

RELATIONSHIP OF SPIRITUAL WELL-BEING AND THE PRO-ENVIRONMENTAL BEHAVIOR OF URBAN YOUTH

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ABSTRACT

Currently there is environmental damage that results in climate change. This environmental damage cannot be separated from the impact of human behavior that does not support the preservation and maintenance of the environment. Communities living in urban areas have greater challenges because the lifestyle and behavior of its citizens affect their own survival. Residents of urban communities, especially youth, have an important role in maintaining the surrounding environment because they are the main actors and policy makers in the future. Therefore, reforming the pro-environmental behavior of adolescents needs serious attention since they are still in school, so that their survival can go well. This study aims to look at the relationship between spiritual well-being and pro-environmental behavior of urban youth. Spiritual well-being is a condition for creating a dynamic and harmonious bond within a person with himself, others, the environment and God. In the meantime, engaging in actions that support the environment represents an individual's initiative to safeguard the natural world and reduce actions that could harm it. The primary focus of the research comprised 62 adolescents and young adults, aged 13 to 21, who reside in urban areas. This demographic was selected due to their prominent role as students and potential future leaders responsible for shaping society. The spiritual well-being they adhere to plays an important role in shaping the pro-environmental behavior of youth. Using a quantitative method, this study used the Spiritual Health and Life-Orientation Measure (SHALOM) from Fisher, and General Ecological Behavior (GEB) from Kaiser Wilson. The data collected was then analyzed by correlation test. Through the correlation test, the correlation coefficient was obtained $r = 0.402$ with a significance of $p = 0.000$ $p < 0.01$. This means that there is a significant positive relationship between spiritual well-being and pro-environmental behavior among urban youth. The higher the spiritual well-being, the higher the pro-environmental behavior of urban youth.

Keywords: *Spiritual well-being, pro-environmental, behavior*

1. PREFACE

The problem of environmental pollution is increasingly massive in the world today. According to the earth.org report, the biggest environmental problem for 2021 is first and foremost a government that has failed to manage social life. Business and the economy dominate the community too much, but pay little attention to protecting the environment, so that people are often hit by natural disasters such as floods and storms, poor health services and air pollution problems.

The second problem is wasting food. According to the records of the American Food and Agriculture Organization in 2013, it is estimated that 1/3 of the world's food is wasted each year. If the food can be saved, it can support 3 million residents.

The third problem is the loss of biodiversity. According to the 2020 World Wildlife Foundation (WWF) report, global biodiversity has decreased by 68% since 1975. Several countries, such as in Latin America and the Caribbean, have lost up to 93% of biodiversity during the same period.

The cause of all the above problems is the massive change in land use that has encroached on forests and mangroves into agricultural areas which has resulted in the destruction of various

types of biological creatures. The next problem is plastic pollution, air pollution, deforestation, global warming, rising sea levels due to melting ice in the Antarctic area (Mulhern, 2021).

In the Indonesian context, the issue of environmental pollution has reached a crucial stage. According to the 2020 Ministry of Environment (KLH) report which maps the environmental index in each Indonesian province, the issue of water, air and land pollution is an indicator to determine the extent of environmental quality in Indonesia. According to the report, urban areas such as DKI Jakarta are still facing various main problems that cause environmental pollution, such as industrial and household chemical waste, exhaust gases from vehicles and garbage disposal which cause environmental pollution (KLHK, 2019).

All parties must prepare strategies to overcome them by improving their daily behavior, because cases of environmental problems that are currently happening globally and nationally are mostly sourced from human behavior (Keraf, 2010).

Faced with a situation like this the question that arises is who is responsible for this environmental pollution? It is clear that the culprit is the man himself. Human behavior that does not care about the safety and preservation of the environment has reached an alarming level and if this is not addressed immediately, human life will be threatened.

This concern has also surfaced among world leaders, for example the Paris agreement which obliges each country to act to address climate change due to current environmental pollution (The Paris Agreement, 2022). Even if there is a policy pattern at the level of government in the world, if it is not accompanied by changes in human behavior in protecting the environment, it will certainly be in vain. Policies must be followed by strategies to change pro-environmental behavior. Pro-environmental behavior itself is someone's behavior followed by awareness in minimizing negative impacts on the natural environment and development, such as minimizing the use of natural resources, saving energy consumption, and disposing of waste in its place. This pro-environmental behavior certainly binds all levels of society, from state leaders to ordinary people, from children to the elderly.

However, among this community group, it seems that the younger generation plays an important role in improving and increasing pro-environmental behavior. The reason is because they are the ones who will continue to lead and take over the management of this universe in the future. Therefore it is very urgent at this time to educate youth to care about environmental issues and participate in overcoming these problems for the future welfare of society (Shutaleva et al., 2022).

In developmental psychology, adolescents are characterized as a collective experiencing a transitional phase from childhood to adulthood. This phase encompasses biological, psychological, moral, and religious growth, as outlined by Sarwono (2018). On a global scale, the World Health Organization (WHO) defines adolescents as individuals aged 10 to 19 years. Conversely, the Health Regulations of Indonesia (RI Health Regulations Number 25 of 2014) classify youth as those between 10 and 18 years old. According to the Population and Family Planning Agency (BKKBN), adolescents are individuals aged 10 to 24 years who are unmarried. The Ministry of Health of the Republic of Indonesia defines adolescence as a period of human life in which rapid physical, psychological and intellectual growth and development occur. He has the characteristics of high curiosity, tends to dare to take risks from his actions without considering them carefully, and likes things that smell of adventure.

Efforts that can be made to help young people develop pro-environmental behavior are to improve their spiritual well-being. Spiritual well-being is a condition for creating a dynamic and harmonious bond within a person with himself, others, the environment and God. The problem is whether spiritual well-being has a relationship with the pro-environmental behavior of urban youth? This study aims to prove that spiritual well-being has a relationship with pro-environmental behavior among urban youth. As far as the researcher's observations, there has not been any research linking spiritual well-being with pro-environmental behavior, especially for youth in urban areas. This is the basis for researchers to choose the two variables. What are the results if spiritual well-being is associated with the pro-environmental behavior of urban youth.

2. RESEARCH METHOD

The research subjects were 62 teenagers from 13 to 21 years old who live in Jakarta. The method of data collection is done with the Google form. There are two kinds of measurement scales used, namely the spiritual well-being scale and the pro-environmental treatment scale. The spiritual well-being scale used is The Spiritual Health And Life-Orientation Measure (SHALOM) from J.W. Fisher (2013). This scale consists of 20 items divided into 4 dimensions, where each dimension consists of 5 items. While pro-environmental behavior uses the General Ecological Behavior (GEB) measurement tool which was first developed by Kaiser (1998), which was later revised by Kaiser et al. (2007). This measuring tool has been adapted by Ahmad (2019) which consists of 33 items.

3. RESULT AND DISCUSSION

What exactly is meant by "spiritual well-being"? Spiritual well-being can be understood as an affirmation of existence that encompasses an individual's connection with themselves, the community, the surroundings, and a higher power. This connection is then elaborated upon through four interconnected aspects. These aspects encompass, firstly, the personal dimension, where an individual contemplates their life's purpose, aspirations, and principles. This self-awareness becomes a pivotal driving force for the human spirit's pursuit of self-identity. Secondly, the communal dimension arises in the quality and profoundness of interpersonal relationships between an individual and others. This connection is manifested through emotions like love, forgiveness, trust, hope, and faith. Thirdly, the environmental dimension pertains to the physical and biological preservation, a sense of belonging, wonderment, and the concept of unity with the surroundings. Lastly, the transcendental dimension encompasses an individual's relationship with something beyond human aspects, such as an awareness of cosmic forces and transcendent reality (Fisher & Ng, 2017).

According to Gomez and Fisher (2003), spiritual well-being is described as a condition of the self that mirrors favorable emotions, cognitions, and actions arising from connections with oneself, others, the natural world, and the transcendent. This interconnectedness subsequently provides individuals with a sense of identity, completeness, gratification, happiness, aesthetics, affection, regard, optimistic outlook, inner serenity, accord, and a sense of purpose and orientation in life.

In line with the aforementioned explanation, it can be deduced that spiritual well-being represents a state of the self that showcases affirmative emotions, thoughts, and conduct stemming from relationships with oneself (personal), other individuals (communal), the environment (nature), and a higher power (transcendent). This amalgamation of connections can

furnish individuals with a perception of selfhood, entirety, fulfillment, elation, aesthetics, affection, esteem, a constructive standpoint, internal tranquility, concord, and a sense of meaning and guidance in life.

The notion of spiritual well-being, which is closely linked to religion, is a multifaceted concept. The term "spiritual well-being" was first introduced during a White House Conference on Aging in 1971 by Fisher (2016). In 1975, the National Interfaith Coalition on Aging (NICA) provided a definition for spiritual well-being, describing it as the affirmation of life concerning oneself (personal), others (communal), nature (environment), and God (transcendental). Meanwhile, Ellison viewed spiritual well-being as a foundational expression of mental health. He likened this situation to the various aspects of a person's complexion and pulse as indicators of their overall health. By amalgamating the definitions from NICA and Ellison, Fisher characterizes spiritual well-being as a state where individuals harbor positive emotions, engage in constructive actions, and maintain favorable thoughts in their relationships with themselves, others, the environment, and the transcendent (God). This state provides individuals with a sense of identity, contentment, joy, love, respect, a positive outlook, inner peace, harmony, and a sense of purpose in life (Mooodley et al., 2012).

In his exploration of spiritual well-being, Fisher's ideas are inherently connected to the concepts put forth by his predecessors, as exemplified by the definitions provided by NICA (1975) and Ellison (1982, 1983). Fisher's definition of spiritual well-being can be summarized as follows: it is a state characterized by positive emotions, actions, and thoughts in one's interactions with oneself, others, the transcendent, and nature. This state, in turn, bestows upon individuals a profound sense of identity, completeness, satisfaction, happiness, contentment, beauty, love, respect, optimistic attitudes, inner tranquility, harmony, and a clear sense of purpose and direction in life (Mooodley et al., 2012).

Building upon the four dimensions of spiritual well-being introduced by NICA (1975), Fisher devised a model known as The Spiritual Well-Being Questionnaire (SWBQ), which was published in 2003. Fisher's key insight was that spiritual health is a dynamic state, a constantly evolving condition. Individuals can attain a state of complete harmony across the four dimensions of spiritual well-being, encompassing their relationship with themselves (personal), their connections with others (communal), their bond with nature (environmental), and their relationship with God (transcendental).

Fisher's spiritual well-being model has four dimensions, namely dimensions personal, communal, environmental and transcendental. The personal dimension includes the knowledge aspect filtered by world views. The inspirational aspect includes essence and motivation filtered by trust. What is included in this personal dimension is meaning, purpose and value. Where the human spirit creates awareness of oneself. All these things expressed as joy, fullness, peace, patience, freedom, identity, integrity, creativity, intuition and personal value. The second dimension is the manifested communal in morality, culture and religion. This is evident in interpersonal relationships deep enough to reach the human heart. This is expressed in the form of love, forgiveness, justice, hope and faith in humanity, and trust. Dimensions the third is the environment which includes concern for nature and physical maintenance and political and social environment and associated with nature creation. This is expressed as awe and valuation of nature and creation. The fourth dimension is the transcendental being includes supreme care, cosmic power and God (for the theists). This matter expressed through worship, worship of the creator, and the existence of nature and the creator (Fisher, 2011; Gomez & Fisher, 2016).

Meanwhile, as defined by The United Nations Commission on Sustainable Development (UN CSD), pro-environmental behavior refers to the utilization of goods and services to fulfill basic needs and enhance one's quality of life while simultaneously reducing the consumption of natural resources, hazardous materials, and the generation of waste and pollutants throughout the product or service life cycle. This approach is adopted to ensure that the needs of future generations are not compromised (Park & Ha, 2012).

Numerous terms have been employed by researchers to characterize human conduct in relation to the environment, such as environmental behavior (Dunlap & Van Liere, 1978), responsible environmental behavior (Hines et al., 1987), environmentally significant behavior (Stern, 2000), ecological behavior (Kaiser & Fuhrer, 2003), among others (Kurusu, 2015). In the context of this study, the term "pro-environmental behavior" is utilized, signifying individual actions taken to safeguard the environment and diminish activities that have adverse environmental impacts (Geiger et al., 2018; Kaiser, 1998). According to Kaiser & Fuhrer (2003), pro-environmental behavior encompasses seven key aspects: efforts to reduce waste, environmentally friendly transportation choices, the purchase of recycled and environmentally sustainable products, socially responsible behaviors, and energy-efficient practices.

Pro-environmental behavior strives to mitigate environmental issues or offer remedies for them (Homburg & Stolberg, 2006). It can be most effectively understood as a fusion of self-interest and a sense of responsibility toward others, future generations, other forms of life, or the overall ecosystem (Bamberg & Moser, 2007). In summary, pro-environmental behavior encompasses a range of human actions with the objective of diminishing adverse effects on the environment.

According to Kaiser, there are six aspects of pro-environmental behavior (Kaiser et al., 2007), these aspects include: (a) Energy conservation. Energy conservation is related to behavior and or actions that are aims to save energy. An example is turning off the lights if you are the last person out of the room, turn off the air conditioner when out of the room more than 4 hours and others; (b) Mobility and transportation. Mobility and transportation related to behavior and or actions which aims to use means of transportation effectively and efficiently, for example using public transport, riding a bicycle or walking for short distances etc; (c) Avoid waste. Avoiding waste associated with behavior and or actions that aims to avoid such waste for example minimize use of plastic, buying goods or products of the refill type and others; (d) Recycle. Recycling is related to behavior and or actions that have a purpose to recycle used materials that are not used, for example collecting used paper for recycling, making notes using paper that has been used on one side and the other; (e) Consumerism. Consumerism is related to behavior and or actions that are aims to choose and use friendly products environment, for example choosing organic products, using natural ingredients for pest control etc; and (f) Conservation. Conservation is related to behavior and or actions that are generally not detrimental to the surrounding environment, for example when picnicking leaving the place in pristine condition as before, involved in an environmental organization, learn about the issues environment through various media and others.

Pro-environmental behavior has a broad scope, therefore in this research the scope of study is on six aspects of pro-environmental behavior as stated by Kaiser, because these six aspects can describe pro-environmental behavior in general (general ecological behavior) and each aspect has a clear description. Next, six aspects pro-environmental behavior is used as a construct to compile measurement scale, because the pro-environmental behavior measurement scale was

compiled based on the concept of general ecological behavior has shown the existence reliability, internal consistency and acceptable validity (Scannell & Gifford, 2010) and has also been used in previous studies, for example about behavior based on attitudes towards the environment (Kaiser et al., 2007), the relationship between the environment and pro-environmental behavior (Scannell & Gifford, 2010) and ecological behavior in adolescents (Uitto et al., 2015).

There are two factors that influence human pro-environmental behavior, namely internal factors and external factors. Internal factors include knowledge, attitudes and values, while external factors are factors that influence outside a person such as economic status and infrastructure owned by a person. In general, most of the research that has been conducted relates to the effect of knowledge on pro-environmental behavior (Khoiri & Rudiansyah, 2019).

Human behavior, including pro-environmental behavior, is shaped by a multitude of internal and external factors spanning past, present, and future dimensions (Azwar, 2015). Nevertheless, it is important to note that these factors interact in a complex manner when influencing pro-environmental behavior because human behavior, by its very nature, is intricate and not easily comprehensible or predictable (Azwar, 2015). Various categories of factors contribute to the influence on pro-environmental behavior, prompting diverse studies and the development of numerous theories aimed at explaining or forecasting the variables that play a significant role.

One such theory is the Theory of Planned Behavior (TPB) proposed by Ajzen, which outlines three key precursor variables: (a) attitudes toward the behavior; (b) subjective norms; and (c) behavioral control (Greaves, Zibarras, & Stride, 2013). These three precursor variables, as previously mentioned, impact the formation of an individual's behavioral intention, specifically regarding pro-environmental behavior. Consequently, this study seeks to investigate the internal factors that influence pro-environmental behavior among urban youth, with a particular focus on the spiritual well-being of urban youth.

Teenagers, especially those living in urban areas, play an important role in preserving the natural surroundings through changing behavior to pro-environmental behavior. Adolescents who live in urban areas generally have a greater challenge to change their behavior because they live in narrow and confined spaces, especially in big cities.

What about previous research regarding the relationship between spiritual well-being and pro-environmental behavior? The research conducted generally concerns spirituality, whether in the form of spiritual intelligence with pro-environmental behavior among mining company employees. According to Febriani et al. (2020) there is a relationship between spiritual intelligence and pro-environmental behavior among mine employees. The higher their spiritual intelligence, the more their pro-environmental behavior will increase (Sembiring et al., 2020). In addition, there is also a link between spirituality in the workplace and pro-environmental behavior. The result is that there is a significant effect of one's spirituality at work with pro-environmental behavior (Choi & Johnson, 2019).

Of the 62 respondents, 20 men (32.3%) and 42 women (67.7%) obtained data. In terms of religion, 25 people adhered to Islam (40.3%), 14 Protestant Christians (22.6%), 13 Catholic Christians (21%), 9 Buddhists (14.5%), 1 Confucian (1.6%) According to marital status, 60 people are single (96.8%) and 2 people are married (3.2%) From the educational background, 52 people graduated from high school (83.9%), 9 people with a bachelor's degree (14.5%), and a diploma education (1.6%).

The normality test was conducted on both the spiritual well-being and pro-environmental behavior variables using the Kolmogorov-Smirnov technique. For the spiritual well-being variable, the statistical test yielded a value of 0.885, with a significant value (p) of 0.401, which is greater than 0.05. This result indicates that the data distribution for spiritual well-being is normal. Similarly, for the pro-environmental behavior variable, the test value was 0.991, and the significant value (p) was 0.271, also exceeding 0.05, signifying that the data distribution for pro-environmental behavior is normally distributed.

Subsequently, a correlation test was performed, revealing a correlation coefficient of $r = 0.402$ with a significance level of $p = 0.000$ ($p < 0.01$). This finding signifies a significant positive association between spiritual well-being and pro-environmental behavior among urban youth. In essence, higher levels of spiritual well-being are linked to greater pro-environmental behavior in urban youth.

So this research is in line with the research of Choi & Johnson (2019) which saw a close relationship between a person's spirituality and pro-environmental behavior. Likewise in line with the research of Febriani et al. (2020) who examined the significant relationship between spiritual intelligence and the pro-environmental behavior of miners. The limitations of this study are that it has not shown a description of the two variables according to gender. Then the number of respondents is still limited, so it does not yet reflect the picture of the spiritual well-being and pro-environmental behavior of youth in urban areas. So for further research it is necessary to capture more respondents. Then it is necessary to analyze the description of the two variables according to their respective dimensions, so that it can be seen which dimension stands out.

4. CONCLUSIONS AND RECOMMENDATIONS

From the analysis of correlation data, it can be concluded that there is a significant positive relationship between spiritual well-being and pro-environmental behavior among urban youth. That is, the higher the level of spiritual well-being, the higher the pro-environmental behavior of adolescents. The lower the spiritual well-being, the lower the pro-environmental behavior. In other words, one's spiritual well-being also influences one's pro-environmental behavior.

Theoretical suggestions that can be conveyed through this study are that it is necessary to add more respondents for further research using the same variables. In addition, it is also necessary to carry out qualitative research to explore concrete descriptions of spiritual well-being which are the most significant in fostering pro-environmental behavior among adolescents. While practical advice that can be done is the need to intervene in the field of spiritual well-being for adolescents, because it is proven that spiritual well-being can increase a person's pro-environmental behavior.

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