

ORIGINAL ARTICLE

Self Awareness, Self Concept and Spiritual Intelligence Among Nursing Students : The Mediating Role of Spiritual Well-being

Iin Aini Isnawati^{1,2}, Nisha Nambiar³, Faridah Mohd. Said⁴

¹ PhD student, Faculty of Nursing, Lincoln University College, Wisma Lincoln, No. 12-18, Jalan SS 6/12, 47301 Petaling Jaya, Selangor Darul Ehsan, Malaysia.

² Department of mental health nursing, Program Study Of Nursing, Faculty of Health Science, Hafshawaty Zainul Hasan University, Jl. Raya Genggong Area Pendidikan HAFSHA Pajajaran Probolinggo, 67281, Indonesia.

³ Department of Biomedical Science, School of Nursing and Applied Science, Faculty of Applied Science, Wisma Lincoln, No. 12-18, Jalan SS 6/12, 47301 Petaling Jaya, Selangor Darul Ehsan, Malaysia.

⁴ Post Graduate Nursing, Faculty of Nursing, Lincoln University College, Wisma Lincoln, No. 12-18, Jalan SS 6/12, 47301 Petaling Jaya, Selangor Darul Ehsan, Malaysia.

ABSTRACT

Introduction: The ISIQ of nursing students dealing with mental health concerns has been affected by their level of self-awareness and self-concept. Little is known about how spiritual well-being mediates the relationship between nursing students' self-awareness, self-concept, and spiritual intelligence. **Materials and methods:** A convenience sample of 160 nursing students from Indonesia were used in this research, which used a correlational cross-sectional design. Analyzes included Pearson's *r*, bivariate analysis, and multistage regression. The following items were used to gather data: Self Awareness Questioner (SAQ), the Nurses Self-Concept Instrument (NSCI), the Indonesian Questioner Spiritual Well-Being Scale (SWBS), and ISIQ. **Results:** Both self-awareness and self-concept were positively correlated with spiritual wellness. The mediation links were determined using path analysis modeling. A respondent's ISIQ scores were impacted by SAQ, SNCI, and SWBQ. SNCI ($\beta = 0.286$, $p < 0.001$), SWBQ ($\beta = 0.263$, $p < 0.001$), and self-awareness ($\beta = 0.205$, $p = 0.002$) all contributed to an improvement in ISIQ scores. One way in which SWBQ mediated the connection between ISIQ, SNCI, and self-awareness was via its existence. Both self-awareness (SNCI) and the presence of SWBQ had a direct impact on ISIQ, with the latter also showing improvement. According to the research, nursing students' ISIQ relies on their ability to maintain SWBQ. **Conclusion:** This is why it's crucial for nursing students at Hafshawaty Zainul Hasan University to work on their spiritual intelligence by developing their sense of self, their self-concept, and their spiritual health.

Malaysian Journal of Medicine and Health Sciences (2025) 21(SUPP3): 131-135. doi:10.47836/mjmhs.21.s3.20

Keywords: Self-awareness, Self-concept, Spiritual intelligence, Spiritual well-being, Nursing students

Corresponding Author:

Iin Aini Isnawati, M.PH

Email: iinainiisnawati@gmail.com

Tel :+628230504342

INTRODUCTION

The importance of spirituality to human health and happiness is well-documented. (1). Therefore, all humans, whether sick or not, need to improve this existential dimension. Spirituality is able to make a person's life a state of prosperity. Awareness is needed to implement it. In order to grow as a person and in one's career as a nurse, build strong connections with patients, and improve one's nursing skills, self-awareness is essential. (2). An adequate conceptual grasp of self-awareness is provided by the majority of the literature, which is composed of theoretical arguments and viewpoints. (3). Nevertheless, in order to put the existing theoretical

knowledge into practice, more research that is both empirical and applied is required. (2). Conducting one's own learning and instruction is also dependent on one's self-concept. Spirituality can also foster a positive self-concept within students. After training and learning at the academic stage, on average, nursing students have a positive self-concept when making clinical decisions (4). Self-concept also influences spiritual intelligence (5). Having spiritual well-being (SWB) is a necessity to provide appropriate spiritual care (6). Spiritual intelligence is the highest intelligence, which is overall intelligence such as IQ and EQ, and the experience of transcendent unity, which is an important aspect of practicing spirituality. Findings from this study indicate a correlation between spiritual health among nurses and the frequency with which they receive spiritual care. It would be very beneficial to address patients' spiritual needs by using tactics that may promote nurses' spiritual well-being. (1).

Positive mental health and spiritual intelligence go hand in hand. To purge one's spirit of impurities is, according to one's own definition, a key component of spiritual wisdom. (7). Based on these results, educational programs aimed at enhancing interpersonal competence should prioritize the simultaneous development of students' self-awareness, empathy, emotional intelligence, and communication abilities. (8). Considering that spirituality shapes a person's behavior in society and as a set of abilities in utilizing religious resources in solving life problems. spirituality in the lives of individuals, especially students, and its influence on resilience in facing life's problems and problems, as well as various aspects of mental health (5). Spiritual health is an important component of spiritual intelligence, which in turn affects self-awareness and self-concept, two factors that contribute to nurses' overall competence. Therefore, the purpose of this study is to investigate how spiritual health mediates the connection between spiritual intelligence, self-awareness, and self-concept.

MATERIALS AND METHODS

Development Style and Procedure

One hundred sixty-five nursing students at Hafshawaty Zainul Hasan University in Indonesia. were randomly selected to participate in a correlational-predictive research. The availability approach was used to do the sampling. All members of the study sample who chose to take part in this survey did so willingly, and in exchange, they were each provided with a set of stationery items. All of the research series had a 25-minute response time and took 1 month to collect data. There were 160 participants (127 women and 33 men) who met the inclusion criteria of being between the ages of 18 and 20, being willing to take part in the research, and not having any significant medical or mental health conditions that would prevent them from doing so. Several questionnaires have been administered, including the Self-Awareness Questionnaire (SAQ), the Spiritual Well-Being Questionnaire (SWBQ), and the Andi Amri ISIQ. Validity and reliability studies have also been conducted.. This study approve by research ethics committee STIKes Hafshawaty Zainul Hasan, Indonesia with number of ethical clearances is KEPK/387/STIKes-HPZH/IX/2023.

RESULTS

Sample Characteristics

Females made up the bulk of the sample ($n = 127$, or 4%; see Table 1). The average age of the participants was 20.31 with a standard deviation of 16.00. Gives the descriptive statistics, which include the study's main variables' means and standard deviations. With respect to SAQ, NSCI, SWBQ, and ISIQ, the individuals generally exhibit moderate levels. (Table I)

Table I: Demographic and variable descriptive statistics

Variable		Frequency (percentage)
Sex	Male	30 (20.6%)
	Female	127 (79.4%)
Age	19	20 (12.5%)
	20	112 (70%)
	21	28 (17.5%)
Etnik	Jawa	38 (23.8%)
	Madura	122 (76.2%)
Self awareness (SA)		17.2 (SD=±3.5)
Self concepts (NSCI)		57.6 (SD=±6.4)
Spiritual intelligences (ISIQ)		79.1 (SD=±14.2)
Spiritual wellbeing (SWBQ)		86.9 (SD=±14.9)

Correlations between ISIQ, NSCI, Self Awareness, and SWBQ were shown to be significant by correlational analyses. Specifically, SAQ ($r = 0.217$, $p = 0.002$), NSCI ($r = 0.297$, $p < 0.001$), and SWBQ ($r = 0.272$, $p < 0.001$) all had significant correlations. All of them had an interesting correlation with total ISIQ, and that was true for both parts. (see Fig. 1)

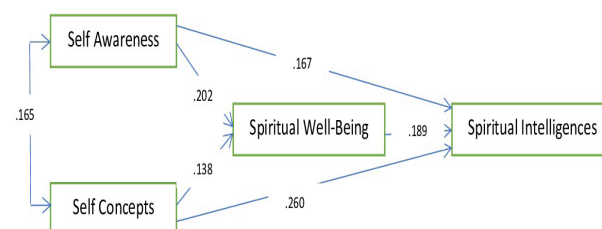


Fig. 1: Final path model illustrating relationship among major study variables.

Path Analysis Model The results of the route analysis are shown in Table II. The direct impact of SWBQ on ISIQ was shown to be positive and statistically significant ($\beta = 0.263$, $p < 0.001$), according to the path analysis. In addition, SAQ had positive and statistically significant impacts on ISIQ ($\beta = 0.205$, $p = 0.002$), while NSCI had positive and statistically significant effects on ISIQ ($\beta = 0.286$, $p < 0.001$). Additionally, SWBQ was significantly impacted by SAQ ($\beta = 0.202$, $p = 0.004$) and NSCI ($\beta = 0.138$, $p = 0.047$). The route map shows that in the final model, there were many interactions between SAQ and ISIQ, including a direct impact ($\beta = 0.167$, $p = 0.013$), an indirect effect ($\beta = 0.038$), a U effect ($\beta = 0.017$) and a S effect ($\beta = 0.224$). A direct effect ($\beta = 0.260$, $p < 0.001$), an indirect impact ($\beta = 0.026$), a U effect ($\beta = 0.010$), and a S effect ($\beta = 0.299$) were the associations between NSCI and ISIQ. Within the final model of the association between SWBQ and ISIQ, the route effects included a direct influence ($\beta = 0.189$, $p = 0.006$), a S effect from SWBQ to SAQ ($\beta = 0.034$), a S effect from SWBQ to NSCI ($\beta = 0.035$), and a total correlation from SWBQ to ISIQ ($\beta = 0.263$). Finally, the model shows that SWBQ mediates interactions among SAQ, NSCI, and ISIQ, and it explains 40.4% of the variance. (see Table II).

Table II: Path models reflecting relationships among variables

	Path	Standart path coefficients	P value	95% confidence level	
				Lower bound	Upper bound
Model 1	R ² = 7.2%, F(1,196) = 15.26, p < 0.001 SWBQ → ISIQ	0.263	<0.001	0.660	2.056
Model 2	R ² = 6.9%, F(2,195) = 7.225, p = 0.001 SAQ → SWBQ	0.202	0.004	0.004	0.205
	NSCI → SWBQ	0.138	0.047	0.001	0.187
Model 3 (final model)	R ² = 40.4%, F(3,194) = 12.583, p = 0.001 SWBQ → ISIQ	0.189	0.006	0.286	1.660
	SAQ → ISIQ	0.167	0.013	0.109	0.932
	NSCI → ISIQ	0.260	<0.001	0.455	1.372

DISCUSSION

Consistent with previous research, the findings highlighted the significance of the link between spiritual intelligence and psychological health in the aged. Consequently, encouraging spiritual intelligence must be a primary goal for the improvement of the mental health of the elderly. (9). A strong sense of spiritual well-being has a positive impact on the mental health of nursing students, and psychological capital plays a mediating role in this connection. As a result, building nursing students' psychological capital is crucial for their well-being. (10). Therefore, an institutional approach is needed to strengthen spiritual well-being and develop a curriculum so that it can help provide spiritual health to nursing subjects (11). According to the research, a nurse's spiritual life is just as vital as their physical health and safety during times of crisis. (12). According to the results, spiritual care is more effective when it is provided by nurses who are themselves spiritually well. To better meet the spiritual needs of their patients, nurses might benefit greatly from programs that promote their own spiritual wellness. (1). The results demonstrate that changes in spiritual intelligence and well-being levels are predictive of changes in violent attitude scores. (13). Researchers have proven that a person's spiritual intelligence, social intelligence, marital success, and physical health are all profoundly impacted by their lifestyle choices, which include traits like being careful, desiring recognition, going along with the flow, and taking control. Women may benefit from our results when they are educated, guided, and counseled on how to make healthy lifestyle changes. (14). It is believed that spiritual intelligence may increase health-promoting actions, and that this is because spiritual intelligence is linked to self-efficacy. Particularly in the setting of academic institutions, these findings have substantial policy and practical implications for health. (15). Spiritual intelligence and mindfulness should be prioritized in self-management, according to the study's findings. (16). Nonetheless, educators and trainers may use this study's findings to their advantage by planning lessons and other programs to help students develop their spiritual intelligence. (17).

Our article's contribution is a working definition of self-

awareness and some clarification on its construction; this will be useful for researchers interested in adult development and the workplace in the future, as well as for educators and business professionals working in the areas of management and leadership development. (18). A good conceptual knowledge of self-awareness may be gained from the majority of the literature, which is composed of theoretical arguments and viewpoints. Nevertheless, in order to put the existing theoretical knowledge into practice, more research that is both empirical and applied is required. (19). Understanding how all life is interdependent. Understanding other people's perspectives. The scope of one's sense of space and time. Recognizing the influence and limits of human perception. Recognizing the presence of spiritual rules. Feeling of ultimate unity. In spirituality, they are the most crucial elements.

The professional self-concept might be better understood with their help, and researchers could use them as a guide for future work in the field. (11). Students' culturally conditioned self-concepts are compared to universal social and physical self-concepts; this comparison helps us understand why students' incentives to study and how their value academic abilities vary. (20). Based on the findings of this research, it seems that nurses' CDM abilities are enhanced with experience. As a mindset shifts from theoretical to practical learning, students with high NSC estimates are better prepared to assume clinical responsibilities and provide patients with more comprehensive care. (4). The findings showed that the criterion variable was positively and significantly related to the predictor variables. There was a favorable relationship between spirituality, emotional development, and self-concept. When it comes to predicting academic resilience among students, emotional maturity has a far larger impact than self-concept and spirituality. Given the link between SI and PSC among Iranian nurses, it is recommended that efforts be implemented to teach and enhance SI among nurses. (5).

Researchers have proven that a person's spiritual intelligence, social intelligence, marital success, and physical health are all profoundly impacted by their lifestyle choices, which include traits like being careful,

desiring recognition, going along with the flow, and taking control. Women may benefit from our results when they are educated, guided, and counseled on how to make healthy lifestyle changes. (14). This study's results corroborate previous research showing that spiritual intelligence is a key mediator between emotional intelligence and psychological health. The study's results may also serve as important guidelines for counselors seeking to better understand the many viewpoints on emotional intelligence and how to include a spiritual intelligence management strategy into their practice. (7). On this basis, programs should be developed to enhance spiritual intelligence and well-being, and measures should be designed to improve overall health in various groups and people. (6). as well as encouraging introspection in regard to teamwork and organizational affiliation (21).

Based on these results, it is clear that efforts to enhance interpersonal competency via educational means would provide better results. When designing educational programs to enhance interpersonal competence, it is important to raise levels of self-awareness, empathy, emotional intelligence, and communication skills simultaneously. (8). Implementation of a spiritual-oriented educational intervention program was able to increase the spiritual growth and development of nursing students. So, it is suggested that spirituality-based educational programs be designed and implemented in the undergraduate curriculum. Education professionals and academics may benefit from a better understanding of spiritual intelligence, its effects on second language teaching, and learner psychological factors, as the study concluded by outlining current gaps and providing future directions and implications. (22). Optimal mental health has a favorable effect on academic achievement, and spiritual intelligence is associated with that. Nevertheless, there is evidence in the research to imply that culture, gender, and educational level are only a few of the variables that may impact the complicated link between spiritual intelligence and academic achievement. consequently, this connection needs more investigation.

CONCLUSION

The purpose of this research was to examine how nursing students' self-awareness, non-social cognitive index (NSCI), and ISIQ were influenced by the social-affective personality trait (SWBQ). Further research is required to confirm the exact benefits of ISIQ, but preliminary results indicate that it may help nursing student develop self-awareness, NSCI, and SWBQ.

ACKNOWLEDGEMENT

The author would like to thank Kiai, the rector of UNHASA, all nursing students, the administrators of the Islamic boarding school, and the team for their

dedication in supporting this research.

REFERENCES

1. Jahandideh S. Nurses' Spiritual Well-Being and Patients' Spiritual Care in Iran. *COJ Nurs Healthc*. 2018;1(3):1–6. 10.31031/cojnh.2018.01.000514
2. Rasheed SP, Younas A, Sundus A. Self-awareness in nursing: A scoping review. *J Clin Nurs*. 2019;28(5–6):762–74. 10.1111/jocn.14708
3. Son M, Kim S. Self-awareness Experience of Nursing Students through a Short-Term Overseas Language Study. *J Korean Acad Psychiatr Ment Heal Nurs*. 2021;30(1):76–87. 10.12934/jkpmhn.2021.30.1.76
4. Farčić N, Barać I, Lovrić R, Pačarić S, Gvozdanović Z, Ilakovac V. The influence of self-concept on clinical decision-making in nurses and nursing students: A cross-sectional study. *Int J Environ Res Public Health*. 2020;17(9). 10.3390/ijerph17093059
5. Hojat M, Badiyepymaiejahromi Z. Relationship between Spiritual Intelligence and Professional Self-concept among Iranian Nurses. *Investig y Educ en Enferm*. 2021;39(3). 10.17533/udea.ief.v39n3e12
6. Jafari J, Nassehi A, Zareez M, Dadkhah S, Saberi N, Jafari M. Relationship of Spiritual well-being and emotional intelligence among Iranian' nursing students. *Pakistan J Med Heal Sci*. 2021;15(6):1634–40. 10.53350/pjmhs211561634
7. Ibrahim N, Mohd Burhan N, Mohamed A, Mahmud M, Abdullah SR. Emotional intelligence, spiritual intelligence and psychological well-being: Impact on society. *Malaysian J Soc Sp*. 2022;18(3):90–103. 10.17576/geo-2022-1803-06
8. Oh E jeung. Self-awareness , Empathy , Emotional Intelligence and Interpersonal. *J Digit Converg*. 2021;19(2):549–60. 10.14400/JDC.2021.19.2.549
9. Jangi P, Azizi L, Sangani A. A Proposed Framework for Psychological Well-Being Based on the Spiritual Intelligence Dimensions in the Elderly. *Heal Spiritual Med Ethics*. 2020;7(1):41–7. 10.29252/jhsme.7.1.41
10. Parviniannasab AM, Bijani M, Dehghani A. The mediating role of psychological capital in relations between spiritual well-being and mental health among nursing students. *BMC Psychol [Internet]*. 2022;10(1):1–7. Available from: <https://doi.org/10.1186/s40359-022-00935-0>
11. Xu Y, Liang Y, Ye H, Xu Y. Literature review of the research on nursing students' professional self-concept. *Med Educ Online [Internet]*. 2023;28(1). Available from: <https://doi.org/10.1080/10872981.2022.2153396>
12. Alquwez N, Cruz JP, Balay-odao EM. Nurses' spiritual well-being and the COVID-19 pandemic: A thematic approach. *J Nurs Manag*. 2022;30(3):604–11. 10.1111/jonm.13540

13. Erduran Ozge Tekin LI, EKŞİ H. Well-Being and Spiritual Intelligence Predict Attitudes of Adolescents' Towards Violence. *Spirit Psychol Couns*. 2022;7(3):301–14. 10.37898/spc.2022.7.3.181
14. Shirzadi Z, Khakpour R, Khodabakhshi-koolaei A. The Relationship between Psychological Lifestyle and Spiritual Intelligence among Women. *Prev Care Nurs Midwifery J*. 2021;11(3):55–62. 10.52547/pcnm.11.3.55
15. Omar Dev RD. Spiritual intelligence on health behaviours among Malaysian university students in a Malaysian public university: The mediating role of self efficacy. *Malaysian J Movement, Heal Exerc*. 2018;7(2):53–64. 10.15282/mohe.v7i2.203
16. Ajele WK, Oladejo TA, Akanni AA, Babalola OB. Spiritual intelligence, mindfulness, emotional dysregulation, depression relationship with mental well-being among persons with diabetes during COVID-19 pandemic. *J Diabetes Metab Disord*. 2021;20(2):1705–14. 10.1007/s40200-021-00927-8
17. Anwar S, Rana H. Spiritual intelligence and psychological wellbeing of Pakistani University students. *Curr Psychol [Internet]*. 2023;(2013). Available from: <https://doi.org/10.1007/s12144-023-04717-8>
18. Carden J, Jones RJ, Passmore J. Defining Self-Awareness in the Context of Adult Development: A Systematic Literature Review. *J Manag Educ*. 2022;46(1):140–77. 10.1177/1052562921990065
19. Rasheed SP, Sundus A, Younas A, Fakhar J, Inayat S. Development and Testing of a Measure of Self-awareness Among Nurses. *West J Nurs Res*. 2020;43(1):36–44. 10.1177/0193945920923079
20. Geary DC, Xu KM. Evolution of Self-Awareness and the Cultural Emergence of Academic and Non-academic Self-Concepts. *Educ Psychol Rev [Internet]*. 2022;34(4):2323–49. Available from: <https://doi.org/10.1007/s10648-022-09669-2>
21. London M, Sessa VI, Shelley LA. Developing Self-Awareness: Learning Processes for Self- and Interpersonal Growth. *Annu Rev Organ Psychol Organ Behav*. 2023;10:261–88. 10.1146/annurev-orgpsych-120920-044531
22. Ma Q, Wang F. The Role of Students' Spiritual Intelligence in Enhancing Their Academic Engagement: A Theoretical Review. *Front Psychol*. 2022;13(May). 10.3389/fpsyg.2022.857842