

Spiritual Health in Iranian University Students: a Systematic Review and meta-analysis

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Background and Aim: Spiritual health (SH), as the guiding force that maintains equilibrium in three dimensions of health - physical, mental, and social - can significantly contribute to the quality of life in humans. Therefore, the present study was to reflect on the levels of SH among Iranian university students. **Materials and Methods:** This study was fulfilled, employing a systematic review and meta-analysis, from November to December 2020. All the relevant articles, focusing on SH assessment in Iranian university students, published in seven valid databases between 2012 and 2020 were accordingly collected and evaluated. Finally, 20 articles were selected and analyzed using the Stata software. **Results:** A total of 20 studies conducted in Iran based on a sample size of 4805 individuals was found during the time period of 2012 and 2021. Spiritual Health in Iranian University Students was estimated to be 80.50 (95% CI, 73.56% – 87.44%). **Conclusion:** Considering the synthesis of the reviewed articles, SH was reported to be at high levels in nearly all Iranian university students, as expected in the Iranian-Islamic society.

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Keywords: Spiritual Health, Student, Systematic Review, Meta-Analysis

INTRODUCTION

The World Health Organization (WHO) defines “health” as the state of complete physical, mental, and social well-being, not simply the absence of diseases and disabilities (1). In this regard, the physical dimension of health takes account of the proper functioning of the body, the mental dimension refers to the individuals' appropriate behaviors in society, and the social dimension encompasses the healthy relationship between individuals and society. Therefore, a healthy person suffers from no diseases, is able to work very well, does not have mental health problems, such as stress, can think better, make good decisions and act accordingly, and even live ones' best life in society (2). Given the three-dimensional

classification of health, a complete definition in this regard cannot be achieved by a mere focus on physical, mental, and social health without considering the spiritual dimension in humans.

Spiritual health (SH) is regarded as an important protective factor in health promotion and disease prevention. It is thus a successful strategy, contributing to human life in all stages and during stressful events, illnesses, and even death (3). In other words, SH establishes personal integrity and is assumed as the guiding force balancing the physical, mental, and social dimensions of health. Consequently, individuals will feel better about themselves as well as their life and future once they are endowed with higher levels of SH. Whenever SH is seriously threatened, individuals may be subjected

to mental health disorders, such as loneliness, depression, and loss of meaning in life (4).

SH is very challenging and multifaceted by definition because it has been often described according to the standards accepted in different cultures. For this reason, it has been defined from different points of view. In this respect, SH represents the human experience from two perspectives, religious and existential health, wherein religious health gives emphasis to the individuals' understanding of their relationship with God, but existential health is the individuals' sense of who they are, what they do, why they do, and where they belong to (5). In addition, SH contains the maintenance and flourishing of the nature of monotheism through building a strong relationship with God, developing strong personal value systems, having a purposeful life, and expanding constructively healthy relationships with themselves and others. As SH has been always at the core of human health, creating and developing this dimension of health can be among the best strategies in terms of adaptation to illnesses (6). Accordingly, it has been a complicated and even inexplicit process in human development (7).

University students, as the creative thinking forces, have a vital place in each society, so ensuring their health status is of utmost importance with regard to learning and boosting scientific knowledge. Going to university is also a milestone in the life of active and efficient young individuals in any country and is often accompanied by numerous changes in their social interactions. Encountering such situations is frequently associated with stress and anxiety and even shapes individuals' performance and efficiency (8). Spiritually healthy students are thus deemed qualified and stronger, have more control, and receive social support. As well, they have the ability to cope with spiritual distress and take on some interventions to adapt and deal with the problems and crises that arise (9).

Numerous studies have been so far conducted to assess the levels of SH in Iranian university students (10-18). However, there are no attempts, to the best of the authors' knowledge, providing a complete picture of the levels of SH in such individuals. Given the significance of SH, the present study, using a systematic review of the related literature, was to reflect on the levels of SH and its determinants in this age group, and then summarize and compare their results. Therefore, the present study aimed to provide a systematic review of the relevant articles on SH in Iranian university students.

MATERIALS AND METHODS

This study was conducted, employing a systematic review and meta-analysis, from November to December 2020. Here, the meta-analysis was recruited as a quantitative method to combine the results of independent and similar research and evaluate the effectiveness of experimental practices (19). This type of review with a clear and systematic approach sought to draw conclusions in line with the research objectives. In this type of review, the data of previous research were considered as an experimental unit in a more comprehensive study and the effect size or the relationships were assumed as the data (20).

To obtain scientific documents and evidence related to the levels of SH in Iranian university students from the articles published in domestic and international valid databases such as the Scientific Information Database (SID), Web of Science, PubMed, Elsevier, Magiran, Iranmedex, Scopus, and Google Scholar, the search was performed using a systematic technique via the Persian keywords and their English equivalents with all possible combinations of important, original, and sensitive words. The keywords of "spiritual health, spiritual well-being, university student, health, and Iran" were thus searched in Persian and English for this purpose.

Afterward, the list of the retrieved articles was reviewed to pinpoint the ones that had not been obtained using the above-mentioned methods. The inclusion criteria in this study were the Persian and English articles that had examined the levels of SH in Iranian university students by the end of 2020. The exclusion criteria were the studies published in languages other than Persian and English, the cases published after the end of 2020, those with no full texts, review studies and books, qualitative research, and the articles not considering the levels of SH in this age group. In some articles, the study time was not clear; therefore, the researchers used the date published.

A total number of 100 articles were found during the initial search. At the first stage, seven articles were removed due to being duplicated and having no full texts once their titles and abstracts were examined. At the second stage, 15 irrelevant cases were further excluded based on the review of their titles and abstracts. After reviews at the third stage, the remaining articles ($n=2$) were deleted due to not referring to the mean and SD values. Additionally, five articles were obtained using the references of the studies selected. A valid checklist was further

utilized to evaluate the quality of the reviewed articles (21). The minimum and maximum scores could be thus 1 and 10 and the acceptable value was 7. Finally, 20 research articles on the levels of SH among Iranian university students were exploited in this study (Figure 1).

A data extraction form, designed based on the research objectives, was used to access the data. This form encompassed sections such as authors' details, study time, study location, objectives, type of research, sample size, data collection method, data collection tool, level of SH, university degree, field of study, university's name, gender, and mean age (Table 1).

Figure 1. The process of checking databases and finding articles

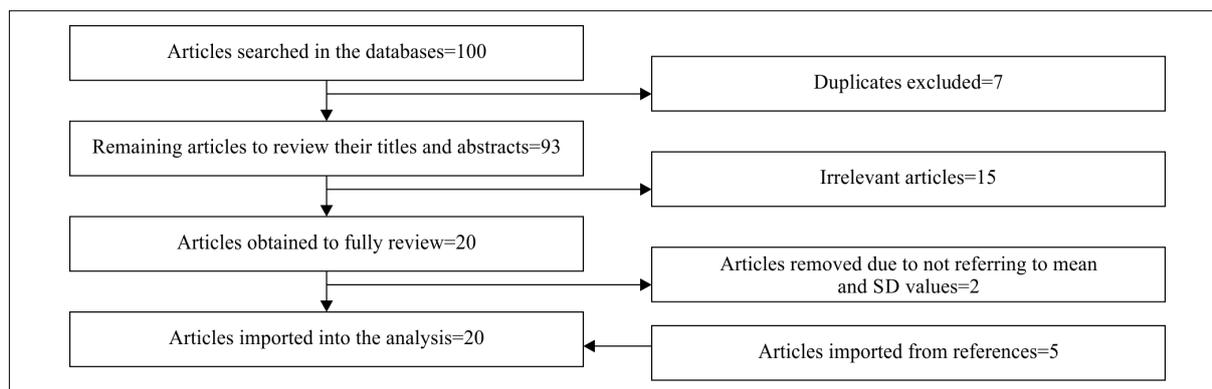


Table 1. Characteristics of the selected articles for meta-analysis

Study ID	Author	Year	City	Questionnaire	Mean	SD	Age Average	Sample Size
1	Marzban (10)	2015	Tehran	Palutzian & Ellison	76.62	13.89	64.22	367
2	Shahbazirad (11)	2014	Kermanshah	Palutzian & Ellison	58.11	6.33	5.23	100
3	Vahabi(12)	2018	Kurdstan	Palutzian & Ellison	74.42	12.85	-	420
4	EyvanBaga (36)	2012	Khalkhal	Palutzian & Ellison	94.08	15.89	72.21	202
5	Rajabiyan (26)	2015	Kashan	Palutzian & Ellison	99.37	15.07	-	300
6	Aghili(23)	2021	Gorgan	Palutzian & Ellison	82.2	4.52	-	45
7	Salehi(37)	2020	Tehran	Palutzian & Ellison	90.53	19.05	47	40
8	Rafiei(38)	2019	Qazvin	Palutzian & Ellison	70.8	5.2	-	220
9	Haji rafiei (24)	2018	Qazvin	Palutzian & Ellison	104.15	10.59	27.4	200
10	Akbarzadeh(39)	2015	Qom	Palutzian & Ellison	92.88	15.35	72.21	250
11	Sayyadi (25)	2015	Sanandaj	Palutzian & Ellison	96.33	14.92	76.21	480
12	Ghonchepour (40)	2016	Kerman	Palutzian & Ellison	90.65	16.64	-	804
13	Mokhtari(13)	2021	Khoy	Spiritual health (made by researcher)	64.12	21.16	21.48	50
14	Behboodi (14)	2019	Karaj	Spiritual health (made by researcher)	81.58	6.79	80.55	254
15	Poorkiani (15)	2017	Larestan	Palutzian & Ellison	91.51	7.4	30.55	50
16	Khalifi(18)	2018	Tehran	Palutzian & Ellison	52.76	7.73	-	38
17	Marzband(41)	2018	Mazandran	Spiritual health (made by researcher)	95.5	19.6	-	160
18	Asghari(22)	2014	Tehran	Palutzian & Ellison	82.29	14.1	24.11	350
19	Borna(16)	2020	Boshehr	Palutzian & Ellison	87.39	19.28	22.37	265
20	Naghi-Biranvand(42)	2020	Khoram-Abad	Palutzian & Ellison	75.98	6.54	-	210

Sensitivity analysis was used to evaluate the effect of each study on the pooled analysis. Funnel plot and Beggs test were used to assess publication bias. The sensitivity analysis was performed by removing articles step by step. The statistical analyses were performed using STATA Ver.16.

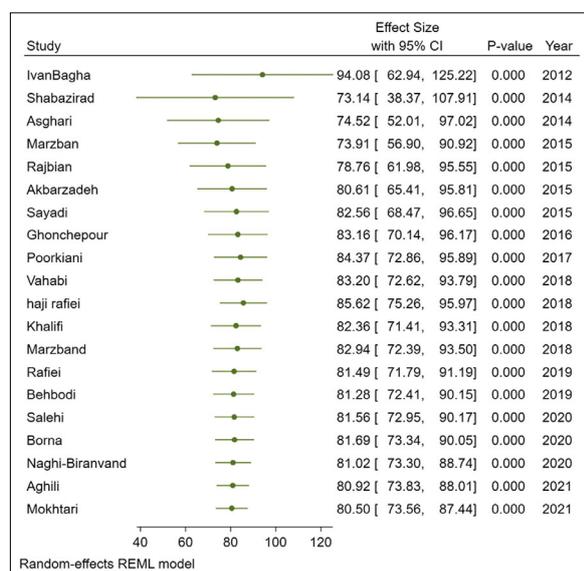
RESULTS

The study results revealed that a total number of 20 articles had examined the levels of SH in Iranian university students from 2012 to 2021.

Spiritual Health in Iranian University Students was estimated to be 80.50 (95 % CI, 73.56% – 87.44%). In this study, the lowest Spiritual Health in Iranian University Students was 1 % in the study of Mokhtari et al. in 2021 (95 % CI, 22.65 % – 105.59 %) and the highest Spiritual Health in Iranian University Students was 104.15 % in the study of Haji rafiei al. in 2018(95 % CI, 83.39 % – 124.91 %) (Figure 2). Due to the heterogeneity among studies, random-effects model was used to compute pooled estimate of Spiritual Health (Figure 2).

Funnel figure of Beggs test showed that the effect of publication bias was not significant (Figure 3).

Figure 2. Spiritual Health in Iranian University Students and its 95% CI in Iran Based on Author's Name and Year of Study According to Random Effects Model

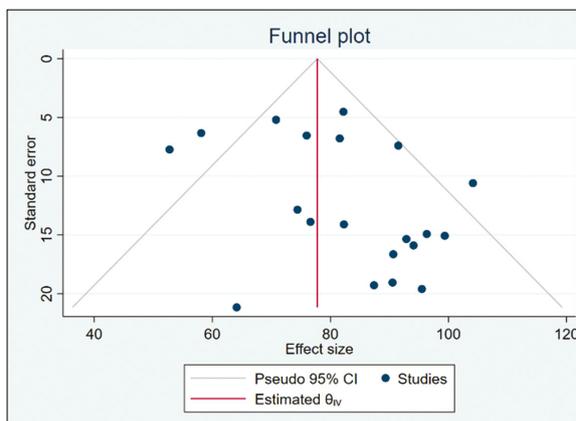


DISCUSSION

This study was to reflect on the levels of SH in Iranian university students through a systematic review and meta-analysis. Based on the random effects model, the mean value of SH in such students was 80.50 (95 % CI, 73.56% – 87.44%). The articles had further reported a similar situation (16, 22, 23). The SH in most Iranian students had been reported to be at high levels. These results were expected in the Iranian-Islamic society although some researchers had supposed that the religious atmosphere could be highly effective in completing the questionnaires and evaluating oneself at higher levels by the respondents. Some articles had similarly reported high levels of SH in university students, but there was a descending trend in their scores (24-26). Therefore, more detailed studies, appropriate and timely measures to promote SH, and proper training in this area were indispensable.

Of note, SH refers to human's spiritual experience from two different perspectives, religious and existential health. In this sense, religious health is merely focused on the way individuals perceive health in their spiritual life once they establish relationships with a higher power, and existential health indicates individuals' social and mental concerns and the way they adapt to themselves, society, and the surrounding environment (27, 28). According to the Iranian Academy of Medical Sciences, “spiritual health represents the state with various levels in which the required insights, tendencies, and capabilities are provided for spiritual excellence to get closer to God based on the individuals' capacities, so that all inner forces seek to reach an overall goal in a balanced manner, similar to emerging planned behaviors toward God, oneself, society, and the environment” (29, 30).

Figure 3. Publication Bias



As stated in the Document for Transformation and Modernization of the Higher Education System of Medical Sciences released by the Ministry of Health and Medical Education in Iran, much more attention has been thus far paid to SH. The document also asserts that universities should be like factories fostering humanity. Training intelligent, skillful, self-confident, and free human beings accepting criticism should be thus considered by the education system. Within the medical education system framework, university students must become familiar with the concepts of SH and the ways to strengthen it along with receiving theoretical and practical training in order to have a more comprehensive view of life. In some countries, there are also some plans to integrate spirituality into university curricula (31). For example, the number of medical schools exercising spiritual instruction in the United States has grown from three cases in 1993 to 100 in 2011(31). The United States National Institute for Health Research also awarded some grants to 19 medical schools in 1994 to develop spiritual education curricula. During the first year, about 17 medical schools received such grants and this expanded to 29 schools within two years. Even if these schools had implemented different curricula in terms of their components and frameworks in the early years, some issues such as the role of spirituality in the delivery of health care services, the view of religious and spiritual counselors in promoting SH, and the emphasis on effective physician-patient interaction was the same (32). About 59% of medical schools in the United Kingdom also have spiritual education curricula (33).

Paying attention to SH in the educational process demands proper and comprehensive curriculum planning. Spiritual education can thus convey the concepts of SH through educational contents and programs, and even pave the grounds for achieving higher levels of awareness and meaning in life. The spiritual education program is one way to understand the educational contents that usually come about. For example, one study (2020) in Taiwan had found that implementing a spirituality-oriented curriculum for nursing students had augmented their SH (34). Another survey (2015) in Australia had further found that teaching spirituality to nursing students had created the feelings of satisfaction, happiness, peace, and hope, as well as meaning and purpose (35). The articles on SH recruiting low sample size could be subconsciously subjected to sampling bias that could fail to provide valuable data for officials and managers. Therefore, it is necessary to ensure the sample size and

use the appropriate sampling method in conducting research to assess the levels of SH.

CONCLUSION

According to the study results, promoting SH could be effective in improving mental health, quality of life, and life satisfaction in Iranian university students. The levels of SH were thus reported to be high in most individuals in this context.

LIMITATIONS

Among the limitations of this study was no access to the unpublished articles and reports and the failure to compare and analyze the study results, due to the small number of articles in some areas, as well as incorrect, low-quality, and non-usable reports in some cases, various sampling methods, and differences in sample size.

SUGGESTIONS

It is recommended to develop and implement studies using appropriate tools to measure SH tailored to the characteristics of the Iranian-Islamic society. In addition to paying attention to physical health, SH should be also promoted through health-related planning and policymaking, which can consequently give rise to higher mental health, better quality of life, and enhanced life satisfaction.

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Iráni egyetemi hallgatók spirituális egészsége: szisztematikus review és metaanalízis

Háttér és célkitűzés: A spirituális egészség (SE), az egészség három dimenziója – fizikai, mentális és társas – egyensúlyát fenntartó erő jelentős mértékben hozzájárul az életminőséghez. A jelen kutatás célja az SE vizsgálata volt iráni egyetemisták körében. **Módszer:** A jelen kutatást, mely szisztematikus reviewt és metaanalízist foglal magában, 2020. novemberében és decemberében végeztük. Valamennyi 2012 és 2020 között hét valid adatbázisban megjelent és az iráni egyetemisták spirituális egészségére fókuszáló cikket összegyűjtöttünk és értékeltünk. Ennek alapján 20 cikket azonosítottunk, melyek adatait Stata szoftver segítségével elemeztük. **Eredmények:** 2012 és 2021 között összesen 20 Iránban végzett kutatást találtunk, melyben összesen 4805 személyt vizsgáltak. Az iráni egyetemi hallgatók spirituális egészsége 80.5% (95% CI, 73.56%–87.44%). **Következtetés:** Az áttekintett cikkek eredményeinek szintézise alapján a spirituális egészség az iráni egyetemisták körében magas.

Kulcsszavak: spirituális egészség, egyetemi hallgató, szisztematikus review, metaanalízis