



Religiosity and work stress coping behavior of Muslim employees

Religiosity
and work
stress

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Abstract

Purpose – The purpose of this paper is to examine the relationship between religiosity and the feeling of work stress, as represented by Muslim attitudes towards the religiosity scale.

Design/methodology/approach – A sample of 212 employees from the United Arab Emirates participated in the study. Frequencies, regression, ANOVA, and ratios were applied in the paper.

Findings – The major results revealed that self-evaluation of faith level is not related significantly to any dependent variable. The majority of the respondents reported a low level of faith. Muslim females were identified to experience more work stress than males. Additional studies concerned with other religions can provide more comprehensive findings related to the relationship between religion and work stress.

Originality/value – Multinational corporation and other business organizations can derive great benefit from the results of this paper with regard to business in Islamic countries.

Keywords Islam, Stress, United Arab Emirates, Individual behaviour

Paper type Research paper

1. Introduction

Today's working conditions are characterized by employees changing jobs frequently, heavy workloads, higher job expectations, less job security, increased skepticism and the continual downsizing efforts of organizations, all of which are serving to cause increased stress in the work place. When workers fail to cope with these stressful conditions, occupational stress will become a health risk. Employers, trade unions, and workplace health and safety representatives are seeking solutions for guidance both on the nature and causes of the problem and on the legal requirements regarding stress prevention and control.

The study of stress may well involve a multidisciplinary field. This multidimensionality of stress is evidenced by the different forms it takes and the various studies in different fields of knowledge such as: clinical and applied psychology, anthropology, sociology, psychosomatic medicine, industrial relations, and epidemiological aspects (Hogan and Hogan, 1982). The word "stress," essentially means four fundamentally different things: an environmental condition, an appraisal of an environment situation, a response to that condition, a relationship between the environmental demands, and the person's capacity to meet the demands (Kahn and Cooper, 1993). Mclean (1979) defines stress as the nonspecific response of the body to any demand made on it. Matteson and Ivancovich (1987) defined stress



as – “an adaptive response, moderated by individual differences, that is a consequence of any action, situation, or event that places special demands upon a person.”

The variety of stress studies has led to notable variation in understanding the phenomenon, i.e. as a medical, psychological or managerial problem. Some researchers have considered stress a function of the person-environment fit (Bhagat *et al.*, 1995; Mass, 1981; International Labor Office, 1984). Bhagat *et al.* (1995) defined stress as:

[...] a problematic level of environmental demand that interacts with the individual to change (disrupt or enhance) his/her psychological or physiological condition such that the person (mind and/or body) is forced to deviate from normal functioning.

On the other hand, Arroba and James (1987) defined stress as a result of pressure, “the response to an inappropriate level of pressure.” Barhem *et al.* (2004) defined stress as an extraordinary state affecting the individual human functions as an outcome of internal and external factors that differ qualitatively (different types of stressors) and quantitatively (different numbers of stressors) in its outcome from individual performance due to individual differences.

Stressors can be traced from any of the life quality components, whether economic, physical, emotional, social, intellectual or spiritual (Girdano *et al.*, 1993). It is first necessary to understand the personal and environmental circumstances before the cause of stress is understood (Lazarus, 1995). Spielberger and Sarason (1986) found that the environment must be dealt with first as multiple variables have to be tackled out of the outset.

Stress is inherent in life (Modern Business Reports, 1975) and human behavior (Auerbach and Gramling, 1998), and it is a global phenomenon where international leaders are dealing with its results in their daily lives (Barhem, 2008). Nevertheless, the negative effect on the work environment is seriously increasing. Spielberger (1979) believes that work stress is one of the most important factors affecting productivity because of the direct relationship between an individual’s behavior and the stress he experiences. Moreover, work stress is not limited to the workplace, but is frequently brought home (Doby and Caplan, 1995).

Another aspect of work stress is its connection to individual differences such as: gender, age, educational level, and culture. Of particular reference to this study is culture, which is often cited as one of the powerful determinants in shaping the personality and behavior of individuals. Hofstede (1980) defines culture as the norms, values and beliefs of a particular group or community in a particular area or geographic location, and shared by its members. More importantly, values are viewed as the deepest level of culture and the most difficult to change, and in turn affects social systems and institutions in a particular country. Values are defined as the core set of beliefs and principles deemed to be desirable (by groups) of individuals (Mason, 1992). Religion, being an important element of culture, is playing a significant role in determining how people behave in certain situations. Various authors have suggested religion as an important dimension in Islamic ethical behavior studies, yet this construct is generally ignored, or incorporated into other constructs. Religion has been identified as one of the critical elements in the cultural environment (Hunt and Vitel, 1986; Sood and Nasu, 1995). It affects the way in which people behave and may affect an individual’s perception (Sadler, 1970).

Sood and Nasu (1995) and Harell (1986) claim that religion affects individual behavior directly through the rules and taboos it inspires, and indirectly through

classification of all phenomena, development of code of conduct, and establishment of priorities among these codes. For Muslims, morals and values (*Akhlaq*) provide a framework that shapes the moral and ethical behavior of Muslims in the conduct of all aspects of their life (Abd Halim, 1990; Saeed *et al.*, 2001). Furthermore, unlike other cultural factors that may be influenced by changes in the economical and political environment, the Holy *Quran* clearly provides Muslims with a stable and flawless set of values that remain unchanged under all circumstances (Abdullah and Siddique, 1986).

Religiosity is a difficult construct to measure (Scutte and Hosch, 1996) since it has several definitions. Caird (1987) proposes three different measures of religiosity: cognitive (focus on religious attitudes or beliefs), behavioral (evaluate church attendance or private prayer), and experiential (query as to mystical experiences). Mookherjee (1993) defines religiosity in terms of public or participatory (based on church membership and the frequency of church attendance) and private or devotional religious behavior (based on the frequency of prayer, bible reading, and a cumulative score of devotional intensity). According to Al-Goaib (2003) in Islam, religiosity is the commitment to the fundamentals of Islamic religion empirically and theoretically through the fulfillment of *Allaah* rights, the protection of others rights, following *Allaah*'s orders, avoiding bad acts, and performing worship.

In Islam, the word *Taqwa* means watching your deeds as if you see God because even if you do not see God, he can see you. The study by Al-Fahdawi and Al-Hawamdeh (2002) revealed that a significant relationship exists between *Al-Taqua*-piety, the job performance, and job satisfaction. Al-Fahdawi and Al-Hawamdeh (2003) found that there is a significant relationship between *Al-Taqua* and organizational loyalty, building. Another study by Saleh Ibrahim Alsanie, Associate Professor, Department of Psychology, College of Social Sciences, Imam M.S. Islamic University found that there was a negative significant relationship between religiosity and anxiety.

Coping strategies are the ways an individual, group or organization use to minimize the effects of stress. To give help with coping, it must first be recognized that stress is a natural part of life. As such, stress cannot be avoided, but only minimized for a better response. Further, it is suggested that stress can vary within a person and from time to time (Crandall and Perrewé, 1995). A person's reaction to stress would very much depend on his attitude, and thus the feeling of stress differs among people (McLean, 1979). Similarly, Al-Munajjid (2006), explains some basic strategies to deal with stress from an Islamic perspective. The understanding of the reality of this world is the first strategy; the believer knows that this world is only temporary, that its luxuries are few, and that whatever pleasures exist in this world, they are always imperfect. If it causes a little laughter, it gives many reasons to weep; if it gives a little, it withholds far more. The believer is only detained here, as the Messenger of *Allaah* (peace and blessings of *Allaah* be upon him) said: "This world is the prison of the believer and the paradise of the *kaafir* (*infidel*)."
Second, is the importance of making the Hereafter one's main concern because the concerns of this world overwhelm and confuse people, but if the believer makes the hereafter his main concern, *Allaah* will help him to focus and be determined. The third strategy is by remembering death. The Prophet (peace and blessings of *Allaah* be upon him) said:

Remember frequently the one who will destroy all your pleasures: death, for there is no-one who remembers death when in straitened circumstances, but his situation will become easier, and there is no-one who remembers death during times of ease, but his circumstances will become straitened.

Fourth is praying to *Allaah-du'aa'* (prayer or supplication) is very beneficial, and includes both protection and treatment.

According to Mujahid (2006), the feeling of stress can be contained if Muslims believe that God controls life and death. In addition, Muslims must always remember that life in this world is short and that continuous remembrance of *Allaah* by doing *Zikr* (refers to all forms of the remembrance of *Allaah*, making supplication (*du'aa'*) and reading the *Quran*) will help in coping with the stress as stated in the *Quran* (13: 28) "[...] without doubt in the remembrance (*Zikr*) of *Allaah* do hearts find tranquility."

The recent development of Islamic resurgence throughout the Muslim world has witnessed a mounting religious commitment among Muslims. According to Esposito (1991), this development resulted in the increasing emphasis on the Islamic law or *Shariah* as a main source of guidance in all aspects of life. The impact of Islamic religion on different aspects of the believers' behavior is quite substantial since Islam is a complete way of life (or *ad-din*). Employee's workplace behavior is, therefore, a major part of believers' behavior. A basic Islamic behavior which is related directly to the feelings and coping with work stress is the principle of *Al-Taqua* which is presented practically in many ways, such as, sacrificing the Muslim's individual time, effort, money, struggle, and facing difficulties to gain acceptance. People with such spirit will enjoy their work and task accomplishment due to its sacrificial nature rather than feeling they are suffering from injustice or exhaustion.

From an Islamic perspective, performing any job to seek *Allaah's* acceptance (*Redha* from *Allaah*) is considered as worship. Thus, the faith and belief in *Allaah* will produce greater acceptance, tolerance, willingness and sacrifices to carry out a job. The believer will accept long working hours, poor conditions, role problems, miss-communication, and even less money if he believes that performing the job will lead to receiving *Allaah's* acceptance. So the feelings of work stress will differ among believers based on their level of religious commitment.

However, as yet, there is no specific research available regarding the relationship between the level of religiosity and work stress level among Muslims. Unfortunately, the level of religiosity for other religions has not been subjected to in-depth study in either.. Therefore, the main objectives of this study are; to discover if there is a significant relationship between one's religiosity level and the effects of the following work stress sources (role conflict, role ambiguity, role overload qualitative, role overload quantitative, career development, and responsibility for others); whether there is a significant relationship between the religiosity level and the work stress level; whether there is a significant relationship between the religiosity level and personal differences.

2. Methodology

The current study is an applied study working to answer the following logical questions: first, is there any relationship between work stress and the religiosity level among Muslim employees. Second, is there any relationship between work stress and personal differences among Muslim employees? The study answered the questions

through collecting data using a questionnaire consisting of three parts, the first part concerned with the personal information, the second part measuring the work stress level and sources of work stress, and the third part concerned with the religiosity level. The study was complimented by a literature review of relevant research.

The reliability statistics presented in Table I, Cronbach's alpha for all variables investigated in the study met acceptable statistical standards, i.e. the highest is for mandatory factor with 0.882 and the lowest for responsibility for others with a score of 0.623.

Work stress level was measured using the tool developed by Ivancivich and Matteson (1980). The tool consist of 30 statements measuring the level of perceived required variables through a Likert scale of five-degrees starting with 1 – strongly disagree to 5 – strongly agree. The religiosity instrument used in this study was adapted from Rusnah (2005). The religious questions (Section 2) are presented in a five-point Likert scale (1 being “less religious” and 5 being “more religious”) and the behavior questions in a semantic differential scale (either in the form of strong believer – strong disbeliever and very religious – very unreligious). The higher score indicates that a respondent has stronger adherence to the Islamic religion.

The sampling technique adopted was a random convenient sample; there were 212 participants from both the public and private sectors, and all were employees in the United Arab Emirates (UAE) as depicted in Table II. The questionnaires were distributed randomly by hand to the targeted employees in all the different emirates of the UAE, and collected in the same way. In total, 80 percent of questionnaires were returned.

3. Results

The majority of the sample (73 percent) was public employees, and most was between 25 and 35 years of age. Bachelor degree holders constituted 51 percent of the sample. Employees with experience of more than ten years were in the minority. The married respondents comprised 64 percent, and most of them were male. Arab Muslims from the UAE and other Arab countries totaled 61 percent. The majority were performing executive tasks and working in organizations with more than 500 employees.

In Table III, the work stress level reported among respondents is revealed to be 2.43 which indicates a low level of work stress. Responsibility for others scored the greatest mean with 2.6 and role ambiguity constituted the smallest mean with 2.20. The results

Variable	Cronbach's alpha	No. of items
Role ambiguity	0.638	5
Role conflict	0.672	5
Role overload quantitative	0.691	5
Role overload qualitative	0.651	5
Career development	0.661	5
Responsibility for others	0.623	5
Faith factor	0.884	12
Behavioral factor	0.811	5
Mandatory factor	0.882	3

Table I.
Reliability statistics for
the tool of the study

Profile	Category	Frequency	%
Sector	Public	155	73.1
	Private	57	26.9
Age (years)	<20	11	5.2
	21-25	52	24.5
	26-30	65	30.7
	31-35	35	16.5
	36-40	26	12.3
	41-50	16	7.5
	> 50	7	3.3
Education	Secondary school	75	35.38
	Certificate/diploma	12	5.66
	Bachelors	117	55.19
	Master	4	1.89
	PhD	2	0.94
Experience (years)	<3	63	29.7
	3-5	58	27.4
	5-10	55	25.9
	>10	36	17
Marital status	Single	75	35.4
	Married	135	63.7
	Divorced	2	0.9
Gender	Male	123	58.02
	Female	89	41.98
Nationality	Arab	129	60.8
	Asian	9	4.2
	Indians	71	33.5
	Others	3	1.4
Children	1-2	62	29.2
	3-5	45	21.2
	6 or more	18	8.5
	No children	87	41
Size	<100	60	28.3
	100-200	23	10.8
	200-500	28	13.2
	More than 500	101	47.6
Task	Executives	177	83.5
	Others	35	16.5

Table II.
Respondents profile

	Role ambiguity	Role conflict	Role quality	Role quality	Career development	Response	Grand average
Mean	2.1632	2.2877	2.5434	2.4009	2.5840	2.5953	2.429
SD	0.82632	0.84743	0.87871	0.82416	0.88843	0.86346	
Sum	458.60	485.00	539.20	509.00	547.80	550.20	
N	212	212	212	212	212	212	

Table III.
Work stress sources means

indicate that most of the respondents suffer work stress as a result of their high responsibility for others, followed by the need to excel in their careers.

Table IV shows the correlation analysis results for the relationship between work stress sources and *Eiman* indicators for UAE employees. The results revealed that self-evaluation for *Eiman* level is not related significantly to any dependent variable, while self evaluation as a faithful Muslims related significantly with career development and role overload qualitative.

The faith and mandatory factors related significantly to role ambiguity and role conflict; on the other hand, factor behavior appears not related significantly to any of the work stress sources. Mischler (2006) believes that it will be easier to control one's temper if one remembers *Allaah*, and his prepared paradise for those who can control their anger. Additionally, Mischler states that reading or listening to the *Quran* is a wonderful way to relax and relieve stress.

Al-Munajjid (2006) states that equipping oneself with *Eiman* (faith) and righteous deeds would make life less stressful. *Allaah* says in the *Quran*:

Whoever works righteousness, whether male or female, while he (or she) is a true believer, verily, to him We will give a good life (in this world, with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter) (al-Nahl 16: 97).

Al-Goaib (2003) asserts that reading the *Quran* and performing religious duties will help to reduce tension, worry, and psychological disorders. The Messenger of *Allaah* (peace and blessings of *Allaah* be upon him) said:

Nothing of fatigue, illness, distress, worry, grief or harm befalls the Muslim, not even a prick from a thorn, but *Allaah* will accept it as expiation for some of his sins.

When a believer understands that all disasters that befall him expiate for his sins, he will accept whatever befalls upon him and thus be less stressed.

The majority of the respondents reported a low level of *Eiman* according to their own evaluation with a ratio of 88 percent, while 2.4 percent reported a high level as shown in Table V. More than 85 percent (180 respondents) assumed themselves highly religious. In terms of faith, 89 percent reported a high level and 86 percent are also believers with a high level of *Eiman* related to mandatory acts.

Table VI presents the mean score for *Eiman* measurements. Faith, self-religiosity evaluation, and mandatory factors scored the highest mean value with an average of more than 4.0 while self-evaluation of *Eiman* level registered as the lowest mean value.

The analysis on results of gender and religiosity measurements presented in Table VII reveals that male and female respondents express the same level of self-evaluation, while the mean score obtained by female respondents is higher than the scores obtained by male respondents in other factors.

As shown in Table VIII, the level of work stress among female respondents is higher compared to the level of work stress among male respondents in all of the investigated variables except in the level of work stress related to responsibility for others.

In terms of ethnicity, the Indian employees revealed the highest mean self-evaluation *Eiman*, while the Asians scored the highest mean in other factors of *Eiman* as presented in Table IX. The "others" category was not taken into consideration in this analysis due to the small number of respondents.

Table IV.
Correlation analysis
results for the
relationship between
work stress sources and
Eiman indicators for the
UAE employees

Measures	<i>Eiman</i>	Self evaluation	Role ambiguity	Role conflict	Role quantity	Role quality	Career development	Response	Faith factor	Behavior factor	Mandatory factor
<i>Eiman</i>	1										
Pearson corr.		0.0976	-0.0253	-0.0062	-0.016	-0.09	-0.088	-0.1614	-0.239	-0.094	-0.239
Sig. (two-tailed)		0.1567	0.7146	0.9281	0.8146	0.1938	0.2033	0.0187	0.0005	0.1734	5×10^{-4}
<i>Self-evaluation</i>		1									
Pearson corr.			0.0212	0.1155	0.0965	0.1404	0.2111	0.0742	-0.086	-0.239	-0.086
Sig. (two-tailed)			0.7587	0.0936	0.1617	0.0411	0.002	0.2824	0.2146	0.0005	0.215
<i>Role ambiguity</i>			1								
Pearson corr.		0.0212		0.7042	0.5235	0.6267	0.5828	0.5288	-0.193	0.0601	-0.193
Sig. (two-tailed)		0.7587		5×10^{-33}	3×10^{-16}	2×10^{-24}	1×10^{-20}	1×10^{-16}	0.0047	0.384	0.005
<i>Role conflict</i>				1							
Pearson corr.		0.1155	0.7042		0.5777	0.6538	0.5949	0.5353	-0.152	0.0808	-0.152
Sig. (two-tailed)		0.0936	5×10^{-33}		3×10^{-20}	3×10^{-27}	1×10^{-21}	4×10^{-17}	0.0269	0.2414	0.027
<i>Role quantity</i>					1						
Pearson corr.		0.0965	0.5235	0.5777		0.5655	0.5921	0.4411	0.0426	0.1304	0.043
Sig. (two-tailed)		0.8146	3×10^{-16}	3×10^{-20}		3×10^{-19}	2×10^{-21}	2×10^{-11}	0.5375	0.058	0.538
<i>Role quality</i>						1					
Pearson corr.		0.1404	0.6267	0.6538	0.5655		0.5662	0.5216	-0.079	0.0844	-0.079
Sig. (two-tailed)		0.1938	2×10^{-24}	3×10^{-27}	3×10^{-19}		2×10^{-19}	3×10^{-16}	0.251	0.2208	0.251
<i>Career development</i>							1				
Pearson corr.		0.2111	0.5828	0.5949	0.5921	0.5662		0.5327	-0.05	0.0171	-0.05
Sig. (two-tailed)		0.2033	1×10^{-20}	1×10^{-21}	2×10^{-21}	2×10^{-19}		6×10^{-17}	0.4699	0.8049	0.47

(continued)

Measures	<i>Eiman</i>	Self evaluation	Role ambiguity	Role conflict	Role quantity	Role quality	Career development	Response	Faith factor	Behavior factor	Mandatory factor
<i>Response</i>											
Pearson corr.	-0.1614	0.0742	0.5288	0.5353	0.4411	0.5216	0.5327	1	-0.098	0.0276	-0.098
Sig. (two-tailed)	0.0187	0.2824	1×10^{-16}	4×10^{-17}	2×10^{-11}	3×10^{-16}	6×10^{-17}		0.1543	0.6893	0.154
<i>Faith factor</i>											
Pearson corr.	-0.2386	-0.086	-0.1933	-0.152	0.0426	-0.079	-0.05	-0.098	1	0.2565	1
Sig. (two-tailed)	0.0005	0.2146	0.0047	0.0269	0.5375	0.251	0.4699	0.1543		0.0002	0
<i>Behavior factor</i>											
Pearson corr.	-0.0938	-0.239	0.0601	0.0808	0.1304	0.0844	0.0171	0.0276	0.2565	1	0.256
Sig. (two-tailed)	0.1734	0.0005	0.384	0.2414	0.058	0.2208	0.8049	0.6893	0.0002		2×10^{-4}
<i>Mandatory factor</i>											
Pearson corr.	-0.2386	-0.086	-0.1933	-0.152	0.0426	-0.079	-0.05	-0.098	1	0.2565	1
Sig. (two-tailed)	0.0005	0.2146	0.0047	0.0269	0.5375	0.251	0.4699	0.1543	0	0.0002	
<i>N</i>	212	212	212	212	212	212	212	212	212	212	212

Table IV.

EBS 2,2	Measures				
	Low	Medium	High	Total	
132	<i>Self-Eiman</i>				
	Frequency	186	21	5	212
	Percent	87.7	9.9	2.4	100
	Cumulative percent	87.7	97.6	100	
	<i>Self-religiosity</i>				
	Frequency	10	22	180	212
	Percent	4.7	10.4	84.9	100
	Cumulative percent	4.7	15.1	100	
	<i>Faith factor</i>				
	Frequency	11	13	188	212
	Percent	5.2	6.1	88.7	100
	Cumulative percent	5.2	11.3	100	
	<i>Behavioral factor</i>				
	Frequency	37	83	92	212
	Percent	17.5	39.2	43.4	100
Cumulative percent	17.5	56.6	100		
<i>Mandatory factor</i>					
Frequency	10	21	181	212	
Percent	4.7	9.9	85.4	100	
Cumulative Percent	4.7	14.6	100		

Table V.
Respondents
self-evaluation
to *Eiman* level

Measures	N	Minimum	Maximum	Mean	SD
Self-evaluation	212	1	5	1.948	0.647
Religiosity average	212	1	5	4.196	0.740
<i>Eiman</i> average	212	1	5	1.545	0.450
Factor faith	212	1	5	4.519	0.966
Factor behavior	212	1	5	3.538	1.259
Mandatory factor	212	1	5	4.519	0.966

Table VI.
Mean score for *Eiman*

ANOVA analysis results for the relationship between the dependent variables and ethnicity presented in Table X reveals that the only significant relationship reported was between the dependent variable self-evaluation and ethnicity.

4. Conclusions

The study is one of the few studies in the Islamic management field. It is therefore, a starting point for future studies that may lead to develop this aspect in management. According to a Muslim's beliefs, there is certainly a relationship between work stress and the *Eiman* level. However, our role is to provide these results in a scientific framework to enhance the future development in managerial studies. The study provides real life evidence for the existence of the investigated relationships. Future studies could broaden to include the study of other religions.

5. Managerial implications

The results of this study indicate that it may be possible for managers in the Middle East and worldwide to manage work stress among Muslim employees by focusing on the religious dimension in their lives. Providing consultants to increase the *Eiman* level

Measures	Gender	N	Mean	SD	SE	95 % Confidence interval for mean		Minimum	Maximum
						Lower	Upper		
Self-evaluation	Male	123	1.943	0.669	0.06	1.824	2.063	1	4
	Female	89	1.955	0.62	0.066	1.825	2.086	1	5
	Total	212	1.948	0.648	0.045	1.860	2.036	1	5
Religiosity average	Male	123	4.099	0.818	0.074	3.953	4.245	1	5
	Female	89	4.33	0.596	0.063	4.205	4.457	1	5
	Total	212	4.196	0.740	0.051	4.096	4.297	1	5
Factor faith	Male	123	4.48	0.95	0.086	4.309	4.65	1	5
	Female	89	4.573	0.987	0.105	4.365	4.781	1	5
	Total	212	4.519	0.966	0.066	4.388	4.65	1	5
Factor behavior	Male	123	3.520	1.276	0.115	3.293	3.748	1	5
	Female	89	3.561	1.243	0.131	3.300	3.824	1	5
	Total	212	3.538	1.259	0.087	3.37	3.708	1	5
Mandatory factor	Male	123	4.48	0.953	0.086	4.31	4.65	1	5
	Female	89	4.573	0.987	0.11	4.365	4.781	1	5
	Total	212	4.52	0.966	0.067	4.388	4.65	1	5

Table VII.
The analysis on gender
and religiosity
measurements

among Muslim employees will help in increasing their productivity. Additional studies concerned with other religions could provide more comprehensive findings of the relationship between religion and managing work stress. Multinational corporation and other business organizations may benefit from the result of this study to enhance the performance of their businesses both overseas and in Islamic countries.

Table VIII.
Averages of work stress level based on different gender

	Role ambiguity	Role conflict	Role quality	Role quality	Career development	Responsibility for others
<i>Male</i>						
N	123	123	123	123	123	123
Mean	2.134959	2.276423	2.495935	2.356098	2.569106	2.595122
Sum	262.6	280	307	289.8	316	319.2
<i>Female</i>						
N	89	89	89	89	89	89
Mean	2.202247	2.303371	2.608989	2.462921	2.604494	2.595506
Sum	196	205	232.2	219.2	231.8	231

Table IX.
Ethnicity and religiosity measurements

	N	Mean	SD	SE	95 % Confidence interval for mean		Min	Max
					Lower	Upper		
<i>Self-evaluation</i>								
Arab	129	1.91	0.6	0.05	1.81	2.02	1	4
Asian	9	2	0.71	0.24	1.46	2.54	1	3
Indian	71	1.96	0.64	0.08	1.81	2.11	1	4
Others	3	3	1.73	1	-1.3	7.3	2	5
Total	212	1.95	0.65	0.04	1.86	2.04	1	5
<i>Religiosity average</i>								
Arab	129	4.23	0.74	0.07	4.1	4.36	1	5
Asian	9	4.46	0.5	0.17	4.08	4.85	3.46	5
Indian	71	4.08	0.76	0.09	3.9	4.26	1.77	5
Others	3	4.5	0.46	0.27	3.35	5.65	4.10	5
Total	212	4.2	0.74	0.05	4.1	4.3	1	5
<i>Mandatory factor</i>								
Arab	129	4.5	0.9	0.08	4.34	4.66	1	5
Asian	9	4.67	0.43	0.14	4.33	5	4	5
Indian	71	4.39	0.86	0.1	4.19	4.59	2	5
Others	3	5	0	0	5	5	5	5
Total	212	4.48	0.87	0.06	4.36	4.59	1	5
<i>Factor behavior</i>								
Arab	129	3.43	1	0.09	3.25	3.6	1	5
Asian	9	4.13	0.84	0.28	3.49	4.77	2.33	5
Indian	71	3.26	1.08	0.13	3	3.51	1.33	5
Others	3	3.78	1.11	0.64	1.02	6.53	2.83	5
Total	212	3.4	1.03	0.07	3.26	3.54	1	5
<i>Factor faith</i>								
Arab	129	4.53	0.8	0.07	4.39	4.67	1	5
Asian	9	4.56	0.53	0.18	4.15	4.97	3.25	5
Indian	71	4.39	0.84	0.1	4.19	4.59	1.5	5
Others	3	4.69	0.29	0.17	3.97	5.42	4.42	5
Total	212	4.49	0.8	0.05	4.38	4.6	1	5

	Sum of squares	df	Mean square	F	Sig.
<i>Self-evaluation</i>					
Between groups	3.49	3	1.16	2.85	0.038338
Within groups	84.9	208	0.41		
Total	88.4	211			
<i>Religiosity average</i>					
Between groups	2.02	3	0.67	1.23	0.29909
Within groups	114	208	0.55		
Total	116	211			
<i>Factor faith</i>					
Between groups	1.74	3	0.58	0.77	0.511175
Within groups	156	208	0.75		
Total	158	211			
<i>Factor behavior</i>					
Between groups	6.78	3	2.26	2.15	0.094854
Within groups	218	208	1.05		
Total	225	211			
<i>Mandatory factor</i>					
Between groups	1.09	3	0.36	0.57	0.638404
Within groups	134	208	0.64		
Total	135	211			

Table X.
ANOVA analysis results
for the relationship
between the dependent
variables and ethnicity

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