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**UNEARTHING THE PSYCHO-SPIRITUAL VALUES WITHIN THE
TRAINING MODULE FOR DISASTER WORKERS*****Penemuan Nilai Psiko-Spiritual dalam Modul Latihan untuk Pekerja Bencana***

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Abstract

Generally, the training module for disaster workers has been built based on technical skills as to affirm that the disaster workers capable of responding to any situation that occurs. However, in particular situation the psycho-spirituality skill is needed to deal with an unexpected scenario. The importance to understand the value of psycho-spirituality is vital, especially to the trainer of the disaster module. This study has been conducted to the trainers of one of the disaster agencies in Malaysia. The interview has been conducted to six trainers whereby nine structured questions regarding the necessary skills taught to the disaster workers and the needs of psycho-spirituality skills to respond during the disaster. The finding shows that the trainers have a consensus agreement that the technical skills form as prior knowledge for the disaster workers. By having the psycho spiritual content in the training module, they can balance their emotional, internal spiritual and physical well-being while maintaining resilient. Thus, this study suggests that psycho-spiritual content is very much important to be included in the training module for disaster workers as to enhance the training content comprehensively both in technical and spiritual aspects.

Keywords: Values, Psycho-Spirituality, Training Module, Disaster Workers.

Abstrak

Secara umumnya, modul latihan untuk pekerja bencana telah dibina berdasarkan kemahiran teknikal untuk memastikan bahawa pekerja bencana mampu menanggapi sebarang keadaan yang berlaku. Walau bagaimanapun, dalam situasi yang berbeza, kemahiran psiko-kerohanian diperlukan untuk menghadapi senario yang tidak dijangka. Oleh itu, adalah amat penting untuk memahami nilai kemahiran psiko-kerohanian yang dimaksudkan, terutamanya kepada pelatih modul bencana. Kajian ini telah dijalankan kepada enam jurulatih salah sebuah agensi bencana di Malaysia. Temubual telah dijalankan kepada enam jurulatih di mana sembilan soalan berstruktur mengenai kemahiran yang diperlukan untuk pekerja bencana dan keperluan kemahiran psiko-kerohanian untuk bertindak balas semasa bencana. Hasil temuan kajian menunjukkan bahawa jurulatih tersebut mempunyai pandangan yang sama bahawa kemahiran teknikal masih menjadi pengetahuan keutamaan bagi pekerja bencana. Pada masa yang sama, mereka mengakui bahawa kepentingan kandungan kemahiran psiko-kerohanian seharusnya disertakan bersama dalam modul latihan sebagai nilai tambah untuk diamalkan oleh pekerja bencana.

Kata kunci: Nilai, Psiko-kerohanian, Modul Latihan, Pekerja Bencana.

INTRODUCTION

Each disaster plagues is a threat to people. Japan for example, is a country that experienced many natural disasters. Such disaster are earthquake and tsunami, for example in Tohoku on March 11, 2011 the catastrophe had killed nearly 20,000 people which shows the highest victims in a single calamity in history (Atsumi & Goltz, 2014). National Security Council (NSC) (2008) stated that the disaster as a catastrophe occurs at sudden that causes the loss of life, damages, devastation and also disrupt the daily activities of community. Malaysia, in this association is vulnerable to risk disaster such as flood, landslide and mudslides (CFE-DMHA, 2016; Shaluf & Ahmadun, 2006). Nonetheless, there are other accidental calamity occurs in Malaysia such as road accident, fire raze, venomous animals attack, suicide, collapsed building, fallen trees and others. Among all, road accident is the top rank of accidental disaster in Malaysia. Traffic Investigation and Enforcement Department of Royal Malaysian Police (PDRM), Bukit Aman reported in Malaysian Transport Statistics that the total of road accidents in 2017 were 533,875 cases and it was the highest number within ten years period in Malaysia (Ministry of Transport, 2017). The number no doubt shows an increasing road accidental cases that occurred and some of them were critical cases.

National Disaster Management Agency (NADMA) was established to govern disaster risk management and to accommodate with the disaster's aftermath in Malaysia. Under the Malaysia disaster management structure, seven service themes were

established which include search and rescue (SAR), health and medical services, media, support, security control, welfare, and warning and alerts. All the themes responsibilities have been carried out by 79 agencies (Omar Chong & Kamarudin, 2018) among those are Malaysia Civil Defence Force – MCDF (Malay: Angkatan Pertahanan Awam Malaysia) or formerly known as APM, Royal Malaysian Police, Fire and Rescue Department, Malaysian Armed Forces, National Disaster Management Agency (NADMA), and others (Othman et al., 2018). These agencies are being responsible for becoming the first responders to help and protect the public against the disaster and emergencies. The responders or also known as disaster workers needs to be certified as to play their role during the disaster and aftermath. Hence, those agencies involved are also responsible in planning, organizing, coordinating, supervising, and monitoring the applied training for the workers.

The problem arises here is whether the existing training modules content that has been applied by the disaster workers who involve in the rescue mission is comprehensive or well adequate in helping both the victims and disaster workers themselves, physically and emotionally. The significant of the training should not only centered on the rescue, but it should cover the entire process of rescuing starting from the preparation of going to certain operation, during, and after completing the task. For example, when the disaster workers involved in a case of search and rescue of the missing Nora Anne (The Asean Post, 2019), they faced challenge of terrains and difficulties of physical and emotional since the search lasted for four days which need much energy and spirit. At the same time, a long search exposed them to emotional disturbance because of difficulties and tiring which sometimes lead to the Post-Traumatic Stress Disorder (PTSD) especially if involve traumatic case. The question arises here, whether the existing training module provided is enough to cater such situation?

From the observation, report and literature found, it proved that the disaster training module mainly occupied by the disaster workers more focus on the physical, technical, medical and survival aspect only (Othman et al., 2018). What is the appropriate approach to support the resilience from the traumatic impact of the disaster? The research found that the psycho-spiritual content needs to be deliberated in their training module to boost their competencies in performing their responsibility (Othman et al., 2018). Psycho-spiritual value can be regards as the roots of strength, especially to those who facing difficulties in life as the spirituality able to postulate positive vibes to the soul. It can provide composure to the mind and soul. Thus, this study suggests that the disaster workers need to be accommodated not only with the physical and technical training, but they should equip with psycho-spiritual content as a strength to help them cater the hurdles during rescuing and as an added value that able to enhance their competencies and efficiencies. The objectives of this study are based on the seven themes of the questions imposed to the respondents as follows:

- i. To identify the skills that have been equipped to the disaster workers in the training module.
- ii. To examine types of skills delivered and equipped to the disaster workers.
- iii. To discover the real situation experienced by disaster workers and how the psycho-spiritual approach within the rescue mission is significant.
- iv. To identify the approach used by the disaster workers in dealing with the critical situation based on their skills and knowledge from the existing module.
- v. To comprehend the characteristics of psycho spiritual understanding.
- vi. To examine the comprehensive needs of psycho-spiritual skills within the training/rescue mission and be applied by the disaster workers.
- vii. To identify the psycho-spiritual approach is important to be added in the training module and be applied by the disaster workers.

DISCUSSION

Training Module for Disaster Workers

The word 'training' is synonym with word 'drill', 'exercise' and 'practice', and it brings the meaning as skill, knowledge, or experience acquired by one that is trained (Merriam-Webster, 2019). It is explained as a process of learning the skills needed to do a particular job or activity (Cambridge Dictionary, 2019; Collins Dictionary, 2019). Training is a process of learning which requires continuous exercise by an individual to obtain skills and knowledge for a particular job. Kumar et al. (2013), indicated that training is a process of learning in sequence of programmed behavior. In other words, it is an action to utilize knowledge. It provides an awareness of the rules and procedures among people to guide their behavior. Role of training is to boost the performance on the current job and serves for an intended job. Beach (1980), defined training as a structured procedure whereby people need to learn knowledge and skills for a particular purpose. All employees should be provided with adequate training irrespective of their qualifications and skills.

Hence, training skills and knowledge are significant to the disaster workers preparedness to ensure they are well equipped when disasters or emergencies occur. The disaster workers need to undergo the continuous training and courses to ensure he obtain an optimum skills and knowledge related in order to react well during the response phase. This phase is critical phase to save lives and to prevent further damage during disaster or emergency situation. Firefighters in Washington for example, have been equipped with much technical training to respond towards the disaster or emergencies. According to State Fire Marshal's Office (2013), the basic

firefighter training reimbursement program, highlighted eleven main themes that represent more than twenty five training modules for disaster. Among those are training to conduct a search and rescue in a structure knowledge, connect pumper to a water supply, respond apparatus to emergency scene, and many others.

Unearthing Psycho-Spiritual Values

By mentioning psycho-spiritual values, it is much related to the religion and belief of the individual being. In the next section, the definition and elaboration of psycho-spiritual values are highlighted. On the other hand, the enrichment on Islamic psycho spirituality and its relevance is emphasized concerning its practicality and implementation.

Terminology of Psycho-Spiritual

The word 'psycho' derived from the Greek word 'psyche' bring the meaning of life. Cambridge Dictionary (2019) defined 'psyche' as the mind of the most profound thoughts, feelings, or beliefs of a person or group. Though, the word 'psycho' is defined as someone crazy and frightening (Cambridge Dictionary, 2019). However, it should be clearly understood that this study concentrates on the word 'psyche', where it encapsulated from the school of 'psychology'. The study of 'psychology' defines it as the scientific study of how the mind works and how it influences behavior or the influence of character on a particular person's behavior (Cambridge Dictionary, 2019). According to Al-Ghazali (1998), the field of psychology deals with the conception of the soul, its power and its affiliation to the uniquely human trait of thinking, its ultimate nature, and its relationship with human destiny and existential concerns. Likewise, Merriam-Webster (2019) defined the word 'spiritual' as relating to sacred matters. Spiritual is defined as a connection with human spirit rather than the material things (Oxford Dictionary, 2010). Puchalski et al. (2014) emphasized that spirituality is an intrinsic and dynamic aspect of humanity whereby humankind seeks ultimate meaning, purpose and transcendence besides endure the relationship of self, family, friends, community and society. It also indicates the most profound feeling instilled within human soul (Adawiyah et al., 2009).

Researchers agree that it affiliated immensely with high self-esteem and better psychological role (Benson & Donahue, 1989; Ellison, 1993; Blaine & Crocker, 1995; Donahue & Benson, 1995; Garner, 1996). Recent study showed that the occurrences of drug abuse problems were relates to the lack of spiritual awareness (Shafie et al., 2018). When 'psyche' and 'spiritual' are melded, it forms psycho-spiritual that endows a new dimension of study that is the interconnectedness between psychological and spiritual aspect. Additionally, it might be understood that the psycho-spiritual is the incorporation of spirituality and religiosity values. Pargament et al., (2013) described the meaning of the spirituality is the pursuit for the sacred, by which the sacred is not just only refer to God or higher power. It is appropriate to

include other aspects of life which are perceived with the manifestations of the divine qualities, such as transcendence, immanence, boundlessness and intimacy. The scholars also rationalize on how the spirituality relates to the divinity relationship. Individual who put full submission and complete dependency on Allah’s power can elevate the spirituality value by developing the closeness to God. Instead, the phrase ‘value’ is defined as something (such as a principle or quality) intrinsically valuable or desirable (Merriam-Webster, 2019). According to Collins Dictionary (2019), the value is precious or significance, and it is referring to the value of something such as a quality, attitude, or method which showed its importance or usefulness.

METHODOLOGY

The qualitative approach has been adopted in this study to achieve the research objective. Basri (2014) stated that qualitative method offers details and rich analysis of management practice in organizations. Various literatures indicate many contemporary interdisciplinary research in accounting and management has increasingly employed qualitative research methodologies in their research (Parker & Northcott, 2016). Past study indicated that qualitative research generates theories in management (Eisenhardt (1989); Weick (1989) Yin (1989, 1994, 2003). Chua (2012) postulates that numerical data produced in quantitative research not able to explain real world phenomenon compared to qualitative research that provides productive and useful ideas.

An in-depth interview has been conducted in this study. The respondents consist of trainers from one of the disaster agencies in Negeri Sembilan, Malaysia. Table 1 summarized the characteristic of the sampling used in this study.

Table 1: Characteristic of Sample Profile

Code	Gender	Age	Religion	Educational level	Current Position	Tenure (years)
R1	Male	48	Muslim	SPM	Trainer	28
R2	Female	32	Muslim	SPM	Trainer	14
R3	Male	25	Muslim	Diploma	Trainer	4
R4	Male	25	Muslim	SPM	Trainer	7
R5	Male	25	Muslim	STPM	Trainer	6
R6	Male	30	Muslim	SPM	Trainer	12

The sample consists of six trainers from two disaster center that located in Negeri Sembilan. They represent two different districts of trainers that actively involved in rescuer work and having higher case of emergency. All of them are holding the trainer position in the disaster agency. All of the participants are Muslims and the average

age is 31. The average tenure for this sample is 12 years, with the highest level of education for most of the participants is Diploma level.

FINDINGS AND DISCUSSIONS

From the interview sessions held with the trainers, and from the answers given to nine structured questions given based on the research objectives underlined, a summary of the findings elaborated next are based on the theme extracted from the interview answers transcript as shown in Table 2.

Table 2. Theme Based on Research Objectives

	Objective	Theme
1.	To identify the skills that have been equipped to the disaster workers in the training module.	Technical Skills First Aid Fire Skill Rescue on the land and in the water
2.	To examine types of skills delivered and equipped to the disaster workers.	Compulsory to attend courses Weekly training Share the training experience. Utilize aid equipment. Explanation about the aid and treatment method briefly.
3.	To discover the real situation experienced by disaster workers and how the psycho-spiritual approach within the rescue mission is significant.	Save the drowned people Road accident Enormous animals attack such as snakes.
4.	To identify the approach used by the disaster workers in dealing with the critical situation based on their skills and knowledge from the existing module.	Give explanation Response to the victims (e.g: Utter <i>Kalimah Syahadah</i> , chatting with the victims, remind to be patient and keep calm) Inform people about unsecure situation (e.g: at the beach) Give motivation and support. Check the surrounding condition. Divide the rescue task based on expertise. Give first aid Initial briefing of the situation
5.	To comprehend the characteristics of psycho spiritual understanding.	Faith/Belief Soul Courtesy Pray
6.	To examine the comprehensive needs of psycho-spiritual skills within the training/rescue mission	Jemaah prayer Respect the society Utter the good words

	Objective	Theme
	and be applied by the disaster workers.	Always patient Always be soft-spoken with the good words Seek apologize Control emotional Preaching Recite pray/doa before entering jungle Identify Intention <i>Azan</i> Remembrance of Allah (<i>zikr</i>). Recite <i>Yassin</i> at <i>musolla</i> <i>Hajat</i> prayer Good relationship with Allah Always seek forgiveness from Allah (<i>Istighfar</i>) Teach utter the <i>khalimah syahadah</i> Keep calm and be patient
7.	To identify the psycho-spiritual approach is important to be added in the training module and be applied by the disaster workers	Daily life Ease all doings Knowledge before and after Respect each other

The discussion from respondents' feedback and thematic analysis obtained are shown here corresponding to each objectives of the study.

Objective One: To identify the skills that have been equipped to the disaster workers in the training module.

Among the feedbacks from respondents are;

R1: "the initial skills required are basic skills, basic civil defense. First of all, everyone should know what Civil Defense is. Second, they need to be aware of the initial action in the event of an emergency, which is the first aid technique. The second is the initial action when dealing with fire and the third is the basic step-by-step technique that he needs to know about rescue methods either on the water or on the high ground, for the basics level"

R3: "Usually this Civil Defense is more about technical skills, road accident management or how to catch a snake or a venomous animal, or rescue people at such high heights"

Based on the findings, various skills were applied in disaster rescue, namely, technical skills, emergency treatment skills, fire skills and rescue skills both on land and at sea. Disaster workers are given specialized training to help victims on scene. Technical skills refer to understanding and competence in a specific activity, especially involving methods, processes, procedures and techniques (Salah, 2001). The duty of disaster workers to learn technical skills and basic medical knowledge are essential since rescuer's job is to save life. Emergency treatment or first aid given to the victim before medical assistance arrives. The disaster workers are the first responder at the scene to handle the victim. In fire disaster, the first step is to prevent new fires from spreading to uncontrollable situation. Besides, rescue skills on land or high ground, in the forest or sea rescue for drowning are also prioritized. The skills given to the disaster workers are the critical skill in saving individual lives.

Objective Two: To examine types of skills delivered and equipped to the disaster workers.

R1: "Once the members have completed basic training, they are directed or called to participate in the weekly training. In the weekly exercises, most of the lessons will focus on the basics or advanced"

R6: "For example I would teach with the aid of tools for example if we are learning CPR, so we would use dummy manikins and for that presentation, make sure the member could and should have a good understanding, a proper guide so that there would be no problems in theoretical and practical way".

This study indicated that the disaster workers or rescue personnel are required to undergo training set by the disaster management center. Weekly exercises are often conducted so that they have sufficient training in performing the tasks. It is done on a rolling basis for each rescue team member. When the disaster workers attend the course, they will share the experiences, knowledge, and techniques they have learned with each other. The training module for disaster workers in Malaysia especially for the Malaysia Civil Defence Force - MCDF for example, are based on technical skills such as road accident rescue, essential swimming skill, scuba rescue, search and rescue (SAR), rope rescue operator system and others (Akademi Latihan Pertahanan Awam Malaysia, 2019). Malaysian Fire and Rescue Academy (2013) also concentrates on the technical training courses, such as fire hazard, basic fire safety, smoke management and others. This sharing encourages disaster workers as to have the same knowledge and skills. Other than that, real situation simulation also being practiced as to provide full practice preparation during the real situation. Detail information being given as to ensure the sharing sessions benefitted all.

Objective Three: To discover the real situation experienced by disaster workers and how the psycho-spiritual approach within the rescue mission is significant.

R3: *"Often at Port Dickson, saves for a drowning case. Other cases are, we get snakes and road accidents"*

R5: *"The reality cases that we always have, often people will call snakes, snakes in the house, sometimes cases that involve serious accidents such as death."*

R6: *"Usually there is a snake case and a road accident case. These two cases are too much. Road accidents are a frequent occurrence. Every day there are people who have accidents and even snakes. "*

The findings of this study show that there are frequent cases of rescue that involved personal road accidents, venomous animals (such as snakes) and drowning. Road accidents are the most common with various incidents such as trapped in the vehicle, broken limbs, death, and etcetera. Venomous animals like snakes often appears, hence, appropriate safety precautions must be taken in catching venomous animals. Rescuing victims on the beach is one of the cases that are commonly happen, thus specialized rescue personnel is needed to guard the coast to prevent high occurrences.

Objective Four: To identify the approach used by the disaster workers in dealing with the critical situation based on their skills and knowledge from the existing module.

R1: *"The first action when we get an operation, the first we have a briefing. A briefing on the initial description of the actual situation will take place. The possibilities if we had to carry out the operation"*

R3: *"For example, we always have to do beach patrols. When the situation is not ideal for a bath, we will tell the insecure atmosphere for bathing and recreation. We are going to ask him to come up for safety because if anything goes to the rescue he will take responsibility"*

R4: *"If there is an accident, we usually come and we will comfort the victim. So, we'll give him word of motivation"*

R6: *"Usually if the case of such an accident the victim is worse. We're always going to respond to the victim immediately, we tell her or if she can't speak we ask her to respond only to the eyes or the moving members"*

The findings show that different approaches had been used by disaster workers in handling critical situations. What most important, they applied the knowledge and skills gained earlier. When received emergency calls, initial briefing will be given to those on duty for actions. All actions and processes must comply with the standard

operation procedure underlined. Upon arriving at the scene, first act is to check the surrounding area to ensure the victim is in a safe position. The distribution of tasks is organized in accordance to the expertise of the disaster workers for the rescue operate comfortably and smoother. Disaster workers respond to the victim by providing words of encouragement so they kept still in patient, keep calm, remembrance Allah and utter the *Kalimah Shahadah*. This is intended to help the victim to calm down so that the disaster workers able to speed up their rescue operation and immediate treatment while awaiting the arrival of medical personnel. In case of unsafe conditions, such as beach area for example, rescue personnel will inform the public to stay away and detailed information will be provided for people to understand as not to interfere with the rescue process.

Objective Five: To comprehend the characteristics of psycho spiritual understanding.

R1: "In one operation, we have to pray first so that we can perform the tasks and keep them safe; After the evening prayer we do the tazkirah. We do a review of what we need to do as humans in life"

R3: "The spirituality to me is a person's personality or faith. The meaning of our inner understanding of religion or society; and for Negeri Sembilan, the training modules that are usually staff-friendly for all members must be taken care of spiritually. Like the example of prayer in the congregation or how to behave with other people or the community, or when we meet with our parents or young people"

R4: "Spirituality is more of my soul than my manners. It's how we want to bring ourselves in a place or situation"

The findings also pointed that the respondents interpreted the spiritual approach as being closely related to praying (and doa) practice in order to perform their duties well and to protect their safety. Pray (and doa) is a daily routine that is practiced before beginning the task and after completing the task. Besides, spirituality is also associated with religion which can be seen through one's level of faith. This spiritual approach in general can be defined as an inner sense that starts from the soul and presented through individual's manners. Scholar agrees that the spiritual aspect can deliberate through beliefs, values, traditions and practices (Jafari, 2016). Kamil et al. (2011) attempted a study in Islamic spirituality in an organization which posit that Islamic spirituality in the organizational context constitutes four elements: rituals (*Ibadat*), forgivingness/repentance (*Al a'fw*), faith (*Iman*), and remembrance of Allah (*Dhikrullah*). It can be applied by everyone regardless of races or religions since the connections of religious soul to the spirituality lead to strengthen the psycho spiritual understanding.

Objective Six: To examine the comprehensive needs of psycho-spiritual skills within the training/rescue mission and be applied by the disaster workers.

R1: "It's important. For no one can help us except Allah in emergency situation"

R2: "An example of Nora Anne's search and rescue operation. Before that, we didn't know what the situation would be like. But before leaving, we prepared our prayers before entering the forest. We want to get into other people's places. So, there is prayer in the forest, in the middle of the forest, sometimes we never know an unseen thing. That's where we tell him to call for pray (Azan), read all the prayers he remember, and the important one is good intention (niyyah). So, sometimes something happened was out of control, so, we keep calm by doing prayer (du'a) with remembrance to Allah (zikr)"

R2: "Psycho spirituality is very important. For example, we have all our equipments, the members are all enough, for me it is incomplete without prayer for our journey. Because we do not know what will happen, we have to ask for Allah Taala to protect us. So, for me it's very important"

R3: "It's important. This spirituality, when there is accident, is often the case. He feels like he's in a very big trouble. Then we teach to remember God, aptitude that we are always close to Him. No matter what the situation may be, say a word of concession to calm things. It's important"

It is found that majority of respondents practiced their spiritual skill during disaster. This skill is transferred both direct and indirectly during weekly training sessions. Regular *tazkirah* (remind and reflect) sessions are organized as medium of awareness and realizations. Besides, they were encouraged to speak with kind words and patient with the trials faced during rescue missions. There are many examples of how spiritual approaches being practiced by disaster workers in their rescue activities. It is required for them to recites Suratul Yassin and perform congregational prayer weekly to seek God's favor and mercy. In completing any task, a proper intention (niyyah) should be for the sake of Allah Almighty since only Him alone facilitate and make the salvation task possible in real sense. When the rescue take place in a forest for example, the first step is to read the prayer before entering the forest as spiritual protection.

The finding shows that all respondents agree that the spiritual approach is essential in the mission of salvation since it has close relation with the element of belief and religiosity where it provides internal strength to human being. This is considered as manifestation of seeking God's help since He is the best protector in all situation. It is the relations of human being with the Creator, Allah SWT in which when dealing with the spirituality concept, Islam covers the spirituality with a very well-organized

system which stemmed by the basis of true faith; integration of spirit and physical body; balanced construction system; five strong pillars and freedom from any extravagances (Adawiyah et al., 2009). Thus, the practice of prayer and remembrance Allah able to harvest calmness and yield endurance to disaster workers in facing trials while performing rescue missions.

Objective Seven: To identify the psycho-spiritual approach is important to be added in the training module and be applied by the disaster workers

R1: “Yes. Need. Because now we only do some reminder (tazkirah) and other religions do not follow the program. So, we need to create a special spiritual module in the Civil Defense in carry out the task”

R2: “Yes. It's important. Thank God if it's included in the module because these things are important in our daily lives. For me it is compulsory for trainee to enter the training center and have full knowledge from here”

R4: “It's very important because it spiritually brings us to the right situation”

This study prove that spiritual approaches are very important to be included in disaster workers' training modules. It is as well able to serve multiracial attitude and multiracial savior. It instills respectful behavior and humble attitude among disaster workers, simultaneously fulfilling the integral and essential part of human daily life. The disaster workers should have adequate knowledge to deal with before and after critical conditions comprehensively included in the aspects of psycho spirituality. Additionally, this study discovers that formal training modules and courses endowed to the disaster workers are much focusses on technical training. As there is no doubt in the deployment of technical skills, still the psycho-spiritual aspect should be given some priorities as to make the training comprehensive in both aspects of physical and spiritual. Parkash (2012) discovered that doctors and paramedic team deploy psycho-spiritual aspect since they dealt with mental health and psycho-social service provider. Likewise, this study also had accomplished a vast area of reading coverage based on related materials, literature and scholar's opinion. As far as this research is concern, it appeared that no formal training content of psycho-spiritual has been provided in the disaster workers training module. Looking at the increasing rate of various disaster occurs, perhaps, it is time for psycho-spiritual content to be introduced as a formal syllabus in the disaster workers training module as to enhance their soft skills in a critical situation.

CONCLUSION

The current trainings of disaster workers are based mostly on technical skills to ensure their competence in responding towards any disaster or emergency concerns. However, in certain unpredictable situation, disaster workers perform special prayer to seek guidance, help and to stay calm while performing tasks. The reliance to Allah

SWT is a source of strength for them to keep the salvation mission a success even though the savior operation took place in the raven of fire, the thick forest, the raucous water fall, mountain, high rise building, or even if it involve vicious animal. Thus, the disaster workers not only need the technical skills, but they also require the psycho-spiritual skills to respond efficiently. Despite the fact that psycho spiritual content is not yet formally included in the disaster training module, the trainers did some approach of reminder and awareness and taught some basic prayers during the training sessions. This is due to the significance relations between three important components of psycho spiritual competence, the belief system and religious values. Hence, psycho spiritual competent play vital role in encountering hurdles and difficulties since it offers tranquility and calmness by boosting internal spirit of individual with full submission to Allah SWT.

The state of dependency to Allah SWT helps building a wholesome relation and unshakeable belief to Allah SWT thus reconcile with Allah’s plan and decree. The religious practices such as prayer, *doa*, remembrance of Allah and others did enhance the psycho-spiritual skills during the rescue mission. From the finding of this research, it is assumed that with the adequate training skills in both technical and psycho-spiritual, the disaster workers will perform better with an added values that benefitted both disaster workers and the victims. Thus, the psycho-spiritual values should be included in a formal training content as to make the skills standardized comprehensively to all first responder and disaster workers all over Malaysia. The most crucial responsibility of the agencies for disaster preparedness is to equip disaster workers with the sustain training so that they can react with the disaster’s aftermath and respond well for any other life savior case. On the other hand, the disaster workers are supposed to be supplied with both technical and spiritual skills as they might have chances to experience PTSD in extreme situation. By having the spiritual training, they can balance their emotional, internal spiritual and physical well-being while maintaining resilient. Thus, this study suggests that the psycho-spiritual content is very much important to be included in the training module as to enhance the training content comprehensively.

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