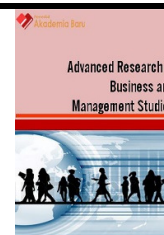




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Spirituality development: A study on awareness and effectiveness of spirituality trainings among youth

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Norazlina Abd Wahab^{1,*}, Selamah Maamor¹, Abdullah Abd. Ghani¹, Ahmad Bashir Aziz¹, Mohd. Shahril Ahmad Razimi¹, Nor Hanim Elias¹, Nik Safiah Nik Abdullah¹

¹ Islamic Business School, College of Business, Universiti Utara Malaysia, 06010 UUM Sintok, Kedah Darul Aman, Malaysia

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ABSTRACT

The aim of this study is to highlight the needs to enhance the spirituality development of youth. Although spirituality has been associated with a myriad of positive outcomes in both adults and youth, the importance of these constructs has not been reflected by social behaviour of the society. There were reported that a number of social crime and cases still occurs. This study relies mainly on primary data based on a convenient basis of youth in every district in Kedah. The study reveals the awareness and effectiveness of spirituality trainings among youth in Malaysia. The findings of this study may have policy ramifications towards enhancing spirituality among youth in Malaysia.

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1. Introduction

Malaysia is a developing country towards developing nation ahead of the year 2020. The development achieved nowadays is a result of development planning and sustainable economic growth, unity and prosperity of the country continued on the nature of the cooperation between the various races, the integrity of cooperation and mutual respect. The government's concern with the development of this country as a result of the planning and implementation of government programs and policies that positively such as Look East Policy (Dasar Pandang Ke Timur), Malaysian New Economic Policy (NEP), (Dasar Ekonomi Baru) and National Education Policy (Dasar Pendidikan Kebangsaan).

Discussion of Fatwa Committee of the National Council for Islamic Religious Affairs Division in 39 on 21 September 1995 issued the Religious Department of Islamic Development Malaysia (Jakim) describes an act of disobedience that could lead a sin against the aspect of akidah, syariah and akhlak. This means an act doing the forbidden by Allah and leaves obligation matter. The act affects a person's life in faith, or moral tenets by Siti [1], several types of student misconduct committed on

* Corresponding author.

E-mail address: [Norazlina Abd Wahab \(norazlina.aw@uum.edu.my\)](mailto:norazlina.aw@uum.edu.my)

spiritual issues such as gambling, adultery, illegal incest, rape and pre-marital sex, alcohol consumption, disrespectful or rude to teachers, headmasters, principals and parents, drug abuse etc.

Understanding religion in contemporary society, and glimpse its future, we should focus our attention on the youths. Youths are the generation at the forefront of cultural and social change. It is their engagement with religion, religious ideas and institutions that tells us how resilient beliefs and practices are, whether faith has a future, and how religions adapt, transform and innovate in relation to wider social and cultural trends.

There are many verses in Al-Quran and Hadith mentioned about the importance of youth in developing a nation. For example, Allah says in the Quran:

“We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance. We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity”.

(Surah al-Kahfi, verses 13 to 14)

The Prophet said:

“There are seven whom Allah ill shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that; a man who is called by a woman of beauty and position [for illegal intercourse], but he says: 'I fear Allah', a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears”.

Accordingly, the government as well as private sectors manages to setup various activities in order to develop and improve spirituality among youth. There are three categories of activities: education, training and program offered or managed by government and private sector. In terms of education, government under the Ministry of Education has developed SMKA, Integrated School, MRSM Ulul Albab, etc. While, private sector was offered are various Religious Education Institutions by NGO such as ABIM, IKRAM, and also Pondok Education. In term of training, government has provided PLKN, BTN for nation building beside moral rehabilitation center like Pusat Serenti, Pusat Pemulihan Akhlak etc. The private sector has also involved in this rehabilitation program such as Pusat Pemulihan Akhlak Nur Kasih, Rumah Penyayang etc. Hence, this study tries to measure the awareness of spirituality trainings among youth and their perception on the effectiveness of the trainings towards enhancing spirituality of the youth.

2. Review of Literature

The word spiritual comes from the Latin root ‘spiritus’ that originally meant “breath” and is one of many words like psyche (Greek), atman (Sanskrit) and ruach (Hebrew) associating breath with life. Merriam-Webster Dictionary [2] defined spirit as the life giving, vital, animating force of human beings and also the vigor, courage, and ardor that infuses life with energy. The Merriam-Webster Dictionary [2] further defines spirit as the essential quality, character or nature, or special attitude of the mind. The Spirit is also defined as the incorporeal essence of the person, the soul, and a supernatural entity.

In Christian theology the Holy Spirit is one of the triune manifestations of God. Spirituality in this context is attachment to things of the spirit rather than of the world (Merriam-Webster Dictionary).

Hunglemann [3] defined it as “a sense of harmonious interconnectedness between self, others/nature, and Ultimate Other which exists throughout and beyond time and space” (p.263). Burkhardt [4] stated that it is the inherent animating essence of being through which we know and experience connection with all life. O’Brien [5] described spirituality as complete involvement in life, noted by awareness and attention to the metaphysical, a transcendent and unifying principle in the universe. Marcoen [6] generally defined spirituality as a transcendent relationship with something greater than the self. He recognizes two types of spirituality, noting that this relationship may be validly interpreted from either a religious viewpoint or an agnostic experience.

The terms spirituality and religion are often used interchangeably. Religion is the term used for formal or ritualized belief practices that are shared with a group of others. Spirituality has been described as broader than religion, “a personal, individual value system about the way people approach life” [7], varying from person to person and changing throughout life, a personal quest for meaning and purpose. Labun [8] connected spirituality with love, faith, hope, and trust, all of which are interpersonal relationships. The National Interfaith Coalition on Aging and most Western writing assumed a Judeo-Christian religious stance defining spiritual well-being as “the affirmation of a life in a relationship with God, self, community and environment that nurtures and celebrates wholeness” [9].

Hiatt [10] stated that a distinction between spirituality and religion was important and that the definition of spirituality should stand independent of any specific belief system. He identified the following attributes of spirituality: concern with the ultimate truth of things, an extrasensory domain (outside physical reality), an experiential and intuitive quality of reasoning, and an organic, dynamic and evolutionary flux that can be experienced as a state of undifferentiated energy. In his conceptualization, spirituality provides an integrative function, but he noted that the mind’s interpretation of reality is influenced by past experience. These attempts to interpret meaning are “objective able manifestations of universal processes that can serve as vehicles for spiritual growth” Hiatt [10] and are expressed as specific behaviours and conceptual systems. If the behaviour becomes the ultimate goal rather than the means to understanding, the result may inhibit spirituality. In this conceptualization spirituality functions as a psychological process. Haase [11] did a simultaneous concept analysis of spiritual perspective, hope, acceptance, and self-transcendence. They identified three critical attributes for spirituality as connectedness, belief, and creative energy. Their explanation of connectedness to others, nature, the universe, or God is influenced by Hiatt [10], as is the characterization of belief as a perspective that refers to something more than the self. [3], [12] called this quality self-transcendence.

There also appears to be a general consensus that spirituality and religion must, to a large extent, be overlapping or closely related concepts that are not easily examined in isolation of one another [13-15]. For example, even though theorists with a background in transpersonal psychology argue that spiritual experiences can occur in isolation of institutionalized religion, they also recognize that spiritual experiences can be mediated through religion [16-17]. Certainly it must be recognized that spiritual experiences can occur within the context of organized religion since spirituality lies at the heart of religious purposes. If this is the case, then an overarching conceptualization of spirituality must also encompass religious phenomena.

Several attempts have been made to reach a consensus on the spirituality versus religion debate at the conceptual level. Based on their review of historical and empirical analysis reveals that religion is primarily defined as a “system of organized beliefs and worship [which the] person practices,” whereas spirituality more commonly refers to “a personal life principle [which] animates transcendent quality [of] relationship [with] God or god being” (p. 45). Consequently, the distinction between spirituality and religion appears to primarily refer to the degree of association with

institutionalized or organized religion. Yet, as Zinnbauer [15] point out, institutionalized religion is only one of the many domains of the overarching theoretical construct of religion. The theoretical construct of religion traditionally applied to a large body of empirical research on religion encompassed subjective and experiential domains that were not necessarily associated with institutionalized religion. Thus, there appears to be a shift in terminology where, according to these authors, the original construct of religion encompasses what is now called spirituality.

George [13] also conclude that there seems to be a general consensus that religion and spirituality are distinguished by the “collective or institutional context” (p. 103) that is seen as a defining characteristic of religion but not necessarily of spirituality. From this perspective, spirituality is subjectively defined by personal experiences, beliefs and practices that may be regulated by an overarching organized social context [14,16,17]. This notion is consistent with the distinction between spirituality and religion espoused by the NIHR research panel which suggests that spirituality can be defined as “the feelings, thoughts, experiences, and behaviours that arise from a search for the sacred” [14]. Religion can be seen as encompassing the definition of spirituality with the added criterion of being part of an organized social context [14,18] or “system of organized beliefs” [19]

Spirituality is reflected in everyday life as well as in disciplines ranging from philosophy and popular literature to psychotherapy, health psychology, medicine, nursing, sociology, and science [20-23]. While no one has been able to provide a universally accepted definition of spirituality, theorists and researchers agree that it is a multidimensional phenomenon and descriptions of its characteristics abound in the literature. The theories presented here are a sample of some of the theories in use today. They include concepts from theology, psychology, sociology, medicine and nursing [24].

In this research, spirituality is used rather than religiosity because of the desire for a term with broader scope. The intention is to discuss spirituality as a universal phenomenon, not limited to formal faith systems. No discussion of spirituality would be complete without referring to the concept of a higher power or creator. This being is known throughout the world by many different names, including God, Goddess, higher power, Divine Spirit, Ultimate Being, the Absolute, Lord, inner light, life source, Allah, Tao, Spirit, the way, and universal love. Because it would be too cumbersome to try to include all the different names on every use, we will most often use the term God throughout this course. We mean no disrespect to anyone, and sincerely hope none is taken.

With the dawn of a new century, spirituality has received increased coverage in the media and more discussion in the workplace, in politics and in education [25]. Spirituality has also become more apparent in health care, with increasing evidence that spiritual factors are important components of health and well-being [26]. The need for health care providers to effectively address the connection between spirituality and health is becoming widely recognized as more people want the spiritual content to their health care. As the information age gives way to the intuition age and more people become spiritually centred, health care professionals will need to focus less on logical, linear, mechanical thinking, and more on creative, lateral and emotional thinking [27]. This shift in focus will require the provision of care to encompass a more holistic perspective—one that attends to all aspects of the mind, body and spirit. As [4] so aptly writes in their books, *Spirituality*, “Spirituality is at the heart of caring for the whole person” (p.1). Yet the lack of a clear definition or a concise conceptual framework, coupled with limited opportunities for spiritual training and professional development of health care providers, has resulted in the neglect of this aspect of client care. For health care providers, this course will attempt to help fill that gap. For the non-healthcare student, the course will help provide an understanding of spirituality.

Spirituality encompasses all aspects of being human and is a means of experiencing life. Spirituality has also been defined as an integral dimension of the health and well-being of every individual [28]. By caring for clients in a way that acknowledges the mind-body-spirit connection, health care providers acknowledge the whole person [29]. In the past, spiritual care was synonymous with religious care. Although spirituality may include traditional religious beliefs and practices, spirituality is a much broader concept that also includes nonreligious beliefs and expressions [50]. Today's multicultural society, with its many secular and religious beliefs, requires spiritual care that respects the integrity of different faith communities as well as that of individuals outside the faith communities [29]. Enblen [30] examined the literature to determine the differences in definition regarding the concept of spirituality and religion. He found that the following six words appeared most frequently when describing religion: system, beliefs, organized, person, worship and practices. In descriptions of spirituality, the following nine words appeared most frequently: personal, life, principle, animator, being, God/god, quality, relationship and transcendent.

Challenges in measuring spirituality follow the same concerns and trends as difficulties in conceptualizing this concept. In the beginning stages, research was almost exclusively focused on the measurement of religion [13,14,31]. However, during the past few decades, numerous measures of spirituality and religion have been added to the repertoire of available instruments. Reviews of spirituality instruments reveal an overwhelming diversity of operational definitions [14,18,32,33]. MacDonald [34] sought to address the diversity of empirical and theoretical developments pertaining to spirituality by conducting a factor analysis of 11 instruments measuring spirituality with the purpose of developing and measuring a descriptive organizational model of spirituality that could be used as a framework for structuring existing scientific knowledge and as a basis for guiding future research. By using this approach seven distinct operational dimensions of spirituality were identified. These dimensions were used in the construction and validation of a new scale, the "Expressions of Spirituality Inventory" [34]. Five of the original dimensions were retained in a subsequent the factor analysis of this new scale. These dimensions were labelled as follows: (a) Cognitive orientation towards spirituality; (b) Experiential/ phenomenological dimension of spirituality; (c) Existential well-being; (d) Paranormal beliefs and (e) Religiousness. Unfortunately, though the operational framework developed by MacDonald [34] does provide an operational structure for a predefined selection of instruments used to measure various aspects of spirituality, a large number of spirituality instruments were systematically excluded from his analysis thereby constraining the intent to develop an operational framework that is representative of the entire spiritual domain. The problem pertaining to the diversity of instruments that are considered to be representative of the spiritual domain is therefore not truly addressed, and the difficulty of distinguishing instruments that measure spirituality from those that measure related but distinct concepts remains.

In measuring spirituality level, Hernandez [35] in his study aimed to establish reliability and readability estimates for the religiosity and spirituality measures and its relationship with Destructive Coping and Depression. He develop a psychometrically sound measure of religiosity and spirituality of youth in US using a sample of 307 youth, aged 9-17. However, the sample was predominantly Christian due to the refusal of various religious groups and schools to participate in the survey. It was found that the measurement used is a reliable, stable and valid measure of religiosity and spirituality in youth and negatively related to depression.

Research on the effect of spirituality in life has been conducted decades ago. Most studies conducted indicate that spirituality is an essential component of an individual's life. Generally, spirituality has a positive effect in most aspects of human daily life. Among other studies relate spirituality to quality of life [36], [37] health [38], [39], academic performance [40] and alcohol use [14,41]. WHOQOL [36] reported an international study in 18 countries which observe how spirituality,

religion and personal beliefs (SRPB) relate to quality of life. SRPB is assessed using the World Health Organization's quality of life instrument (the WHOQOL) where eight additional facets were included to more fully address these issues as they pertain to quality of life, along with physical, social, psychological and environmental domains. The facets address issues such as inner peace, faith, hope and optimism, and spiritual connection. The results showed that SRPB was highly correlated with all of the WHOQOL domains, although the strongest correlations were found with psychological and social domains and overall quality of life. Using hierarchical regression analysis, all of the domains contributed to the overall quality of life. When this was repeated for those people who reported poor health, it was found that only four domains explain 52% of the variance. The first was the level of independence, followed by the environment, SRPB and physical. Gender comparisons showed that despite showing lower scores for facets in the psychological domain, such as negative feelings and poorer cognitions, women still reported greater feelings of spiritual connection and faith than men. Those with less education reported greater faith but were less hopeful. It is suggested that SRPB should be more routinely addressed in the assessment of quality of life, as it can make a substantial difference in the quality of life, particularly for those who report very poor health or are at the end of their life.

Research that relates spirituality with health points the link between aspects of spirituality such as religious beliefs and better physical and mental health as well as lower mortality. Beuscher [39] for instance studied spirituality as a tool to cope with early stage Alzheimer's disease (AD). AD robs person's independence and self-esteem which leads to depression, anxiety and loneliness. Daily appeal to God through prayer, spiritual practices were found to be meaningful activities to connect with their personal faith, important memories and present support. Prayer was also found as the most important spiritual practice used for coping by the sample in this study. It provides a personal connection with God and seemed to produce beneficial effects of emotional healing, reassurance and hope [42].

Rippentrop [43] examined the relationship between religion/spirituality and physical health and mental health in 122 patients with chronic musculoskeletal pain. Using Hierarchical multiple regression analyses, they revealed significant associations between components of religion/spirituality and physical and mental health. A private religious practice (e.g. prayer, meditation, consumption of religious media) was inversely related to physical health outcomes, indicating that those who were experiencing worse physical health were more likely to engage in private religious activities, perhaps as a way to cope with their poor health. Forgiveness, negative religious coping, daily spiritual experiences, religious support, and self-rankings of religious/spiritual intensity significantly predicted mental health status. Religion/spirituality was unrelated to pain intensity and life interference due to pain. This study establishes relationships between religion/spirituality and health in a chronic pain population, and emphasizes that religion/spirituality may have both costs and benefits for the health of those with chronic pain.

Koenig [44] examine the relationship between religious activities and blood pressure in community-dwelling older adults. Blood pressure and religious activities were assessed in a probability sample of 3,963 persons age sixty-five years or older participating in the Duke EPESE survey. Analyses were stratified by age (65–74 vs. over 75) and by race (Whites vs. Blacks) and were controlled for age, race, gender, education, physical functioning, body mass index, and, in longitudinal analyses, blood pressure from the previous wave. The result revealed small but consistent differences in measured systolic and diastolic blood pressures between frequent and infrequent religious service attenders. Among participants who both attended religious services and prayed, the likelihood of having a diastolic blood pressure of 90 mm Hg or higher was 40 percent lower than found in participants who attended religious services infrequently. The study also

concluded that religiously active older adults tend to have lower blood pressures than those who are less active. This applies to attendance at religious services and private religious activities.

In Malaysian case, assess the magnitude of an association between measures of spiritual and psychological health in a sample of 358 undergraduate students of International Islamic University Malaysia [45]. Spiritual well-being of the students were looked into two different angles i.e. Existential well-being (life purpose, satisfaction and relations with the people and situations around us) and religious well-being (items contain the word Allah). The study found that there were high mean of spirituality among the students which maybe contributed by the overall Islamic scenario of the university. Surprisingly, only existential well-being predicted all the measures of psychological health i.e. self-efficacy, self-esteem and life satisfaction.

Previously, research on spirituality almost exclusively focuses on Cristian population [46]. On an Islamic perspective, Kamil [47] studied spirituality in the workplace phenomenon from Islamic management perspective of 405 Muslim employees in business organizations in Malaysia. Using confirmatory factor analysis (CFA), the study revealed that Islamic spirituality in the organizational context is explained by four determinants; Rituals (Ibadat), Forgivingness/Repentance (Al a'fw), Belief (Iman) and Remembrance of Allah (Dhikrullah).

Walker [40] measured spirituality with academic performance of 192 African American college students. Using a survey to assess the relationship, the results suggest a relationship between spirituality and academic performance whereby African American students who reported higher levels of spiritual beliefs and behaviors received higher GPAs during one academic semester and received more academic honors. Those with stronger spiritual beliefs and behaviors reported fewer academic suspensions and probations.

Piko [41] studied the relationship between spirituality and substance use, including drinking. The study examined the relationship between a set of religious variables (religious denomination, church membership, religious attendance, praying, religiosity, spiritual beliefs, and well-being) and drinking patterns (current alcohol use, lifetime prevalence of drinking, and heavy episodic drinking) among a sample of Hungarian youth. Data were collected among high school students (ages between 14 and 17 years) from a randomly selected set of schools in Szeged, Hungary, using a self-administered questionnaire and standardized procedures. Student participation was voluntary and confidential. It was found that despite a high level of alcohol use and a relatively low level of religiosity in the sample, we detected a relationship between the importance of religiousness/religious well-being and alcohol use, although the religious denomination and affiliation were not significant correlates. Religious attendance and private praying were associated with lower odds of alcohol use among girls; boys who reported a belief in traditional religion were less likely to engage in alcohol.

Richard [48] developed a psychometrically sound measure of religiosity and spirituality with diverse samples of youth. They evaluated 77 positive youth development programs which seek to achieve one or more of the stated objectives. They found a wide range of positive youth development approaches that resulted in promoting positive youth behavior outcomes and preventing youth problem behaviors. For the study, they also found that 19 effective programs showed positive changes in youth behavior, including significant improvements in interpersonal skills, quality of peer and adult relationships, self-control, problem solving, cognitive competencies, self-efficacy, commitment to schooling, and academic achievement. 24 effective programs showed significant improvements in problem behaviors, including drug and alcohol use, school misbehavior, aggressive behavior, violence, truancy, high-risk sexual behavior, and smoking. Promotion and prevention programs that address positive youth development constructs are definitely making a difference in well-evaluated studies.

Jean [49] found that mentoring has a potentially important role to play in the emotional and spiritual development of today's youth. They conclude that mentors and youth need to spend time together on a consistent basis over a significant period of time and engage in positive interactions with each other. Close and enduring ties are fostered when mentors adopt a flexible, youth-centered style in which the young person's interests and preferences are emphasized. To the extent that faith-based mentoring programs can incorporate these lessons, they are well positioned to have a positive impact on the nation's youth.

It has been well-established in the literature that spirituality is inclusive in religiosity. From the review of the literature, it shows that attempts have been made to measure spirituality and it was evidenced that spirituality affects in almost every aspects of human life.

3. Methodology

This study relies mainly on the primary data collected through a developed questionnaire distributed to youth in Kedah (aged 18-40). The questionnaire is designed adapting from [35] and been distributed based on a convenient basis in every district in Kedah. 80 questionnaires were successfully collected from the pilot survey done. The questionnaire is divided into two parts, namely the demographic profile and perception on spirituality trainings (using a Likert scale of 1-10).

4. Results and Findings

4.1 Demographic Profile of Respondents

The questionnaire is designed to seek information about the background of the respondents. Table 1 displays the demographic profile of the respondents. It can be shown that most of the respondents are Malay (63.8%), Muslim (67.5%) and live in an urban area (42.5%). Most of them were educated in a national type of secondary school (85%) with science and art stream (71.42%).

4.2 Perception on Spirituality Trainings

Table 2 provides perception of the respondents on spirituality trainings. Based on the results in this table, it can be highlighted that most respondents are aware with the existence of spiritual activities around them (Mean: 8.29). It is worth notable from this table that the respondents, with a mean of 7.21, involved with the spirituality trainings and they perceived that spiritual activities are effective in enhancing their spirituality level (Mean: 7.60). Based on their experience, the respondents perceived that they are satisfied with the spirituality activities undertaken (Mean: 7.50) and perceived that the operator/moderator handling the spirituality activities are suitable. Based on the table shown, it also highlighted that the respondents are in need of more religious program to increase their spirituality level (Mean: 7.93) and perceived that spirituality is essential in strengthening nation building (Mean: 8.49). The correlation between the spirituality trainings and few other measures of spirituality is shown in table 3.

Based on Table 3, the results showed a high and positive significant correlations for all variables at 1% (p -value=0.0) and 5% (p -value = 0.05) of significant level of 2-tailed test Pearson correlation. The results showed that there was a significant positive correlation between spirituality (consists of their belief and akhlaq) with awareness and effectiveness of spirituality trainings. Therefore, any increment in spirituality and akhlaq would increase their awareness of spirituality trainings and its effectiveness in building the nation.

Table 1
 Demographic Profile of the Respondent (N=80)

Variable	Frequency	Percentage
Age		
18-23	26	32.5
24-30	37	46.25
31-35	8	10
36-40	9	11.25
Total	80	100
Gender		
Male	40	50
Female	40	50
Total	80	100
Ethnic		
Malay	51	63.8
Chinese	21	26.3
Indian	4	5
Others	4	5
Total	80	100
Religion		
Islam	54	67.5
Buddhism	19	23.8
Hinduism	3	3.8
Christianity	4	5
Total	80	100
Region of residence		
Urban	34	42.5
Suburban	43	53.75
Rural	3	3.75
Total	80	100
Type of secondary school		
National	68	85
<i>Jenis kebangsaan</i>	4	5
Agama Rakyat	2	2.5
Kebangsaan Agama	6	7.5
Total	80	100
School stream		
Technics/Vocational	8	10.39
Science	27	35.06
Art	28	36.36
Religion	4	5.19
Accounting	9	11.69
Others	1	1.3
Total	77	100

5. Conclusion and Recommendations

This paper aims to highlight the needs to enhance the spirituality development of youth. Based on the findings, it can be concluded that youth in Malaysia are in need to join the spirituality training which they perceived are effective in enhancing spirituality level of the youth. This study also found that spirituality has positive correlation with their awareness on spirituality trainings and its effectiveness in building the nation. Since previous studies have unanimously found that spirituality has positive effect in almost all aspect of individual life, the government as well as the private sector

should take proactive actions in providing effective and suitable trainings in ensuring that youth in Malaysia is well taken care.

Table 2
Perception on Spirituality Training

Spirituality measures	Mean	SD
My belief in God gives my life meaning	8.88	1.74
I believe God accepts me even with my faults	8.57	1.94
It doesn't matter so much what I believe as long as I lead a moral life	3.29	2.96
When I'm upset, I remind myself that God loves me	8.41	1.90
When bad things happen I know God will show me the answers	8.62	1.81
I am aware there are a lot of spiritual activities to be participated	8.29	1.71
I always involve in spiritual activities (religious talk, congregational prayer, performing prayer in temple etc.)	7.21	2.27
The spiritual activities that I involved are very effective to me.	7.60	1.80
Overall, I am satisfied with the management of spiritual activities that I attended.	7.50	1.81
Overall, the operator/moderator who handled the spiritual activities is very suitable.	7.54	1.70
I still need more religious program to increase my spirituality level.	7.93	2.27
I believe people who are religious have higher level of spirituality	8.48	1.91
Spirituality training is essential to enable youth to contribute in strengthening the nation building	8.49	1.70

Table 3
Correlation results of variables

Item	Belief	Akhlaq	Spirituality	Awareness of ST	Effectiveness of ST
Belief	1				
Akhlaq	0.265*	1			
Spirituality	0.827**	0.683**	1		
Awareness of ST	0.513**	0.269*	0.624**	1	
Effectiveness of ST	0.513**	0.347**	0.677**	0.860**	1

*Significant at the 0.01 level

**Significant at the 0.05 level

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