Available on: https://jsshrs.ep-journals.org/ E-ISSN: 3051-3561 P-ISSN: 3051-3553

Journal of Social Science and Human Research Studies

Volume: 02 Issue: 03 March-2026

An Assessment of Spiritual Well-Being Among Police Officers in Dipolog City

Gladys T. Estrellanes, PhD
Dean, Colegio de Sta.Ana de Victorias, Osmena avenue, Victorias City, Negros Occidental, Philippines

Love A. Falloran, PhD
Dean, School of Criminal Justice Education, Tangub City Global College, Tangub City

Leo C. Naparota, PhD
Dean, College of Arts and Sciences and School of Criminal Justice Education, Dipolog City, Philippines

Published Date: March 23, 2026 **Article DOI: 10.65150/EP-jsshrs/V2E3/2026-10**

ABSTRACT: This study aimed to assess the spiritual well-being among the uniformed personnel of the Philippine National Police of Dipolog City police station during the calendar year 2025. It employed a descriptive research method. There were fifty-nine (59) respondents involved. The statistical tools utilized to measure were the Weighted mean and standard deviation, and Mann Whitney U-Test and Kruskal Wallis H-test for the demographic profile of the respondents. The level of spiritual well-being in terms of personal, communal, environmental, and transcendental *were* very high. There is no significant difference in the respondent's spiritual well-being and demographic profile. Based on the findings, the authors recommend that the top-level management of the Philippine National Police should incorporate spiritual well-being into their lessons in the police academy to help police officers learn independently and gain new information, skills, and knowledge.

KEYWORDS: Spiritual well-being, Dipolog City, Zamboanga del Norte.

INTRODUCTION

People see well-being as a complicated problem that is inherent in human nature, each person experiences wellness in unique ways. Spirituality has recently been identified as a vital component of overall health, alongside mental, physical, and emotional well-being (del Rosario et al., 2024). The holistic well-being and contentment of an individual ought to consider their spiritual condition. Concern for one's soul necessitates an expansion of the concept of spiritual well-being, recognizing the presence of spiritual dilemmas, and addressing these matters appropriately (Chitra & Karunanidhi, 2021). A lack of spiritual well-being, or workplace spirituality, can negatively impact work performance, potentially leading to reduced productivity, increased stress, and lower job satisfaction (Moon et al., 2020).

This study highlights the significance of spiritual well-being of uniformed police personnel. There are now more studies on religion than ever before, and it is evident from these studies that religiousness can have a big impact on how police officers react to important stressors in their lives (Pargament & Cummings, 2010). Spiritual well-being is an important part of developing a police officer's soft skills and a part of well-being in people. It is also an important skill for police officers to have (Singh & Singh, 2022). Spiritual well-being is a very important part of how police officers deal with stress. Emotional and mental health got a lot better when people felt lighter and happier (Onyishi et al., 2021).

The purpose of this study was to find out how the demographics of uniformed officers in the Philippine National Police affect their mental health. The results also showed that police officers whose spiritual well-being got better used adaptive tactics. Police officers who used appropriate spiritual well-being were less stressed than people who used maladaptive strategies (Olivar et al., 2024). The demographic profile statistically has a significant relationship with spiritual well-being (Suara et al., 2017).

Research on the association between spiritual well-being and stress reduction, job satisfaction, and general quality of life has frequently been carried out among healthcare professionals, educators, students, and religious groups (Garcia & Martinez, 2024). However, there is still a dearth of study that focuses only on police personnel, especially in the Philippine context. While the spiritual aspect of law enforcement personnel's well-being is frequently disregarded, the majority of the literature currently available on the subject focuses on professional stress, mental health, burnout, and coping mechanisms. Moreover, most available studies are concentrated in Western countries or highly urbanized areas in Asia, where cultural, social, and occupational environments differ significantly from smaller Philippine cities such as Dipolog. This creates a gap in understanding how demographic

License: This is an open access article under the CC BY 4.0 license: https://creativecommons.org/licenses/by/4.0/

factors including age, sex, rank, and years of service interact with spiritual well-being within the unique socio-cultural and occupational context of local law enforcement. Without such localized insights, it is challenging for policymakers and police leadership to develop context-specific wellness programs that integrate spiritual care with demographic considerations.

LITERATURE

Spiritual Well-Being

The idea of spiritual well-being is very new, having developed from several attempts to link spirituality and general wellbeing. It functions as a gauge of a person's spiritual well-being (Koburtay & Alzoubi, 2021). The quality of a person's interactions with God or the Transcendent, other people, the environment, and oneself are also used to gauge their spiritual well-being. It's crucial to understand, though, that merely having relationships does not equate to spirituality. Instead, a person's current spiritual health or well-being is reflected in the nature of these relationships, whether they are with God, the Transcendent, other people, or the environment. Similar to how IQ tests indirectly gauge mental capacity, spiritual well-being is conveyed through the quality of these four relational qualities (Kent et al., 2020).

Personal

Personal well-being comprises the whole quality of an individual's life, including physical health, emotional stability, social connections, and a sense of purpose. Recent study has highlighted its multifaceted nature and its correlation with many life outcomes. Elevated subjective well-being correlates with increased life expectancy and a greater number of years lived without disability and chronic illness (Zaninotto & Steptoe, 2019). Weziak-Bialowolska et al. (2021) emphasized the necessity of holistic measurements that evaluate flourishing in emotional, physical, social, and economical realms. Buecker et al. (2023) provided meta-analytic evidence indicating that well-being evolves throughout the lifespan, with life satisfaction and affect exhibiting unique developmental trajectories. VanderWeele (2017) stated that personal well-being, emphasizing the importance of meaning, virtue, and social connectedness. The findings suggest that human well-being is a dynamic construct shaped by health, psychosocial factors, and life stage, necessitating comprehensive methods in study and interventions.

Communal

Communal spiritual well-being integrates the social dimensions of communal well-being with the transcendent aspects of spiritual wellness, emphasizing how shared beliefs, collective rituals, and a sense of sacred connection foster both individual and group flourishing. It involves not only personal meaning and purpose but also the communal expression of values through supportive relationships, cultural traditions, and shared moral commitments. spiritual well-being, when embedded in community life, contributes to greater resilience, social trust, and collective flourishing (Lee & Kim 2023). Similarly, Fisher (2021) argued that spiritual well-being has a relational dimension, wherein individuals' sense of connectedness to others and to something greater than themselves enhances both personal and communal wellness. Kao et al. (2017) found that shared spiritual practices within communities strengthen social bonds, provide emotional support, and promote prosocial behaviors. These findings suggest that communal spiritual well-being functions as a synergistic construct, uniting social cohesion with spiritual purpose to sustain holistic health.

Environmental

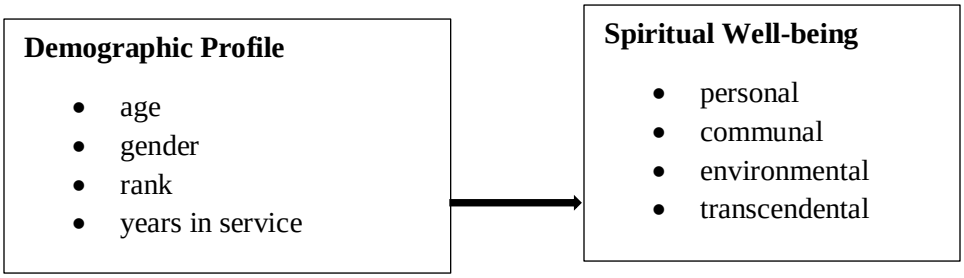
Environmental spiritual well-being denotes the significance, interconnectedness, and sanctity individuals see in their relationship with the natural environment, with studies increasingly indicating that this link fosters both personal flourishing and collective ecological accountability. Research consolidates evidence that Eco spiritual beliefs and practices, frequently derived from indigenous wisdom and communal rituals, promote pro-environmental behaviors and correlate with enhanced mental and physical health within communities (de Diego-Cordero et al., 2024). Empirical and field research indicates that direct engagement with nature, including in unconventional environments like deserts, enhances nature-connectedness and subjective well-being, implying that environmental experiences can elevate spiritual sentiments and psychological rejuvenation .Theoretical and empirical studies contend that nature serves as a significant source of spiritual significance and eudemonic well-being, prompting academics and practitioners to incorporate environmental and spiritual aspects in the development of therapies aimed at fostering holistic health and sustainability (Garza-Terán et al., 2022)..

Transcendental

Transcendental beings are not confined to the physical realm and exist in a realm that is not subject to the laws of nature. Beings that exist outside of the physical world and have a spiritual nature often connected to the divine or a higher power are referred to as transcendental and spiritual beings. This concept, which can be experienced through spiritual exercises like prayer or meditation, includes entities that are not constrained by time, space, or material existence (Sendjaya, 2015).Transcendent experiences help people make meaning in their lives. These experiences motivate people to live in alignment with their sources of meaning. In our research we examined how people described their spiritual lives and how they experienced the transcendent (King, 2022). Spiritual transcendence refers to an individual's capacity to perceive life from a more expansive, objective viewpoint by detaching from their immediate temporal and spatial context. People's perceptions of tragedies and hardships might be influenced by their high level of spiritual transcendence. A significant loss of resources is often the outcome of natural disasters and other traumatic events, which has a long-term negative impact on the physical and mental health of survivors. The risk of losing resources, the actual loss of resources, or the failure to gain resources as a result of investing in one or more of the above stated resource kinds can all lead to psychological stress (Subawa et al., 2024).

License: This is an open access article under the CC BY 4.0 license: https://creativecommons.org/licenses/by/4.0/

Conceptual Framework



The theoretical framework assumes that the four domains are influenced by demographic parameters such as age, gender, rank, and years in service which determine the well-being profiles of individuals in this case, police officers in the Philippines particularly in Dipolog City. Higher levels in each well-being category are thought to be connected with less stress, more job satisfaction, and a better overall quality of life. The holistic health profile is formed by the interaction of personal, communal, environmental, and transcendental elements. This profile can be used to inform policy suggestions and focused interventions for law enforcement officers.

Statement of the problem

This study aimed to assess the spiritual well-being among the uniformed personnel of the Philippine National Police of Dipolog City police station during the calendar year 2025.

Specifically, this study seeks answer to the following questions:

1. What is the profile of the respondents in terms of:
   1.1 age;
   1.2 gender;
   1.3 rank; and
   1.4 years in service?
2. What is the respondents'' perceived level of spiritual well-being in terms of:
   2.1 Personal;
   2.2 Communal;
   2.3 Environmental; and
   2.4 Transcendental?
3. Is there significant difference on the spiritual well-being of the respondents when analyzed according to profile?

Hypothesis

There is no significant difference on the spiritual well-being of the respondents when analyzed according to profile.

RESEARCH METHODOLOGY

Method Used

The study included survey and descriptive research methods. The statistical tools utilized by the researchers to measure spiritual well-being were the Weighted mean and standard deviation, and Mann Whitney U-Test and Kruskal Wallis H-test for the demographic profile of the respondents. The survey method was employed since the researcher gathered data through a questionnaire of spiritual well-being. Clark et al. (2021) defined a survey as a research method used for collecting data from a predefined group of respondents to gain information and insights on various topics of interest.

Research Environment

This study was carried out in the Dipolog City Police Station in Zamboanga del Norte, Philippines. The station is the city's major law enforcement unit, in charge of programs related to peacekeeping, crime prevention, and community safety. It serves as the area's primary police operations hub, housing administrative offices, investigation units, and personnel assigned to various operational roles. Its strategic location within the city allows for tight interaction with local government agencies and community organizations, making it an ideal setting for investigating the well-being of police officers in their actual employment environment.

Respondents of the Study

The respondents to this study were fifty-nine (59) police officers assigned to the Dipolog City Police Station during the calendar year 2025. A comprehensive enumeration procedure was used, with all qualifying members of the target population participating as respondents. This approach ensured that the data acquired reflected the viewpoints and experiences of the whole police personnel at the station, improving the study's accuracy, reliability, and representativeness.

Statistical Treatment of the Data

The statistical treatment of the data involved several techniques to analyze the respondents' ratings.

Frequency Counting and Percent. They are used to determine the profile of the respondents' in terms of age, gender, rank and years in service.

License: This is an open access article under the CC BY 4.0 license: https://creativecommons.org/licenses/by/4.0/

Weighted Mean. This is used to quantify the respondents' ratings on the spiritual well-being. Presented below is the scoring guide in giving qualitative descriptions and interpretation of the responses of the items in spiritual well-being.

Spiritual Well-being

Scale	Range of Values	Description	Interpretation
5	4.21-5.00	Strongly agree	Very high
4	3.41-4.20	Agree	High
3	2.61-3.40	Somewhat Agree	Moderate
2	1.81-2.60	Disagree	Low
1	1.00-1.80	Strongly Disagree	Very low

Standard Deviation. This is used to determine the homogeneity and heterogeneity of the respondents' scores where SD ≤ 3 is homogenous and SD > 3 is heterogeneous (Aiken & Susane, 2001; Refugio et al., 2019).

Mann-Whitney U- Test. This is used to test the difference in spiritual well-being when respondents are grouped in terms of gender.

Kruskal-Wallis H-Test. This is used to test the difference in spiritual well-being when respondents are grouped in terms of age, rank and years in service.

RESULTS

Table 1: Profile of the Respondents in Terms of Age

	Frequency	Percent
25 years old & below	14	23.73
26-30 years old	21	35.60
31-35 years old	15	25.42
36-40 years old	5	8.47
41-45 years old	3	5.08
46 years old & above	1	1.70
Total	**59**	**100.00**

The data indicate that a significant majority of respondents (61.02%) are within the 26–35-year-old age bracket, making it the most represented group in the sample. Younger participants aged 25 years and below comprise 23.73%, while representation in older age categories steadily declines, with 8.47% for ages 36–40, 5.08% for ages 41–45, and only 1.70% for ages 46 and above. This pattern suggests that the Dipolog City Police Station workforce is predominantly composed of young to middle-aged adults, with a substantial concentration in the late 20s to early 30s—a stage in life often associated with career growth, adaptability, and openness to new training initiatives. The current finding aligns with the results of Calibo et al. (2021), who reported that the majority of police personnel respondents were aged 21–30 years old (31.31%), followed by those aged 31–35 years old (29.29%), with lower representation in older groups. This consistent age trend in Philippine police forces may have practical implications, particularly in the design of wellness programs, as younger personnel may approach spiritual well-being, stress management, and community engagement differently from their older counterparts.

Table 2: Profile of the Respondents in Terms of Gender

	Frequency	Percent
Male	32	54.24
Female	27	45.76
Total	59	100.00

The results reveal a relatively balanced gender distribution among respondents, though with a slight male predominance. Male officers comprise 54.24% (32 individuals) of the sample, while female officers account for 45.76% (27 individuals), resulting in a modest gender gap of approximately 8.5 percentage points. Compared to national and historical trends in law enforcement, this distribution reflects a notable shift toward gender inclusivity within the Dipolog City Police Station. Interestingly, this finding contrasts with the results of Calibo et al. (2021), where male personnel overwhelmingly dominated the sample at 89.89%, with only 10.10% female representation. The more balanced ratio observed in the present study may suggest ongoing recruitment and retention efforts to diversify the police force, which could have implications for workplace dynamics, leadership opportunities, and approaches to community engagement.

License: This is an open access article under the CC BY 4.0 license: https://creativecommons.org/licenses/by/4.0/

Table 3: Profile of the Respondents in Terms of Rank

	Frequency	Percent
Patrolman/Patrolwoman-Police Staff Sergeant	45	76.27
Police Master Sergeant-Police Chief Master Sergeant	12	20.34
Police Lieutenant-Police Colonel	2	3.39
Total	**59**	**100.00**

The results reveal a distinctly hierarchical composition within the respondent group, reflecting the typical rank structure of police organizations. A substantial majority (76.27%, 45 individuals) hold lower ranks, from Patrolman/Patrolwoman to Police Staff Sergeant, indicating that the study primarily captures the perspectives of front-line personnel who are most directly involved in day-to-day operational duties. A smaller yet meaningful proportion (20.34%, 12 individuals) occupy mid-level ranks (Police Master Sergeant to Police Chief Master Sergeant), while only two respondents (3.39%) hold higher command positions (Police Lieutenant to Police Colonel). This skew toward junior ranks suggests that the study's findings are heavily influenced by those engaged in direct enforcement and community interaction, rather than administrative or policy-making roles. Such a distribution mirrors the natural pyramid structure of police organizations, where leadership roles are fewer in number. Consistent with the findings of Magtaan et al. (2022), where 189 out of 238 respondents were in the equivalent lower-rank categories, the present study underscores the importance of understanding the needs and well-being of rank-and-file officers, as their experiences often shape overall organizational performance and public perception.

Table 4: Profile of the Respondents in Terms of Years in Service

	Frequency	Percent
1-5 years	29	49.15
6-10 years	14	23.73
11-15 years	9	15.25
16-20 years	4	6.78
21-25 years	3	5.09
Total	59	100.00

The data indicates a workforce largely composed of early-career personnel, reflecting a relatively youthful stage in organizational tenure. Nearly half of the respondents (49.15%, 29 individuals) have served between 1 to 5 years, making this the most represented category and suggesting a significant presence of recently recruited officers. Those with 6 to 10 years of service form the second largest group at 23.73% (14 individuals), while mid-career personnel with 11 to 15 years of service account for 15.25% (9 individuals). Long-serving officers are notably few, with only 6.78% (4 individuals) having served 16–20 years and 5.09% (3 individuals) reaching 21–25 years of tenure. This tenure profile suggests that the study's findings are shaped primarily by the perspectives of less experienced officers, who may still be adapting to the demands, culture, and operational realities of police service. The pattern aligns with Calibo et al. (2021), where 51.51% of respondents had served 5 years or less, followed by 29.29% with 6–10 years of service. Such a distribution may have implications for organizational dynamics, training needs, and resilience, as younger personnel often bring fresh perspectives and adaptability but may require more guidance and mentorship compared to their veteran counterparts.

Table 5: Level of Personal Spiritual Well-being of Respondents

	A. Personal	AWV	SD	Description	Interpretation
1	I have inner peace.	4.81	0.43	Always	Very High
2	Right now, my life is happy	Agree	High	Always	Very High
3	I feel very fulfilled and satisfied	Somewhat Agree	Moderate	Always	Very High with life.
	Overall	**4.83**	**0.38**	**Always**	**Very High**

AWV=Average Weighted Value, SD=Standard Deviation

The findings reveal an exceptionally high degree of personal spiritual well-being among respondents, with consistently elevated scores across all indicators—inner peace (AWV = 4.81), current happiness (4.85), and life fulfillment (4.83)—all firmly within the "Always" range, yielding an overall AWV of 4.83 ("Very High"). The narrow standard deviations (0.38–0.45) indicate remarkable agreement among participants, underscoring a shared sense of spiritual contentment. This uniform positivity suggests that respondents—likely police personnel operating in a high-stress environment—

License: This is an open access article under the CC BY 4.0 license: https://creativecommons.org/licenses/by/4.0/

draw significant emotional resilience from their spiritual well-being. The strong ratings may be partly attributed to the sample's predominantly Catholic background, where faith-based practices and values are culturally embedded and potentially reinforced through community and organizational norms. This aligns with the findings of VanderWeele (2019) who reported that most respondents generally exhibited a very high level of personal well-being. Beyond individual satisfaction, such elevated spiritual well-being could serve as a protective factor, enhancing coping capacity, job satisfaction, and morale among frontline officers.

Table 6: Level of Communal Spiritual Well-being of Respondents

B. Communal	AWV	SD	Description	Interpretation
1. My faith helps me to make decisions.	4.86	0.39	Always	Very High
2. I feel that life is a positive experience.	4.78	0.46	Always	Very High
3. My religious faith gives meaning to my life.	4.81	0.47	Always	Very High
Overall	**4.82**	**0.38**	**Always**	**Very High**

AWV=Average Weighted Value, SD=Standard Deviation

The results indicate a very high level of communal spiritual well-being among respondents, with consistently strong ratings across all indicators—faith-based decision-making (AWV = 4.86), positive life outlook (4.78), and faith-derived meaning (4.81)—all within the "Always" range, producing an overall AWV of 4.82 ("Very High"). The narrow standard deviations (0.38–0.47) reflect a high degree of consensus, suggesting that respondents not only hold strong personal convictions but also actively integrate their faith into collective decision-making and interpersonal relationships. This pattern mirrors the findings in Table 6 on personal well-being, reinforcing the idea that spiritual beliefs act as both an individual anchor and a communal bond. Such alignment points to religion functioning as a unifying framework, fostering mutual trust, shared values, and collective resilience—qualities especially critical in high-stress, high-stakes professions such as law enforcement. This observation is consistent with Kao et al. (2017), who found that most respondents demonstrated a relatively very high level of communal well-being. In this context, communal spirituality may serve not only as a source of moral guidance but also as a catalyst for organizational cohesion and morale.

Table 7: Level of Environmental Spiritual Well-being of Respondents

C. Environmental	AWV	SD	Description	Interpretation
1. I believe in the goodness of all people.	4.59	0.59	Always	Very High
2. Most people are friendly to me.	4.61	0.56	Always	Very High
3. Religious activities improve my well-being.	4.81	0.39	Always	Very High
Overall	**4.67**	**0.42**	**Always**	**Very High**

AWV=Average Weighted Value, SD=Standard Deviation

The findings reveal a very high level of environmental spiritual well-being among respondents, with consistently elevated ratings across all indicators—belief in human goodness (AWV = 4.59), perceived friendliness of others (4.61), and the well-being benefits of religious activities (4.81)—culminating in an overall AWV of 4.67 ("Very High"). The relatively narrow standard deviations (0.39–0.59) indicate strong consensus, suggesting that respondents not only hold a generally optimistic view of humanity but also experience tangible spiritual enrichment through collective religious engagement. This perspective complements the personal and communal well-being patterns observed in Tables 6 and 7, completing a holistic portrayal of spiritual wellness. It suggests that faith functions as a multidimensional support system—grounding the self, uniting the community, and shaping a hopeful outlook toward the broader social environment. Such a mindset is particularly valuable for police personnel, whose roles require frequent interaction with diverse and often challenging societal situations. These findings parallel Subawa et al. (2024), who likewise reported a generally very high level of environmental well-being among respondents.

Table 8: Level of Transcendental Spiritual Well-being of Respondents

D. Transcendental	**AWV**	**SD**	**Description**	**Interpretation**
1. I have a personally meaningful relationship with God.	4.86	0.35	Always	Very High
2. I believe that God loves me and cares about me.	4.90	0.30	Always	Very High
3. The only home for Heaven is through personal faith.	4.80	0.48	Always	Very High
Overall	**4.85**	**0.35**	**Always**	**Very High**

AWV=Average Weighted Value, SD=Standard Deviation

License: This is an open access article under the CC BY 4.0 license: https://creativecommons.org/licenses/by/4.0/

The results indicate an exceptionally high level of transcendental spiritual well-being among respondents, with near-perfect ratings across all indicators—a meaningful relationship with God (AWV = 4.86), belief in divine love (4.90), and faith as the path to salvation (4.80)—producing an overall AWV of 4.85 ("Very High"). The notably low standard deviations (0.30–0.48) reflect near-unanimous agreement, emphasizing that respondents' spiritual fulfillment is deeply anchored in a personal and profound connection with the divine. This transcendental dimension, which emerged as the highest-scoring among all spiritual well-being measures, suggests that faith is not merely a source of emotional comfort but also a central framework for meaning, purpose, and moral guidance. It reinforces patterns found in personal, communal, and environmental well-being, indicating that spirituality for these respondents operates as a holistic, interlinked system. For police personnel, such steadfast spiritual grounding may serve as a crucial psychological and ethical resource, enhancing resilience, decision-making integrity, and emotional stability in the face of occupational stress. These findings mirror those of del Rosario et al. (2024), who similarly reported very high transcendental well-being among their respondents.

Table 9: Summary Level of Spiritual Well-being of Respondents

Spiritual Well-being	AWV	SD	Description	Interpretation
A. Personal	4.83	0.38	Always	Very High
B. Communal	4.82	0.38	Always	Very High
C. Environmental	4.67	0.42	Always	Very High
D. Transcendental	4.85	0.35	Always	Very High
Overall	**4.79**	**0.36**	**Always**	**Very High**

AWV=Average Weighted Value, SD=Standard Deviation

The findings reveal consistently very high levels of spiritual well-being across all dimensions, with an overall AWV of 4.79 indicating that respondents experience spiritual fulfillment "Always" in their daily lives. The transcendental (4.85) and personal (4.83) domains emerged as the strongest, underscoring the central role of divine connection, inner peace, and a deep sense of purpose in their lives. Environmental well-being scored slightly lower (4.67) but remained firmly within the "Very High" range, suggesting that while respondents generally hold an optimistic view of humanity and society, these perceptions may be more susceptible to the challenges inherent in police work. The consistently low standard deviations (0.35–0.42) demonstrate an exceptional level of consensus, portraying a unified spiritual outlook that permeates personal, communal, and existential dimensions. For these police personnel, spirituality appears to function as a holistic coping framework—anchoring emotional stability, guiding moral decision-making, and fostering resilience in the face of occupational stress. The marginally lower environmental score may reflect the subtle influence of difficult societal interactions on an otherwise unwavering spiritual positivity. These results are consistent with the findings of del Victorino et al. (2024), who similarly observed very high spiritual well-being among their respondents.

Table 10: Test of Difference in the Level of Spiritual Well-being when the Respondents are Grouped in Terms of Profile

Profile	**H -Value**	**U- value`**	**p-value**	**Interpretation**
Age	8.666		0.123	Not Significant
Gender		413.500	0.718	Not Significant
Rank	2.731		0.255	Not Significant
Years in Service	0.581		0.965	Not Significant

The test of difference in the level of spiritual well-being across respondent profiles, analyzed using the Kruskal–Wallis H Test for age, rank, and years in service, and the Mann–Whitney U Test for gender, yielded p-values greater than 0.05, indicating no statistically significant differences. Accordingly, the null hypothesis is not rejected. This finding reveals that demographic factors—such as age, gender, religion, rank, and tenure do not substantially affect respondents' perceptions of spiritual well-being. Instead, the high and consistent ratings across all subgroups suggest that spiritual well-being in this police organization is largely shaped by shared occupational culture, collective experiences in high-stress environments, and possibly a common grounding in religious or moral frameworks. Such homogeneity indicates that faith and spirituality serve as organizational constants, reinforcing unity and resilience regardless of individual background. This result diverges from Suara et al. (2017), who found significant differences based on demographic characteristics, implying that the influence of personal attributes on spiritual well-being may diminish in contexts where professional identity and shared values strongly prevail.

DISCUSSION

The primary objective of this study was to assess the spiritual well-being and demographic profile of police officers at the Dipolog City Police Station. Findings reveal that officers consistently exhibit high levels of personal, communal, environmental, and transcendental well-being—core dimensions of spiritual wellness—within their work environment. This aligns with broader literature emphasizing spirituality as a protective factor in high-stress professions (Koenig et al., 2015), where spiritual practices enhance resilience, mental stability, and ethical decision-making. The results suggest that

License: This is an open access article under the CC BY 4.0 license: https://creativecommons.org/licenses/by/4.0/

police personnel in Dipolog City are able to maintain motivation, focus, and productivity under occupational pressure, regardless of demographic differences. Consistent with research by del Rosario et al. (2024), regular engagement in spiritual activities such as meditation, prayer, and communal worship—appears to provide psychological grounding, helping officers regulate emotions, sustain optimism, and cope effectively with the demands of policing.

In light of these findings, three recommendations emerge for practice and policy. First, police training curricula could incorporate structured modules on spiritual wellness, integrating mindfulness, reflective journaling, and values-based leadership into existing stress management programs. Second, organizational policy should formalize access to spiritual resources, such as chaplaincy services, interfaith spaces, and peer-support groups, ensuring inclusivity across belief systems. Third, spiritual support programs including regular retreats, guided meditation sessions, and collaborative community service initiatives should be institutionalized to reinforce both personal resilience and team cohesion. By embedding spiritual well-being into the organizational culture, police agencies can strengthen officers' psychological health, enhance ethical judgment, and foster a more compassionate approach to law enforcement.

CONCLUSION

For these police personnel, spirituality emerges as a comprehensive coping framework—anchoring emotional stability, guiding ethical decision-making, and sustaining resilience in the face of occupational pressures. The slightly lower environmental score may indicate the nuanced impact of challenging societal interactions on an otherwise robust spiritual outlook. Importantly, the absence of significant differences across age, gender, rank, and year in service underscores that spiritual well-being is less a product of individual demographic factors and more an outcome of shared occupational culture, collective experiences in high-stress environments, and a common foundation in religious or moral values. This homogeneity suggests that spirituality functions as a unifying organizational constant, fostering solidarity, mutual support, and psychological endurance among officers. Such findings reinforce the need for institutional policies and training programs that integrate spiritual resilience-building into police wellness initiatives, recognizing it as a vital dimension of occupational health and operational effectiveness.

Authors contribution: Gladys T. Estrellanes, Love A. Falloran Conceptualization and writing: Leo C. Naparota Editing

Conflict of interest statement: All authors have declared no conflict of interest to the publication of the paper.

REFERENCES

1) Aiken, L., & Susane, G. (2001). *West multiple progression.* Sage Publishing, Inc.
2) Borges, C. C., Santos, P. R., Alves, P. M., Borges, R. C. M., Lucchetti, G., Barbosa, M. A., Porto, C., & Fernandes, M. R. (2021). Association between spirituality/religiousness and quality of life among healthy adults: A systematic review. *Health and Quality of Life Outcomes, 19*, 246. https://doi.org/10.1186/s12955-021-01878-7
3) Buecker, S., Luhmann, M., Haehner, P., Bühler, J. L., Dapp, L. C., Luciano, E. C., & Orth, U. (2023). The development of subjective well-being across the life span: A meta-analytic review of longitudinal studies. *Psychological bulletin*, *149*(7-8), 418.
4) Calibo II, M. P., Cabalida, E. S., Cabalida, A. R. A., Lovina jr, R. A., Caw-it, A. Z., Naparota, L. C., & Abdula, J. J. (2021). Community Relations Program in Relation to Peace Process Maintenance of the Philippine National Police.
5) Chitra, T., & Karunanidhi, S. (2021). The impact of resilience training on occupational stress, resilience, job satisfaction, and psychological well-being of female police officers. *Journal of Police and Criminal Psychology*, *36*(1), 1–14. https://doi.org/10.1007/s11896-020-09404-4.
6) Clark et al. (2021) defined a survey as a systematic research method for gathering data from a predetermined group of respondents to obtain information and insights onspecific topics of interest.
7) de Diego-Cordero, R., Martínez-Herrera, A., Coheña-Jiménez, M., Lucchetti, G., & Pérez-Jiménez, J. M. (2024). Ecospirituality and health: A systematic review. *Journal of Religion and Health*, *63*(2), 1285–1306. https://doi.org/10.1007/s10943-023-01994-2
8) del Rosario, M. D., Hobro Jr., F., Penaranda, M. R., Villa, M. F., & Villa, E. B. (2024). Spiritual and psychological well-being among uniformed personnel in Philippine National Police. *International Journal of Multidisciplinary: Applied Business and Education Research, 5*(6), 1988–1995. https://doi.org/10.11594/ijmaber.05.06.04
9) Fisher, J. (2011). The four domains model: Connecting spirituality, health and well-being. *Religions*, *2*(1), 17–28. https://doi.org/10.3390/rel2010017
10) Garcia, A. L., & Martinez, M. C. O. (2024). Nurses' spiritual well-being and extent of practice of spiritual care. *LIFE: International Journal of Health and Life- Sciences*, 105–125. https://doi.org/10.20319/icrlsh.2024.105125
11) Garza-Terán, G., Tapia-Fonllem, C., Fraijo-Sing, B., Borbón-Mendívil, D., & Poggio, L. (2022). Impact of contact with nature on the wellbeing and nature connectedness indicators after a desertic outdoor experience on Isla del Tiburón. *Frontiers in Psychology, 13*, 864836. https://doi.org/10.3389/fpsyg.2022.864836
12) Kao, C. H., Su, J. C., & Crocker, J. (2017). The benefits of transcending self-interest: Examining the role of self-transcendence on expressive suppression and well-being. *Journal of Happiness Studies, 18*, 959–975. https://doi.org/10.1007/s10902-016-9759-4

License: This is an open access article under the CC BY 4.0 license: https://creativecommons.org/licenses/by/4.0/

13) Kent, B. V., Henderson, W. M., Bradshaw, M., Ellison, C. G., & Wright, B. R. (2020). Do daily spiritual experiences moderate the effect of stressors on psychological well-being? A smartphone-based experience sampling study of depressive symptoms and flow. *Journal for the Scientific Study of Religion, 59*(3), 499–517. https://doi.org/10.1111/jssr.12685
14) King, P. (2022). The power of transcendence and spirituality in a modern world. *The Thrive Center*. https://thethrivecenter.org/the-power-of-transcendence-and-spirituality-in-a-modern-world/
15) Koburtay, T., & Alzoubi, A. (2020). The linkages between person-organization spirituality fit and workers' psychological well-being. *The Journal of Social Psychology, 161*(1), 103–118. https://doi.org/10.1080/00224545.2020.1778618
16) Koenig, H. G., Pearce, M. J., Nelson, B., Shaw, S. F., Robins, C. J., Daher, N. S., et al. (2015). Religious vs. conventional cognitive behavioral therapy for major depression in persons with chronic medical illness: A pilot randomized trial. *Journal of Nervous and Mental Disease, 203*(3), 243–251. https://doi.org/10.1097/NMD.0000000000000273
17) Lee, M., & Kim, B. (2023). Effect of the employees' mental toughness on organizational commitment and job satisfaction: Mediating psychological well-being. *Administrative Sciences, 13*(5), 133. https://doi.org/10.3390/admsci13050133.
18) Magtaan, P. B., Remotin, R. V., & Dalugdog, W. D. (2022). Demographic and socio-cultural profiles as correlate to administrative offense of the Philippine National Police Members. *International Review of Social Sciences Research*, *2*(2), 20-45.
19) Moon, T., Youn, N., & Hur, W. (2020). Does employees' spirituality enhance job performance? The mediating roles of intrinsic motivation and job crafting. *Current Psychology, 39*, 1618–1634. https://doi.org/10.1007/s12144-018-9864-0
20) Olivar, L. S., Valera, M. A., Ocampo, D. L., de Torres, M. J., Gonzales, R. J., Yabut, G. C., & Villa, E. B. (2024). Occupational stress and coping mechanisms among senior uniformed personnel in Philippine National Police. *International Journal of Multidisciplinary: Applied Business and Education Research, 5*(5), 1623–1629. https://doi.org/10.11594/ijmaber.05.05.14
21) Onyishi, C. N., Ede, M. O., Ossai, O. V., & Ugwuanyi, C. S. (2021). Rational emotive occupational health coaching in the management of police subjective well-being and work ability: A case of repeated measures. *Journal of Police and Criminal Psychology, 36*(1), 96–111. https://doi.org/10.1007/s11896-019-09354-3
22) Pargament, K., & Cummings, J. (2010). Anchored by faith: Religion as a resilience factor. In J. W. Reich, A. J. Zautra, & J. S. Hall (Eds.), *Handbook of adult resilience* (pp. 193–210). The Guilford Press.
23) Refugio, C., Galleto, P., & Torres, R. (2019). Competence landscape of grade 9 mathematics teachers: Basis for an enhancement program. *Cypriot Journal of Educational Sciences, 14*(2), 241–256. https://doi.org/10.18844/cjes.v14i2.4125
24) Sendjaya, S. (2015). Transcendental spirituality. In *Personal and organizational excellence through servant leadership* (pp. 111–129). Springer. https://doi.org/10.1007/978-3-319-16196-9_7
25) Singh, K., & Singh, H. K. (2022). Spiritual intelligence and employee engagement among police personnel. *Journal of the Indian Academy of Applied Psychology, 48*(1), 110–116.
26) Suara, E., Mardiyono, M., & Anggorowati, A. (2017). Relationship between demographic characteristics and spiritual well-being among cancer survivors. *Belitung Nursing Journal, 3*(4), 405–411. https://doi.org/10.33546/bnj.175
27) Subawa, N. S., Baykal, E., Basmantra, I. N., Mimaki, C. A., & Yorulmaz, H. (2024). A cross-cultural analysis of spiritual transcendence and its impact on job satisfaction, job security, and life satisfaction in Bali and Türkiye: Mediator effect of earthquake anxiety. *Frontiers in Psychology, 15*, 1402685. https://doi.org/10.3389/fpsyg.2024.1402685
28) VanderWeele, T. J. (2019). Measures of community wellbeing: A template. *International Journal of Community Wellbeing, 2*(3), 253–275. https://doi.org/10.1007/s42413-019-00033-8
29) Vitorino, L. M., Lucchetti, G., Leão, F. C., Vallada, H., & Peres, M. F. P. (2018). The association between spirituality and religiousness and mental health. *Scientific Reports, 8*(1), 17233. https://doi.org/10.1038/s41598-018-35380-w.
30) Weziak-Bialowolska, D., Bialowolski, P., Lee, M. T., Chen, Y., VanderWeele, T. J., & McNeely, E. (2021). Psychometric properties of flourishing scales from a comprehensive well-being assessment. *Frontiers in Psychology, 12*, 652209.
31) Zaninotto, P., & Steptoe, A. (2019). Association between subjective well-being and living longer without disability or illness. *JAMA Network Open, 2*(7), e196870-e196870.

License: This is an open access article under the CC BY 4.0 license: https://creativecommons.org/licenses/by/4.0/

Corresponding Author: Leo C. Naparota, PhD