The Relationship of Religiosity and Spirituality to the Resilience of Employees Terminated from Contract Service

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Abstract
Previous studies showed that the religious and spiritual factors have influenced an individual's resilience in facing lifes problems and stress. Greene & Conrad (2002) have linked religiosity and spirituality to resilience, and some studies (Post & Wade, 2009) have observed the importance of religiosity and spirituality in coping with demanding life problems and stress. Hence, this study is conducted to look at the relationship between religiosity/spirituality to employees' resilience who lost their jobs due to termination of contract service. A total of 41 employees of the National Service Training Department (NSTD) were involved in this study. Initial hypothesis proposes that there is a significant relationship between increases in each dimension of religiosity/spirituality and enhanced resilience and this is supported by data of the research. Questionnaire used were adapted from the Brief Multidimensional Measure of Religiousity/Spirituality Model (Fetzer Institute/NIA, 1999) and the Resilience Scale Model (Wagnild & Young, 1993). Findings of the study showed that all dimension of religiosity/spirituality, as such spiritual experience, spiritual values/beliefs, religious activities, willingness to forgive, positive and negative coping attributes have a significant relationship on employees' resilience. Based on findings of the research, several practices and training designs are recommended.
Keywords: Religiosity and Spirituality, NSTD, BMMRS, Resilience Scale

Introduction

The Relationship of Religiosity and Spirituality with Resilience

The loss of an employment has a serious impact on the individual. As a result, the individual be it a husband, wife or children will not be able to perform their role properly, nor would they be able to act rationally in daily life. These circumstances will get worse if the problems or life pressures affect the mental state of the employees. Records showed that 30 percent of the population of Malaysia have experienced some kind of mental disorder. In 2018, the Chairman of the National Institute of Occupational Safety and Health (NIOSH), Tan Sri Lee Lam Thye in an article 'Worrying increase in Mental Patients' in the local newspaper (Berita Harian), quoted a study by Dr. Ng Chong Guan, Professor of Psyciatry, Medical Faculty, University of Malaya (UM), stating that one out of three people have issues of mental health and that the number is increasing every year. Mental disoders signify a state of depression, where 40 percent of the local population suffered lifelong psychological problem as a result. The loss of income resulting from loss of employment directly affected these employees who foresee a bleak future of a living meaningful and quality life. On the other hand, individual who is resilient will be able to successfully overcome this traumatic experience and avoid the negative impact of such situation. The resilience of the employees in facing this pressure depends on his ability to avoid being overwhelmed physically and mentally. The understanding and acceptance of the Islamic concept of 'Qada' and Qadar' where Allah has decreed and preordained the destiny of individual will rid the individual of disappointment and fear in the face of hardship and challenges. This is ingrained in Surah al Hadid Verse 22: None of the distresses (or calamities) inflicted on the earth, nor that which befalls you, but was prepared in the Book (Loh Mahfuzh) before We made it. Indeed, to make such things is easy for Allah SWT'.

Religious and spiritual factors influence the ability of individuals to recover and return to normal daily life. These factors are a source of power that provide strength and support in overcoming the conflicts and problems (Kallampally, Oakes, Lyons, Greer, & Gillespie, 2007). Religion and spirituality are considered protective factors against life stress (Cotton et al., 2006); and protection against negative health effects (Cotton et. al., 2006). In addition to other factors, religiosity was found to have an important influence on the effectiveness of treatment of mental disorders (Nicholson, Richard, Bobak, 2009). Stevenson, F. & Marc, A. Z. (2005) explained that the primary need for resilience is the emergence of both risk effects and factors that influence positive outcomes or reduce and avoid negative effects.

Leading researchers have acknowledged the importance and influence of religion and spirituality on individual resilience for reawakening individual potential and development. Kuczkowski (1993) noted that belief in religion and spirituality is a stronghold from the onset of anxiety and loss of security, as well as a guide to finding the meaning of life, including determination within the parameters of right and wrong. Some researchers have established a relationship between religion/spirituality and resilience (Greene & Conrad, 2002) which would lead one to better manage their life.

Individual resilience related to religious beliefs and practices can help individuals deal with stress and feelings of disappointment. Adi Supriadi (2015) stated that when asked about the secret behind religion, Imam Hassan Al Basri (21-110 H / 641-728 AD) answered that there are four things that need to be understood, after which the individual will be uplifted: (1) no one has the right to take other people's sustenance and the heart will breakfree from worry, (2) no one can do worship for others and worship will be done seriously for oneself, (3) Allah SWT is always watching and one will feel ashamed of commiting any wrongdoings, and (4)

everyone will experience death and one will strive to prepare to bring good deeds when they meet Allah SWT. Good religious practice can provide strength of faith and firmness of soul with confidence in the power and help of Allah SWT.

In conclusion, religion is an overarching and encompassing spiritual noble virtues associated with various practical aspects of one's life such as morals, economy and politics. Religion and spirituality are powerful sources through which one can gain strength and overcome conflicts (Kallampally et. al., 2007). Spirituality can reduce negative emotions, such as anxiety, depression, fear, and replace them with positive emotional expressions (Long, 2011).

Present Study

The objective of this study is to determine the relationship between religiosity and spirituality with the resilience of employees who have been terminated from contract service at NSTD. This is due to the fact that the National Service Training Programme (NSTP) introduced in 2004, was abolished by the government in 2018, which affected 1,394 contract service employees in the country (Fauzi Suhaimi, 2020). It is assumed that individuals with a high degree of religiosity and spirituality are more resilient as they try to overcome pressure/problems associated with loss of employment. They are not afraid of the consequences of this event, are able to take care of themselves, are quick to adopt other professional skills, are more tolerant, better at making logical decisions and choices and are great at influencing others.

Hypothesis

The objective of this study is to examine the relationship between religiosity/spirituality and the resilience of muslim employees whose contract of service have been terminated. A relevant question to explore this issue is as follows: `Is there a significant relationship of religious and spiritual factors to the resilience of employees who have been terminated from contract service at NSTD?'. The hypothesis of this study has been formed with the assumption that there is a relationship between the two independent variables (religiosity and spirituality) and a dependent variable (resilience). As such the hypothesis is specifically framed to find answers whether `There is a significant relationship of religious and spiritual factors (spiritual experience, spiritual values, practicing religious activities, willingness to forgive, positive coping and negative coping) to the resilience of employees who have terminated from contract service at NSTD '.

Method

Participation

A descriptive study was conducted involving 41 out of 45 muslim contract employees at NSTD headquarters in Kuala Lumpur. Out of these, 32 (78 percent) were female and 9 (22 percent) were male. All of them are contract employees among muslim trainers serving at the NSTD, Ministry of Defense Malaysia who end their service contracts on 31st. December, 2018.

For the purpose of getting an initial contextual grasp of this subject, a pilot test was conducted at the same place at NSTD headquarters. The pilot study consisted of 10 contract employees in the Corporate Communications Section of NSTD. According to Grimm, P. (2010), pilot studies are usually conducted on small samples (approximately 30) that match the characteristics of the study population. However, pilot studies that are less than the formal sample can be conducted with smaller numbers depending on the suitability of the sample.

The sample size of the pilot study is also referred to a focus group from the 45 muslim contract population, who will be terminating service contracts at NSTD.

Measure

The religiosity and spirituality scale were adapted using the Brief Multidimensional Measures of Religiosity/Spirituality (BMMRS) model by the Fetzer Institute/National Institute of Aging in 1999. The BMMRS scale is based on a measurement study by taking the suitability of 6 subdimensions of the scale compared to 12 subdimensions of the original scale. In this study, 6 dimensions with 22 statement items constitute the main factors were used in this study. These dimensions are spiritual experience, spiritual values, willingness to forgive, religious practices, positive as well as negative coping. These statement items on the religious and spiritual aspects in the questionnaire were adapted from an Islamic perspective. The resilience dimension is divided into 6 aspects adapted from the Resilience Scale model of Wagnield & Young in 1993.

The five dimensions in the spirituality scale such as spiritual experience, spiritual values, willingness to forgive, positive and negative coping are optional responses with a score range of 1 to 5, in which `very often' (score 5) to `never' (score 1). An example of a statement in the spiritual experience dimension is `I feel the existence of God/Allah'. Whereas religious practices/activities in the religious dimension contains 6 multiple response options, for example `more than 6 times a month' (score 5) to `never' (score 1). Examples of statements in the religious dimension include `how often do you read religious books' (Sri W. Rahmawati, 2014).

The resilience scale by Wagnield & Young (1993) containing 26 statement items was also adapted in this study, where response options were between a score of 1 (disagree) to a score of 5 (strongly agree). An example of question for this scale is `I belief it helps me to deal with difficult situation'. The models developed from the previous study were used to determine the relationship of religiosity and spirituality to the resilience of service contract employees at NSTD.

The questionnaire was divided into 3 sections; Section A on Respondent profiles, Section B on Religion and Spirituality Scales and Section C on Resilience Scale. There are altogether fourty eight (48) items of multiple choices questions drawn using the likert scale for the respondents to provide their answers. For this purpose, respondents need to state their frequency score (spirituality) and agreement score (resilience) by indicating the number of their choice based on the direction and description of the scale stated at the beginning of the question set. Applying the likert scale makes it easier for respondents to provide their responses. This also allow more systematic coding and subsequent analysis of data. The questions in Section A, B and C respectively were design to decipher data on religiosity/spirituality and resilience of employee who have been terminated from service contracts at NSTD.

The analysis of the research question aims to obtain a clear picture of the participant background as well as their views on the study of the relationship on religious and spiritual to the resilience. The quantitative approach uses a descriptive study design (not experimental). The study was conducted based on two main methods, which is secondary data reference and primary data collection. Primary data were obtained through the instrument of the research question study which was collected and analyzed. Secondary data were obtained from the books, journals and theses, post studies including references from academic information and the internet google scholar.

The variables in the study are divided into two, the independent variables (IV) and the dependent variables (DV). The IV in this study are religious and spiritual factors while the DV is the resilience factor. The study conducted will manipulate the religious and spirituality (IV) on 41 contract employees and observe the effect of the relationship to resilience (DV). The data analysis using statistical package for social science (SPSS) version 15.

Procedure
Prior to the pilot test, surveys were administered in meeting's room, and the researcher had given a briefing for 3 minutes to give guidance and understanding of the implementation and purpose of the study. Participants were asked to write down their self particular in the first page and were told that they could ask the researcher to further explain that were unclear, however, no one asked for clarification. All participant has completed pilot survey in about 20 minutes, though they were given unlimited time.
The pilot test was carried out, with following feedback from the respondents, in which (i) they had understood the content of the research questions, (ii) they had clearly read each question, and (iii) the time taken to answer the questions was sufficient and appropriate.
The scope of the study is among contract employees at NSTD, where the religious dimension is measured through the frequency of religious practices/activities and this does not necessarily reflect the level of religiosity of the individuals studied. Rahmawati S.W. (2014) states that the concepts of religion and spirituality are often studied separately, but both have a relationship.

Limitation
The limitation of the study relates to the questions, where religion is a sensitive issue. Respondents finds it uncomfortable to state religious activities they engage in their daily lives. However, this difficulty can be addressed with the design of the questionnaire which provide optional answers that guide respondents to answer questions about their self-reflection.

Data Analysis
Based on the pilot test results as shown in Table I, the reliability coefficients (α) for the spiritual experience dimension at α = .891; spiritual values dimension at α = .780; willingness to forgive dimension at α = .838; practicing religious activities dimension at α = .721; positive coping dimension at α = .900; and negative coping dimension at α = .791. The scores for all the reliability coefficients (α) of the 6 dimensional items are in the range of 0.70 to 0.90 and this means that the dimensional scale items are consistent.
Guilford (1978) states that a test is reliable if it has a reliability coefficient of 0.70 to 0.80. This means the instrument items have consistency to measure the same construction because it has a low sampling error.

Table 1:
Reliability Measurement

No	Item Scale	Items	Mean	Varians	Sandard Deviation	Cronbach Alpha
1	Spiritual Experiences	6	23.80	4.178	2.044	.891
2	Spiritual Values	2	9.70	.456	.675	.780
3	Willingness to Forgive	3	12.20	4.178	2.044	.838
4	Practising Religious Activities	5	16.20	11.289	3.360	.721
5	*Coping Positive*	3	13.00	2.889	1.700	.900
6	*Coping Negative*	3	7.50	14.278	3.779	.791
7	Resilience Scale	26	113.2	79.067	8.892	.950

Pilot study implemented on 29[th.] November 2018; N = 10 respondents

Results
The researcher had conducted actual study whereby the research questions are the same as the pilot questions. The research question data was collected and analyzed using the SPSS. Data analysis involved two types, which is descriptive statistics, scale and regression. Descriptive and scale statistics were used to show the min, percentage, range, variance, standard deviation and cronbach's alpha to explain the respondents' background, religious/spiritual dimension scale, resilience scale and research output. While regression (r) is used to test the relationship between these two variables.

Co-efficient Reliability of Religiosity and Spirituality
Table 2 shows the findings for each dimension in the religion and spirituality scale. After the analysis was made in the actual test, the reliability coefficients (α) for the spiritual experience dimension at α = .876; spiritual values dimension at α = .771; willingness to forgive dimension at α = .817; practicing religious activities dimension at α = .765; positive coping dimension at α = .803 and the negative coping dimension at α = .704. The score range for all the reliability coefficients (α) for the 6 dimensional items is from 0.70 to 0.90.
The resilience scale contains 26 statements with likert scale options ranging from a score of 1 (disagree) to a score of 5 (strongly agree). An example of a question in this scale is `Confidence helps me deal with difficult situation'. The reliability coefficient was obtained at α = .915.

Table 2 :Coefficient Measurement

No	Item Scale	Items	Mean	Varians	Sandard Deviation	Cronbach Alpha
1	Spiritual Experiences	6	28.54	4.705	2.169	.876
2	Spiritual Values	2	9.68	.522	.722	.771
3.	Willingness to Forgive	3	12.98	3.774	1.943	.817
4.	Practising Religious Activities	5	25.27	8.851	2.975	.765
5	*Coping Positive*	3	13.29	2.662	1.632	.803
6.	*Coping Negative*	3	6.54	7.705	2.776	.704
7.	Resilience Scale	26	110.07	95.120	9.753	.915

Actual study: N = 41 respondents

Significant of Study
The Multiple Regression Analysis technique is used to determine the relationship of the variance of the independent variables (IV) to the independent variables (DV) and its measure for each one of the religious/spiritual dimensions of resilience as in Table 3.

Table 3:
Mean, SD, Range, and Pearson Correlation (Dimension of Regiosity and Spirituality to Resilience) (N=41)

Variable	M	SD	Range	r	P
Spiritual Experiences	25.27	2.975	18 - 30	.401	$p < 0.01$
Spiritual Values	13.66	1.277	4 - 15	.226	$p < 0.01$
Willingness to Forgive	17.12	1.965	8 - 20	.413	$p < 0.01$
Practising Religious Activities	24.10	2.737	18 - 30	.684	$p < 0.01$
Coping Positive/ Negative	29.93	3.594	15 - 35	.603	$p < 0.01$

The results of the study are explained as follows:
(i)   Spiritual experience dimension at r = .401, p<0.01
        (The dimension of spiritual experience has a significant impact on resilience)
(ii)   Spiritual values dimension at r = .226, p<0.01
        (The spiritual values dimension significantly affects resilience)
(iii)   The willingness to forgive dimension at r = .413, p<0.01
        (The dimension of willingness to forgive significantly affects resilience)
(iv)   The dimension of practicing religious activities at r = .684, p < 0.01
        (The dimension of practicing religious activities gives a significant impression on resilience)
(v)   Positive/negative coping dimension at r = .603, p<0.01
        (The positive/negative coping dimension gives a significant impression on resilience)

Contribution of Study Outcomes
Multiple regression technique as showed in Table 4 was used to measure the IV: spiritual experience, spiritual values, willingness to forgive, practicing religious activities, positive/negative coping onto the DV: resilience.

Table 4:
Multiple Regression (N= 41)

Predictor	R	R Square	Adjust R Square	Std. Error of the Estimate
Spiritual Experiences	.401	.161	.013	.953
Spiritual Values	.226	.051	.001	.494
Willingness to Forgive	.413	.171	.103	.590
Practising Religious Activities	.684	.468	.392	.557
Coping Positive/ Negative	.603	.364	.252	.729
DV: Resilience				

The results of this study showed that:
(i)   Spiritual experience contributed 1.3 percent to resilience;
(ii)   Spiritual values contributed 0.1 percent to resilience;
(iii)   Willingness to Forgive contributed 10.3 percent to resilience;
(iv)   Practicing Religious Activities contributed 39.2 percent to resilience; and
(v)   Positive/negative coping contributed 25.2 percent to resilience.

Hyphotesis Validation
The validation of the hypothesis in this study has shown that there is a relationship for each scale of the religious/spiritual dimension to the resilience of service contract employees at the NSTD. The higher the religious/spirituality level of NSTD contract employees, the more significant the relationship of their resilience level.
In conclusion, results from the study suggested that a number of crucial factors comprising religious practices, positive/negative coping and willingness to forgive have more significant relationship to resilience, followed by spiritual experience and spiritual values.

Discussion and Conclusion
The results of this study indicate that there is a strong and significant relationship between religious/spiritual dimensions and the resilience of the contract employees of NSTD. The study shows that the stronger the religious/spiritual dimension of the respondents, the more resilient the contract employees have become in facing their life pressures. A review of the literature on resilience strongly suggest that religious and spiritual connections can contribute to a positive life development process such as the study by Bushrah & Muhammad Talhah (2021) which explains that the appreciation of the practice of the pillars of Islam will build strength and resilience in life.
In the case of the 41 NSTD contract employees who lost their job and income as a result of the termination of contract, results of the study show that religious/spiritual dimension has contributed to enhance their resilience. This is consistent with the observations made by other

scholars on this subject. Smither & Khorsandi (2009), noted that religious beliefs may influence human nature, motivation, personality development, self, psychology and society. Religious and spiritual beliefs are associated with a more optimistic life orientation, higher social support and higher resilience under stress and lower levels of anxiety (Pardini et al., 2000).

The context of this study involves NSTD contract employees who are muslim. As such the data extracted from this study reflects the views and predisposition of a group of respondents whose lives are organised around the islamic philosophy. Within the Islamic tradition and worldview, muslims believe and acknowledge Allah SWT as the sole Creator, lawgiver and considers the main purpose of life is to worship Him (al-Attas, 2001). In relation to this statement, the contract employees who took part in this study have demonstrated through the data, a significant relationships to resilience in all religious and spiritual scales, especially religious practices, positive/negative coping and willingness to forgive. These factors allows the contract employees to maintain, based on the religious beliefs and values, a consistent level of calm and a disposition that provide inner strength when facing problems or life pressures. This prevailing mindset seems to affect the level of resilience amongst the contract employees.

The findings of this study reflect the interpolation of basically two independent variables (religiosity and spirituality) and one dependent variable (resilience) which addressed to show a strong and significant relationship, whose outcome represents the muslim respondents and context. This allows the study findings to be generalized but limited to this religious scope. However the result of the study can be the basis to be further explored from the perspectives of other religions. It would be enlightening to know the relationship of religion and spirituality to individual resilience within the context of other religious beliefs to detemine whether these factor would similarly seek to restore normal life more quickly than other factors.

Based on the findings of this study, it can be concluded that religiosity/spirituality has a significant impact on resilience, i.e. the stronger the religious and spiritual practices, the higher the level of resilience of contract employees at NSTD.

It is suggested that future studies by other researchers be made by considering religious/ spiritual factors as an important part of resilience. The practical implication is to create specialized training modules in the government and private sector to assist the contract employees to revive self-development to enable better resilience level when faced with challenging circumstance. The Training Module can be used as a Standard Operating Procedure (SOP) for both government departments/agencies and private sector that have contract employees. The training module enabled them to open their minds to adapt with different types of work and stimulated their motivation to supplement their sources of income, and not to be subjected to pressure of job insecurity due to layoffs at current workplace.

At the organizational level, a structured and objective Communication Action Plan based on religious/spiritual elements need to be developed to strengthen the resilience of contract employees. This is important so that they have the resilience to deal with stressful situations of termination of employment. This will give them the mental and emotional strength to find another job to continue their lives and to resume their role as social and economic agents of the country.

In a broader perspective as in the framework of forming the basis and plan of the country's economic development, religious/spiritual elements are very important to be applied in every human capital development program to produce a resilient, progressive and competitive workforce.

As a conclusion, this study focuses theoretically on the religion and spirituality of employees who will be terminated from service, the resilience in a workplace that does not determine future patterns, and the acceptance of cause and effect based on the dimensions of experience, values, and practices of religious activities measured by the involved employees. A study using quantitative methodology has found some research results in its contextual view that can be understood as indicating that both religious/spiritual and resilience factors speed up the process of recovering from pressure/problems associated with loss of employment. The level of religiosity is a difficult concept to measure (Zainab Ismail, 2010), but the process they go through provides an understanding of the positive relationship between religious/spiritual factors and the resilience strategies used in their practice. The need to harness resilience based on religious and spiritual principles is essential to enhance resilience strategies and foster positive morale and individual well-being. Thus, the impact of resilience transformation that is built is able to increase the ability to be more grateful, patient, and face problems and hardships in positive manners.

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