



RELATIONSHIP BETWEEN SPIRITUALITY, RELIGIOUSITY AND SELF-EFFICACY AMONG SECONDARY SCHOOL COUNSELORS

By

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Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia, in Fulfilment of the Requirements for the Degree of Master of Science

August 2022

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Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the degree of Master of Science

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The objective of this study is to determine the relationship between spirituality, religiosity and self-efficacy. The research is conducted using the descriptive and correlation method. A total of three instruments were used to measure spirituality, religiosity and counseling self-efficacy respectively. They are The Spiritual Intelligence Self-Report Inventory (SISRI-24) constructed by King David in 2008), The Religious Orientation Scale-Revised developed by Allport (1950), and The Counseling Self-Efficacy Inventory developed by Larson (1992). The data were analyzed using Pearson Correlation and Independent Sample T-Test using SPSS version 25. Two hundred and ninety-five respondents from secondary schools in Klang Valley Area has participated in this study through simple random cluster sampling method. Researcher chooses clusters between the districts in Klang Valley Area. There are a total of nine districts and two Wilayah Persekutuan (Kuala Lumpur and Putrajaya) and the researcher randomly chooses the respondents from four districts which are Hulu Langat (95 respondents), Petaling (86 respondents), Kuala Lumpur (57 respondents), and Putrajaya (57 respondents). There is a significant relationship between spirituality and self-efficacy among the counselors. There is no significant relationship between religiosity and counseling self-efficacy among the counselors. It is suggested that integrating the spirituality in counselling on the programs that train the mental health practitioners will produce counsellors with more confidence in dealing with clients. Apart from forming stronger self-efficacy, spirituality and religiosity also develops the counselling skills in counsellors to provide more efficient and effective counseling sessions that instill self-efficacy in themselves.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia
sebagai memenuhi keperluan untuk ijazah Sarjana Sains

HUBUNGAN ANTARA KEROHANIAN, AGAMA DAN EFIKASI SWADIRI KAUNSELING DALAM KALANGAN KAUNSELOR SEKOLAH MENENGAH

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Matlamat kajian ini adalah untuk menentukan hubungan antara kerohanian, religiositi, dan efikasi swadiri religiositi dan efikasi sendiri kaunseling. Inventori Laporan Kendiri Kecerdasan Rohani (SISR124) yang dibangunkan oleh King David pada tahun 2008, Religious Orientation Scale-Revised yang dibangunkan oleh Allport (1950), dan Inventori Keberkesanan Diri Kaunseling yang dibangunkan oleh Larson (1992). Data dianalisis dengan korelasi Pearson dan ujian-t sampel bebas menggunakan SPSS versi 25. Seramai 295 responden dari sekolah menengah kawasan Lembah Klang menyertai kajian ini dengan kaedah persampelan kelompok rawak mudah. Pengkaji memilih kluster antara daerah di kawasan Lembah Klang. Terdapat sembilan daerah dan dua wilayah persekutuan (Kuala Lumpur dan Putrajaya), dan pengkaji memilih secara rawak responden daripada empat daerah iaitu Hulu Langat (95 responden), Petaling (86 responden), Kuala Lumpur (57 responden), dan Putrajaya (57 responden). Terdapat hubungan yang signifikan antara kerohanian dan harga diri. Keberkesanan dalam kalangan kaunselor Tidak terdapat perkaitan yang signifikan antara religiositi dengan efikasi sendiri kaunseling dalam kalangan kaunselor. Adalah disyorkan agar mengintegrasikan kerohanian ke dalam kaunseling dalam program yang melatih profesional kesihatan mental, melahirkan kaunselor yang lebih yakin dalam berurusan dengan klien. Kerohanian dan religiositi juga membangunkan kemahiran kaunseling dalam kaunselor untuk menyediakan sesi kaunseling yang lebih cekap dan berkesan yang menyemai efikasi sendiri dalam diri mereka.

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LIST OF ABBREVIATIONS

BGE	Beyond Good and Evil
COSE	Counseling Self-Estimate Inventory
GS	The Gay Science
JKEUPM	Jawatankuasa Etika Universiti untuk Penyelidikan Melibatkan Manusia
M	Mean
p	Significant Value
r	Correlation Coefficient
ROS-R	Religious Orientation Scale-Revised
SD	Standard Deviation
SISRI-24	Spiritual Intelligence Self-Report Inventory
t	T-Test Value

CHAPTER 1

INTRODUCTION

Chapter 1 discusses the background of the research, statement of the problem about the research, research questions, and objectives to conduct this research, the possible hypotheses, and significance to conduct the research, limitations to conduct this research, definitions of variables and a summary about the research.

1.1 Background of the Study

In this 21st century, the number of mental concerns among school-age young people is expanding and the developing number of understudies considering or arranging suicide is disturbing. School counselors are regularly the as it were experts prepared to supply mental back to understudies (Lambie et al., 2019). They encourage included that, schools represent one of the foremost persuasive settings for affecting students' social, passionate, mental or mental advancement since understudies spend numerous of their waking hours in school. School counselors are interestingly situated to address the developing mental wellbeing issues of school understudies as they are prepared as experts in both mental wellbeing and instructive frameworks.

According to Ibrahim Ahmad (2002), the work scopes of counselors are to instruct the clients to be dependable towards them and not to allow up or fault others for the things happened, to assist clients to acknowledge circumstances and individuals as they are for them to reduce stress and strife, to assist clients to get it themselves well and make them courageous enough and shrewd to handle their issues, and to create the clients more productive by making them realize that this life isn't inactive and they have to be put a few endeavors if they wish to live distant better; a much better; a higher; a stronger; an improved" a stronger life or to induce the results that they wished for. In brief, he concludes that for counselors, directing could be a making a difference prepare that creates the client freer and astute sufficient to unravel their issues but not to form counseling session as a handle that creates the client as well subordinate on guides when making a choice.

Springer et al. (2015) expressed that school counsellors' part has been advancing to a more critical part in this 21st century due to the increment in assorted caseloads related to understudies. They assist included that school guides utilize an assortment of models and methods to meet desires of all understudies. In most graduate programs, they will specify the parts of advisors within the 21st century, but the understudies will get it and learn the strategies and aptitudes required to do guiding for the understudies in that specific region and setting when they are sent to the particular schools to do practicum or internship. Springer et al. (2015) has too included that these encounters are the venturing stones for the viable advocates to their development and certainty when they gotten to be school advisors from viable advocates.

As the school counselors' roles are given importance to overcome the increasing problems among the students, it is vital to maintain the good mental health of the counselors or mental health professionals. Without maintaining the mental health of the counselors, the counselors couldn't provide effective counseling service to their clients. As stated in Malaysian Counselors Code of Ethics, under the responsibilities of counselors' section, counselors should monitor themselves for signs of deterioration in their own physical, mental, or emotional problems and refrain from offering or providing professional services when disabled. They should seek help with problems that reach the degree of occupational disability and, if necessary, limit, suspend or resolve their professional obligations until it is established that they can return to work safely. Therefore, one should maintain both their physical and mental health in order to provide the counseling service to others. Those with strong self-efficacy beliefs set higher goals for themselves and exhibit stronger commitment, motivation, perseverance, and resiliency toward achieving those goals (Bandura, 1986, 1995).

The long list of effective qualities of mental health consultants like counselors is crucial, as Corey (2003) said *"counseling can be a hazardous profession and its stresses stem from the nature of the work, the professional role expectations of counsellors and the individual dynamics of the practitioner"*. This statement of Corey (2003) can be supported by the statement of Cottoned & Tarvydas (1998) stating that counselors and therapists too *"...are human, no licensure board or ethical authority can control feeling or emotions"*. Hence, it could be summarized that counselors have to rely on themselves. Apart from that, competency in conducting the counseling sessions is also stated in that particular section. So, to have the competency in conducting counseling session, one should have the self-efficacy on conducting the counseling session. Without having the self-efficacy, the emotion or mental health of the counselors get disturbed. Those with strong self-efficacy beliefs set higher goals for themselves and exhibit stronger commitment, motivation, perseverance, and resiliency toward achieving those goals (Bandura, 1986, 1995).

According to Bandura (1986), self-efficacy is people's conviction in their capability that's generally caused by the involvement they have. Bandura (1997) detailed that people develop their self-efficacy convictions from four essential sources which are, enactive dominance encounter, vicarious involvement, verbal or social influence, and mental and emotional state (Springer et al., 2015). Bandura has too expressed that seen inefficacy too influences people to have mental issues like sadness, push, uneasiness, misery and other emotional discoveries. In an unexpected way, able to say self-efficacy as an individual's judgment with respect to their capacities (Hasanshahi, M. et al, 2016).

Besides Malaysian Counselors Code of Ethics, Malaysian Board of Counselors do refer codes of ethics set by the American Counseling Association (ACA) and the American Psychological Association (APA). The ethical codes stated in Malaysian Counselors Codes of Ethics are similar to the codes of ethics set by American Counseling Association (ACA). The APA has introduced the Respect, Responsibility, Integrity, Competence and Concern (RRICC) model: An ethical model that highlights the five most important ethical values associated with codes of ethics (Subarimaniam, 2018). In addition to the five most important ethical values, Garfield, Isacco and Sahker (2013) added that spirituality and religiosity are also effective coping strategies that can be used to deal with dilemmas. Thus, the main focus of this study will be spirituality, religiosity and counseling self-efficacy of secondary school counselors on conducting counseling session.

After a degree of instability and numbness, an organization centered inquire about has appeared a periodic developing intrigued in religiosity and most profound sense of being over the past decade (Lord & Crowther, 2004). They encourage included that it is nearly certain that religiosity and most profound sense of being have continuously been noteworthy impacts on person demeanors and practices and the potential for that impact to have an impact in and for the organizations that utilize them has continuously existed. Consequently, it is no hurt to concur that most profound sense of being and religiosity impact counsellor's self-efficacy level particularly those mental wellbeing professionals who bargain with clients with distinctive mental wellbeing issues or issues. Classical definitions of most profound sense of being have tended to concentrate or related to the devout or things concerned with the soul, whereas current considers in otherworldly existence receive much more extensive definitions, coordination all angles of human life and encounters (Muldoon & Lord, 1995; Schneiders, 1986).

The impact of spiritual existence and religiosity on adapting have been investigated by the clinician (Pargament, 1997). Other regions of investigation incorporate the parameters and suggestions of most profound sense of being and religiosity in clinical hone (Kelly, 1995; Ingersoll, 1994), pardoning (McCullough and Worthington, 1994), social variety in devout and otherworldly hones (Armstrong and Crowther, 2002), religion, most profound sense of being, and maturing (McFadden, 1996; Crowther et al., 2002) and confidence and wellbeing (e.g. Plante and Sherman, 2001). The reason of this consider isn't to change the prior mental works on otherworldly existence and religiosity, but to investigate the impact or impact of most profound sense of being and religiosity on counselor's self-efficacy in Malaysian auxiliary school settings.

1.2 Problem Statement

Since directing has been said as a perilous calling, it needs self-efficacy for somebody to remain long in this calling, and the analyst needs to ponder almost the conceivable outcomes of how may otherworldly existence and religiosity may offer assistance to move forward an individual's self-efficacy or the inspiration, self-confidence in proceeding their career as an advisor in auxiliary schools. Since there are few numbers of studies have been conducted with the counseling self-efficacy of the school counselors. Moreover, there are limited researchers conducted on the relationship spirituality and religiosity with counseling profession and mental health practitioners' confidence, self-esteem or self-efficacy. Thus, it can be considered as filling the research gap by conducting this study.

According to Defrianti and Iskandar (2022), the dynamics of dealing with amendment for educators and college students require the cap potential to control themselves, cope themselves, and feature communiqué abilities to manipulate their feelings closer to themselves and others. Untreated sentiments disrupt the thoughts and body, whilst feelings which can be altered in cap potential make sure higher productivity, greater pleasure derived from each day activities, and effective interpersonal relationships; they inspire us to take accountability and increase our self-control, amongst different things. Our efforts to broaden and optimize emotional engagement in attaining character fulfilment are geared toward self-awareness, self-management, social awareness, and courting management. Experienced therapists describe how a feel of religious or spiritual connection sustains their proficient efforts and enables to dispel emotions of loneliness and hopelessness. Therefore, this study is also conducted to study the spirituality and religiosity of counsellors to maintain their mental health in order to sustain their self-efficacy in conducting counselling sessions.

In addition, this research has actually supported the idea of inserting the spiritual and religious studies into psychological counseling and counselor education. This is to make sure that spirituality and religiosity can be a part of mental health healing or it can be either a technique or theory that can be used by mental health practitioners when dealing with clients. This may not only help the counselors to have better self-esteem while using spirituality or religiosity as a method of healing or problem solving, but will help the betterment of clients too. This is why the study is being conducted, to know how the spirituality and religiosity are connected with counseling self-efficacy of counselor when dealing with clients.

Besides, recently the case of bullying or racial discrimination among the students in schools can be seen discussed in social media and news widely. According to Karacabey, Ozdere & Bozkus (2019), teachers must have the ability and responsibility to implement the modifications needed to make schools more equitable, have a positive attitude toward students from diverse backgrounds, and be aware of sociocultural differences. In summary, in a class composed of students from different cultures, teachers must possess the above values, the necessary knowledge and equipment: multicultural competence in the dimensions of awareness, acquaintance and skills. Counsellors do play the role of a teacher too in school settings. Pakenham (2017) suggests that recognizing one's own values may play an important role in motivating clinical psychology trainees to perform suggest that connection with positive values plays a role in sustaining happy play. Posluns and Gall (2019), encourages practitioners to reconsider what initially prompted them to choose a career in mental health to reawaken their sense of purpose and reinvigorate their spirit for work in this field. Therefore, this research is important to study how does spirituality and religiosity relates to counselling self-efficacy of counsellors.

Apart from that, W. Ahmad, Baru and Othman (2013) in their research has discussed that there are quite a lot of problems and issues had arisen by among human beings due to the misinterpretations of spiritual and religiosity elements, especially in Malaysia. It is not a problem that occurred in Malaysia, but this issue has created problems and wars in world wide. In this technological era, still there are wars happening in the name of religious between countries. In Malaysia, how the spirituality and religiosity elements has made difference to the counseling self-efficacy of counselors has been questioned. This issue related to spirituality, religiosity and counseling self-efficacy is being discussed in this research hoping that this could bring change in counselors and also the counselor education system to make spirituality and religiosity as a source of strengthening one's self esteem to both themselves and other people.

1.3 Objectives of the Study

1.3.1 General Objectives

The general objective is to explore the spirituality, religiosity and self-efficacy among the secondary school counsellors in Malaysia, to determine whether there is difference between spirituality and religiosity, and to determine the relationship between spirituality, religious and self-efficacy among the secondary school counsellors in Malaysia.

1.3.2 Specific Objectives

The following are the specific objectives of this study:

- i. To identify the level of spirituality among secondary school counsellors in Klang Valley Area.
- ii. To identify the level of religiosity among the secondary school counsellors in Klang Valley Area.
- iii. To identify the level of counselling self-efficacy among the secondary school counsellors in Klang Valley Area.
- iv. To identify whether there is any significant relationship between spirituality and self-efficacy among the secondary school counsellors in Klang Valley Area.
- v. To identify whether there is any significant relationship between religiosity and self-efficacy among the secondary school counsellors in Klang Valley Area.
- vi. To identify whether there is any significant relationship between spirituality, religiosity and self-efficacy among the secondary school counsellors in Klang Valley Area.

1.5 Research Hypothesis

Based on the previous researches, the following hypotheses were made to this current research:

Ho1 There is no significant relationship between spirituality and self-efficacy among the secondary school counsellors in Klang Valley Area.

Ho2 There is no significant relationship between religiosity and self-efficacy among the secondary school counsellors in Klang Valley Area.

Ho3 There is no significant relationship between spirituality, religious and self-efficacy among the secondary school counsellors in Klang Valley Area.

1.6 Significance of the Study

Although past literature supported the relationship between spirituality, religious and self-efficacy (Hasan Shahi, M. et al., 2016; Springer et al., 2015; Oman et al., 2012; & Adegbola, 2007), there were limited empirical researches or studies regarding the strength of the relationship of spirituality, religious and self-efficacy of counsellors in school. The purpose of this research is to study the relationship between spirituality and religion on school counsellors' self-efficacy level in conducting counselling sessions with students. This study will be conducted among the counsellors in secondary schools to determine the coping level of counsellors with teenage students with their level of spiritual and religious well-being.

This study can help the future school counsellors to know how their spirituality does and religion can help them to have the self-confidence on their capability of performing well in schools. It also can help to expose the different approaches of dealing with students in counselling or any counselling-based programs in schools. This is because Hasanshahi et al. (2016) has reported that previous studies have shown that these studies, spirituality and self-efficacy have a positive and significant correlation. Hence, counsellors can use the spirituality approach when they are planning intervention or motivational programs in the school. Besides, counsellors will have awareness about the importance of spirituality and religiosity in helping them to grow their self-efficacy level.

Moreover, HasanShahi et al. (2016) added that based on the Iran setting, the spirituality level among the females was higher than the males and there was no significant difference in gender for self-efficacy level. Besides, Adegbola (2007) in his research has found that spirituality has helped to gain self-efficacy among the anemia patients and has also proved that has improved their health to overcome the disease. Hence, the researcher is interested to study how spirituality and religiosity do help individuals to improve their mental health when they can induce the physical health of people.

1.7 Limitations of the Study

The researcher is conducting the study among the counsellors in secondary school. This does not involve the counsellors in primary schools and tertiary level institutions like colleges and universities. Therefore, the limited number of respondents might make changes to the results obtained in this study if compared to the studies conducted earlier.

Besides, the inventories used in this study are one of the limitations in this study. The researcher has used Spiritual Intelligence Self-Report Inventory (SISRI-24) to study about the spirituality (spiritual intelligence) of the respondents, whereas, there are other inventories such The Expressions of Spirituality Inventory (ESI), The Spiritual Assessment Inventory (SAI), Spiritual Well-Being Scale Questionnaire (SWBQ), The Psychomatrix Spirituality Inventory (PSI) and others.

Apart from that, there can be extraneous variables that might affect the results of the study which can be their family background, past experience, school setting, and relationship with colleagues and family and age factor. These can't be controlled in this study, yet the focus will be on the spirituality, religiosity factor on influencing the self-efficacy of the secondary school counsellors in Malaysia.

1.8 Definition of Variables

1.8.1 Spirituality

Spirituality is defined as “a synthesis of personal, self-expressed beliefs, and activities of essence (Frey, Daaleman, & Peyton, 2005; Young & Koopsen, 2005) (cited in Adegbola, 2007). He further added that spirituality and spiritual beliefs have interconnection between physical, social and psychological domains and balance the human existence. According to Merriam Webster dictionary, spirituality sensitivity or attachment to religious values.

The word “spirituality” is taken from the Latin root “spiritus” meaning breath of life, with the Latin otherworldly assigning basically an individual “of the spirit.” Agreeing to Spilka (1993) most profound sense of being falls into one of three categories: 1) a God-oriented otherworldly existence where instructed and hone are introduced in philosophies, either broadly or barely conceived; 2) a world-oriented otherworldly existence pushing one’s relationship with biology or nature, or 3) a humanistic (or people-oriented) most profound sense of being pushing human accomplishment or potential. Hence, agreeing to Spilka, otherworldly existence ought to be seen as a multidimensional build.

In this study, most profound sense of being is the score scored by the respondents in replying The Otherworldly Insights Self-Report Stock (SISRI-24) built by Ruler David in 2008. This stock comprises of 24 things comprising of 4 measurements which are the presence of basic considering, the creation of individual meaning, the passing of mindfulness and the improvement of awareness. The higher the score the higher the most profound sense of being of the respondents.

1.8.2 Religious

According to Walsh (2005), religion is characterized as “an organized, institutionalized conviction framework, set of hopes, and confidence community”. Religion can too be characterized as “beliefs and hopes supported by a particular organized sacrosanct institution such as a church, mosque or synagogue” (Great & Willoughby, 2008; Shafranske & Maloney, 1990) (cited in Khalifa, 2012). Walsh (2005) assist included those religions through its lessons and sacred texts, religion sets guidelines and medicines for person excellencies, social conduct and family life based on primary convictions (cited in Khalif, 2012).

Pargament (2009) has characterized religion as moving from a broadband develop, where one incorporates both the organization and the person and the great and the terrible, to a narrowband regulation build that confine and hinders human potential. Agreeing to Slope et al (2000), religion is characterized as one's abidance towards a conviction framework and hopes, which are related with a convention and community in which there's common assertion around what is accepted and polished in a confidence community.

In this study, the operational definition of religious is the scores scored by the respondents in answering Religious Orientation Scale-Revised (ROS-R) revised by Gorsuch and McPherson (1989). The instrument consists of 14 items consisting of three dimensions of religious orientations: Intrinsic, Socially orientated-extrinsic (Es) and Personally orientated - extrinsic (Ep). The higher the score the higher religious level.

1.8.3 Self-Efficacy

Self-efficacy can be characterized as an individual's conviction or certainty within the individual's capability of fulfilling anticipated results at a given assignment (Can, 2010). Bandura has clarified around self-efficacy in his Social Cognitive Theory. Self-efficacy could be a generative component through which individuals coordinated and apply their existing cognitive, behavioural and social abilities to a errand. Self-efficacy incompletely decides people's activities, their choice to put forward an exertion and to continue on beneath disappointment (Bandura, 1986). Self-efficacy too influences thought designs and how much push individual's involvement in an environment. Subsequently, guiding self-efficacy is characterized as the conviction or judgment of the person towards their capacity to successfully direct their client.

The operational definition of the counselling self-efficacy in this study is the score gained by the school counsellors in answering the Counseling Self-Estimate Instrument constructed by Larson et al. (1992). The Counseling Self-Estimate Inventory consists of 37 items with five subdomains, namely micro-skills, the counselling process, dealing with difficult client behaviours, cultural competency, and awareness of values. The higher the score, the higher the level of counselling self-efficacy.

1.9 Summary

This chapter discussed the background of the research, together with the problems that made the researcher research this topic, and also had discussed more in detail about the research on this topic, and also had discussed more in detail about the research objectives, the significance of this research, the scope and the limitations conducting this research and the definition for the key terms of this research.

In summary, spirituality and religiosity contribute to the counsellors' self-efficacy in performing their job. The next chapter will explain in detail about the background of the theory related to this study and the previous researches related to this study.

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