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The Impacts of Religious Identity on the Relationship between Workplace Stress and Inner Meaning Fulfillment among Non-Academic Staff in Malaysia

Impak Identiti Keagamaan keatas Perkaitan antara Tekanan Tempat Kerja dan Memenuhi Makna Dalaman dikalangan Staf Bukan Akademik di Malaysia

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Abstract

Modern-day working environment is often characterized with numerous and dynamic challenges for workers due to high expectation from the management, competition, and a host of other factors. This brings about the possibility of workers experiencing some emotional and psychological abyss (like stress, anxiety, and irritability) which calls for existential and psychological intervention in the workplace. Hence, this study examines the effects of religious identity on the relationship between workplace stress and inner meaning fulfillment (IMF). 148 non-academic staff from a public university in Peninsula Malaysia participated in the study. Data were collected with some quantitative set of questionnaires. Results reveal there is a significant negative correlation between workplace stress and IMF which means that workers with high inner meaning fulfillment experiences less stress at work. Also, it was found that workers with higher religiosity do experience inner meaning fulfillment. Implications from this study reveals the necessity of incorporating religiosity and existential constructs into any intervention approach for organizational and workers wellbeing. Suggestions and directions for future research were also discussed.

Keywords: Religious identity, Workplace stress, Inner Meaning Fulfillment, Psychological Well-Being.

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Abstrak

Persekitaran kerja zaman moden sering dikaitkan dengan pelbagai cabaran dinamik yang sering dihadapi oleh pekerja kerana tekanan tinggi yang biasanya datang dari pihak pengurusan, persaingan dalam pasaran dan dari sejumlah faktor lain. Besar kemungkinan, hal keadaan ini boleh menyebabkan para pekerja mengalami beberapa jenis tekanan emosi dan psikologi yang tidak ada kesudahan (seperti stres, kebimbangan, dan kerengsaan) yang memerlukan intervensi eksistensial dan psikologi di tempat kerja. Oleh kerana itu, kajian ini telah mengkaji kesan identiti keagamaan terhadap hubungan di antara tekanan kerja dan kepuasan dalaman individu (IMF). Seramai 148 kakitangan bukan akademik dari sebuah universiti awam di Semenanjung Malaysia telah mengambil bahagian dalam kajian ini. Data telah dikumpulkan dengan mengajukan beberapa set soal selidik kuantitatif. Hasil kajian ini telah menunjukkan bahawa terdapat korelasi negatif yang signifikan di antara tekanan kerja di tempat kerja dan IMF yang bermaksud bahawa pekerja yang menikmati kepuasan dalaman yang tinggi dalam dirinya kurang mengalami stres di tempat kerja. Selain daripada itu, kajian ini juga telah menunjukkan bahawa pekerja yang mempunyai pegangan agama yang kuat telah menikmati kepuasan dalaman yang lebih tinggi. Implikasi dari kajian ini juga mendedahkan bahawa perlu digabungkan keyakinan agama dan pembinaan eksistensial ke dalam sebarang pendekatan intervensi bagi kesejahteraan sesebuah organisasi dan pekerja. Kajian ini juga telah membentangkan cadangan dan halatuju kajian selanjutnya dalam bidang ini.

Kata Kunci: Identiti agama, tekanan tempat kerja, pemahaman makna dalaman, kesejahteraan psikologi.

Introduction

Workplace stress often occurs when there is dissonance between a person's physical and emotional states in terms of handling job demands, limitations and even opportunities.[1] In other words, the higher the imbalance between work demands and the worker's abilities, the higher the stress to be experienced.[2]

The psychological implication of workplace stress is often seen as an emotional reaction (like depression, anxiety, frustration, irritability, etc.) and often experienced as a result of being exposed to unfavorable workplace environment. In addition, in a situation where workers fail to control or cope with the stress they experience at work, it is mentioned

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[1] Leka, Stavroula, Amanda Griffiths, and Tom Cox, *Work organization and stress: Systematic problem approaches for employers, managers and trade union representatives* vol.3 (OMS, 2004).

[2] Jamal, Muhammad, "Burnout among Canadian and Chinese employees: a cross-cultural study," *European Management Review* 2, no. 3 (2005): 224-230.

that they are often vulnerable to negative work attitudes and behaviors like low commitment and productivity in the workplace.[3]

Workplace stress is also counted to be a difficult and dynamic phenomenon in which high levels of work stress weaken workers' well-being.[4] Psychologically, workers with increased level of stress may experience symptoms like anxiety, depression, fear, frustration, reduced life satisfaction, and lower self-esteem. Considering the nature of present organizational work setting, it could easily be said that stress is commonly experienced among staffs due to high demand of service quality and profit maximization, as there are serious concerns as to how it affects psychological well-being.[5] Categorically, there is another argument that the basic factors in the working environment identified to be linked with stress are those related to the social and organizational context of work and the content of work itself.[6]

In a periscope to the work environment within the university setting in Malaysia, it is becoming evidently clear that Malaysian institutions of higher learning are experiencing increased numbers of not only international students, but also academic staffs from other countries. This latest trend puts some challenges to local staffs who are forced to relate with students and staffs from completely different cultural backgrounds. Consequently, work-related stress has become a growing concern to these non-academic staffs.

In addition, these workers are often exposed to increased competition, cross-cultural differences, increased use of sophisticated information and communication technology and sometimes, changing working style.[7] Despite the huge challenges these workers are exposed to, there are reports revealing that there have been limited studies on work-

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[3] Seaward, Brian Luke, *Managing stress: Principles and strategies for health and wellbeing* (N.P: Jones & Bartlett Pub, 1999).

[4] Doyle, Christine, and Patricia Hind, "Occupational stress, burnout and job status in female academics," *Gender, work & organization* 5, no. 2 (1998): 67-82.

[5] Swee, W. F., E. Anza, and Noor Hassim, "Work stress prevalence among the management staff in an international tobacco company in Malaysia," *Medicine and Health* 2, no. 1 (2007): 93-98.

[6] Michie, Susan, "Causes and management of stress at work," *Occupational and environmental medicine* 59, no. 1 (2002): 67-72.

[7] Kompier, Michiel AJ, "New systems of work organization and workers' health," *Scandinavian journal of work, environment & health* (2006): 421-430.

related stress among Malaysian office workers.[8] This is part of the main reasons why this study is focusing on examining workplace stress experienced by non-academic workers in higher learning institutions.

A goal or a project that exceeds the individual's life is also an important factor to be considered. Steger mentions that sensing one's life matters is one of the theoretical characteristics of the comprehensive component of meaning. However, the failure to arrive at things that makes one's life meaningful or living without this perspective may facilitate the experience of psychological distress which may affect social and occupational functioning.[9] Isaksen also observes that people who give meaning to their work are able to cope with stress better than their colleagues.[10] Furthermore, some of the unpleasant work-related factors that is based on the studies on work-related stress include job security (in terms of the future of one's employment) and workload such as working hours, part-time status, etc., which invariably if unfavorable, can affect a worker's ability to work efficiently. Consequently, attaining that sense of fulfillment, purpose in one's existence and the pursuit of meaningful goals are what a meaningful life entails according to Reker and Wong.[11] Existential meaning comprises two dimensions: the ability to possess the necessary structure for developing life goals (framework), and the ability to which these goals are fulfilled (fulfilment).[12] Thus, this study operationally adopts Battista and Almond's fulfillment concept of meaning. In addition, it is clear that life has meaning under all circumstances in which every individual faces the challenge to find that unique meaning for himself.[13] Thus, one basic motivation is to find a purpose and meaning for one's personal existence that distinguishes one from others.[14]

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[8] Kumaresan, S., A. M. Nasurdin, and T. Ramayah, "Organizational and personality influences on job stress: the case of Malaysian managers," *Malays Manag Rev* 39 (2004): 35-43.

[9] Steger, Michael F., Shigehiro Oishi, and Todd B. Kashdan, "Meaning in life across the life span: Levels and correlates of meaning in life from emerging adulthood to older adulthood," *The Journal of Positive Psychology* 4, no. 1 (2009): 43-52.

[10] Isaksen, Jesper. "Constructing meaning despite the drudgery of repetitive work." *Journal of humanistic Psychology* 40, no. 3 (2000): 84-107.

[11] Reker, Gary T., and Paul TP Wong, "Aging as an individual process: Toward a theory of personal meaning," (1988).

[12] Battista, John, and Richard Almond, "The development of meaning in life," *Psychiatry* 36, no. 4 (1973): 409-427.

[13] Frankl,V. Man's search for meaning. New York: Simon & Shuster." (1984): 221.

[14] Crumbaugh, James C., and Leonard T. Maholick, "The case for Frankl's 'Will to meaning'," *Journal of Existential Psychiatry* 4, no. 13 (1963): 43-48.

Therefore, finding inner meaning fulfillment (IMF) remains a fundamental human aspiration and the basic motivating force of life that may ease a person's unpleasant experience and any form of stress in the workplace. On the other hand, Frankl's ideas also reflect that suffering in life can be a means of attaining inner meaning fulfillment based on the credence that one is able to see meaning and purpose in the suffering. Thus, one can view personal meaning as a network of understandings and interpretations that facilitates how an individual comprehends experiences and directs his strength towards achieving his life desires. Invariably, it is an essential element for a worker to maintain coherence between his personal and communal life in order to attain meaningfulness. Frankl asserts that part of what leads to living a meaningful life includes life patterns that allow him to understand and interpret his experience through his life events and to find meaning in them. However, Frankl believes that individuals do find meaning in life when they are confronted with difficult life events, suffering or hopeless situations. To him, what matters is how a person transforms that personal tragedy into achievement.[15] Thus it is hypothesized that there will be a significant relationship between workplace stress and inner meaning fulfillment (IMF).

An individual must have a set of positive beliefs about his life, pursue what he really wants in life and uphold a positive feeling about his experiences as life events unfold. Since a person's cognition and actions remain the functions of what are inherent in cultural norms and values, the goals that people often choose to attain in life tend to be dependent on values and belief system. However, it is quite obvious that researchers have shown little interest on how religion affects human behavior and culture. This assertion is closely related to some experts' view that there are few studies with a direct and clear interest in religious variables.[16]

Furthermore, in some attempts to provide reduction-enhancing approaches to stressed workers, it is argued that upholding a connection to a Supreme Being is one of those cogent factors through which workers possess a strong focus on the purpose in one's life and maintaining a strong social support among co-workers. Thus, religious faith and prac-

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[15] Frankl, V., *Man's search for Meaning* (New York: Simon & Shuster, 1984, 221.

[16] Tarakeshwar, Nalini, Jeffrey Stanton, and Kenneth I. Pargament, "Religion: An overlooked dimension in cross-cultural psychology," *Journal of Cross-Cultural Psychology* 34, no. 4 (2003): 377-394.

tice is understood to help workers with much needed social and spiritual support and sense of inner meaning fulfillment.[17]

Over the years, some studies have explained many positive outcomes that are often related to religious beliefs and practices like the relationship between religiosity and mental health. This is why some researchers encourage that some organizations vividly encourage workers to express their faith and religiosity in the workplace[18]. Furthermore, as religion gains momentum in psychological research, it is now evident that researchers are largely concentrating on relating religion and psychology from the perspective of mental health issues.[19]

Over the years, some psychologists have probed the importance of religion in mental health and categorized religion as detrimental. On the other hand, other psychologists have posited that religion has a positive role to play in client's mental health. Now, psychological research has commonly found a positive relationship between religiosity and physical human functioning and mental health.[20]

Conceptually, Abu-Rayya, Abu-Rayya, and Khalil (2009) posit that religion, through the concept of religious identity has a composition of three key spheres which include: religious faith and practices (RFB), religious affirmation and belongingness (RAB), and religious identity achievement (RIA).[21] Saroglou suggests four basic dimensions that are related, but moderately distinct of religion and individual religiosity: believing, bonding, behaving, and belonging. He posits that these religious elements are universal across various religions and cultural contexts on one hand, and are psychological, in terms of cognitive, emotional, and

[17]Taylor, R. J., Chatters, L. M. & Levin, J. S., *Religion in the Lives of African Americans: Social Psychological, and Health Perspectives* (CA: Sage, Thousand Oaks, 2004).
[18] Kutcher, Eugene J., Jennifer D. Bragger, Ofelia Rodriguez-Srednicki, and Jamie L. Masco, "The role of religiosity in stress, job attitudes, and organizational citizenship behavior," *Journal of business ethics* 95, no. 2 (2010): 319-337.
[19] Ali, Saba Rasheed, William Ming Liu, and Majeda Humedian, "Islam 101: Understanding the religion and therapy implications," *Professional Psychology: Research and Practice* 35, no. 6 (2004): 635.
[20] Koenig, H. G., McCullough, M. E. & Larson, B, *Handbook of Religion and Health* (Oxford University Press, New York, 2001).
[21] Abu-Rayya, Hisham Motkal, Maram Hussien Abu-Rayya, and Mahmood Khalil, "The Multi-Religion Identity Measure: A new scale for use with diverse religions," *Journal of Muslim Mental Health* 4, no. 2 (2009): 124-138.

social processes in nature on the other.[22] For this study, religion will be seen as an integration of religious beliefs and practices, local practices, and customs which may be linked to a group, and a system that often spell out guidelines for human life and practices.[23]

Several studies have shown the impact religion has on human physical and psychological health. For instance, religious faith and practices often helps people in lessening the physical manifestations of stress, depressive symptoms and improved immune system functioning including reports of greater happiness and life satisfaction.[24]

In a study, the relationship between religious faith, spirituality, and mental health outcome among 236 individuals recovering from substance abuse was examined. It was found that patients tend to report high levels of religious faith and religious attachment. Results also revealed that among improving individuals, higher levels of religious faith and spirituality were correlated with a more positive life orientation, greater perceived social support, higher resilience to stress, and lower levels of anxiety.[25]

Among Muslims where participant's levels of religiosity were examined, it was hypothesized that religious therapy would be helpful for highly devout Muslims, but it would not be helpful for those who were not very religious. Findings revealed as hypothesized in which participants who are religious showed more improvement in anxiety symptoms than did participants in the control condition at 1 month and 3 months' intervals.[26]

Khan and Achour carried out a study examining religiosity and social support as coping strategies and their influence on reducing job stress and employee' well-being in administrative staff of University of Malaya. Participants include 70 Administrative staffs. Job stress determinants include workload pressure, homework interface, and performance

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[22] Saroglou, Vassilis, "Believing, bonding, behaving, and belonging: The big four religious dimensions and cultural variation," *Journal of Cross-Cultural Psychology* 42, no. 8 (2011): 1320-1340.

[23] Vergote, Antoine, *Religion, belief and unbelief: A psychological study* (Leuven University Press, 1997), vol. 5.

[24] Myers, David G., and Ed Diener, "Who is happy?," *Psychological science* 6, no. 1 (1995): 10-19.

[25] Pardini, D., "Religious faith and spirituality in substance abuse recovery determining the mental health benefits," *Journal of Substance Abuse Treatment* 19, no. 4 (2009): 347-354.

[26]Razali, S. M., Aminah, K., & Khan, U.A., "Religious-cultural psychotherapy in the management of anxiety patients," *Transcultural Psychiatry* 39 (2002): 130–136.

pressure, and a set of questionnaires were used to collect data. Results revealed that coping strategies positively related with social support and religiosity and negatively related with job strain. Findings also revealed that religiosity positively significantly correlated with social support and coping strategies and negatively correlated with job strain. Though, with the use of a small sample size, it is possible to say that religiosity plays important role in coping with stress within the university environment.[27]

From the above studies, it is clear that the limited number of studies integrating religiosity and psychological problems are centered on anxiety and depressive clients, while the countable number of Muslim-related studies is more imminent. The purpose of this study is to examine the effects of religious identity on the relationship between workplace stress and inner meaning fulfillment (IMF) among non-teaching staff of a public university in Malaysia.

Religious Identity

(Faith and Practices)

Workplace Stress
(Workload, Insecuri-

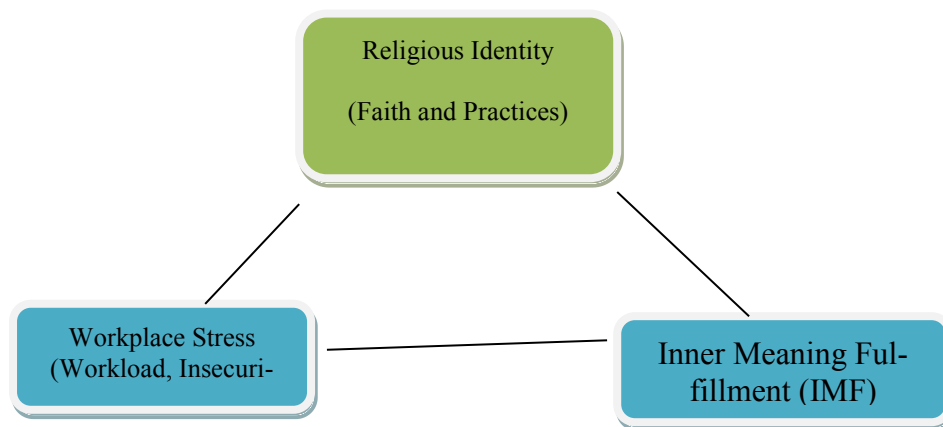Inner Meaning Ful-
fillment (IMF)

Figure 1. Conceptual Framework

Based on this religious-mental-health relationship, it is quite evident that workers' stress level tends to be influenced by their level of religiosity. For instance, it has been found that religious beliefs and practices serve as a mediation variable on the relationship between job stressors and job satisfaction, while the former is said to have a negative effect

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[27] Khan, Aqeel, and Meguellati Achour, "Social support and religiosity as coping strategies for reducing job stress," In *International Conference on Busines and Economics Research*, vol. 1. 2011.

on job attitudes among workers with low levels of religiosity. Thus, it is also hypothesized that there will be a significant relationship between workplace stress and religious identity.

Methodology
Participants

The main focus of this study was to examine the effects of religious identity on the relationship between workplace stress and inner meaning fulfillment. The target population was a group of individuals with some common defining characteristic that research can identify and study.[28] So, a sample was a target population sub-group which the researcher plans to study to make a generalization regarding the target population.

The target population of the study was non-teaching staffs working in a public university in Malaysia. In the process, a snowball sampling method was adopted. This is a type of purposive sampling in which sample sizes may or may not be fixed prior to data collection as it depended on the resources, time available, as well as the study's objectives. Patton mentions that it is important to select samples from which one can learn a great deal about issues of central importance to the purpose of the research. Thus, out of the 200 participants who were recruited using snowball sampling method and were given a set of questionnaires, 148 participants (74%) responded to all the questions. Details of the demographic data are shown in the table below.[29]

Table 1 showing the demographic information of participants

Demography	Frequency (F)	Percentage (%)
Age 20-29	55	37.2
30-39	74	50.0
40-49	13	8.8
50		

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[28] Creswell, J., *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. 3ed ed. (s.l.:s. n, 2009).

[29] Patton, Michael Quinn, *Qualitative evaluation and research methods*, (N.P: SAGE Publications, inc, 1990.)

& Above		6	4.1
Gender			
Male		52	35.1
Female		96	64.9
Years in	1-5 years	63	42.6
Service	6-10 years	44	29.7
	11-15 years	17	11.5
	16 & Above	24	16.2
Job			
Full time		135	91.2
Status	Part time	13	8.8
Married		106	71.6
Marital			
Single		38	25.7
Status	Di-vorced	1	.7
Others		3	2.0

Measures

Religious Identity

Religious identity was measured using the third dimension of the Multi-Religion Identity Measure (MRIM). The five item sub-scale or dimension assesses affective responses to characteristics of religious faith and practice known to be common to all religions which involves God, prayer and place of worship. Some of the items in this sub-scale include, "*My belief in God is important to me", "the place of worship of my religion is important to me" "I believe prayer is an inspiring practice"* Items were rated on a 7-point Likert scale from 1 (not at all) to 7 (absolutely). Cronbach's alpha coefficients were within adequate ranges. The overall reliability of the MRIM was .83 for the high school sample and .89 for

the college sample, while the reliabilities for Religious Faith and Practices subscale were at .86 and .92 for each sample respectively[30].

Inner Meaning Fulfillment (IMF)

The Life Regard Index was used to measure inner meaning fulfillment. It is a 28-item scale comprising of two subscales, a Fulfillment Scale (FU) and a Framework Scale (FR)[31]. This study made use of the 14-item fulfillment subscale. Some of the items includes, *"life is deeply fulfilling", "I do not really value what I am doing", "When I look at my life I feel the satisfaction of really having worked to accomplish something"*. The participants were asked to indicate, on a three point Likert scale, ("I agree", "I have no opinion", "I disagree") which may best describe their own selves. The Life Regard Index has an internal consistency of .86[32], and the test-retest reliability ranges from .80 to .94.[33]

Procedure

Prior to the administration of the tests, the researcher had explained the purpose of the study to the participants, as rapport was developed during the process. Based on ethics, participants were assured that their responses would be kept confidential and will be utilized only for the purpose of this research. Each respondent was given a set of four questionnaires including that of the demography described above. Data collection span for a period of six weeks, and the participants were approached at their various offices across the university, and each participant used an average amount of seven minutes to complete answering the test items. As mentioned earlier, only questionnaires that were fully answered were accepted. The data were keyed-in into SPSS and analyzed using Pearson Correlation to determine the relationships between independent and dependent variables.

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[30] Abu-Rayya, Hisham Motkal, Maram Hussien Abu-Rayya, and Mahmood Khalil. "The Multi-Religion Identity Measure: A new scale for use with diverse religions." *Journal of Muslim Mental Health* 4, no. 2 (2009): 124-138.
[31] Battista, John, and Richard Almond, "The development of meaning in life," *Psychiatry* 36, no. 4 (1973): 409-427.
[32] Debats, Dominique Louis, "The life regard index: reliability and validity," *Psychological Reports* 67, no. 1 (1990): 27-34.
[33] Harris, Alex HS, and Samuel Standard, "Psychometric properties of the Life Regard Index–Revised: A validation study of a measure of personal meaning," *Psychological Reports* 89, no. 3 (2001): 759-773.

Findings

The purpose of this study was to examine the effect of religious identity on the relationship between workplace stress and inner meaning fulfillment. Three hypotheses were under study. Firstly, is there a significant relationship between religious identity and inner meaning fulfillment. Secondly, it is also hypothesized that there will be a significant negative relationship between workplace stress and religious identity. Thirdly, it is also hypothesized that there will be a significant negative correlation between workplace stress and inner meaning fulfillment. The table below shows the correlations among the variables.

Table 2 correlations between religious identity, workplace stress and IMF

Correlations				
		Stress	Rel Idty	IMF
Stress	Pearson Correlation	1	-.070	-.064**
	Sig. (2-tailed)		.401	.001
Religious identity	Pearson Correlation	-.070	1	.273**
	Sig. (2-tailed)	.401		.001
IMF	Pearson Correlation	-.064**	.273**	1
	Sig. (2-tailed)	.001	.001	
	N	148	148	148
**. Correlation is significant at the 0.01 level (2-tailed).				

From the above table, it is shown that results revealed as hypothesized. There was a significant positive relationship between religious identity and IMF (r = .273, ρ = < .01). This further means that the more religious in terms of faith in God and practice of religious life, the higher ones are in inner meaning fulfillment. Also, results also showed that there was no significant relationship between religious identity and workplace stress (r = .070, ρ = < .01). This means that workers high religious faith and religious practice does not necessarily mean they will experience less stress at work. Moreover, results revealed that there was a significant negative relationship between workplace stress and IMF (r = -

.064, ρ = < .01). This is to mean that workers with higher inner meaning fulfillment do experience less stress at the workplace.

The findings also revealed that there was a significant positive relationship between IMF and work experience (r =.225, p =< .01). This is to mean that workers with higher number of years of working experience do have higher levels of IMF. The same result was found for the relationship between workplace stress and working experience (r =.180, p =< .05). This is to mean that workers with higher years of working experience do experience more workplace stress than others with lower years of working experience.

Discussion

The purpose of this study was to examine the effect of religious identity on the relationship between workplace stress and inner meaning fulfillment. Results revealed that there was a significant positive relationship between religious identity and IMF. This is in line with the view that religious faith and practice is understood to help workers with much needed social and spiritual support, and sense of inner meaning fulfillment.[34] In addition, it found that there was a significant negative correlation between workplace stress and IMF; meaning that workers with high meaning fulfillment experiences less stress at work. Isaksen also observes that people who give meaning to their work are able to cope with stress better than their colleagues.[35]

Though, there was no significant correlation between religious identity and workplace stress, the negative relationship reflects that there is every tendency that staffs who are religious tend to experience lower level of workplace stress. This correlates with the finding that religious faith and practices often helps people in lessening the physical manifestations of stress and depressive symptoms.[36]

While this study opens a new window into issues related to organizational intervention especially with regards to workers' wellbeing,

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[34] Taylor, R. J., Chatters, L. M. & Levin, J. S. (2004), *Religion in the Lives of African Americans: Social Psychological, and Health Perspectives* (CA: Sage, Thousand Oaks, 2004).

[35] Isaksen, Jesper, "Constructing meaning despite the drudgery of repetitive work," *Journal of humanistic Psychology* 40, no. 3 (2000): 84-107.

[36] Michael, S. Yi, Sara E. Luckhaupt, Joseph M. Mrus, Caroline V. Mueller, Amy H. Peterman, Christina M. Puchalski, and Joel Tsevat, "Religion, spirituality, and depressive symptoms in primary care house officers," *Ambulatory Pediatrics* 6, no. 2 (2006): 84-90.

it is highly necessary for managerial bodies and government institutions to pay great attention and emphasis on how to improve the psychological and existential wellbeing of their human resource. Furthermore, one implication to research is that there is greater need for more empirical research on workplace and workers wellbeing especially as to how intervention can be fostered to reduce stress at work and how workers can attain inner meaning in their life including the working environment. This is also related to how religious faith and practices assist in reducing stress at work. Despite ample number of studies pointing to the positive effect of religiosity on depressive and anxiety symptoms, there is a great need for more empirical studies in this area of workplace well-being and workers' religiosity.

The present study was not free from certain limitations like small sample size on one hand, and all variables under study were evaluated from a single source on the other. Future studies can endeavor to examine possible mediating effects with variables from positive psychology constructs like hope and sense of gratitude etc., as they are more aligned to religious teachings.

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