



## Correlation Between Spirituality and The Level of Psychological Well-Being in the Elderly at Banyuwangi Nursing Home

Niken Aprilia<sup>1\*</sup>, Fahrudin Kurdi<sup>2</sup>, Hanny Rasni<sup>2</sup>

<sup>1</sup> Faculty of Nursing, Universitas Jember, Indonesia

<sup>2</sup> Department of Community, Family and Gerontic Nursing, Faculty of Nursing, Universitas Jember, Indonesia

### Article History

Submitted: 25-06-2024

Revised: 28-07-2024

Accepted: 10-08-2024

doi.org/10.58545/jkki.v4i2.342

Copyright (c) 2024

Authors

This is an open-access article under the CC-BY-SA License.



### Abstract

**Background:** Elderly in nursing homes face various problems such as a decline in body condition and health due to the aging process which has an impact on psychological well-being. Problems in psychological well-being can be addressed through spirituality, which functions as a coping mechanism. **Purpose:** This study aims to analyze the relationship between spirituality and the level of psychological well-being in elderly at nursing home in Banyuwangi. **Methods:** This study is a quantitative study, correlational study design with a cross sectional approach. The sample in this study consisted of 42 respondents selected using a total sampling according to inclusion and exclusion criteria. This study used the Daily Spiritual Experience Scale (DSES) questionnaire and the Psychological Well-Being Scale (PWBS) questionnaire. **Results:** Descriptive analysis showed that the majority of elderly at nursing home in Banyuwangi had a high level of spirituality (50.0%) and a high level of psychological well-being (38.1%). Based on the Kendall's Tau b correlation test, the p-value was 0.001, indicating there is relationship between spirituality and the level of psychological well-being in the elderly at nursing home in Banyuwangi. The results of the r-value was +0.487, show there is a positive correlation which means the higher the level of spirituality in the elderly, the higher the level of psychological well-being. **Conclusion:** spirituality has an important role in improving the psychological well-being of the elderly, so efforts can be made to improve the psychological well-being in the elderly by increasing spirituality in the elderly.

**Keywords:** Elderly, Spirituality, Psychological well-being, Nursing home

### Correspondence

Niken Aprilia

Faculty of Nursing, Universitas Jember

Jl. Kalimantan No.37. Sumbersari, Kabupaten Jember, East Java 68121 Indonesia

Email: nikenaprilia605@gmail.com

### How to cite:

Aprilia, N., Kurdi, F. & Rasni, H. (2024). Correlation Between Spirituality and The Level of Psychological Well-Being in the Elderly at Banyuwangi Nursing Home. *Jurnal Kesehatan Komunitas Indonesia*, 4(2), 231-247. <https://doi.org/10.58545/jkki.v4i2.342>

## 1. BACKGROUND

In general, the elderly will experience a decrease in physical condition, where this condition requires the ability of the elderly to adapt. Elderly can adapt can accept the

declines that occur and have policies in address their life process (Amin et al., 2022). The inability of the elderly to accept this decline can lead to several problems such as stress, depression, and loneliness,

thus affecting the psychological well-being of the elderly. Physical decline in the elderly can lead to decreased independence in carrying out daily activities, so that assistance is needed by both tools and other people to fulfill them. Elderly people who do not get help in fulfilling this can cause neglect. According to data from the Regional Development Planning Agency, the number of neglected elderly in East Java based on the identification of Persons with Social Welfare Problems (PMKS) in 2017 was 142,086 elderly (Badan Perencanaan Pembangunan Daerah, 2018). In 2019, the number of displaced elderly in East Java based on the identification of PMKS reached 173,871 elderly, of which 897 lived in nursing home (Badan Pusat Statistik Provinsi Jawa Timur, 2019). The Social Service is one of the institutions that handles neglected elderly in the nursing home program.

There are several reasons that make the elderly live in nursing home, such as the absence of family or relatives who are willing to provide shelter and livelihood, economic inability, and the inability of the family to provide services to the elderly (Iskandar et al., 2022). Abandonment due to rejection by the family can lead to the loss of one source of social support and trigger the onset of psychosocial symptoms

such as loneliness, lack of confidence, feeling useless, and dependence, which can affect the psychology and spirituality of the elderly (Lassale et al., 2019). Elderly in general have high spirituality, the older they get, the better their spirituality will develop (Matillah et al., 2018). However, previous research shows that the spiritual health of the elderly living in nursing homes gradually decreases (Jadidi et al., 2021). Another study on the level of spirituality of the elderly at a nursing home in Banyuwangi found that 41.2% of the elderly had a low spiritual level (Kirnawati et al., 2021). Low spirituality makes it difficult for the elderly to feel calm, difficult to find meaning and purpose in life through their relationship with themselves, others, the environment, and God. This can have an impact on the psychological well-being of the elderly. Based on a study conducted by Mailisa & Khairani (2017), it is known that the level of psychological well-being of the elderly at nursing home in Banda Aceh is categorized as less, as indicated by the number of 34 people (65.4%).

Psychological well-being can be achieved influenced by several factors such as age, education level, gender, socio-economic situation, social support, personality, physical health, negative changes in life, spirituality and religiosity.

Spirituality is closely related to various conditions, such as chronic illness, dying, loneliness, isolation, increased dependence on others, and unexpected life events (PPNI, 2016). Good spirituality can be achieved through spiritual support such as facilitating worship activities and clergy visits, as well as interacting with family, friends or others (PPNI, 2018a). Elderly who have good spirituality will feel the meaning and purpose of life, satisfaction with the meaning of life, feelings of empowerment, calm, can accept themselves and believe in others (PPNI, 2018b). These conditions can help a person build components of psychological well-being so that they can assist in the development of psychological well-being.

Nursing home in its services provides physical, spiritual and social care for the elderly. These services are in the form of providing clothing, food, shelter, health care, mental and religious guidance, as well as leisure activities such as sports and skills in order to fulfill the needs of the elderly so that they reach a state of well-being. Until now, research related to the level of psychological well-being of the elderly and the relationship between spirituality and the level of psychological well-being of the elderly at nursing home in Banyuwangi has not been conducted. Therefore, there is a

need for research related to the relationship between spirituality and the level of psychological well-being of the elderly at nursing home in Banyuwangi.

## 2. METHODS

This study is a quantitative study, correlational study design with cross sectional approach. This study was conducted at a nursing home in Banyuwangi from April to May 2024. The population in this study were 100 elderly. Respondents in this study were selected using total sampling with inclusion criteria for elderly aged  $\geq 60$  years who live in nursing homes and are willing to become respondents, exclusion criteria are elderly with severe physical health problems (stroke), elderly who are unable to communicate, and elderly with MMSE score  $\leq 21$ .

The independent variable of spirituality, was measured using the Daily Spiritual Experience Scale (DSES) questionnaire developed by Underwood & Tersesi (2002) which consists of 15 questions with a likert scale (1 = never, 2 = once in a while, 3 = several days, 4 = almost every day, 5 = every day, and 6 = several times a day) and 1 question with answer options 1 = not at all close, 2 = somewhat close, 3 = very close, and 4 = as close as

possible. The results of this questionnaire were categorized into low (16-41), medium (42-67), and high (68-94) spirituality levels. The dependent variable is the level of psychological well-being measured using the Psychological Well-Being Scale (PWBS) questionnaire developed by Carol D. Ryff (1989) which consists of 42 questions with a likert scale (strongly disagree, disagree, somewhat disagree, somewhat agree, agree, and strongly agree). The results of this questionnaire measurement are categorized into 3,

namely low (0-166), medium (167- 182), and high (183-252) levels of psychological well-being. Data analysis in this study was carried out by conducting descriptive analysis and correlation analysis using Kendall's Tau b. The interpretation guideline is if the p-value is  $<0.05$  then the hypothesis is accepted, but if the p-value is  $>0.05$  then the hypothesis is rejected, which means that there is no relationship between the independent and dependent variables.

### 3. RESULTS

**Table 1. Characteristics of Elderly Respondents at Banyuwangi Nursing Home (n= 42).**  
*(Continue to page 235)*

Respondent Characteristics	Frequency	Percentage (%)
Age (In Years)	Median(P25-P75) 69,00 (65,00-76,50)	
Length of Stay in Nursing Home (Months)	Median (P25-P75) 36,00 (19,25-48,75)	
Religion		
Muslim	40	95,2
Christian	1	2,4
Catholic	1	2,4
Gender		
Male	19	45,2
Female	23	54,8
Educational Background		
Not School	4	9,5
Elementary school	17	40,5
Junior high school	11	26,2
Senior high school	6	14,3
Bachelor	4	9,5
Employment Background		
No employd	3	7,1
Laborer	11	26,2
Farmer	10	23,8
Self-employed	8	19,0
Private employed	7	16,7
Public servant	3	7,1
Marital Status		
Married	4	9,5
Not married	1	2,4
Widow/Widower	37	88,1

Respondent Characteristics	Frequency	Percentage (%)
Disease History		
No history	7	16,7
Hypertension	16	38,1
Diabetes Mellitus	2	4,8
Stroke	3	7,1
Uric Acid	9	21,4
Hypertension and Diabetes Mellitus	1	2,4
Hypertension and uric Acid	3	7,1
Hypertension and Stroke	1	2,4

Based on Table 1, it is known that the median age of respondents is 69 years. Regarding the length of stay in the nursing home, the median value was 36 months or 3 years. The majority of respondents were Muslim (95.2%), some were female (54.8%). Regarding education and

employment history, most respondents were elementary school graduates (40.5%) and used to work as laborers (26.2%). The majority of respondents were widows/widowers (88.1%) and had a history of hypertension (38.1%).

**Table 2 Indicators of Spirituality in the Elderly at Banyuwangi Nursing Home (n= 42)**

Spirituality Indicator	Min	Max	M±SD	Z	P-value
Relationship with God and the whole of life	4	12	8,50±2,222	0,955	0,099
Happiness and a sense of self-transcendence	1	6	4,24±1,144	0,881	< 0,001
Strength and comfort	3	12	9,48±2,501	0,867	< 0,001
Sense of peace	2	6	3,69±1,585	0,828	< 0,001
God's help	1	6	4,83±1,305	0,826	< 0,001
God's guidance	2	6	4,21±1,138	0,911	0,003
Perception and feeling of God's love	2	12	7,74±2,296	0,910	0,003
Feeling of awe	2	6	4,76±0,850	0,821	< 0,001
Sense of gratitude and appreciation	2	6	5,26±0,885	0,743	< 0,001
Caring for others	3	11	7,31±1,760	0,933	0,017
Unity and closeness to God	4	9	8,29±0,995	0,882	< 0,001
<b>Total Score of Spirituality</b>	<b>31</b>	<b>90</b>	<b>67,81±12,196</b>	<b>0,963</b>	<b>0,183</b>

M= Mean; SD= Standard Deviation; Z= Value of Shapiro-Wilk Test; P-value= Significance value of Shapiro-Wilk Test.

Based on the analysis of spirituality indicators in Table 2, it is known that there is no significant difference in the total score of spirituality with p-value = 0.183. In the indicators of happiness and a sense of self-transcendence, strength and comfort, a sense of peace, God's help, God's guidance, perception and feeling God's love, sense of

awe, sense of gratitude and appreciation, caring for others, and unity and closeness to God show that there is a significant difference with a p-value <0.05, but in the indicator of relationship with God and the whole of life shows that there is no significant difference with a p-value > 0.05.

**Table 3. Frequency Distribution of Elderly Spirituality Level at Banyuwangi Nursing Home (n= 42)**

Spirituality Category	Frequency(n)	Percentage (%)
Low spirituality	1	2,4%
Moderate spirituality	20	47,6%
High spirituality	21	50,0%

Based on Table 3, it can be seen that most respondents have a high level of spirituality, namely 21 respondents (50.0%).

**Table 4. Dimensional Indicators of Level of Psychological Well-Being in the Elderly at Banyuwangi Nursing Home (n= 42)**

Dimension Level of Psychological Wellbeing	Min	Max	M±SD	Z	P-value
Self-acceptance	22	36	29,98±3,040	0,973	0,419
Positive relationships with others	21	37	29,81±3,156	0,975	0,483
Autonomy	19	37	30,29±2,982	0,872	< 0,001
Environmental control	21	32	26,00±3,193	0,945	0,042
Life purpose	17	37	29,24±3,925	0,967	0,271
Self-development	20	37	30,12±3,814	0,946	0,048
Total Score of Psychological Wellbeing Level	135	209	175,43±13,646	0,967	0,267

M= Mean; SD= Standard Deviation; Z= Value of Shapiro-Wilk Test; P-value= Significance value of Shapiro-Wilk Test.

Based on the results of the analysis of spirituality indicators in Table 4, it is known that there is no significant difference in the total score of psychological well-being with a p-value = 0.267. In the indicators of autonomy, environmental control, and self-

development, there is a significant difference with a p-value <0.05. Meanwhile, the indicators of self-acceptance, positive relationships with others, and life purpose showed no significant difference with a p-value > 0.05.

**Table 5. Frequency Distribution of Levels of Psychological Well-Being of the Elderly at Banyuwangi Nursing Home (n = 42)**

Well-being	Frequency	Percentage (%)
Low level of psychological well-being	11	26,2%
Moderate level of psychological well-being	15	35,7%
High level of psychological well-being	16	38,1%

Table 5 shows that the majority of respondents have a high level of

psychological well-being, namely 16 respondents (38.1%).

**Table 6. Analysis of the Relationship between Spirituality and the Level of Psychological Well-Being of the Elderly at Banyuwangi Nursing Home (n=42)**

Variable	r	p	Correlation Direction
Spirituality Psychological Well-being	0,487	0,001	Positive

Based on Table 6, the results of the analysis using Kendall's tau B test showed that the p value = 0.001 (<0.05) with the correlation strength value of the two variables is 0.487 which means that the correlation strength of the two variables is moderate. The direction of the correlation shows a positive direction so that it can be interpreted that someone with a high level of spirituality tends to have a high level of psychological well-being as well. Based on this description, it shows that there is a relationship between spirituality and the level of psychological well-being of the elderly at nursing home in Banyuwangi.

#### 4. DISCUSSION

##### Spirituality of the Elderly at Nursing Home in Banyuwangi

The results showed that half of the respondents had a high level of spirituality, as many as 21 elderly (50.0%). Study related to spirituality conducted at the Balai Pelayanan Sosial Tresna Werdha Unit Budi Luhur Kasongan Bantul Yogyakarta shows that the level of spirituality of the elderly is in the high category as much as 61%, where this is related to the support of structured spiritual activities which are a means for the elderly to learn and express their spirituality (Yoga et al., 2020). The high

level of spirituality of the elderly at nursing home in Banyuwangi is possible because of the programs provided by the nursing home staff such as routine activities in the form of social and mental, religious and physical guidance so as to increase the spirituality of the elderly.

The high level of spirituality of the elderly at nursing home in Banyuwangi is indicated by the high value on the indicators of unity and closeness to God and relationship with God. This may be related to the existence of spiritual or religious guidance. Fulfillment of spirituality needs through religion can be done by getting closer to God and increasing worship or other religious activities (Efendi et al., 2022). Based on the results of the study, it shows that the majority of respondents are Muslims where the fulfillment of spiritual or religious activities is carried out through prayer activities and lecture activities which are carried out regularly every Thursday so that through these activities it can support the fulfillment of the spirituality needs of the elderly. Based on the findings in this study, it can be seen that the implementation of religious activities can strengthen the spirituality of the elderly.

The results of the analysis on the indicators of the sense gratitude and

appreciation also show a high value. The majority of the elderly said they were grateful for their condition and old age and were still given life until now and all their needs had been met by the nursing home. In line with the results of the study which show that the majority of elderly in the nursing home have hypertension and do not work. However, this does not make the elderly in the nursing home ungrateful for their current condition. Theories related to moral/spiritual support the idea that when in the phase near the end of life, the elderly will find spiritual wholeness (Wallace, 2008). Religion and spirituality are one of the sources of coping that the elderly usually use when feeling sad, lost, or when faced with a problem, which can give the elderly a new outlook on life and be able to accept everything positively (Kirnawati et al., 2021). Based on the results of the study which showed a high level of the sense of gratitude and appreciation for the elderly at nursing home, it is possible that it comes from religious activities carried out by the elderly such as prayer and lecture activities where these activities can increase the elderly's good understanding of religion.

The findings on the indicator of caring for others show a fairly good value, it is possible that this is related to the existence of social and mental guidance in

the form of direction activities by the nursing home staff, one of which is about maintaining harmony between residents of the nursing home and also community service to maintain good relations between the elderly in the nursing home. Harmony or harmonious relationships that exist can be psychological, social, and spiritual support for the elderly (Kirnawati et al., 2021). Based on the results of the study, it can be seen that spirituality can be supported through social activities that can maintain and improve harmonious relationships between fellow elderly in the nursing home.

The findings in this study indicate that there are still elderly with a moderate level of spirituality, namely 20 elderly (47.6%). This is possible due to the lack of knowledge and understanding of the elderly regarding spirituality as shown in the indicators of perception and feeling God's love, especially in questions related to feeling God's love through others. Elderly who have spiritual understanding and beliefs will feel a good relationship with others (Yuwono et al., 2022). The elderly's lack of understanding of spirituality may be related to the majority of the elderly's educational history in the nursing home which is classified as low, namely the majority of elementary school

graduates. Where according to Musfirah & Masriadi (2019), states that the higher a person's education, the level of awareness about health will increase. Therefore, more in-depth information is needed related to spirituality in order to increase the elderly's understanding of spirituality so that it is also expected to increase the elderly's awareness of their spirituality needs.

The results of this study also show that there is 1 elderly (2.4%) with a low level of spirituality. This is possible because the elderly at the nursing home in Banyuwangi tend to be reluctant to socialize with others, either because they feel unsuitable, quarrel or because of the inability to mobilize due to decreased physical strength, limiting the elderly to socialize as shown in the analysis of the sense of peace indicator with a fairly low average value compared to other indicators. Relationships between individuals that are harmoniously established can be a source of motivation and support spirituality for the elderly in dealing with problems (Kirnawati et al., 2021). According to Manurung et al (2020), to get peace of mind and peace in facing old age can be done through worship. Therefore, to increase the sense of peace in the elderly at the nursing home in Banyuwangi can be done through worship activities such as

prayer, prayer, and other religious activities. In addition, to support harmony between the elderly, attention is needed so that elderly participation in activities that involve cooperation between the elderly can run well.

### Level of Psychological Well-Being of the Elderly at Nursing Home in Banyuwangi

The results of the analysis of the level of psychological well-being of the elderly at the nursing home in Banyuwangi showed a high category of 16 elderly (38.1%). These results are supported by study by Ainayya & Periantalo (2023) which shows that the level of psychological well-being of the elderly at the nursing home Budi Luhur in Jambi City is in the moderate category tending to be high. The high level of psychological well-being of the elderly may be related to the ability of the elderly in the nursing home to adapt, the influence of the environment, and the activeness of the elderly in participating in activities provided by the nursing home.

The results of study on the psychological well-being dimension, namely self-acceptance, show a high value. The elderly at the nursing home in Banyuwangi are aware of their current condition, as is the case with regard to physical conditions where the elderly

admit that their physical condition has decreased, but they still feel grateful and confident and have been able to accept the circumstances they have to face at this age. Good self-understanding including by accepting and knowing the positive and negative aspects in oneself can help in improving the self-adjustment of the elderly which leads to increased self-acceptance (Malahati, 2023). The high value of the self-acceptance dimension in the elderly in the nursing home may be related to the mental and social guidance provided by the nursing home which can help the elderly adapt and understand their current condition.

Based on the answers to the psychological well-being level questionnaire, the dimension of positive relationships with others shows a fairly good value. The elderly in the nursing home are quite capable of having a sense of attention and empathy, sharing affection, having mutual trust, and giving and receiving relationships between others even though sometimes there are differences in understanding or arguments between the elderly in the nursing home. This is in line with the research of Laxmi et al., (2015) which shows that elderly who have positive relationships with others show trusting behavior, care for others, and

are easily familiar with others. Good relationships that exist between the elderly are a source of social and emotional support for the elderly (Yunita et al., 2024). Therefore, it is necessary to pay attention to harmony or good relations with fellow elderly in the nursing home and other people so as to make this a social and emotional support for the elderly so that their need for attention and affection can be fulfilled.

Elderly at nursing home in Banyuwangi in carrying out their daily activities are carried out independently such as cleaning the bed, washing, drying clothes, taking their own meals in the nursing home kitchen, but for elderly who have limitations in moving or elderly with total care conditions to fulfill these needs are assisted by the nursing home staff. The independence of the elderly in carrying out these daily activities may be related to the median age of the elderly in the nursing home, which is 69 years old where this age is included in the elderly age group. Elderly in the elderly stage still have the ability to tolerate daily activities independently (Maryam et al., 2008). In addition, the elderly in nursing home also have the determination to maintain their choices and are not easily influenced by others, this is indicated by the high value of the

autonomy dimension. This is supported by research by Ainayya & Periantalo (2023) which shows that elderly with moderate levels of well-being tend to be high in the autonomy dimension, indicating that the elderly are quite good at controlling their behavior and evaluating themselves based on their standards. Based on the results of research that shows a high value in the autonomy dimension, it is possible that it is related to the elderly who understand their potential or abilities.

In terms of the dimension of self-development, the results of the analysis show a high value in this dimension. The elderly at nursing home in Banyuwangi show that they have a desire to continue to grow, have a desire to try new experiences. According to Ainayya & Periantalo (2023), good personal growth appears in the way a person views himself as someone who is always developing and open to new experiences. The elderly in the nursing home have enthusiasm in carrying out daily activities, they feel more productive and enthusiastic about the activities provided by the nursing home staff such as skill activities and recreational activities such as singing together.

Referring to the dimension of life purpose shows a fairly good value. The elderly in the nursing home are quite

capable of finding life purpose. The elderly in the nursing home are aware of their current condition, which is not as young as before and has decreased body condition. This makes the elderly explore the meaning of life and focus their life purpose on worship activities and getting closer to God. Elderly who have explored the meaning of their lives and have hope after death, this allows a sense of peace to arise in the elderly (Wallace, 2008). Sukadari et al. (2019) explained that the elderly who can accept the weaknesses and difficulties faced, and feel easy in achieving their life purpose because they can recognize their strengths.

The results also showed that there were elderly with moderate and low levels of psychological well-being with 15 elderly (35.7%) and 11 elderly (26.2%) respectively. This is indicated by the value in the dimension of environmental control which is quite low compared to other dimensions. This may be related to the process of adaptation of the elderly in the nursing home. Based on the results of the study, it is known that the median length of stay of the elderly in the nursing home is 36 months or 3 years, during which time it is possible that the elderly are still in the adjustment process. Elderly who are new to living in nursing home feel more lonely

and less welcoming to group activities and programs than others, but elderly who have lived in nursing home for a longer period of time are more interactive and happy (Jadidi et al., 2021). Therefore, it is hoped that the elderly will be able to adjust to their environment so that they can enjoy what they have and also need to be considered regarding the implementation of activities that can increase harmony between the elderly in the nursing home.

## The Relationship between Spirituality and the Level of Psychological Well-Being of the Elderly at Nursing Home in Banyuwangi

Analysis of the relationship between the two variables in this study shows that there is a relationship between spirituality and the level of psychological well-being of the elderly at the nursing home in Banyuwangi. This is related to a high level of spirituality so that it is related to the level of psychological well-being of the elderly, namely the majority of elderly living in the nursing home have a high level of psychological well-being. These results are supported by research conducted by Kurniati et al., (2022) which shows that there is a significant relationship between spirituality and the level of psychological well-being, where someone who has a high

level of spirituality allows 2.8 times greater to have a good level of psychological well-being when compared to someone who has a low level of spirituality.

Spirituality can provide a sense of comfort, it can help the elderly be more enthusiastic in living life, minimize despair, and can maintain the satisfaction of the elderly's life. A person's self-acceptance is created because a person gets strength and comfort that arises from aspects of spirituality, namely the relationship with God and all of life and the perception and feeling of God's love (Supriyanto, 2018). Comfort can be found through religion, worship activities, and may come from other sources such as from nature or other sources (Mauk, 2006). The results showed that when the elderly in the nursing home have a high level of spirituality, it can increase the relationship and closeness to God and the perception and feeling of God's love which brings strength and comfort to the elderly, causing gratitude to God which leads to an increase in one of the dimensions of psychological well-being, namely self-acceptance.

Spirituality in the elderly is positively interpreted as something that is beneficial to the lives of the elderly. Spirituality has a positive role in a person's prosocial behavior. Anwar & Rana (2024)

mentioned that the social aspect of spirituality is specifically beneficial for psychological well-being. The elderly at the nursing home enjoy talk with their friends, show concern for their friends and are happy and regularly participate in activities held by the nursing home staff. This can be a source of social and community support for the elderly in the nursing home which can affect one of the dimensions of psychological well-being, namely positive relationships with others so that it can contribute to improving psychological well-being.

Spirituality is one of the support or coping mechanisms for a person in overcoming problems (Kirnawati et al., 2021). Spirituality through indicators of gratitude and appreciation felt by the elderly in the nursing home helps in increasing one of the dimensions of psychological well-being, namely self-acceptance of the elderly in the orphanage. In addition, spirituality through indicators of concern for others helps in improving the dimension of positive relationships with others in the elderly in the nursing home. Therefore, it can be said that spirituality has an attachment to the level of psychological well-being in the elderly in nursing home. Based on these results, to improve the psychological well-being of

the elderly at the nursing home in Banyuwangi can be pursued by increasing spirituality in the elderly.

## 5. CONCLUSION

Based on the results of the study, it can be concluded that the majority of elderly living in nursing home in Banyuwangi have a high level of spirituality (50.0%) and a high level of psychological well-being (38.1%). Based on the results of statistical tests, it is known that there is a relationship between spirituality and the level of psychological well-being of the elderly at the nursing home in Banyuwangi. The results of this study also show a positive correlation direction which means that the higher the level of spirituality of the elderly at the nursing home in Banyuwangi, the higher the level of psychological well-being. So that as an effort to improve the psychological well-being of the elderly at nursing home in Banyuwangi can be done through increasing spirituality.

## AUTHOR CONTRIBUTIONS

The author contribute all research activity such as conceptualization, data curation, analysis, writing & editing, manuscript revisions.

## ACKNOWLEDGMENT

We would like to thank you for the respondents who contribute the information in research.

## CONFLICT OF INTEREST

The authors declare no conflict of interest for this publication.

## DATA AVAILABILITY STATEMENT

The data that support the findings of this study are available from the corresponding author upon reasonable request.

## REFERENCES

Ainayya, D. R., & Periantalo, J. (2023). Gambaran psychological well-being lansia di Panti Sosial Tresna Werdha Budi Luhur Kota Jambi. *Jurnal Psikologi Jambi*, 8(1), 7–16. <https://doi.org/10.22437/jpj.v8i01.27585>

Amin, M. K., Keliat, B. A., & Hargian, G. (2022). Terapi Kelompok Terapeutik dan Psikoedukasi Keluarga dalam Pencapaian Integritas Diri dan Pencegahan Depresi pada Lansia. *Journal of Chemical Information and Modeling*, 5(9), 1689– 1699. <https://journal.ppnijateng.org/index.php/jikj/article/view/1080>

Anwar, S., & Rana, H. (2024). Spiritual intelligence and psychological wellbeing of Pakistani University students. *Current Psychology*, 43(6), 5388–5395. <https://doi.org/10.1007/s12144-023-04717-8>.

Badan Perencanaan Pembangunan Daerah (2018). Data Dinamis Provinsi Jawa Timur : Triwulan I 2018.

Badan Pusat Statistik Provinsi Jawa Timur (2019). Data Jumlah Lansia Terlantar di Jawa Timur 2019.

Efendi, W., Nissa, M. K., Islam, U., Sunan, N., & Surabaya, A. (2022). Penguatan Kualitas Spiritual Lansia Melalui Kegiatan Sholawat Di UPT Pelayanan Sosial Tresna Werdha Banyuwangi. *Mukaddimah: Jurnal Studi Islam*, 7(1), 59–73. <https://doi.org/10.14421/mjsi.71.2917>

Iskandar, I., Iqbal, M., & Rahayu, M. (2022). Faktor Melatarbelakangi Lansia Memilih Tinggal Di Panti Jompo Darussa'Adah Lhokseumawe, Aceh. *Jurnal Mutiara Ners*, 5(1), 38–47. <https://doi.org/10.51544/jmn.v5i1.2185>

Jadidi, A., Khodaveisi, M., Sadeghian, E., & Fallahi-Khoshknab, M. (2021). Exploring the Process of Spiritual Health of the Elderly Living in Nursing Homes: A Grounded Theory Study. *Ethiopian Journal of Health Sciences*, 31(3), 589–598. <https://doi.org/10.4314/ejhs.v3i3.16>.

Kirnawati, A., Susumaningrum, L. A., Rasni, H., Susanto, T., & Kholida, D. (2021). Hubungan Tingkat Spiritual dan Religiusitas dengan Tekanan Darah pada Lansia Hipertensi. *Jkep*, 6(1), 26–39. <https://doi.org/10.32668/jkep.v6i1.326>.

Kurniati, D., Gayatri, D., & Natasha, D. (2023). Hubungan spiritualitas dengan kesejahteraan psikologis pasien positif Covid-19 di RS Islam Jakarta. *Jurnal Kebidanan Dan Keperawatan Aisyiyah*, 18(2), 198–207. <https://doi.org/10.31101/jkk.2444>

Lassale, C., Batty, G. D., Baghdadli, A., Jacka, F., Sánchez-Villegas, A., Kivimäki, M., & Akbaraly, T. (2019). Healthy dietary indices and risk of depressive outcomes: a systematic review and meta-analysis of observational studies. *Molecular Psychiatry*, 24(7), 965–986. <https://doi.org/10.1038/s41380-018-0237-8>.

Voss, C., Shorter, P., Weatrowski, G., Mueller-Coyne, J., & Turner, K. (2023). A comparison of anxiety levels before and during the COVID-19 pandemic. *Psychological reports*, 126(6), 2669–2689. <https://doi.org/10.1177/00332941221093250>

Malahati, F. (2023). Gambaran Penerimaan Diri Pada Lansia Di Indonesia. *SENTRI: Jurnal Riset Ilmiah*, 2(4), 1055–1064. <https://doi.org/10.55681/sentri.v2i4.702>

Manurung, S. S., Ritonga, I. L., & Damanik, H. (2020). Keperawatan Gerontik. Deepublish.

Mailisa, N., & Khairani. (2017). Gambaran Psychological Well Being Pada Lansia Di Panti Werda. *Jurnal Ilmiah Mahasiswa Fakultas Keperawatan*, 2(4), 1–8. <https://jim.usk.ac.id/FKep/article/view/4767>

Maryam, R. S., Ekasari, M. F., Rosidawati, Jubaedi, A., & Batubara, I. (2008).

Mengenal Usia Lanjut dan Perawatannya. *Salemba Medika*.

Matillah, B. U., Susumaningrum, L. A., & A'la, M. Z. (2018). Hubungan Spiritualitas dengan Kesepian pada Lansia di UPT Pelayanan Sosial Tresna Werdha (PSTW). *Pustaka Kesehatan*, 6(3), 438. <https://doi.org/10.19184/pk.v6i3.11589>

Mauk, K. L. (2006). *Gerontological Nursing: Competencies for Care*. Jones & Bartlett Publishers.

Musfirah, M., & Masriadi, M. (2019). Analisis Faktor Risiko dengan Kejadian Hipertensi di Wilayah Kerja Puskesmas Takalala Kecamatan Marioriwawo Kabupaten Soppeng. *Jurnal Kesehatan Global*, 2(2), 94–102. <https://doi.org/10.33085/jkg.v2i2.4316>

PPNI. (2016). *Standar Diagnosis Keperawatan Indonesia: Definisi dan Indikator Diagnostik* (1st ed.). DPP PPNI.

PPNI. (2018a). *Standar Intervensi Keperawatan Indonesia: Definisi dan Tindakan Keperawatan* (1st ed.).

DPP PPNI.

PPNI. (2018b). *Standar Luaran Keperawatan Indonesia: Definisi dan Kriteria Hasil Keperawatan* (1st ed.). DPP PPNI.

Ryff, C. D. (1989). Happiness is Everything, or Is It? Explorations on the meaning of Psychological Well-Being. In American Psychological Association (Vol. 57, Issue 6). <https://psycnet.apa.org/doi/10.1037/0022-3514.57.6.1069>

Sukadari, Komalasari, M. D., & Ahmad, M. W. (2019). Studi Deskriptif Mengenai Psychological Well-Being Pada Lansia Di Taman Lansia an-Naba Tanggulangin Gunungkidul. *G-COUNS: Jurnal Bimbingan Dan Konseling*, 4(1), 157–173. <https://doi.org/10.31316/g.couns.v4i1.465>

Supriyanto, A. D. (2018). Hubungan antara spiritualitas dengan kesejahteraan psikologis pada anggota pkk cenderawasih i dusun ponjen kidul. Fakultas Psikologi Universitas Islam Negeri Maulana Malik Malik Malang. <http://etheses.uin-malang.ac.id/12705/>

Underwood, L. G., & Teresi, J. A. (2002). The daily spiritual experience scale: development, theoretical description, reliability, exploratory factor analysis, and preliminary construct validity using health-related data. *Annals of behavioral medicine : a publication of the Society of Behavioral Medicine*, 24(1), 22–33.  
[https://doi.org/10.1207/S15324796ABM2401\\_04](https://doi.org/10.1207/S15324796ABM2401_04)

Wallace, M. (2008). *Essentials of Gerontological Nursing*. Springer Publishing Company.

Yoga, A., Setyawan, A., & Saifudin, I. M. M. Y. (2020). Tingkat Spiritualitas Berhubungan dengan Tingkat Depresi pada Lansia. *Jurnal Ilmiah Kesehatan Jiwa*, 2(2), 41–52.  
<https://www.researchgate.net/profil/e/I-Made-Moh-Saifudin/publication/348648763>

Yunnita, S. Y., Rasni, H., & Kurdi, F. (2024). The Loneliness and Emotional Levels of the Elderly: Correlation Study in Karang Werda Peer Group. *Jurnal Kesehatan Komunitas Indonesia*, 4(1), 97–109.  
<https://doi.org/10.58545/jkki.v4i1.201>

Yuwono, P., Ernawati, E., Handoko, P., & Astutiningrum, D. (2022). Optimalisasi Spiritualitas Lansia Dimasa Covid-19. *Jurnal EMPATI (Edukasi Masyarakat, Pengabian Dan Bakti)*, 3(3), 213–217.  
<https://doi.org/10.26753/empati.v3i3>.