

# ANTECEDENTS AND OUTCOMES OF WISDOM AMONG YOUNG ADULTS: A MEDIATIONAL MODEL ON THE POSITIVE PSYCHOLOGY OF RELIGION

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## KEYWORDS

Religiosity, Spirituality, Wisdom, Well-Being, Young Adults

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## ABSTRACT

The present study aims at examining the antecedents and outcomes of wisdom among adults. The study was based on a cross-sectional survey research design. Four self-reports questionnaires, including the Three Dimensional Wisdom Scale, Intrinsic-Extrinsic-Revised Scale, Spirituality Scale, and Short Warwick Edinburgh Mental Well-Being Scale was used for data collection. A purposive convenient sampling technique was used for data collection. Multiple statistical analyses were computed to test the hypotheses. Moreover, results of The main study suggested that spirituality mediated the relationship between religiosity and wisdom, as well as that spirituality also served as a moderator between wisdom and well-being. Results also revealed that wisdom mediated between religiosity and well-being. The present research also investigated the role of aging in wisdom. Finally, limitations, suggestions, and implications were discussed. Overall, the present study is pretty insightful in understanding the role of religiosity, spirituality, and wisdom in well-being. The study has worthy implications in health and positive psychology.

## I. INTRODUCTION

There are many positive psychological attributes, among which wisdom is a quality that many seek. Wisdom is a well-researched topic in individualistic cultures. Its relationship has been studied with diverse topics of positive psychology, including well-being (Wink & Dillon, 2008), optimism (Bergsma & Ardelt, 2012), identity (Beaumont, 2009), and aging (Ardelt, 2000). Wisdom has a strong positive influence on the life satisfaction of older adults (Ardelt, 1997). So far, wisdom has received less attention in the collectivist cultures. In Pakistan, there is only one study conducted on the relationship between wisdom and subjective well-being, which was again limited to specific age groups that are adolescents and early adults (Arzeen, 2012). Wisdom is one of the few personal strengths that is believed to increase rather than decline with advanced age (Baltes & Smith, 1990; Denney et al., 1995). Similarly, the past research indicates that wisdom has a direct association with aging (Ardelt, 2000). In this regard, the present study was an initiative to investigate the wisdom among three groups of adults, including young, middle, and late adults, in the collectivist society of Pakistan. In recent times, wisdom received more consideration as a result of empirical studies in the diverse field of psychology (Sternberg, 1998; Waheed, 2024) in general and positive psychology (Ahmed, 2024) in particular. Similarly, wisdom gained attention in the areas of human development, successful aging, and personal growth (Clayton, 1982; Clayton & Birren, 1980; Steinberg, 1990). This concept continues to grow, both for promoting healthy old age and good lives all over the lifetime and for its possible contribution to the common good (Trowbridge, 2005).

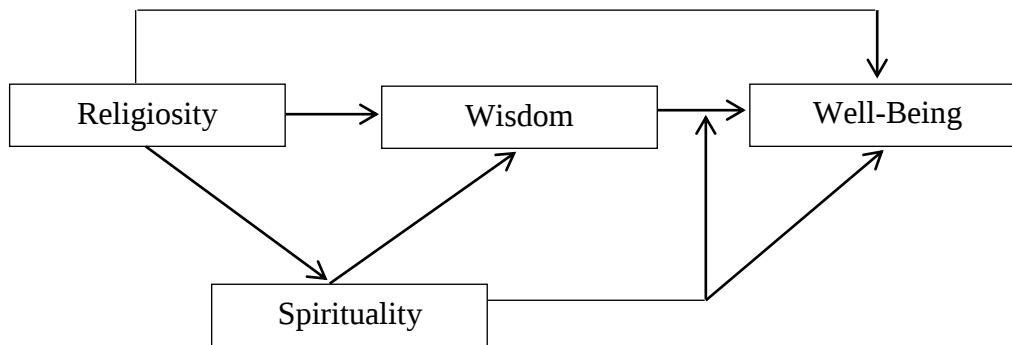
The present study was based on a comprehensive meditational model in which the antecedents and outcome of wisdom were focused. The particular antecedents that were focused on in the present study were religiosity and spirituality, whereas well-being was taken as an outcome. Pakistan is included among the countries of the world that are considered highly religious (Gallup, 2011). Even 92% of citizens of Pakistan believe that religiosity is an essential part of their daily life functioning (Pew Research Centre, 2002). According to the Gallup Religiosity Index (2009), Muslim countries are included among the more religious countries in the world, whereas Christian countries are included in the list of relatively less religious countries. In this survey, Pakistan is also included among the most religious countries in the world. Pakistan is a religious society in which religiosity and spirituality play a vital role in human daily life functioning. Islam was spread in the subcontinent through *Sufi saints*. Thus, along with religiosity, spirituality adds flavors to the lives of the people who frequently engage in numerous spiritual practices and remain in quest of spiritual experiences. Beside this, past research indicates that people prefer to be known as “spiritual” rather than “religious” (Gallup, 1993). A good deal of research (Kehn, 1995; Levin et al., 1995; Tomer & Eliason, 2000) indicates that religiosity and spirituality are directly associated with well-being. Similarly, religiosity and spirituality are linked with wisdom (Baltes & Staudinger, 2000; Rossi, 2001; Sternberg, 1990; Sinnott, 1994; Wink & Dillon, 2003), and wisdom is positively associated with well-being (Arzeen, 2012; Clayton, 1982).

In the present study, the focused antecedents of wisdom were religiosity and spirituality. The existing literature suggests that both religiosity and spirituality have a positive relationship with wisdom (Baltes & Staudinger, 2000; Sinnott, 1994; Wink & Dillon, 2003). Persons who have higher scores on religiousness show better social judgment, which is again a wisdom characteristic (Sternberg, 1990). Along with religiosity, spirituality also has a strong association with wisdom (Baltes & Staudinger, 2000; Sinnott, 1994) because both are linked to an appreciation of the paradoxical, contextual, and contingent natures of knowledge and life (Baltes & Staudinger, 2000; Sinnott, 1994). Wink and Dillon (2008) conducted research to examine the association among religiousness, spirituality, well-being, and wisdom by using longitudinal data. The researchers found that spirituality and religiosity are positively related to wisdom and well-being. It was also examined that spirituality in middle adulthood was significantly associated with wisdom in late adulthood and religiosity in early adulthood was significantly related to wisdom and involvement in creative life tasks in late adulthood.

Religiosity and spirituality not only directly affect wisdom but also contribute to multiple positive life outcomes, including life satisfaction, well-being, and meaning in life (Clark, 2008; Headey et al., 2008; Koenig, 2005; Tate & Forchheimer, 2002). Now people are realizing that important aspects of well-being, such as life satisfaction and real pleasure in our lives, can only be gained by returning back to God. Hence, it can be claimed that having faith in Allah may offer the actual moral support that is essential in life and, consequently, may boost a person’s well-being (Farooqi & Tariq, 2011). Thus, a good deal of research shows that religious involvement has a positive effect on psychological and physical well-being (Ellison & Levin, 1998; Koenig, McCullough, & Larson, 2001). Further evidence confirms that wisdom has a positive relationship with well-being and a negative relationship with depression (Ardelt, 2003; Bianchi, 1994; Erikson et al., 1986). Previous research suggests that wise people lead a healthy life (Ardelt, 1997; Bianchi, 1994; Blazer & Hybels, 2005).

Wisdom is influenced by numerous demographic factors; however, the most prominent factor contributing to wisdom is aging (Ardelt, 2000; Ardelt, 2010; Grossmann et al., 2012). Wisdom is directly associated with aging (Ardelt, 2003; Richardson & Pasupathi, 2005). Different stages of the lifespan in general (Ardelt et al., 2009; Grossmann et al., 2012; Richardson & Pasupathi, 2005) and adulthood in particular play a vital role in the development of wisdom (Grossmann et al., 2012). In this regard, the current study is a comprehensive attempt to investigate wisdom and its associated factors in all adulthood groups, including early, middle, and late adults. Prior research was limited to either one or two adulthood groups (Ardelt, 1997; Arzeen, 2012). As far as the role of age is concerned, a good deal of research indicates that wisdom, religiosity, spirituality, and well-being all are positively associated with aging (Ardelt, 2010; Grossmann et al., 2012; Reker, 1992; Reker et al., 1987; Wink & Dillon, 2002). Previous literature suggests that older adults have a higher level of well-being and wisdom as compared to early and middle-aged adults (Fukukawa et al., 2004). Similarly, it was found in longitudinal research that a significant increase in spirituality is noticed in late, middle, and early adult ages (Wink & Dillon, 2002). On the basis of the prior literature, the following hypotheses are formulated:

## Conceptual Framework



## Hypotheses

1. The religiosity will positively predict wisdom among adults.
2. The spirituality will positively predict wisdom among adults.
3. The religiosity will positively predict well-being among adults.
4. The spirituality will positively predict well-being among adults.
5. The wisdom will positively predict well-being among adults.
6. Wisdom will mediate between religiosity and well-being.
7. Spirituality will mediate between religiosity and wisdom.
8. Spirituality will moderate between wisdom and well-being.
9. Late adults will score high on wisdom as compare to early and middle adults.

## II. METHOD

### Participants

The study was based on a cross-sectional survey research design. For this purpose, a purposive sample of adults ( $N = 300$ ), including male and female adults, was selected that were further divided into these three age groups, including early adults ( $n = 100$ , 33.33%), middle-aged adults ( $n = 100$ , 33.33%), and late adults ( $n = 100$ , 33.33%). The sample was approached from the province of Punjab.

### Measures

The Three Dimensional Wisdom Scale (Ardelt, 2003) is comprised of 39 items and is based on a 5-point Likert-type response pattern. The score on a scale ranges from 39 as minimum scores to 195 as maximum scores. The Intrinsic-Extrinsic-Revised Scale (Gorsuch & McPherson, 1989) is comprised of 39 items and is based on a 5-point Likert-type response pattern. The scale consisted of two subscales, including intrinsic (religious beliefs) and extrinsic religiosity (religious practices). The score on a scale ranges from 14 as minimum scores to 70 as maximum scores. The Spirituality Scale (Dunning & Persian, 2009) is comprised of 22 items and is based on a 4-point Likert-type response pattern. The score on a scale ranges from 22 as minimum scores to 88 as maximum scores. The scale consisted of four subscales, out of which two subscales, including intrinsic spirituality (spiritual beliefs) and extrinsic spirituality (spiritual practices), were further used in the present study. The short version of the Warwick-Edinburgh Well-Being Scale (Tennant et al., 2007) is comprised of 7 items and is based on a 5-point Likert-type response pattern. The score on a scale ranges from 7 as minimum scores to 35 as maximum scores. All items of all scales are positively worded. There was no cutoff point in these scales; thus, scores are used in terms of high and low scores.

### Procedure

In the first step, early, middle, and late adults were approached at their residential areas. One participant per household was selected. The researcher first introduced himself to the participants and then introduced the nature, purpose, and significance of the study. After the introduction phase, brief instructions were given, and written informed consent was obtained from the respondents. Participants were told that the privacy and confidentiality of their information would be ensured by stating that the study was academic research and all the information obtained from the participants would only be used for research purposes. After obtaining the informed consent, questionnaires were distributed. The researcher remained attentive during the completion of the scales and assisted the participants when they faced some problems in understanding some questions. After the completion of the scales, the researcher checked the questionnaires in order to confirm that information was complete and questions were not left blank either intentionally or unintentionally. In case some questions were left blank, the researcher requested the participants to provide the missing information. After taking complete data from the research participant, they were thanked at the end for their cooperation in the study.

## III. RESULTS

**Table 1: Psychometric properties of the study variables**

| Variables                 | 1     | 2      | 3      | 4      | 5      | 6      | 7      | 8      |
|---------------------------|-------|--------|--------|--------|--------|--------|--------|--------|
| 1. Intrinsic Religiosity  | (.78) | .57*** | .88*** | .63*** | .43*** | .67*** | .20**  | .30*** |
| 2. Extrinsic Religiosity  |       | (.70)  | .89*** | .51*** | .68*** | .71*** | .15**  | .24*** |
| 3. Religiosity            |       |        | (.75)  | .64*** | .63*** | .78*** | .20**  | .29*** |
| 4. Intrinsic Spirituality |       |        |        | (.82)  | .25*** | .60*** | .17**  | .17**  |
| 5. Extrinsic Spirituality |       |        |        |        | (.73)  | .79*** | .13*   | .26*** |
| 6. Spirituality           |       |        |        |        |        | (.87)  | .15*   | .40*** |
| 7. Wisdom                 |       |        |        |        |        |        | (.79)  | .15*   |
| 8. Well-being             |       |        |        |        |        |        |        | (.82)  |
| N                         | 300   | 300    | 300    | 300    | 300    | 300    | 300    | 300    |
| M                         | 31.11 | 21.91  | 53.02  | 8.89   | 15.80  | 70.94  | 102.64 | 27.84  |
| SD                        | 3.66  | 3.82   | 6.60   | 2.84   | 2.73   | 8.48   | 15.14  | 4.92   |
| Potential range           | 8-40  | 6-30   | 14-70  | 3-14   | 5-20   | 22-88  | 39-152 | 7-35   |
| Actual range              | 17-39 | 11-30  | 32-76  | 4-16   | 10-21  | 54-91  | 64-152 | 7-35   |
| Skewness                  | -.23  | -.35   | -.20   | -.28   | .09    | .27    | .17    | .06    |
| Kurtosis                  | .65   | -.20   | -.06   | -.54   | -.84   | -.76   | .31    | 1.13   |

Note. Alpha reliability coefficients are given in diagonals

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Table 1 shows that all correlation coefficients are significant in the desired direction. Reliability coefficients are greater than .70 for all scales and thus satisfactory. The values of skewness and kurtosis are less than 2, which indicates that data is normally distributed.

**Table 2: Regression equation coefficients for (1) religiosity, spirituality and wisdom and (2) religiosity, wisdom and well-being**

| Sr. | Predictors   | Model 1 |       |          | Model 2 |       |          | $\Delta R^2$ | $\Delta F$ | 95%CI |      |
|-----|--------------|---------|-------|----------|---------|-------|----------|--------------|------------|-------|------|
|     |              | $\beta$ | $R^2$ | F        | $\beta$ | $R^2$ | F        |              |            | LL    | UL   |
| 1   | Religiosity  | .39***  | .039  | 12.14*** | .25***  |       |          | .024         | 7.72**     | .49   | 1.29 |
|     | Spirituality |         |       |          | .20***  | .064  | 10.07*** |              |            | .76   | .13  |
| 2   | Religiosity  | .32***  | .086  | 28.06*** | .29***  |       |          | .012         | 4.02*      | .15   | .32  |
|     | Wisdom       |         |       |          | .11*    | .099  | 16.18*** |              |            | .07   | .01  |

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

Table 2 indicates that (1) spirituality completely mediates between religiosity and wisdom as the value of  $R^2$  changes = .024, with  $F(1, 297) = 7.72$ ,  $p < .001$ , explaining a variance of 2.4% by an additional effect in wisdom. Regression weight changed (.39 to .25) after entering the mediator but remained significant. (2) Wisdom mediates between religiosity and well-being as the value of  $R^2$  change = .012, with  $F(1, 297) = 4.02$ ,  $p < .05$ , explaining a variance of 1.2% by an additional effect in well-being. Regression weight changed (.32 to .29) after entering the mediator but remained significant. Baron and Kenny (1986) suggested that when regression weight remains significant, this is an indication of partial mediation.

**Table 3: Moderating role of spiritual belief, spiritual practices and overall spirituality in the relationship between wisdom and well-being**

| Sr. | Predictors            | Model 1 |       |          | Model 2 |       |          | $\Delta R^2$ | $\Delta F$ | 95%CI |     |
|-----|-----------------------|---------|-------|----------|---------|-------|----------|--------------|------------|-------|-----|
|     |                       | $\beta$ | $R^2$ | $F$      | $\beta$ | $R^2$ | $F$      |              |            | LL    | UL  |
| 1   | Wisdom                | 4.42    |       |          | .56***  |       |          | .026         | 8.24**     | .29   | .07 |
|     | Spiritual belief      | 3.16**  | .035  | 5.39**   | .81*    |       |          |              |            | 2.59  | .21 |
|     | Wisdom x belief       |         |       |          | 1.87*** | .061  | 6.42***  |              |            | .01   | .03 |
| 2   | Wisdom                | .09     |       |          | 1.14*** |       |          | .033         | 10.99***   | .58   | .16 |
|     | Spiritual practices   | .28***  | .077  | 12.29*** | .84*    |       |          |              |            | 3.03  | .38 |
|     | Wisdom x practices    |         |       |          | 1.72*** | .110  | 12.13*** |              |            | .01   | .03 |
| 3   | Wisdom                | .07     |       |          | 1.33**  |       |          | .024         | 8.55**     | .71   | .16 |
|     | Spirituality          | .40***  | .165  | 29.21*** | .63     |       |          |              |            | .78   | .04 |
|     | Wisdom x spirituality |         |       |          | 1.68**  | .188  | 22.82*** |              |            | .02   | .01 |

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

(1) The moderating role of spiritual belief in the relationship between wisdom and well-being was studied. In the first step, wisdom and spiritual belief were entered in the regression equation to examine the main effect of both variables on the prediction of well-being. In the next step, the interaction effect of both variables on the prediction of well-being was calculated. The value of  $R^2$  change = .026, with  $\Delta F(2, 295) = 8.24$ ,  $p < .001$ , explains a variance of 2.6% by an additional effect on well-being. The findings confirmed the direct and interaction effect of wisdom and spiritual belief on well-being. (2) Moderating Role of spiritual practices in the relationship between wisdom and well-being was studied. In the first step, wisdom and spiritual practices were entered into the regression equation to examine the main effect of both variables on the prediction of well-being. In the next step, the interaction effect of both variables on the prediction of well-being was calculated. The value of  $R^2$  change = .033, with  $\Delta F(2, 295) = 10.99$ ,  $p < .001$ , explains a variance of 3.3% by an additional effect on well-being. The findings confirmed the direct and interaction effect of wisdom and spiritual practices on well-being. (3) Moderating Role of spirituality in the relationship between wisdom and well-being was studied. In the first step, wisdom and spirituality were entered into the regression equation to examine the main effect of both variables on the prediction of well-being. In the next step, the interaction effect of both variables on the prediction of well-being was calculated. The value of  $R^2$  change = .024, with  $\Delta F(2, 295) = 8.55$ ,  $p < .01$ , explains a variance of 2.4% by an additional effect on well-being. The findings confirmed the direct and interaction effect of wisdom and overall spirituality on well-being. Finally, a one-way ANOVA was conducted to compare early, middle, and late adults on wisdom. Results indicated non-significant mean differences on wisdom with  $F(2, 297) = .38$ ,  $p > .05$ .

## IV. DISCUSSION

Wisdom has great importance in an individual's life. It is a capacity for making sound judgment that enables an individual to deal effectively with difficult life matters (Bianchi, 1994; Clayton, 1982; Kramer, 2000; Sternberg, 1990, 1998) by recognizing and utilizing both pleasant and unpleasant feelings to solve problems and adapt to their environment (Taylor et al., 2011). Ultimately, such individuals live a happier, satisfied, and healthy life (Baltes

& Staudinger, 2000; Kunzmann & Baltes, 2003; Staudinger, 1999). In other words, wisdom plays an important role in the maintenance of happiness, which in turn is associated with individuals' satisfaction with life, well-being, and health (Ardelt 2000; Bergsma, 2000; Bianchi 1994; Clayton 1982). The main objective of the current study was to examine the antecedents, such as religiosity as well as spirituality, and outcomes, such as well-being of wisdom. In addition, it also aimed to examine the mediating role of wisdom between religion, spirituality, and well-being. The first hypothesis, "religiosity positively predicts wisdom among adults," was supported in the present study. Findings are in line with the previous research. Rossi (2001) suggested that religiosity has a significant positive association with caring for others and altruistic behavior; furthermore, altruism and caring for others are positive emotions that come under the affective dimension of wisdom. Lucia (2013) found that religiosity was positively correlated with different dimensions of wisdom.

Existing research suggests that along with religiosity, spirituality is also linked with wisdom. Thus the second hypothesis, "spirituality positively predicts wisdom among adults," was supported in the present study. According to Felker (2011, p. 18), "spirituality is positively associated with wisdom.". Many other researchers suggest that spirituality is positively associated with wisdom in both young and older adults (Felker, 2011; Le, 2008; Levenson, 2005; Wink & Dillon, 2003). Similarly, Le (2008) suggests that spirituality is more important for practical wisdom development among young adults and transcendent wisdom development in older adults. Although spirituality is associated with wisdom development, the association changes to some extent with age and culture. Numerous empirical evidences suggest that religion and spirituality are highly related to mental health and psychological well-being (Chamberlain & Zika, 1992; Hill & Pargament, 2003). Both can assist individuals to cope with negative life events (Pargament, 1997). Thus the third hypothesis, "religiosity will positively predict well-being among adults," was supported in the present study. Findings indicated that religiosity is an important predictor of well-being. Similarly, Wink and Dillon (2003) revealed that religiousness was significantly related to well-being. A good deal of literature is evident that a positive relationship is consistently found between religiosity and general well-being (Beit-Hallahmi & Argyle, 1997; Ellison et al., 2001; Imamoglu, 1999; Witter et al., 1985).

The fourth hypothesis, "spirituality positively predicts well-being among adults," was supported in the present research. Findings of the study confirmed the previous research conducted on the association of spirituality, religiosity, and well-being. As Ismail et al. (2012) stated in their study, a positive association exists among religiosity, spirituality, and psychological well-being. More specifically, psychological well-being is related to such well-being qualities that may rise after spiritual development, joy, peace, contentment, and purpose in life. Similar empirical evidence suggests that spirituality is highly associated with psychological well-being (Hafeez & Rafique, 2013). Wisdom is also an important component of a good life (Baltes & Staudinger, 2000; Clayton & Birren, 1980). Many investigations on wisdom found that wisdom has a strong positive correlation with psychological well-being (e.g., Ardel, 2003; Bergsma & Ardel, 2012; Khan & Ferrari, 2009; Ferrari et al., 2011). So the fifth hypothesis, "wisdom positively predicts well-being among adults," was supported in the present study. According to Ryff (1989), Ryff and Keyes (1995), and Ryff and Singer (2006), psychological well-being is an essence of a good life. Existing literature suggests that psychological well-being, quality of life, and greater life satisfaction are important fruits of personal wisdom (Khan & Ferrari, 2009; Seligman, 2002).

The sixth hypothesis postulated that "wisdom mediates between religiosity and well-being". This hypothesis was supported in the study. Existing evidence suggested that wise individuals have a high level of well-being and are more satisfied with their lives because they have the potential to face problems and ups and downs of life (Ardelt 1997, 2000; Kramer 2000). Wise people accept and gain a way of knowledge and use this knowledge for the welfare of self and for others as well. Such individuals have the ability to face critical life experiences, learn lessons from them, and maintain good relations and happiness with them. Khan and Ferrari (2009) and Ferrari et al. (2011) also suggest that wisdom has a main positive effect on well-being. Existing literature suggests that religiosity not only directly affects well-being (Beit-Hallahmi & Argyle, 1997; Ellison et al., 2001) but also influences well-being in an indirect way by contributing to wisdom. Thus religiosity leads towards wisdom (Baltes & Staudinger, 2000), and wisdom leads towards well-being (Arzeen, 2012). The seventh hypothesis, "spirituality mediates between religiosity and wisdom," was supported in the present study. The existing literature confirms the relationship among spirituality, religiosity, and wisdom (Baltes & Staudinger, 2000; Sinnott, 1994; Wink & Dillon, 2003). The meditational effect of spirituality on the relationship between religiosity and wisdom can be supported by the

study of Wink and Dillon (2008). Religiosity has both direct and indirect effects on wisdom. Besides the direct effect on wisdom, religiosity leads towards spirituality (Ellison et al., 2001), and spirituality leads towards wisdom (Baltes & Staudinger, 2000; Felker, 2011).

The eighth hypothesis proposed that "spirituality will moderate the relationship between wisdom and well-being." This hypothesis was supported in the present study. The findings confirmed the requirements of moderation proposed by Baron and Kenney (1986). Studies suggested that wisdom has a positive effect on well-being (Khan & Ferrari, 2009; Ferrari et al., 2011). In the same line, literature also suggested a positive effect of spirituality on psychological well-being (Levin et al., 1995; Tomer & Eliason, 2000). Thus, along with wisdom, spirituality shares an additive effect on well-being (Chamberlain & Zika, 1992; Hill & Pargament, 2003; Kehn, 1995). Juanita et al. (2004) also suggested that both intrinsic and extrinsic spirituality (belief and practice) is associated with the well-being of an individual. Thus, spirituality and its dimensions have a significant effect on well-being (Baltes & Staudinger, 2000; Rossi, 2001; Wink & Dillon, 2003). The ninth hypothesis postulating that "late adults will score higher on wisdom as compared to early and middle adults" was not supported in the present study. Results suggested non-significant age differences on wisdom. Previous literature suggests chronological age is a vital contributor to wisdom development (Clayton & Birren, 1980), but it is not a key feature of wisdom (Holliday & Chandler, 1986; Sternberg, 1990a). According to Staudinger (1999), normally with increasing age there can be no increase in wisdom. Similarly, Sternberg (2005) suggests that in aging and wisdom there is no direct association; it can increase, decrease, or stagnate with increasing age. Similarly, Scobel (2009) argues that wisdom is often unjustifiably explained as an age factor that develops with age.

### Implications, Limitations and Suggestions

Positive psychology is the latest advancement in psychology. The present study is based on the positive psychology of religion and wisdom contributing to the well-being of the adults. The study is based on a comprehensive model in which, for the first time, both dimensions of religiosity and spirituality, i.e., intrinsic and extrinsic, are taken under consideration. This study has applied significance and shares valuable insights in terms of the role of religious and spiritual beliefs and practices in enhancing wisdom and well-being. Overall, the study makes a worthy addition to wisdom literature from a collectivist perspective. In spite of these remarkable findings, there are certain limitations that must be considered for future research. Only self-administered scales were used to collect the data about all variables from the participants of the study, and this was the second limitation of this study. This may cause the association among variables due to common method variance. Previous literature suggests that this problem can be overcome by collecting the information from multiple sources (Podsakoff et al., 2003). Therefore, for future research, it would be appropriate to collect qualitative data from many sources to dimension the bias of a single source and to make the triangulation possible. And finally, the present study shed light on the antecedents and consequences of wisdom among adults. Future research is suggested to examine what strategies can be used to enhance wisdom.

## V. CONCLUSION

The present study sought to examine the antecedents and consequences of wisdom among early, middle, and late adults. Results suggested that religiosity and spirituality have a key role in the prediction of wisdom and well-being. Furthermore, findings of the present study also suggested that spirituality mediates between religiosity and wisdom, and it also moderates the relationship between wisdom and well-being. Evidence also proposed that wisdom mediates the relationship between predictor variable religiosity and outcome variable well-being. Overall findings are useful for counselors and mental health professionals to include religiosity and spirituality to promote well-being among adults.

### Disclosure Statement

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