

## Spiritual Everyday Experience of Religious People

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### Abstract

Religiosity was predominant to encourage spiritual life in elderly. Regarding the aging process, spirituality was needed to help oneself improve welfare. The study was to measure the DSES-Ina instrument, which measured the daily spiritual experience as an influence of the religiosity aspect. The study was an observational with cross-sectional approach. The study was done on subjects aged 60 years and over as many as 450 people. The subjects were taken to the community in Lamongan district. Lamongan was a Regency where people were very religious and influenced by many cultures. The interview using DSES instruments that had been translated into Indonesian (DSES-Ina). The assessment of DSES-Ina instruments used factor analysis. The results identified that DSES-Ina were related to the behavior of the religious in outside the home. The validity testing of DSES-Ina showed that the total scores were high,  $r > 0.8$  ( $p\text{-value} < 0.05$ ). Internal consistency Cronbach alpha was 0.916. The power of DSES-Ina as an indicator showed consistent results from the surveys in the community, and the items in the DSES were quite stable and reliable. The Identification of community religiosity including the frequency of worship/duration of prayer, and the religious behavior outside the home, given strength of depth to the value of DSES-Ina score. In the aspect of religiosity there was actually a religious value, such as instructions for controlling emotional states (eg, feelings), having positive thinking (eg, direct relationship with God and human) and spiritual (understanding life). The religious aspect supported a high score against DSES daily. The internal structure result of DSES-Ina items had a strong relationship above 0.80. The conclusion of DSES-Ina was valid and reliable instruments in evaluating daily spiritual. This instrument could be applied to religious communities to assess daily spiritual health especially in the elderly.

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### Introduction

Spirituality is a major part of the individual's life to discover the meaning of life.<sup>1,2</sup> Spiritual itself is a concept of the ability of individuals in providing assessments related to social environmental conditions.

The Daily Spiritual Experience is an instrument developed and has been applied widely.<sup>3</sup> A shortened version with six items from DSES is conducted by researchers.<sup>4</sup> Some results of the DSES implementation demonstrate

an instrument that capable of measuring both individual spiritual experiences and transcendent aspects.<sup>5,6</sup> Transcendent can be interpreted as an individual need for closeness with the creator while the individual's spiritual experience refers to the ability to understand the process of life either as an individual or a social being.

Several studies that are conducted psychometric tested on a shortened version of DSES and produce a valid and reliable instrument.<sup>4</sup> In addition, some researchers also conduct DSES assessment in adult to elderly groups.<sup>5,7</sup>

Measuring DSES in the wider community with a religious background (orthodox) can certainly provide different views and meanings to the people. There is an assumption that religious aspects or religious practices in society can help to maintain the sustainable development of individual faith and spiritual growth. This spiritual

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growth is supposed to help the individual in facing the challenges of life and provide health care to oneself.<sup>8</sup> A religious society can be seen from the obedience of the adherents in implementing the religious rituals in all religious groups. The religious practices itself can influence the individual subjective well-being<sup>9</sup> and can make them to understand life and relationships transcendentally.<sup>10</sup>

In the elderly, most of them are involved in religious groups. The involvement in social religion in the community can help individuals to build a social network with people at their age. Individuals will feel emotionally related to one another. For this reason, religious contributes to the values believed and is predicted to encourage good behavior and good psychological conditions as well.

A study of spirituality, aging, and elderly find that spiritual is needed as a hope in living the rest of the second life. The purpose is to assess the DSES in the elderly, i.e for measuring the daily spiritual experience as an influence of the religiosity aspect. In performing the assessment, the shortened version of DSES was used with the consideration that 1. the results shows that the validity and reliability is good<sup>7</sup> so that it can be widely applied in society, 2. can be done in all age groups, 3. instruments have not been done specifically on a large number of Muslim groups with diverse cultural backgrounds, and 4. the instrument has not been done on the low socio-economic societies, the majority of community with low education (78.96%), and the livelihood that is mostly farmers.<sup>11</sup>

### Materials and methods

**Sample.** The sampling was conducted in the community at the age of 60 and above by 450 people that were not suffering from cognitive impairment. Lamongan regency was an area where culture and customs received a very strong influence from Central Java (known as Mataraman). The screening was performed in the elderly using a mini-mental status examination.<sup>12</sup>

**Instrument.** There were 6 items of questions in DSES. DSES measurements use a Likert scale, with 5 response categories (1= almost never - 5= many times every day). DSES was translated into Bahasa Indonesia by a professional linguist from the Faculty of Cultural

Sciences and was further named DSES-Ina. Measurements were made on DSES-Ina to see the validity and reliability and all respondents had no difficulty answering questions.

**Data analysis.** After the data was collected and the questions had been coded and scored as complete, then the data was analyzed. Descriptive and factor analysis was done to test the DSES-Ina instrument.

### Results

#### Characteristics of the elderly.

The average age is 67.95 years and the standard deviation was 7.25 years, with an age range of 60-92 years. Most of the audience were women with 74% and most of the audience had a low education (elementary school graduate) 52.7%

Characteristic	Frequency (n=450)	Percentage (%)
Age		
60-69 tahun	268	59.6
70-79 tahun	131	29.1
80-89 tahun	47	10.4
≥90 tahun	4	0.9
Gender		
Male	117	26.0
Female	333	74.0
Education		
Out of school	158	35.1
Elementary	237	52.7
Middle school	28	6.2
High school	18	4.0
College	9	2.0
Marital status		
Single	2	0.4
Married	199	44.2
Divorce	249	55.4

**Table 1.** Characteristics of the elderly.

According to the aspect of religiosity, all respondents are Muslim (100%) with religious activities performed at home and outside the home as Table 2.

The daily activities of religious activities at home such as, the 5 days prayer had been followed by more than 95% which meant that the people were very obedient to the command of their Lord. However, the frequency of reading the scriptures was still less than 50.89%. This was because reading the scriptures was not a primary obligation.

Religious activity	Frequency (n=450)	Percentage (%)
<b>At home</b>		
1. Frequency of worship every day	10	2.22
Do not do	40	8.89
Less than 5 times	370	82.22
5 times	30	6.67
More than 5 times		
2. Frequency of reading scripture	229	50.89
Do not do	33	7.33
Sometimes	188	41.78
Every day		
<b>In society</b>		
1. Frequency of going to worship place	131	29.1
Never	201	44.67
Less than 5 times	118	26.23
5 times	130	28.89
2. Frequency of following religious activity	272	60.44
None	48	10.67
Every week		
Every month		

**Table 2.** The religious aspect of the elderly.

Social activities such as going to the worship place and study group had been done by most of elderly. In this case, women who followed the study group was higher than males with 82% while males was only 18%.

Meanwhile, the activity of visiting friends' and relatives' homes had been done in most elderly people (62.2%) while 37.8% never done this activity. The frequency of visits varied from month to several times a year.

### Testing of validity and reliability of DSES-Ina

The total scale of DSES-Ina was significantly correlated ( $p$ -value < 0.001). The DSES-Ina scale was valid and could be used to measure daily spiritual experiences. The Pearson's correlation coefficient showed a high total score ( $r > 0.8$ ). The reliability of the DSES-Ina showed that the internal consistency coefficients (alpha Cronbach) were 0.916 (high correlated).

### Factor analysis

The internal structure of the DSES-Ina showed that there was a strong relationship

(range from 0.80 to 0.84) between items. The result of factor analysis using principal axis factoring method referred to unidimensional. All items have a strong factor loading of 0.8.

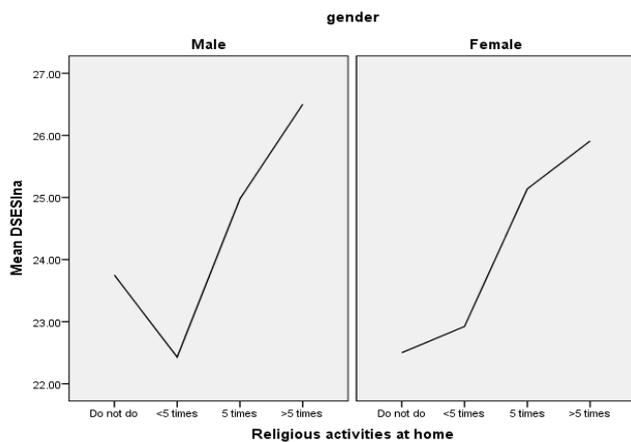
Items	Factor loadings	Communalities
Item1	0.834	0.696
Item2	0.874	0.763
Item3	0.854	0.730
Item4	0.840	0.706
Item5	0.804	0.646
Item6	0.844	0.712

**Table 3.** Analysis of factors of spiritual experience in society.

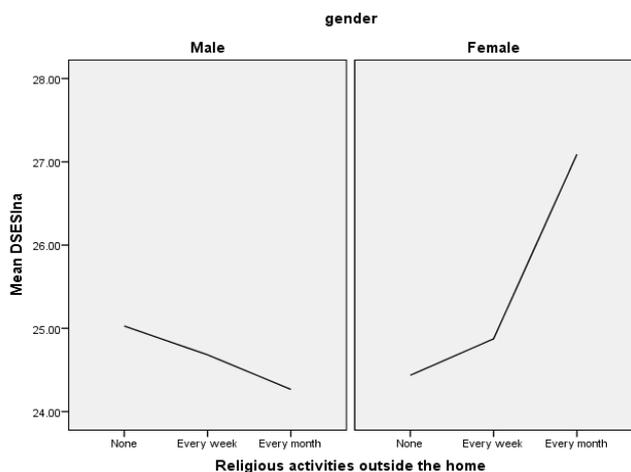
The results showed that the value of KMO is 0.0882. Bartlett Test of Sphericity,  $X^2 = 1844.64$ ,  $d.f. = 15$ ,  $p$ -value = 0.0001. Both of this test supported sampling adequacy by using factor analysis. Eigenvalues = 4.253 and the total percentage of variances for the DSES-Ina = 70.88.

### Religious community behavior and DSES-Ina

The measurements of DSES-Ina had the mean of 24.4 and standard deviation 3.4 with range 12-30. The identification results of the habit of performing religious activities at home and daily spiritual experiences showed that there was a good development of spiritual behavior in women (the graph continues to increase according to the frequency of worship). In contrast, the habit of performing worship on men showed a declining graph then increased sharply. The religious activities outside the home were less helpful in daily spiritual development in men. However, women had different output regarding religious activities outside the home. Religiosity differed according to sex.



**Figure 1.** The relations between religious activities at home and DSES-Ina according to gender.



**Figure 2.** The relations between religious activities outside the home and DSES-Ina according to gender.

### Discussion

Research had developed the validity and reliability of an instrument for measuring the daily spiritual experience of the elderly in religious communities in Lamongan District. The results of the interviews shows that religious activity in the society provides a good spiritual experience.

Religious activities at home such as praying or reciting holy book directly provides psychological care because it encourages people to do good things and avoid sinfulness. On the one hand, humans are essentially social creatures. The elderly mostly used their spare time by involving in the religious activities in the community. There were many benefits from these activities. It was not only strengthen the relationship between elder but also improve life

expectancy. There is a research proven that follow religious activities related to DSES.<sup>13</sup> There are also other researchers who measure religiosity with DSES.<sup>14</sup> Another evidence of visiting close relatives or friend can give strenght so that individuals do not feel alone for they get support from family/peers. The impact indirectly accelerates a better experience of his spirituality by feeling the existence of an intimacy, strength, and security through religious and spiritual. This proves an earlier theory that religiosity tends to be associated with prosocial behavior.<sup>15</sup> Religious practice outside the home can give high value to DSES-Ina. It means that interacting with people in the community helps to increase the measurement of DSES-Ina on elderly. These conditions are similar to those involved in career occupations which are found to have high scores on DSES<sup>16</sup> and on social workers.<sup>17</sup>

The result of factor analysis shows that DSES-Ina can be conceptualized on a single factor and can be applied to a religious society. This confirms the previous studies in the elderly by Bailly & Roussiau (2010) and another study in the adult by Ellison & Fan (2007). Two important aspects of DSES-Ina are related to the spiritual and transcendent aspects.

First, religiosity as the main element shapes the behavior or character of the individual. Religious activities can provide a good daily spiritual experience in the elderly (DSES-Ina score is quite high). These findings may serve as evidence to support some of the earlier research on the correlation of psychological aspects with the frequency of worship performed whether at home or in the community.<sup>18-20</sup>

Second, the transcendent aspect of DSES-Ina embodies a need for God. In a religious society, God is the place to establish an intimate relationship between the servant and his God. The word God or divine in DSES-Ina, specifically for Indonesian always refers to God Almighty, the only God to be worshiped and no other God. Furthermore, religious transcendent is related to human as a servant. This closeness have a strong influence on the second half of life. The elderly had a positive outlook on the environment (can admire the "divine creation") and in the social environment, the elderly could feel the presence/closeness of God and others. It can be seen on the DSES question items. Therefore, DSES-Ina can be applied to the elderly (a religious group).

## Conclusions

DSES-Ina is a good instrument and can specifically be used to measure religious society. Rigidity is the guidance of everyday DSES-Ina.

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## Declaration of Interest

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