



# The Religiosity and Self-Awareness Effect On Chinese-Christian Worker Professionalism in Indonesia

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## Abstract

The Chinese-Christian ethnicity is a group that is called a double minority in the Indonesian community because the Chinese are a minority ethnic grouping, and Christians are also a minority religion in the country. However, this group gave birth to the most successful conglomerates, businessmen and workers. More than 50% of the top 10 richest people in Indonesia emanate from this group. This study aims to determine whether there is an effect of religiosity and self-awareness on the professionalism of Indonesian workers of Chinese ethnicity and Christian orientation. A quantitative methodology was used with correlation and multiple linear regression analyses being undertaken. The population in the study were Indonesian workers of Chinese ethnicity and adherents of the Christian religion who work as doctors, bankers, accountants, engineers, lawyers, business owners, and educators and others in Surabaya, Indonesia.

Respondents were selected by means of a purposive random sampling approach. The instruments used in this research included the Religiosity scale (CRS) developed by Huber, the Self-awareness scale, and the Professionalism scale developed by Hall. The results showed that there was a significant relationship between religiosity and self-awareness with professionalism in Indonesian workers of Chinese ethnicity and Christian orientation in Surabaya, Indonesia. This study proves that the professionalism of Chinese-Christian workers is strongly influenced by their religiosity and self-awareness. The conclusion is that strong religious beliefs and self-awareness will improve the quality of one's work, and it also increase levels of professionalism. The implication of this study is if someone wants to increase their professionalism, they must increase their religiosity and self-awareness.

**Keywords:** Chinese-Christian, workers, religiosity, self-awareness, professionalism.

## Introduction

Most of the richest people in Indonesia are from the Chinese Christian ethnic grouping (Mada, 2021). It could be said that this group gave birth to the most successful conglomerates, businessmen and workers. More than 50% of the top 10 richest people in Indonesia come from this group. Admittedly or not, their presence is very prominent in Indonesia in almost all types of professions, and their achievements stand out. The existence of Chinese Protestant Christians in Surabaya can be traced back to the early 1900s. Initially, they came from China and later built houses of worship based on the dialect of their chosen language, including Hokkien, Cantonese, Hakka, Fuzhou, and Hinghwa. Since 1928, there has been a house of worship in the Hokkien dialect which later developed into the first Chinese church in Surabaya, which was later named Tiong Hoa Kie Tok Kauw Hwee (THKTKH) (Mada, 2021).

Ethnic Chinese Christians in Indonesia are a group that has a very small population compared to groups from other ethnicities and religions, so it can be labelled a double minority. This is because apart from being an ethnic minority, their religion is also a minority one. However, on the contrary, the Chinese-Christian ethnicity in Indonesia is on average more prosperous than the majority ethnic group. During the Old-Order government, Chinese groups were targeted by the assimilation and integration program by the National Unity Development Institute because their loyalty and nationalism were in doubt (Suharnomo, 2017). During the New-Order era, the process of assimilation was intensified. Chinese identity was considered a problem and Chinese society was forced to give up this identity. Since 1966 ethnic Chinese in Indonesia have experienced a lot of discrimination (Schwartz & Huismans, 1995). The existence of discrimination in the choice of profession faced by ethnic Chinese in Indonesia actually made them strengthen their professional position as traders and businessmen. Traders and businessmen are professions where this group is not discriminated against by the majority. Ethnic Chinese Christians in Indonesia have a very significant impact on the Indonesian economy. This is evidenced by the large number of conglomerates originating from this ethnic group (Suharnomo, 2017). One of the reasons for their success is that they have the characteristics of high-power distance, strong uncertainty avoidance, collectivism and masculinity (Suharnomo, 2017).

During the Suharto regime (1966-1998) many of these groups switched their professions to the business sector. This is because many professional fields were closed to them. Situations like this felt intentional so as to hinder the social, cultural and economic space of the Chinese (Anggraeni, 2010). Among those that have become public secrets are the 'unofficial quota' imposed on ethnic Chinese entering the civil service, military service, employment in state-owned companies and academia. This restriction also applies to ethnic Chinese entering public universities, pushing them into a situation where only those, or whose parents, can afford private university fees, can continue on to higher education (Anggraeni, 2010). During the fall of Suharto in 1998, ethnic Chinese in Indonesia were even the targets of looting and violence, making many people the victims. Around 1,000 people died in the violence (Suharnomo, 2017).

Therefore, it is very interesting to examine how their professionalism, trustworthiness and self-awareness are now in the process of assimilation with the majority community group. The purpose of this study was thus to determine whether there is a relationship between religiosity and self-awareness of ethnic Chinese Christians in Indonesia with their professionalism at work.

## Literature Review

### *Professionalism*

Professionalism according to " De George (2008) relates to a person who has a profession or full-time job and lives from that work by relying on a high skill he or she may possess. Or a professional is someone who lives by practicing a certain skill or by engaging in a certain activity

according to their expertise, while other people do the same thing as a hobby, for fun, or to fill their spare time.

There are several characteristics of professionalism as stated by Suwinardi, (2017), namely:

- a) Professionalism requires the pursuit of perfect results, so we are required to always seek quality improvement.
- b) Professionalism requires seriousness and thoroughness of work which can only be obtained through experience and habit.
- c) Professionalism demands perseverance and fortitude, namely the nature of not being easily satisfied or discouraged until results are achieved.
- d) Professionalism requires high integrity that is not swayed by "conditions of compulsion" or the temptations of faith such as wealth and the pleasures of life.

Professionalism is very important in all work professions, both private and public services. Professional bodies usually have strict rules and regulations on which professionalism is defined, its meaning, and these rules must be adhered to. De George also adds that, professionalism is striving for the best in the workplace, it is also important to maintain a high level of personal integrity (George, 2017). The word professionalism is widely used in various fields of work and in various contexts, there is no standard definition for the term. The meaning of professionalism in the business field is an attitude that leads to success as well as for a doctor, accountant, lawyer, and other professions. The common meaning of professionalism for each field is excellence in their respective fields. The essence of professionalism is having unique or specialized knowledge and self-imposed obligations to serve the community (Bryan-brown et al., 2003). One of the main attributes of professionalism is the willingness to work in a team and respect team members irrespective of their religious background (Adkoli & Parija, 2020). A person must be knowledgeable and at the same time have the right attitude, behave ethically, altruistically, believe and apply professional codes, have integrity and honesty, respect others and oneself, manage and maintain oneself with a level of competence (Swick, 2000). Individual competence is competence that comes from within a professional in carrying out work and to ultimately be able to achieve optimal work results (Suwinardi, 2017).

Individual competencies that must be possessed by a professional include:

- a) **Initiative-taking:** namely the character of someone who is very positive in carrying out work, by always making new breakthroughs in carrying out work, so that the results are better.
- b) **Trust:** A professional person will gain the trust of users or the public if that person can be trusted in carrying out the work. Trust is a very important thing in carrying out the profession because people recognize or believe that something is true or real what professionals do, assume or believe that something really exists, assume or believe that someone is honest and believes it is true or not. ensure the ability or strength of someone or something that will be able to meet his expectations.
- c) **Motivation:** Motivation is the underlying force of an action performed by an individual. Someone said to have high motivation can be interpreted as that the person who has a very strong reason to achieve what he or she wants by doing their current job. A professional in carrying out his work must have high motivation so that work results can be achieved optimally.
- d) **Creativity:** Creativity is the ability to develop/create new ideas and ways (Indrasari, 2017) that are different from what was done before. Creative thinking means breaking away from common patterns that have been embedded in memory and being able to notice something that has escaped the attention of others. While creativity is the power of thought and enthusiasm that allows us to create something that has utility, order, beauty, and something that doesn't seem to exist. Many problems faced by a professional will be able to be solved well through high creativity.



## Some of the many verses in Holy Bible on the idea of Professionalism and work

One's work attitude reveals a lot about the one doing the work. It shows us one's underlying character, his or her motivations, skills, range of abilities, and also personality traits. Jesus informs us in Matthew 7:15-20 that bad trees produce only bad fruit and good trees only good give us good fruit. A professional does good work. Colossians 3:22 tells us: "You who are servants who are owned by someone, obey your owners. Work hard for them all the time, not just when they are watching you. Work for them as you would for the Lord because you honor God." When we obey authority in our lives, we are ultimately serving Christ. Philippians 4:8 tells us: "Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things." There also important lessons from Romans 12:2 "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect." 2 Corinthians 5:17 informs us: "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come."

Work must be carried ou not only to benefit the worker, but also others (Exodus 23:10-11; Deuteronomy 15:7-11; Ephesians 4:28). Work is after all a gift from the Creator and, for His people, and will be blessed (Psalm 104:1-35; 127:1-5; Ecclesiastes 3:12-13, 5:18-20; Proverbs 14:23).God is the one who equips His people to undertake their work (Exodus 31:2-11). So religiosity and faith are vital.

Ephesians 6:10-18 imparts some critically important words for us as well: "Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness".

In addition to individual competence, a professional also requires social competence (Suwinardi, 2017).

### Competence

Social competence is related to social relations with colleagues or users, resulting in a harmonious relationship in carrying out work. Social competences include:

- a) **Communication:** Communication is something that is needed in carrying out work, because a job can be carried out optimally if there is good communication between a person and co-workers and service users.
- b) **Group Work:** A group can be defined as a collection of two or more people who interact and influence each other for a certain goal that is set together.
- c) **Cooperation:** Cooperation is defined as two or more people working to carry out joint activities carried out in an integrated manner directed to a certain target or goal.

According to DeRosa, professions whose subjects have direct services to offer others, such as health, law, ministry, or teaching are those who are more affected. He also adds that professionalism can be described as "the practice of doing the right thing, not because of one's feelings, but regardless of how one feels" (George, 2017). Professions are generally more than just jobs. Because the profession of service provider is a person's activity and commitment to serve others without forgetting the need to serve oneself. A professional must be dedicated to their chosen profession. Just as healthcare professionals are bound by their Hippocratic oath to serve their patients ethically (George, 2017). Ethical conduct in any professional enterprise

is non-negotiable (Nicolaidis, 2020). In any business activity, it is critical that humanity is served and not simply manipulated for unscrupulous personal gain. In this regard there is a distinct significance as one's talent is deeply entrenched in professionalism, according to Christianity, in the order God established at the very institution of the cosmos. Man must not be "blinded by consumerism, materialism and the narcissistic ethic of self-preservation which makes him impotent or possibly even reluctant to behave in an ethical way" (Nicolaidis, 2020).

This study uses the **Attitudinal Aspects of the Professionalism Scale** in Hall's early work (1968) which conceptualizes professionalism as involving 5 dimensions. (Hall, 1976), namely:

**1) Set of professional as a major referent.**

Attend and become a member of meetings to deepen skills in the professional field, such as seminars, workshops, and professional association organizations.

Statement: I believe that professional organizations should be supported. Most professional organizations don't do much for their members. The real test of how good a person is in their field is the opinion of the layman about him or her.

**2) Belief in public service.**

Believing that public services carried out in the profession are services that are needed by the community and very useful for the community. This can be very motivating for those concerned.

Question: Is my profession so important that sometimes it's too much pressure? Some other jobs are actually more important to society than mine. Any weakening of the profession will be harmful to society.

**3) Belief in self-regulation.**

Given the state of special knowledge required in the work of a particular profession, only co-workers, not "outsiders," are qualified to judge the work of that profession.

Question: Actually, is there is no punishment for people who violate professional standards? Violators of professional standards must face severe penalties. Professional organizations are completely powerless when it comes to enforcing the rules.

**4) Sense of Calling.**

Work/profession as an end and not just a means to an end. Work/profession is the main calling for psychic satisfaction which in the end leads to some monetary compensation.

Question: Do people in this profession have a real "vocation" in their work? It is encouraging to see the high level of idealism maintained by people in this field. The dedication of the people in this field is most satisfying.

**5) Belief in Autonomy.**

Supporting a professional attitude consists of the practitioner's desire to be free to make decisions about his or her work without pressure from anywhere such as from the State, organizations, or individuals. Thus, providing a broad scope for "controlled imagination" and the scientist's motivation to make original contributions.

Question: Do I make my own decisions regarding what to do in my job? When problems arise at work, there is little opportunity to use your own intelligence. I am my own boss in almost every work-related situation.

## Religiosity

Apart from being professional, another thing that everyone has in common is religion. A person's attitude towards their religion is called religiosity. Etymologically, religiosity comes from the word religious.. According to the Oxford dictionary, the word "religious" means the religious nature of a person, or a person's religiosity in believing and practicing religion. Furthermore, the word religion has two definitions, first, namely a belief and worship in God or gods and second, which is part of a system of belief and worship based on belief.

The reason why researchers want to know or measure aspects of religiosity is because religiosity greatly affects a person's life and personality which is based on a range of characteristics or qualities that form an individual's unique character. However, the largely

unknown environmental influences, known as the nonshared environmental effects, also have a big impact on personality. Richey (2022) says there are studies which show that personality traits can to an extent also be inherited. "There are five traits that have a link to personality: extraversion, neuroticism, agreeableness, conscientiousness and openness." Nonetheless religion has been widely discussed in public life in recent years and the potential importance of religion, and as a variable in organizational and research life has not suddenly changed (King & Crowther, 2004). Religiosity is a person's spiritual expression related to their belief system, values and applicable laws (Akbar, Rizqi & Fitriah, 2018). Religiosity is a complex concept and difficult to define for at least two reasons. The first reason is the uncertainty and imprecise nature of English (Holdcroft, 2006). A second reason for this complexity is that current interest in the concept of religiosity crosses several academic disciplines, each approaching religiosity from a different point of view, and in little consultation with one another (Holdcroft, 2006).

According to Kendler et al., (1985), there are seven dimensions of religiosity, namely:

- a) General religiosity: how one's relationship is with God.
- b) Social religiosity: how one builds relationships with other religious adherents.
- c) Involved God: belief in God's involvement in all human affairs.
- d) Forgiveness: describes caring and forgiving each other.
- e) God as judge: describes the power of God to judge people.
- f) Unvengefulness: the behavior of someone who does not hold grudges against others.
- g) Thankfulness: describes how grateful someone is.

The researchers measured different aspects of religion and religiosity and also different populations from different cultures and different religious backgrounds. For the religiosity of Christianity, it is not necessarily suitable when used to also measure the religiosity of Islam, Hinduism and Buddhism. Consequently, in this study, the dimensions of religiosity that are suitable for only Christianity were used. According to Glock and Stark, religiosity is the level of one's conception of religion and the level of one's commitment to his religion (cited in Hassan, 2007). They found many positive impacts of high religiosity, in the social and educational spheres. Researchers have tested many dimensions of religiosity in everyday life. Glock and Stark further mention that there are five different dimensions of religiosity, namely:

- a) Dimension of **belief** (ideological dimension): This contains expectations where religious people hold fast to certain theological views and acknowledge the truth of these doctrines.
- b) Dimensions of **religious practice** (ritualistic dimension): This includes worship behavior, obedience and things that people do to show commitment to their religion. These religious practices consist of two important classes, namely: Ritual, refers to a set of rites, formal religious acts and sacred practices that all expect adherents to carry out.
- c) The dimension of **appreciation** (experiential dimension): This contains and pays attention to the fact that all religions contain certain expectations, although it is not correct to say that a person who is a religious person will at some point attain direct and subject knowledge of the ultimate reality (the final reality), that he will come into contact with a supernatural power.
- d) The dimension of **religious knowledge** (intellectual dimension): This refers to the expectation that religious people have at least a minimal amount of knowledge about the basics of beliefs, rites, scriptures and traditions
- e) Dimensions of **experience and consequences**: This dimension refers to the identification of the consequences of one's religious beliefs, practices, experiences, and knowledge from day to day life activities and actions.

There are several functions of religion according to Hendropuspito as quoted by Fitriani (2016). Some of these include:

#### **a. Educational function**

Humans entrust the educative function to religion which includes the task of teaching and guiding. The success of education lies in the utilization of spiritual values which are the main

points of religious belief. Values that are absorbed include: the meaning and purpose of life, conscience, a sense of responsibility to God.

**b. The function of saving**

Religion with all its teachings provides guarantees to humans for safety in the world and the hereafter.

**c. The function of social supervision**

Religion is also responsible for social norms so that religion selects existing social rules, confirms the good and rejects the bad rules so that they are subsequently abandoned and considered as prohibitions. Religion also provides sanctions that must be imposed on people who violate the prohibition and carry out strict supervision over its implementation.

**d. The function of fostering brotherhood**

Equality of faith is one of the similarities that can foster a strong sense of brotherhood. Humans in brotherhood not only involve a part of themselves, but their whole person is also involved in the deepest intimacy with the highest thing that is shared.

**e. The transformative function**

The transformative function of Religion can make changes to the old life forms of society and change them into new forms of life. This can also mean replacing old values by instilling new values.

The results of a study from Bergan and McConatha's (2001), examining religiosity and life satisfaction in general showed that people who expressed stronger religious beliefs and involvement reported less stressful life events and experienced greater life satisfaction.

This study uses The Centrality of Religiosity Scale (CRS), which is a tool for measuring religiosity developed by Stefan Huber and Odilo Huber (Huber & Huber, 2012) which contains a measure of the centrality, importance or salience of religious meaning in personality that has been applied in more than 100 studies of sociology of religion, psychology of religion and religious studies, and in 25 countries with a total of more than 100,000 participants. Ultimately, religious education provides a context in which community components of caring, emotional competence, and the development of pro-social behavior can be developed independently and linked to cognitive foundations (Hall, 1976).

**Table 1.** Questions related to the variables and dimensions of religiosity

| Dimensions       | Questions   |
|------------------|---|
| Intellectual     | How often do you think about religious issues?  |
|                  | How interested are you in learning more about religious topics?   |
|                  | How often do you keep yourself informed about religious questions through radio, television, internet, newspapers, or books?                          |
| Ideology         | To what extent do you believe that Gods, deities, or something divine exists?   |
|                  | To what extent do you believe in an afterlife—e.g. immortality of the soul, resurrection of the dead or reincarnation?                                |
|                  | In your opinion, how probable is it that a higher power really exists?  |
| Public Practice  | How often do you take part in religious services?   |
|                  | How important is to take part in religious services?  |
|                  | How important is it for you to be connected to a religious community?   |
| Private Practice | How often do you pray? How often do you meditate?   |
|                  | How important is personal prayer for you?   |
|                  | How often do you pray spontaneously when inspired by daily situations?  |
| Experience       | How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?                            |
|                  | How often do you experience situations in which you have the feeling that God or something divine wants to communicate or to reveal something to you? |
|                  | How often do you experience situations in which you have the feeling that God or something divine is present?   |

## Self-Awareness

Apart from religiosity, another aspect that is seen as highly influencing one's life is self-awareness. In relation to the Chinese Christian ethnic group, according to Bao Wenxin in Jonkers (2020), self-awareness of life is generally used as a general feature of Chinese philosophy to distinguish it from Western philosophy. Western philosophy is more focused on exploring and conquering the external world, while Chinese philosophy is more personal in that it emphasizes the importance of the inner spiritual life and therefore pays attention to questions of morality, value and meaning.

Self-awareness is an important part in increasing professionalism (Papanikitas, 2017). The condition as a double-minority group makes ethnic Chinese Christian workers more aware of their existence in the midst of competition in the world of work and business. Awareness of high self-awareness is needed by minority groups. To achieve a good position, this group has to work harder and harder in the market place. Self-awareness is an important component in achieving professionalism (Papanikitas, 2017). Self-awareness is the foundation of all elements of emotional intelligence as the first step to understanding yourself and to change. Self-awareness is also the ability to focus on oneself as an object. Self-awareness theory states that the environment causes a person to do become objectively self-aware. This theory postulates that self-awareness is an inherently self-evaluative process with implications for affective reactions (e.g. adjustment) (Brenne, 2003). Self-awareness represents the capacity to be the object of one's attention. In this state, a person actively identifies, processes, and stores information about himself (Morin, 2011). There are two types of self-awareness. The first, which we refer to as Internal Self-awareness, represents how clearly we see our own values, desires, aspirations, fit into our environment, reactions (including thoughts, feelings, behaviors, strengths, and weaknesses), and their impact on others. The second category, External Self-awareness, means understanding how others perceive us, in relation to the same factors mentioned above (Eurich, 2018).

According to Eurich (cited in Malekar, 2007) there are four archetypes of self-awareness as shown in the diagram below. The 2x2 diagram below maps internal self-awareness (how well you know yourself) versus external self-awareness (how well you understand how other people see you).

**Table 2.** Diagram of The Four Self-Awareness Archetypes

|                              | Low External Self-awareness  | High External Self-awareness   |
|------------------------------|--|--|
| High Internal Self-Awareness | <p><b>INTROSPECTORS</b></p> <p>They're clear on who they are but don't challenge their own views or search for blind spots by getting feedback from others. This can harm their relationships and limit their success.</p> | <p><b>AWARE</b></p> <p>They know who they are, what they want to accomplish, and seek out and value others' opinions. This is where leaders begin to fully realize the true benefits of self-awareness</p>                                       |
| Low Internal Self-Awareness  | <p><b>SEEKERS</b></p> <p>They don't yet know who they are, what they stand for, or how their teams see them. As a result, they might feel stuck or frustrated with their performance and relationships.</p>                | <p><b>PLEASERS</b></p> <p>They can be so focused on appearing a certain way to others that they could be overlooking what matters to them. Over time, they tend to make choices that aren't in service of their own success and fulfillment.</p> |

The importance of self-awareness goes beyond well-being and mental health to include a substantial impact on daily functioning. This has an important effect on performance, with reflection and attention encouraging persistence with tasks despite performance-related stress (Sutton, 2016). But on the other hand, enhanced Self-awareness is not a 'magic cure' that will solve interpersonal problems or produce any behavior change that we might want from our clients (Walton, 2020). Previous research has shown that there is a significant relationship

between self-awareness and professionalism with very strong correlation criteria (Lontoh et al., 2021).

According to Suryamentaram's concept in Prihartanti (Ali Akbar, Rizqi & Fitriah, 2018), introspection is a way of practicing (sorting) one's own feelings with those of others to increase the ability to appreciate the feelings of others as a manifestation of achieving growth and development of a healthy and prosperous personality. Self-awareness is intelligence about the reasons for self-understanding. Self-awareness is an important subject to demonstrate clarity and understanding of self-behavior. Self-awareness is also intelligence, where a person will be able to occupy himself or herself in certain situations and conditions and have greater self-awareness and about what to do.

There are three characteristics in the process of self-awareness, namely recognizing emotions, self-confidence, and confidence (Arvisais, 2003). Self-awareness in the context of emotional intelligence is being able to recognize and sort feelings, be aware of emotional existence, know one's strengths and limits so that one can utilize, express, control and communicate with other parties. The most basic emotional intelligence skill is self-awareness. Without being aware of how one feels, one will not be able to act and think exactly according to the situation. Solso (L.Solso, MacLin & MacLin, 2014) explains below the main aspects of self-awareness, namely attention, wakefulness, architecture, remembering knowledge, and emotive. These aspects are central to self-awareness. From these aspects, individuals can know the extent to which individuals have developed self-awareness in life so that in social life they can realize themselves and others.

**Table 3:** The Dimensions and Questions of the Self-Awareness variable

| Variable       | Dimension    | Indicator                                     | Question   |
|----------------|--------------|---|--|
| Self-awareness | Surroundings | Be aware of everything in my environment      | Right now, I am very aware of everything in my environment.  |
|                |              | Be aware of what is going on                  | Right now, I am aware of what is happening around me.        |
|                |              | Aware of everything around me                 | Right now, I am aware of everything around me.               |
|                | Private      | Reflective                                    | Right now, I am reflective about my life.                    |
|                |              | Deepest thoughts                              | At this moment, I realized my deepest thoughts.              |
|                |              | Aware   | Right now, I am aware of my feelings.                        |
|                | Public       | The way I present myself                      | Right now, I'm paying attention to how I present myself.     |
|                |              | Self-awareness                                | Right now, I am self-conscious about my appearance.          |
|                |              | Worrying about other people thinking about me | Right now, I'm thinking about what other people think of me. |

## Hypothesis

This study aims to test hypotheses, namely: (1) There is a relationship between religiosity and professionalism, (2) there is a relationship between self-awareness and professionalism, (3) there is a simultaneous relationship between religiosity and self-awareness on professionalism.

## Methodology

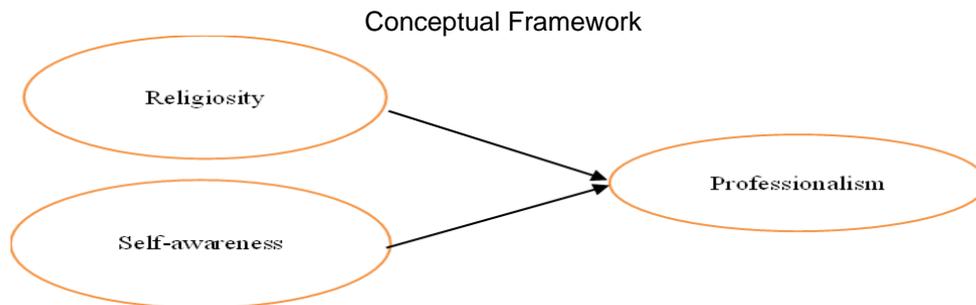
The research approach used in this study was a quantitative approach with correlation analysis and regression analysis. The instruments used were the Religiosity, Professionalism, and Professionalism scales. Data analysis used a partial correlation test. Respondents in this study were selected by means of purposive random sampling and as many as 163 people consisting of pharmacists, accountants, bankers, doctors, lawyers, social workers, business owners in the city of Surabaya, Indonesia were used.

The criteria for respondents were (1) aged around 21-50 years, (2) having a permanent job in their respective fields, (3) registered at least as a member of a church congregation for at least 3 years, (3) minimum education is a bachelor's degree. Samples were taken in April-May 2021 in the city of Surabaya, Indonesia and the research was completed in March 2022. The analysis of this research begins with testing the validity and reliability of the questionnaire consisting of questions for each of the existing variables. Testing the validity was by using the Pearson Correlation.

Reliability testing was carried out using Cronbach's alpha analysis. The next test was a test of classical assumptions, namely multicollinearity, heteroscedasticity, auto-correlation, and normal distribution. The final stage of testing was testing the regression parameters tested simultaneously using Analysis of Variance (Anova). In the Anova table the F test inductor was used to see whether the two independent variables have a simultaneous effect on the dependent variable. The next test was to test each independent variable's effect on the dependent variable. The test used was the parameter test or t-test.

## Conceptual Framework

Figure 1



Professionalism in the world of work is something that is necessary and cannot be delayed in the development of today's modern corporate world. This means that every worker in both profit and non-profit oriented organizations requires a professional attitude. There have been many efforts that have been made by experts and researchers and even businesspeople to increase the professionalism of workers. Among other things this is through training. However, there have not been many studies that have tried to link increasing professionalism with aspects of one's religiosity. This research tries to get to test and confirm these theories in relation to the object of the research, namely the Chinese Christian ethnic group in the city of Surabaya, Indonesia.

### Relationship between professionalism and religiosity

In improving one's professionalism, many supporting factors are needed, one of these factors is religiosity. A person's religiosity shows a person's commitment to what he or she believes to be a religion. Religion always emphasizes good moral actions and concern for the good of others. These elements can be seen in people who practice their religion in society. This commitment to do good to others will support the professional dimension of that person. The principle of doing good to others will encourage someone to be honest and fair and provide the best quality in the work profession one does. In addition, the commitment to do good to God through the work of someone who is religious will have a positive impact on the performance and quality of the work one does. Because one will always try to do the best because of love for God even through one's work. Finally, in line with the theory of professionalism, high religiosity should affect professionalism in a positive direction. The higher the religiosity of a person, the higher the professionalism of that person.

### Relationship between Professionalism and Self-awareness.

Self-awareness is an important component in professionalism. Self-awareness means understanding how well someone can do their job so that they will try to get the best results.

The quality of work will be a top priority. Self-awareness also makes someone pay attention to the way they communicate both verbally and non-verbally. Self-awareness makes a person aware of their appearance in front of the public and their colleagues. Self-awareness also encourages people to want to always please others and be liked by them so that one does not have problems within their environment. In other words, when someone tries to become a person who is liked by his or her environment, that person will also try to give greater dedication to their work as well. So it can be concluded that having high self-awareness may positively affect a person's level of professionalism. Included in self-awareness is the ability to recognize and sort out feelings in ourselves, understand what we are feeling and the relationship between our behavior towards others in the awareness of a need for self-discipline in the surrounding environment, and in this case, self-awareness is related to forming positive disciplined attitudes in workers.

## Results and Discussion

Researchers found that the effect of religiosity and self-awareness when carried out together on professionalism, has a positive value with an R of 0.406. With an R square value of 0.165 or 16.5%, it shows that the two independent variables in this study have contributed 16.5% to professionalism and the remaining 83.5% is influenced by other variables outside the study as seen in the table below.

**Table 4.** Correlation Test Result

| Variable X                      | Variable Y      | N   | R     | Square | P     |
|---------------------------------|-----------------|-----|-------|--------|-------|
| Religiosity                     | Professionalism | 100 | 0.203 | 0.041  | 0.043 |
| Self-Awareness                  | Professionalism | 100 | 0.402 | 0.161  | 0.000 |
| Religiosity<br>& Self Awareness | Professionalism | 100 | 0.406 | 0.165  | 0.000 |

From each independent variable it was found that Self Awareness has a more dominant influence on Professionalism with an R value of 0.402 compared to Religiosity with an R value of 0.61 or 16.1%. It also answers that the two independent variables, religiosity and self-awareness, when carried out together, have a greater effect than when done partially. In the F test, it was found that the F value was 9.552 with a significance of 0.000, it shows that the hypothesis that there is an influence between Religiosity and Self Awareness on Professionalism is proven. The regression line equation for this study is  $Y = 15,057 + 0.094 X_1 + 0.617 X_2$ , meaning that for each increase in religiosity by one unit, professionalism increases by 0.094 units, and for each increase in awareness by one unit, professionalism increases by 0.617 units.

Based on the results of the study, it is known that there is a significant relationship between religiosity and self-awareness with professionalism with moderate correlation criteria. This condition shows that professionalism can be influenced by religiosity and self-awareness. The strength of the relationship shows a positive linear, meaning that the higher the religiosity and self-awareness, the higher the professionalism of one tends to be. However, the contribution of self awareness is higher than religiosity. This shows that a person's level of self-awareness determines how strong one's professional attitude is. Professionals with high levels of self-awareness will have an advantage over their rival professionals who show low levels of self-awareness.

The results of this study support, and are in line with previous research conducted by Lontoh, which revealed a significant relationship between self-awareness and teacher professionalism, with very strong findings (Lontoh et al., 2021). Likewise, research conducted by Akbar shows that there is a link between religiosity and self-awareness (Akbarnejad & Chanzanagh, 2013). Yunus also supports this finding through his research that professionalism can be developed through several factors, including internal factors, namely personal competence (Yunus, 2016).

This study is in line with Vasconcelos' research, that religious values (Christianity as well as values from other religions) can affect personal and organizational outcomes very positively (Vasconcelos, 2009). This shows that a person's level of religiosity determines how big his professional attitude is. Professionals with a high level of religiosity will have an advantage over their rival professionals who have a low level of religiosity. The results of this study indicate that psychological variables play a more important role than religious variables in relation to professionalism.

Based on the dimensional analysis of the variables of religiosity and self-awareness with the variable of professionalism, it produces the following data:

**Table 5.** The correlation coefficient of the dimensions with the dependent variable.

| Variable       | Dimensional      | Correlation Coefficient | -     |
|----------------|------------------|-------------------------|-------|
| Spirituality   | Intellectual     | 0.086                   | 0.393 |
|                | Public Practice  | 0.416                   | 0.263 |
|                | Private Practice | Surroundings            | 0.000 |
|                | Experience       | 0.216                   | 0.029 |
| Self Awareness | 0.271            | 0.440                   | 0.006 |
|                | Private          | 0.575                   | 0.000 |
|                | Public           | 0.000                   | 2     |

From the data above, it is known that the intellectual and public practice dimensions on the spirituality variable do not have a significant correlation with professionalism while the other dimensions, namely private practice and experience, have a significant correlation with professionalism. This confirms that respondents believe that spirituality is a private sphere matter and is part of an individual's life experience. It is not a matter of intellectual understanding and public religious practice. Even the dimensions of public practice are inversely proportional to professionalism. This means that people who appear religious in public may actually have low professionalism. Meanwhile, all aspects of self-awareness have a significant correlation with professionalism.

In addition to testing the research hypothesis, the researcher also calculated group norms and cross tabulations between variables. The results of the calculation of group norms and cross tabulations between variables are in **table 6 on page 17**.

Based on table 6. it is known that the religiosity variable is very dominant and is in the high group norm (48%), the Self-awareness variable is in the medium group norm (51%), and the professionalism variable is in the high group norm (44%). This shows that all respondents have a high level of religiosity and professionalism. Meanwhile, their Self-awareness occupies a moderate position.

If we look at the condition of the respondents being workers of Chinese and Christian descent who are also a double minority, they really need high religiosity and professionalism to survive in their lives. So do not be surprised if we meet more of them in high positions in the business world in Indonesia. Within that small but effective population they build a better quality of work than the majority. Intense competition in this market place forces these minorities to try harder in increasing professionalism in their work. Meanwhile, the majority do not experience social pressure, so that they are not motivated to improve their quality in the face of competition in the business world.

In low group norms, it is known that Self-awareness has the highest value among the existing variables (15%). This means that for low group norms, where respondents have low levels of religiosity, self-awareness and professionalism, then self-awareness is the highest among the other two variables. This shows that among respondents who have low religiosity and low professionalism, their self-awareness is higher among the two previous variables. In other words, those who are not religious and professional have a fairly high self-awareness.

Based on **table 7 on page 17**, we know that in the high category, the religious value of men (53%) is stronger than the value of women's religiosity (40%), but in the very high category, the religious value of women (14%) is stronger than that of men (9%). In the self-awareness variable, males are more dominant in the moderate category (55%) than in women (45%), but the value of female self-awareness is more dominant in the high (26%) and very high (10%) category than men. Men are in the high (22%) and very high (4%). Male professionalism is more dominant in the high category (53%) than females (31%) but the value of women's professionalism is more dominant in the very high category (26%) than men (7%). Thus, it can be concluded that men are more dominant than women in religiosity, self-awareness, and professionalism in the high category, but women are more dominant in the three variables in the very high category.

Based on **table 8. on page 17**, in general, from the three existing variables, it is known that respondents from all professions have high levels of religiosity and self-awareness and moderate levels of professionalism. Furthermore, from the table above, the professions with high religiosity are engineers and doctors. Meanwhile, professions with high self-awareness are doctors and accountants. For the professionalism variable, all professions are in the medium category with the banker profession at the top most, followed by doctors and lawyers. The profession on the professionalism variable which is in the very high category is that of a doctor. The medical profession is also constantly in high regard for religiosity, self-awareness, and professionalism. In general, there is no profession that has low and very low religiosity, self-awareness, and professionalism.

From the findings based on the data above, it can be concluded that the respondents who are none other than Chinese and Christian workers in Indonesia have a high level of professionalism with the support of religiosity and high self-awareness. This is evident in the conditions of the market-place in Indonesia. In private business in Indonesia, many important positions are held by workers of Chinese-Christian descent. This study did not include ethnic factors in the variables analyzed. This is a limitation of this study and can be a suggestion for similar research in the future.

## Conclusion

The results of this study found that there is a relationship between religiosity and self-awareness with professionalism. The strength of the relationship shows a positive linear correlation, meaning that the higher the religiosity and self-awareness, the higher the professionalism. It was also found that there was a strong relationship between spirituality and professionalism compared to self-awareness on professionalism. Simultaneously, religiosity and self-awareness have a strong relationship with professionalism.

These results conclude that in order to increase the professionalism of the Chinese Christian ethnic group, they do or at least try to increase their self-awareness. This means that with high self-awareness, they are very concerned about how the environment views them, apart from paying attention to themselves. This makes it possible for someone who does not want to have enemies in their work environment and social environment to be more successful. In fact, most ethnic Chinese Christians always try to have good relations with their environment both at work and their profession and in the environment where they live. They try to be accepted in the indigenous ethnic group by blending into the local culture. Their position as a double minority really demands that they become one with the local work culture. Trying to assimilate with the natives, thus avoiding friction. With high self-awareness they also try to be liked by their co-workers.

In relation to religiosity, it is also very supportive of their professionalism. The increasing level of their faith in God Almighty makes them do their work as they do it for God. Because it is written in the Bible that they believe in Christianity. "And whatever you do, do it with all your soul as to the Lord and not to men" (Colossians 3:23). Strong religious beliefs will automatically improve the quality of the work they do, so that it will likely increase their professionalism as



well. Their closeness to God increases their fear of cheating or embezzlement in their work. For their faith to do the work with the best results is what will please God. This becomes a guideline for them to provide a high standard of work for which they are responsible.

The minority aspect here also makes the two variables stronger. For further research, the minority aspect can be used as one of the variables that can affect professionalism. This study also shows that the double minority factor can be one of the supporting factors for the religiosity variable and self-awareness of this research towards professionalism. Suggestions for future research are to include minority factors in the population as one of the intervening variables or at least as a moderator variable.

**Research Contribution:** The contribution of this research is as a reference for improving one's professionalism which can be built through aspects of religiosity and aspects of self-awareness. Professional development training can be done by stimulating the dimensions of religiosity and self-awareness in one's professional development. Christians are driven to be professional in their work.

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**Tables 6, 7 and 8 follow on next page...**

**Conflict of Interest Statement:** The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.



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**Table 6.** Group Norms of Research Variables

| Category  | Religiosity    |     |     | Self-Awareness |     |     | Professionalism |     |     |
|-----------|----------------|-----|-----|----------------|-----|-----|-----------------|-----|-----|
|           | Interval Value | f   | %   | Interval Value | f   | %   | Interval Value  | f   | %   |
| Very Low  | <=33           | 1   | 1%  | <=24           | 2   | 2 % | <=21            | 2   | 2%  |
| Low       | 34.00 – 38.50  | 5   | 5%  | 25.00 – 29.25  | 15  | 15% | 22.00 – 29.50   | 5   | 5%  |
| Medium    | 38.51 – 44.00  | 35  | 35% | 29.26 – 34.50  | 51  | 51% | 29.51 – 38.00   | 34  | 34% |
| High      | 45.00 – 49.50  | 48  | 48% | 34.51 – 39.75  | 24  | 24% | 39.00 – 46.50   | 44  | 44% |
| Very High | 49.51 +        | 11  | 11% | 39.76 +        | 8   | 8%  | 46.51 +         | 15  | 15% |
| Total     |                | 100 |     |                | 100 |     |                 | 100 |     |

**Table 7.** Cross Tabulation between Gender and Research Variables

| Category  | Religiosity |      |        |      | Self-Awareness |      |        |      | Professionalism |      |        |      |
|-----------|-------------|------|--------|------|----------------|------|--------|------|-----------------|------|--------|------|
|           | Male        |      | Female |      | Male           |      | Female |      | Male            |      | Female |      |
|           | f           | %    | f      | %    | f              | %    | f      | %    | f               | %    | f      | %    |
| Very Low  | 1           | 2%   | 0      | 0%   | 1              | 2%   | 1      | 2%   | 1               | 2%   | 1      | 2%   |
| Low       | 1           | 2%   | 4      | 10%  | 8              | 14%  | 7      | 17%  | 3               | 5%   | 2      | 5%   |
| Medium    | 20          | 34%  | 15     | 36%  | 32             | 55%  | 19     | 45%  | 19              | 33%  | 15     | 36%  |
| High      | 31          | 53%  | 17     | 40%  | 13             | 22%  | 11     | 26%  | 31              | 53%  | 13     | 31%  |
| Very High | 5           | 9%   | 6      | 14%  | 4              | 7%   | 4      | 10%  | 4               | 7%   | 11     | 26%  |
| Total     | 58          | 100% | 42     | 100% | 58             | 100% | 42     | 100% | 58              | 100% | 42     | 100% |

**Table 8.** Cross Tabulation between Profession and Research Variables

| Profession   | Religion    |   |    |    |    | Self-Awareness |   |    |    |    | Professionalism      |    |    |    |    |
|--------------|-------------|---|----|----|----|----------------|---|----|----|----|----------------------|----|----|----|----|
|              | Norms Group |   |    |    |    | Norms Group    |   |    |    |    | Norms SR Group Norms |    |    |    |    |
|              | S           | R | S  | T  | ST | SR             | R | S  | T  | ST | SR                   | R  | S  | T  | ST |
| Doctor       | 0           | 1 | 9  | 8  | 3  | 0              | 0 | 6  | 12 | 3  | 1                    | 5  | 8  | 4  | 3  |
| Banker       | 0           | 0 | 6  | 4  | 2  | 1              | 0 | 6  | 5  | 0  | 0                    | 0  | 9  | 3  | 0  |
| Accountant   | 0           | 0 | 2  | 5  | 3  | 0              | 0 | 3  | 7  | 0  | 0                    | 1  | 6  | 3  | 0  |
| Lawyer       | 0           | 0 | 1  | 7  | 1  | 0              | 0 | 3  | 6  | 0  | 0                    | 0  | 7  | 2  | 0  |
| Entrepreneur | 1           | 1 | 5  | 3  | 0  | 0              | 2 | 4  | 3  | 1  | 1                    | 2  | 5  | 1  | 1  |
| Engineer     | 0           | 0 | 1  | 9  | 0  | 0              | 0 | 4  | 5  | 1  | 0                    | 0  | 7  | 3  | 0  |
| Educator     | 0           | 1 | 1  | 0  | 1  | 0              | 1 | 0  | 0  | 2  | 0                    | 2  | 0  | 0  | 1  |
| PNS          | 0           | 0 | 5  | 3  | 1  | 0              | 0 | 2  | 5  | 2  | 0                    | 1  | 4  | 3  | 1  |
| Others       | 1           | 2 | 4  | 5  | 4  | 0              | 2 | 7  | 5  | 2  | 0                    | 4  | 5  | 5  | 2  |
| Total        | 2           | 5 | 34 | 44 | 15 | 1              | 5 | 35 | 48 | 11 | 2                    | 15 | 51 | 24 | 8  |