

Analysing the Role of Religious Education: Changes in Personality Wellbeing among People Affected by Flood Disaster

Muhamadul Bakir Hj. Yaakub¹, Khatijah Othman² and Nik Nadian Nisa Nik Nazli³

¹International Islamic University Malaysia, Malaysia, {mbakir@iiu.edu.my}

²Universiti Sains Islam Malaysia, Malaysia, {khatijah@usim.edu.my}

³Universiti Kuala Lumpur, Malaysia. {nadian@yahoo.com}

ABSTRACT

This study focus on the role of religious education and changes in personal well-being in responding to the flood disaster. It investigates the relationship of trauma events towards perceived knowledge, religious personality, and well-being. Structural Equation Modelling-Partial Least Squares methodology was used to assess the hypothesized model that linked all the constructs of traumatic events and perceived knowledge with the religious personality and well-being. This research employed a comprehensive instrument that defines various factors influencing the flood victim behaviors such as the state of religious understanding, together with its varied aspects of beliefs systems, structure, the practices of religious principles and values that shape an individual personality. The questionnaires were distributed to 348 flood victims at Kelantan and Pahang. From the analysis, it reveals that all the relationships in the hypothesized model were significant and this shows that all constructs of trauma events, perceived knowledge, religious personality and well-being play a vital role within religious education indicators.

Keywords: Trauma, religious education, religiosity personality, perceived knowledge, flood victims, well being.

I INTRODUCTION

Flood can cause severe mental health or emotional consequences to the individuals such as depression and post-traumatic stress disorder, in which it can send shock waves through every aspect of the victim lives due to its tremendous physical and psychological damages. Therefore, to understand the current state of the flood victims concerning their Islamic religious education in shaping personality well-being, the instrumentation had been built to describe various factors affecting the nature of flood victims behavior. Particular attention was given to religious personality and knowledge in delineating the role of Islamic background in responding to the flood disaster victims. The issue of Islamic religious education is considered less reviewed. Though, some other studies in different areas of flood

disaster management, such as flood mitigation and flood resilient had been conducted prior. The proficient description of the flood victims psychological effects were described by Nasir, Zainah, and Khairudin (2012). The finding shows that the victims suffered cognitive, emotional and behavioral shortfalls such as fear, anxiety, hopelessness, and depression. Similar to Nasir et al. (2012), Johari and Marzuki (2013) conducted a study concerning stress, anxiety, and depression among flood victim's quality of life in Malaysia. According to them, natural disasters can lead to unpleasant feelings such as depression and anxiety. These factors affect the victims involved which are known as cognitive dissonance where an individual faced with situations that affect their faith in everyday life and caused them to experience negative emotions.

A framework in the context of Malaysian flood event proposed by Rahaman, Mustafa, and Ariffin (2014) included social support and impression management as the domains towards the victim's well-being. Besides, Radzi et al. (2014) indicated that the flood victim's well-being has a great influenced by demographic backgrounds such as level of education, income, type of employment, and level of Islamic knowledge. The other factor that might affect well-being is religiosity. Abdel-Khalek and Lester (2013) who studied the relationship between mental health, subjective well-being and religiosity among college students found that a positive correlation between religiosity and well-being were established in that consequence.

Similarly, Johari and Marzuki (2013) emphasized the positive correlation between the pressure of unfortunate experienced and stress which affected the victim's well-being. On the other hand, Mustafa et al. (2014) indicated that social support and management response helped the flood victims to enhance their emotional state and socio-psychological well-being. Notably, most studies look at how the big-five personality factors that consist of NEOAC (Neuroticism, Extraversion, Openness, Agreeableness, and Conscientiousness) contribute to the improvement of the people's well-being after experiencing traumatic events (Sirois, 2015; Kong et al., 2015). There was also a study

where the researchers wanted to look at the association between the personality traits and people's resilience level in coping with emotional trauma and physical injury (Sudbrack et al., 2015).

II RELIGIOUS EDUCATION AND RELIGIOUS PERSONALITY

Religious education has been emphasized as one of the vital educational input especially among the Muslim all over the world. As in Malaysian educational system, it is one of the required subjects for the Muslim children to take in the national curricula. However, some religious schools offer more syllabus on religiosity, Arabic languages, Islamic jurisprudence and others, but at the same time provided the mainstream curricular for the national examination. Those schools are expected to infuse more religious understanding and basic of Islamic revealed knowledge to its students. On the other hand, religious personality is shaped by the well understanding of the religious knowledge as such in Islam; it is solely based on the al-Quran and the Hadith of the Prophet Muhammad SAW. The individual behavioral act is formed through his/her understanding which influences every single thought and decision in life.

From the Western perspective, Pargament (1990) assumed that religious beliefs system could serve a useful function in human life, especially in allowing the individual to cope with traumatic events. In fact, reports on public opinion polls indicate that religion is considered an essential part of lives of many communities in the world (Princeton, 1988). Therefore, some contemporary opinions also are in agreement that the role of religious beliefs is crucial in coping with FTS. From an Islamic perspective, many prominent scholars are unanimously agreed that Islamic belief and religiosity are meant to overcome difficulties both in material and non-material, worldly and Hereafter world; in this case, it involved the emotion and trauma suffered by the flood victims. Yahaya et al. (2009) stressed that religious education as a whole guide human being in solving their stressful and traumatic life. In this relation, they identified that religious education helps to understand events that could not be clarified through scientific and technical research.

Hence, religious belief helps individual to face a crisis with calmness without psychological disturbance. In Islam, for example, solat (prayer), zikr (remembrance to Allah SWT), and du'a (seeking help from Allah SWT) always make Muslim calm and entirely submit everything to the Will of Allah SWT. Thus, knowledge and wisdom bestowed upon human being allow them to think deeply while qalb (heart) contain a spiritual element that can connect humans with their Creator, Allah

SWT (Sipon et al., 2013). In this association, iman (faith) can be viewed as the highest level of knowledge whereas it causes a man to do good and avoid evil.

During the big flood in 2014 in Malaysia, most of its victims are Muslims. In general, highly stressful events can have profoundly adverse psychological effects on the personal well-being. Such effects can include confusion, anger, anxiety, feelings of helplessness, and depression (Smith & Segal, 2015), (McCann & Perlman, 1990), (Rubonis & Bickman, 1991). Muslim is required to understand every single phenomenon following the conceptual framework of Quranic principles and guidelines. For that reason, the fundamental Islamic belief of Muslim practices should conceive of 'mind,' 'body' and 'soul.' These three elements should be developed and bonded comprehensively to achieve same finding and understanding of human issues and problems. Hence its importance for this study to investigate the relation of religious education of a Muslim and its relationship to personality well-being during that calamity. Thus, this leads to the following hypothesis:

H1: Trauma event positively influences perceived knowledge.

H2: Perceived knowledge positively effects religious personality.

H3: Trauma event negatively influence religious personality

H4: Trauma event positively affects well-being.

Therefore, based on the justification mentioned, the conceptual framework that depicts the relationship among the constructs as hypothesized is shown in Figure 1.

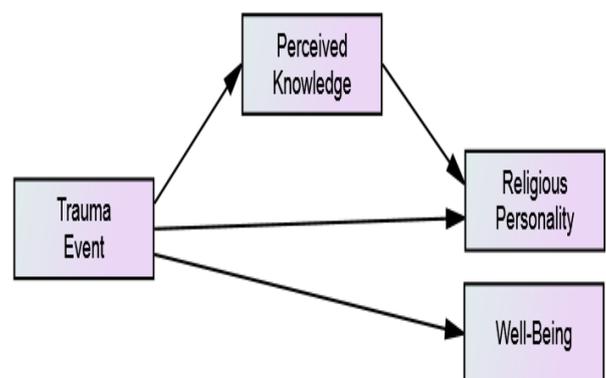


Figure 1. Conceptual Framework of the Study

III METHODOLOGY

This study focuses on two main areas that strongly impacted the flood victims both physically and psychologically. Quantitative data collections have

been conducted through questionnaire distributions to the respondents (i.e., previous flood victims) manned by the trained enumerators. A total of 348 respondents from Kuala Krai, Kelantan, and Temeron, Pahang were approached. It is because Kelantan was hit by the worst flood ever recorded and it also was affected its neighboring states, Pahang (Baharuddin et al. 2015). This study has used simple random sampling design which each respondent of the population has an equal chance of being selected. This sampling design has offered the most generalizability and least bias (Sekaran & Bougie, 2010). Permission was first obtained from the authority of the targeted flood area. After receiving approval, the researcher would ask for the willingness of the respondents to participate in the survey process. Trained enumerators administered the questionnaires to the participants. The instrument items for trauma event, Muslim religious personality and perceived knowledge in the questionnaires used a 5 point Likert scale. Meanwhile, well-being instrument item used a 4 point Likert scale. There are four types of instrument were used based on previous studies are listed in Table 1:

Table 1. Measurement Model

Instrument	Items	AVE
The Impact of Event - Intrusion - Avoidance	15	Weiss & Marmar, 1996
Muslim Religious Personality	31	Krauss et al., 2006
Perceived Knowledge - Ritual - Avoidance - Muamalat	22	Krauss et al., 2006
Well-Being	12	Goldberg, 1978

The questionnaire consists of two sections. The first section is about respondent information and the second section are about the four variable (trauma event, perceived knowledge, religious personality and well-being).

IV DATA ANALYSIS

The hypothesized model is tested using Structural Equation Model – Partial Least Squares (SEM-PLS) version 3.0. In PLS path models have two of linear equations which are an outer and inner model. The outer model specifies the relationship between the latent variables and indicators. Meanwhile inner model describes the relationship among the latent variables.

A. Assessment of Outer Model.

In the analysis of the measurement model (or outer model), the first step was PLS analysis. It was to identify the appropriateness of the theoretically defined construct. The measurement model is

measured to ensure the questionnaires determine the variables that were supposed to measure. It also to simultaneously provide the instrument is reliable. There are three processes which looked into such factor loadings, composite reliability (CR) and average variance extracted (AVE).

i) Construct Validity

All the indicators that measure construct are shown greater than 0.50, thus confirming construct validity. Zainudin, Mustafa, and Asyraf (2016) suggested that the cut-off value for factor loadings should exceed 0.60. The factor loading (Table 1) for the variables in the range 0.697 – 1.00 and all the values are positive and higher than the recommended value.

ii) Convergent Validity

AVE, CR, and factor loadings can be used to assess the convergent validity (Hair et al. 2011). Indeed, some items were deleted to achieve the value of CR which are one indicator from Trauma Event (Hyperarousal), one indicator from Perceived Knowledge (Ritual), and other four relevant indicators (D6, D17, D20, D2). Hair et al. (2011) mentioned that the factor loadings between 0.40 and 0.70 should be removed. Hence it confirms that the measurement model has a convergent validity. The composite reliability (CR) (Table 2) values obtained in the range 0.836 – 1.00, meaning it exceeded the recommended value of 0.70 and these values are reliable (Hair et al. 2011).

Table 2. Measurement Model

Constructs	Factor Loading	AVE	CR
Trauma Event			
<i>Intrusion</i>	0.937	0.720	0.836
<i>Avoidance</i>	0.750		
Perceived Knowledge		1.00	1.00
<i>Muamalat</i>	1.00		
Religious Personality			
<i>C2_14</i>	0.770	0.769	0.943
<i>C2_18</i>	0.882		
<i>C2_19</i>	0.913		
<i>C2_20</i>	0.904		
<i>C2_21</i>	0.907		
Well-Being			
<i>D10</i>	0.713	0.562	0.865
<i>D2</i>	0.697		
<i>D5</i>	0.809		
<i>D6</i>	0.821		
<i>D9</i>	0.699		

The last measurement (Table 1) to be examined is the AVE which in the range between 0.562 – 1.00 for all constructs, which is higher than the minimum recommended value of 0.50 (Barclay, Higgins & Thompson, 1995).

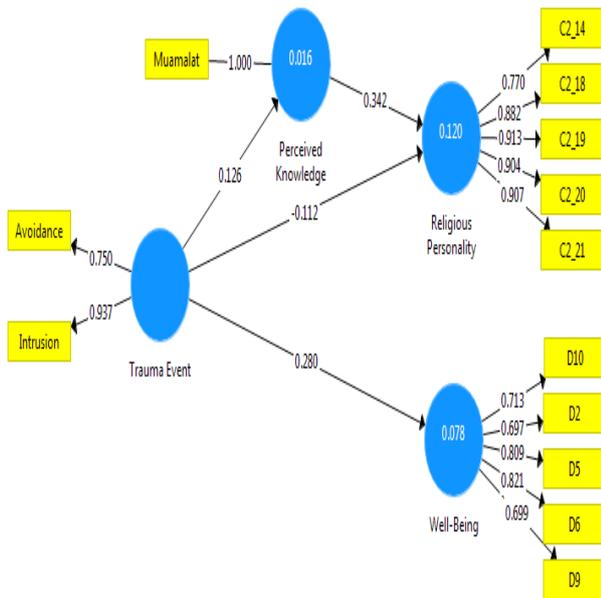


Figure 2. Outer Model Assessment

Hence, Figure 2 illustrates the results of the measurement model. The result indicates four constructs of Trauma Event, Perceived Knowledge, Religious Personality and Well-Being are all valid measures of their respective constructs according to their parameter estimates and are statistically significant at $p < 0.05$.

iii) Discriminant Validity

Discriminant validity can be evaluated by examining the correlations between the measures of potential overlapping constructs. The AVE for each construct should be higher than the squares of the correlation between the constructs and all other constructs (Chirstmas, 2005).

Table 3. Discriminant Validity

	Perceived Knowledge	Religious Personality	Trauma Event	Well Being
Perceived Knowledge	1.000			
Religious Personality	0.328	0.877		
Trauma Event	0.126	-0.069	0.848	
Well Being	0.108	-0.040	0.280	0.750

In Table 3, all square roots of AVE (values in bold, off-diagonal) are more significant than the correlation in the respective columns and rows. The measurement model demonstrated adequate discriminant validity.

B. Assessment of Inner Model

The coefficient of determination, R2 for dependent variables are assessed to find the amount of variance in each construct. The testing of significance for regression weights are achieved by running 5000

bootstrapped. The R2 values are presented in Table 3.

Table 4. Coefficient of Determination

Constructs	R ²
Perceived Knowledge	0.016
Religious Personality	0.120
Well-Being	0.078

As shown in Table 4, the R2 value for the endogenous variable, Perceived Knowledge is 0.016, which means that Trauma Event explains 1.6% of Perceived Knowledge. Besides, 12% of Religious Personality is explained by Trauma Event and Perceived Knowledge; Trauma Event explains 7.8% of the variation in Well-Being. In general, the hypothesized model describes reasonably well the amount of variance explained for each endogenous construct.

C. Hypothesis Testing

Table 5 presents all relationships (path coefficients) were found to be significant. The significant paths suggested that all hypotheses were supported. From this analysis, the relationship Perceived Knowledge on Religious Personality, and the relationship Trauma Event on Well-Being are statistically significant at $p < 0.01$. Also, the relationship of Trauma Event on Religious Personality are statistically significant at $p < 0.05$.

Table 5. Hypotheses Testing

Hypotheses	Relationships	t-Value	Decisions
H1	Trauma Event → Perceived Knowledge	*2.289	Supported
H2	Perceived Knowledge → Religious Personality	**7.313	Supported
H3	Trauma Event → Religious Personality	*2.040	Supported
H4	Trauma Event → Well-Being	**6.051	Supported

** $p < 0.01$, * $p < 0.05$

D. Effect Size

For each of the effect through the path model, the effect size through f^2 can be evaluated (Cohen, 1988). The effect size of f^2 analysis was conducted for multiple independent on a dependent variable.

Table 6. Effect Size, f^2

Constructs	f^2	Conclusions
Perceived Knowledge	0.003	None
Religious Personality	0.005	None
Well-Being	0.002	None

To interpret the effect of f^2 , Cohen (1988) suggested that the effect is significant when f^2 is 0.35, medium when f^2 is 0.15, and small when f^2 is 0.03. From Table 6, it indicates that Perceived Knowledge, Religious Personality and Well-Being do not affect the trauma events towards well-being.

V FINDINGS AND DISCUSSIONS

The concept of measuring the role of Islamic religious education in shaping personality well-being of people affected by the 2014 flood disaster, especially in Kelantan and Pahang has been examined. The significant findings of the study are summarized as follows:

- a) This study is significant in providing the evidence that the enhancement of Islamic religious education/knowledge in individual self is a mechanism to lessen/reduce the traumatic stress level during the catastrophic event. Hence this study proofed that the approach of developing the well-being of an individual is through the religious education/knowledge. For example, a person has a high level of trauma, which is supposed to lead to high level of distress, yet with the high level of religious knowledge, it influenced the relationship between both variables.
- b) The total of 52.6% of the respondents reported that they acquired religious education through attending Mosque activities and classes. This finding brings the meaning that informal religious education provides a very significant impact on Muslim personality development and well-being.
- c) This research provides further enhancement of the information concerning the management of a natural disaster like a flood. The findings can justify the psycho-social condition of the victims by considering their religious background to the impact of the traumatized situation. The victims are in needs of continuous consultation, guidance, and motivation to heal healthily.
- d) For the Islamic understanding and rationalizing the impact of natural calamities on human well-being such as flood trauma, it is necessary to differentiate between victim to victim and their situations. For example, it is necessary to distinguish between a trauma caused by a disasters that occur due to natural events (or phenomenon or natural law) and continuously observed by the victims with full consciousness from time to time. This experience and observation can be compared to a trauma caused by the self-misfortunes, negligent and unconsciousness lifestyle that is in contradict to the Divine moral values within the time of natural disaster. Without having an appropriate classification between the two types of traumatic symptoms, we will not be able to

establish the correct description of trauma faced by the victims of a particular calamity. Consequently, if the type of impact is not correctly identified, then it will impact the desired results. Therefore, by the universal nature of human well-being, the two types of traumatic symptoms caused by catastrophic events was derived exclusively from the textual analysis of the Holy Quran and should be taken as guidance toward an Islamic understanding in dealing with disaster suffering as such flood trauma.

e) The exact religious response to natural calamities may vary from religion to religion as each religion look at these events following their perspectives. Generally, religious clergy regards natural hazards such as earthquakes, tsunamis, and floods, as an expression of God's displeasure. This type of communication is known as the indications of the 'wrath of God.' For the Muslims, Christians, and Jews it is also common to correlate physical disasters with calamities that befell the opponents of the previous Prophets as mentioned in the Qur'an and the previous holy books. Consequently, the impact of the trials and traumatic experiences and with total submissions toward the Almighty (Allah SWT) compelled the believer ability to develop a kind of personality such as:-

- i. Able to remove the characters of arrogance, false pride and negligence and instill the realization of man weaknesses in many things and the need of the guidance of the Creator, the Almighty, the Most Perfect, and then resort to Him for everything.
- ii. Able to remind man of the nature of this life and that he should not become attached to it since this temporal life is only amusement and therein a mixture of toil/hustle and fatigue/exhaustion.
- iii. Able to remind the believer to avoid being in a state of joy such that they feel arrogance and likewise to avoid a state of sadness and grief such that one feels despair.
- iv. Able to remind the believer that whenever there is a test, there is a reward. It cannot be attained except with patience and patience needs a strong will and faith. The key is to remember Allah always and thankful for His favors and patient upon His tests and trials.

VI CONCLUSION

Finally, it can be concluded that Flood traumatic stress is a picture of the internal psychological state and condition of the defeated victims, their self-perception and attitude towards the disaster. Consequently, in some instances and scenarios, this calamity make them lost their sense of religiosity, honor, and self-respect that affects their core personality, unable to change anything, helpless, to

persuade, to earn, to escape. However, on the positive side, many people cope with traumatic or stressor events through their religious beliefs. This coping ability is due to many factors such as their religiousness behaviors and spiritual development through the internal quest of understanding and belief system about the meaning of worldly life and Resurrection World.

ACKNOWLEDGMENT

This paper has been prepared with the research funding provided from the Ministry of Higher Education Malaysia entitled “Flood Trauma: The Role of Islamic Religious Education in Shaping Personality Well-being”. Research Grant Nos. FRGS No. 15-171-0412.

REFERENCES

- Al-Quran, English Translation. Abdullah Yusuf Ali. Copyright Zahid Javed Rana, Abid Javed Rana Lahore, Pakistan. Retrieved March 24, 2017 from http://www.quran4u.com/quran_english_Yeh.htm
- Abdel-Khalek, A., & Lester, D. (2013). Mental Health, Subjective Well-Being, And Religiosity: Significant Associations in Kuwait and USA. *Journal of Muslim Mental Health*, 7(2).
- Barclay D., Higgins C. & Thompson R. (1995). The Partial Least Squares (PLS) Approach to Causal Modeling: Personal Computer Adoption And Use As An Illustration. *Technology Studies*, 2(2), 285–309.
- Baharuddin, K.A., Abdull Wahab, S. F., Nik Ab Rahman, N. H., Nik Mohamad, N. A., Tuan Kamauzaman, T. H., Md Noh, A. Y & Abdul Majid, M. R. (2015). The Record-setting Flood of 2014 in Kelantan: Challenges and Recommendations from an Emergency Medicine Perspective and Why The Medical Campus Stood Dry. *Malaysia Journal Medical Science*. Vol 22(2), p. 1-7
- Christmas, T. H. (2005). Using Partial Least Squares Approach To Predict Factors That Contribute To The Impact Of E-Folios On Pre-Service Teachers’ Learning. Doctoral dissertation. Louisiana State University, USA.
- Cohen, J. (1988). *Statistical Power Analysis for the Behavioral Sciences*. New York: Routledge Academic.
- Goldberg, D. (1978). Manual of the General Health Questionnaire. Windsor, UK: NFER Publishing Company.
- Hair, J. F., Ringle C.M. & Sarstedt M. (2011). PLS-SEM: Indeed A Silver Bullet. *The Journal of Marketing Theory and Practice*, 19(2), 139–152.
- Johari, J & Marzuki, N. A. (2013). Relating Stress, Anxiety and Depression among Flood Victims’ Quality of Life in Malaysia: A Theoretical Perspective. *International Journal of Social Science and Humanity*, 3(6), 543-547.
- Kong, F., Hu, S., Xue, S., Song, Y., & Liu, J. (2015). Extraversion Mediates The Relationship Between Structural Variations In The Dorsolateral Prefrontal Cortex And Social Well-Being. *NeuroImage*, 105, 269-275.
- Krauss, S. E., Hamzah, A. H., Suandi, T., Noah, S. M., Juhari, R., Manap, J. H., ... & Mahmood, A. (2006). Exploring Regional Differences In Religiosity Among Muslim Youth In Malaysia. *Review of Religious Research*, 238-252.
- McCann, I.L., & Perlman, I. A., (1990). *Psychological Trauma And The Adult Survivor: Theory, Therapy, And Transformation*. New York, Brunner/Mazel.
- Mustaffa, C. S., Marzuki, N. A., Ariffin, M. T., Salleh, N. A., & Rahaman, N. H. (2014). Relationship between Social Support, Impression Management and Well-being among Flood Victims in Malaysia. *Procedia-Social and Behavioral Sciences*, 155, 197-202.
- Nasir, R., Zainah A.Z. and Khairudin, R. (2012). Psychological Effects On Victims Of The Johor Flood 2006/2007. *Asian Social Science*, 8(8), 126-133.
- Noor, N.M. and Alwi, A., (2013). Stressors and Well-being in Low SES Malaysian Adolescents: The Role Of Resilience Resources. *Asian Journal of Social Psychology*, 16(4), 292-306.
- Pargament. K.L., (1990). *God Help Me: Toward A Theoretical Framework Of Coping For The Psychology Of Religion*. Research in the Social Scientific Study of Religion. 2, 195-224.
- Princeton Religious Research Centre., (1988). *Emerging Trends*. Princeton, NJ.
- Radzi, H. M., Sipon, S., Othman, K., Nazli, N. N., & Zulkiple, A. G. (2015). Demographic Influence On Muslim Flood Victim Wellbeing In Flood Prone Districts in Malaysia. *International Journal of Social Science and Humanity*, 5(6), 561-566.
- Rahaman, N. H., Mustaffa, C. S., & Ariffin, T. (2014). Social Support, Impression Management And Well-Being Following A Disaster: A Literature Review And Some Conceptual Considerations. *International Journal of Social Science and Humanity*, 4(1), 45-47.
- Rubonis, A.V., & Bickman, L., (1991). Psychological Impairment In The Wake Of Disaster: The Disaster-Psychotherapy Relationship. *Psychological Bulletin*. 109, 384-399.
- Sekaran, U., & Bougie, R., 2010. *Research Methods For Business: A Skill-Building Approach* (5th ed.). West Sussex: John Wiley & Sons.
- Sipon, S., Othman, K., Abdul Rahman, O., (2013). *Stress, Punca, Teori dan Pengurusan Efektif*. Penerbit Universiti Sains Islam Malaysia. Bandar Baru Nilai, Negeri Sembilan.
- Sirois, F. M. (2015). Who Looks Forward to Better Health? Personality Factors and Future Self-Rated Health in the Context of Chronic Illness. *International Journal of Behavioral Medicine*, 1-11.
- Smith, M., & Segal, J., (2015). *Traumatic Stress. How To Recover From Disasters And Other Traumatic Events*. Helpguide.Org. A Trusted Non-Profit Guide To Mental Health And Well-Being. Retrieved October 29, 2017 from <http://www.helpguide.org/articles/ptsd-trauma/traumatic-stress.htm>
- Sudbrack, R., Manfro, P. H., Kuhn, I. M., de Carvalho, H. W., & Lara, D. R. (2015). What Doesn't Kill You Makes You Stronger And Weaker: How Childhood Trauma Relates To Temperament Traits. *Journal of Psychiatric Research*, 62, 123-129.
- Weiss, D. S., & Marmar, C. R. (1996). The Impact of Event Scale - Revised. In J. Wilson & T. M. Keane (Eds.), *Assessing Psychological Trauma and PTSD* (pp. 399-411). New York: Guilford.
- Yahaya, A., Ma'alip, H., Hashim, S., Boon, Y., Ramli, J., (2009). *Modal Insan: Membentuk Keluarga Berkesan*. Penerbit Universiti Teknologi Malaysia Press. Taman Universiti, Skudai, Johor.
- Zainudin, A., Mustafa, M. & Asyraf, A. (2016). The Likert Scale Analysis Using Parametric Based Structural Equation Modeling (SEM). *Journal of Computational Methods in Social Sciences (CMSS)*, 4(1), 13-21.