

Does Conformity Nurture Well-Being? Evidence from Young Adults Working in Faith-Based Organizations in Nairobi County, Kenya

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ABSTRACT

Background: Subjective well-being is an important indicator of psychological functioning among young adults, yet limited empirical evidence exists on how religious conformity within Faith-Based Organizations (FBOs) relates to well-being in the Kenyan context. **Objective:** This study examined the relationship between religious conformity and subjective well-being among young adults working in Faith-Based Organizations in Nairobi County, Kenya. **Methods:** A quantitative cross-sectional correlational design was adopted. Data were collected from 169 young adults aged 18–35 years working in Christian FBOs using structured questionnaires measuring religious conformity and subjective well-being. Descriptive statistics summarized participant characteristics and study variables, while Pearson's Product-Moment correlation and simple linear regression analyses were conducted to examine the relationship and predictive influence of religious conformity on subjective well-being at a significance level of $p < .05$. **Results:** Respondents reported moderate levels of religious conformity and generally high levels of subjective well-being. Pearson's correlation analysis revealed a weak positive but statistically non-significant relationship between religious conformity and subjective well-being ($r = .088$, $p = .254$). Similarly, simple linear regression indicated that religious conformity did not significantly predict subjective well-being ($\beta = .088$, $t = 1.145$, $p = .254$). **Conclusion:** Religious conformity alone was not associated with improved subjective well-being among young adults working in Faith-Based Organizations. The findings suggest that employee well-being is likely influenced by broader psychological and organizational factors beyond adherence to institutional religious expectations. Faith-based organizations should therefore complement their religious mission with practices that promote autonomy, meaningful work, supportive relationships, and authentic spiritual development.

Keywords: Religious conformity, subjective well-being, faith-based organizations, young adults.

INTRODUCTION

Subjective well-being has emerged as an important indicator of psychological functioning and quality of life, particularly among young adults navigating the transition into stable careers and adulthood. This developmental period is characterized by identity formation, career establishment, and value internalization, making young adults especially sensitive to social and organizational influences that shape their psychological experiences (Arnett, 2015; Hill & Pargament, 2008). Within organizational settings, well-being extends beyond the absence of psychological distress to encompass life satisfaction, positive emotional experiences, and a sense of purpose derived from meaningful work and supportive relationships (Diener et al., 2021). As organizations increasingly recognize employee well-being as a driver of engagement and productivity, understanding the social and institutional factors that influence subjective well-being has become an important area of inquiry in organizational psychology.

Religion represents one of the most influential social institutions shaping individual values, identity, and psychological functioning across cultures. Beyond its spiritual significance, religion provides meaning-making systems, social support, moral guidance, and coping resources that contribute positively to psychological well-being (Koenig & Al Shohaib, 2021). However, recent scholarship suggests that the psychological benefits of religion are neither automatic nor universal. Rather, well-being appears to depend on how individuals experience and internalize their religious beliefs and practices (VanderWeele, 2020). This distinction is particularly

important in organizational environments where religion is embedded within institutional culture, as employees may participate in religious activities because of genuine personal conviction or in response to organizational expectations. Consequently, examining religious conformity alongside subjective well-being provides a more nuanced understanding of how religion influences psychological outcomes within faith-oriented workplaces.

Religion, Conformity, and Well-Being

Religious conformity has increasingly been conceptualized as both a psychological and social phenomenon that extends beyond participation in religious activities. It encompasses adherence to religious beliefs, values, and behavioural expectations while reflecting the interaction between personal identity and institutional norms (Jafarigol et al., 2023; Hogg, 2021). In faith-based environments, conformity often develops through organizational culture, shared values, and collective identity rather than individual belief alone. Self-Determination Theory proposes that psychological well-being is enhanced when religious engagement is internally endorsed and satisfies individuals' needs for autonomy, competence, and relatedness, whereas externally controlled religious behaviour may undermine well-being by creating feelings of pressure and reduced authenticity (Ryan & Deci, 2020). Complementing this perspective, Social Identity Theory argues that identification with valued groups promotes belonging, shared purpose, and positive self-concept, while also encouraging conformity to group norms as a means of maintaining group membership (Tajfel & Turner, 1979; Haslam et al., 2021).

Empirical evidence generally supports the view that religion contributes positively to subjective well-being through meaning, resilience, social support, and emotional stability, although the relationship is far from straightforward. Global studies have associated religious involvement with greater life satisfaction and psychological flourishing, particularly when religious beliefs are personally internalized rather than externally imposed (Lim & Putnam, 2020; Koenig, 2012; Pargament, 2007). Nevertheless, emerging evidence indicates that conformity motivated primarily by obligation or institutional pressure may diminish autonomy and contribute to psychological distress, emotional fatigue, and reduced authenticity (Abdel-Khalek, 2021; Ryan & Deci, 2020; Wnuk, 2022). Workplace spirituality research similarly suggests that faith-oriented organizations foster higher well-being when spiritual values are integrated through supportive and inclusive practices rather than rigid expectations of religious compliance (Benefiel et al., 2014; Gotsis & Grimani, 2017, 2020). These findings suggest that religious conformity may simultaneously function as a source of belonging and a potential source of psychological strain, depending on how it is experienced by individuals.

Young Adults in Faith-Based Organizations

The relationship between religious conformity and subjective well-being is particularly relevant among young adults employed in Faith-Based Organizations (FBOs). Unlike voluntary religious participation, employment within FBOs requires individuals to navigate professional responsibilities alongside institutional religious expectations, creating an environment where organizational identity and personal faith frequently intersect. During young adulthood, individuals continue to develop personal identities while seeking social acceptance, meaningful work, and career progression, making them especially responsive to both organizational culture and peer influence (Arnett, 2015). Social Identity Theory suggests that employees who strongly identify with their organization's religious values are more likely to experience belonging, purpose, and social support, whereas Self-Determination Theory emphasizes that these positive outcomes are more likely when religious values are genuinely internalized rather than externally enforced (Ryan & Deci, 2020; Haslam et al., 2021).

Evidence from Africa and East Africa demonstrates that religion continues to shape social relationships, organizational culture, and psychological well-being among young adults. Studies have linked religious engagement with resilience, communal belonging, and emotional support, while simultaneously acknowledging that institutional religious expectations may generate internal tension when they conflict with personal autonomy (Eze & Osuji, 2022; Mburu & Wambua, 2022; Alfonsi et al., 2024). In Kenya, Faith-Based Organizations play an important role in education, healthcare, humanitarian work, and community development, creating workplaces where Christian values strongly influence employee behaviour and organizational culture (Ndereba, 2022; Karanja & Mutua, 2023). Although these organizations often promote purpose, workplace spirituality, and organizational commitment, recent evidence suggests that young employees may experience varying levels of

subjective well-being depending on whether religious conformity reflects authentic personal conviction or compliance with institutional expectations (Ng'ang'a & Karanja, 2021).

Despite growing interest in religion and psychological well-being, important conceptual and contextual gaps remain in the literature. Much of the existing research examines religiosity, spirituality, or religious participation without distinguishing religious conformity as a separate construct (Abdel-Khalek, 2021). Similarly, most empirical studies have focused on congregations, university students, or community populations rather than employees working within Faith-Based Organizations, where religion forms part of organizational identity and daily professional life (Lim & Putnam, 2020; Helliwell et al., 2023). African and Kenyan studies have also tended to emphasize workplace spirituality and organizational commitment while paying comparatively little attention to how institutional religious expectations influence subjective well-being among young adults in faith-based employment settings (Eze & Osuji, 2022; Mburu & Wambua, 2022; Ng'ang'a & Karanja, 2021). Consequently, there is limited empirical understanding of whether religious conformity enhances subjective well-being through belonging and shared purpose or undermines it through reduced autonomy and conformity pressure.

Against this background, the present study examined the relationship between religious conformity and subjective well-being among young adults working in Faith-Based Organizations in Nairobi County, Kenya. Specifically, the study sought to determine whether religious conformity was significantly associated with subjective well-being within faith-oriented workplaces. Guided by Self-Determination Theory and Social Identity Theory, the study tested the null hypothesis that there is no statistically significant relationship between religious conformity and subjective well-being among young adults working in Faith-Based Organizations in Nairobi County. By focusing on employees within Kenyan FBOs, the study contributes context-specific evidence to the growing literature on religion and well-being while extending current understanding of how institutional religious expectations interact with psychological functioning in organizational settings.

METHODS

Research Design

This study adopted a quantitative research approach using a cross-sectional correlational survey design to examine the relationship between religious conformity and subjective well-being among young adults working in Faith-Based Organizations (FBOs) in Nairobi County, Kenya. The design was appropriate because it enabled the collection of quantitative data at a single point in time and facilitated the examination of naturally occurring relationships between the study variables without manipulating the research environment. A correlational design was particularly suitable for determining the direction and strength of the association between religious conformity and subjective well-being and for assessing the predictive influence of religious conformity on subjective well-being.

Study Setting and Participants

The study was conducted in Nairobi County, Kenya, among young adults working in Christian Faith-Based Organizations, including churches, Christian non-governmental organizations, mission agencies, and other faith-oriented institutions. These organizations were selected because religious beliefs and values constitute an integral part of their organizational culture and daily operations, providing an appropriate context for examining the relationship between religious conformity and subjective well-being.

The target population comprised young adults aged 18–35 years who were employed or actively serving as volunteers within the selected Faith-Based Organizations. Eligible participants were required to have served in their respective organizations for at least six months to ensure adequate exposure to the organizational religious environment. The final sample consisted of 169 participants, a size determined through statistical power analysis based on Cohen's (1988) recommendations for correlational research.

Sampling Procedure

A multistage sampling procedure was employed to obtain the study participants. First, Faith-Based Organizations operating within Nairobi County were purposively selected based on their active engagement of young adults in

employment and volunteer roles. Eligible participants were then identified with the assistance of organizational administrators, after which simple random sampling was used to select respondents from the available lists. Individuals who were between 18 and 35 years of age, had served in the organization for at least six months, and voluntarily consented to participate were included in the study. This procedure resulted in a final sample of 169 young adults drawn from the participating Faith-Based Organizations.

Measures

Religious Conformity

Religious conformity was measured using a 16-item instrument adapted from the Duke University Religion Index (DUREL) developed by Koenig et al. (2001). The adapted scale assessed four dimensions of religious conformity: Organizational Religious Activity, Personal Religious Activity, Intrinsic Religiosity, and Workplace Religious Expectations. The additional workplace-related items were incorporated to capture adherence to religious expectations within Faith-Based Organizations and to distinguish organizational religious conformity from general religiosity. Responses were recorded on a five-point Likert scale, with higher scores indicating greater religious conformity. The adapted instrument demonstrated good internal consistency in the present study (Cronbach's $\alpha = .87$).

Subjective Well-Being

Subjective well-being was assessed using an adapted 12-item version of Ryff's Psychological Well-Being Scale. The instrument measured six dimensions of psychological well-being: Self-Acceptance, Purpose in Life, Environmental Mastery, Positive Relations with Others, Personal Growth, and Autonomy. Responses were recorded on a five-point Likert scale, with higher scores reflecting greater subjective well-being. The scale demonstrated good internal consistency reliability among the study participants (Cronbach's $\alpha = .81$).

Data Collection Procedure

Ethical and institutional approvals were obtained before the commencement of data collection, after which permission was sought from the management of the participating Faith-Based Organizations. Eligible participants were informed about the purpose of the study, the voluntary nature of participation, and the measures put in place to protect their confidentiality. Individuals who agreed to participate provided informed consent before completing the structured questionnaire. The questionnaires were administered directly to the selected respondents, and clarification was provided where necessary to ensure accurate completion. Completed questionnaires were checked for completeness before coding and preparation for analysis.

Data Analysis

Completed questionnaires were coded and entered into the Statistical Package for the Social Sciences (SPSS) version 27 for analysis. Descriptive statistics, including frequencies, percentages, means, and standard deviations, were computed to summarize participants' characteristics and the study variables. To address the study objective, Pearson's Product-Moment Correlation analysis was conducted to determine the direction and strength of the relationship between religious conformity and subjective well-being. Simple linear regression analysis was subsequently performed to establish whether religious conformity significantly predicted subjective well-being. Statistical significance was evaluated at $p < .05$.

Limitations of the Study

Despite its strengths, the study has several limitations. The cross-sectional design limits the ability to establish causal relationships between religious conformity and subjective well-being. In addition, the sample was drawn exclusively from Christian faith-based organizations in Nairobi County, which may limit the generalizability of the findings to other religious traditions, organizational settings, and geographical contexts. The reliance on self-report questionnaires may have introduced social desirability bias and common method variance, potentially influencing participants' responses.

Although the adapted DUREL and Ryff scales demonstrated acceptable reliability, further evidence of construct validity could be established through the application of exploratory and confirmatory factor analyses in future studies. The study also focused primarily on the direct relationship between religious conformity and subjective well-being and did not examine other factors that may influence this relationship. Future research should investigate the potential mediating and moderating effects of variables such as organizational support, organizational climate, psychological need satisfaction, perceived organizational support, leadership style, and spiritual well-being to provide a more comprehensive understanding of employee well-being within faith-based organizations.

Ethical Considerations

Ethical approval for the study was obtained from the Catholic University of Eastern Africa, and a research permit was secured from the National Commission for Science, Technology and Innovation (NACOSTI) before data collection commenced. Permission was also obtained from the participating Faith-Based Organizations. Participation in the study was voluntary, and informed consent was obtained from all respondents prior to questionnaire administration. Participants were assured of confidentiality and anonymity, and all data were securely stored and used solely for research purposes. Respondents were informed of their right to decline participation or withdraw from the study at any stage without penalty.

RESULTS

This section presents the findings of the study on the relationship between religious conformity and subjective well-being among young adults working in Faith-Based Organizations in Nairobi County. It begins with a description of the participants' demographic characteristics, followed by descriptive statistics for religious conformity and subjective well-being. The section concludes with the results of the correlation and regression analyses conducted to examine the relationship between the study variables.

Participant Characteristics

The study included 169 young adults working in Faith-Based Organizations in Nairobi County. As shown in Table 1, the largest proportion of respondents (40.2%) were aged between 25 and 29 years, followed by those aged 18–24 years (32.0%) and 30–35 years (27.8%). The sample comprised 87 (51.5%) males and 82 (48.5%) females. More than half of the respondents (54.4%) held bachelor's degrees, while 17.2% possessed postgraduate qualifications. Nearly half (46.2%) had served in their organizations for between one and three years, and most occupied junior staff positions (53.3%). Respondents were drawn from a variety of Faith-Based Organizations, predominantly educational institutions (43.8%) and churches (33.1%), with Protestant organizations accounting for the majority (59.8%).

Table 1 Demographic Characteristics of Respondents (N = 169)

Characteristic	Category	n	%
Age (years)	18–24	54	32.0
	25–29	68	40.2
	30–35	47	27.8
Gender	Male	87	51.5
	Female	82	48.5
Highest level of education	High school	3	1.8
	Diploma	45	26.6
	Bachelor's degree	92	54.4
	Postgraduate degree	29	17.2
Length of service	< 1 year	56	33.1
	1–3 years	78	46.2
	4–6 years	20	11.8
	> 6 years	15	8.9
Position level	Junior staff	90	53.3

	Mid-level staff	59	34.9
	Management	20	11.8
Type of Faith-Based Organization	Educational institution	74	43.8
	Church	56	33.1
	Humanitarian organization	21	12.4
	Christian NGO	18	10.7
Organizational denomination	Protestant	101	59.8
	Catholic	43	25.4
	Seventh-day Adventist	25	14.8

Descriptive Statistics for Religious Conformity

Religious conformity was assessed using indicators of religious involvement, intrinsic religiosity, and workplace religious expectations. As presented in Table 2, respondents reported moderate religious involvement ($M = 2.58$, $SD = 1.34$), while intrinsic religiosity ($M = 3.91$, $SD = 1.12$) and workplace religious expectations ($M = 3.89$, $SD = 0.77$) recorded comparatively higher mean scores. When respondents were categorized according to their overall level of religious conformity, the majority (54.4%) demonstrated moderate religious conformity, followed by high (24.9%) and low (20.7%) levels.

Table 2 Descriptive Statistics for Religious Conformity (N = 169)

Measure	Minimum	Maximum	Mean	SD
Religious involvement	1.00	6.00	2.58	1.34
Intrinsic religiosity	1.00	5.00	3.91	1.12
Workplace religious expectations	1.00	5.00	3.89	0.77

Overall Religious Conformity	n	%
Low	35	20.7
Moderate	92	54.4
High	42	24.9

Descriptive Statistics for Subjective Well-Being

Descriptive statistics for subjective well-being are presented in Table 3. Among the six dimensions of psychological well-being, personal growth recorded the highest mean score ($M = 10.28$, $SD = 1.79$), followed by autonomy ($M = 10.21$, $SD = 1.83$), self-acceptance ($M = 10.18$, $SD = 1.83$), positive relations with others ($M = 10.18$, $SD = 1.63$), and purpose in life ($M = 10.08$, $SD = 1.78$). Environmental mastery recorded the lowest mean score ($M = 9.47$, $SD = 1.84$). Overall, respondents reported a relatively high level of subjective well-being ($M = 5.03$, $SD = 0.74$).

Table 3 Descriptive Statistics for Subjective Well-Being (N = 169)

Dimension	Minimum	Maximum	Mean	SD
Self-acceptance	2.00	12.00	10.18	1.83
Purpose in life	2.00	12.00	10.08	1.78
Environmental mastery	2.00	12.00	9.47	1.84
Positive relations with others	2.00	12.00	10.18	1.63
Personal growth	2.00	12.00	10.28	1.79
Autonomy	2.00	12.00	10.21	1.83
Overall subjective well-being	1.00	6.00	5.03	0.74

Relationship Between Religious Conformity and Subjective Well-Being

Pearson's Product-Moment correlation analysis was conducted to determine the relationship between religious conformity and subjective well-being among young adults working in Faith-Based Organizations. As shown in

Table 4, religious conformity exhibited a weak positive correlation with subjective well-being ($r = .088$). However, the relationship was not statistically significant ($p = .254$), indicating that the observed association was insufficient to support a significant linear relationship between the two variables.

Table 4 Pearson Correlation Between Religious Conformity and Subjective Well-Being (N = 169)

Variable	1	2
1. Religious conformity	,	
2. Subjective well-being	.088	,

Note. $r = .088$, $p = .254$ (two-tailed).

Simple Linear Regression Analysis

Simple linear regression analysis was performed to determine whether religious conformity significantly predicted subjective well-being. As presented in Table 5, religious conformity was not a statistically significant predictor of subjective well-being ($\beta = .088$, $t = 1.145$, $p = .254$). The unstandardized regression coefficient ($B = 0.011$) indicates that a one-unit increase in religious conformity was associated with a marginal increase in subjective well-being. However, the 95% confidence interval for the coefficient (-0.008 , 0.031) included zero, indicating that the observed effect was not statistically reliable.

Table 5 Simple Linear Regression Predicting Subjective Well-Being from Religious Conformity

Predictor	B	SE B	β	t	p	95% CI
Constant	4.790	0.221	,	21.668	< .001	[4.354, 5.226]
Religious conformity	0.011	0.010	.088	1.145	.254	[-0.008, 0.031]

Note. Dependent variable: Subjective well-being.

DISCUSSION

This study examined the relationship between religious conformity and subjective well-being among young adults working in faith-based organizations in Nairobi County, Kenya. The findings revealed a weak positive but statistically non-significant relationship between religious conformity and subjective well-being. Similarly, religious conformity did not significantly predict subjective well-being in the regression analysis. These findings suggest that although employees who reported higher levels of religious conformity tended to report slightly higher levels of subjective well-being, the association was too weak to conclude that conformity to organizational religious expectations meaningfully enhances psychological well-being. The findings challenge the common assumption that adherence to religious norms within faith-based organizations automatically translates into improved well-being, highlighting the need to distinguish between outward religious compliance and the psychological processes that underpin human flourishing.

The findings are consistent with emerging evidence suggesting that the relationship between religiosity and well-being is more nuanced than simple adherence to religious practices or institutional expectations. Rather than behavioural conformity itself, contemporary research indicates that the psychological benefits of religion often arise through mechanisms such as spiritual meaning, social support, resilience, and a sense of belonging (Counted et al., 2023). Consequently, employees may actively participate in religious activities and comply with organizational religious norms without necessarily experiencing corresponding improvements in subjective well-being. This interpretation is particularly relevant within faith-based organizations where organizational culture may encourage participation in religious practices, yet individual employees differ considerably in the extent to which these practices reflect personally held beliefs and values.

The findings can be further understood through the lens of Self-Determination Theory, which posits that well-being is fostered when behaviours are autonomously chosen and reflect personally internalized values rather than external pressure or obligation (Ryan & Deci, 2020). Within faith-based organizations, religious conformity may arise from professional expectations, organizational culture, or a desire for social acceptance rather than authentic

spiritual commitment. Under such circumstances, religious behaviour represents external regulation rather than intrinsic motivation, reducing its potential contribution to psychological well-being. This theoretical perspective provides a plausible explanation for why moderate levels of religious conformity observed among respondents did not correspond with significantly higher levels of subjective well-being. The findings therefore suggest that the psychological value of religion depends less on behavioural compliance than on the degree to which religious beliefs have been genuinely internalized.

The results also support broader perspectives within positive psychology that conceptualize subjective well-being as a multidimensional construct influenced by numerous interacting factors. According to VanderWeele (2020), flourishing is shaped by relationships, purpose, emotional health, character, and personal agency rather than any single behavioural characteristic. Similarly, the respondents in the present study reported generally high levels of subjective well-being across dimensions such as self-acceptance, purpose in life, autonomy, positive relations, personal growth, and environmental mastery. These findings imply that young adults working in faith-based organizations may derive psychological well-being from supportive interpersonal relationships, meaningful work, opportunities for growth, and organizational purpose independent of the degree to which they conform to institutional religious expectations. Religious conformity therefore appears to represent only one component within a broader network of influences affecting well-being.

The findings also contribute to ongoing debates regarding the distinction between religiosity and religious conformity. While previous studies have frequently reported positive associations between religious involvement and psychological well-being, many of these studies have focused on intrinsic religiosity, spiritual commitment, or personal faith rather than conformity to organizational expectations. The present findings suggest that these constructs should not be treated as interchangeable. Employees may demonstrate high conformity by participating in organizational religious activities while differing substantially in the extent to which religious beliefs are personally meaningful. This distinction reinforces recent scholarship arguing that authentic spirituality, rather than external compliance, is more consistently associated with positive psychological outcomes (Counted et al., 2023; Ryan & Deci, 2020). Consequently, future research should distinguish between behavioural conformity and internalized religiosity when examining religion–well-being relationships.

From an organizational perspective, the findings suggest that faith-based organizations seeking to promote employee well-being should complement religious practices with environments that support autonomy, meaningful participation, and authentic spiritual development. While maintaining Christian values and organizational identity remains central to the mission of these institutions, greater emphasis should be placed on creating workplaces where employees voluntarily embrace shared values rather than merely conforming to institutional expectations. Organizational initiatives that strengthen supportive leadership, meaningful work, interpersonal relationships, and opportunities for personal and spiritual growth are likely to contribute more substantially to employee well-being than reliance on behavioural conformity alone. Such an approach is consistent with contemporary organizational psychology, which emphasizes that value congruence and psychological need satisfaction are fundamental drivers of sustained well-being (Ryan & Deci, 2020).

This study contributes to the growing literature on religion and well-being by providing empirical evidence from faith-based organizations in a sub-Saharan African context, where such research remains relatively limited. Unlike many previous studies that have emphasized the benefits of religiosity, the present findings demonstrate that conformity to organizational religious expectations alone is not a significant determinant of subjective well-being among young adults. This contribution extends current understanding by highlighting the importance of distinguishing institutional religious conformity from authentic personal faith. It further underscores the need for future research to examine mediating and moderating factors, including intrinsic religiosity, perceived organizational support, spiritual meaning, and psychological need satisfaction, that may better explain how religious environments influence the well-being of young adults working within faith-based organizations.

CONCLUSION

Religious conformity has often been regarded as an important feature of faith-based organizations and is frequently assumed to contribute positively to the well-being of those who work within them. However, the findings of this study suggest that the relationship is more complex than commonly assumed. While the young

adults in this study reported moderate levels of religious conformity alongside generally high subjective well-being, conformity to organizational religious expectations was not significantly associated with, nor did it predict, subjective well-being. These findings indicate that adherence to religious norms alone may not be sufficient to enhance psychological well-being within faith-based organizational settings.

The findings reinforce the view that well-being is shaped less by outward compliance with religious expectations than by the extent to which individuals genuinely internalize their beliefs and find meaning in their experiences. This supports the proposition of Self-Determination Theory that authentic, self-endorsed values are more conducive to psychological well-being than behaviours motivated primarily by external expectations. In doing so, the study contributes to a growing body of literature that distinguishes religious conformity from intrinsic religiosity and underscores the importance of understanding the psychological processes through which religion influences well-being.

For faith-based organizations, these findings highlight the importance of fostering environments where employees can experience meaningful work, authentic spiritual growth, supportive relationships, and personal autonomy alongside the organizations' religious mission. Creating such environments may promote employee well-being more effectively than emphasizing behavioural conformity alone. Future studies should build on these findings by examining the roles of intrinsic religiosity, spiritual meaning, organizational support, and other psychosocial factors that may better explain how religious environments shape the well-being of young adults.

RECOMMENDATIONS

The findings of this study suggest that faith-based organizations should prioritize creating workplace environments that support employees' psychological well-being alongside their spiritual development. Rather than emphasizing conformity to organizational religious expectations alone, leaders should promote practices that foster autonomy, meaningful work, supportive interpersonal relationships, and opportunities for personal growth. Such an approach may strengthen employees' overall well-being while preserving the religious identity and mission of faith-based organizations. Future research should employ confirmatory factor analysis to further validate the measurement instruments used in studies of religious conformity and subjective well-being across different faith-based organizational contexts. Longitudinal and mixed-methods research designs are also recommended to provide a deeper understanding of the processes through which religious beliefs and organizational practices influence well-being over time. In addition, studies involving participants from diverse religious traditions, denominations, and geographical regions would enhance the generalizability of findings. Future investigations should further examine the mediating and moderating roles of factors such as intrinsic religiosity, organizational support, organizational climate, psychological need satisfaction, leadership style, spiritual well-being, and work-life balance in explaining variations in subjective well-being among young adults working in faith-based organizations.

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