




Living in Holiness and Christian Faith Practices on Christian Millennials Spiritual Well Being in Surabaya

F O L Lontoh
STT Moriah Tanggerang, Indonesia
oscarlontoh@gmail.com
<https://orcid.org/0000-0001-6613-9396>

 <https://doi.org/10.46222/pharosjot.106.25>

Abstract

Achieving optimal Spiritual Well-Being (SWB) involves integrating Living in Holiness (LIH) with Christian Faith Practice (CFP). This integration not only enhances personal faith but also fosters emotional and social development. The objective of this study is to empirically examine the connection between Living in Holiness, Christian Faith Practice, and Spiritual Well-Being. This research uses the variables of Living in Holiness and Christian Faith Practice to assess their impact on Spiritual Well-Being. The focus is on the Christian millennial generation in Surabaya, Indonesia, who serve as a model for merging values of holiness and spiritual practices with contemporary challenges. Given their openness to innovation, social awareness, and adaptability, millennials have the potential to reinforce the spirit of holiness and enrich the spiritual life of church communities, fostering faith-driven and relevant communities for today's generation. The study involves a population of 600 individuals, with a sample size of 60 participants. The research employs a quantitative approach using Smart PLS and multiple regression analysis, starting with validity and reliability assessments followed by classical assumption tests. The findings indicate that Living in Holiness, as per Christian doctrine, along with Christian Faith Practice, significantly and positively affects Spiritual Well-Being. This supports the notion that a well-integrated Christian life, balancing spirituality with practical actions through holiness and faith practices, positively impacts an individual's spiritual well-being.

Keywords: Living in Holiness, Christian Faith Practice, Spiritual Well-Being, Millennials.

Introduction

Spiritual Well-Being (SWB) can be profoundly affected by living a holy life and practicing the Christian faith, as these elements together lay the groundwork for inner peace, a sense of purpose, and connection to the faith community. Committing to holy living and applying Christian principles equips individuals with the resources needed to navigate life's challenges and enhance their relationship with God. Achieving optimal SWB involves integrating holy living with Christian practice, which not only fortifies personal faith but also fosters emotional and social development. The Millennial generation, which is actively involved in church life, is driving the church to adapt to evolving contexts and cultures.

This generation introduces innovative worship practices, utilizes technology, and leverages social media to engage a broader audience and enrich Christian experiences. This study aims to empirically assess and validate the effects of holy living and Christian practices on spiritual well-



being, as measured by the Spiritual Well-Being (SWB) Scale. The research seeks to provide concrete evidence on how elements of religious life and religious practices within the Christian tradition influence the quality of an individual's spiritual well-being, as evaluated by this scale.

The sanctity of life and a profound understanding of religious principles significantly impact an individual's spiritual happiness and physical health, and those around him or her, thereby enhancing their overall quality of life. These elements are consistent with the traits of individuals who demonstrate high levels of Spiritual Well-Being (SWB). The Spiritual Well-Being (SWB) Scale, developed by Paloutzian and Ellison in 1982, is a widely recognized instrument in the psychological study of religion. This scale offers a subjective assessment of an individual's perceived spiritual quality of life. It comprises two subscales: the Religious Well-Being (RWB) subscale, which gauges satisfaction from one's relationship with God, and the Existential Well-Being (EWB) subscale, which reflects a sense of purpose, life satisfaction, and transcendent spirituality. The overall SWB score provides a general evaluation of spiritual well-being. A key strength of this scale is its impartiality towards specific religious or ideological beliefs.

A life dedicated to holiness and a deep understanding of God's word is considered the highest achievement for a devout Christian. Congregations that embody these qualities serve as exemplary models, fostering spiritual growth in other congregations. As a result, congregations that practice holy living and possess profound religious knowledge are expected to have a more significant impact on their members' Spiritual Well-Being (SWB) compared to those lacking these attributes.

Previous research on the Spiritual Well-Being (SWB) Scale has generally concentrated on a limited range of domains. For example, the questionnaire created by Paloutzian and Ellison in 1982 measures Existential Well-Being (EWB) and Religious Well-Being (RWB). This instrument has been validated and proven reliable (Bufford, Paloutzian & Ellison, 1991; Ellison, 1983). Studies have found that spiritual well-being is positively correlated with self-esteem and intrinsic religious commitment, while negatively associated with feelings of loneliness (Ellison & Smith, 1991; Paloutzian & Ellison, 1982).

In other words, this research has revealed that individuals with higher spiritual well-being tend to have better self-esteem, a deeper religious commitment, and experience less loneliness. These findings offer valuable insights into the relationship between spiritual aspects and overall psychological well-being.

However, the questionnaire does not address other dimensions of spiritual well-being, such as communal spiritual well-being. To fill this gap, some studies employ more comprehensive tools like the Spiritual Well-Being Questionnaire developed by Gomez & Fisher (2003), which includes four subscales. Moberg (2010) defines spiritual well-being as "the affirmation of life through relationships with God, oneself, the community, and the environment that support and celebrate wholeness." He also notes that spirituality has historically been excluded from scientific research due to its perceived ethereal, mystical, theological, or transcendent nature, which made it challenging to study. Many Christians, in particular, resist scientific examination of spirituality, viewing it as too sacred for empirical investigation. Others believe it is too abstract to be measured through sensory methods.

Despite various challenges, research has identified a positive correlation between spirituality and mental health, including a reduction in anxiety during life-threatening situations or trauma (Ellison & Smith, 1991; Cotton et al., 1999; Van Dierendonck, 2004). Conversely, lower levels of spiritual



well-being are associated with increased depression and a reduced quality of life (Chimluang et al., 2017). Hawley and Hawley (1993) observed that more individuals are actively seeking meaning and striving to understand what it means to live authentically as part of their pursuit of positive attitudes and relationships (Van Dierendonck, 2004). Furthermore, Cobb, Puchalski, and Rumbold (2012) argue that assessing Spiritual Well-Being (SWB) can be highly valuable in clinical and counseling settings.

It is important to recognize that the terms "spirituality" and "spiritual well-being" (SWB) are often used interchangeably due to their close connection (Chowdhury & Fernando, 2013). However, SWB is both a specific expression and a measure of spirituality (Monod et al., 2010). While spirituality encompasses a broad range of beliefs, practices, and support systems, SWB is a more focused concept related to personal growth within the spiritual dimension, emphasizing overall well-being (Chowdhury & Fernando, 2013). SWB acts as a bridge between spirituality and general well-being, serving as an indicator of an individual's spiritual life and reflecting the quality of their existence in the spiritual realm (Chowdhury & Fernando, 2013). SWB represents a subjective experience centered on personal quests for meaning, purpose, and connection to transcendent aspects of life (Moberg & Brusek, 1978).

Two overlapping models have been proposed to explain the components of Spiritual Well-Being (SWB). The first model, developed in 1975 by the National Interfaith Coalition on Aging (NICA) in Washington, DC, identifies SWB as comprising four domains that collectively determine an individual's overall level of SWB (Ellison, 1983; Fisher, 2011). Fisher later supported this approach, known as the 'four-domain model' or '4D model' of SWB (as cited in Gomez & Fisher, 2003). Additionally, Ellison conceptualized SWB using two broad, continuous dimensions: vertical and horizontal, leading to the 'two-dimensional model' (Ellison, 1983; Eksi & Kardas, 2017).

The Spiritual Well-Being Scale (SWBS) used in this study has been translated into Indonesian (Indonesian SWBS © 2016 R. F. Paloutzian, all rights reserved). Below are sample statements from the SWBS (Paloutzian & Ellison, 1982):

1. I find personal prayer to God unsatisfying.
2. I feel lost about my identity, origins, and destiny.
3. I believe that God loves and cares for me.
4. I consider life to be a valuable experience.
5. I feel that God is indifferent to me and unconcerned with my daily actions.
6. I feel uncertain about my future.
7. I have a meaningful relationship with God.
8. I feel fulfilled and satisfied with my life.
9. I don't feel that I receive enough strength and support from God.
10. I feel comfortable with the direction of my future.
11. I believe that God cares about my problems.
12. I don't enjoy life very much.
13. I don't feel a satisfactory personal closeness to God.
14. I feel confident about my future.
15. My closeness to God helps me avoid loneliness.
16. I feel that life is full of conflict and unhappiness.
17. I feel most fulfilled when I can communicate intimately with God.
18. Life doesn't have much meaning.
19. My closeness to God influences the comfort in my life.
20. I believe there is a real purpose for my life.



Living in Holiness

God's holiness refers to His unmatched majesty, uniqueness, and purity as Father, Son, and Holy Spirit, which is revealed and active in the work of reconciling and perfecting His chosen people for communion with Him in love (Webster, 2004). The term 'holy' *agios*, is used to describe God, the relationship believers have with Him, and the people or things that God has set apart for special purposes (Stay et al., 2019). The primary goal of Jesus' mission was to sanctify and save His people. In carrying out this mission and continuing His ministry, Jesus required individuals and leaders who lived holy lives like His own to keep role modelling His life and become Christ-Like. Jesus prayed before selecting His disciples (Luke 6:12), chose them according to His needs (Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16), and then taught and trained them to follow the holy lifestyle He modelled. The example set by Jesus' disciples should inspire congregational leaders to guide their people toward becoming new, holy creations in Christ.

In the Old Testament, the word "holy" comes from the Hebrew root *Qadas*, meaning set apart for a special purpose related to God's plan (Leviticus 20:26). In the New Testament, "holiness" is derived from the word *Hagiasmos*, meaning separation from worldly or impure things. William Barclay, in his commentary on Romans 6:22, explains the phrase "leads to sanctification" (*Hagiasmos*), where the suffix "-asmos" implies an ongoing process rather than a completed state. This indicates that holiness is a continuous journey. In other words, after receiving the status of being declared holy in Christ, the development of holy character is an ongoing process. Sanctification is the result and continuation of the new birth experienced when someone repents and accepts Jesus. What follows is a daily process of sanctification. Believers who have been sanctified through faith in Christ are called to live a holy life (1 Corinthians 1:2).

The Word of God written by the apostle Paul in 2 Timothy 2:20 describes the holiness of spiritual servants through the image of a large house owned by a rich man. Here, it is explained that there are two types of tools, namely "not only those made of gold and silver but also those made of wood and clay." The first type is noble tools (time: honourable); on the other hand, the second type is not noble (*atimia*: dishonourable, dishonourable). Therefore, Paul makes his message clear, "If a person purifies himself from evil things, he will become a household item for a noble purpose, he is sanctified, deemed worthy to be used by his master and prepared for every noble work." This verse emphasizes the description of tools in chapter 2:20. Paul compares the image of the tools with the church. He began with the phrase, "Therefore, if someone..." (*en oun tis*). This phrase contains prerequisites and consequences for the congregation who want to become useful (*eukreston*) and honourable servants for the Master, God.

The prerequisites are: first, being sanctified by God so that you become an honourable and useful servant of God's house. Paul uses the verb *hagiasmenon* (set apart as holy, sacred) in the perfect passive participle form. That God has completely sanctified a servant of God and the impact of that sanctification still continues. That is, this is a divine act on God's own initiative. Second, this sanctification is permanent for someone who is approved by Him. So it can be concluded that sanctification takes place in God's sovereignty.

God has prepared, sanctified, and equipped a servant to be a means of fulfilling His eternal plan. If believers are aware of this sanctification process, they will appreciate each of their actions as God's means of fulfilling His will. Therefore, he will serve seriously, sincerely, purely and faithfully; while relying on the power of God. Meanwhile, the consequence for a consecrated servant is that God will send him and be prepared to do work well (*agathon*) excellent, enjoyable and good. Spiritual service is sacred and special. Because, God has prepared every believer to serve and



experience a comprehensive process of sanctification, both individually and through God's work. God does not want His work in this world to be polluted by the uncleanness and worldly desires of His servants who prioritize popularity and self-interest but rather uphold the values of integrity and divine nobility. God requires the loyalty of His servants by dedicating themselves completely to Him alone. God wants workers or spiritual servants who produce excellent performance and have eternal value.

There are several conditions of past people which are explained in detail in the passage, namely: (a) Not knowing God (4:17) Meanwhile, people who live holy lives will be resurrected from the dead and given eternal life in Christ (Wiersbe, 2001), (b) Vain Thoughts (4:17b), (c) Dark Understandings (4:18a), (d) Foolishness (4:18b). Meanwhile, the new man (Ephesians 4:17-32) is a number of conditions which are explained in detail, namely: Learning to Know Christ (4:20), Putting off the old man (4:22), Experiencing Renewal (4:23). Furthermore, the actions that must be thrown away (Ephesians 4:25-31) are as follows: (a) Lying (4:25), (b) Anger (4:26-27), (c) Stealing (4:28) , (d) Dirty words (4:29), (e) Grieving the Holy Spirit (4:30), (f) Putting off old actions (4:31-32)

In general, sanctity of life is a concept related to the life a person lives with high moral goals and principles, as well as a strong dedication to religious or spiritual values. It involves self-sacrifice, self-purification, and increased consciousness to achieve peace and holiness in life. Holiness of life is a life completely dedicated to God, where a person follows the moral and ethical teachings of their religion, maintains the purity of body and mind, and dedicates themselves to serving fellow humans with love and compassion (Ratzinger, 2009). According to Rahner, Holiness of life is the effort a person makes to purify their heart and mind, follow God's will, and live in loyalty to the moral and ethical values expressed through their religious teachings (Rahner, 2005).

Meanwhile, Henri Nouwen emphasizes that holiness of life is about personal transformation which involves spiritual growth and purification of character through religious practices, such as prayer, meditation, self-control, and loving service to fellow humans (Nouwen, 2003). Slightly different from some of the opinions above, Karen Armstrong emphasizes that holiness of life is an effort to live in accordance with moral and ethical values originating from certain religious or spiritual principles, with the aim of achieving inner peace, happiness, and unity with God or the power that exists (Armstrong, 2010). It should be remembered that the definition and understanding of the sanctity of life can vary depending on the context of a person's particular religion, spirituality, or philosophy. As the Pope and supreme leader of the Catholic Church, Pope John Paul II described holiness of life as a state in which an individual aligns fully with God's will, serves Him wholeheartedly, and upholds religious and moral values in every aspect of their life (John Paul [Pope], 1993). Similarly, Pope Francis views holiness as a call to embody moral and ethical values indaily actions, integrate faith and religious practices into everyday life, and pursue ongoing spiritual growth (Francis [Pope], 2018).

Wayne Grudem emphasizes that holiness of life is a transformative process involving separation from sin and the corrupt world, alongside a commitment to living according to God's will, cultivating a godly character, and demonstrating love and mercy to others (Grudem, 2000). Thomas Merton views holiness as a spiritual journey where individuals strive for moral perfection and unity with the Divine through religious practice, self-reflection, and dedication to good works (Merton, 2007). Richard J. Foster describes holiness as a personal transformation, where one's heart, mind, and actions are purified, enabling them to become a vessel of God's love, serving the world with humility, honesty, and justice (Foster, 2018). According to Jürgen Moltmann, holiness is living in a constant awareness of God's presence, devoting oneself fully to Him, and adhering to the values of one's faith (Moltmann, 1992). Dietrich Bonhoeffer portrays holiness as voluntary self-sacrifice



in the service of God and humanity, leading a life of purpose that reflects divine qualities such as love, loyalty, and mercy (Bonhoeffer, 1995). Finally, Thomas Keating sees holiness as an ongoing transformation, where a person grows in truth and love, overcomes weaknesses and sin, and develops a character that embodies high spiritual and moral values (Keating, 2018).

Holiness is the most important part of a Christian's life as written in 1 Peter 1:16 "Be holy for I am holy." John Wesley taught that modesty is the desire to live a truly godly life, it is the spiritual strength to love God and people. Without all this, religion is shallow and empty. (Wesley, 2000). Martin Luther, the father of the Protestant reformation, was of the view that "holiness is an act of giving thanks to God for forgiving and justifying us for the sake of Christ through faith alone." (Mc Grath, 2000) Holiness of life can be interpreted as an effort to live in accordance with the teachings of a particular religion or belief, by avoiding all forms of behaviour or actions that are considered to violate the moral or ethical values that are believed to be. It can also be interpreted as an effort to improve oneself and develop a better relationship with God or something that is considered holy and pure. Holiness of life can be realized through various forms of worship, prayer, meditation, good deeds, and so on.

Based on the explanation above, the following indicators will be used to develop an instrument for measuring the level of holiness in the lives of community leaders. There are four key dimensions: (1) Cognitive: heart and mind, inner peace, bodily purity, and knowing God through His word. (2) Ongoing purification/transformation of character: morality, humility, compassion, love, honesty, and loyalty. (3) Spirituality: worship, prayer, and meditation. (4) Self-surrender: self-sacrifice, service, and devotion.

However, in this study, the author developed unique dimensions to measure holiness in Christian life, utilizing four dimensions: (1) Spirituality, (2) Rationality, (3) Bearing the Fruits of the Spirit, and (4) Life Attitude.

1. Belief in Jesus as Lord and Savior of humanity.
2. Faith in the Trinity of God.
3. Regular prayer habits.
4. Reflection and meditation on God's word.
5. Belief in the truth and inerrancy of the Bible.
6. Study of core Christian doctrines.
7. Understanding of salvation, grace, sin, and forgiveness.
8. Ability to distinguish between true and false doctrines.
9. Love for others, inspired by Christ's love.
10. Joy that comes from the Holy Spirit, not circumstances.
11. No harbouring of grudges or hatred towards others.
12. Ability to control personal desires.
13. Generosity towards others.
14. Willingness to help others frequently.
15. Loyalty to others, reflecting Christ's loyalty to us.
16. Politeness in behaviour.
17. Ability to resist temptation and sin.
18. Sharing the Gospel with others.
19. Acknowledgment of the need for Christ's forgiveness.
20. Service within the family and community.
21. Willingness to suffer for the righteousness of Christ.



Christian Faith Practices Scale (CFPS)

Individuals who actively engage in faith communities often find greater happiness and satisfaction in their family relationships. Congregations with strong family units, who consistently attend services, participate in fellowship, and volunteer for ministry, tend to be more involved in expressing their faith through both spoken and practical acts of service within their communities (Call & Heaton, 1997; Deveaux, 1996; Ellison, Bartkowski, & Anderson, 1999; Garland & Edmonds, 2007).

The Protestant Christian tradition generally views faith as a positive response to God's undeserved gift to humanity, conveyed through divine grace. This faith is nurtured and sustained through a personal relationship with God (Dykstra, 1999; Lee, 1990a, 1990b). While this perspective is widely accepted, scholars offer various interpretations of faith. For instance, Fowler (1986), a leading theorist in faith studies, focuses on cognitive processes—how individuals interpret their experiences and derive meaning from them. He outlines stages of faith development that align with theories of cognitive and moral growth. Fowler argues that there are universal stages of faith, although the specific content of one's faith may vary greatly. He maintains that faith is a fundamental aspect of human experience, as everyone constructs and revises frameworks of meaning to understand their world.

Nelson (1990) outlines three core elements of faith. Firstly, faith requires an understanding of God as revealed through the historical figure of Jesus. Secondly, it involves a commitment to this understanding, particularly the truth of God's actions in the world as interpreted by Christian tradition and its view of human history. Thirdly, faith is fundamentally about placing trust in God, seeking both forgiveness and guidance for the present and eternity. Nelson defines faith as a relational experience with God that includes knowledge, commitment, and trust. While Nelson and Fowler provide important insights into the nature of faith, their definitions are difficult to quantify. To address this challenge, the CfPS introduces a framework based on Craig Dykstra's (1986) approach to faith. Dykstra conceptualizes faith not simply as a means to create meaning or understand the world but as an active and intentional response to the nature and actions of God. He contends that true faith involves maintaining a proper relationship with the true God, and any ultimate devotion to other entities is considered idolatry rather than genuine faith.

Although faith involves human participation, it is fundamentally rooted in a relationship initiated by God. God reveals His nature and presence, and faith is the human response to this divine grace. At its core, faith is the acknowledgment and acceptance of God's grace, leading to a life characterized by belief, trust, and commitment. This life is defined by aligning one's thoughts and actions with the divine relationship established through faith. Expanding on the understanding of faith as recognizing and embracing God's grace, Dykstra (1999), drawing from Alasdair MacIntyre's work (1984), introduces a theoretical framework of "faith practices." These practices collectively embody the Christian life of faith. The Christian Faith Practices Scale (CFPS) assesses faith based on Dykstra's comprehensive list of these practices, which include:

1. Worshipping together: Praising God, giving thanks for His creative and redemptive work in the world, hearing God's word preached, and receiving the sacraments given through Christ.
2. Sharing Christian stories: Reading and listening to scripture and the church's experiences throughout history.
3. Interpreting Scripture and church history together: Especially in relation to how they apply to our lives today.



4. Praying: Both collectively and individually, not only during formal worship but at all times and in all places.
5. Confessing sins to one another: Offering forgiveness and seeking peace.
6. Supporting one another in times of failure: Encouraging each other in fulfilling individual callings and responsibilities.
7. Carrying out worship and bearing witness faithfully and consistently.
8. Giving possessions generously: Receiving others' gifts with gratitude.
9. Suffering with and for one another: And for those whom Jesus identified as our neighbors.
10. Extending hospitality and care: Not just to one another, but also to strangers and even enemies.
11. Listening and speaking attentively: About our individual life experiences.
12. Collaborating to comprehend and address the context in which we live.
13. Critiquing and rejecting all forces and patterns: Both within the church and the broader world, that dehumanize people, harm communities, and damage God's creation.
14. Working together to build and sustain social structures and institutions: That align with God's will and support life in the world.

The following hypotheses have been generated.

Hypothesis 1: There is a positive influence between the Living in Holiness on the Spiritual Well-Being of Christian millennials in Surabaya.

Hypothesis 2: There is a positive influence between Christian Faith Practices on the Spiritual Well-Being of Christian millennials in Surabaya.

Hypothesis 3: The combination of Living in Holiness and Practicing the Christian faith significantly increases the Spiritual Well-Being of Christian millennials in Surabaya.

Method

The research targets Christian Millennials residing in Surabaya. Participants were selected through purposive random sampling, with the final sample consisting of 60 respondents from church congregations in Surabaya. Respondents were required to meet specific criteria: being part of the Millennial generation born between 1981 and 1996 (approximately aged 28 to 43 years), being a registered church member in Surabaya for at least three years, and having a minimum educational background of high school. This study uses a quantitative method with the Partial Least Squares-Structural Equation Modeling (PLS-SEM) approach operated through Smart PLS 4 software.

The tests carried out included validity tests, reliability tests, and hypothesis tests to measure the relationship between variables that have been formulated in the research model. Data collection involved three questionnaires: the Spiritual Well-Being Scale (SWBS), the Christian Faith Practices Scale (CFPS), and the Living in Holiness Scale. The samples were gathered from May to June 2024 in Surabaya. Validity and reliability were assessed using the Outer Loading Value, Convergent Validity with Average Variance Extracted (AVE), Discriminant Validity with Fornell-Larcker Criterion, Cronbach's Alpha, and Composite Reliability. Hypothesis test was carried out using a structural model (inner model) with R Square, Model Fit, Path Coefficient, Inner VIF and Latent Variable Correlations



Finding and Discussion.

This section summarizes the research findings based on data acquired using the previously described questionnaire. The data collected from respondents were examined descriptively and inferentially. The findings are given in the form of tables, figures, and narrative descriptions to help readers comprehend the study's primary conclusions.

Table. 1
Demographic Information

Description		N	64
Gender			
-	Male	70	%
-	Female	30	%
Education:			
-	Undergraduate	10	%
-	Graduate	70	%
-	Postgraduate	15	%
Marital Status			
-	Married	73	%
-	Single	27	%

Table. 2
Outer Loadings

	Holliness	Practice	SWB
X1.11	0,715		
X1.12	0,700		
X1.15	0,848		
X1.19	0,787		
X1.20	0,820		
X1.3	0,778		
X1.4	0,811		
X2.1		0,704	
X2.10		0,825	
X2.11		0,818	
X2.12		0,860	
X2.2		0,768	
X2.3		0,742	
X2.5		0,758	
X2.6		0,753	
X2.8		0,877	
X27		0,893	
Y.10			0,760
Y.11			0,716
Y.14			0,763
Y.15			0,742
Y.20			0,751
Y.7			0,797
Y.8			0,739



The outer loading value of all the latent variables above is more than 0.7. Therefore it is concluded that all items meet the validity criteria.

Table. 3
 Construct Reliability and Validity

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Living in Holiness	0,893	0,901	0,916	0,611
Christian Faith Practice	0,938	0,941	0,947	0,644
Spiritual Well Being	0,873	0,876	0,902	0,567

All latent variables meet the reliability requirements using both Cronbach Alpha and Composite reliability (>0.7) and Fornell Larcker Criterion with AVE <0.9

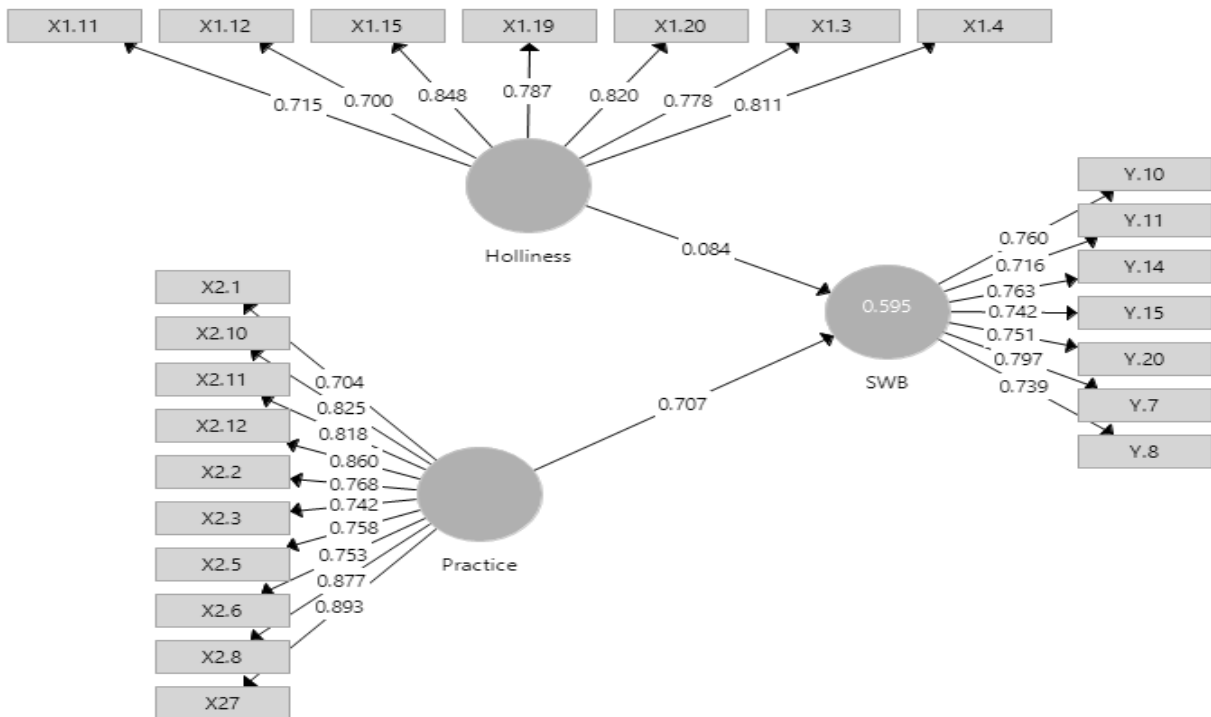


Figure 1. PLS Algorithm

Table 4
 R Square

	R Square	R Square Adjusted
SWB	0,595	0,581



Another aspect of model evaluation involves examining the R-Square value, which serves as a goodness-of-fit measure in the PLS-SEM inner model. The R-Square coefficient, or coefficient of determination, gauges the extent to which an endogenous construct is explained by an exogenous construct. Typically, the R-Square value ranges from 0 to 1. According to Sarstedt (2017), R-Square values of 0.75, 0.50, and 0.25 represent strong, moderate, and weak models, respectively.

In addition, the Adjusted R-Square is a refinement of the R-Square value, adjusted for standard error, and provides a more accurate assessment of an exogenous construct's explanatory power over an endogenous construct.

The analysis reveals that the R-Square value for the combined effect of X1 and X2 on Y is 0.595, with an Adjusted R-Square value of 0.581. This indicates that the exogenous constructs (X1 and X2) together account for 59.5% of the variance in Y. Given that the Adjusted R-Square is 58.1%, the impact of X1 and X2 on Y is considered moderate.

Table. 5
Path Coefficients

	Holiness	Practice	SWB
Living in Holiness			0,084
Christian Faith Practice			0,707
Spiritual Well Being			

Based on the results of the direct effects analysis of the inner model in the picture above, it can be concluded as follows:

1. The direct effect of Living in Holiness on SWB is 0.084, which means that if Holiness increases by one unit, SWB can increase by 8.4%. This influence is positive.
2. The direct effect of Christian Faith Practice on SWB is 0.707, which means that if Practice increases by one unit, SWB can increase by 70.7%. This influence is positive.

Model Fit

To satisfy the criteria for model fit, the SMSR value should be below 0.05 (Ercan, 2015). According to the SMARTPLS website, the criteria for assessing model fit include: RMS Theta (Root Mean Square Theta) should be less than 0.102, SRMR (Standardized Root Mean Square Residual) should be below 0.10 or ideally under 0.08, and the NFI (Normed Fit Index) should exceed 0.9.



Table 6
Model Fit

Fit Summary

	Saturated Model	Estimated Model
SRMR	0,089	0,089
d_ULS	2,397	2,397
d_G	2,065	2,065
Chi-Square	497,450	497,450
NFI	0,632	0,632

rms Theta

rms Theta	0,179
-----------	-------

According to the model fit evaluation, the RMS Theta (Root Mean Square Theta) value is 0.179, which exceeds the threshold of 0.102, and the NFI (Normed Fit Index) is 0.632, which is below the required value of 0.9. Therefore, based on these two criteria, the model does not meet the fit requirements. However, the SRMR (Standardized Root Mean Square Residual) value is 0.089, which is below the threshold of 0.10, indicating that the model is acceptable in this regard. Consequently, it can be concluded that the model generally fits the data.

In partial least squares (PLS) analysis, an important assumption is the absence of multicollinearity, meaning that there should not be strong correlations among latent variables. The Variance Inflation Factor (VIF) value must be below 5, as a value above 5 indicates potential collinearity issues between constructs. The VIF values for the inner model, as shown below, will help in assessing the presence of multicollinearity.

Table. 7
Inner VIF Values

	L H	CFP	SWB
Living in Holiness			2,255
Christian Faith Practice			2,255
Spiritual Well Being			

Based on the VIF values presented in the table above, none of the values exceed 5, indicating that there is no multicollinearity issue. This conclusion is further supported by the lack of strong correlations among the independent variables, as detailed in the table below.



Table. 8
Latent Variable Correlations

	L H	CPF	SWB
Living in Holiness	1,000	0,746	0,611
Christian Faith Practice	0,746	1,000	0,769
Spiritual Well Being	0,611	0,769	1,000

The table above indicates that there are no strong correlations (greater than 0.9 or less than -0.9) between the latent variables, suggesting that multicollinearity is not an issue. For instance, the correlation between Holiness and Practice is 0.746, which is below the 0.9 threshold. Similarly, the correlations between X1 and Y, as well as X2 and Y, are also less than 0.9, indicating that these relationships are not strongly correlated. Therefore, it can be concluded that the inner model does not violate the assumption of no multicollinearity.

Overall, the findings of this study demonstrate that Living in Holiness, in conjunction with Christian Faith Practice, significantly positively influences Spiritual Well-Being. These results affirm the perspective that a Christian life, when well-integrated with both spirituality and practical actions through holiness and faith practices, has a meaningful and positive impact on an individual's spiritual well-being.

Hypotheses Testing Result

Hypothesis 1 proposes that there is a positive influence between the Living in Holiness on the Spiritual Well-Being of Christian millennials in Surabaya. As it shown in Path Coefficient in table 5, the direct effect of Living in Holiness on SWB is 0.084 or 8,4%. This influence is positive. Therefore hypothesis 1 is supported.

Hypothesis 2 proposes that there is a positive influence between Christian Faith Practices on the Spiritual Well-Being of Christian millennials in Surabaya. As it shown in Path Coefficient in table 5, the direct effect of Christian Faith Practice on SWB is 0.707 or 70,7% . This influence is positive. Therefore hypothesis 2 is supported.

Hypothesis 3 proposes that combination of Living in Holiness and Practicing Christian Faith are associated with Spiritual Well Being. The result in table 4 reveals that the R-Square value for the combined effect of X1 and X2 on Y is 0.595, with an Adjusted R-Square value of 0.581. Given that the Adjusted R-Square is 58.1%, the impact of X1 and X2 on Y is considered moderate. Hypothesis 3 is supported.

Conclusion

The findings of this study prove that spiritual discipline and the practice of holiness values, such as love and forgiveness, prayer, reading the Bible, and involvement in the church community, not only strengthens a person's relationship with God, but also increases their inner peace and purpose in life. Living in holiness creates harmony between daily life and Christian values, which in turn strengthens the spiritual aspect of the individual. These faith practices also support spiritual growth and help individuals to approach life's challenges with a more God-centred outlook. Spiritual well-being, which includes a sense of inner peace, purpose in life, relationship with God,



and the quality of relationships between people, is further strengthened by the consistent application of holiness principles and spiritual practices.

Living in Holiness helps individuals feel closer to God and understand their role in the divine plan, while Christian Faith Practice provides practical tools to develop faith and face life's problems with greater wisdom and peace. Overall, the combination of living in holiness and practicing the Christian faith contributes significantly to building strong spiritual well-being, thereby enabling individuals to live more meaningful, harmonious and purposeful lives. Overall, research shows that Living in Holiness and Christian Faith Practices and especially prayer, not only improves spiritual well-being, but also contributes to a holistic well-being, encompassing physical, mental, emotional, and social health. This conclusion strengthens the view that these two main factors in the Christian life play a vital role in improving the quality of spiritual life and overall well-being.

Furthermore, research also shows that those who live in holiness and practice their faith regularly have better relationships with others, both in the church community and in social life in general. Engagement in Christian faith practices such as community worship, service, and other spiritual activities, creates a supportive environment, where individuals feel accepted and emotionally connected. Involvement in the church community provides a deep sense of belonging and identity. This contributes to improving mental and emotional health, as well as providing calm and hope amidst life's challenges. Holiness principles such as love, forgiveness, and humility are applied in interpersonal relationships, which improve the quality of social relationships and create social peace.

This research is useful for congregations interested in how to measure their own spiritual well-being and also those wishing to track levels of SWB among community and congregation members. This potential measurement value opens up systemic possibilities that would significantly strengthen outsiders' views of these spiritual communities. For example, if prospective congregation members are able to capture the spiritual experiences that Church members have and can be felt by prospective new members, then they will be interested in joining the congregation community. Of course, this is the impact of how congregation leaders provide spiritual teaching to their congregation. The better the teaching provided and the better the examples of leaders in this community will have a positive impact on the integrity and improvement of the quality of life of the existing community.

The implications of the results of this research emphasize the importance of the church in encouraging congregational members to live holy lives and be actively involved in the practice of faith. By providing the right support and resources, churches can help individuals achieve greater spiritual well-being. This research recommends the need for further studies to explore the relationship between various faith practices and spiritual well-being, as well as how social and cultural contexts can influence individual experiences in living a holy life.

References

- Amstrong., K. (2010). *The Case for God: What Religion Really Mean*. Vintage Digital.
- Benson, P. I., Donahue, M. J., & Erickson, J.A. (1993). The Faith Maturity Scale: Conceptualization, Measurement, And Empirical Validation, *Social Scientific Study Of Religion*, 5, 1-26. <https://www.researchgate.net/publication/288351234>
- Bonhoeffer, D. (1995). *The Cost of Discipleship*, Hassell Street Press.



- Bufford, R.K., Paloutzian, R.F., & Ellison, C.W. (1991). Norms for Spiritual well-being scale, *Journal of Psychology and Theology*, 19(1), 56-70. <https://doi.org/10.1177/009164719101900106>
- Call, V. R. A., & Heaton, T. B. (1997). Religious influence on marital stability, *Journal for the Scientific Study of Religion*, 36(3), 382–392. . <https://doi.org/10.2307/1387856>
- Cangur, S., & Ercan, I. (2015). *Comparison of model fit indices used in structural equation modeling under multivariate normality*, *Journal of Modern Applied Statistical Methods*, 14(1), 152-167. DOI:[10.22237/jmasm/1430453580](https://doi.org/10.22237/jmasm/1430453580)
- Chimluang, J., Thanasilp, S., Akkayagorn, L., Upasen, R., Pudtong, N., & Tantitrakul, W. (2017). Effect of an intervention based on basic Buddhist principles on the spiritual well-being of patients with terminal cancer, *European Journal of Oncology Nursing*, 31, 46-51. <http://doi.org/10.1016/j.ejon.2017.08.005>
- Chowdhury, R. M., & Fernando, M. (2013). The role of spiritual well-being and materialism in determining consumers' ethical beliefs: An empirical study with Australian consumers, *Journal of Business Ethics*, 113(1), 61-79. <https://doi.org/10.1007/s10551-012-1282-x>
- Cobb, M., Puchalski, C., & Rumbold, B. (Eds.) *The Oxford Textbook of Spirituality in Health Care* (pp. 487-492). New York: Oxford University Press.
- Cotton, S. P., Levine, E. G., Fitzpatrick, C. M., Dold, K. H., & Targ, E. (1999). Exploring the relationships among spiritual well-being, quality of life, and psychological adjustment in women with breast cancer, *Psycho-Oncology*, 8(5), 429-438. . [https://doi.org/10.1002/\(SICI\)1099-1611\(199909/10\)8:5<429::AID-PON420>3.0.CO;2-P](https://doi.org/10.1002/(SICI)1099-1611(199909/10)8:5<429::AID-PON420>3.0.CO;2-P)
- DeVeaux, J. S. (1996). Superfund reforms and impacts on the army cleanup program, *Federal Facilities Environmental Journal*, 7(2), 35-48. <https://doi.org/10.1002/ffej.3330070206>
- Dykstra, C. (1999). *Growing In The Life Of Faith: Education And Christian Practices*. Louisville: Geneva Press.
- Ekşi, H., & Kardaş, S. (2017). Spiritual well-being: Scale development and validation, *Spiritual Psychology and Counseling*, 2, 73-88. <http://dx.doi.org/10.12738/spc.2017.1.0022>
- Ellison, C. G., Bartkowski, J. P., & Anderson, K. L. (1999). Are There Religious Variations in Domestic Violence? *Journal of Family Issues*, 20, 87-113. <https://doi.org/10.1177/019251399020001005>
- Ellison, C. W. (1983). Spiritual well-being: *Conceptualization and measurement*. *Journal of psychology and theology*, 11(4), 330-338. <https://doi.org/10.1177/009164718301100406>
- Ellison, C. W., & Smith, J. (1991). Toward an integrative measure of health and well- being, *Journal of Psychology and Theology*, 19(1),35-45.<https://doi.org/10.1177/009164719101900104>



- Fisher, J.W. (2011). The four domains model: Connecting spirituality, health and wellbeing. *Religions*, 2(1), 17-28. doi: <http://doi.org/10.3390/rel2010017>
- Foster, R. J, (2018), Understanding Guidance, *Renovare Institute for Christian Spiritual Formation*, <https://renovare.org/articles/understanding-guidance>
- Fowler, J. W. (1986). *Faith Development Through Family Life Cycle*. in C. Dykstra & S. Parks (Eds.), *Faith Development* (pp. 15-42). Birmingham: Religious Education Press.
- Garland, D.R, & Edmonds, J. A. (2007). Family Life and Baptists, *Journal of family and Community Ministries*, 21, 6-21.
- Gomez, R., & Fisher, J. W. (2003). Domains of spiritual well-being and development and validation of the Spiritual Well-Being Questionnaire. *Personality and individual differences*, 35(8). [http://doi.org/10.1016/S0191-8869\(03\)00045-X](http://doi.org/10.1016/S0191-8869(03)00045-X)
- Grudem, W. (2000). *Systematic Theology: An Introduction to Biblical Doctrine*, RD Westminster Theological. Zondervan.
- Hawley, J., & Hawley, J. A. (1993). *Reawakening the spirit in work: The power of dharmic management*, San Francisco, CA: Berrett-Koehler.
- J. Wesley Brill, (2000). *Doa-Doa dalam Perjanjian Baru*, Bandung: Penerbit Kalam Hidup.
- Keating, T. (2018), *The Transformation of Suffering*, Contemplative Outreach Ltd. NJ, USA.
- Lee, J. M. (1990). *Facilitating Growth In Faith Through Religious Instruction*. in J. M. lee (Ed.), *Handbook of faith* (pp. 264-302). Birmingham: Religious Education Press.
- Macintyre, A. (1984), *After Virtue: A Study in Moral Theory*, University of Notre Dame Press.
- McGrath, A.E. (2000). *Sejarah Pemikiran Reformasi*, Jakarta: BPK. Gunung Mulia, 129-130.
- Merton Institute for Contemplative Living Staff. (2007). *Thomas Merton: In My Own Words*, Liguori Publications, U.S.
- Moberg, D. O., & Brusek, P. M. (1978). Spiritual well-being: A neglected subject in quality of life research. *Social Indicators Research*, 5(1-4), 303-323.
- Moltmann, J. (1992). *The Spirit of Life - A Universal Affirmation*, Fortress Press.
- Monod, S., Brennan, M., Rochat, E., Martin, E., Rochat, S., & Büla, C. J. (2010). Instruments measuring spirituality in clinical research: a systematic review. *Journal of General Internal Medicine*, 26(11), 1345.
- Nelson, R. (1990). *Facilitating Growth In Faith Through Social Ministry*. In J. M. Lee (Ed.) *Handbook Of Faith* (pp. 221-241). Birmingham: Religious Education Press.
- Nouwen, H. (2003). Competency, Spiritual and Co-Identity in Pastor, *Ashland Theological Journal*, 35. <https://www.researchgate.net/publication/238623087>



O'Donovan, L.J. & Rahner, S.J. (2005). A Theologian for the Twenty-First Century, *Princeton Theological Seminary*, 62(3). <http://doi.org/10.1177/004057360506200306>

Pope Francis. (2018). *On The Call to Holiness in Today's World*, Libreria Editrice Vaticana.

Pope John Paul II. (1993). *Veritatis Splendor: On the Splendor of Truth*, Libreria Editrice Vaticana.

Sarstedt, M., Ringle, C.M., & Hair, J.F. (2017). Partial Least Squares Structural Equation Modeling. *Handbook of Market Research*, 1-40.

Sherr, M.E., Garland, D.R., & Wolfer, T.A. (2007). The Role Of Community Service In The Faith Development Of Adolescents. *Journal Of Youth Ministry*, 6(1), 43-54.
<https://www.researchgate.net/publication/238623087>

Stinnett, N., Stinnett, N., Beam, J., & Beam, A. (1999). *Fantastic families*. Lafayette, LA: Howard.

Thomassoyan, Y. Christian., Djadi, J., (2011). Kepemimpinan Yesus Kristus Menurut Injil Sinoptik Dan Relevansinya Terhadap Kepemimpinan Rohani Masa Kini, *Sttjaffray*, 9(1), 60.

Rowland, T. (2009). Ratzinger's Faith: The Theology of Pope Benedict XVI, *Conversations on Religion & Theology*, 7(2), 172-183.

Van Dierendonck, D. (2004). The construct validity of Ryff's Scales of Psychological Well being and its extension with spiritual well-being. *Personality and individual differences*, 36(3), 629-643.
[http://doi.org/10.1016/S0191-8869\(03\)00122-3](http://doi.org/10.1016/S0191-8869(03)00122-3)

Wiersbe, W.W. (2001). 'Kaya Di Dalam Kristus', *Sudahkan anda menikmati kekayaan yang tidak dapat dinilai dengan uang?*. Bandung : Yayasan Kalam Hidup.

Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



This article is open-access and distributed under the terms of the Creative Commons Attribution Licence CC BY: credit must be given to the creator, the title and the license the work is under. This license enables reusers to distribute, remix, adapt, and build upon the material in any medium or format, so long as attribution is given to the creator.