Research Paper:
Predicting Social Well-being According to Mindfulness, Social Identity, and Spirituality in Students of University of Qom in the Academic Year of 2020-2021

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ABSTRACT

Background and Objectives: The profound and vital impact of social relationships on mental health and improving people's lives has been proven. Therefore, the existence of a healthy social or social well-being e is an integral and accepted part of maintaining health, and there are some structures and factors that affect social well-being The aim of this study was to predict social well-being based on mindfulness, social identity and spirituality of Qom University students in the academic year 2020-21.

Methods: The research design was correlational. The statistical population included students of Qom University who participated in the study by sampling method available to 357 people. In order to collect data, Keys Social Well-being Questionnaire, Freiburg Mindfulness Questionnaire, Jackins Social Identity Questionnaire, Saffarinia and Parsian and Doing Spirituality Questionnaire were used. Data were analyzed using SPSS software, version 26 and Pearson correlation test and multiple linear regression.

Results: The results of regression showed that among the components of mindfulness, acceptance alone explains 16.81% of the variance of social Well-being And among the components of social identity, individual identity and social identity alone are capable, respectively, 13.54% and 6.30% explained the variance of social Well-being. Among the components of spirituality, self-awareness and spiritual activities alone are able to explain 12.53% and 2.46% of the variance of social Well-being , respectively (P<0.05).

Conclusion: Based on the results of mindfulness skills training, strengthening social identity and spirituality-oriented programs, increase the level of social well-being of students.

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Introduction

One of the crucial consequences of the spread of the coronavirus is the creation of social anxiety [1]. Man is a social being, and most of his physical and psychological needs are met in society. When we hear the word isolated or rejected by the community in an individual case, we will understand the importance of healthy community life to have a healthy psyche.

In many studies, the vital influence of social relationships on mental health and improvement of people's lives has been stated, therefore the existence of healthy social life or social well-being is an inseparable part of maintaining health. Social well-being is an umbrella term that measures people's experiences of interpersonal relationships in terms of feeling close to others and trusting them [2]. Karbalaipour showed in his research that the mindfulness method can be used to increase cognitive and social well-being [3].

Mindfulness is usually defined as "awareness through intentional attention in the present moment without judgment." Mindfulness leads to the moment-to-moment experience of life, which has become increasingly popular in recent years as a method to increase well-being and reduce stress [4].

Mindfulness includes regular meditation training, in which people do mindfulness exercises (such as body scanning) to become more aware of their thoughts, feelings, and bodily sensations. Mindfulness includes regular meditation training so that people do mindfulness exercises (such as observing the body) to become more aware of their thoughts, feelings, and bodily sensations.

Mindfulness exercises effectively activate cognitive processes and disable functional disorders such as rumination and negative thoughts [5]. Izadabadi et al. showed that mindfulness and metacognition training has beneficial effects on social well-being and life expectancy [6]. Social identity is one of the other structures that influence social well-being. In their research, Kenz et al. showed a positive and significant relationship between personal and social identity and well-being [7].

Social identity enables social communication and gives meaning to people's lives [8]. In the simplest terms, social identity is the definition that people have of themselves based on their membership in social groups. Spirituality is all the characteristics and behaviors that make a difference between them and us [9], including

issues raised in the field of social welfare. Bushek et al. research showed that spirituality strongly correlates with psychological well-being [10].

Spirituality is a mutual connection that connects something beyond the self to something within the self. People interpret and experience their spirituality differently by practicing a particular religion, outside the framework of organized religion, or by combining different religious and philosophical traditions. A cultural concept of spirituality includes communication with others, the environment, and the creator [11]. Therefore, considering the psychological and social importance of social well-being, this research was conducted to predict social well-being based on the mindfulness, social identity, and spirituality of Qom University students in 2020-2021.

Methods

This research was conducted by the descriptive-correlation method. The statistical population consisted of all students studying at University of Qom in the academic year of 2020-2021. With the convenience sampling method, 375 students participated in this research by observing the inclusion and exclusion criteria. The inclusion criteria included being a student at University of Qom, willing to participate in research, being engaged in studies at the time of the research, completing at least one academic semester at University of Qom, and being over 18 years. The exclusion criteria included students younger than 18 years, graduate students, incoming students who have not yet completed a semester, and students who answered the questionnaire less than the minimum response time.

The sample size was determined using Morgan's table. Keyes's social well-being questionnaire, Freiburg's mindfulness questionnaire, Safarinia's social identity questionnaire, and Parsian and Downing's spirituality questionnaire have been used in this research. Questionnaires have been placed in the Irandike questionnaire system (Persa), and the questionnaire link was sent to the University of Qom students on Telegram, ITA, and WhatsApp. To comply with the ethical principles of the research, in the explanations attached to the questionnaire, the subjects have assured that their information will remain confidential. The data collection tool was as follows:

1. Keyes Social Welfare Questionnaire: The 33-item social well-being questionnaire was prepared by Keys based on his theoretical model of the social well-being structure. To answer the questionnaire, a five-point Lik-

ert scale was used as "completely agree 5 to completely disagree 1". This questionnaire has five sub-components, such as social solidarity, social cohesion, social participation, social well-being, and social acceptance [12]. In this study, the value of Cronbach's alpha was 0.87.

2. Freiburg Mindfulness Questionnaire: this 14-item short form was designed by Walach et al. This questionnaire has two sub-components presence and acceptance. The scoring of the short structure of the Freiburg Mindfulness Questionnaire is such that the subject is asked to answer the questions on a 4-point Likert scale (rarely: 1 to almost always: 4).

Also, the results showed the short form of the Freiburg mindfulness questionnaire has acceptable and sufficient reliability. The results of Walach et al.'s studies showed that the short form of the Freiburg mindfulness questionnaire has acceptable and sufficient reliability and the obtained coefficients for Cronbach's alpha coefficient was 0.92, ordinal theta was 0.93, and the test-retest reliability coefficient was 0.83 after four weeks [13]. Cronbach's alpha coefficient of this questionnaire in this research was equal to 0.80.

3. Social Identity Questionnaire: This questionnaire is derived from Jenkin's theories and consists of 20 items. Its ten items represent the individual dimension, and the other ten represent the collective dimension. Items are graded based on a five-point Likert scale from "completely agree=5 to completely disagree=1". In Safarinia and Roshan's research (2011), the reliability of the questionnaire using Cronbach's alpha method for the whole questionnaire was equal to 0.74, and the reliability for the items was between 0.51 and 0.58, which is a satisfactory level [14]. Cronbach's alpha in this research for this questionnaire was equal to 0.85.

4. Parsian and Downing Spirituality Questionnaire: The final version of this questionnaire was prepared by Parsian, which consists of 29 items in four subscales of self-awareness, the importance of spiritual beliefs, spiritual experiences, and spiritual needs. Each question is scored on a Likert scale from 1 to 4 [15]. It should be mentioned that the reliability of this test in this research was equal to 0.90. In this research, SPSS software, version 26 was used to analyze the data. To analyze the data, the correlation method was used (to determine the initial relationship between the criterion and predictor variables). In the next step, the simultaneous multiple regression method was used (to determine the predictive power of the predictor variables).

Results

In this study, the subjects included 292 women and 83 men, of which 339 were undergraduate students and 36 were graduate students. Among the respondents to the questionnaire, 115 students were from the Faculty of Literature and Humanities, 86 students from the Faculty of Basic Sciences, 96 students from the Technical Faculty, 28 students from the Faculty of Law, 19 students from the Faculty of Theology, and 31 students from the Faculty of Management. Based on the information in Table 1, which shows the Mean±SD of the research variables, the Mean±SD of social welfare has been estimated as 104.33±14.45.

Among the components of mindfulness, the Mean±SD for acceptance and attendance components were obtained with the values of 15.3±37.24 and 19.4±93.05. Among mindfulness components, the highest and lowest Mean±SD for acceptance and presence were obtained with the values of 15.37±3.24 and 19.93±4.05, respectively. For the components of social identity, individual and collective identity, the values were 35.26±7 and 75.33±4, respectively. Among the spirituality components, the highest and lowest Mean±SD related to spiritual needs and spiritual beliefs were 12.09±2.43 and 29.86±3.87, respectively.

Table 2 presents the results of the correlation between the research variables. As shown in Table 2, both components of mindfulness and social identity and four components of spirituality have a positive and significant correlation with social well-being. In this research, individual identity had the highest correlation with social well-being among the components of mindfulness, acceptance, and social identity component. Among the spiritual component, spiritual activity and self-awareness, respectively, showed a higher correlation with social well-being.

Simultaneous regression analysis was used to check which variables can predict social well-being. Before analyzing the assumption of using multiple regression, the assumption of multiple collinearities and the normality of the data residuals were checked to measure the independence of the predictor variables. Table 3 presents the results of the multiple linear regression test.

The variables of mindfulness, social identity, and spirituality can predict 29.1%, 40.5%, and 22.6% of the variance of social well-being, respectively. Among the components of the variables, the component of acceptance in mindfulness with a value of β=0.487, and the components of social identity, which include individual

Table 1. Mean±SD of social well-being scores and components of mental awareness, social identity, and spirituality

Variables	Components	Mean±SD
Social welfare	Social welfare	104.33±14.45
Mindfulness	Presence	15.37±3.24
	Acceptance	19.93±4.05
Social identity	Personal identity	35.26±7
	Collective identity	33.75±4
Spirituality	Self-awareness	29.61±4.62
	Spiritual beliefs	12.09±2.43
	Spiritual activities	17.11±2.61
	Spiritual needs	29.86±3.87

and collective identity, can predict social well-being with values of β=0.418 and β=0.418, respectively. Among the four components of spirituality, only two components of self-awareness and spiritual needs can predict social well-being with beta values β=0.423 and β=0.175, respectively.

Discussion

Results showed that among the components of mindfulness, acceptance can predict social well-being directly and meaningfully, and the presence component cannot predict social well-being. The obtained result was consistent with previous research [6, 16, 17, 18]. Acceptance in mindfulness is the willingness to see things exactly as they are in the present moment. It does not mean that a person has a passive attitude toward what is happening or that he should love everything and abandon the principles of values in this process [19].

In meditation, acceptance was achieved through receiving each moment as it occurs, truly being with that moment wholeheartedly [19]. A person with a high level of acceptance, when faced with unpleasant phenomena, reactions, and events, does not see the situation more complicated in his mind with judgments and prejudices.

Table 2. Simple correlation of the mindfulness components, social identity, and spirituality with social well-being at a significant level P<0.01

Components	1	2	3	4	5	6	7	8	9
1- Social welfare	1								
2- Presence	0.384	1							
3- Acceptance	0.536	0.628	1						
4- Personal identity	0.605	0.510	0.528	1					
5- Collective identity	0.559	0.401	0.432	0.683	1				
6- Self-awareness	0.490	0.431	0.595	0.604	0.533	1			
7- Spiritual beliefs	0.299	0.219	0.301	0.329	0.443	0.508	1		
8- Spiritual activities	0.538	0.370	0.403	0.423	0.469	0.551	0.526	1	
9- Spiritual needs	0.149	0.244	0.240	0.298	0.343	0.415	0.270	0.352	

Table 3. Regression analysis to predict social well-being through mindfulness, social identity, and spirituality

Property Variable	Predictor Variables	R	R²	B	β	T	F	Sig.
Social welfare	Presence	0.540	0.291	0.348	0.078	1.391	76.393	0.165
	Acceptance			1.736	0.487	8.679		0.000
	Personal identity	0.637	0.405	0.863	0.274	7.630	126.820	0.000
	Collective identity			0.988	0.418	4.999		0.000
	Self-awareness			1.324	0.423	7.278		0.000
	Spiritual beliefs	0.516	0.266	0.099	0.017	0.304	33.519	0.762
	Spiritual activities			0.970	0.175	3.056		0.002
	Spiritual needs			-0.348	-0.093	-0.871		0.062

These people have a realistic and accepting attitude and have a logical view to face problems. These people can solve conflicts and tensions in the social environment and usually have higher social well-being. This research showed that both components of social identity, that is, individual and collective identity, can predict social well-being. Previous studies were consistent with the results of this study [20-23].

Social identity is a person's information about belonging to a specific social group and the value resulting from this membership [24]. Social participation (one of the components of social well-being) means a person evaluates his social value. Those with a good level of this dimension believe they are vital members of society and have something valuable to offer others. The social contribution shows how and to what extent people feel that what they do in the world is crucial and helpful for society and is considered a social contribution [25].

Looking at these definitions, the impacts and clear relationship of social identity with social well-being are determined. Among the components of spirituality, self-awareness and spiritual activities can predict social well-being, and spiritual beliefs and spiritual needs cannot expect social well-being. These results were consistent with previous studies [10, 18, 26, 27]. Since important and decisive issues in spiritual self-awareness, such as moral values and standards, belief in God, and the other world, fundamental differences arise in different dimensions of human existence. And a person with high ethical standards is more reliable in interactions and has healthier interactions and, as a result, has more social well-being.

Concerning spiritual activities and their ability to predict social well-being, it can be said by participating in environmental and spiritual activities, such as group meditation and congregational prayers, group prayers, people with common beliefs and values can communicate with each other. People become members of religious groups and feel a sense of unity by being with others with common values and beliefs. It also receives emotional and cognitive support from that group, all of which help to increase the level of well-being of people.

Since spiritual beliefs can not predict social well-being, researchers have reported that the concepts of spirituality and religion are different. When these two concepts are used synonymously, it is misleading [28]. In this research, the two concepts of religion and spirituality may have been considered the same in respondents' opinions. Among the components of spirituality, the score obtained for the component of spiritual beliefs was the lowest. In explaining the ability of spiritual needs to predict social well-being, one of the spiritual needs is the need for inner peace. The need for inner peace includes the desire to live in a peaceful place, to be in a beautiful environment and nature [29].

By satisfying these needs in solitude, several spiritual needs and attaining excellence are possible. Therefore, a person with a strong spiritual condition distances himself from the crowd more than others and considers the opportunities of silence and solitude more significant. As a result, he distances himself more from society and the necessary group for social well-being. This research had limitations, such as the fact that due to the coronavirus spread, the subjects were selected online and virtually, and other age groups were not tested in this research.

Therefore, it is suggested that this research be done with more accurate sampling and with wider age groups in the future.

Conclusion

This research showed that mindfulness, social identity, and spirituality can predict social well-being. Therefore, according to these results, people with a high level of mindfulness have a strong social identity and feel more spirituality and social well-being. This point can guide educational planners, counselors, and psychologists to raise the level of social well-being.

Ethical Considerations

Compliance with ethical guidelines

In this study, all principles of the research ethics were considered.

Conflict of Interest

The authors declared no conflict of interest.

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Authors' contributions

Conceptualization and supervision, original draft writing & editing: Sohrab Abdi Zarrin; Methodology, Investigation, data collection and data analysis, final manuscript approval: Sara Jahanbakhsh.

Conflict of interest

The authors declared no conflict of interest.

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