DETERMINING THE ACCEPTANCE, FORGIVENESS, GRATITUDE AND SPIRITUALITY AS PREDICTORS OF RESILIENCE AMONG STAFF IN REHABILITATION CENTERS

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Thesis submitted in partial fulfilment for the degree of DOCTOR OF PHILOSOPHY IN COUNSELING

UNIVERSITI SAINS ISLAM MALAYSIA

January 2018
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ACKNOWLEDGEMENTS

First and foremost, praise be to Allah SWT for giving me the opportunity to pursue my dream and accomplish my highest level of academic qualification, a doctorate. Praise be to Allah SWT for his blessings, without which, this effort would not have been possible. Praise be to Allah for the strength and help given to me to complete this journey. Peace and the blessings of Allah SWT be upon Prophet Muhammad S.A.W.

My highest appreciation goes to my beloved family especially my dear husband, Noradnan Nordin, my sons and daughters, Muhammad Nor Aiman, Muhammad Nor ‘Irфан, Nur Aaliya Qamariah, Nur Liyana Aasyiqin and Nur Fateen Raudhah, for everything that only “we” understand. A special gratitude goes to my respected mother and father who never stop praying for my success, Puan Hajjah Saodah Haji Abdul Jalil and Encik Haji Mansor Mohd Ali; father in law, Encik Haji Nordin Yahaya and all the family members. Thank you for all your prayers, encouragement, assistance, insights, advice and strength given during my long journey of study. All your sacrifices and moral support provided during my most difficult times is much appreciated. May this starter be the path for our generation to go higher, insyaAllah.

I would also like to convey my utmost thanks to my supportive, understanding and kind supervisor, Prof. Dr. Haslee Sharil Lim bin Abdullah for his guidance in preparing my research, from the very beginning to completion. Prof Sharil has always been awakening me and being there and constantly around to provide his golden support that I need in accomplishing this academic pursuit. Prof, may Allah rewards you to be in Jannah. I would also like to offer the gratitude to my former supervisor, the Honorable Dato’ Dr. Abdul Halim bin Mohd Hussin who has guide, encouraging and motivating me before and after him joining the government sector. I also thanks Associate Professor Dr. Mohd Rushdan Mohd Jailani, Dr. Saedah Abdul Ghani, Dr. Mohd Isa Amat, Dr. Muhammad Khairi Mahyuddin and many other individuals for their support and motivation. These deeds, I will never forget.

Last but not least, to all the Directors and staffs of the Drug Treatment and Rehabilitation Centres, inside and outside of the institution, thank you for your kindness and cooperation in assisting me in this research. Thak you my dear friend, Dr. Asmah Ismail, for her endless courage and encourgament. To my dear Dr. Nadian, thank you so much; may Allah give you the best in life. Dr. Rafidi, Dr. Azri, Ruzilah and the many individuals whose names I may not be able to mention here, thank you. Indeed, this thesis could not have materialized without the generated support of the various parties whom I shall always remember. May we receive the best reward from Allah S.W.T for all our contributions; ease all our affairs and grant each and every one of us the best in this life and the life hereafter.

“PERANGI DADAH HABIS-HABISAN”
“LENGKAPKAN IBADAH TINGKATKAN IMAN”
ABSTRAK

ABSTRACT

Resilience among staff working in the Malaysian government’s drug treatment and rehabilitation centres (DTRC) is of paramount importance because this quality helps to ensure that the staffs are able to carry out their tasks and responsibilities with the greatest professionalism, competence and effectiveness. This study examines their resilience and the role of acceptance, forgiveness, gratitude and spirituality in enhancing the staff’s resilience while working in these centres. In this study, the level of acceptance, forgiveness, gratitude, spirituality and resilience are determined. A comparison of these factors of acceptance, forgiveness, gratitude, spirituality and resilience is made based on the demographic characteristics (gender, length of services, category of DTRC and job grade scale). The mediating role of spirituality on the relationship of acceptance, forgiveness and gratitude with resilience was also determined. This descriptive and quantitative study undertakes to observe 380 respondents recruited from the DTRC staff throughout the country of Malaysia. The main research instrument used in this study is a questionnaire which comprises several scales encompassing the Connor-Davidson Resilience Scale, the Acceptance and Action Questionnaire, the Heartland Forgiveness Scale, the Gratitude Questionnaire, and the Daily Spiritual Experience Scale. The IBM SPSS version 23.0 and Amos 23.0 were used to run the descriptive and inferential statistics. Results show that the perception of the respondents on the values of acceptance, gratitude and spirituality is high but the perception of the respondents on forgiveness is moderate while for resilience it was moderately high. The values of acceptance, forgiveness, gratitude, spirituality and resilience were not significantly different between the male and female respondents. Based on the length of services and the category of DTRC, results also show significant difference in forgiveness but not significant on acceptance, gratitude, spirituality and resilience. A comparison based on job grade scale shows that there is no significant difference in gratitude and spirituality but there is a significant difference in acceptance and forgiveness whereby a higher and significant mean difference was seen in officers when compared to assistant officers. In addition, acceptance, forgiveness, gratitude and spirituality were also noted to be significant predictors of resilience. Forgiveness was observed to be giving the greatest effect followed by spirituality and acceptance and finally, gratitude. This study shows that the values of acceptance, forgiveness and gratitude can explain 34.8 percent of the variance noted in spirituality whereas the values of acceptance, forgiveness, gratitude and spirituality can explain 82.6 percent of the variance in resilience. Spirituality is a significant mediator for the relationship between acceptance, forgiveness and gratitude with resilience. This study also shows that the values of acceptance, forgiveness, gratitude and spirituality are strong and important predictors of resilience. Therefore, staffs who exhibit these virtues are able to become more resilient and so more capable of coping with the stressful situations at the DTRCs.
الملخص

تعتبر المرونة في صفوف الموظفين في المراكز الحكومية للمعالجة وإعادة التأهيل في ماليزيا أمرًا بالغ الأهمية لضمان قدرة الموظفين على الاطلاع بمهامهم ومسؤولياتهم بأكبر قدر من الكفاءة المهنية والكفاءة الفاعلية. تبحث هذه الدراسة صمود الموظفين ودور القبول والغفران والامتنان والروحانية لتعزيز قدرة الموظفين على الصمود في هذه المراكز. في هذه الدراسة، يتم تحديد مستويات القبول والغفران والامتنان والروحانية والقدرة على الصمود. وتم أيضا إجراء مقارنة بين القبول والتسامح والامتنان والروحانية والقدرة على الصمود استنادًا إلى الخصائص الاجتماعية (نوع الجنس، وطول الخدمات، وفئة دي تي أر سي، ومقياس الصف الوظيفي). كما تم تحديد دور الوساطة للروحانية على علاقة القبول والتسامح والامتنان مع المرونة. هذه الدراسة الوصفية والكمية تبتعد 380 مستجيبًا من بين موظفي دي في أر سي في جميع أنحاء ماليزيا. وأداة البحث الرئيسية هي استبيان تضم عدة مقاييس هي مقياس كونر - ديفيدسون للقدرة على الصمود، واستبيان القبول والعمل، ومقياس الغفران في هيرتلاند، واستبيان الامتنان، ومقياس الخبرة الروحية اليومية. تم استخدام أي بي إس بي إس لتشغيل إحصائيات وصفية واستنتاجية. وتثبت النتيجة أن التصور على القبول والتسامح والامتنان والروحانية مرتفع ولكن معتمد للتسامح وارتفاع معتدل من أجل القدرة على الصمود. ولم يكن القبول والنسامح والامتنان والروحانية والقدرة على التكيف مختلفًا اختلافا كبيرًا بين الذكور والإناث. استنادًا إلى طول الخدمات وفئة دي في أر سي، لم تكن هناك اختلافات كبيرة في القبول والغفران، والامتنان، والروحانية والقدرة على الصمود. وأظهرت المقارنة على أساس الخصائص الاجتماعية أن هناك تفوق ذات دلالة إحصائية في الامتنان والروحانية ولكن لم تختلف اختلافا كبيرًا في القبول والغفران حيث يكون للضابط فرق معيوني كبير ومهمة مقارنة بالضباط المساعدين. القبول والنسامح والامتنان والروحانية كلها مؤشرات قوية من القدرة على التكيف مع الغفران يعطي أعظم الأثر تلينها الروحانية والقبول، وأخيرًا، الامتنان. القبول والنسامح والامتنان يمكن أن يفسر 34.8% من التباين في الروحانية في حين أن القبول والغفران والامتنان والروحانية يمكن أن يفسر 82.6% من التباين في القدرة على الصمود. الروحانية هي وسيط كبير للعلاقة بين القبول، الغفران والامتنان مع المرونة. وأظهرت هذه الدراسة أن القبول والنسامح والامتنان والروحانية هي مؤشرات قوية ومهمة للمرونة. ولذلك، فإن الموظفين الذين يظهرون هذه الفضائل قادرون على أن يصبحوا أكثر قدرة على التكيف وقادرًا على التعامل مع الوضع المجهدة في دي في أر سي.
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<tr>
<td>AA</td>
<td>Alcoholic Anonymous</td>
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<td>AADK</td>
<td><em>Agensi Antidadah Kebangsaan</em></td>
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<tr>
<td>ACT</td>
<td>Acceptance and Commitment Therapy</td>
</tr>
<tr>
<td>AMAM</td>
<td>Addiction Medicine Association of Malaysia</td>
</tr>
<tr>
<td>ASEAN</td>
<td>Association of South East Nations</td>
</tr>
<tr>
<td>ATS</td>
<td>Amphetamine-Type-Stimulants</td>
</tr>
<tr>
<td>CCH</td>
<td>Caring Community House</td>
</tr>
<tr>
<td>CCRC</td>
<td>Cure and Care Rehabilitation Centre</td>
</tr>
<tr>
<td>CCSC</td>
<td>Cure and Care Service Centre</td>
</tr>
<tr>
<td>CCVC</td>
<td>Cure and Care Vocational Centre</td>
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<tr>
<td>C&amp;C 1M</td>
<td>Cure and Care 1Malaysia Clinic</td>
</tr>
<tr>
<td>DTRC</td>
<td>Drug Treatment and Rehabilitation Centre</td>
</tr>
<tr>
<td>NADA</td>
<td>National Anti-Drugs Agency</td>
</tr>
<tr>
<td>NIDA</td>
<td>National Institute on Drug Abuse</td>
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<tr>
<td>PIK</td>
<td><em>Pusat Integrasi Klien</em></td>
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<td>PKAADK</td>
<td><em>Pusat Khidmat Agensi Antidadah Kebangsaan</em></td>
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<td>UNODC</td>
<td>United Nations Office on Drugs and Crime</td>
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