

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter discusses the research design, participants, instruments, procedure of data collection, and data analysis of this study. In this study the researcher used a non-experimental research or passive observational design to examine the role of religious coping strategies as a moderator of the relationship between work-family conflict and employees' well-being in Malaysian institutions. One reason for using non-experimental research is that many variables of interest in social science cannot be manipulated because they are attributing variables.

3.1 Research Design

A quantitative method was used in this research; to establish, confirm, or validate relationships and to develop generalizations that contribute to theory (Leedy and Ormrod, 2001, p. 102). In other words, if we need some degree of confidence with the results, so an organizational decision can be made, then some form of quantitative research should be employed. The researcher also used qualitative approach to obtain initial information, describe, decode, translate and define the meaning of phenomena, sources of work-family conflict, and which strategies were used to cope. Quantitative research refers to the survey instrument design that is useful to obtain the information needed for overcoming a crucial research problem and test the generalizability of particular factor. The research design process also involves an in-depth interview which is a fundamental qualitative method in the initial stage of investigating the respondents' view of their world. It permits the researcher to gather data and establish a relationship with the respondents; in-depth interviews also allow the researcher to explore the social realities behind the identified

trends (Merriam, 1998), and lead to the generation of insightful stories, rather than statistical information and permit a better understanding of organizational complexity (Denzin and Lincoln, 2000).

To achieve the purpose of the study, some research strategies were taken up. First, the literature review was done, to determine the tools with which we were able to measure the effects of religious coping strategies on work-family conflict and well-being. Second, a pilot study was done on Muslim working women in Malaysian public universities, to test the reliability of the instruments. Finally, the main research was conducted to measure the relationships among variables.

3.2 Research Variables

3.2.1 Dependent Variable

The dependent variables in this study are the well-being of Muslim working women in the selected public universities in Malaysia; in this research major components of the well-being are considered: job satisfaction, family satisfaction and life satisfaction.

3.2.2 Independent Variables

The independent variables in this study are work-family demands which were measured by (working hours, work schedule, work overload, number of children, their ages, and time which spend it with family activities), and management/ supervisory support which were measured by (flexible work arrangement, leave policies, emotional support and instruments support).

3.2.3 Moderating Variables

The moderating variables in this study are religious coping strategies which were measured by (beliefs, worship, and prayer).

3.3 Measures

3.3.1 Work-Family Demands: Family demand was measured by a 3-item scale developed by Yang (1993), the Cronbach alpha reported .77; and work demands were measured by a 5-item scale by Spector (1975). The Cronbach alpha reported .81.

3.3.2 Work-Family Conflict: Work-family conflict was measured using two subscales (5 items for WFC and 5 items for FWC) and included ten items developed by Netemeyer, Boles and McMurrian (1996). The Cronbach alpha reported .77.

3.3.3 Supervisory/Management Support: Management support was measured by an 11-items scale developed by Diane M. Houston & Julie A. Waumsley (2003), and the researcher modified and deleted some items. Supervisory support was measured by a 10-items scale developed by Galinsky *et al.* (1996). The Cronbach alpha reported .84.

3.3.4 Well-Being: In this research major components of well-being were considered: job satisfaction, family satisfaction and life satisfaction. Family Satisfaction was measured using 3 items developed by Hackman and Oldham (1975), the Cronbach alpha reported .68; Job satisfaction was measured using 5 items developed by Hachman and Oldham (1975); the Cronbach alpha reported .83; and life satisfaction was measured using 5 items developed by Diener *et al.*, (1985), the Cronbach alpha reported .87.

3.3.5 Religious Coping Strategies: This variable has been adopted from Islamic perspective for the present study to examine its effect on the relationship between work-family conflict and employees' well-being. Participants completed the questionnaires conducted by the researcher, a 12-item self-report measure of "Strength of Religious Faith". Sample items include "religion is important to me because it helps me to cope with life events" (Item-1) and "When something bad happens I pray to Allah SWT to give me guidance and peace of mind" (Item-7). The scale uses a 5-point Likert response format, ranging from (1) "Strongly Disagree" to (5) "Strongly Agree." Scores can range between 10 and 40, with higher aggregate scores reflecting stronger levels of "Strength of Religious Faith."

3.4 Hypotheses

There are eight hypotheses in this study:

- H1.** Work-family conflict will be negatively related to well-being.
- H2.** Management/ supervisory support will be positively related to well-being.
- H3.** Work-family demands will be negatively related to well-being.
- H4.** Religious coping strategies will be positively related to well-being.
- H5.** Work-family demands will be positively related to work-family conflict.
- H6.** Management/ supervisory support will be negatively related to work-family conflict.
- H7.** Religious coping strategies will be negatively related to work-family conflict.
- H8.** Religious coping strategies will moderate the relationship between work-family conflict and well-being.

3.5 Instruments

There are seven main sections in the questionnaires, the first section-the demographic characteristics or demographic variables of the respondents. These characteristics are: age group, ethnicity, living circumstances, caring responsibilities, number of children, type of job, years of services, present position, current status, working hours per week, hoping to promote within the next two years, and monthly income level. The other sections represented as each variable, e.g. second section is work-family conflict, third section is well-being, fourth section is supervisory/ management support, fifth section is work-family demands, and the last section is religious coping strategies (see Table 3.1).

There are 59 questions in these sections (section B, C, D, E, and F). Measures for independent, dependent, moderating, and mediating variables used a five-point Likert-type response format, with “strongly disagree” and “strongly agree”. A benefit is that questions used are generally easy to understand and so lead to consistent answers. The users recorded their assessment of the items on a five-point Likert-type scales (1= strongly disagree, 2= disagree, 3= neutral, 4= agree, 5= strongly agree).

Table 3.1: Sections of the Questionnaires

Sections	Theme
A	Demographic Characteristics
B	Work-Family Conflict
C	Well-Being
D	Supervisory/ Management Support
E	Work-Family Demands
F	Religious Coping Strategies

The questionnaires were pre-tested on 40 Muslim working women at the University of Malaya and International Islamic University, Malaysia. The purpose of the research was explained to the Muslim working women academician, and the researcher asked them for their suggestions, and answering the questions. The respondents suggested that some words in the questions were not clear and straight forward. Except for these comments, the results of the pre-test indicated that, on an overall level, the questions were realistic, clear, and easy to follow. Following the pilot study, unclear words and sentences were revised.

The descriptive analysis and correlation of the variables work-family conflict, work-family demands, supervisory/ management support, well-being, and religious coping strategies in this research used eight hypotheses in testing in order to assess the relationship among the variables. The researcher used a descriptive correlational design which uses some form of correlation to describe the data, but does not seek to find whether it is a statistically significant relationship. In this research the degree of the relationship among all the variables was described. Regression analysis was also used for the investigation of relationships among variables. Regression analysis was conducted to provide the researcher with a diversity of outcomes that can help him to answer the research questions and to test the research hypotheses.

3.6 Population and Sample Size

The population of this study consisted of Muslim working women as academics at public Universities in the Klang Valley in Malaysia such as University of Malaya (UM), National University of Malaysia (UKM), Putra University of Malaysia (UPM) and International Islamic University, Malaysia (IIUM). These universities were selected for this study

because of its similar characteristics for example: their Research University status, located in the Klang Valley and the lecturer's hard work. International Islamic University was also selected because of its Islamic environment and Islamic values and principles practiced. The total number of Muslim working women in these four universities is 2947, and they are aged from 30 to 60 years old (see the Table 3.2).

The population size is 2947 Muslim working women (higher education statistics, 2008). Based on Sekaran (1992), the sample size of this research therefore, is 340 respondents. The sample was randomly selected from these four universities. Research universities were selected because they are likely to be involved in academic research, could have as working lecturers, experienced more conflict, have more difficulty to balance the multiple roles and responsibilities. Also more characteristics of research universities such as high-performing students, faculty, knowledge workers; furthermore, quality in research starts from the commitment, motivation and hard work of research communities, including researchers and lecturers, who make an appreciated contribution. The university recognises its responsibility towards its staff, including its responsibility to support researchers in managing their jobs and satisfying their responsibilities in carrying out research.

In this study the researcher used random sampling method to obtain 315 samples from four universities in the Kelang Valley in Malaysia region and used questionnaires to collect the data, because random sampling is a light way to select a sample, it is reasonable to generalize the results from the sample back to the population. A survey was conducted among a sample of 315 Muslim working women from four universities.

Table 3.2: Population and Sample Size

	UM	UKM	UPM	IIUM	Total
Professors	113	78	44	9	244
Associate Professors lecturers	165	165	115	44	489
	581	746	479	408	2214
Total	859	989	638	461	2949

(Source: Statistics of Higher Education- Malaysia, 2008)

3.7 Data Collection Procedure

Data was collected from 315 Muslim women academicians, working in the Research Universities in the Klang Valley included University of Malaya (UM), National University of Malaysia (UKM), Putra University (UPM), and International Islamic University, Malaysia (IIUM). Their ages ranged from 30 to 60 years. Rapport was established by explaining the importance and the relevance of the study. Participants were assured that their responses would be kept confidential and utilized only for the research purpose. They were asked to complete the questionnaires by following the instructions written at the top of the first page.

Survey questionnaires were used in this study to gather information from respondents for different purposes. Data was collected using survey questionnaire distributed directly to the respondents. The questionnaire survey was administered and answered within eight (8) months, starting from September 2010 to May 2011. Random sampling technique was used but the researcher tried to reach to respondents by using several methods such as asking the help of some academic staff, and to walk directly to their offices. A total of 600

questionnaires were distributed to all universities, 150 for each university, in which 315 were returned, resulting in a response rate of 52.5%.

3.8 Data Analyses Techniques and Procedure

The quantitative data obtained from the questionnaire was analyzed using Statistical Package tools software. Responses on all sections of the questionnaire were analyzed using means, standard deviations, frequencies, and percentages to calculate different characteristics of the data. Below is a brief description of the various types of analysis performed:

- Exploratory Factor Analysis using the principal components analysis and varimax rotation was performed to evaluate the validity of the survey instruments. Frequency distribution tables were structured to generate the results of the demographic characteristics of participants.
- Correlation analysis was used to examine the relationship among variables.
- Multiple regression analysis – including standard and hierarchical multiple regression were used to examine the interrelationship among variables of this study.

3.9 Data Gathering

The purpose of data gathering in quantitative research is to obtain preliminary information before designing questionnaires, discover research problem, gather opinions or main points about the phenomenon he is studying, lead to the generation of insightful stories, and permit a better understanding of organizational complexity.

The researcher used the semi-structured interview method of data collection which involved an interaction between an interviewer and the interviewee for which the purpose was to obtain valid and reliable information. It is a conversation with a purpose (Kahn & Cannell, 1957). Interviewees were selected based on their expertise, position, knowledge background including educational level and work experience. Furthermore, interviewees were selected based on those who could give enough information and provide the researcher what he needs. The researcher by the data gathering tried to understand the main sources and causes of work-family conflict and what strategies the respondents use to cope. The data gathering results can be seen below:

3.10 Analysis of the Pilot Interview

The five interviews were conducted with five Muslim working women academics. This served as a pilot interview, and the researcher has used an audio recorder for recording. This proved to be the most difficult of all the interviews. The pilot interview feedback from the supervisor revealed that the researcher had not probed sufficiently, was easily distracted, and gathered information that was irrelevant to the research. The researcher interviewed all the participants, bearing in mind the comments made by the supervisor.

3.11 Data Gathering Results

The data gathered are divided into two parts: the first part presents a summary of the sources and causes of conflict between work demands and family roles, and the second part presents a summary of the coping strategies used by respondents to cope with work-life conflict. In this part there are two themes:

Theme 1: Sources of work-family conflict.

Theme 2: Coping strategies

The interview questions discussed weekly routines of the respondents, sources of conflict between work demands and family roles, whether there is conflict between work demands and family life, whether there is support from others to manage these conflicts and what they do to help, impacts of these conflicts on both work and family life, the extent of commitment with spirituality and religiosity activities, and the strategy they use to cope with conflict between work demands and family responsibilities.

3.12 Participants Characteristics

All participants were Muslim working women academics from University of Malaya and International Islamic University in Kuala Lumpur, Malaysia. See Table 3.3 for further demographic details of the participants.

Table 3.3: Participants Characteristics

Participants	Participant 1	Participant 2	Participant 3	Participant 4	Participant 5
Age	44 years	52 years	45 years	45 years	35 years
Ethnicity	Malay	Malay	Malay	Malay	Malay
Living circumstances	With spouse and children	With spouse and children	With spouse and children	With spouse and children	With spouse and children
Caring responsibilities	Childcare and care for older people	Care for disabled people	Childcare and care for older people	Childcare and care for older people	Childcare
Number of children	Two	Three	Five	Five	Three
Type of job	Academic teaching and research	Academic teaching and research	Academic and administration	Academic and administration	Academic teaching and research
Years of services	Under 30 years	Under 30 years	Under 20 years	Under 20 years	Under 20 years
Present position	Senior lecturer	Associate professor	Senior lecturer	Senior lecturer	Lecturer
Current status	Permanent staff	Permanent staff	Permanent staff	Permanent staff	Permanent staff
Working hours weekly	35-44 hours	45-49 hours	Less than 16 hours	More than 60 hours	Less than 16 hours
Hoping to be promoted	Yes	No	Yes	No	Yes
Income	RM5000- RM7000	RM7000- RM9000	RM7000- RM9000	RM5000- RM7000	RM5000- RM7000

The participants for this pilot interview included five Muslim working women academics who are married, working at University of Malaya and International Islamic university and living in Malaysia. The responses from the pilot interviewees were included in the sample because of the similarities in the content of their interview to the other interviewees. Each participating woman academics had at least two children. The age of the participants ranging between 35 through 52 years, all participants were living with their children and spouse, have jobs concerning academic teaching and research and some of them had administrative role, some had more than ten years of experience while others had less than thirty years, all were working permanently around 12 to 60 hours weekly.

3.13 The Conflict between Academic Work and Family Life

Most of interviewees said that they were spending too much time with many activities such as travelling from work to home (2 ½ hours weekly), doing research and teaching activities (12 hours to 60 hours weekly), partaking in family activities and commitments (15 hours to 30 hours weekly), being with friends and doing social activities (1 ½ hours to 10 hours weekly) especially on weekends and during lunch time, and spending around (7 to 10 hours weekly) attending meetings after Isha and Maghreb prayers, and meeting other Muslim working women during Jumuah prayer every Friday. All these activities can contribute towards work and family life conflict.

According to these results, most of the interviewees experienced conflict between work demands and family life, and they believe that these conflicts are the reason for the decline in productivity, higher rates of absenteeism, higher turnover, lower morale, lower job satisfaction, family satisfaction and a decrease in organizational commitment:

“Yes I’m facing conflict between work demands and family life, but sometimes only, especially when I have too much work to do or when something happened it means not in our routine for example some work we have to finish it, so we have to extend time to leave, even in family if something related to family issue such as sick children.” (Muslim woman academician, senior lecturer, 45-years old, married, mother of five).

3.14 Two (2) Major Themes

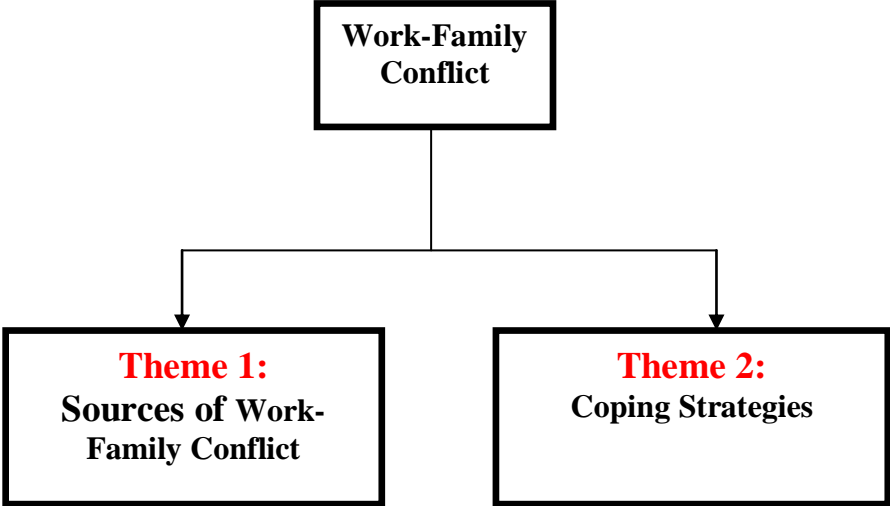


Figure 3.1 Major Themes. This figure has been adopted in this study.

Participant1(P1), Participant2 (P2), Participant3 (P3), Participant4 (P4), Participant5 (P5).

3.14.1 Theme 1: Sources of Work-Family Conflict

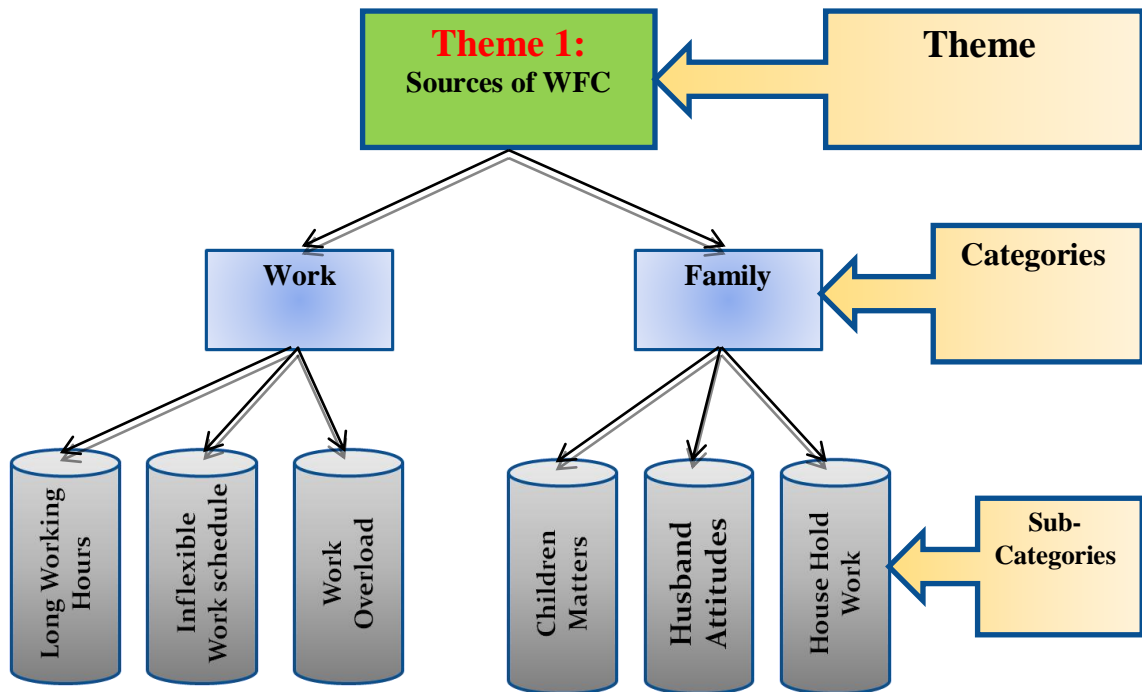


Figure 3.2 Sources of Work-Family Conflict. This figure has been adopted in this study.

3.14.1.1 Sub-Theme 1: work

3.14.1.1.1 Category 1: long working hours

Theme	Sub-theme	Category	Quotation
1	Work	Long Working Hours	<p>P1: When I have to teach even at night then I will experience some conflict, but when I do not have to teach postgraduate, it is ok.</p> <p>P2: Long working hours is not source of conflict, because all my classes are at night, so returning home late would pose no problem because it is already in my schedule and arrangement. My husband and my children know, so extended time is part of my routine.</p> <p>P3: Sometimes if we have much work to do such as attending workshops, seminars, etc, we have to extend our time until 6 or 7 pm. This of course will create conflict for us.</p> <p>P4: Long working hours creates conflict in balancing between my work demands and</p>

family life.

P5: *I think the problem is not from long working hours, but the problem is on how to manage the time, because even if we have a short time, we do not know how to manage our time. We will still face some problem then.*

Participant 2 and Participant 5 they do not consider long working hours as source of conflict, but the problem is how to manage work demands and family responsibilities, but Participant 1, Participant 3, and Participant 4, say long working hours can cause conflict especially when they have too much work to do such as attending seminars, workshops etc...

3.14.1.1.2 Category 2: Inflexible Work Schedule

Theme	Sub-theme	Category	Quotation
1	Work	Inflexible work schedule	<p>P1, P2: <i>Inflexible work schedule is not a source of conflict between work demands and family roles because my schedule is very flexible.</i></p> <p>P3: <i>My work schedule is very flexible, because I can leave any time and sometimes I arrive late because of my children issues, the university management is very family-oriented.</i></p> <p>P4: <i>Yes, sometimes my schedule of work is not flexible. That creates some problems to balance between my work demands and family life.</i></p> <p>P5: <i>The university management is very supporting of academic staff, we can take leave any time, even if we have classes, and during some family emergencies, and we can stop teaching and leave.</i></p>

Participant 1, Participant 2, Participant 3, and Participant 5 do not consider work schedule as source of conflict between work demands and family life, because their work schedule is very flexible and the university management is very supportive of academic staff, but

Participant 4 said that sometimes her work schedule is not flexible, thus creating some problems to balance between her work demands and family life.

3.14.1.1.3 Category 3: Work Overload

Theme	Sub-theme	Category	Quotation
1	Work	Work Overload	<p>P1, P4: <i>Work overload sometimes is very subjective, because if we do not have time management properly, the work becomes overloaded, but if we manage the time properly then the work is manageable for us.</i></p> <p>P2: <i>Not much work to do, just preparing lessons for lectures and some research.</i></p> <p>P3: <i>Sometimes I have work overload and I take it home especially, when exam making papers.</i></p> <p>P5: <i>Sometimes, because I'm a new lecturer here at this university, I do not have much work to do.</i></p>

Participant 1 and Participant 4 consider work overload as sometimes very subjective, because if they do not manage time properly, the work becomes overloaded, but if they manage time properly then the time is enough for them, but other participants such as Participant 2, Participant 3, and Participant 5 they say their work is not overloaded because they do not have much work to do.

3.14.1.2 Sub-Theme 2: Family

3.14.1.2.1 Category 1: House Hold Work

Theme	Sub-theme	Category	Quotation
1	Work	House Hold Work	<p>P1: <i>Doing house chores is a big challenge for me, because I have to do a lot so I leave everything so the weekend.</i></p> <p>P2: <i>My children help cleaning and washing only in the weekend, but for cooking me I do everything. Sometimes I buy cooked meals from outside.</i></p> <p>P3: <i>We have to do everything, cooking, washing, and cleaning, but my husband helps me.</i></p> <p>P4: <i>For house chores I have a helper to do</i></p>

things such as cleaning, washing, preparing food but do not cook. I cook the food, care for the children, take them to and back from school, I take them to mosque, and also I care for the older people.

P5: *Not much, just how to manage, cooking, washing, cleaning.*

Participant 1, Participant 2, Participant 3, and Participant 4 consider house work a big challenge for them, because they have to do everything, their children, husbands, and housemaid help them but just to clean and wash, especially during the weekend; so most of them leave everything to the weekend. Participant 5 considers house work as just cooking, washing and cleaning, and so must manage time properly.

3.14.2.2 Category 2: Children Matters

Theme	Sub-theme	Category	Quotation
1	Work	Children Matters	<p>P1: <i>I have 3 children their aged: 22, 20, and 18. The fist one is working part-time, the second is already at UNIMAS University, and youngest is waiting to go college. But I face conflict because I have to take them to and from school, after that make sure they have food, also take them to and back tuition classes. My husband is working not flexible. He does not have time to care for the children.</i></p> <p>P2: <i>When my children are sick, I have to take leave, so I have to spend more time with them. This will affect my work.</i></p> <p>P3: <i>Very peaceful, because my children go to and back from school by bus, except sometimes I drive them to and back from school.</i></p> <p>P4: <i>I work after my children, take them to school and back. I also take them to the mosque.</i></p> <p>P5: <i>Very helpful, except when they are sick I have to spend more time with them. This will affect my work.</i></p>

Most of participants consider children matters as very important issue, and also most of the participants care for their children themselves, take them to school, bring them back and take them to mosque, and spend more time with them when they are sick, take leave to take them to the hospital or clinic, which affect them on their job.

3.14.2.3 Category 3: Husband Attitudes

Theme	Sub-theme	Category	Quotation
1	Work	Husband Attitudes	<p>P2: <i>My husband is retired. He takes care of himself.</i></p> <p>P3: <i>Alhamdulillah, my husband understands me, and he observes his role towards his family.</i></p> <p>P4: <i>My husband most of time helps me, but sometimes if his attitude is not good I feel very stressed out.</i></p> <p>P5: <i>Very helpful.</i></p>

Participant 1 did not comment about her husband, but Participant 2 says that her husband is already retired and can take care of himself; Participant 3, Participant 4, and Participant 5 say their husbands help them. Participant 3 also said her husband understands her and he knows his role towards his family responsibilities, but Participant 4 says although her husband helps her most of the time, sometimes if his attitude is not good she feels very stressed.

3.14.2.4 Summary

Most of the Muslim female academics were aware of the difficulties in balancing work demands and family roles; the work-family conflict appears to be more acute for full-time Muslim women academics unpaid in their main involvement in child care and family activities. The growing work pressures forces academics to work longer hours and on weekends, and can be a source of conflict between work and family life. In this context, the interviews showed that most of Muslim women academicians experience work-family conflict, which some participants consider the main sources of these conflicts coming from long working hours, inflexible work schedule, office work overload, household work, issues related to children and husbands, however, some of them said that the problem is time management and prioritizing arrangement.

3.14.2 Theme 2: Coping Strategies

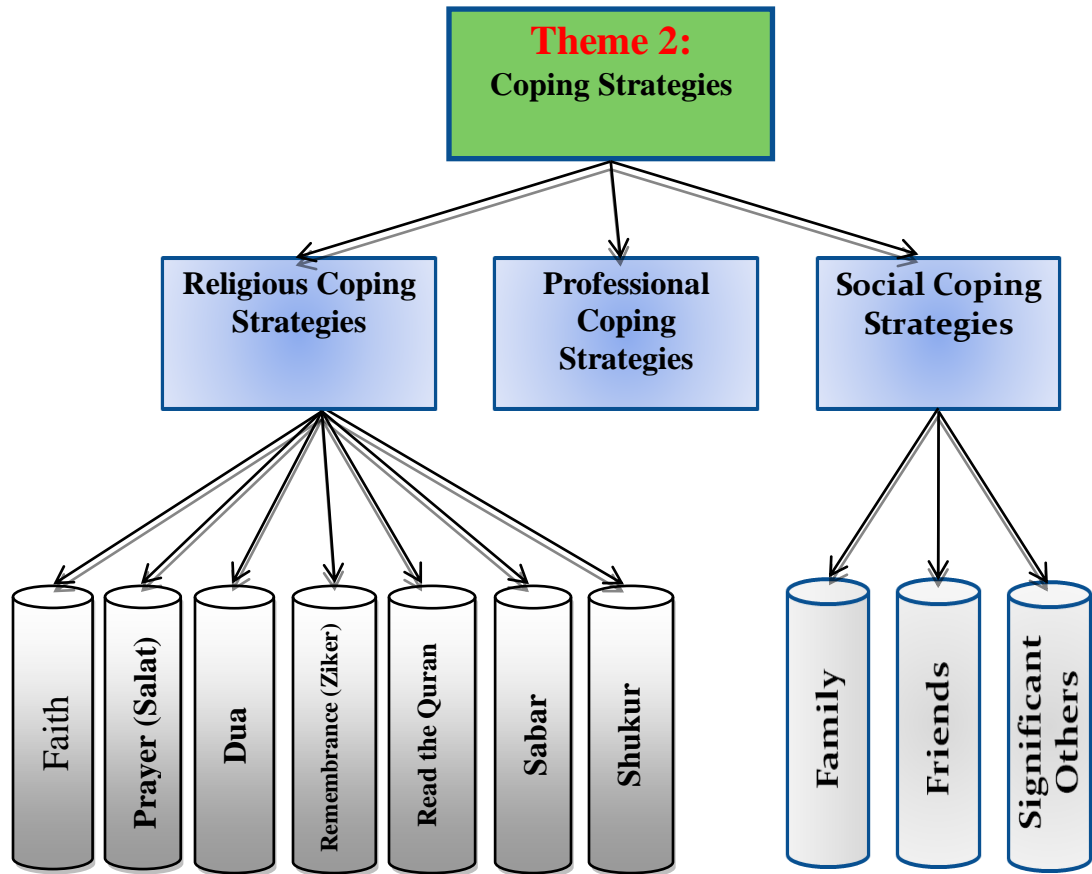


Figure 3.3 Coping Strategies. This figure has been adopted in this study.

3.14.2.1 Sub-Theme 1: Social Coping strategies

3.14.2.1.1 Category 1, Category 2, Category 3: Family and significant others

Theme	Sub-theme	Category	Quotation
2	Social Coping strategies	Family and significant others such as family and friends	<p>P1: When I face any problem and I could not solve it by myself I go and ask other people who are more knowledgeable to help me especially in religious matters.</p> <p>P3: When I face any problem and I could not solve it by myself I go and ask my best friends for help.</p> <p>P4: If something happens to me beyond my control, I turn to Allah and ask experts who are religious to help me.</p> <p>P5: I do not believe in saying to others when</p>

something happens to me, I really I believe that Allah is enough to solve all problems related to my family, work and others.

Participant 1, Participant 3, and Participant 4 said that when they face any problem and they could not solve it themselves they'll ask others to help them such as best friends, expert, or those who have more religiosity. But Participant 5 doesn't tell others her problems.

3.14.2.2 Sub-Theme 2: Professional Coping Strategies

Theme	Sub-theme	Category	Quotation
2	Professional Coping strategies		<p>P1: <i>The strategy to cope with work-family conflict is we have to communicate with family members, I try to cope by emulating successful people, sometimes non-Muslims, sometimes successful Muslim people, and I try to cope with work happily by being very diligent, honest, and being patient.</i></p> <p>P2: <i>When we face any conflict, we have to be strong.</i></p> <p>P4: <i>Another strategy to cope is by prioritizing, because there are a lot of jobs that need to be done, but I have to prioritize the most important job for tomorrow and put the rest aside.</i></p>

Participant 1 said that the strategy to cope with work-family conflict is to communicate with family members, and to try to cope by emulating successful people, sometimes non-Muslims, and sometimes successful Muslim people. She tries to cope by working happily very diligently and honestly, and Participant 2 has to be strong by herself, and Participant 5 uses a prioritizing system as coping strategy to cope with any conflict.

3.14.2.3 Sub-Theme 3: Religious Coping Strategies

Theme	Sub-theme	Category	Quotation
2	Religious Coping Strategies	Faith (iman), Remembrance (Ziker), read the Quran, Dua, Praying, Sabar and Shukar	<p>P1: <i>Another strategy to cope is to turn to religion. It is very important to turn to religion, for example when we face problem we have to read the Quran, especially Sura Yassin, praying. Sometimes if I cannot solve my problem by myself I go and ask another person who is an expert or more religious than me to help.</i></p> <p>P2: <i>When I face any conflict, I turn to religion to cope with my problem.</i></p> <p>P3: <i>When I face any problem, I have to turn to Allah, and pray Istikhara, and also I ask my best friends to give their opinions.</i></p> <p>P4: <i>First, if something happens to me beyond my control, I turn to Allah and pray Istikhara (prayer asking for guidance) leave it to Allah.</i></p> <p>P5: <i>When I face any conflict I have one strategy to cope: I turn to Allah, because I believe that just Allah can help me to solve my problem, I also pray tahajud, make dua, because only Allah knows everything about me, my family, and my husband.</i></p>

Most of the participants said that they turn to religion as a strategy to cope with conflicts between work demands and family responsibilities. Participant 1, Participant 2, Participant 3, and Participant 4, turn to Allah as one strategy to cope with conflict between work demands and family responsibilities. Participant 5 turns to Allah as the first and last strategy to cope with any conflict.

3.14.2.4 Summary

In this study, most of the participants said that they turn to religion as a strategy to cope with conflicts between work demands and family responsibilities. According to Al-Goaib (2003) in Islam, religiosity is the commitment to the empirical and theoretical fundamentals

of the religion through the fulfillment of Allah's rights, the protection of others rights, following Allah's orders, avoiding bad acts, and performing worship.

Besides turning to religion or to Allah, there are other strategies to cope with conflicts between work demands and family life, for example Participant 1 uses communication as the coping strategy to cope with work-family conflict which means must communicate with family members, and also try to cope by emulating successful people, whether non-Muslim, or successful Muslim, furthermore try to cope by work happily, very diligently, and honestly. Participant 4 also uses prioritizing arrangement system as a strategy to cope with any conflict. Lastly getting social support is a strategy to cope used by some participants such as Participant 1, Participant 3, Participant 4, and Participant 5.

3.15 Pilot Test

The researcher used a pilot study to obtain suggestions from the targeted population, and to test the reliability and validity of the instruments. The researcher developed the first draft of self-report questionnaires based on previous sample questionnaires used in work-family conflict, work-family demands, management/supervisory support, well-being and religious coping strategies. The questionnaire was thoroughly scrutinized to identify the suitability, adequacy and clarity of the questions. A survey instrument was engaged to ensure high quality data collected. Previous sample of questionnaires was used in work-life conflict to analyze and modify for contextual suitability. In this pilot study, the convenience sampling method was used. Convenience samples are the most common form of sampling design in social science research (Mohr, 1990) which provides researchers with an acceptable database to use statistical inference techniques.

Also they are less costly, less time consuming, and can still gain important information. A total of 50 questionnaires were given out and 40 questionnaires were received. The researcher collected them himself directly from the survey respondents, all quantitative data used SPSS Statistical for analysis.

3.16 Reliability Results

Table 3.4: Reliability Results

VARIABLES	NUMBER OF ITEM	ALPHA	REMARKS
Work-family conflict	10	.90	Accepted
Work-family demands	8	.58	Accepted
Supervisory/ Management Support	16	.76	Accepted
Religious Coping strategies	12	.81	Accepted
Well-being	13	.57	Accepted

The reliability test was conducted using Coefficient Cronbach's Alpha as a measure of reliability or internal consistency. A value of Cronbach's Alpha of .50 or above is consistent with the recommended minimum values stated by Nunnally (1967). Cronbach's alpha indicating reliability for each variable as seen in table 1.1: work-family conflict: .90, work-family demands: .58, management support: .76, coping strategies: .81, and well-being: .57. Therefore, as related by Nunnally (1978), the research results can be accepted.

3.17 Correlation analysis

Table 3.5: Correlation Matrix

	WFC	WELLBEING	MGTSUP	WFD	R.COPINGSTR
WFC	1				
WELLBEING	-.141	1			
MGTSUP	-.008	.085	1		
WFD	.676**	-.326*	-.011	1	

R.COPINGSTR	-.151	.047	.070	-.069	1
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** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Table 3.5 exhibits the correlation coefficient between all variables. Not all independent variables are correlated significantly to well-being. The correlation is significant at the 0.01 level (2-tailed). The criterion used for the level of significance was set a priori. The relationship must be at least significant at $**P < 0.01$. Table 3.5 shows that there is a strong positive significant correlation between work-family demands and work-family conflict, ($r=0.676$, $p=0.000 < 0.01$). There is also significant correlation between work family demands and well-being, ($r = -0.326$, $p=0.040 < 0.05$). Therefore, there is a moderate negative significant correlation between work-family demands and well-being. There is a negative correlation between work-family conflict and well-being, ($r = -.141$, $p=.385 \geq 0.005$). Therefore, there is no significant correlation between work-family conflict and well-being. There is a negative correlation between management/ supervisory support and work-family conflict, ($r = -.008$, $p=.961 \geq 0.005$). Therefore, there is no significant correlation between management/ supervisory support and work-family conflict. There is a negative correlation between religious coping strategies and work-family conflict, ($r = -.151$, $p=.352 \geq 0.005$). Therefore, there is no significant correlation between religious coping strategies and work-family conflict. There is a positive correlation between management/ supervisory support and well-being, ($r=.085$, $p=.601 \geq 0.005$). Therefore, there is no significant correlation between management/ supervisory support and well-being. There is a positive correlation between religious coping strategies and well-being, ($r=.047$, $p=.773 \geq 0.005$). Therefore, there is no significant correlation between religious coping strategies and well-being.

3.18 Improving Reliability

In order to improve reliability, the researcher used an accepted scale obtained from previous published source, and also modified and developed some items. For that the researcher used SPSS and selected the option "Alpha if item deleted" if the values are bigger than the overall alpha, the offending item can be removed and then the analysis can be re-run. Repeating this process many times until there is no more value in the "Alpha if item deleted" column bigger than the alpha for the overall scale will improve the reliability of the scale.

Table 3.6: Reliability Results before and after improving

Variables	Number of item (Before)	Number of item (After)	Alpha (Before)	Alpha (After)
Work-family conflict	10	9	.910	.912
Work-family demands	8	7	.773	.817
Supervisory/ Management Support	16	14	.867	.913
Religious Coping Strategies	12	11	.888	.928
Well-being	13	9	.552	.838

3.19 Summary

This chapter presented the research design, participants, instruments, procedure of data collection, and data analysis of this study. Furthermore, the researcher used a non-experimental research to examine the role of religious coping strategies as a moderator of the relationship between work-family conflict and employees' well-being in Malaysian institutions. A quantitative method was used in this research to establish, confirm, or validate relationships and to develop generalizations that contribute to theory. The researcher also used qualitative approach to obtain initial information, describe, decode, translate and define the meaning of phenomena, sources of work-family conflict, and which

strategies are used to cope. In this chapter also the results of 315 respondents came from four universities in the Kelang Valley in Malaysia region used random sampling method and questionnaires to collect the data were presented. Moreover, the results of the interviews with five Muslim working women academicians were discussed.