



Measuring Students' Emotional Health Levels Based on Peter Scazzero's Theory: A Study in Indonesia

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ABSTRACT

Peter Scazzero, in Emotionally Healthy Spirituality, argues that spiritual maturity can only be achieved through emotional maturity. Consequently, higher education institutions, particularly Christian Religious Education programs, are expected to produce graduates who possess emotional maturity. This study aimed to: (1) Measure students' emotional health levels; (2) examine the influence of gender, age, and level of study on students' emotional health; and (3) determine whether studying at Moriah Theological College contributes to improvements in students' emotional health. This study employed a quantitative research method. Data were collected through a Likert-scale questionnaire administered to active students enrolled in the Christian Religious Education Study Program at Moriah during the 2023–2024 academic year. Instrument validity was tested using Pearson product–moment correlation, while reliability was assessed using Cronbach's Alpha. The Shapiro–Wilk test indicated that the data were not normally distributed; therefore, non-parametric statistical tests were employed for data analysis. The findings showed that students' emotional maturity had a mean score of 3.42, categorized as “Adolescent”. Descriptively, gender and length of study demonstrated a positive influence on students' emotional health, although the effects were not statistically significant, whilst age showed no influence. Furthermore, students' emotional health improved during their studies; however, the increase was also not statistically significant. This study concludes that the learning process at Moriah Theological College has contributed positively to students' emotional health. However, the improvement has not yet reached statistical significance, as students remain within the “Adolescent” category. Therefore, all stakeholders must collaborate to encourage students to attain genuine emotional maturity, preparing them to progress toward spiritual maturity and fulfill their roles as professional educators.

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■ INTRODUCTION

Spiritual maturity can be attained through emotional maturity (Scazzero, 2017). Emotionally mature individuals are capable of actions that most people cannot perform (Gerhardt et al., 2025); they possess the ability to confront conflict and manage anger, sadness, and fear in a healthy manner by establishing boundaries (McCloskey, 2014). The Bible serves as a guide for integrating and aligning emotional health with spiritual practice, thereby enabling believers to exercise self-control (Goncalves et al., 2015; Krause, 2018).

However, mere religiosity is insufficient to account for an individual's mental health

(Cherniak et al., 2026). More importantly, how religiosity shapes the individual matters: it can serve as a foundation for discovering "meaning in life," fostering "resilience in the face of challenges," and ultimately supporting "mental health" (Li et al., 2022). A mentally healthy person will be able to express emotions in a healthy way (Mulyani et al., 2023a).

The seven steps to becoming emotionally mature by Scazzero are formulated as: (1) Become your authentic self; (2) Break the power of the past; (3) Let go of power and control; (4) Surrender to your limits; (5) Stop to breathe by practicing rest and Sabbath; (6) Learn new skills to love well; and (7) Love

Christ above all else. Becoming yourself begins with self-discovery. In self-discovery, humans face the challenge of accepting themselves as they are. Self-acceptance helps individuals understand their strengths and weaknesses, and realize that humans are imperfect. Accepting one's shortcomings involves analyzing the causes of past traumatic events, forgiving those who have hurt you, and striving to control yourself by fully surrendering to the Lord Jesus. Under Jesus' control, we can reconcile with painful experiences, sadness, or loss. There is no need to blame anyone; instead, healthily process the hurt. Learn from every experience by thinking positively that God never leaves us (Deuteronomy 31:6, Joshua 1:9, Isaiah 41:10, Matthew 29:20, Hebrews 13:5). He has a beautiful plan for our lives (Jeremiah 29:11). God's plans are the best (Psalm 139:13). Humility before God, faithfulness, and obedience to God are the keys to Christian spirituality.

Peter Scazzero states that developing spirituality requires emotional skills. Emotionally healthy spirituality serves as a tool that helps develop the whole self, both spiritually and emotionally. According to Scazzero, emotionally healthy spirituality is causal and encompasses beliefs about thinking, idea development, and insight. This concept has drawn the researcher's interest in studying students' emotional health in the Christian Religious Education Study Program at Moriah Theological College. This opinion aligns with René Descartes' *Cogito Ergo Sum*, or "I think, therefore I am" (Pandanari, 2021).

Descartes stated that reason is like a knife: it can be used as a tool for human benefit, but it can also be a weapon that harms oneself. Therefore, people must use reason effectively. The ability to manage reason is a reference point in decision-making. People with emotional maturity can make decisions with careful consideration. The more emotional maturity a person has, the more able they are to forgive (Pandanari, 2021; Widasuari, 2018).

In higher education, students come from diverse geographical, cultural, and linguistic backgrounds, as well as different value systems. This diversity enriches academic life, but it can also cause psychosocial stress. The process of adapting to a new environment, academic demands, cultural differences, and limited social support often leads to stress, anxiety, feelings of alienation, and various other emotional challenges that can potentially impact students' mental health.

In response, many universities have developed strategies and services to support students' emotional well-being (Shek, 2012).

These efforts include organizing campus orientation programs sensitive to cultural diversity, providing culturally integrated student counseling and mental health services, forming social support groups, developing student leadership programs, and implementing the acculturation resilience model to help students adapt in healthy ways to new social and cultural environments. Importantly, mental health is not merely the absence of mental disorders but also includes the ability to manage life's challenges, build healthy relationships, and achieve personal goals (Rudakova, 2025).

Vanier emphasizes the importance of a life that is inclusive, loving, and grounded in authentic human relationships (Mario, 2025). According to Vanier, sincere relationships and shared experiences possess a profound healing power for individuals, particularly those experiencing isolation, emotional wounds, or psychological struggles. This theological perspective contributes to a holistic framework for student mental health that addresses not only psychological aspects but also spiritual, emotional, social, and existential dimensions. The effects of Spirituality or Religiosity on mental health are likely bidirectional, and the manner in which religious beliefs are used to cope with distress may affect mental health outcomes (Saad et al., 2021). An individual could have high levels of spirituality even with low levels of religiousness. Religiousness may be linked to greater happiness partly through emotional tendencies characterized by appreciation, contentment, and reduced hostile social comparison (Abu-Raiya, 2026).

In pastoral counseling, this approach views students as whole, dignified individuals who need unconditional acceptance, empathetic accompaniment, and a safe space to express their life struggles (Herliana, 2024). Pastoral accompaniment functions not merely as a psychological intervention but also as a ministry that offers love, hope, and healing through deep interpersonal relationships. Therefore, the campus environment needs to foster an inclusive and supportive community culture so students feel valued, accepted, and find meaning in their existence.

Emotional maturity can occur through the ability to cope with life's experiences. Pain reveals how much is hidden behind an event. It awakens (reveals) entire layers of buried emotional life, untouched by the renewal of God's power. The response to pain that arises depends heavily on a person's emotional health and spiritual maturity (Widasuari, 2018).

Emotional health and spiritual maturity are inseparable (Aridhona, 2017). An

emotionally healthy person can manage their feelings, allowing them to think and act more rationally while considering their own feelings and those of others. Emotional health and spiritual maturity depend heavily on family parenting (Fellasari, 2016) and the surrounding environment (Sukesi, 2023).

A concerning fact today is that very few people leave their families of origin emotionally intact and mature. An unhealthy environment will shape unhealthy individuals. Parenting styles within the family, along with the thinking and behavior of parents and siblings, significantly influence a person's emotional and spiritual well-being (Nabila et al., 2022). Shame, secrets, lies, betrayal, broken relationships, disappointment, and an unresolved longing for true love lurk beneath even the most honorable family experiences. This situation teaches humanity that no one is perfect. Therefore, we are directed to rely on God with every breath.

Those who can draw wisdom from their spiritual experiences will easily see them as experiences of faith and well-being, even as their relationships and inner worlds become chaotic and disordered. Many people recognize that the gap between their beliefs and their experiences can create conflict. However, most people hold back their anger. Some hold it in until it eventually explodes at others. This is evidence of emotional ill-health, because they cannot express feelings in a healthy way or direct anger at the source or cause. Emotionally healthy people can recognize their emotions and express them at the right time, in the right way, and with the right person (WDA, Workbook *Understanding Emotion*).

Integrating emotional health and spirituality is a process of experiencing God's beautiful promises. Although most people do not want to face pain and try to endure it until they cannot take it anymore, Peter Scazzero believes it is important for each individual to understand the symptoms of emotionally unhealthy spirituality. Scazzero provides 10 key symptoms of emotionally unhealthy spirituality as follows:

1. Using God to escape from God.
2. Ignoring emotions of anger, sadness, and fear. Many Christians believe that anger, sadness, and fear are sinful. However, these emotions are natural. It would be wrong to develop self-confidence that prevents us from controlling these feelings. However, Jesus set an example for expressing these emotions in a healthy way.
3. Dying to what is wrong. We must die to defensiveness, detachment from others, pride, stubbornness, hypocrisy, judgment,

and a lack of vulnerability. However, we must not die to healthy desires such as friendship, joy, art, music, beauty, recreation, laughter, and nature.

4. Denying the impact of past trauma. Past experiences influence our current beliefs and behavior. Therefore, we must reconcile with past experiences.
5. Dividing our lives into "secular" and "sacred." We tend to live a divided and two-faced life. For this, God's wisdom is needed so that we can make wise decisions.
6. Doing things for God, not doing things with God. An attitude that highly values productivity reminds us to be more "human" than "human actions." However, it is more important to do everything with God, so that there is inner peace and comfort.
7. Diverting conflict spiritually. Few of us come from emotionally mature families, where conflict is resolved wisely. We are taught to bury tensions and move on. It feels easy to suppress tensions identified as adults, calling them "spiritual."
8. Covering up brokenness, weakness, and failure. There is pressure to project an image of oneself as important or valuable. It is easy to watch others perform exceptionally. Assuming others are not as brokenhearted as we are.
9. Living without limits. Selflessness and giving are common traits. Palmer states, "Self-care is not selfish. It demonstrates good stewardship of the only gift we have, a gift given to others." Every time we can listen to our true selves and give them the care they need, we do so not only for ourselves but also for the many others whose lives we touch.
10. Judging others' spiritual journeys. A person's spiritual journey is a faith experience with God. Each person is used by God for His glory, so there is no need to judge others' spiritual journeys.

Scazzero adds that spirituality alone is often not enough to change deeply ingrained behavioral patterns. Practicing contemplative spirituality can still leave us emotionally unconscious and socially maladjusted. People who practice spirituality often do not integrate it with emotional health, and those committed to emotional health often do not incorporate spirituality. Combining spirituality and emotional health can be transformative.

The signs of someone who is emotionally healthy include the following: (1) Naming, recognizing, and managing feelings. (2) Compassion for others. (3) Freeing oneself from self-destructive patterns. (4) Asking for what one needs, wants, or likes directly and

respectfully. (5) Distinguishing and expressing sexuality and sensuality appropriately. (6) Accurately assessing one's own strengths, limitations, and weaknesses, and sharing them freely with others. (7) Recognizing how the past influences one's present life. (8) Respecting and loving others without judgment.

Meanwhile, the signs of someone who is contemplative, including spiritual health: (1) Practicing silence, solitude, and prayer. (2) Understanding worldly life as a journey of transformation. (3) Discovering one's true nature. (4) Developing a harmonious rhythm to realize the sacredness of life. (5) Adapting ancient spiritual practices such as meditation. (6) Emotional health, related to loving others well. (7) Combining activity with contemplation helps to discover the beauty, harmony, and clarity that make life easier and more enjoyable. (8) Staying busy easily and avoiding inner pain and disappointment. However, exploring feelings and grappling with difficult emotions such as anger, shame, bitterness, sadness, jealousy, fear, or depression is essential. (9) For many people who feel vulnerable, it is difficult to distinguish one feeling from another, such as anger, sadness, or fear.

Many people, without realizing it, hold false beliefs carried from childhood into adulthood. These beliefs include: I am a mistake. I am a burden, I am stupid, I am worthless, I cannot make mistakes, people have to approve of me to feel good, I do not have a right to feel joy and pleasure, I have no right to feel, I am judged by my intelligence, my wealth, and what I do, not by who I am.

False beliefs will influence a person's thinking and decision-making. These false beliefs can be misleading and negatively affect life. Therefore, adults need beneficial beliefs so they can positively impact their lives and the lives of those around them. Here are some examples of beneficial beliefs: I uphold my own self-worth despite my imperfections and limitations; I have a right to live; it is good that I exist; I have my own unique identity; I am worthy of respect and attention; I deserve happiness and pleasure; I am allowed to make mistakes and be imperfect. Many people are afraid to believe that once they start, they will not be able to contain all the anger, resentment, sadness, self-doubt, anxiety, and shame. Sometimes we think that a few words of praise from a few important people are enough. Personal transformation can occur when we combine contemplative spirituality and emotional health.

To know God personally, one must know

oneself. Self-awareness, the process of shedding the "false self" and reclaiming the "true self," is at the heart of spirituality. St. Teresa of Avila stated that "Almost all problems in the spiritual life stem from a lack of self-knowledge." Most of us die without knowing who we are. We unconsciously live the lives of others, or at least live up to their expectations. Therefore, it is necessary to resolve our uncertainty and understand ourselves, including learning to feel, distinguishing between feelings and thoughts, and having the courage to trust our inner guidance rather than listening to the voices and demands of others. When we deny our pain, loss, and feelings year after year, we become less and less human. We slowly turn into empty shells with smiley faces painted over them. Allowing ourselves to feel is the first step toward true transformation into emotionally healthy spirituality. Therefore, self-awareness requires knowing what we feel.

Being a masked person, or a "false" self, can be burdensome (Young, 2020). The "false" self will become more prominent; for example: I am what I do, I am what I have, and I am what others think. In this case, it's not what we are that we accept, but rather the need for recognition or validation from others. In fact, Jesus was selfless. At the same time, Jesus was not selfish. Our false self can become what we think it is, causing us to be fearful, self-protective, territorial, manipulative, possessive, and self-destructive. Therefore, we need to rediscover our true identity. We need to pay attention to what is going on inside us. What is inside is accurate, whether we realize it or not.

To discover ourselves, we need a trusted environment. Friends can help us shed our false traits and reveal our true nature. In a safe and trusted environment, we can become individuals who go beyond our comfort zone. That safe and trusted person is the Lord Jesus. In Jesus, we can unlock God's love and help people we do not know or have never seen.

Emotionally healthy spirituality is about reality, not denial or illusion. Many people are so used to being so overburdened that they cannot imagine life any other way. True spirituality frees us to live happily in the present. Even family history lives on within us, especially for those who try to bury it. However, it is usually not until we grow older that we can see the subconscious beliefs our families of origin instilled in us.

Many people know the feeling of being approved of for what they do, not the feeling of being loved for who they are. Many high achievers and "successful" people are driven by deep shame and feelings of abandonment, which silently cry out, "Pay attention to me!"

The more we understand ourselves and our families, the more freedom we have to decide how we want to live. Have we ever realized that spending days with our parents will test our spiritual and emotional maturity?

Emotional and spiritual maturity can come through pain (boundaries). For most people, boundaries emerge through crises such as divorce, job loss, the death of a loved one, a cancer diagnosis, betrayal, or an accident. St. Francis of Assisi stated, "Blessed is he who desires nothing, for he shall enjoy everything." Detachment is the great secret of inner peace. Boundaries break the attachment to the false self, chipping away at the layers of falsehood within. Grief and loss are a process of soul-expanding. Through the suffering we experience, we become more resilient. For some, mild depression can make us unresponsive to reality. Facing the pain may be counterintuitive, but it is the only way out. To defend ourselves, we often resort to the following: denial, minimizing the feeling through addictive behaviors, blaming others, blaming ourselves, rationalizing, intellectualizing, distracting, or hostile behavior.

Grieving is impossible without anger and sadness. The best way is to accept the gift of limitations. The various limitations in our lives include our physical bodies, family of origin, marital status, intellectual capacity, talents and skills, and material wealth.

We need to develop rules of life so that what we experience does not feel burdensome. We need to create boundaries, such as praying, reading Scripture, setting aside quiet time for reflection, and studying. We need to set aside time for rest, play, and recreation. Be active in ministry or organizational activities to have a healthy community. Always maintain harmony between emotional health, family, and community. One truth we must hold fast to is love. Love justifies our actions. Love is applied in all we do. Love will never fail to teach us what we should do.

Scazzero is the founder and senior pastor of The New Life Fellowship Church. He and his wife, Geri, founded Emotionally Healthy Spirituality. This innovative and foundational ministry equips the Church to build a deep spiritual foundation by integrating emotional health with contemplative spirituality. He did what many do: avoid conflict in the name of the Christian law of love, ignore his anger, sadness, and fear, use God to escape from God, and live without boundaries. You cannot be spiritually mature while remaining emotionally immature (Emotionally Healthy Spirituality - Know yourself that you may know God).

Emotional health and spiritual maturity are inseparable. You cannot be spiritually mature while remaining emotionally immature. We often neglect to reflect on what is happening within us and around us (emotional health) and are too busy slowing down to be with God (contemplative spirituality). We risk remaining trapped as spiritual infants.

Self-awareness is closely linked to our relationship with God. True spirituality means letting go of our "false" identity in order to live authentically in our new, "true" identity. Most of us die without knowing who we are. Without fully realizing it, we live our lives seeking recognition or others' approval. This damages ourselves, our relationship with God, and ultimately damages others.

The past often places an "emotional burden" on our life journey. True spirituality frees us to live happily in the present. Past experiences become lessons for achieving happiness. This process takes us to the heart of spirituality and discipleship, breaking free from destructive past sin patterns to live the loving life God desires. Many of us desire to develop a relationship with God. However, we cannot consistently connect with Him. Busy schedules often lead us to forget about God. This needs to be addressed so that our entire lives are directed toward a new purpose: God Himself. The purpose of a Christian's life is to love wholeheartedly. True spirituality includes not only loving God but also the skills to love others maturely. Becoming emotionally mature requires learning, practicing, and integrating skills such as speaking respectfully, listening empathetically, negotiating conflict fairly, and uncovering hidden expectations we have for others. This is by no means an easy undertaking. Only those who genuinely fear God can attain emotional maturity, for they have already found the fulfillment of their deepest needs for acceptance, self-worth, security, and meaningful relationships (WDA, Workbook. Understanding People).

Such individuals can present themselves as compassionate because they possess humility. Cardak (2013) in his study entitled *The Relationship between Forgiveness and Humanity: A Case Study for University Students*, he argues that humility comprises four dimensions: openness, self-forgetfulness, modest self-assessment, and a focus on others. His findings show that humility is positively associated with forgiveness. In other words, forgiveness may be understood as a manifestation of humility. For such people are filled with the Holy Spirit, possess empathy for others, and can care and love because God loved them first. They also embody God's heart

as an act of God's mission toward others, as Jacob Tomatala stated: mission as the heart of God (Missa, 2022).

Barth (2018), in her article Keeping a Journal Can Be Good for Your Emotional Health, states that: "Some research even suggests that journaling can increase physical health. It may boost your immune system, and it can certainly help manage stressful events and experiences, thus decreasing the damage that stress can do to your body. As Julia Cameron writes in her book *The Artist's Way*, opening ourselves to this process leads to "gentle but powerful change". Making peace with oneself is the first step toward emotional maturity.

Cultivating a thriving spirituality in our current culture requires a purposeful plan. However, the problem is busyness. Often, we find ourselves unfocused, distracted, and drifting spiritually. Few of us have a conscious plan for intentionally developing our spiritual lives. That is why it is so important to have a "Rule of Life."

Theological Study based on 1 Thessalonians 5:23; *αυτος δε ο θεος της ειρηνης αγιασαι υμας ολοτελεις και ολοκληρον υμων το πνευμα και η ψυχη και το σωμα αμεμπτως εν τη παρουσια του κυριου ημων ιησου χριστου τηρηθειη*. It means "May the God of peace himself sanctify you completely, and may your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus." There are two requests in Paul's prayer, namely: *αγιασαι* (*hagiasai*), which means "to sanctify," and *τηρηθειη* (*tērtheiē*), which means "to be preserved." The letter to 1 Thessalonians addresses a church under pressure from persecution and facing eschatological confusion about Christ's coming.

Verse 23 is the theological climax of an ethical exhortation. The message of verse 23 is "God sanctifies." In verse 22, the exhortation is given: "Abstain from all forms of evil." This statement shows that Christians depend on God's work, not on human age. The God of peace (*ο θεος της ειρηνης*) is the basis for "sanctification." The word "peace" is not merely calm, but is the result of salvation. So, the meaning is that God who reconciles also sanctifies. Sanctification is God's work, with God as the subject and humans as the object. Sanctification is a gift from God. Sanctification is total or holistic, not only spiritual, but also involving the mind, emotions, body, and behavior. The ultimate goal is "without record at Christ's coming."

Indicators for emotional health are derived from Matthew 22:37-40: "Love the Lord your God with all your heart, with all

your soul, and with all your mind. Love your neighbor as yourself." Emotional health is divided into four categories: Emotional Infant, Emotional Child, Emotional Adolescent, and Emotional Adult. The indicators for each category are (1) Emotional Infant: I look to others to fulfill me emotionally and spiritually. I often have difficulty identifying and expressing my feelings in a healthy way and rarely understand the emotional world of others. I am consistently driven by the need for instant gratification, often using others as objects to fulfill my needs. People sometimes perceive me as inconsiderate and insensitive. I am uncomfortable with silence or being alone. When trials, difficulties, or problems arise, I want to withdraw from God and the Christian life. Sometimes I experience God in church and with other Christians, but I rarely experience God at work or at home. (2) Emotional Child: When life goes my way, I am content. However, when disappointment or stress arises, I quickly become vulnerable. I often perceive and interpret others' disapproval or criticism as an attack on me. When I do not get my way, I often complain, throw tantrums, withdraw, become sarcastic, or seek revenge. My prayer life primarily involves talking to God, telling God what to do, and asking God to fix my problems. For me, prayer is a duty, not a pleasure. (3) Emotional Adolescent: I dislike it when others question me. I quickly judge and interpret others' behavior. I do not easily forgive those who sin against me. I avoid or abandon others when they do something that hurts me. I unconsciously keep score of the good things I have done for others. I have a hard time listening to others share their pain, disappointments, or needs. Sometimes I feel too busy to nurture my spiritual life. I attend church and serve others but experience little joy in Christ. My Christian life is primarily about "doing things for God" rather than "being with Him." Most of the time, I pray in silence, solitude, or listening to God. (4) Emotional Adulthood: I respect and love others without changing or judging them. I value people for who they are, not for what they can give me or how they behave. I take responsibility for my own thoughts, feelings, goals, and actions. I can express my own beliefs and values to those who disagree with me without becoming hostile. I can accurately assess my own limits, strengths, and weaknesses. I am deeply convinced that I am truly loved by Christ and, as a result, do not rely on others to tell me I am okay. I can integrate doing for God and being with God. My Christian life has become more than just serving Christ to loving him and enjoying fellowship with him.

From the explanation above, the researcher was compelled to conduct an in-depth study of students in the Christian Religious Education Study Program at Moriah Theological College, as such research has never previously been undertaken there. This study aims to know:

1. What is the emotional health level of the students?
2. Do gender, age, and length of study significantly influence students' emotional health?
3. Do students studying at Moriah Theological College experience improved emotional health?

METHODS

Participants

The study was conducted quantitatively. The population was active students of the Christian Religious Education Study Program in the 2023/2024 academic year. Data were collected by distributing a questionnaire via Google Forms. The number of Christian Religious Education students at Moriah College in the 2023/2024 academic year was 37. There were 12 in the first year, 9 in the second year, 10 in the third year, and 6 in the fourth year. To encourage honest responses, the researcher did not require all students to participate; therefore, the research process did not use a saturated sampling technique. Using the Isaac & Michael method (Sugiono, 2013), a population of 37 students and a 5% significance level yielded a sample of 34 respondents.

Research Design and Procedures

The following figure illustrates the research design used to investigate the effects of gender, age, and length of study on students' emotional health.

The first stage of the study involved developing the research instrument, which was then used to collect data. Based on the seven steps towards becoming an emotionally mature person according to Peter Scazzero, as described in the background section, sixteen

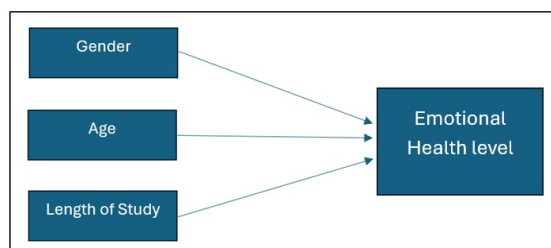


Figure 1. Research design employed to investigate the effects of gender, age, and length of study on students' emotional health

questions were formulated to measure the level of students' emotional health, as follows:

1. I allow myself sufficient time to feel and respond to difficult emotions such as anger, fear, and sadness.
2. I understand how issues from my family of origin can impact my relationships and leadership (both negatively and positively).
3. The way I spend my time and energy reflects a value that living a healthy single life (not leadership) is my top priority.
4. I experience a direct connection between my oneness with Jesus and my oneness with my friends and family.
5. No matter how busy I am, I consistently practice the spiritual disciplines of silence and quiet time.
6. I regularly read the Bible and pray to enjoy fellowship with God, not as preparation for ministry or to serve others.
7. I practice Sabbath: a twenty-four-hour period during which I stop working, rest, and enjoy the many gifts of God.
8. I see Sabbath as a spiritual discipline that is crucial to my personal life and leadership.
9. I allow time to cultivate discernment in prayer when making plans and decisions.
10. I measure the success of my planning and decision-making primarily in terms of understanding and doing God's will (not just in terms of success, great programs, or broader impact in the world).
11. With those I supervise, I consistently give my time to help them in their inner life with God.
12. I do not avoid difficult conversations with team members regarding their performance or behavior.
13. I feel comfortable talking about the use of power in relation to my role and the roles of others.
14. I have expressed and enforced healthy boundaries in all relationships where roles are interconnected (e.g., with friends and family who are also key employees or volunteers, etc.).
15. Rather than avoiding loss and loss, I embrace it and see it as a fundamental part of how God works.
16. I am able, through prayer and careful thought, to let go of thoughts, volunteers, or programs that are not working well, and do so clearly and compassionately.

The questionnaire used a Likert scale. To facilitate data processing, we coded respondents' answers as follows: 1 = Never happens to me; 2 = Rarely happens to me; 3 = Sometimes happens to me; 4 = Often happens to me; 5 = Always happens to me.

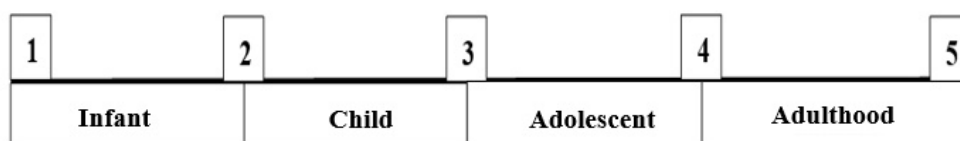


Figure 2. Emotional health level

If depicted in a diagram, the respondents' answers will fall into categories of emotional maturity levels, as shown in Figure 2. The instrument was tested using the Pearson Product Moment validity test and Cronbach's Alpha reliability test (Sudaryono, 2017). Instruments that pass the validity and reliability tests can be declared suitable as measuring tools for students' Spiritual Maturity. Data processing began with a normality test. Because the number of data points was less than 200, a Shapiro-Wilk test was used. For data that did not meet the normality requirements, data processing continued with a non-parametric test. Paired difference tests for non-parametric data were performed using the Mann-Whitney and Kruskal-Wallis tests to demonstrate that students' emotional health levels were influenced by gender, age, and length of study. For more in-depth data analysis, a homogeneity test was conducted.

Instrument Testing

Validity Test with Pearson Product-Moment

The results of the validity test using Pearson Product-Moment, the correlation between each question and the total score, are shown in Table 1. Table 1 shows that all sig. values (two-tailed) for each question and the total score are <0.05 . Therefore, all questions meet the validity requirements.

The Cronbach's Alpha reliability test

The results show that the Cronbach's Alpha value is 0.953, which is > 0.6 . Therefore, the instrument as a whole can be declared reliable. When examining the instrument question by question in Table 2, Cronbach's Alpha for deleted items is higher than 0.6 for

each question. This indicates that all questions meet the reliability requirements. The validity and reliability results indicate that the instrument meets the criteria for validity and reliability. Therefore, the instrument is considered appropriate for use as a measurement tool in this study.

Data Analysis

After confirming the instrument's validity and reliability, the study collected data. Data were collected by distributing an online questionnaire via Google Forms. After data collection, a preliminary analysis used a normality test. This step was essential to determine whether the data met the assumptions for parametric statistical analysis or whether non-parametric techniques were more appropriate.

Normality Test

The sample size in this study was 34 respondents, so a normality test was conducted using the Shapiro-Wilk test. The results of the Shapiro-Wilk test can be seen in Table 3. Table 3 shows a Sig. value of 0.031. This indicates that the data are not normally distributed. The normality test results determine the next step in data processing. In this case, because the data are not normally distributed, non-parametric tests were used.

Descriptive Analysis

After establishing that the data were not normally distributed, a descriptive statistical analysis was conducted to determine the mean level of the students' emotional health. This analysis addressed the first research question.

Table 1. Validity test results

Question Number	Sig (2 tailed)	Question Number	Sig (2 tailed)
1	0,000	9	0,000
2	0,000	10	0,000
3	0,000	11	0,000
4	0,000	12	0,000
5	0,000	13	0,000
6	0,000	14	0,000
7	0,000	15	0,000
8	0,000	16	0,000

Table 2. : Validity of each question

Question Number	Cronbach's Alpha if Item Deleted	Question Number	Cronbach's Alpha if Item Deleted
1	.951	9	.948
2	.949	10	.948
3	.951	11	.949
4	.949	12	.948
5	.951	13	.952
6	.952	14	.950
7	.951	15	.949
8	.949	16	.948

Table 3. Normality test results

Variable	Kolmogorov-Smirnov*			Shapiro-Wilk		
	Statistics	df	p	Statistics	df	p
Emotional level	0.154	34	0.039	0.930	34	0.031

* Lilliefors Significance Correction.

Non-Parametric Test

The second and third research question was addressed by conducting non-parametric statistical analyses. To examine the influence of gender on students' emotional health, the Mann-Whitney U test was employed, as gender comprised two independent groups: male and female. Age was categorized into three groups: under 20 years, 20–24 years, and over 24 years. Differences in students' emotional health across these age groups were analyzed using the Kruskal-Wallis test. Similarly, the Length of study was categorized into four groups: first year, second year, third year, and fourth year, and the Kruskal-Wallis test was employed to examine differences in students' emotional health across these groups.

RESULTS AND DISCUSSION

Measure students' level of emotional health.

The Grand Mean value is 3.42. This answers the first research objective, which indicates that the emotional health level of students in the Christian Religious Education Program falls into the Emotional Adolescent category, which can be described as follows:

The indicators of Emotional Health in the adolescent category are as follows: (1) I do not like it when others question me, (2) I am quick to judge and interpret others' behavior, (3) I do not easily forgive those who sin against me, (4)

**Figure 2.** Research results showing the emotional maturity level of moriah college students in the adolescent category.

I avoid or abandon others when they do something that hurts me. (5) I unconsciously count the good things I have done for others. (6) I have a hard time listening to others share their pain, disappointments, or listening to their needs. (7) Sometimes I feel too busy to take care of my spiritual life. (8) I attend church and serve others but experience little joy in Christ. (9) My Christian life is primarily about "doing things for God" rather than "dwelling with Him." (10) I mostly pray in silence, solitude, or listening to God.

Students' emotional health remains within the adolescent category. This finding provides valuable input for lecturers and university administrators to continuously enhance the quality of learning in ways that may foster the development of students' emotional health towards a more mature level. Institutional policies are expected to encourage students to attain significant improvements in emotional health, thereby enabling the institution to produce emotionally mature individuals.

The Influence of Gender, Age, and Length of Study on Students' Emotional Health*Gender on emotional health levels*

Of the 34 respondents, 10 were male, and 24 were female. Descriptive analysis revealed that the mean emotional health score among male respondents was 3.058, whereas the mean score among female respondents was 3.5712. These findings indicate that female students reported a higher level of emotional health (3.5712) than male students (3.058). The distribution of the data is presented in the box plot shown in Figure 3. Descriptively, this finding is in line with research conducted by Zulfikar Abdul Aziz, which reported that Women's emotional health is higher than men's.

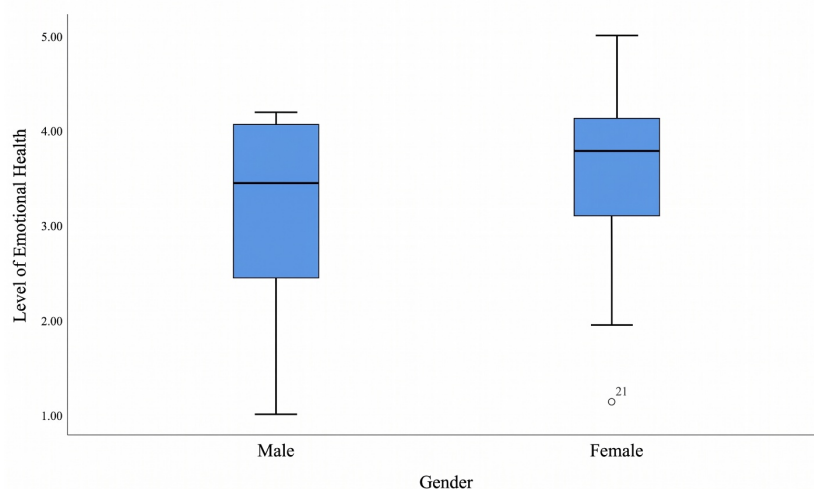


Figure 3. Emotional health levels based on gender

Women are more sensitive and emotional than men (Aziz et al., 2021). The results of this study are relevant to the research conducted by Olievia Prabandini Mulyana et al. (2020) entitled "Differences in Emotional Regulation Reviewed by Student Gender During the Covid-19 Pandemic". The descriptive conclusion is that emotional regulation differs between male and female students. These differences are related to expressive suppression.

Descriptive analysis indicated differences in students' emotional health levels by gender, with female students showing a higher mean emotional health level than male students. However, further statistical analysis using the Mann–Whitney test yielded an Asymptotic Sig. (2-tailed) value of 0.264. At a 5% significance level, since $0.264 > 0.05$, gender does not significantly influence students' emotional health levels. This finding reflects no

significant difference between the emotional health levels of male and female students. The mean emotional health levels of both groups fell within the 3 to 4 range, categorized as the "adolescent" level. Accordingly, the findings do not indicate a significant gender-related difference in emotional health levels.

Based on the data analysis, gender influences students' emotional health levels. However, this difference is not statistically significant, as both groups remain in the same emotional health category, namely the "Adolescent" level. This conclusion is consistent with the findings of a survey conducted among adolescents by I-NAMHS in 2022, which stated that "No difference was seen in the overall prevalence of mental disorders by sex or by age, but some sex and age differences were seen in the prevalence of specific mental disorders" (Nadhira, 2022).

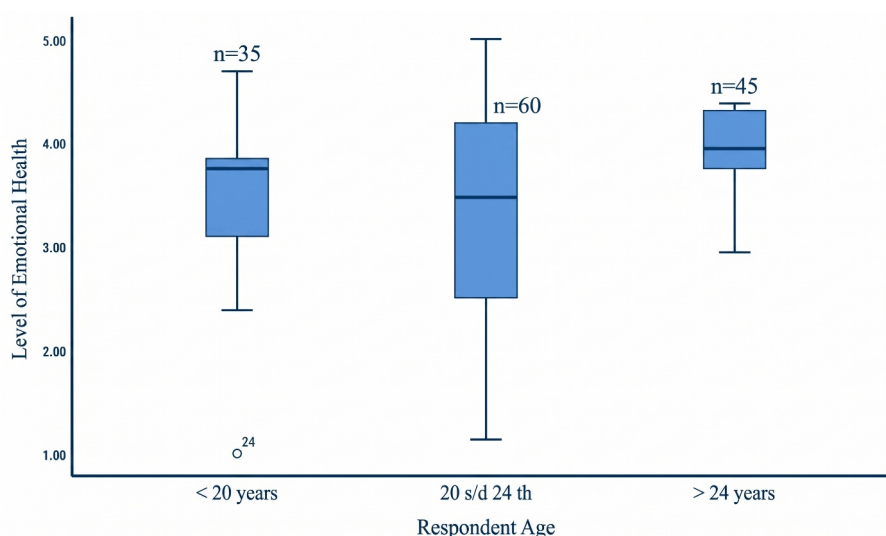


Figure 4. Box plot respondent age on emotional health levels

Age on emotional health levels

The results showed that 11 students aged < 20 years had a mean emotional health score of 3,3473. Ten students aged 20-24 years had a mean emotional health score of 3,3417. The data distribution can be seen in the box plot in Figure 4. The box plot clearly shows differences in students' emotional health levels based on age. There was a decline in emotional health levels among students aged 20-24. However, after age 24, students' emotional health increased, nearly reaching the level of emotional adulthood.

Assuming that ages 20 to 24 represent the students' study period at Moriah Theological College. These data indicate that the character-building process at Moriah Theological College is not easy. Throughout the process, students tend to experience a decline in emotional health. However, students can successfully navigate this process, resulting in improved emotional health by the end of the study period. Do students find the educational process at Moriah Theological College challenging? Do they experience physical exhaustion leading to a decline in their emotional health? (Keliat et al., 2023). Or do they experience stress during their studies? (Grace et al., 2025). If needed, further research may explore these issues in greater depth.

Regardless of age, someone who is angry may feel uncomfortable, helpless, irritated, frustrated, resentful, want to fight, rage, be hostile, feel hurt, blame others, and demand (Mulyani, 2023b). This is normal. What matters is a person's ability to respond to anger in a healthy manner. This conclusion is consistent with the findings of a survey conducted by I-NAMHS in 2022, which stated that "No difference was seen in the overall prevalence of mental disorders by sex or by age, but some sex

and age differences were seen in the prevalence of specific mental disorders" (Nadhira, 2022).

Upon closer examination, it was discovered that age cannot be used as a basis for measuring emotional health. This is because Moriah Theological College has no standard age for enrollment. The standard is vocation. Some students are siblings, with the younger sibling enrolling before the older sibling, making the younger sibling a senior and the older sibling a junior. This system renders age unsuitable for measuring emotional health.

The statistical improvement in students' emotional health, as seen in the Kruskal-Wallis test, is not encouraging. The asymptotic Sig. value is 0.558, or 55.8%, which is greater than 5%. Sig. value of 55.8% is greater than 5%, indicating that age does not significantly affect students' emotional health. This suggests that the students' emotional health journey from enrollment to graduation remains within the emotional health category of 3 to 4, or within the "adolescent" category.

Both descriptively and inferentially, the data analysis indicates that age does not influence students' emotional health levels. Therefore, the policy of Moriah Theological College to admit students on the basis of vocation rather than age can be regarded as an appropriate decision.

Level study on emotional health levels

The descriptive data processing results show that 10 first-year students have a mean emotional health of 3.040. Second-year students had a mean emotional health of 3.485. There are 10 third-year students with a mean emotional health of 3.6440. Moreover, 6 fourth-year students had a mean emotional health of 3.5950. The distribution of data in the box plot (in Figure 5) shows that students

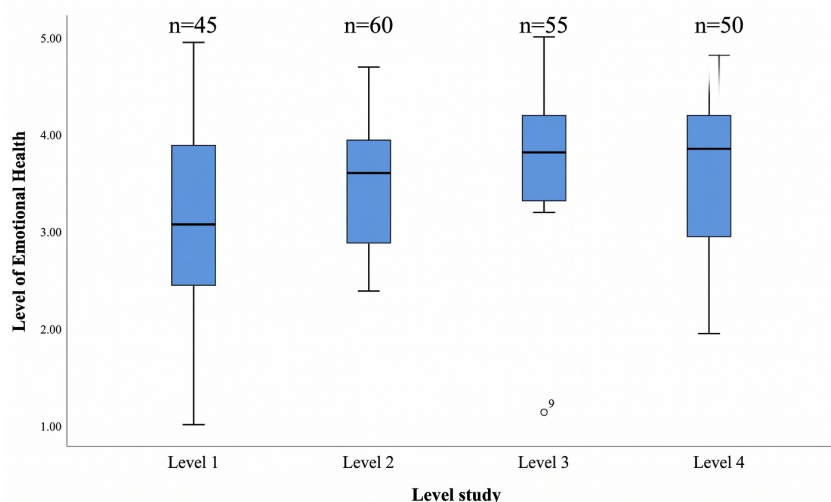


Figure 5. Box plot level study on emotional health levels

during their studies at Moriah Theological College experienced an increase in their emotional health. However, emotional health remains in the range of 3 to 4, or in the "adolescent" emotional health category.

Statistically, using the Kruskal-Wallis test, the asymptotic Sig. value was 0.550 or 55%. For a 5% significance level, $55\% > 5\%$. This indicates that the students' length of time studying in the Christian Religious Education study program at Moriah Theological College does not significantly affect their level of emotional health. In other words, the educational process at Moriah College has not led students to experience an increase in their level of emotional health.

Therefore, it can be concluded that the learning process at Moriah Theological College descriptively contributes to improving students' emotional well-being. However, statistically, the improvement in students' emotional well-being has not yet reached a significant level, as their emotional well-being remains within the "Adolescent" category and has not yet progressed to the "Adulthood" category.

Determine whether students studying at the Moriah Theological College experience improved emotional health.

Descriptively, students' average emotional health increases across the first, second, third, and fourth years of study. This indicates that the length of study at Moriah Theological College contributes to improved students' emotional health. However, statistically, the increase in emotional health by length of study is not significant. In practice, the emotional health levels of first-year, second-year, third-year, and fourth-year students remain within the average range of 3 to 4, which corresponds to the "Adolescent" category of emotional health. This pattern is visible in the box plot. Furthermore, the three students outside the box plot should receive guidance to identify the roots of their bitterness and process their emotional wounds in a healthy way.

The box plot also shows that several students fall outside the box, with dots below it. They need attention from fellow students, lecturers, and staff. If there are signs of emotional disturbance, they need assistance from campus counselors. Symptoms of emotional mental disorders (Sari, M.K., & Sumiatin, E.A., 2023) include the following: (1) Frequent headaches, (2) Loss of appetite, (3) Poor sleep, (4) Easily frightened, (5) Feeling tense, anxious, or worried, (6) Trembling hands, (7) Digestive disorders, (8) Inability to think clearly, (9) Feeling unhappy,

(10) Crying more often, (11) Inability to enjoy daily activities, (12) Difficulty making decisions, (13) Work is disrupted, (14) Feeling useless, (15) Losing interest, (16) Feeling worthless, (17) Always feeling tired, (18) Stomachache, and (19) Easily tired.

CONCLUSION

The findings indicate that the mean Emotional Health Level of students in the Christian Religious Education Study Program at Moriah College was 3.42, which falls within the "adolescent" category. Descriptively, female students demonstrated a higher level of emotional health than male students; however. The difference was not statistically significant. Furthermore, age did not influence students' emotional health. This may be because admission to Moriah Theological College is determined not by age, but by vocational calling. The findings also suggest a gradual increase in students' emotional health from Level 2 through to Level 4. Nevertheless, statistical analysis revealed that these improvements were not yet significant. Consequently, throughout their studies at Moriah Theological College, students generally remained within the "adolescent" level of emotional health.

These findings suggest a need for further efforts to enhance students' emotional health, particularly by providing a supportive environment that encourages collaborative processes in developing emotional maturity. Because students live in dormitories, the dormitory environment should be intentionally designed as a safe, supportive, and comfortable setting that fosters emotional well-being. Within the campus context, supervisors, in particular, should pay closer attention to and guide students, ensuring they have adequate space and opportunities to develop into emotionally mature individuals. Likewise, institutional policies should encourage students to strengthen their emotional health and progress toward emotional maturity.

In addition, counselors and academic advisers should strengthen their role in mentoring students, particularly those needing more intensive attention and support. This guidance is essential in helping students identify the roots of bitterness, release unresolved emotional burdens, and reconcile with themselves. Through this process, students may grow toward the "adulthood" level of emotional health and become better prepared to develop into spiritually healthy individuals.

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