



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN PROGRESSIVE EDUCATION & DEVELOPMENT



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ISSN: 2226-6348

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To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v10-i3/10619>

DOI:10.6007/IJARPED/v10-i3/10619

Received: 06 June 2021, **Revised:** 10 July 2021, **Accepted:** 27 July 2021

Published Online: 25 August 2021

In-Text Citation: (Praveeniah et al., 2021)

To Cite this Article: Praveeniah, M., Zainudin, Z. N., & Yusop, Y. M. (2021). Relationship Between Spirituality, Religiosity and Counseling Self- Efficacy among Secondary School Counselors. *International Journal of Academic Research in Progressive Education and Development*, 10(3), 435–450.

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Vol. 10(3) 2021, Pg. 435 - 450

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Relationship Between Spirituality, Religiosity and Counseling Self- Efficacy among Secondary School Counselors

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Abstract:

The objective of this study is to determine the relationship between spirituality, religiosity and self-efficacy and to identify whether the difference in counselors as registered and non-registered has any differences in counselor's self-efficacy. The research is conducted using the descriptive and correlation method. A total of three instruments were used to measure spirituality, religiosity and counseling self-efficacy respectively. The data were analyzed using Pearson Correlation and Independent Sample T-Test using SPSS version 25.

Two hundred and ninety-five respondents from secondary schools in Klang Valley Area has participated in this study through simple random cluster sampling method. Researcher chooses clusters between the districts in Klang Valley Area. There are a total of nine districts and two Wilayah Persekutuan (Kuala Lumpur and Putrajaya) and the researcher randomly chooses the respondents from four districts which are Hulu Langat (95 respondents), Petaling (86 respondents), Kuala Lumpur (57 respondents), and Putrajaya (57 respondents). There is a significant relationship between spirituality and self-efficacy among the counselors. There is no significant relationship between religiosity and counseling self-efficacy among the counselors. There is a significant difference in counseling self-efficacy among the registered and non-registered counselors. It is suggested that integrating the spirituality in counselling on the programs that train the mental health practitioners will produce counsellors with more confidence in dealing with clients. Apart from forming stronger self-efficacy, spirituality and religiosity also develops the counselling skills in counsellors to provide more efficient and effective counseling sessions that instill self-efficacy in themselves.

Keywords: Counsellors, School Counselors, Spirituality, Religiosity, Counsellor Self-Efficacy.

Introduction

In this 21st century, the need for counselling has increased as many people started to give importance to mental health too. Many news about abnormal behaviours of people in social media and newspapers, clearly show that the need for psychological help or guidance is widely needed by society. Counselling is one of the psychological help provided by certified counsellors. Ahmad (2002) has said that counselling is an interactive process that helps an

individual to understand themselves and their situations. Blocher (1974) defines counselling as the process of helping a person to be aware about themselves and the way a person responds to the impact of the surroundings. He further adds that counselling assists one to build an ideal self for their behaviors and also form and define an aim and valuation for their behaviour in coming days.

Counselling in the school setting is essential nowadays. School counsellors role has been evolving to a more significant role in this 21st century due to the increase in diverse caseloads related to students (Springer et al., 2015). They further added that school counsellors use a variety of models and techniques to discover the wants of every students. In most graduate programs, they will specify the roles of counsellors in the 21st century, but the students will understand and learn the techniques and skills needed to do counselling for the pupils in that particular area and setting when they are sent to the specific schools to do practicum or internship. Springer et al. (2015) has also added that these experiences are the stepping stones for the practical counsellors to their growth and confidence when they become school counsellors from practical counsellors.

Bandura has stated that experience is the most essential cause of people's belief in their capability, which is known as *self-efficacy* (Springer et al., 2015). According to Bandura, individuals construct their self-efficacy beliefs out of four baselines, which are, enactive mastery experience, vicarious experience, verbal or social persuasion, and psychological and affective state (Springer et al., 2015). Bandura has also reported that perceived inefficacy also affects individuals to have psychological problems like depression, stress, anxiety, hopelessness and other emotional discoveries. In a different way, we can say self-efficacy as an individual's own judgement regarding their own abilities (Hasanshahi, et al., 2016).

Everyone in this world faces problems. It's the personality of an individual that determines the way they control their problems. According to Bigdeloo & Bozorgi (2016) in human life, their belief plays an important role and that is the basis that drives them to make different decisions in different situations. One of the main components of people's competence is referred to as self-efficacy. The changes of people's belief on self-efficacy have the ability to influence people's performance (weak, moderate, and strong) with similar skills in a different situation or even individual performance in various circumstances, hence Soleimani and Howeida (2013) have said that self-efficacy helps people to conduct extraordinary tasks using their skills. People's ability to process different stress factors can be caused by the difference in life satisfaction, thus, self -efficacy is believed as a reason that impact the life satisfaction that determines the extent to which people spend their time on conducting their task, resist against the problems, and show reflexivity in various situations (Bigdeloo & Bozorgi, 2016). Bagheri et al. (2013) reported that self-efficacy is a critical factor that influences the success and failure in whole life (Bigdeloo & Bozorgi, 2016). These statements prove how important self-efficacy is in one's life.

Religious beliefs and spirituality are often related to one's psychology as a combat strategy. Spirituality and self-efficacy have been shown to be associated in studies, so self-efficacy and spiritual well-being are seen as powerful motivators for a person's growth (Adegbola, 2011). An individual may dispute that one of the significant obstacles in explaining spirituality is its connection with religion. According to Bown and Williams (1993) looking spirituality in terms of religion alone, as stated in literature, displays a very restricted perception of 'holism' whereas Moberg (1984) states that spiritual well-being is not similar or concurrent with religiosity (Dyson, 1997). According to Steiger and Lipson (1985), religion is

‘a social institution in which a group of people participate rather than an individual search for meaning’ (cited in Dyson, 1997). This does not mean that religion has no part in spirituality. Indeed, Burkhardt (1989) suggests that religion can pave a way for spiritual expression. She further adds that religious beliefs and practices can be discouraging to a person limiting their own spirituality.

Fish and Shelly (1988); Conrad (198); Morrison (1989, 1990) pointed out the importance of the spiritual well-being of ‘right’ relationships between self, others and ‘God’ (cited in Dyson, 1997). He further included the statement of Oldnall (1996) that supported the significance of these three components, suggesting that emphasis of spirituality is on their interactions. Dyson (1997) further added that spirituality emphasis on one’s relationship with others. Hay (1989) suggested that spirituality comes in the form of the societies of which an individual is a member, providing a broader social perspective that reminds about spirituality can take different viewpoints according to the circumstances of the individual.

Erikson (1968) in his study reported that spirituality and religion have played a developmental part as individuals established values, beliefs, and purpose. McCulloch and Worthington (1995) have stated that an individual’s spiritual values affect perceptions and observations of situations (cited in Matthews, 2004). Koch (1998) suggested a spiritual empowerment process of spiritual experience and awakening indicating a counsellor-client connection followed by the client awakening to their own spiritual power and its use (Matthews, 2004). According to Hasanshahi et al. (2016), spiritual well-being is defined by life stability, proportion and harmony, and a sense of closeness to God, society, the environment, and oneself. It has two components: religious well-being and existential well-being.

Sodestrom and Martinson (1987) stated that one of the major parts of the spiritual dimension is to have a common bond with others which can be attained through one’s interactions with others. Meanwhile, Oldnall (1996) stated One's spirituality will be seen as being dependent on another individual or one's connections. The need for associations and interrelatedness has long been known as part of human nature (e.g., Roy 1984) and has been studied in fields such as psychology and social science. There are distinct humanistic and religious perspectives on human relationships. Liehr (1989) stated that spirituality may be reliant on a person's willingness to convey and accept human aspects such as touch, listening, and committed presence in relationships with others, whereas Mayeroff (1971) emphasised a person's need for love and trust. Clark et al. (1991) agreed with this statement, claiming that trust is the most important ingredient in any relationship. Apart from that honesty and genuineness also has been identified as other basic factors within relationships (cited in Dyson, 1997).

Corey (2003) has stated that “*counseling can be a hazardous profession and its stresses stem from the nature of the work, the professional role expectations of counsellors and the individual dynamics of the praccounsellors* Counsellors and therapists too “...are human, no licensure board or ethical authority can control feelings or emotions” (Cottone & Tarvydas, 1998:73). Therefore it can be said that counselors have to rely on themselves only. Hence, it is important for counsellors’ to have self-efficacy to have the motivation and competency to be an effective counsellor.

Self-efficacy can be gained or maintained by some of the factors. Here, in this research the researcher is interested to study whether, counsellors who are engaged with positive self-care does and spirituality and religiosity, less likely to suffer work-related stress or able to cope up the stress in a positive way, confident enough to face the problems, compared to

those who are did not or less involved? In other words, does this spirituality and religiosity practices can induce the self-efficacy of a counsellor to grow and stay in this counselling field? This is what the researcher is interested in.

Since counselling has been said as a hazardous profession, it needs self-efficacy for someone to stay long in this profession, and the researcher wants to study about the possibilities of how could spirituality and religiosity could help to improve one's self-efficacy or the motivation, self-confidence in continuing their career as a counsellor in secondary schools. Those who have strong self-efficacy set high goals for themselves and demonstrate stronger involvement, inspiration, determination and adaptability in reaching those objectives (Bandura, 1986, 1995). So, researchers need to study self-efficacy among school counsellors.

The general objective is to study the relationship between spirituality, religiosity and self-efficacy in conducting counselling sessions and whether there is difference in counseling self-efficacy among the registered and non-registered counselors.

Literature Review

Hasanshahi et al. (2016) have declared that despite the fact that spirituality has received a lot of attention, it was not until recently that it was considered as one of the dimensions of health. They further added that spiritual well-being is now considered in the context of other aspects such as physical, mental and social health. There are fewer researches conducted about the relationship between spirituality, religiosity and counselling self-efficacy. This is statement is supported by Matthews (2004) in his study about 'Spirituality and Self-Efficacy in Counseling and Social Work Trainees'.

Matthews (2004) has cited articles in Counseling and Social Work publications that have separately revealed a growing interest in the subjects of counsellor self-efficacy and spiritual and religious issues (Burke & Miranti, 1995; Jankowski, 2002; Kanya, 2000; Kelly, 1994; McCullough, Worthington, Maxey, & Rachal, 1996; Miller, 1999; Northcut, 2002; Pate & High, 1995; Sermabeikian, 1994). According to Sheridan and Wilmer (1994); Young et al (2002), because of low function of self-efficacy in religion and spirituality, counselling and social work projects have not enforced in religion/spirituality training. (cited in Matthews, 2004). In his research, the findings showed that there is a significant relationship between spirituality and social work trainees' self-efficacy.

In a study conducted by Hasanshahi et al (2016), they affirmed that spiritual well-being was found to be directly related to self-efficacy. Concerning the role of spirituality in mental health, it is suggested that arrangements be made to promote self-efficacy in students. It was recommended to include spirituality as part of the subjects for counselling students. They have concluded that spiritual well-being plays a vital role in predicting the self-efficacy of students. Therefore they have required that educational system authorities pay attention to the matter when implementing the educational system for students. Furthermore, promoting psychological well-being is regarded as one of the fundamental foundations of education that should be taught to students. Also, it is suggested that training courses be offered at universities to promote spiritual well-being and self-efficacy beliefs (Hasanshahi et al., 2016).

Based on the study conducted by Subarimaniam (2018), it was found that there is a significant relationship between spirituality, religiosity, multicultural competency and self-efficacy in dealing with legal and ethical issues. The finding proved the importance of spirituality and religiosity in building the trainee counsellors' self-efficacy in dealing with a

legal and ethical issue. Although the research is done in a more specific issue which is self-efficacy in dealing with legal and ethical issues, still general counselling self-efficacy can be considered too. Thus, proving again that spirituality and religiosity have an important part in building counselling self-efficacy in counsellors. This is applicable for school counsellors because these trainee counsellors in the near future will be entering the school settings after finishing their training.

Pollock (2007) has conducted a study to determine if there is a relationship between counselling students' perceived spirituality and self-efficacy. She has cited Cashwell et al. (2001) stating that There would be a need in the counselling career field to acknowledge the context that spiritual issues may play, but there is a lack of research on how it affects the counsellor, counselling process, and counselling relationship. She further added that counsellors are discovering that spiritual connections are essential for clients. Furthermore, it may aid counsellors in improving their coping mechanisms and support systems, as well as supporting clients in getting to know themselves on a deeper level.

According to Pollock's (2007) view, spiritual connections enhances mental health and lessens anxiety and depression. She strongly believes that Counsellors who are in sync with their own spiritual beliefs and practices, whether or not they are tied to an eternal being, have more self-confidence, concentration, and kindness. This may translate into increased effectiveness as a professional counsellor. According to some counselling theorists, transcendental counselling entails both members of the counselling dyad learning, being honest, and surrendering control of the self (Matthews, 2004). She considers religious and spiritual exploration to be a component of this. According to her, the Self-Efficacy theory promotes the development of efficacy through motivation, lowered emotional reaction, vicarious experiences, and task mastery. Despite the fact that many therapists understand the importance of integrating spirituality into their work with clients, they do not believe they are qualified to do so.

Besides, Zakaria et al (2020) stated that registered counsellors are considered to have significant ethical expertise, skills, and awareness, to ensure effective services to clients. To prevent ethical mistakes, an astute registered counsellor must realise the significance of mastering ethical knowledge and skills. Registered counsellors are also considered to think about how they would behave in ethical quandaries and respond rationally, taking ethical values into account in decision-making. In the study conducted by Zakaria et al. (2020), they have explored the factors that contribute to increased counselling ethics competency. Based on reliable evidence, they found that spirituality and self-efficacy influence counselling ethics competency, despite the fact that there has been little prior research and data available to investigate counselling ethics competency. This statement supports the idea that registered counselors have the self-efficacy in conducting counseling sessions compared to non-registered counselors who are conducting counseling sessions.

Based on the literature reviewed, almost all the researchers supported the idea that spirituality and religiosity play a significant role in counselling self-efficacy of counsellors does not matter whether school counsellors or trainee counsellors. Besides, registered counselors have more self-efficacy compared to non-registered counselors when conducting counselling session. The objectives of this study are:

1. To see the relationship between spirituality and counselling self-efficacy among the counselors in schools in Klang Valley area.

2. To see the relationship between religiosity and counselling self-efficacy among the counselors in schools in Klang Valley area.
3. To see the relationship between spirituality, religious and counselling self-efficacy among the counselors in schools in Klang Valley area.
4. To see the differences between spirituality and religiosity among the counselors in schools in Klang Valley area.

Conceptual Framework

The conceptual framework of this study is about the relationship between spirituality, religiosity and counselling self-efficacy as shown in Figure 1 below.

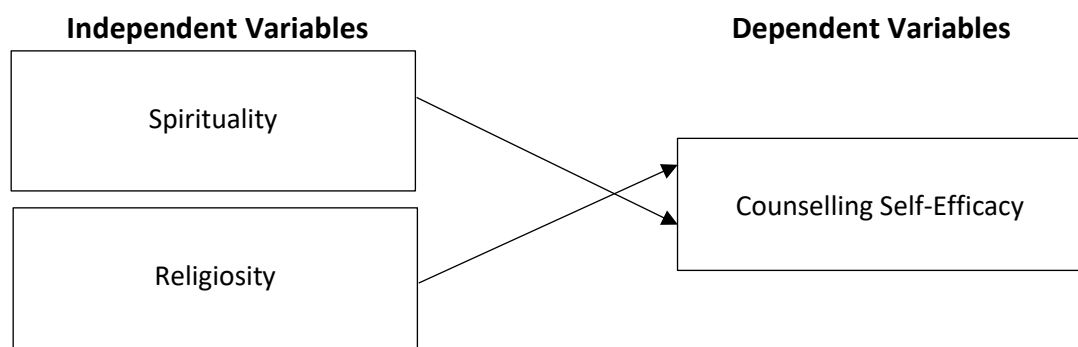


Figure 1: Conceptual Framework of Study

Methodology

The research is being conducted using the descriptive and correlation method. The data collected is analyzed using the SPSS software version 25. Descriptive method is used to give a systematic description regarding the facts and also the characteristics of a given population or the accurate facts about an interested field (Sidek, 2011). He further added that the descriptive method also explains about a phenomena that happened. Majid Konting (2004) has stated that descriptive method also is used to study a case study that has not been researched yet or a research that does not need a controlled factor that needed to be stated at the beginning of a research. To know about the differences between spirituality and religiosity (the independent variables) the researcher has chosen the descriptive method to conduct this research.

Apart from that, the present researcher also has chosen the correlation method too, to study the relationship between the spirituality, religiosity and school counselors self-efficacy level, which are the variables studied in this research. This correlation research method is also useful to make predictions between the research variables. For example, the higher the level of spirituality or religiosity among the school counselors, the more or higher their self-efficacy level in conducting a counseling session. Two components of the relationship will be investigated in this correlation research method, they are the strength of the relationship (the magnitude of the correlation index) and the other is the direction of the relationship (the positive or negative sign of the correlation index) (Cohen, 1998).

In this research, the present researcher chose the secondary school counselors in Selangor. There are about 1250 counselors in Klang Valley Area. Using Slovin's sample determination method the sample size for the research is determined, which is 295. The researcher chose the cluster random sampling method. Researcher chooses clusters between

the districts in Klang Valley Area. There are a total of nine districts and two Wilayah Persekutuan (Kuala Lumpur and Putrajaya) and the researcher randomly choose four districts randomly which are Hulu Langat (95 respondents), Petaling (86 respondents), Kuala Lumpur (57 respondents) and Putrajaya (57 respondents).

Instrumentation

The present researcher uses questionnaires as the instrument for this study in order to collect the data from the respondents. The questionnaire consists of 75 items and has divided into 4 parts, there are Part A, Part B, Part C, and Part D. Part A is demography data, Part B is The Spiritual Intelligence Self-Report Inventory and Part C is Religious Orientation Scale - Revised and Part D is Counseling Self-Efficacy Inventory. The following are the description of each parts:

The Spiritual Intelligence Self-Report Inventory

The Spiritual Intelligence Self-Report Inventory (SISRI-24) constructed by King David in 2008, designed to measure a person's level of spiritual intelligence. This questionnaire consists of 4 dimensions which are the existence of critical thinking, the creation of personal meaning, the passing of awareness and the development of consciousness. The tables below represent the items by the dimensions of *SISRI-24*, the composition and description subscale of *SISRI-24*, the breakdown of positive and negative items according to dimensions and the level of spirituality based on the *SISRI-24*.

Table 1: *SISRI-24* items by dimensions

Dimensions	Item Number
Existence of Critical Thinking	1,3,5,9,13,17, and 21
Discovery of Personal Meaning	7,11,15,19 and 23
Spiritual / spiritual awareness	2,6,10,14,18,20 and 22
The conscious development	4,8,12,16 and 24

Table 2: Fragments of positive and negative items according to the dimensions of the Spiritual Intelligence Self-Report Inventory (SISRI 24) King (2008)

Dimensions	Positive	Negative	Total
Existence of Critical Thinking	1,3,5,9,13,17, and 21	-	7
Discovery of Personal Meaning	7,11,15,19 and 23	-	5
Spiritual / spiritual awareness	2,10,14,18,20 and 22	6	7
The conscious development	4,8,12,16 and 24	-	5
Total			24

Religious Orientation Scale-Revised (ROS-R)

The Religious Orientation Scale-Revised is composed of 14 items. The measure comprises both positive and negative items (Kamaluddin, 2017). ROS-R is a modified version of ROS which measures both the intrinsic and extrinsic religious orientations which was originally developed by Allport (1950). Later, ROS was revised by Gorsuch and McPherson (1989), addressing three important dimensions of religious orientations which are intrinsic, socially oriented-extrinsic (Es) and personally oriented-extrinsic (Ep). ROS-R has been administered according to the Malaysian settings and has been tested with validity and reliability for the Malaysian setting by Kamaluddin (2017) in his studies.

Allport and Ross (1967) has defined intrinsic religion as being an ultimate end in itself, the intrinsic component provides them with a meaning-endowing framework in terms of which all life is understood (Kamaludin, 2017). Meanwhile, Hunter & Merrill (2013) explained extrinsic religion as a means of achieving some self-serving end, as a tool that promotes social support, comfort and self-esteem (Kamaludin, 2017). Kamaludin (2017) defined extrinsically-social orientation as religious practice as an avenue to a social end such as comfort.

Table 3: Religious Orientation Scale-Revised (ROS-R) Items by Dimensions

Dimension	Item Number
Intrinsic	1, 4, 5, 6, 7, 8, 9, and 12
Socially Orientated - Extrinsic	2, 11 and 13
Personally Orientated - Extrinsic	3, 10, and 14

Table 4: Positive and Negative items for Religious Orientation Scale-Revised (ROS-R)

Types of Item	Item Number
Positive Items	1,2,4,5,6,7,8,9,11,12 and 13
Negative Items	3,10 and 14

Counseling Self-Efficacy Inventory

The Counseling Self-Efficacy Inventory consists of 37 items with five subdomains, namely micro skills, the counseling process, dealing with difficult client behaviors, cultural competency, and awareness of values (Larson et al., 1992).

Table 5: Positive and Negative items for Counseling Self-Efficacy Inventory

Types of Items	Item Number
Positive items	1, 3, 4, 5, 8, 10, 11, 12, 13, 14, 15, 17, 20, 25, 29, 30, 32 and 34
Negative Items	2, 6, 7, 9, 16, 18, 19, 21, 22, 23, 24, 26, 27, 28, 31, 33, 35, 36, and 37

The method for calculating the total score for Counseling Self-Efficacy Inventory is by totaling the score for every item. For the negative items, the scores will be reversed with the scoring system.

The table below represent the items by the dimensions of *Counseling Self-Efficacy Inventory*.

Table 6: Counseling Self-Efficacy Inventory items by dimensions

Dimensions	Item Number
Micro skills	6,7,9,16,19,21,22,23,24,31,33 and 37
The counseling process	1,3,4,5,8,10,11,12,13,14,15,17,20,25,32 and 34
Awareness of values	2, 18 and 35
Cultural competency	29, 30 and 36
Dealing with difficult client behaviors	26, 27 and 28

Findings and Discussion

Demography

In this study, a total of 295 school counselors have participated in this study. The demographic analysis of the participants is as shown in the table below.

Table 7: Demographic Analysis of Participants

Demographic Profiles	Category	Frequency	Percentages
Gender	Male	85	29
	Female	210	71
Ethnicity	Malay	218	73.9
	Chinese	20	6.8
	Indian	55	18.6
	Others	2	.7
Religion	Islam	220	74.6
	Christian	14	4.7
	Hindu	49	16.6
	Buddha	12	4.1
Education	Bachelor's Degree	246	83.4
	Master's Degree	49	16.6
Qualification	Registered Practitioner	& 140	47.5
	Non-Registered Non-Practitioner	& 155	52.5
District	Hulu Langat	95	32.21
	Petaling	86	29.15
	Kuala Lumpur	57	19.32
	Putrajaya	57	19.32

As per the results, it is shown that there are more female counselors (71%) than male counselors (29%) that have participated in this study. This is due to the fact that women are more interested in entering this profession than men (Mohamad, 2011). For the level of education of the counselors, most of them have Bachelor's Degree (83.4%) and some had Master's Degree (16.6%). This case gives us an idea that counselors seek knowledge in the field of counselling because they believe that additional and deep knowledge will help them function more effectively as counsellors (Mohammad, 2011). He further added that in the Ministry of Education, consists a lot of counsellors working in schools The Ministry of Education involves a large number of counsellors in schools and other educational settings, but the vast majority of them are unregistered and lack a practising certificate.. This statement explains why the number of registered counselors is less compared to the non-registered counselors in this study. The awareness of the importance of being a registered counselor and practitioner is created among the counselors while they are pursuing the counselor education. This awareness urges the novice counselors to be registered and to have the practitioner license before starting the career as a counselor in any field they enter.

Relationship of Spirituality and Counseling Self-Efficacy

The mean for the spirituality for this study is 98.74 with the standard deviation of 11.864. The mean for the counseling self-efficacy for this study is 133.64 with the standard deviation of 18.510. In this study, the result showed that there is a significant relationship between spirituality and counselling self-efficacy among the counselors in secondary schools in Klang Valley area. Table 11 below has shown the correlation results of spirituality and counselling self-efficacy.

Table 8: Spirituality and Counselling Self-Efficacy

	Spirituality	
	r	p
Counselling Self- Efficacy	.215	.000

r= Correlation, p= Significant level

The results obtained in this study is similar to the previous studies. It is proved that spirituality helps counselors to be more competent and confident in having counseling sessions with their clients. Whether it involves registered counselors or non-registered counselors, the spirituality in an individual (counselors) helps them to have self-efficacy in dealing any situations. According to Karaman et al. (2018), spirituality is considered to be a coping mechanism for practitioners who are suffering from emotional exhaustion and other potential risks. Futhermore, Karami and Imani (2014) said that spirituality supported the development of self-efficient beliefs, which would eventually transform the beliefs into real and effective actions.

Relationship of Religiosity and Counselling Self-Efficacy

The mean for the religiosity for this study is 53.05 with the standard deviation of 6.265. In this study, the result showed that there is no significant relationship between religiosity and counselling self-efficacy among the counselors in secondary schools in Klang Valley area. Table 12 below has shown the correlation results of religiosity and counselling self-efficacy.

Table 9: Religiosity and Counselling Self-Efficacy

	Religiosity	
	r	p
Counselling Self- Efficacy	.068	.246

r= Correlation, p= Significant level

The findings of this study showed that there is no significant relationship between religiosity and counseling self-efficacy. Due to a lack of research on this topic, we were unable to make comparisons with other studies. However, the result obtained from a study conducted by Mirsaleh et al., (2010) has stated that religiosity was positively correlated with self-efficacy, indicating that those who use religious coping methods are more confident in their overall ability to cope. In a study conducted by Abdel and Lester (2017) also proved that religiosity is related to positive traits like self-efficacy, mental health, and happiness. They further added that, religion can give people hope and meaning in their lives. Moreover, Miller and Keyley (2005) stated that religion, through the social support of a religious community and religious activities, as well as a subjective sense of closeness to God, can provide strength.

Besides, in a study conducted by Adeyemo (2008) has similar results with this current study result. This situation was explained by Greenfield and Nadine (2007), who claimed that The relationship between more common formal religious participation and psychological well-being is largely determined by the aspect of psychological well-being. Previous research findings that appeared at multiple dimensions of psychological well-being at the same time suggest that different patterns of association between religiosity and well-being are likely to emerge across various aspects of psychological well-being. (e.g Maselko & Kubzansky, 2006). Based on these research findings, it is conceivable that religiosity could only imply specific areas of psychological well-being rather than overall psychological well-being, resulting in religiosity's inability to predict psychological well-being in specific aspects such as self-efficacy.

Relationship of Spirituality, Religiosity and Counselling Self-Efficacy

The analysis was done using the Pearson Correlation by running the collected data in SPSS. The results collected from the data are shown in Table 12.

Table 10: Spirituality, Religiosity and Counselling Self-Efficacy

	Spirituality		Religiosity		Counselling Self-Efficacy	
	r	p	r	p	r	p
Spirituality	1	-	.336**	.000	.215**	.000
Religiosity	.336**	.000	1	-	.068	.246
Counselling Self-Efficacy	.215**	.000	.068	.246	1	-

** Correlation is significant at 0.01 (2-tailed)

According to the results displayed in the table above, the Pearson correlation value between religiosity and counselling self-efficacy is .068 whereas the significant value is at .249. The correlation value between spirituality and counselling self-efficacy is .215 while the significant value is at .000. This showed that there is no significant relationship between religiosity and counselling self-efficacy, while there is a significant relationship between spirituality and counselling self-efficacy among the school and tertiary level counselors in Klang Valley Area. Yet, the correlation value for spirituality and religiosity is .000 where $p < 0.01$. This shows that there is a significant relationship between spirituality and religiosity among the school and tertiary level counselors in Klang Valley Area. Hence, it is shown that there is no significant relationship between religiosity and counselling self-efficacy and there is a significant relationship between spirituality and counselling self-efficacy among the school and tertiary level counselors in Klang Valley Area.

The differences in Spirituality and Religiosity

The analysis was done using one way ANOVA by running it in SPSS. The results collected from the data are shown in Table 11.

Table 11: Differences between spirituality and religiosity among the school and tertiary level counselors in Klang Valley Area

Sources	F	Sig. F
Spirituality	25.705	.000
Religiosity	22.793	.000
Spirituality*Religiosity	14.434	.000

According to the results displayed in the table above, the significant value for ANOVA test value between religiosity and counselling self-efficacy among secondary school counsellors in Selangor is .000. This showed that there are significant differences between religiosity and counselling self-efficacy among the counselors in schools and universities in Klang Valley area. According to Berkel et al. (2004), the scope of connections between the religiosity and spirituality variables illustrates that some aspects of religiosity are more equivalent to spirituality than others, and vice versa. As a result, we concluded that, while some forms of religion may be a reflection of one's spirituality, other forms of religion may fulfil other needs (e.g., social, personal) that are contrary to spirituality. Correspondingly, spirituality may be totally different from structured religion or traditional religiosity for some people. Given the role that religion and spirituality frequently play in influencing various types of health outcomes and health behaviour, it is becoming crucially influential for researchers and practitioners to better understand and promote those aspects of religion and spirituality that are most related to positive mental and physical health outcomes. It is convincible that the results obtained in this study is similar to the literature reviewed in past studies proving that the results obtained in this study is valid.

Conclusion

In the past, there are researches conducted in implementing spirituality into counselling and a few researches conducted on the relationship between spirituality and counselling self-efficacy of counsellors in school. Although very few researches have been conducted, the results end up to be similar where they support that involvement spirituality and religiosity

has a positive impact on counsellors' self-efficacy. In fact, it was also suggested that integrating the spirituality in counselling on the programs that train the mental health practitioners will produce counsellors with more confidence in dealing with clients from multicultural backgrounds too. Apart from forming stronger self-efficacy, spirituality also develops the multicultural counselling skills in counsellors.

Since the results gained in this study is similar to the previous studies, this study can help to let know that spirituality and religiosity can help counsellors to deal with clients who are mostly the students and staff. This is because, as mentioned by Zulkifli et al (2017) spiritual intelligence can enhance an individual's sensitivity to their responsibilities and can guide others to have awareness of what they have to do in order to overcome the problems they face. This is because, as a school counsellor, their responsibility in teaching students is very essential, with spiritual intelligence that implicitly gives parents and teachers knowledge and understanding of their role in ensuring that children get the right guidance and education all the time.

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