



The Decision-Making Process in Spiritual Lifestyle Choices Among Thai Generation Y

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Abstract

This study examines the decision-making process underlying spiritual lifestyle choices among Thai Generation Y. In contemporary Thailand, many young adults navigate identity, meaning, stress, and social belonging through spiritual practices such as meditation, merit-making, temple visits, mindfulness routines, ritual participation, and the consumption of spiritually oriented digital content. Yet these choices do not occur uniformly across the cohort. Gender, education level, occupation, and average monthly income may shape how individuals recognize spiritual needs, search for information, evaluate available practices, make commitments, and sustain engagement afterward. Using a quantitative survey design, this study analyzes responses from Thai Generation Y participants with prior experience in spiritual lifestyle activities. The study applies descriptive statistics and inferential analysis to examine whether demographic factors are associated with distinct decision-making patterns across five stages: problem recognition, information search, evaluation of alternatives, commitment choice, and post-choice behavior. The findings are expected to clarify how Thai Gen Y members negotiate spirituality as part of everyday life rather than as a purely doctrinal or institutional matter. Practically, the study offers insight for religious organizations, wellness communities, spiritual content creators, and practitioners seeking to design more relevant, credible, and accessible spiritual engagement strategies for younger adults.

Keywords: Decision-Making Process; Spirituality; Spiritual Lifestyle; Generation Y; Thailand

A. INTRODUCTION

Thailand's Generation Y has matured in a social environment shaped by digital media, rapid urbanization, work pressure, and increasing attention to emotional well-being. In that context, spirituality is no longer limited to formal religious participation. For many young adults, it appears in everyday habits such as meditation, prayer, merit-making, ethical consumption, mindfulness, temple-based activity, and engagement with spiritual influencers or online content. These practices often serve multiple purposes at once: stress reduction, identity formation, moral orientation, and a sense of continuity with cultural heritage.

Spiritual lifestyle choices are therefore worth studying as a decision-making process. Individuals rarely adopt such practices by accident. They often first feel a tension or need, then look for relevant information, compare alternatives, and decide whether a practice feels credible, meaningful, convenient, and socially acceptable. After that, they may continue, revise, or abandon the practice based on experience. This sequence resembles a consumer-style decision pathway, but its object is not a commercial product. It is a way of organizing one's inner life and daily conduct.

Thai Generation Y is especially relevant because this cohort is large, digitally connected, and exposed to diverse spiritual narratives. Some respond to tradition through temple-centered participation, while others prefer private practices, hybrid wellness-spiritual routines, or online spiritual communities. These differences make the decision-making process uneven across demographic groups. A better understanding of these patterns can help explain how spirituality is adopted, maintained, and reshaped in contemporary Thai society.

B. LITERATURE REVIEW

Spiritual Lifestyle Choices

Spiritual lifestyle choices refer to practices and orientations through which individuals seek meaning, inner balance, moral direction, or transcendence in everyday life. These choices may include meditation, prayer, ritual observance, merit-making, pilgrimage, reading spiritual texts, mindfulness exercises, and participation in community-based spiritual events. Unlike formal membership or doctrinal adherence alone, spiritual lifestyle choices are often experiential, selective, and personalized.

In modern settings, spirituality frequently overlaps with wellness culture, digital communication, and identity work. Young adults may combine traditional religious symbols with contemporary self-care language. A person might visit a temple, follow a meditation app, watch a short spiritual video, or join a



retreat, all within the same broader search for meaning. This fluidity makes spiritual lifestyle choices analytically distinct from institutional religion alone.

Decision-Making Process

Decision-making is commonly understood as a process of selecting one option from several possibilities after evaluating information, preferences, and constraints. In the context of spiritual lifestyle choices, the process can be framed in five stages: problem recognition, information search, evaluation of alternatives, commitment choice, and post-choice behavior.

Problem recognition appears when an individual senses stress, emptiness, moral uncertainty, or a need for balance. Information search follows when that person looks for practices, teachers, communities, or explanations that may help. Evaluation of alternatives occurs when different spiritual paths are compared on the basis of credibility, convenience, personal fit, cultural familiarity, and emotional effect. Commitment choice happens when one option is selected and tried. Post-choice behavior includes continued practice, recommendation to others, modification of the routine, or discontinuation.

This framework is useful because spiritual choices are rarely neutral. People invest trust, time, and identity into them. That makes the process both cognitive and symbolic. It is not only about selecting an activity; it is also about selecting a way of living.

C. METHOD

Research Design and Sample

This study uses a survey-based quantitative design focused on Thai Generation Y participants who have experience with spiritual lifestyle practices. Because the population is broad and not precisely enumerated, the sample size may follow a large-population approach such as Cochran's method. For practical purposes, a minimum sample of 385 respondents is suitable at a 95% confidence level and 0.05 margin of error. To improve stability and reduce unusable responses, the target sample can be increased to 400 respondents.

A convenience sampling strategy is appropriate when participants are reached through online communities, social media groups, spiritual content channels, temple-related networks, wellness forums, and digital distribution lists. This approach fits the contemporary environment in which spiritual discussion and practice are increasingly mediated by online platforms.

Research Instrument

Data collection may use an online questionnaire with two parts.

First, general information should capture demographic characteristics such as gender, education level, occupation, and average monthly income.

Second, the decision-making section should measure five stages of spiritual lifestyle choice:

- 1) Problem recognition
- 2) Information search
- 3) Evaluation of alternatives
- 4) Commitment choice
- 5) Post-choice behavior

Items can be adapted into a Likert-scale format to measure the degree of agreement with statements related to each stage. The instrument should be reviewed for content validity and pilot-tested before full deployment.

Data Analysis

Two categories of statistical analysis are recommended.

- 1) Descriptive statistics should summarize demographic profiles and the mean scores of each decision-making dimension.
- 2) Inferential statistics should use one-way ANOVA to test whether demographic groups differ significantly across the decision-making stages. When significant differences are found, post-hoc testing such as LSD may be used to identify specific group contrasts. A significance threshold of 0.05 is appropriate.



D. RESULT AND DISCUSSION

Respondent Profile

The respondent profile should describe the distribution of gender, education level, occupation, and income. This section can briefly note which group dominates the sample and whether the sample reflects a digitally active Generation Y segment. If the final dataset shows concentration in working adults, that pattern should be interpreted as relevant to how spiritual routines are integrated into everyday life.

Group Differences in Spiritual Decision-Making

The analysis section should report whether demographic factors produce significant differences in the five decision stages.

- 1) **Gender.** If differences appear, they may be most visible in post-choice behavior. For example, one group may show stronger continuity, recommendation, or reflective engagement after trying a spiritual practice.
- 2) **Education level.** Education may shape the way participants search for information and evaluate alternatives. Some groups may rely more on external sources, while others may compare practices more analytically.
- 3) **Occupation.** Occupational position may influence the pace and depth of engagement. Students, private employees, entrepreneurs, and public-sector workers may differ in time availability, stress patterns, and openness to spiritual routines.
- 4) **Income.** Income may affect evaluation criteria. Higher-income respondents may prioritize quality, comfort, accessibility, teacher credibility, or the perceived usefulness of a spiritual practice rather than cost alone.

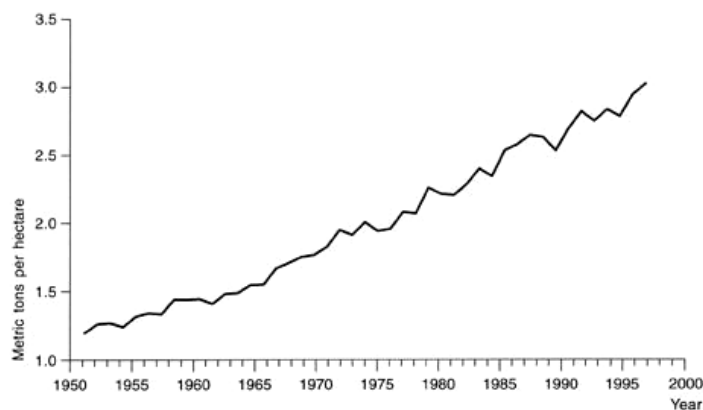


Figure 1. Figure title (This is an example of figure 1)

**Table 1.** The number of students attending Culture Courses

	Total no of students	Those enrolled	Attendance percentage
Primary	4.958	543	10.9 %
Secondary	7.668	2.501	32.6 %

Discussion and Implications

The findings should be interpreted as evidence that spirituality is not adopted in a single uniform way. Thai Generation Y members may move toward spiritual practices through different emotional triggers and social pathways. Some seek calm. Others seek structure. Others search for moral grounding or identity coherence.

For religious organizations and spiritual communities, this means that communication should not rely on one universal message. Some segments may respond better to practical benefits such as stress relief and clarity of mind. Others may prefer moral language, cultural continuity, or community belonging. Digital presentation matters as well. Clear explanations, credible voices, low-friction access, and authentic storytelling can reduce hesitation during information search and evaluation.

For practitioners and content creators, the implication is simpler: spiritual engagement grows when the practice feels meaningful, believable, and usable in everyday life. The decision is not only about doctrine. It is also about fit, trust, rhythm, and lived experience.

E. CONCLUSION

This study positions spiritual lifestyle choice as a structured decision-making process among Thai Generation Y. Rather than treating spirituality as a fixed identity, the article frames it as a sequence of recognition, search, comparison, commitment, and continued use. Demographic factors may shape this process, producing different styles of engagement across gender, education, occupation, and income groups. The main contribution of the study lies in showing how spirituality operates as an everyday choice system in a digitally connected generation. Future research can deepen the model by comparing specific spiritual practices, adding qualitative interviews, or examining generational differences between Thai Gen Y and Gen Z.

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