



PSYCHOLOGICAL WELL-BEING AND SPIRITUAL INTELLIGENCE AS
PREDICTORS OF SUICIDAL IDEATION AMONG EMERGING ADULTS IN
MALAYSIA

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PREDICTORS OF SUICIDAL IDEATION

APPROVAL FORM

This research paper attached hereto, entitled “Psychological Well-Being and Spiritual Intelligence as Predictors of Suicidal Ideation among Emerging Adults in Malaysia” prepared and submitted by Foo Suh Jin and Lo Kah Wah in partial fulfillment of the requirements for the Bachelor of Social Science (Hons) Psychology is hereby accepted.

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ABSTRACT

Suicide behaviour is one of a worrisome issue in Malaysia which this country has medium rate of high suicide rate among Southeast Asia nations. Therefore, the study was aimed to understand psychological well-being and spiritual intelligence as predictors of suicidal ideation among emerging adults in Malaysia. A total of 304 samples were recruited but only 271 samples were involve into actual study to answer questionnaire through online and pencil-and-pen method. The Scale of Suicidal ideation (SSI), Ryff's Psychological Well-Being Scale-42 items and Spiritual Intelligence Self-Report Inventory-24 items were employed in this study. Data collected was interpreted using the Statistical Package for Social Science (SPSS) software version 25.0. Three-Step Theory to achieve the objective to understand the relationship between psychological well-being and spiritual intelligence toward suicidal ideation. Results of pearson correlation showed that there was a significant negative correlation between suicidal ideation and psychological well-being while significant positive correlation between suicidal ideation and spiritual intelligence. Results of multiple linear regression found out psychological well-being and spiritual intelligence statistically predicted suicidal ideation. Spiritual intelligence best predicted suicidal ideation. Implications and limitations of this study were discussed and recommendations for future studies were made.

Keywords: Suicidal ideation, psychological well-being, spiritual intelligence

PREDICTORS OF SUICIDAL IDEATION

DECLARATION

We declare that the material contained in this paper is the end result of our own work and that due acknowledgement has been given in the bibliography and references to ALL sources be they printed, electronic or personal.

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Chapter 1

Introduction

Background of Study

According to World Health Organization (WHO) (2018), around 8 million of people die each year due to suicide. It is one of leading causes of mortality and disabilities. Suicide issue is a global concerning issue. It can be happened anytime and anyplace in the world. In the year of 2017, a Korean singer, Kim Jong Hyun who suspected committed suicide at 27 years old in a suspected suicide due to stress facing by South Korea's youth in the competitive entertainment industry according to Beaumont-Thomas in *The Guardian* (2017, December 19). A young female fan of Kim Jong Hyun from Indonesia was found to attempt suicide after the death of her idol and parents (Indonesian fan attempts suicide following Jonghyun's death, 2017, December 22). Besides, there also suicide cases happened in Malaysia. For instance, a model and an actress, Alicia Amin, attempted to end her life at 22 years old due to loss of faith in herself (Mokhtazar, 2018, January 2). Therefore, to summaries the suicidal cases mentioned above, all the victims were from young adults who age range between 22 to 27 years old.

Furthermore, WHO (2018) revealed that most of the suicide cases lead to mortality were came from the age between 15 to 29 years old. In Malaysia context, publicity director of Befriender's Kuala Lumpur, Ardy Ayadali mentioned that youth is high risk at suicidal tendency because it had been found that suicide is the second major cause of death for youth in Malaysia (New Strait Times, May 28, 2017). Besides, Malaysia has a total of 32,042,458 of the population and the crude suicide rate (per 100,000 population) for the population is 5.5 in the year of 2016 and the suicide rate is predicted to be increase to 5.8 in the year of 2030 (WHO, 2018). It shown a warning sign of Malaysia is at high risk in suicide behaviours. New Strait Times (May 28, 2017) also reported that Befriender's Kuala Lumpur received 24,821

of call and 30% of the callers, 7,446 were having suicidal ideation. Suicidal ideation is served as one of the signs of the suicide behaviours especially population in the age between 15 to 29 years old. Thus, it raises the interest of the researchers to do this research related to suicidal ideation among emerging adulthood whose age between 18 to 25 years old.

Emerging adulthood is a concept introduced by Arnett (2000) to describe young people aged 18 to 25 years old who are full of uncertainty and unsettle about their future. This is the period of time where they have the freedom to explore their choices in love, interest, and future career due to the postponed of the expected social role in the modern era (Arnett, 2000). Besides, many of them at this age range choose to enroll in college or university to increase competence and sharpen skills for future opportunities or develop into the labour market. However, emerging adults during this period may face a lot of challenges such as searching for self-identity, instabilities of life, and sudden loss of life direction due to no or few obligation and commitment to others (Eccles, Templeton, Barber, & Stone, 2003). The difficulties that emerging adulthood may encounter with can cause them to have several psychological issues, such as distress, anxiety and depression.

Several studies found that university or college students in Malaysia are often living with some psychological issues, such as high stress level (Jia & Loo, 2018; Othman, Farooqui, Yusoff, & Adawiyah, 2013), anxiety and depression (Choon, Choon, Zulkifli, Vellasamy, & Suresh, 2015; Shamsuddin et al., 2013). Ibrahim, Amit, and Wong (2014) found that anxiety and stress were correlated with suicidal ideation and depression may predict suicidal ideation among Malaysian university students.

Suicidal ideation is often associated with suicide attempt and suicide activities (Klonsky, May, & Saffer, 2016). Severe suicidal ideation indicates that an individual is involving in high risk of suicide behaviours or self-harm activity. Emerging adulthood is one of a life-span transition period, several psychological issues may occur more frequently, such

as stress from multiple dimensions (sociocultural, religious, academic, work, relationship or financial) and other mental illnesses as well as disorders such as depression. These negative factors may indirectly affect emerging adulthood's psychological well-being and spiritual well-being. Eccles et al. (2003) found out that high stress can be identified in emerging adults as an academic burden and incongruent of reality and perceived society when the population release from universities or colleges to the labour market.

There were studies suggested that depression, anxiety (Liu, Shono, & Kitamura, 2009; Ramkisson, Pillay, & Sartorius, 2016) and stress (Anushri, Yashoda, & Puranik, 2014) were also been found to be correlated with psychological well-being (Panahi et al., 2016). The link between stress, anxiety, and depression with psychological well-being shows that Malaysian emerging adulthood is having psychological well-being issue as stress, anxiety and depression are correlated with psychological well-being. Besides, Takwin, and Atmini (2017) found that psychological well-being has a significant relationship with suicide ideation.

Furthermore, New Straits Times (2017, October 10) also reported that 4.2 million Malaysian who aged 16 years old and above suffered from various mental health issues and it may due to stress and depression. It provides an insight of emerging adulthood facing mental health issues. In addition, Jafari et al. (2010) suggested that mental health is associated with spiritual well-being and psychological well-being (Johal & Pooja, 2016). Thus the researchers are interested in the relationship between psychological well-being and suicidal ideation in Malaysia emerging adulthood because this population may have suicidal ideation which may associated with lethal suicide behaviours.

Suicidal ideation associated with suicide attempts and suicide activities. High suicidal ideation indicates that emerging adulthood is in high risk of committing suicide. As emerging adulthood is one of the life-span transition period, several psychological issues may occur more repeatedly, such as stress from multiple dimensions (sociocultural, religious, academic,

work, relationship, or financial) and other mental illnesses or disorders such as depression. These negative factors may affect emerging adults' psychological well-being. Psychological well-being plays an important role to improve one's performance at workplace and academic. Eccles et al. (2003) found out that high stress can be identified in emerging adults as an academic burden and incongruent of reality and perceived society when the population release from universities or colleges to the labour market.

Statement of Problem

Klonsky et al. (2016) said that suicide ideation is highly associated with suicidal behaviours, such as suicide attempt and commit suicide. Besides, suicide ideation showed the association negative and high risk lifestyle such as drug use behaviour (Zhang & Wu, 2014) and mental health issue like depression disorder (Choon et al., 2015; Shamsuddin et al., 2013). The high number of suicide ideation cases were revealed by Befriender's Kuala Lumpur (New Strait Times, May 28, 2017) and WHO (2018) also predicted that in the crude of suicide rate of Malaysia may increase for the next few years. It indicates that high risk of suicidal behaviour or other high risk behaviours among emerging adults in Malaysia. Therefore, there is a need for the researchers to understand the pattern of suicide ideation in Malaysia context.

The finding by Takwin and Atmini (2017) also provide an insight to the researchers that psychological well-being plays a role in the formation of suicidal ideation. Psychological well-being serves as a crucial for an individual to achieve his or her potential and live a satisfying life. Low psychological well-being may lead one to feel dissatisfied with self, encounter relationship issue with others, lack of the sense of purpose in life, lack of sense of control the external environment and sense of personal stagnation (Ryff & Singer, 1996). Psychological well-being was found to be one of the predictors of suicide ideation among individual with attempted suicide (Jayervand, Ahdi, Mazaheri, Talebi, & Manshaee, 2013).

Malaysia is considered as a medium rate of high suicide rate among Southeast Asia nations and lack of literature review on the relationship between psychological well-being and suicide ideation in Malaysia context may affect the prevention and intervention for suicide behaviour program. Thus, the relationship between psychological well-being and suicide ideation is investigating in this study.

Furthermore, Malaysia is a conservative society which spirituality plays an important aspect to the country. Speaking death and suicide openly is considered taboo in Malaysia. Thus, a limited research study on suicide-related topic is one of the outcome of the conservative culture in Malaysia context (Ibrahim et al., 2014). Besides, suicide ideation study among emerging adults is limited because most of the researchers are more interested in suicide ideation among mental health patients, victims who survive a suicide attempt and adolescents. A researcher may face the difficulty to understand the suicide ideation for the population. Therefore, suicide ideation among emerging adults and the spiritual aspect of the population are interested in this study.

Research Questions:

1. Is there any significant relationship between psychological well-being and suicidal ideation among emerging adults in Malaysia?
2. Is there any significant relationship between spiritual intelligence and suicidal ideation among emerging adults in Malaysia?
3. Does psychological well-being or spiritual intelligence have impact to the suicidal ideation among emerging adults in Malaysia?

Objective of Study

General objective: The main purpose of this research study is to understand the relationship between psychological well-being and spiritual intelligence toward suicidal ideation among emerging adults in Malaysia.

Specific objective:

1. To identify the relationship between psychological well-being with suicidal ideation among emerging adults in Malaysia.
2. To identify the relationship between spiritual intelligence with suicidal ideation among emerging adults in Malaysia.
3. To identify the impact of psychological well-being and spiritual intelligence toward suicidal ideation among emerging adults in Malaysia.

Hypotheses

1. Is there any significant relationship between psychological well-being and suicidal ideation among emerging adults in Malaysia?

H₀: There is no significant relationship between psychological well-being and suicidal ideation.

H₁: There is a significant relationship between psychological well-being and suicidal ideation.

2. Is there any significant relationship between spiritual intelligence and suicidal ideation among emerging adults in Malaysia?

H₀: There is no significant relationship between spiritual intelligence and suicidal ideation.

H₁: There is a significant relationship between spiritual intelligence and suicidal ideation.

3. Does psychological well-being or spiritual intelligence have an impact to the suicidal ideation among emerging adults in Malaysia?

H₀: There is no impact from psychological well-being or spiritual intelligence on suicidal ideation.

H₁: There is a negative impact from psychological well-being or spiritual intelligence on suicidal ideation.

Significance of Study

The outcome of this study can help to understand the suicidal ideation among emerging adults in Malaysia because most of the previous studies focus on the patients with mental health issues, individuals who attempted suicide and adolescents. Based on the literature review that has been done, the researchers found that there is lacking research on suicidal ideation in Malaysia context. Therefore, the finding of this study can increase the understanding for future researchers toward the suicidal ideation among emerging adults in Malaysia.

Moreover, the cultural perception of Malaysian toward discussing death and suicide topic is prohibited may indicate that Malaysian have low awareness on the seriousness of suicide topics. Suicidal ideation among emerging adulthood in Malaysia is a worrisome public health issue. Suicide ideation is also found to be associated with suicide attempt, commit suicide and other high-risk behaviours. Thus, the finding from this study may serve a purpose to increase the awareness of the public towards the suicidal ideation especially emerging adulthood to prevent the serious incidents such as self-harm, suicide attempt and commit suicide to happen.

Last but not least, this study is hypothesis that there is a negative relationship between psychological well-being, spiritual intelligence and suicidal ideation. Low psychological well-being or low spiritual intelligence is hypothesis to show high suicidal ideation among emerging adults. Thus, the finding from this research can help to increase the awareness of the public about the importance of psychological well-being and spiritual intelligence of emerging adults to achieve their potential and prevent them to involve in any dangerous behaviours, such as commit suicide. Besides, the finding also can be beneficial to tertiary

education and workplace to understand the importance of psychological well-being and spiritual intelligence toward suicide ideation among emerging adults. The understanding from the two topics may help them to create suitable suicide prevention programs to this population.

Definition of Terms

Emerging Adulthood

Conceptual definition: A concept proposed by Arnett (2000) as development for the period from late adolescent to twenties which is between age 18 and 25.

Operation definition: For this particular research, emerging adulthood is the targeted population who from age 18 to 25 years old. These population are usually found at university or college and workplace.

Suicidal Ideation

Conceptual definition: Suicidal ideation defined as an individual thinking, considering, or planning to end oneself life (Klonsky et al., 2016). Suicidal ideation is commonly used as an indicator for clinical practitioners to identify suicide attempt and commit suicide.

Operation definition: In this particular research, suicidal ideation refers to the score of participants on the Scale of Suicide Ideation. A high score indicated the person is having suicidal ideation and consider at in high risk of suicide attempt and commit suicide.

Psychological Well-Being.

Conceptual definition: Psychological well-being, in general, can be defined as the happiness, satisfaction of current life and self-motivation to grow of a person (Maaulot, Faisal, Ishak, Lani, & Ong, 2015). An individual with high psychological well-being has motivation to strive for the maximum potential and live a healthy life (Takwin & Atmini,

2017). Therefore, a person with high psychological well-being may actively engage in a healthier lifestyle, seek an opportunity to enrich him or herself.

Operation definition: Psychological well-being, in this research is defined by referring to the scores of participants on Ryff's Psychological Well-Being 42-items. High psychological well-being may be indicated that the individual is open to challenges, positive attitude towards self and previous life experiences, self-determine, having meaning in life and having a positive social circle.

Spiritual Intelligence

Conceptual definition: A set of mental abilities that helps to aware, integrate, and adapt application of the nonphysical and transcendent aspects of one's present, leading to such outcomes as intense existential thoughts, enhancement of meaning, identification of a transcendent self and proficiency of spiritual states (King & DeCicco, 2009).

Operational definition: In this research, spiritual intelligence was measured by the Spiritual Intelligence Self-Report Inventory-24 items. High spiritual intelligence may show the person is able to solve life crisis problems through personal philosophies.

Chapter Summary

In conclusion, suicide is a severe global and suicidal ideation serve as a signal for suicide behaviours. Emerging adults in Malaysia were identified as the population in high risk of suicide behaviours such as attempt suicide and commit suicide. Besides, psychological well-being and spiritual intelligence of emerging adults may predict suicidal ideation as psychological well-being and spiritual intelligence is associated with risk factors of formation of suicidal ideation such as stress, depression, anxiety and mental health. Investigation of the relationship between psychological well-being and spiritual intelligence able to provide a better knowledge of suicidal ideation among emerging adults in Malaysia for future research,

increase the awareness of public towards the suicide issue and the importance of psychological and spiritual intelligence in preventing suicide behaviours.

Chapter 2

Literature Review

Theoretical Framework

The Three-Step Theory (3ST) is a new theory proposed by Klonsky and May (2015) based on “Ideation-to-Action” framework to conceptualise the formation of suicidal ideation and the transition from suicidal ideation into suicide attempt. There are three steps of an individual to engage in a suicide attempt which started from the development of suicidal ideation, followed by second step: strong versus moderate ideation; and lastly, the progression from ideation to attempts (Klonsky, Saffer, & Bryan, 2017).

During the first step: Development of Suicidal Ideation, the combination of physical pain, psychological pain or emotional pain and hopelessness shape the development of suicide ideation of an individual. A mild suicidal ideation will form but it may not lead to lethal suicide behaviour.

Second step: Strong versus Moderate ideation, connectedness play an important role during this stage as the individual who passed from step one (has mild suicidal ideation) will evaluate the balance between their pain and the connectedness with others. According to Klonsky and May (2015), connectedness can be defined as the attachment with a person own life, such as their sense of meaning in life, satisfaction of job, social role, and relationship with others. Disrupted connectedness is occurring when a person feels loss of connection with their life or the society that they live in will give them a great pain. If the pains from disrupted connectedness are present or less, strong suicidal ideation will form and the person with strong suicidal ideation will have the desire to end his or her life.

Progression from Ideation to Attempts is the final step for a person to end his or her life. According to Klonsky and May (2015), at this stage, the person with strong suicide ideation has a strong capacity to commit suicide, he or she will do the final action which is to

end his or her own life to stop the pain that he or she felt. Figure 2.1 is the graphical flowchart to illustrate the concept of this theory.

A study was conducted to investigate 3ST theory in United Kingdom context. The result has supported the idea of 3ST Theory that psychological pain and hopelessness may predict suicidal ideation and connectedness was served as a protective factor for those who showed both in high pain and hopelessness among university students (Dhingra, Klonsky, & Tapola, 2018). A similar study was conducted in China also show the similar result which connectedness act as a protective role in those who with high in both pain and hopelessness (Yang, Liu, Chen, & Li, 2018).

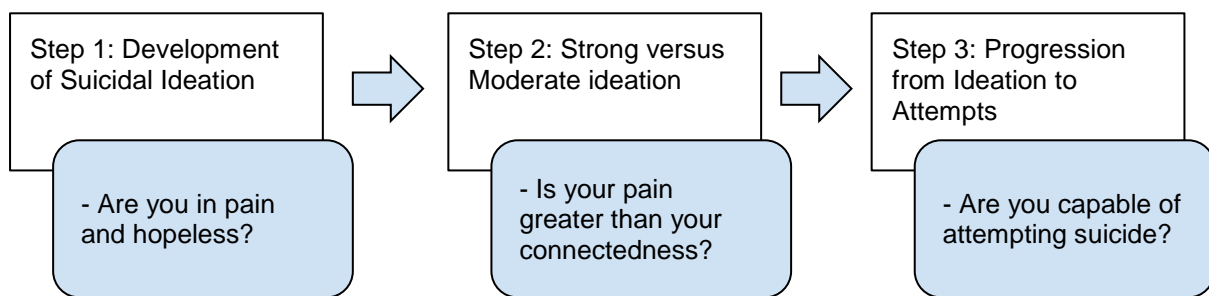


Figure 2.1. Illustration of Three-Step Theory of Suicide

Conceptual Framework

The 3ST by Klonsky and May (2015) explained that absent of meaning in life and relationship with others may cause a person to lose connectedness with the surrounding which may lead to the formation of suicidal ideation. Abubakar, van de Vijver, Mazrui, Murugami, and Arasa (2014) did a research on connectedness and psychological well-being and a significant relationship between the two variables were found in the research. Low psychological well-being showed the person has a less connectedness with the surrounding which may be the risk factor of suicide ideation formation. Therefore, according to the

theory, it can be predicted that people with low psychological well-being may show connectedness issue which may lead to the formation of suicidal ideation.

Besides, the relationship between hope and spiritual well-being were also been tested and a significant relationship was found between the variables (Jafari et al., 2010; Yaghoobzadeh, Soleimani, Allen, Chan, & Herth, 2018). Low spiritual well-being may show in the population who feel hopeless which according to 3ST theory, low spiritual well-being may lead to the formation of suicidal ideation as hope and spiritual well-being was associated. Furthermore, Siddall, McIndoe, Austin, and Wrigley (2016) conducted a research on the impact of physical pain on spiritual well-being in patient with spinal cord impairment. The results of the study suggested that physical pain is associated with spiritual well-being (Siddall et al., 2016). Thus, based on the literature review on the relationship of spiritual well-being with hope and pain, it suggested that people who are hopeless and in pain have low spiritual well-being which may predict the formation of suicidal ideation as suggested by 3ST theory.

Therefore, this research study is guided by 3ST Theory to achieve the objective to examine the relationship between psychological well-being and spiritual intelligence towards suicidal ideation. In this study, the predictors are psychological well-being and spiritual intelligence and the outcome variable is suicide ideation. Figure 2.2 is the diagram to illustrate the conceptual framework of this study.

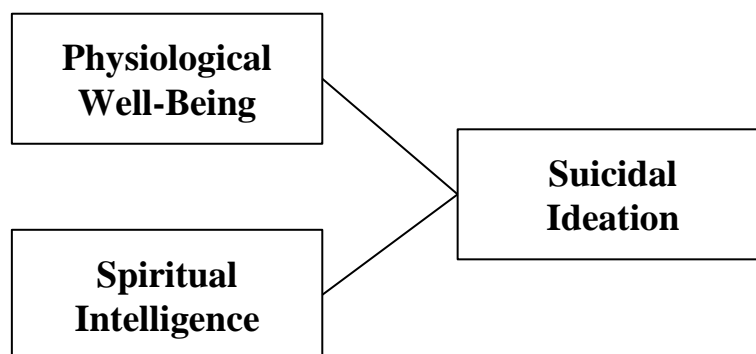


Figure 2.2. Illustration of concept framework

Suicidal Ideation

The riskiest age of initial suicidal thoughts reported is 18-year-old to 25-year-old as known as emerging adulthood (Blader, 2018). The group of female (Begum et al., 2017; Blader, 2018), low income (Begum et al., 2017; Blader, 2018), low education (Begum et al., 2017; Blader, 2018) are found to be the risky batch to have suicide-related thoughts. However, findings also show that the current trend of suicide is emerging from those risky groups to young adults who have a stable job, high salary income, high security and high level of education. Moreover, a lack of social connectedness and social cohesion may contribute to suicide ideation among emerging adults (Blader, 2018). This factor can be explained as the emerging adults are facing rapid or sudden changes in role, community, cultural or economic status (Blader, 2018). In the same study also mentioned the feeling of negative emotions and the major difference between their expectations and the reality may contribute to suicidal ideation.

The consequences of these causes will lead to mental health but individuals who willing to receive treatment was little (Han et al., 2018). In the study of Britton, Van Orden, Hirsch, and Williams (2014) found that emerging adults who satisfied with psychological needs (autonomy, competence, & relatedness) are probably have less chance to have suicidal ideation and suicidal related behaviours. Thus, this research will continue to study the relationship between physiological well-being, spiritual intelligence and suicide ideation among emerging adulthood.

Psychological Well-Being

Psychological well-being is a broad concept that different researchers defined it differently (Mehmood & Shaukat, 2014). Maaulot et al. (2015) suggested that an individual with positive psychological well-being shows happiness and satisfy toward life. Ryff and Keyes (1995) also mentioned that a psychologically healthy person will have self-motivation

for self-growing, meaning in one's life, higher sense of locus of control, hope to the future, warm and supportive social support. Rosenberg, on the other hand, used self-esteem and self-concept to measure psychological well-being. Therefore, low self-esteem, hopelessness, dissatisfaction with life and absence of purpose in life indicated that the person may be having lower psychological well-being.

Spirituality and Spiritual Well-Being

A positive faith of spiritual showed a significant result during hardship in a lifetime, for instance, the presentation of suicide ideation (Francis & Bance, 2017). According to Lytle, Blosnich, De Luca, and Brownson (2018), spirituality or religious were found to have great influence on suicide ideation among young people with heterosexual.

In a study of Francis and Bance (2017), the two researchers implicated that role of spirituality has significantly relation in reduce suicide ideation by providing a feeling of calm. However, Lusk, Dobscha, Kopacz, Ritchie, and Ono (2017) mentioned that spirituality is able to discourage and permit suicide as the reasons of the suicide behaviour is restricted from a religious side, on the other hand, there is a belief of no difference between life and afterlife. Nevertheless, there was a result showed that spirituality has no significant inverse relationship with suicide ideation (Kralovec, Kunrath, Fartacek, Pichler, & Ploderl, 2017). Thus, the researcher indicated that spirituality and religion are important facets of individual well-being and prominently involved in understanding suicide issue, however, this two important aspects were understudied by researchers (Lusk et al., 2017).

In a nutshell, religion and spirituality are the two concepts that unseparated (Garcia & Koenig, 2013). In spite of that religion may not apply on an atheist, which is known as non-believer of God or higher power existing in this world (Tanyi, 2002). Hence, in this study, spirituality, an intrinsic element of the human being somehow intangible and multidimensional as it fully depends on individual perspective about the meaning of life

(Tanyi, 2002), is more suitable in this study to understand the relationship with suicidal ideation.

According to Patneude (as cited in Ekşi & Kardaş, 2017), spirituals, spiritual well-being and spiritual goodness are the factors to explain spirituality in a multi-dimensional formation. In depth of understanding spirituality in the context of personal perspective about searching for the meaning of life, spiritual well-being is meaningful to further explore in this study. There is another important reason to study spiritual well-being is because it has been proved to reduce suicidal behavior according to research conducted in America (Gaskin-Wasson, Walker, Shin, & Kaslow, 2016). Besides that, study of Taliaferro, Rienzo, Pigg, Miller, and Dodd (2009) showed that the higher levels of spiritual well-being have inverse relation with suicidal ideation from the data of 457 college students in California. Alos, a study of Kyle (2014) showed that spiritual well-being was able to reduce the risk of passive ideation which is understanding as it successfully capturing unique aspects of youth's involvement of spiritual faith through College Student-Reasons for Living Inventory, a measurement of protective reliance about suicide.

There is no doubt that spiritual well-being has brought some positive impacts to reduce suicidal ideation but there are still congruence between spiritual well-being and religion as the definition from National Interfaith Coalition on Aging (National Interfaith Coalition on Aging NICA, 1975) by adopting Ellison (1983) research about spiritual well-being, "spiritual well-being is the declaration of life in association with God, self, community and environment that nurtures and celebrates wholeness".

Psychological Well-Being and Suicidal Ideation

Psychological well-being is playing an important part in human life. Several psychological issues, such as depression, anxiety (Liu et al., 2009; Ramkisson et al., 2016) and stress (Anushri et al., 2014) were found to be associated with psychological well-being.

Besides, Researchers also found that university students in Malaysia tend to have stress issues (Jia & Loo, 2018; Othman et al., 2013), anxiety as well as depression (Choon et al., 2015; Shamsuddin et al., 2013) which these psychological issues are determined to be correlated with suicidal ideation (Ibrahim et al., 2014). Thus, the researchers are concern about the psychological well-being among emerging adults in Malaysia as this population was determined to be the high risk population who may encounter stress, anxiety and depression.

A study was conducted by Takwin and Atmini (2017) to study the relationship between psychological well-being and suicidal ideation among high school students. A total of 249 high school students between the age ranges 15 to 19 years old were recruited as participants in the study. Result showed there was a significant negative relationship between psychological well-being and suicide ideation among high school students. Furthermore, In Iran context, Jayervand et al. (2013) conducted a study on psychological well-being and religious-spiritual determinants as the predictors of suicidal ideation among the individual with attempted suicide. A total of 100 individuals who had attempted suicide history were recruited in the research. The result showed that obligatory attitude toward praying, religious attitude and psychological well-being have a negative impact toward suicidal ideation. The researchers have found the interests in conducting study as the low psychological well-being among emerging adults in Malaysia who were categorised in high risk suicide population.

A research conducted by Kok, Schalkwyk, and Chan (2015) suggested that relationship problems, family problems, academic issues and emotional problems were the main risk factors of suicidal tendency. As Ryff and Keyes (1995) suggested that social connection with others is important for psychological health. Lack of support from social circle especially family and friends and loss of connection with others may lead to suicidal ideation.

Khan, Mustaffa, Hamdan, and Ahmad (2014) suggested that hopelessness may predict suicidal ideation among adolescents in Malaysia. Abdollahi, Talib, Yaacob, and Ismail (2015) stated that hopelessness is a risk factor for suicidal ideation among college students in Malaysia. This may due to hopelessness become the motivation for one to end his or her own life. (Abdollahi et al., 2015). Hope and purpose of life are another positive motivators for one to function well in daily life and have healthy psychological well-being (Ryff & Keyes, 1995). Hope is positively associated with an individual psychological well-being (Jahanara, 2017). A hopeless person shows low psychological well-being which related to the formation of suicidal ideation.

Besides, life satisfaction also suggested to be significantly related to suicidal ideation (Hossain, Paul, & Islam, 2016). Maaulot et al. (2015) stated that life satisfaction is one of the indicators of a psychological healthy person. Low psychological well-being may show among the individual who has a negative perception toward one's life (Rathore, Kumar, & Gautam, 2015) which will lead to suicidal ideation.

Spiritual Intelligence and Suicidal Ideation

Spiritual well-being proved to have a significantly correlation with suicidal ideation in some of the studies but there are limited research were done to study spiritual intelligence as the predictor to suicidal ideation although researches indicated that spirituality plays a role in suicidal ideation over the past decade years. Hence, in this study will only focus solely on spiritual intelligence because the reason of spiritual intelligence "as the adaptive use of spiritual experience or belief to facilitate daily difficulties solving and goal attainment" according to Emmons (2000a, 2000b) that differentiate from religion and high power of God.

Despite the fact of limit research about spiritual intelligence to predict suicidal ideation, however, there was a study done by Dowlatabadi, Boland, & Saadat (2015) to study the role of spiritual intelligence and quality of life in a prediction of suicidal ideation among

students at University of Guilan. The result of the study showed that spiritual intelligence has a negatively predict on suicidal ideation. Other than the prediction of spiritual intelligence on suicidal ideation, there are researches focus on the relationship of problem-solving skills from spiritual intelligence (Kadkhoda & Jahani, 2012) and suicidal ideation. According to the study of Tang and Qin (2015) in China context, the result of the influences of social contacts and coping skills on risk for suicidal ideation among undergraduates was a person with excellent problem solving skills by seeking for support will tend to have low suicidal ideation.

A study aimed at the relationship of problem coping skills adapted by adolescents to depression and suicidal ideation done by Horwitz, Hill, and King (2011). Results from the participants aged 13 to 17 years old indicated that there was no correlation between the specific coping behaviours with depression or suicidal ideation. In contrast, emotional support as a coping skill was able to predict significantly on suicidal ideation.

With these general findings on spiritual intelligence, we can conclude that the majority of the studies were conducted in other countries but not Malaysia. Moreover, most of the target sample were adolescents and undergraduates but not emerging adults. Besides that, there was a limited study about spiritual intelligence and suicidal ideation, this motivates us to do research on spiritual intelligence as predictors of suicidal ideation among emerging adults in Malaysia.

Chapter Summary

In a nutshell, the 3ST theory has explained the formation of suicidal ideation of an individual and how this ideation lead to a suicide attempt. Besides, this research was guided by the 3ST theory to form the basis of this research. Furthermore, based on the literature review, there are limited study on psychological well-being and suicidal ideation. It may raise the need for more researches to improve the knowledge on this topic. There are a great in a

number of findings studied the relationship between psychological well-being and suicidal ideation as well as spirituality and suicidal ideation. The person who believed spirituality that associated with God will have a low level of suicidal ideation. However, there are some findings showed that spirituality was not correlated significantly with suicidal ideation. In narrowing down into spiritual well-being, there were some researchers mentioned that the higher the spiritual well-being, the lesser the thoughts of suicide. Despite the reason of both spirituality and spiritual well-being are associated with religion hence spiritual intelligence is more applicable in this study as it solely focus on one's ability to solve problem in life by using personal philosophies or theories. Although spiritual intelligence is gradually arising in this world, there was a limited study about spiritual intelligence and suicidal ideation conducted mainly target on emerging adults. Thereby, in this study, we tend to explore how these variables: psychological well-being and spiritual intelligence as predictors of suicidal ideation among emerging adults in Malaysia context.

Chapter 3

Methodology

Research Design

In this research, the quantitative research method was used to answer the research questions proposed in this research. According to Christensen, Johnson, and Turner (2014) stated that quantitative research is a study based on numerical data to answer the research questions that researchers wish to find in a study. Besides, the cross-sectional study was implemented for this study to understand the relationship between psychological well-being, spiritual intelligence and suicidal ideation. A cross-sectional study was explained as the data collected from the targeted population during a single time period (Christensen et al., 2014). Questionnaire survey method was implemented to collect data from the targeted population. Questionnaire survey method is a self-reported method to understand the responses from survey takers based on the questions or statement answer by the survey takers. It is useful to understand the attitudes, opinions, beliefs, activities, emotions and others of the population as questionnaire survey method often conducts an anonymous manner. Keipi, Oksanen and Räsänen (2014) suggested that young people who are between 15 to 30 years old are more willing to reveal their idea and opinion if anonymous is a guarantee. Besides, suicidal ideation is considered taboo in Malaysia culture; therefore, anonymity is crucial for the participants to express their own opinion. A correlational research design is the measurement of two or more variables are related and change in an identifiable pattern (Privitera, 2017). Therefore, in this research, correlational research design was used to understand the relationship between psychological well-being, spiritual intelligence and suicidal ideation.

Research Population and Locations of the Study

Emerging adults in Malaysia were the targeted population of this study. The age range for this population was between 18 and 25 years old (Arnett, 2000). It was estimated at

5,210,792 of Malaysian fall at age 18 to 25 years old (Malaysia demographic profile 2018, 2018). According to Arnett (2000), most of the population is still enrolling in higher education and some of the population become the labour force in the market. Hence, the study included participants who were considered as emerging adults and currently in the labour force market in Malaysia to avoid sampling bias and to increase the possibility of the result of the study to generalise the population.

Sample Size and Sampling Method

According to Malaysia demographics profile 2018 (2018), there are approximately 5,210,792 of 18 to 25-year-old emerging adults in Malaysia. According to the calculation from G-power, the minimum sample size that needed for running multiple linear regression in this study was 107 samples. In the actual study, 304 sets of questionnaire were distributed among the public to recruit as the study samples but there was only 271 samples were involved in the actual study after the exclusion of samples who did not complete the whole questionnaire. Moreover, in this research, purposive sampling method and snowball sampling method were employed as sampling methods. The purposive sampling method or also known as judgment sampling method is a nonprobability sampling method which the researchers select individuals that are well-known with certain situation of interest (Etikan, Musa, & Alkassim, 2016). It is a suitable sampling method for this study because the research participants were specifically to the emerging adults who aged between 18 to 25 years old. Besides, snowball sampling method is a nonprobability sampling method which favour the existing samples to recruit future samples into the study (Naderifar, Goli, & Ghaljaie, 2017). As the samples for this study were required to fulfill specific requirement which is between the age of 18 to 25 years old, snowball sampling method is useful for the researchers to reach to this group of people because the existing samples can recruit their acquaintance or peers who fulfill the age requirement into the study. Thus, it was useful for the researchers to obtain

the data from the targeted population in this study by using purposive sampling method and snowball sampling method because these two method able to assist the researchers to reach the targeted population with specific requirement and gather the information needed for the research.

Pilot Study

In this study, a pilot test was conducted before the actual study. This is because the pilot study provided great information for the researcher such as the experience with the procedure of the study and to test the reliability for the instruments (Christensen et al., 2014) for emerging adulthood in Malaysia context. According to Johanson and Brooks (2009) suggested that 30 samples are the minimum recommendation for conducting a pilot study. Therefore, during the pilot study, a total of 35 participants were recruited as the samples of this pilot study to avoid the incomplete responses.

Research Procedure

Pencil-and-pen questionnaire and online questionnaire method were used as the mean to collect data from participants. The pencil-and-pen questionnaire was distributed at cafeteria, lecture hall, and library of Universiti Tunku Abdul Rahman Kampar campus. Moreover, the link for online questionnaire was distributed through social media platform such as Facebook to increase the diversity of the samples and to reach participants all over Malaysia.

The questionnaire was divided into 4 sections. An informed consent form was attached at the front page of the questionnaire to explain the purpose of the study, any risk will be encounter, confidentially related issue, and the voluntary participation of participants. Before the participants answer the questionnaire, the researchers were briefly explained the details of the informed consent and the participants were requested to sign on the informed consent form as the participants understood the details of the study before continue to answer

the questionnaire. The questionnaire consisted 85 items and it was estimated to take approximately 15 to 20 minutes for participants to finish the whole questionnaire.

Research Instrument

Three instruments used to measure the variables in the study were The Scale of Suicidal ideation (SSI), Ryff's Psychological Well-Being Scale-42 items and Spiritual Intelligence Self-Report Inventory (SISRI-24).

Suicidal Ideation. The Scale of Suicidal ideation (SSI) is a 19 items measurement which created by Beck, Kovacs, and Weissman (1979) to screen for suicidal ideation. Each item has a score of 0 to 2. Example of items are "wish to live", "wish to die", and "Desire to make active suicide attempt". Total score by adding the point for each item will indicate the suicidal ideation of the respondents. High score shows the individual has suicidal ideation and may at high risk of suicidal behaviour. SSI show high reliability in two research studies of $\alpha = .837$ (Esfahani, Hashemi, & Alavi, 2015) and $\alpha = .93$ (Takwin & Atmini, 2017).

Psychological Well-Being. Ryff's Psychological Well-Being Scale-42 items was developed by Carol Diane Ryff to measure the psychological well-being. Participants will rate the statement based on Likert scale of 1-point with 1 (strongly disagree) to 6-point with 6 (Strongly agree). There are 20 reversed scored items which participants will get 1-point with 6 (Strongly agree) and 2-point with 5 (Agree). The reverse scored items are item 3, 5, 10, 13, 14, 15, 16, 17, 18, 19, 23, 26, 27, 30, 31, 32, 34, 36, 39, and 41. Besides, Ryff's Psychological Well-Being Scale-42 items consist of six sub-scales which are autonomy, environmental mastery, personal growth, positive relations, purpose in life, and self-acceptance with seven items for each sub-scales. Self-acceptance is the evaluation of an individual past and present experiences in life (Ryff & Keyes, 1995). High self-acceptance shows that the individual has positive attitude toward the self and his or her previous life experiences. Besides, personal growth indicated that a person has the urge to continually

improve him or herself to achieve his or her maximum capabilities (Ryff & Keyes, 1995). Person with high personal growth tends to be open to new challenges and experiences and more confident toward him or herself. Autonomy, according to Ryff and Keyes (1995) defined as the sense of internal locus of control. Person with high autonomy show self-determine, independent and evaluate self-achievement without relying on others. Furthermore, environmental mastery is defined as the ability for a person to manage his or her own life situation (Ryff & Keyes, 1995) such as aware of opportunities and make use of the opportunities to create personal value and achieve personal goals. Purpose in life, on the other hand, defined as a person live in a life with meaning and has objective for current life (Ryff & Keyes, 1995). Person who has strong purpose in life is understanding their goals and constantly put effort to achieve their life goals. Positive relation with others is the relationship of a person with his or her significant others such as family members and friends (Ryff & Keyes, 1995). High positive relations with others shows a person has trusting and beneficial relationship with others and concern the situation of others. Example of some of the items are “In general, I feel I am in charge of the situation in which I live.”, “I have a sense of direction and purpose in life.”, and “I like most aspects of my personality”. Summation of all of the scores indicate the psychological well-being score of participants. Higher score indicates high psychological well-being for the participants. The internal consistency for all sub-scales in several research study is between $\alpha = .69$ to $\alpha = .85$ (Naeemi, Tamam, Hassan, & Bolong, 2014) and $\alpha = .86$ to $\alpha = .93$ (Kamoei & Meschi, 2016) which is considered high internal consistency.

Spiritual Intelligence. Spiritual Intelligence Self-Report Inventory-24 items (SISRI-24) was developed by King (2013) to measure spiritual intelligence. It consisted of 24 items ranged on a 5-point Likert scale that sort from 0 (Not at all true of me) to 4 (Completely true of me). The questionnaire comprised with total of four subscales, which are 7-item of critical

existential thinking (“I have often questioned or pondered the nature of reality”) ranging from 0 to 28; 5-item of personal meaning production (“My ability to find meaning and purpose in life helps me adapt to stressful situations”), ranging from 0 to 20; 7-item of transcendental awareness (“I recognize aspects of myself that are deeper than my physical body”) ranging from 0 to 28; and 5-item of conscious state expansion (“I am able to enter higher states of consciousness or awareness”) ranging from 0 to 20. There is one reverse score item (item no. 6) which the respondents will get 0-point with 4 (Completely true of me) and 1-point with 3 (Very true of me). A total of four subscales score with a total score range of 0 to 96 by summing across all subscales. The higher score representing higher levels of spiritual intelligence. The scale had $\alpha=0.95$ for all items internal consistency for all sub-scales in the study is between $\alpha = .84$ to $\alpha = .92$ (King, Mara, & DeCicco, 2012). In a recent study of spiritual intelligence on health behaviours among Malaysian university students in a Malaysian public university by using Spiritual Intelligence Self-Report Inventory-24 items as one of the measurement, Dev, Tengku Kamalden, Soh, Mohd Ayub and Ismail (2018) successfully gained high reliability of $\alpha = .91$. The four subscales in the spiritual intelligence are Critical existential thinking, Personal meaning production, Transcendental awareness and Conscious state expansion King (2013).

Critical existential thinking is defined as “the capacity to critically contemplate the nature of existence, reality, the universe, space, time, death, and other existential or metaphysical issues” (King, 2013). King and DeCicco (2009) also further explained high spiritual intelligence people are able to own personal philosophies and relate to other aspects of life by thinking critically and deeply about the objectives in life or state of living. The second component is Personal meaning production. According to Vancea (2014), she explained that personal meaning production is one of the component of spiritual intelligence which allowed human to construct and strengthen one’s meaning and purpose in both

physical and mental experiences. Transcendental awareness is the ability to aware above the range of normal or merely physical self or other experience (Sood, Bakhshi, & Gupta, 2012). The consciousness state expansion will be the last component of spiritual intelligence from the model of King (2013), it is the ability to enter the spiritual states of consciousness when the individual has a strong wish for (Vancea, 2014).

Data Analysis

In this study, the Statistical Package of Social Science Version 25 (SPSS-25) was used as a statistic analysis instrument after data was collected.

The Pearson Correlation analysis was used to measure the significant relationship between psychological well-being and suicidal ideation among emerging adulthood in Malaysia as well as a significant relationship between spiritual intelligence and suicidal ideation among emerging adulthood in Malaysia. According to Privitera (2017) said that Pearson Correlation analysis is used to measure the whether the two variables are related. It also indicates the strength and the relationship direction between the correlations between the two variables and also the Multiple Linear Regression analysis is used to determine the prediction of predictor variables on criterion or outcome variable (Privitera, 2017). In addition, it was functioned to predict which predictor was the best to predict suicidal ideation. In this research, the Multiple Linear Regression analysis was used to determine whether the two predictor variables, psychological well-being and spiritual intelligence able to predict criterion variable or outcome variable, suicidal ideation to meet the objectives of the research which was to investigate whether psychological well-being and spiritual well-being have impact on suicidal ideation among emerging adulthood in Malaysia.

The reliability test result of the pilot study found the questionnaire was highly reliable with the alpha Cronbach's coefficient ($\alpha = .880$) for The Scale of Suicidal ideation (SSI); alpha Cronbach's coefficient ($\alpha = .908$) for Ryff's Psychological Well-Being Scale-42 items;

while alpha Cronbach’s coefficient ($\alpha = .869$) for Spiritual Intelligence Self-Report Inventory-24 items (SISRI-24).

The reliability test of actual study for the questionnaire was also highly reliable with lpha Cronbach’s coefficient ($\alpha = .957$) for The Scale of Suicidal ideation (SSI); alpha Cronbach’s coefficient ($\alpha = .905$) for Ryff’s Psychological Well-Being Scale-42 items; while alpha Cronbach’s coefficient ($\alpha = .907$) for Spiritual Intelligence Self-Report Inventory-24 items. Summary of the results of both pilot test and actual study was shown in Table below:

Table 3.1
Reliability of the Instrument

Variable	No. of Items	Cronbach Alpha		
		Past Study	Pilot Study	Actual Study
The Scale of Suicidal ideation (SSI)	19	.84 - .93	.88	.96
Ryff’s Psychological Well-Being Scale-42 item	42	.86 - .93	.91	.91
Spiritual Intelligence Self-Report Inventory-24 items (SISRI-24)	24	.95	.87	.91

Chapter Summary

In summary, data from 304 emerging adults in Malaysia were collected through convenient sampling method by pencil-and-pen questionnaire and online questionnaire method. Besides that, the three instruments consisted in the questionnaire are The Scale of Suicidal Ideation (SSI) to test suicidal ideation, Ryff’s Psychological Well-Being Scale-42

items to measure psychological well-being and Spiritual Intelligence Self-Report Inventory-24 items (SISRI-24) to investigate spiritual intelligence. Finally, the three measurements were analysed through pearson correlation and multiple linear regression by SPSS-25.

Chapter 4

Finding and Analysis

Descriptive Statistics

Background of Respondents

A total of 271 participants from 18 to 25 years old ($M = 21.10$, $SD = 2.14$) were involved in this study as shown in Table 4.1. There were two age groups presented the highest percentage: 18 and 22 years old (18.1% respectively) followed by 20 years old (17.1%), 21 years old (14.4%), 24 years old (14.0%), 23 years old (6.6%), 19 years old (5.9%), while the least age group was 25 years old (5.2%). On the other hand, there were more than a half of the number of participants were female (61.6%) while the rest were male participants (38.4%). The most number of participants of this study belonged to Chinese (83.0%) meanwhile the least number of participants was other ethnicity group (3.0%) then the rest of the ethnicity groups were Malay (8.5%) and Indian (5.5%).

Table 4.1

Demographics of Respondents

Demographic profile	Frequency	Percentage (%)
Age		
18	49	18.1
19	16	5.9
20	48	17.7
21	39	14.4
22	49	18.1
23	18	6.6
24	38	14.0
25	14	5.2
Gender		
Male	104	38.4
Female	167	61.6
Ethnicity		
Malay	23	8.5
Chinese	225	83.0
Indian	15	5.5
Others	8	3.0

Frequency Distribution

The mean score for all variables was shown in Table 4.2. The mean score for total suicide ideation for the participants in this study is 12.61 ($SD = 11.22$). The mean score for total scores of psychological well-being and total scores of spiritual intelligence are 166 ($SD = 26.82$) and 63.12 ($SD = 14.16$) respectively.

Table 4.2

Frequencies distribution of Suicide Ideation, Psychological Well-Being and Spiritual Intelligence (N = 271)

Variable	M	SD	Min	Max
Suicidal Ideation	12.61	11.22	0	47
Psychological Well-being	166.00	26.82	87	297
Spiritual Intelligence	63.12	14.16	23	115

Note. M: Mean; SD: Standard Deviation; Min: Minimum Score; Max: Maximum Score

Inferential Analysis

In this section, the analysis of assumption for multiple regression, correlation analysis, and multiple linear regression analysis based on the study's research question was presented.

Assumption for Multiple Regression

Normality analysis for predictors

The Figure 4.1, 4.2, 4.3 and 4.4 suggested that the assumption of normality distribution for predictors, psychological well-being and spiritual intelligence had been met.

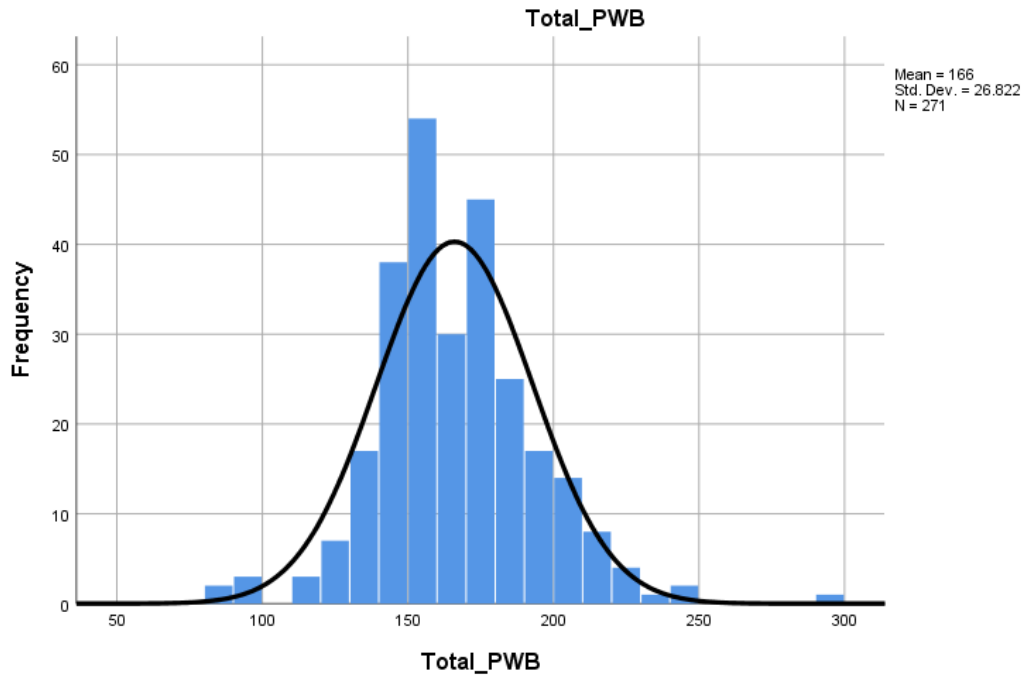


Figure 4.1 Normality distribution for predictors of psychological well-being

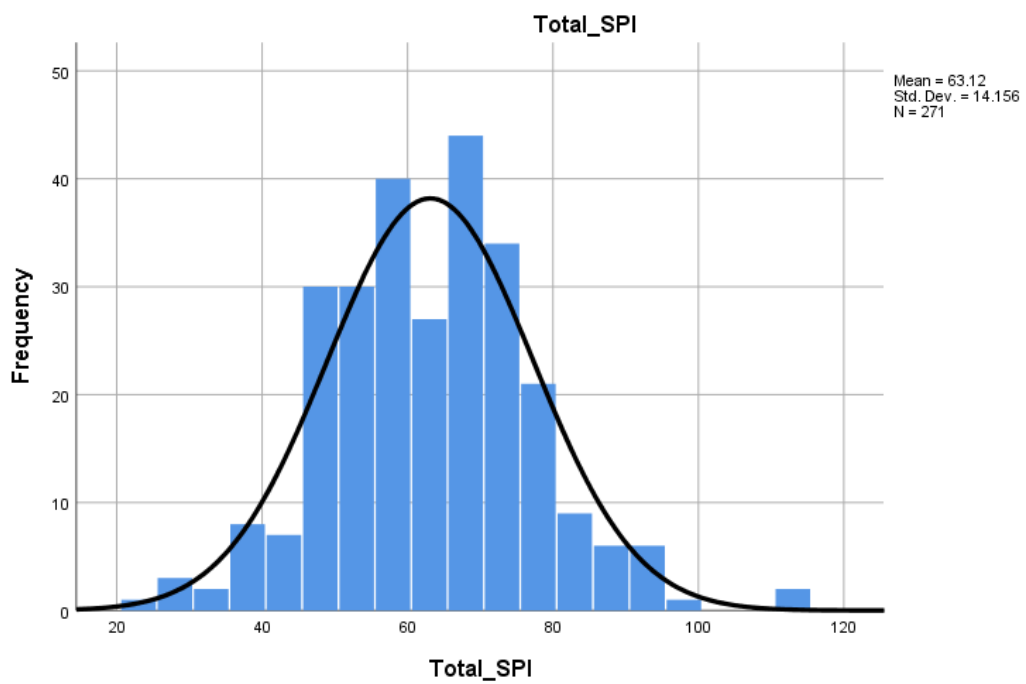


Figure 4.2 Normality distribution for predictors of spiritual intelligence

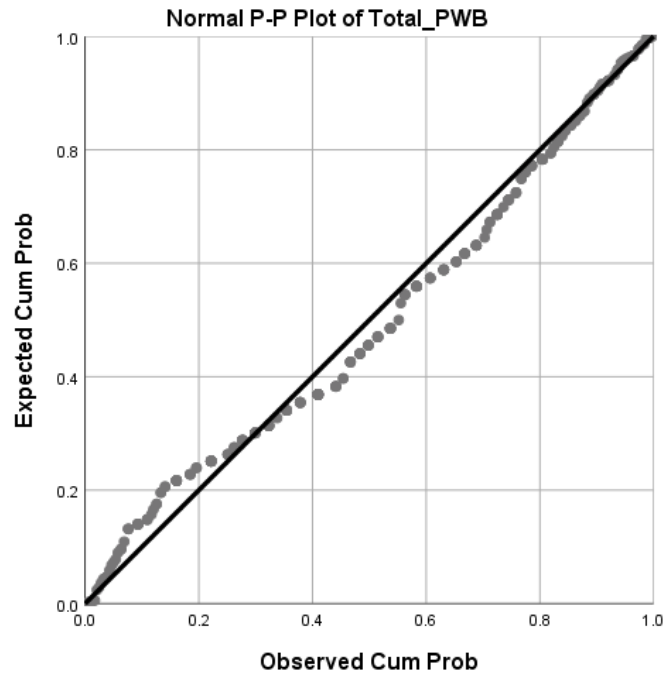


Figure 4.3 P-P plot distribution for predictors of psychological well-being

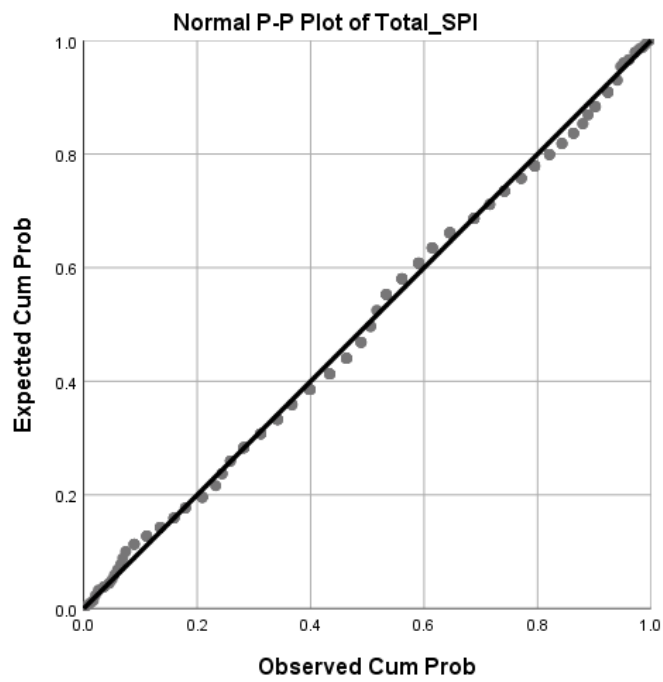


Figure 4.4 P-P plot distribution for predictors of spiritual intelligence

Linearity assumption

There are significant correlation between the outcome variable with psychological well-being, $r(271) = -.337, p <.001$, and spiritual intelligence, $r(271) = .351, p <.001$. Thus the linearity assumption had been met.

Multicollinearity assumption

Analysis of collinearity statistics showed the assumption had been met, as the VIF scores was 1.167 and collinearity tolerance scores of .857.

Correlation Analysis between Psychological Well-being and Suicidal Ideation

As described in Table 4.3, the results of pearson correlation showed that there is a significant correlation between psychological well-being and suicidal ideation among emerging adults in Malaysia, $r(271) = -.337, p <.001$. Hence, there is enough evidence to support H1 which there is a significant relationship between psychological well-being and suicidal ideation. This result indicated that emerging adults in Malaysia who reported to have higher score on psychological well-being were more likely to have lower score on suicide ideation.

Correlation Analysis between Spiritual Intelligence and Suicidal Ideation

The results of pearson correlation as shown in Table 4.3 prove that there is a significant correlation between spiritual intelligence and suicidal ideation among emerging adults in Malaysia, $r(271) = .351, p <.001$. Thus, there is enough evidence to support H1 which there is a significant relationship between spiritual intelligence and suicidal ideation. The result shows that the higher the spiritual intelligence among emerging adults in Malaysia, the higher the suicidal ideation they will have. Hence, the hypothesis is accepted.

Table 4.3

Correlations among Suicidal Ideation, Psychological Well-Being and Spiritual Intelligence

Variable	1	2	3
Suicidal Ideation	-	-.337***	.352***
Psychological Well-being		-	.379***
Spiritual Intelligence			-

Note: Correlation marked with an asterisk (***) is significant at the 0.01 level (2-tailed).

Multiple Regression Analysis for Psychological Well-being or Spiritual Intelligence as Predictors of Suicidal Ideation

The result of prediction of psychological well-being and spiritual intelligence toward suicidal ideation among emerging adults in Malaysia was showed in Table 4.4.

Multiple Regression analysis was used to test if the psychological well-being or spiritual intelligence significantly predicted suicidal ideation. The model is statistically significantly, $F(2, 268) = 82.591, p < .001$ and accounted for 37.7% of the variance. It was found that psychological well-being ($\beta = -.549, p < .001$) and spiritual intelligence ($\beta = .559, p < .001$) can predict suicidal ideation among emerging adults in Malaysia.

Table 4.4
Multiple Regression Analysis as Psychological Well-Being and Spiritual Intelligence as Predictors for Suicidal Ideation

Outcome variable	Predictor variable	F	Adj. R^2	df	β	t	p
Model		82.591	.377	2, 268			
Suicidal ideation	Psychological well-being				-.549***	-10.571	.001
	Spiritual intelligence				.559***	10.768	.001

Note: Multiple regression marked an asterisk (***) is significant at the 0.01 level (2-tailed).

Summary of Findings

In summary, this chapter presented the demographic of the participants, the statistical analysis for each research question. The psychological well-being and spiritual intelligence were found to be correlated with suicidal ideation. The multiple linear regression model showed that psychological well-being and spiritual intelligence may predict suicidal ideation among emerging adults in Malaysia.

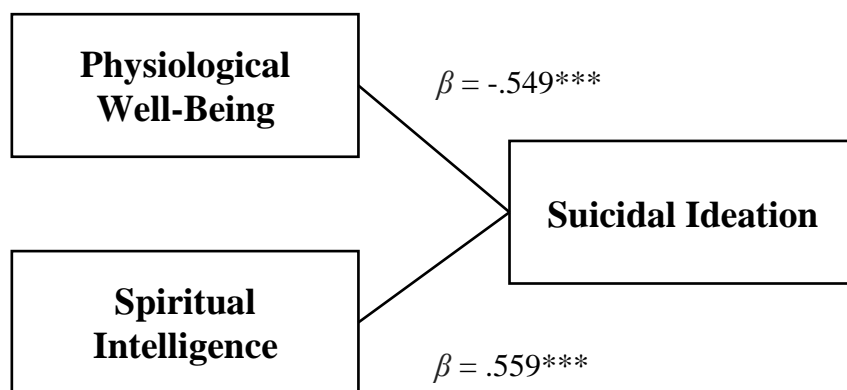


Figure 4.5. Summary multiple regression analysis

Chapter 5

Discussion and Conclusion

Discussion

The result of the correlation between psychological well-being and suicidal ideation showed that emerging adults in Malaysia who have low psychological well-being are having higher possibility to develop suicide ideation. This is consistent with the research done by Takwin and Atmini (2017) that psychological well-being and suicidal ideation are significantly correlated.

The result of the analysis is consistent with the past studies of psychological well-being may predict suicidal ideation (Jayervand et al., 2013). In the aspect of psychological well-being, the result is consistent with the study by Jayervand et al. (2013) that psychological well-being may predict suicide ideation in Iran which mean a person with low psychological well-being may has high tendency to has suicide ideation. This is because life satisfaction is important element for healthy psychological well-being (Ryff & Keyes, 1995). According to Klonsky and May (2015), connectedness plays an important character in preventing attempt suicide. Lower psychological well-being indicated a person may suffering from daily life challenges, such as loss of life meaning, having interpersonal issues, dissatisfaction in career and others. This means the person may vulnerable to suicide activity.

Besides, a research done by Jin and Zhang (1998) in China also support that psychological well-being may be a predictor for suicidal ideation. Jin and Zhang (1998) explain that self-esteem is part of the psychological well-being that prevent an individual from forming suicide ideation. The forming of suicide ideation may affect by the psychological well-being. Hence, the previous studies support the finding of this study that psychological well-being has negative impact toward suicide ideation.

The result of positive correlation between spiritual intelligence and suicidal ideation in this study was inconsistent with majority findings that indicated the higher the spiritual intelligence, the lower the suicidal ideation or vice versa. However, there were researchers found that the traditional religiosity has a slight correlation with lower levels of suicidal ideation (Robbins & Francis, 2009). In the conserve context of Malaysia (Global Affairs Canada, 2018), spirituality and spiritual intelligence is still not well-known, most of the respondents probably believed that there is no difference between religion and spiritual intelligence especially in Eastern countries which behold the belief of spiritual intelligence is the intimacy of oneself to God (Hanefar, Sa'ari, & Siraj, 2016), this phenomena is able to apply as a fundamental reason to explain the result of spiritual intelligence has a positive correlation with suicidal ideation.

Because of the reason that majority religions encourage followers to have religious participation such as praying which is also known as one way communication. Study proved that some of the religious discourage followers to seek mental health assistance from professionals (Blank, Mahmood, Fox, & Guterbock, 2002) as they resist to share problems with third party other than God. Those who considered religious as main part of life and attended religious related services frequently were found to have greater suicide ideation according to Lawrence et al. (2016).

The spiritual intelligence predicted on suicidal ideation was adapted by the research done by Dowlatabadi et al. (2015) suggested that people in this modern era are emphasis on material world and the state of lacking ethical standards such as suicide, crime or divorce rather than spiritual aspect. In the confuse relatedness of spirituality, spiritual intelligence and religious, Zhang and Jin (1996) also indicated that students in China who hold the belief of religious were having suicidal thought and possessed pro-suicide attitudes. According to the study of Lester (1998) mentioned that people who has the ideation for suicide is find for the

spirituality, God, meaning of life as well as for rebirth. In a nutshell, spiritual intelligence does bring the impact on suicidal ideation.

Conclusion

Summary

Suicide is one of a global concerning issue which around 8 million of people died because of committing suicide (WHO, 2018). Emerging adulthood is a transitional period which they may encounter with many life challenging event which may be vulnerable to suicide related activities. Therefore, the main purpose of this research was to understand the relationship between psychological well-being and spiritual intelligence with suicidal ideation among emerging adults in Malaysia.

304 samples were recruited through purposive sampling method and snowballing sampling method from Malaysian age between 18 to 25 years but there was only 271 samples involved in the actual study. Correlation analysis and multiple linear regression analysis were used to analysis the result. The Scale of Suicidal ideation (SSI), Ryff's Psychological Well-Being Scale-42 items, and Spiritual Intelligence Self-Report Inventory-24 items (SISRI-24) were employed to gather the information needed from the samples.

The finding of the study revealed that psychological well-being and spiritual intelligence are the significant predictors for suicidal ideation. Psychological well-being become a key role to prevent the formation of suicidal ideation and suicide attempt. Person who has dissatisfaction of their life are more likely to develop suicidal ideation. Spiritual intelligence was found to have a positive associated with suicidal ideation. Strong religion believers have high tendency to have suicidal ideation.

Implication

The Three-Step Theory (3ST) is the theory imply in this research which theorithersed how suicidal ideation is form (Klonsky & May, 2015). According to the finding of this study,

it showed that psychological well-being can predict the formation of suicidal ideation. This can be explained by the theory that connectedness is the protective factor of suicidal ideation. Connectedness, in this context is define as the attachment of a person with his or her own life, such as sense of meaning in life, job satisfaction, social role and social relationship with others which can be categorised under psychological well-being. When psychological well-being is disrupted, psychological and emotional pain may increase and it also give a significant impact for the person connectedness. This situation may cause the individual become vulnerable to suicide attempt because of higher possibility to develop suicide ideation. On the other hand, a person with high psychological well-being tend to have strong connectedness which is important to cope with life challenges and prevent them from risking in suicide attempt.

In addition, strong religion believers may sometime find difficulty to sharing their concern and emotion to others. This is because the individual have limit ways to express their concern to reduce their emotional burden which eventually, according to 3ST theory, these emotion burden or emotion pain may be the reason of the formation of suicidal ideation. Therefore, person with high spiritual intelligence may have the tendency to develop suicidal ideation due to the emotion burdensome.

Besides, the finding from this study provide some new insights to the suicide topic in Malaysia context which both predictors, psychological well-being and spiritual intelligence were found to be the predictors of suicidal ideation. The finding of positive impact from spiritual intelligence toward suicidal ideation which contradict with majority of the research finding was able to enrich the knowledge pool of suicide related topic especially in Malaysia context which consider a strong religion holding nation. The finding also able to strengthen the 3ST theory that psychological well-being play important role in preventing suicide activities.

Nevertheless, the findings of psychological well-being and spiritual intelligence were still in limited quantity in Malaysia, hence, this study enhances the importance of the role of psychological well-being and spiritual intelligence influence suicidal ideation in Malaysia. Moreover, this study also encourage institutions shall develop more concern on mental health or well-being of the students rather than focus on the grade and score from kindergarten to universities as suicidal ideation may happen on every human at each age. With this study, government sector is persuade to provide sponsors for researchers who need funds or resources to explore more on these topics because this study topic is still fresh in our country. Besides that, this study provides evidence for related authorities as well as public to put more efforts on concerning suicidal topics by conducting more prevention talks or campaigns to raise the awareness of young adults in Malaysia.

Limitations

Throughout the study, there are a few limitations were found. First, this study provided self-report questionnaire which was fully answered by respondents, so the accuracy of their answers may not fully attended. Dishonesty always is one of the limitation for self-report questionnaire. Biases, such as the influence of the social setting bias, social desirability bias, and over positive or negative bias may occur which researchers have less control over it (Bowling, 2005).

Other than that, this study is a cross-sectional study which only obtained the data from samples at once. The limitation of this research design is the timing of gathering the information from samples may not able to be representative. This mean that the data that collected were solely on that particular time and causal relationship between the variables may not be investigate (Sainani & Popat, 2011). Therefore, one of the limitations for this study is causal relationship between variables may not be investigate due to the limitation of cross-sectional study.

In addition, the study was using non-probability sampling methods (purposive sampling method and snowball sampling method) as the sampling method. Bias may occur as these sampling methods are not guarantee for each individual in the targeted population has equal chance to be included in sample (Shaughnessy, Zechmeister, & Zechmeister, 2015). Thus, bias may affect the result to generalise the population.

Recommendations

In future studies, it is recommend to include the other potential variables, such as religion as it is an important or irreplaceable aspects in Malaysia, it will be useful if researchers are able to understand more about the connection between belief of each religious and spiritual intelligence in this country.

Using interview method to obtain the data can help the researchers to further understand the samples especially the topic related to suicide which is view as taboo in Malaysia. As Shaughnessy et al. (2015) suggested that interview allows greater flexibility for the researchers to gather more detail from the participants.

Also, it is recommend to apply longitudinal studies to replace the cross-sectional design study for this research paper as it promotes develop deeper and longer understandings the impact of the predictors toward the outcome variables as well as the advantage to draw causal relationship from the research (Shaughnessy et al., 2015).

Lastly, probability sampling method is recommended for the future studies. Probability sampling method such as simple random sampling method has the advantage to minimise the bias which may increase the accuracy of the future research to generalise the population.

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Appendices

Appendix A

Turnitin Report

PY-2018-Suicidal Ideation (2)

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Appendix B
Questionnaire



UNIVERSITI TUNKU ABDUL RAHMAN
FACULTY OF ARTS AND SOCIAL SCIENCE
DEPARTMENT OF PSYCHOLOGY AND COUNSELLING

Introduction

This research is being conducted as the requirement for the subject **UAPZ3013 FINAL YEAR PROJECT 1**. The topic of this research is “**Psychological Well-being and Spiritual Intelligence as Predictors of Suicidal Ideation among Emerging Adulthood in Malaysia**”.

Procedures

This survey consists of 4 sections. You are required to complete all the question in the 4 sections. Section A is the demographic information of the participants, Section B is The Suicidal Ideation Scales, Section C is Psychological Well-being Scale, and Section D is Spiritual Intelligence Scale. This survey is consists of XXX items and will take approximately 10 – 15 minutes to complete the survey.

Confidentiality

All information provided will remain as private and confidential. The information given will only be reported as group data with no identifying information and only use for academic purpose. All information will be kept in secure location where only the research team members have the access to it.

Participation

The participation in this research is completely voluntary. Participants have the right to quit or refuse to participate at any point of time without.

Contact information

Any enquiry regarding this survey can contact the research team at **advenlkw93@utar.my** (Lo Kah Wah).

Participant's Signature

Date: _____

Section A: Demographic Information

INSTRUCTIONS: Please complete the following question and tick the relevant option.

Age : _____ years

Gender : Male
 Female

Ethnicity : Malay
 Chinese
 Indian
 Other:
Specify: _____

Section B: The Scale of Suicide Ideation

Please indicate your degree for agreement (using a score ranging from 1-6) to the following statements. Please answer honestly and make responses based on how you actually are rather than how you would like to be. Please be remind that there are no right and wrong for the choices that you made.

1.	Wish to live	0. Moderate to Strong	1. Weak	2. None
2.	Wish to die	0. None	1. Weak	2. Moderate to Strong
3.	Reasons for living/dying	0. For living outweigh for dying	1. About equal	2. For dying outweigh for living
4.	Desire to make active suicide attempt	0. None	1. Weak	2. Moderate to Strong
5.	Passive suicidal desire	0. Would take precautions to save life	1. Would leave life/death to chance	2. Would avoid steps necessary to save or maintain life
6.	Time dimension: Duration of suicide ideation/wish	0. Brief, fleeting periods	1. Long period	2. Continuous (chronic) or almost continuous
7.	Time dimension: Frequency of suicide	0. Rare, occasional	1. Intermittent	2. Persistent or continuous
8.	Attitude toward ideation/wish	0. Rejecting	1. Ambivalent; indifferent	2. Accepting
9.	Control over suicidal action/acting-out wish	0. Has sense of control	1. Unsure control	2. Has no sense of control
10.	Deterrents to active attempt (e.g., family, religion, irreversibility)	0. Would not attempt because of deterrent	1. Some concern about deterrents	2. Minimal or no concern deterrent
11.	Reason for contemplated attempt	0. To manipulate the environment; get attention, revenge	1. Combination of 0 and 2	2. Escape, surcease, solve problems
12.	Method: Specificity/planning of contemplate attempt	0. Not considered	1. Considered, but details not worked out	2. Details worked out /well formulated
13.	Method: Availability/opportunity for contemplated attempt	0. Method not available; no opportunity	1. Method would take time/effort; opportunity not readily available	2. Method and opportunity available
14.	Sense of “capability” to carry out attempt	0. No courage, too weak, afraid, incompetent	1. Unsure of courage, competence	2. Sure of competence, courage
15.	Expectancy/anticipation of actual attempt	0. No	1. Uncertain, not sure	2. Yes
16.	Actual preparation for contemplated attempt	0. No	1. partial (e.g., starting to collect pills)	2. Complete (e.g., had pills, loaded gun)

17.	Suicide note	0. None	1. Started but not completed; only thought about	2. Completed
18.	Final acts in anticipation of death (e.g., insurance, will)	0. None	1. Thought about or made some arrangements	2. Made definite plans or completed suicide
19.	Deception/concealment of contemplated suicide	0. Revealed ideas openly	1. Held back on revealing	2. Attempted to deceive, conceal, lie

Section C Ryff's Psychological Well-Being Scales (PWBS) 42 Item version

Please indicate your degree for agreement (using a score ranging from 1-6) to the following statements. Please answer honestly and make responses based on how you actually are rather than how you would like to be. Please be remind that there are no right and wrong for the choices that you made.

		Strongly disagree					Strongly agree
1.	I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.	1	2	3	4	5	6
2.	In general, I feel I am in charge of the situation in which I live.	1	2	3	4	5	6
3.	I am not interested in activities that will expand my horizons.	1	2	3	4	5	6
4.	Most people see me as loving and affectionate.	1	2	3	4	5	6
5.	I live life one day at a time and don't really think about the future.	1	2	3	4	5	6
6.	When I look at the story of my life, I am pleased with how things have turned out.	1	2	3	4	5	6
7.	My decisions are not usually influenced by what everyone else is doing.	1	2	3	4	5	6
8.	The demands of everyday life often get me down.	1	2	3	4	5	6
9.	I think it is important to have new experiences that challenge how you think about yourself and the world.	1	2	3	4	5	6
10.	Maintaining close relationships has been difficult and frustrating for me.	1	2	3	4	5	6
11.	I have a sense of direction and purpose in life.	1	2	3	4	5	6
12.	In general, I feel confident and positive about myself.	1	2	3	4	5	6
13.	I tend to worry about what other people think of me.	1	2	3	4	5	6
14.	I do not fit very well with the people and the community around me.	1	2	3	4	5	6
15.	When I think about it, I haven't really improved much as a person over the years.	1	2	3	4	5	6
16.	I often feel lonely because I have few close friends with whom to share my concerns.	1	2	3	4	5	6
17.	My daily activities often seem trivial and unimportant to me.	1	2	3	4	5	6
18.	I feel like many of the people I know have gotten more out of life than I have.	1	2	3	4	5	6
19.	I tend to be influenced by people with strong opinions.	1	2	3	4	5	6
20.	I am quite good at managing the many responsibilities of my daily life.	1	2	3	4	5	6
21.	I have the sense that I have developed a lot as a person over time.	1	2	3	4	5	6
22.	I enjoy personal and mutual conversations with family members or friends.	1	2	3	4	5	6

23.	I don't have a good sense of what it is I'm trying to accomplish in life.	1	2	3	4	5	6
24.	I like most aspects of my personality.	1	2	3	4	5	6
25.	I have confidence in my opinions, even if they are contrary to the general consensus.	1	2	3	4	5	6
26.	I often feel overwhelmed by my responsibilities	1	2	3	4	5	6
27.	I do not enjoy being in new situations that require me to change my old familiar ways of doing things.	1	2	3	4	5	6
28.	People would describe me as a giving person, willing to share my time with others.	1	2	3	4	5	6
29.	I enjoy making plans for the future and working to make them a reality.	1	2	3	4	5	6
30.	In many ways, I feel disappointed about my achievements in life.	1	2	3	4	5	6
31.	It's difficult for me to voice my own opinions on controversial matters.	1	2	3	4	5	6
32.	I have difficulty arranging my life in a way that is satisfying to me.	1	2	3	4	5	6
33.	For me, life has been a continuous process of learning, changing, and growth.	1	2	3	4	5	6
34.	I have not experienced many warm and trusting relationships with others.	1	2	3	4	5	6
35.	Some people wander aimlessly through life, but I am not one of them.	1	2	3	4	5	6
36.	My attitude about myself is probably not as positive as most people feel about themselves.	1	2	3	4	5	6
37.	I judge myself by what I think is important, not by the values of what others think is important.	1	2	3	4	5	6
38.	I have been able to build a home and a lifestyle for myself that is much to my liking.	1	2	3	4	5	6
39.	I gave up trying to make big improvements or changes in my life a long time ago.	1	2	3	4	5	6
40.	I know that I can trust my friends, and they know they can trust me.	1	2	3	4	5	6
41.	I sometimes feel as if I've done all there is to do in life.	1	2	3	4	5	6
42.	When I compare myself to friends and acquaintances, it makes me feel good about who I am.	1	2	3	4	5	6

Section D: The Spiritual Intelligence Self-Report Inventory (SISRI-24)

The following statements are designed to measure various behaviours, thought processes, and mental characteristics. Read each statement carefully and choose which one of the five possible responses best reflects you by circling the corresponding number. If you are not sure, or if a statement does not seem to apply to you, choose the answer that seems the best. Please answer honestly and make responses based on how you actually are rather than how you would like to be. The five possible responses are:

0 - Not at all true of me | 1 - Not very true of me | 2 - Somewhat true of me | 3 - Very true of me | 4 - Completely true of me

1.	I have often questioned or pondered the nature of reality.	0	1	2	3	4
2.	I recognize aspects of myself that are deeper than my physical body.	0	1	2	3	4
3.	I have spent time contemplating the purpose or reason for my existence.	0	1	2	3	4
4.	I am able to enter higher states of consciousness or awareness.	0	1	2	3	4
5.	I am able to deeply contemplate what happens after death.	0	1	2	3	4
6.	It is difficult for me to sense anything other than the physical and material.	0	1	2	3	4
7.	My ability to find meaning and purpose in life helps me adapt to stressful situations.	0	1	2	3	4
8.	I can control when I enter higher states of consciousness or awareness.	0	1	2	3	4
9.	I have developed my own theories about such things as life, death, reality, and existence.	0	1	2	3	4
10.	I am aware of a deeper connection between myself and other people.	0	1	2	3	4
11.	I am able to define a purpose or reason for my life.	0	1	2	3	4
12.	I am able to move freely between levels of consciousness or awareness.	0	1	2	3	4
13.	I frequently contemplate the meaning of events in my life.	0	1	2	3	4
14.	I define myself by my deeper, non-physical self.	0	1	2	3	4
15.	When I experience a failure, I am still able to find meaning in it.	0	1	2	3	4
16.	I often see issues and choices more clearly while in higher states of consciousness/awareness.	0	1	2	3	4
17.	I have often contemplated the relationship between human beings and the rest of the universe.	0	1	2	3	4
18.	I am highly aware of the nonmaterial aspects of life.	0	1	2	3	4
19.	I am able to make decisions according to my purpose in life.	0	1	2	3	4
20.	I recognize qualities in people which are more meaningful than their body, personality, or emotions.	0	1	2	3	4
21.	I have deeply contemplated whether or not there is some greater power or force (e.g., god, goddess, divine being, higher energy, etc.).	0	1	2	3	4
22.	Recognizing the nonmaterial aspects of life helps me feel centered.	0	1	2	3	4
23.	I am able to find meaning and purpose in my everyday experiences.	0	1	2	3	4
24.	I have developed my own techniques for entering higher states of consciousness or awareness.	0	1	2	3	4

Appendix C

SPSS Results

Demographics

Statistics

		Age	Gender	Ethnicity
N	Valid	271	271	271
	Missing	0	0	0
Mean		21.10		
Std. Deviation		2.141		

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18	49	18.1	18.1	18.1
	19	16	5.9	5.9	24.0
	20	48	17.7	17.7	41.7
	21	39	14.4	14.4	56.1
	22	49	18.1	18.1	74.2
	23	18	6.6	6.6	80.8
	24	38	14.0	14.0	94.8
	25	14	5.2	5.2	100.0
	Total	271	100.0	100.0	

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	104	38.4	38.4	38.4
	Female	167	61.6	61.6	100.0
	Total	271	100.0	100.0	

Ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Malay	23	8.5	8.5	8.5
	Chinese	225	83.0	83.0	91.5
	indian	15	5.5	5.5	97.0
	Others	8	3.0	3.0	100.0
	Total	271	100.0	100.0	

Reliability

Reliability Statistics

Cronbach's Alpha	N of Items
.957	19

Reliability test for The Scale of Suicide Ideation

Reliability Statistics

Cronbach's Alpha	N of Items
.905	42

Reliability test for Ryff's Psychological Well-Being Scales (PWBS) 42 Item version

Reliability Statistics

Cronbach's Alpha	N of Items
.907	24

Reliability test for The Spiritual Intelligence Self-Report Inventory (SISRI-24)

Pearson Correlation Analysis

Correlations

		Total_SI	Total_SPI	Total_PWB
Total_SI	Pearson Correlation	1	.352**	-.337**
	Sig. (2-tailed)		.000	.000
	N	271	269	271
Total_SPI	Pearson Correlation	.352**	1	.379**
	Sig. (2-tailed)	.000		.000
	N	269	269	269
Total_PWB	Pearson Correlation	-.337**	.379**	1
	Sig. (2-tailed)	.000	.000	
	N	271	269	271

** . Correlation is significant at the 0.01 level (2-tailed).

Multiple Regression Analysis

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.618 ^a	.381	.377	8.857	1.183

a. Predictors: (Constant), Total_SPI, Total_PWB

b. Dependent Variable: Total_SI

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	12958.286	2	6479.143	82.591	.000 ^b
	Residual	21024.252	268	78.449		
	Total	33982.539	270			

a. Dependent Variable: Total_SI

b. Predictors: (Constant), Total_SPI, Total_PWB

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	22.747	3.597		6.324	.000		
	Total_PWB	-.230	.022	-.549	-10.571	.000	.857	1.167
	Total_SPI	.443	.041	.559	10.768	.000	.857	1.167

a. Dependent Variable: Total_SI

Multiple regression analysis