVANCED RESEARCH

It is recommended that those experiencing meaning and moral struggles seek guidance from trusted mentors and therapist who can guide them in exploring their values, belief and goals. Engaging in activities that promote self reflection and introspection like journaling or meditation may also be beneficial.

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